

**A HISTORICAL-EDUCATIONAL INVESTIGATION INTO  
MISSIONARY EDUCATION IN SOUTH AFRICA WITH SPECIAL  
REFERENCE TO MISSION SCHOOLS IN BUSHBUCKRIDGE**

by

**NTSHAMATI KO BOY ELLIOT NDLOVU**

submitted in accordance with the requirements

for the degree of

**MASTER OF EDUCATION**

in the subject

**HISTORY OF EDUCATION**

at the

**UNIVERSITY OF SOUTH AFRICA**

**SUPERVISOR: DR A LEWIS**

**JOINT SUPERVISOR: PROF AE VAN ZYL**

**NOVEMBER 2002**



0001867207

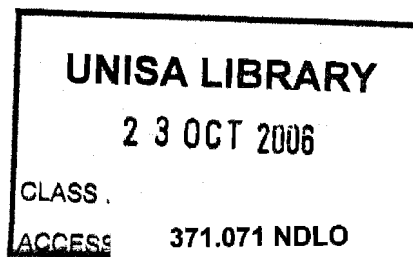
(i)

## DECLARATION

I declare that **A HISTORICAL-EDUCATIONAL INVESTIGATION INTO MISSIONARY EDUCATION IN SOUTH AFRICA WITH SPECIAL REFERENCE TO MISSION SCHOOLS IN BUSHBUCKRIDGE** is my own work and that all the sources I have used or quoted have been indicated and acknowledged by means of complete references.

  
.....  
MR BE NDLOVU

07/04/2003  
.....  
DATE



0001867207

(ii)

## DEDICATION

This dissertation is specially dedicated to my late grandparents, Mr Samson Nkomichi Maritsi and his wife Mrs Margreth Nqikwasi Rikhuwana Mathebula-Maritsi, and my parents, Mr WM Ndlovu and Mandlamuke Nqiphiye Maritsi-Ndlovu (who died in 1960).

This dissertation is also specially dedicated to my dear wife, LR Mgwenya-Ndlovu, to our children, Fortunate Mandlamuke, Nyiko Existence, Endurance Perseverance Tiyiselani and Prince Giyani Ndlovu, and my sister Rose Ndlovu, without whose sound support and encouragement this research would not have been successfully completed.

## ACKNOWLEDGEMENTS

The following words from Psalm 95, verses 1 to 3, and Psalm 96, verses 1 to 4 bear a significant role in this research and are worthy of acknowledgement:

- "Come, let us praise the Lord!  
Let us sing for joy to God, who protected us!
- Let us come before him with thanksgiving and sing joyful songs of praise.
- For the Lord is a mighty God, a mighty king over all the gods.
- Sing a new song to the Lord!  
Sing to the Lord, all the world!
- Sing to the Lord, and praise him!  
Proclaim every day the good news that he has saved us.
- Proclaim his glory to the nations, his mighty deeds to all peoples.
- The Lord is great and is to be highly praised,  
he is to be honoured more than all the gods".

If it was not for the Lord, the almighty God, this research would not have been started and completed, successfully. Therefore, my sincere thanks and gratitude are firstly directed to God, whose guidance, inspiration, mercies, compassion and sympathetic care made the completion of this research work possible and reality.

I am greatly indebted and wish to express a deep sense of gratitude to Dr A Lewis, my supervisor, for his keen commitment and constructive guidance, recommendations and suggestions and encouragement and patience throughout the course of this research. His enduring guidance, in completion of this research work, should earn him praise. I am also indebted to express my sincere thanks and appreciation to Prof AE van Zyl, my joint supervisor, who through constructive criticism, suggestions and patience, guided me to accomplish my research. Both Dr A Lewis (supervisor), as well as Prof AE van Zyl, (joint supervisor) should be equally acknowledged for their successful guidance.

(iv)

I also express my gratefulness and sincere thanks to Prof Richard Lemmer, who patiently edited this research work, and for his critical reading, constructive suggestions to the language of my research and to Mrs A Kukkuk who patiently typed this document.

My gratitude is extended to the Unisa Library for the professional service rendered to facilitate the successful completion of this research work.

I would like to express my profound gratitude to my dear wife, LR Mgwenya-Ndlovu and to our dear children, Fortunate Mandlamuke, Nyiko Existence, Endurance Perseverance Tiyiselani and Prince Giyani Ndlovu, for their infinite patience and perseverance, towards my constant absence from home for the sake of doing research pertaining to this dissertation. Their patience and encouragement contributed towards the successful completion of this research.

I also gratefully acknowledge my indebtedness and wholehearted appreciation to all the authors, whose textbooks, dissertations and theses have been used, to facilitate the writing and successful completion of this research. I also wholeheartedly thank all my interviewees for their genuine and relevant information they supplied, in order to facilitate the completion of this research. They should greatly be praised in their sincere acceptance of me to interview them persistently.

## SUMMARY

This research investigates and discusses missionary education in South Africa in general, and in the Bushbuckridge (BBR) area in particular, during the period 1910-1973. It also investigates and highlights how missionaries from various church denominations from Europe and the United States of America, spread the Word of God in South Africa. This research reveals that they founded and provided educational assistance to illiterate Black people, in order to enable them to read the Bible, as effective means of realising their goals of Christianisation, evangelisation and civilisation.

This study also finds that missionaries in the BBR offered Black people education in matters of industry, manual skills and farming, at their mission stations and mission schools, as a strong means of not only providing them with job skills and knowledge, but also preparing them for possible future self-employment and promoting their economic development and that of the community at large.

This investigation indicates that missionary education removed out Black culture and traditional religious beliefs, and inculcated Western culture and Christian religious belief.

Missionary education also inculcated civilised habits of cleanliness, obedience, loyalty, patience, punctuality, tidiness, subordination, submissiveness, trustfulness and a sound attitude to work, industriousness, perseverance, respect and a sense of humour amongst Black people, as characteristic of Christianisation, and Christian evangelisation and civilisation.

After a thorough investigation and discussion of missionary education, in South Africa in general, and in the BBR area in particular, several recommendations and proposals are formulated, in order to advance the purpose of this research.

**KEY WORDS**

Historical-education; missionary education; mission schools; assessment; Bushbuckridge area; educational development; Black people; Christianisation; evangelisation; civilisation; literacy; numeracy; gospel of Christ; Christian religious belief; traditional religious beliefs; missionaries; communities



0001867207

## LIST OF ABBREVIATIONS

The following is a list of frequently occurring abbreviations

- BBR Bushbuck Ridge
- CN Church of the Nazarene
- GMS Glasgow Missionary Society
- HPTC Higher Primary Teacher Certificate
- IHM International Holiness Movement
- JSTC Junior Secondary Teachers' Certificate
- LMS London Missionary Society
- LPTC Lower Primary Teachers' Certificate
- PTC Primary Teachers' Certificate
- RCC Roman Catholic Church
- SACM South African Compound and Inland Mission
- SA(U) Union of South Africa
- SA(U) Unie van Suid-Afrika
- ZAR Zuid-Afrikaansche Republiek



## TABLE OF CONTENTS

### CHAPTER 1

ORIENTATION TO RESEARCH	1
1.1 INTRODUCTION	1
1.2 MOTIVATION FOR THIS RESEARCH	1
1.3 FORMULATION OF THE RESEARCH PROBLEM	2
1.4 AIM AND OBJECTIVES OF THIS RESEARCH	3
1.5 SIGNIFICANCE OF THIS RESEARCH	4
1.6 KEY FACTORS RELATED TO THIS STUDY	5
1.6.1 The main geographical area	5
1.6.2 The period 1910-1973	8
1.6.3 The people concerned	8
1.7 RESEARCH METHODOLOGY	9
1.7.1 The historical-educational research method	10
1.7.1.1 <i>Selection and delimitation of the topic</i>	11
1.7.1.2 <i>Collection of data</i>	11
1.7.1.3 <i>Assessment and assimilation of source material</i>	13
1.8 CLARIFICATION OF KEY CONCEPTS	14
1.8.1 Education	14
1.8.2 History of education	15
1.8.3 Mission and missionary	16

1.9	<b>LINEATION OF CHAPTERS</b>	16
<b>CHAPTER 2</b>		
<b>THE DEVELOPMENT OF MISSIONARY EDUCATION TO BLACK PEOPLE IN SOUTH AFRICA FROM 1910 TO 1973</b>		
		19
2.1	<b>INTRODUCTION</b>	19
2.2	<b>PRIMARY EDUCATION</b>	20
2.2.1	Prior to 1910	20
2.2.2	Primary education 1910-1973	20
2.2.3	Control of primary education	22
2.2.3.1	<i>Central control</i>	22
2.2.3.2	<i>Provincial control of primary education</i>	24
2.2.3.3	<i>Local control of primary education</i>	26
2.2.4	Medium of instruction	28
2.2.4.1	<i>Prior to 1910</i>	28
2.2.4.2	<i>The period 1910-1973</i>	28
2.2.5	The primary education curriculum	30
2.2.5.1	<i>The period prior to 1910</i>	30
2.2.5.2	<i>The period 1910-1973</i>	30
2.2.6	The financing of primary education	32
2.2.6.1	<i>The period prior to 1910</i>	32
2.2.6.2	<i>The period 1910-1973</i>	32
2.3	<b>SECONDARY EDUCATION</b>	34
2.3.1	The period prior to 1910	34
2.3.2	The period 1910-1973	35
2.3.3	Control of secondary education	36
2.3.3.1	<i>Central control</i>	36
2.3.3.2	<i>Provincial control of secondary education</i>	38

2.3.3.3 <i>Local control of secondary education</i>	39
2.3.4 <b>Financing of secondary education</b>	41
2.3.4.1 <i>Financing of secondary education prior to 1910</i>	41
2.3.4.2 <i>The period 1910-1973</i>	42
2.3.5 <b>Secondary education medium of instruction</b>	42
2.3.5.1 <i>The period prior to 1910</i>	43
2.3.5.2 <i>The period 1910-1973</i>	43
2.3.6 <b>The secondary education curriculum</b>	44
2.3.6.1 <i>The period prior to 1910</i>	44
2.3.6.2 <i>The period 1910-1973</i>	44
2.4 <b>TEACHER TRAINING INSTITUTIONS</b>	45
2.4.1 <b>Teacher training institutions prior to 1910</b>	45
2.4.2 <b>Teacher training institutions 1910-1973</b>	46
2.4.3 <b>Control of teacher training institutions</b>	47
2.4.3.1 <i>Central control prior to 1910</i>	47
2.4.3.2 <i>Central control during the period 1910-1973</i>	48
2.4.4 <b>Financing of teacher training institutions</b>	49
2.4.4.1 <i>The period prior to 1910</i>	49
2.4.4.2 <i>The period 1910-1973</i>	49
2.4.5 <b>Medium of instruction</b>	49
2.4.5.1 <i>The period to 1910</i>	50
2.4.5.2 <i>The period 1910-1973</i>	50
2.4.6 <b>Teacher training institutions' curriculum</b>	51
2.4.6.1 <i>The period prior to 1910</i>	51
2.4.6.2 <i>The period 1910-1973</i>	51
2.5 <b>UNIVERSITY EDUCATION</b>	53
2.5.1 <b>The period prior to 1910</b>	53
2.5.2 <b>The period 1910-1973</b>	54
2.5.3 <b>Control of university education</b>	56

2.6	CONCLUSIONS	56
<b>CHAPTER 3</b>		
<b>THE DEVELOPMENT AND CONTRIBUTION OF MISSIONARY EDUCATION IN THE BUSHBUCKRIDGE AREA IN PARTICULAR 1910-1973</b>		
3.1	INTRODUCTION	58
3.2	A GENERAL OVERVIEW OF THE DEVELOPMENT OF MISSIONARY EDUCATION IN THE BUSHBUCKRIDGE AREA (1910-1973)	59
3.2.1	Swiss Mission Church	59
3.2.2	Roman Catholic Church	65
3.2.3	The International Holiness Mission and the Church of the Nazarene	68
3.2.3.1	<i>The International Holiness Mission</i>	68
3.2.3.2	<i>The Church of the Nazarene</i>	73
3.3	CONCLUSIONS	78
<b>CHAPTER 4</b>		
<b>EDUCATION AT TIMBAVATI PRIMARY SCHOOL AS AN EXEMPLAR OF THE DEVELOPMENT AND CONTRIBUTION OF SWISS MISSIONARY EDUCATION IN THE BBR AREA</b>		
4.1	INTRODUCTION	80
4.2	THE FOUNDING, DEVELOPMENT AND CONTRIBUTION OF TIMBAVATI PRIMARY SCHOOL	81

4.3	EDUCATIONAL AIMS	85
4.4	CONTROL OF EDUCATION	87
4.5	CURRICULUM	91
4.6	TEACHING STAFF	93
4.7	SCHOOL ATTENDANCE BY PUPILS	99
4.8	EXTRA-MURAL ACTIVITIES	101
4.8.1	Sports activities	101
4.8.1.1	<i>Annual athletic competitions</i>	101
4.8.1.2	<i>Soccer, netball, drill and gymnastic work</i>	102
4.8.1.3	<i>Annual singing competitions</i>	103
4.8.1.4	<i>Parents' day</i>	104
4.8.1.5	<i>Prize givings</i>	105
4.9	ASSESSMENT OF PUPILS	106
4.9.1	Quarterly tests	106
4.9.2	Final examinations	107
4.9.2.1	<i>Internal examinations</i>	107
4.9.2.2	<i>External examinations</i>	108
4.10	CONCLUSIONS	110
CHAPTER 5		
TINGHALENI PRIMARY SCHOOL AS AN EXEMPLAR OF ROMAN		
CATHOLIC MISSIONARY EDUCATION IN THE BBR AREA		
		111
5.1	INTRODUCTION	111

5.2	INFLUENCE OF TINGHALENI PRIMARY SCHOOL	112
5.3	EDUCATIONAL AIMS	114
5.4	CURRICULUM	115
5.5	CONTROL OF EDUCATION	117
5.5.1	Local control of education	117
5.5.2	Control of education at regional level	118
5.6	TEACHING STAFF	121
5.7	PUPILS	123
5.8	EXTRAMURAL ACTIVITIES	125
5.8.1	Sports activities	125
5.8.1.1	<i>Soccer and netball</i>	125
5.8.1.2	<i>Athletic competitions</i>	125
5.8.1.3	<i>Singing</i>	126
5.8.1.4	<i>Parents' day</i>	127
5.9	ASSESSMENT OF PUPILS' PROGRESS	127
5.9.1	Quarterly tests	127
5.9.2	Half-yearly examinations	128
5.9.3	Final examinations	128
5.9.3.1	<i>Internal examinations</i>	128
5.9.3.2	<i>External examinations</i>	132
5.10	CONCLUSIONS	133

**CHAPTER 6**

**FERGUSON MEMORIAL (LATER JAMEYANA) PRIMARY  
SCHOOL AS EXEMPLAR OF THE INTERNATIONAL HOLINESS  
MISSIONARY EDUCATION**

135

**6.1 INTRODUCTION**

135

**6.2 THE CONTRIBUTION OF MISSIONARY EDUCATION AT  
FERGUSON MEMORIAL (LATER JAMEYANA) PRIMARY  
SCHOOL**

136

**6.3 EDUCATIONAL AIMS**

141

**6.4 CONTROL OF EDUCATION**

142

**6.5 SCHOOL CURRICULUM**

145

**6.6 EXTRAMURAL ACTIVITIES**

147

**6.6.1 Sport activities**

147

*6.6.1.1 Soccer, netball, drill and gymnastics*

148

*6.6.1.2 Athletic competitions*

148

**6.6.2 Singing competitions**

150

**6.6.3 Parents' day**

151

**6.6.4 Prize givings**

152

**6.7 TEACHING STAFF**

152

**6.8 ENROLMENT OF PUPILS**

156

**6.9 ASSESSMENT OF PUPILS**

158

**6.9.1 Quarterly tests**

159

**6.9.2 Half-yearly examinations**

159

**6.9.3 Final examinations**

160

6.9.3.1 <i>Internal examinations</i>	160
6.9.3.2 <i>External examinations</i>	163
6.10 CONCLUSIONS	165
<b>CHAPTER 7</b>	
<b>EVALUATION OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS</b>	<b>166</b>
7.1 INTRODUCTION	166
7.2 FINDINGS	166
7.2.1 Christianisation, evangelisation and civilisation	166
7.2.2 Literacy and numeracy	167
7.2.3 Christian literature	167
7.2.4 Promotion of physical health	168
7.2.5 Promotion of relationships	169
7.2.5.1 <i>Music</i>	169
7.2.5.2 <i>Parents' days</i>	169
7.2.5.3 <i>Prize givings</i>	170
7.2.5.4 <i>Sports activities</i>	170
7.2.5 Requirements set for pupils	171
7.2.6 Requirements set for teachers	171
7.2.7 Funding of missionary education	172
7.2.7.1 <i>Missionary funding of Black education</i>	172
7.2.7.2 <i>Government funding</i>	172
7.2.7.3 <i>Community funding</i>	173
7.2.8 Westernising of Black culture	173
7.2.9 Provision of job skills and the economic development	174
7.2.10 Curricula of mission schools	174
7.3 CONCLUSIONS	175



<b>7.4</b>	<b>RECOMMENDATIONS</b>	<b>177</b>
7.4.1	Maintenance of morals and acceptable behaviour	177
7.4.2	Literacy and numeracy	178
7.4.3	Literary works	178
7.4.4	Physical health	178
7.4.5	Music	178
7.4.6	Parents' day	179
7.4.7	Prize givings	179
7.4.8	Requirements from pupils	180
7.4.9	Requirements from teachers	180
7.4.10	Funding of education	180
7.4.11	Provision of career skills and economic development	181
7.4.11.1	<i>Curricula</i>	181
7.4.11.2	<i>Requirement of education</i>	181
<b>7.5</b>	<b>CONCLUDING REMARKS</b>	<b>182</b>
<b>7.6</b>	<b>FUTURE RESEARCH POSSIBILITY</b>	<b>182</b>
	<b>BIBLIOGRAPHY</b>	<b>183</b>
	<b>TABLES:</b>	
TABLE 4.1		96
TABLE 4.2		97
TABLE 4.3		98
TABLE 4.4		108
TABLE 4.5		109
TABLE 5.1		130
TABLE 5.2		131
TABLE 5.3		133

<b>TABLE 6.1</b>	<b>154</b>
<b>TABLE 6.2</b>	<b>157</b>
<b>TABLE 6.3</b>	<b>161</b>
<b>TABLE 6.4</b>	<b>162</b>
<b>TABLE 6.5</b>	<b>162</b>
<b>TABLE 6.6</b>	<b>164</b>

**MAPS:**

<b>MAP 1.1</b>	<b>6</b>
<b>MAP 1.2</b>	<b>7</b>

## **CHAPTER 1**

### **ORIENTATION TO RESEARCH**

#### **1.1 INTRODUCTION**

This chapter serves as general orientation to this study, which focuses on missionary education in South Africa, with special reference to mission schools in the Bushbuckridge (BBR) area. This chapter provides a motivation for research; problem formulation; aims and objectives of research; significance; key factors related to the field of study; methodology; clarification of relevant concepts, and the demarcation of the field of study. Thus it assists the reader in gaining a general perspective which underpins this study.

#### **1.2 MOTIVATION FOR RESEARCH**

Since 1960, when the researcher was a young child, he was exposed to situations where the Church of the Nazarene missionaries played a major role in the lives of poor people in the BBR area. Missionaries from this church, as well as other churches conducted schemes, focused on the feeding, clothing, and the provision of bursaries for the illiterate rural residents in the BBR area. These schemes were also conducted at the Nazarene Church preaching posts, which were established at Limington, Andover, Welverdiend and at Birmingham farms. In 1960, the researcher attended the Church of the Nazarene preaching post at Birmingham farm. During Christmas Day of 1960, the Church of the Nazarene missionaries, from Acornhoek Church, conducted sports activities, such as athletics, tug-of-war, drill and bottle races at Birmingham preaching post. I was impressed by the fact that competitors who obtained the first, second and third positions, received: clothing, pencils and ball point pens as rewards. At the end of the competition, all people who attended this function received porridge and meat to eat.

In 1961, I attended the Ferguson Memorial (later known as Jameyana) Primary School, which was founded by the International Holiness Mission (IHM), later known as the Church of the Nazarene (CN). The Ferguson Memorial Primary School was situated at the Hebron Mission

Station, in close proximity to Cottondale Railway Station, in the BBR area. Then I came into personal contact with students at the boarding school, some of whom were orphaned, placed under the care of Mrs Thabitha E Evants, better known as "Nwa-Xikolo" (the owner of the school). She saw to it that the boarding school students at the Ferguson Memorial Primary School were provided with, amongst other things, food, clothing and bursary schemes. Missionary educational endeavours, already then made a profound impression on myself and since according to my knowledge those endeavours had not been researched, I was motivated to tackle this research.

After the perusal of numerous books and dissertations on missionary education in South Africa, I indeed found that many aspects regarding the contribution of missionary education in the BBR area, had neither been researched, nor recorded in any depth. I surmised that there were many Christian teachers, evangelists, pastors and informed residents who could provide abundant and valuable information concerning missionary educational activities in the BBR area. Since such information had never been recorded in any depth and could inform future reference and reflection by the BBR community and South African Society at large, I decided on this topic for my dissertation, which would enable me to explore and disclose the history of missionary education in this specific area of South Africa.

As a product of missionary education, and as a Christian teacher at a secondary school, I considered it meaningful to conduct research that would disclose the contribution and influence of missionary education in South Africa in general, and in the BBR area in particular. This disclosure should benefit contemporary teachers, pupils and educationists. Such information could be of significance for the BBR people, and even South African society at large.

### **1.3 FORMULATION OF THE RESEARCH PROBLEM**

After the abovementioned initial research I was convinced that little comprehensive research had been conducted on the educational contribution that missionaries provided to Black people in the BBR area. This prompted me to formulate the following questions which serve as the main research problem which directs this study:

- What was the *historical development* of Black missionary education in South Africa in general?
- What *contribution was made by missionaries* towards the education of Black people in South Africa in general, and in the BBR area in particular?

The following sub-problems are identified:

- What was the *development and contribution* made by the Timbavati Primary School as an exemplar of Swiss Missionary education in the BBR area?
- What was the development and contribution made by the Tinghaleni Primary School as an exemplar of Roman Catholic Missionary education in the BBR area?
- What was the development and contribution made by the Ferguson Memorial (later Jameyana) Primary School as an exemplar of International Holiness (the church of the Nazarene) missionary education in the BBR area?

#### **1.4 AIM AND OBJECTIVES OF THIS RESEARCH**

The main aim of this study is to trace the development, contribution and influence of missionary education provided to Black people in South Africa, especially in the BBR area.

The objectives that emerge are:

- to discuss the historical development of Black missionary education in South Africa in general (1910-1973);
- to investigate and discuss the missionary educational development and contribution in the BBR area;
- to investigate and provide a detailed discussion of the various educational endeavours at Timbavati Primary School as an exemplar of the development and contribution of missionary education under the auspices of the Swiss Mission Church in the BBR area;

- to investigate and provide a detailed discussion of the various educational activities at Tinghaleni Primary School as an exemplar of missionary education, which was conducted under the control of the Roman Catholic Church in the BBR area;
- to investigate and provide a detailed discussion of the various educational endeavours at Ferguson Memorial Primary School as an exemplar of the development and contribution of the International Holiness Mission (the Church of the Nazarene) in the BBR area, and
- to finally, on the basis of the above findings, arrive at general conclusions regarding missionary education in the BBR area, which would lead to the provision of relevant recommendations for the future.

## **1.5 SIGNIFICANCE OF THIS RESEARCH**

This research is considered significant, as it will contribute towards research already conducted on missionary education and it should promote the development, standard and status of education in South Africa, especially in the BBR area. It will also reflect on, and disclose the development, contribution and influence of missionary education in this geographical area, and will make people aware that Black education was initiated and provided by various missionary societies of different church denominations, since 1799 to 1953, in that period without South African Governmental interference. It will, hopefully, reveal that missionary education fostered literacy and numeracy amongst Black people (cf SA [U] 1955:24; Christie 1991:14; Hartshorne 1992:30:36).

This research will further show how missionary education promoted social, economic, educational and cultural growth in South Africa, and could also be useful to other researchers, who wish to obtain sound information on missionary education for their particular research. It is, therefore, also the researcher's wish that information contained in this study will inform and enhance the standard and status of theses, dissertations and books dealing with missionary education in South Africa.

This dissertation will hopefully broaden and improve both the researcher's and its readers' insight into missionary education's contribution and influence. It could also enable me to undertake yet further research on missionary education which could benefit our country's people and education at large. It is my sincere wish that this record on missionary education will become "a gift" which will be beneficial and valuable to South Africa's people, especially to the residents of the BBR area.

## **1.6 KEY FACTORS RELATED TO THIS STUDY**

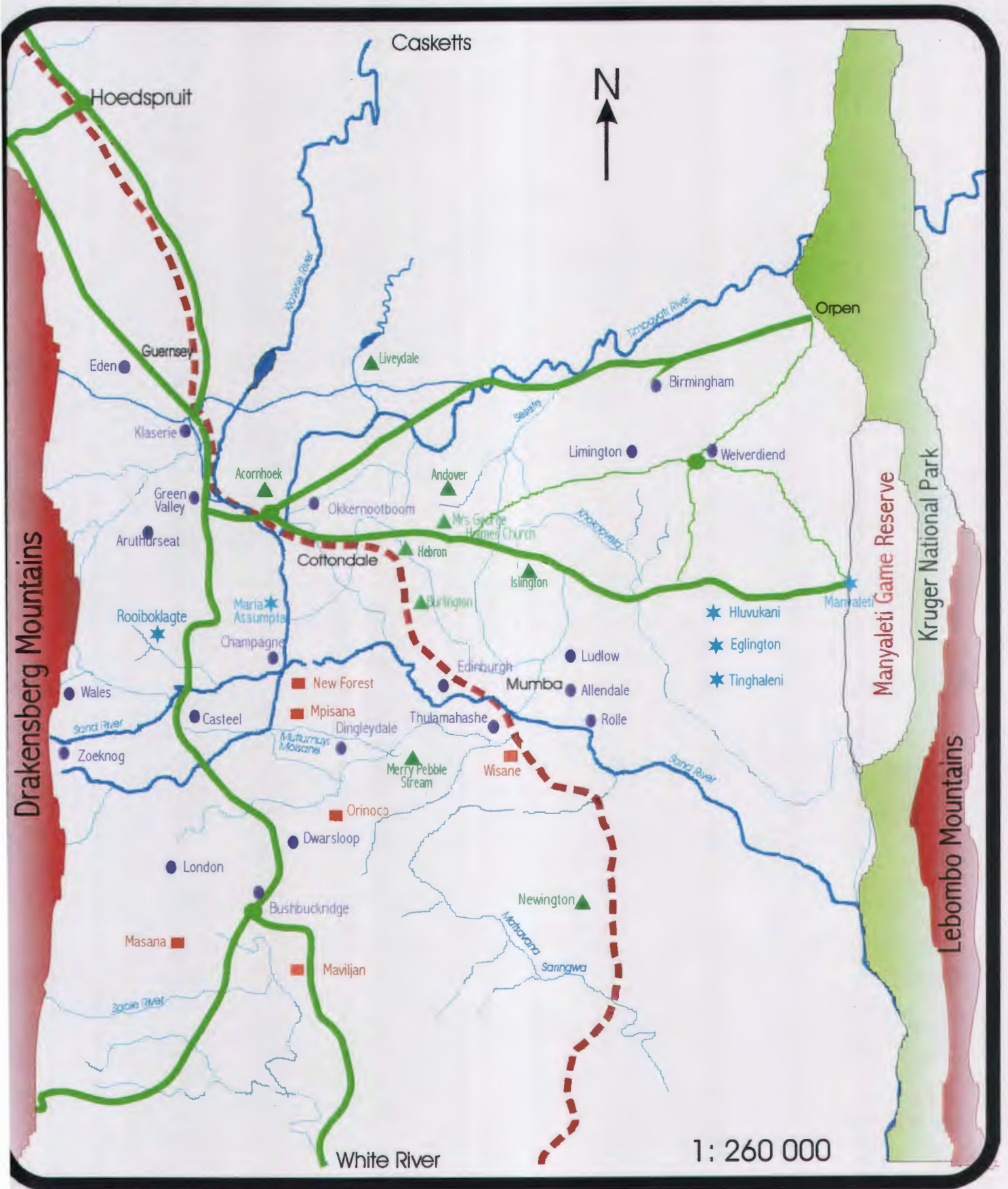
After careful consideration, the following key aspects which underpin this research were identified:

### **1.6.1 The main geographical area**

This study concerns the investigation of missionary educational activities in South Africa in general and the BBR area in particular. An intensive scrutiny will focus on the BBR area since it was one of the rural areas which was affected most by illiteracy, poverty and traditional religious practices, which, as a result of the missionaries' educational endeavours, were successfully reduced (see Maps 1.1 and 1.2).

The BBR area is situated east of the Drakensberg Mountains and stretches from the foot of the Lebombo Mountains in the east, to the west of these mountains (cf Map 1.2). The Klaserie and Sabie Rivers form its northern and southern borders respectively. The BBR area includes, *inter alia*, the following: Mhala (the former district of the Gazankulu Self-Government Homeland), the Mapulaneng (the former district of Lebowa Self-Government Homeland), Andover and Manyeleti Game Reserves, and the western part of the Kruger National Park Game Reserve. For the sake of clarity this study will also refer to some of the farms which are related to missionary education in the BBR area (see Map1.2).

# MISSION STATIONS IN THE BBR AREA (1910 - 1973)



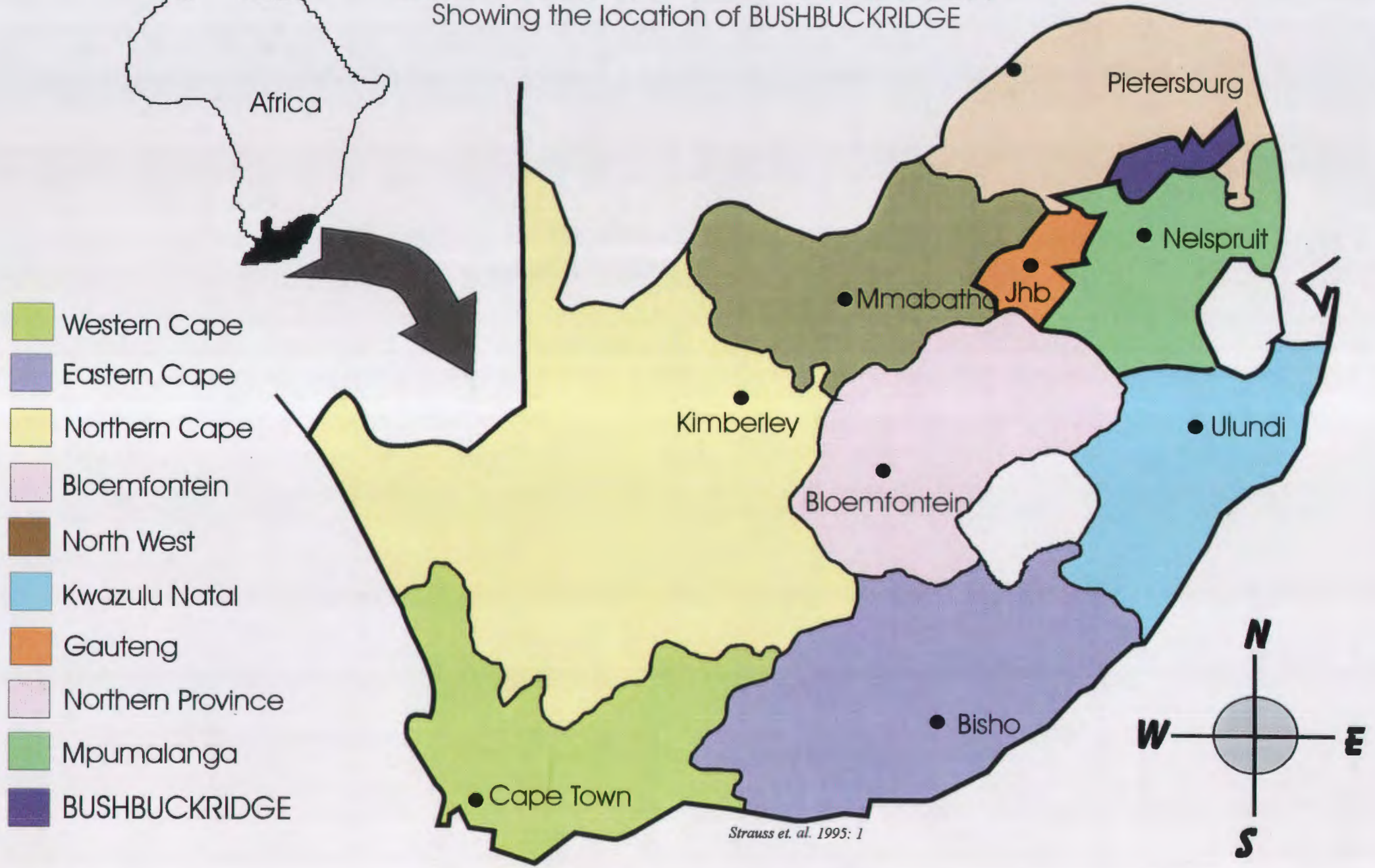
## Key

- Swiss Mission
- Nazarene Mission Stations and Outposts
- ▲ IHM (CNM) Mission Stations
- ★ The RCC Mission Stations
- - - Railway Line
- Main Roads

Adapted and Modified from  
1:260 000 Topographical Sheet  
2430 PILGRIM'S REST



Map 1.1  
REPUBLIC OF SOUTH AFRICA  
Showing the location of BUSHBUCKRIDGE



*Strauss et. al. 1995: 1*

## **1.6.2 The period 1910-1973**

This study will focus on the period 1910-1973. There are several reasons for this demarcation:

1.6.2.1 Missionaries only came to the BBR area in 1916 (Sihlangu 1983:54), bringing with them formal education.

1.6.2.2 Several political events of this period impacted heavily on the education provided by missionary societies. Events such as the formation of a Union in 1910, the coming to power of the National Party in 1948, and the formation of Republic of South Africa (1961), in some way or another impacted on missionary education. Educational legislation specifically includes the Welsh Commission (1936), the Eiselen Commission (1951) and the Extension of the University Act (1959).

1.6.2.3 This period saw many missionaries embarking on a concerted effort to help Black people in South Africa educationally (cf Sihlangu 1983:50-56; Nkuna 1986:106-107; Mabunda 1995:32), as well as objecting to and challenging Government interference in missionary education for Black people in South Africa (Lewis 1992; Lewis 1999).

## **1.6.3 The people concerned**

This study concerns the Shangaan people who reside in the BBR area. The Shangaan tribes fled Mozambique for South Africa since 1815, due to constant attacks from Shaka, the King of the Zulus. Also between 1863 and 1865, many other Shangaan tribes fled Mozambique for South Africa, due to the severe fighting between Mzila and Mawewe (the sons of chief Soshangana, who died in 1858). In 1895, Chief Mpisane and his Shangaan followers left Mozambique for South Africa after his father Nghunghunyana had been arrested by Portuguese soldiers under the leadership of Musinho de Albuquerque (Kriel 1991:18; Mabunda 1995:45-46; Sihlangu 1983:14 17:25).

On arrival in the BBR area (then known as *Khwahlamba*) in 1896, Mpisane and his Shangaan (also known as Tsonga) followers, already found the first inhabitants of the BBR area, namely the Nhlangu tribes (who are part of Shangaan people). Nhlangu tribes were from the Nhlengweni area in Mozambique and Tsonga land in the east of Natal. Abel Erasmus, who was a leader and tax collector in the BBR area, which fell under Lydenburg, gave Chief Mpisane the dwelling land from Kowyn's Pass (near Graskop) to the Lebombo Mountains, in the west and east of the BBR area. Chief Mpisane and other Shangaan people settled at Orinoco farm and some of his Shangaan followers settled at other farms: Dwarsloop, New Forest, Rolle, Dumphries, Newington, Cunningmore, Lallydale, Somerset, Acornhoek, Okkernootboom and Rooiboklaagte. The main Nhlangu tribe under Chief Magwagwaza Mnisi, left Lydenburg to settle at the Rooiboklaagte farm and later at Islington farm (see Map1.2), under Chief Shobiyana Mnisi.

This study also concerns the Northern Sotho tribes (known as Mapulane) who are also inhabitants of the BBR area. On his arrival in 1896, Chief Mpisane found that Mapulane tribes settled mainly on top of the Drakensberg Mountains (known in Tsonga as *Khwahlamba*). Some other Northern Sotho tribes under the leadership of Mukwaleng Mathipe, later settled at Rhelani Malele Village, at Dwarsloop farm in the BBR area. Mapulane tribes also settled at Greenvalley, Buffelshoek, Dingleddale, Zoeknog (see Map 1.2), and many other farms in the BBR area (Sihlangu 1983:27-35).

## **1.7 RESEARCH METHODOLOGY**

According to Best and Kahn (1993:20), research may be defined as "the systematic and objective analysis and recording of controlled observation that may lead to the development of generalisation, principles, or theories, resulting in prediction and possible ultimate control of events". According to Wiersma (1991:6-7), in order for research to thus possess an element of validity, it needs to deal with accurate interpretation of the results and the generalisation of the results. Research must also be reliable, in that it must be consistent throughout the research process. The method chosen is determined by the nature of the phenomenon to be studied. The focus of this research is based on the educational phenomenon in its historical

context and will employ a certain method pertaining to this. It is in this light, that the historical-educational research method will be used in this dissertation.

### **1.7.1 The historical-educational research method**

According to Meier (Lewis 1999:21) the historical-educational research method:

encapsulates the basic scientific research method and investigates the phenomenon of education by taking the present as a point of departure, traversing into the past with the aim of enlightening the present, and finally making recommendations for the future, based on the findings and the conclusions.

Venter and Van Heerden (1992:4) maintain that history of education is a historical systematic field which examines, interprets and describes the structural educational reality as a historical premise (in its being situated in the past and in time), with the aim of illuminating the present and providing guidelines for the future.

Therefore, the purpose of historical-educational research, is to arrive at conclusions concerning causes, effects, and trends of past occurrences, which may help to explain present events and anticipate future events (Gay 1987:9).

Wiersma (1991:206) points out that the historical-educational research method involves the following four steps:

- the identification of the research problem;
- the collection and evaluation of sources of materials;
- synthesis of information from source materials, and the
- analysis, classification, integration, interpretation and formulation of conclusions.

The research undertaken in this dissertation was guided by these steps. Chapter One will constitute the first step, while Chapter Two to Six will focus mainly on steps two and three, while Chapter Seven will encompass the final step.

In order to execute systematic and accurate research in this dissertation, I have employed the three basic phases outlined and discussed here below.

#### **1.7.1.1**            *Selection and delimitation of the topic*

Although several researchers (Nkuna 1986; Mabunda 1995; Lewis 1999; Seroto 1999) have conducted research on the history of missionary education provided by various church denominations in the rural areas of South Africa, including the BBR area, no researcher has simultaneously researched, reflected and recorded missionary education provided by the Swiss Mission Church; the International Holiness Mission (since 1952 known as the Church of the Nazarene), as well as the Roman Catholic Church (RCC) in the BBR area. Existing research is, for example, the 1986 master of education dissertation entitled: *The contribution and the influence of the International Holiness Churches in the Acornhoek-Bushbuckridge (1930-1970)*, by WWX Nkuna. In this research he records missionary educational development and contribution made mainly by the IHM. The second researcher is DC Mabunda who also in his master of education dissertation (1995): *A Historico-Educational Survey and Evaluation of Swiss Missionary education at Lemana*, reflects and records missionary educational development and the contribution made mainly by the Swiss Mission Church in the North Eastern Transvaal. Therefore, a comprehensive and coherent perspective on missionary education in the BBR area is still lacking which makes this dissertation imperative.

#### **1.7.1.2**            *Collection of data*

In preparation for the writing of this dissertation, both primary and secondary sources were consulted in order to obtain relevant data, in order to provide felicitations and accountable research.

- (a) **Primary sources:** Primary sources are eye witness accounts. According to Venter and Van Heerden (1992:114), primary sources are written documents or published commentary by people, who participated in, or eyewitnesses of certain events.

The following types of primary sources were consulted in this research: reports, journals, and minutes of meetings. I was fortunate to visit archives, schools and private homes in search of relevant information. Primary sources were obtained from the following places:

- (i) The D.C. Marivate Archives at the University of South Africa, in Pretoria.
- (ii) Gazankulu Archives Depot, at the Department of Education at Giyani.
- (iii) The State Archives Service, in Pretoria.
- (iv) Schools: The researcher visited Jameyana, Timbavati and Tinghaleni (currently known as Tsuvuka) Primary Schools, where he consulted the following primary sources:
  - logbooks, (in the principal’s office)
  - instruction books, (in the principal’s office)
  - control books, (in the principal’s office)
  - teaching staff (who were co-operative in supplying relevant school documents), and
  - school buildings and furnishings were inspected and observed closely.
- (v) Homes: A fair amount of educational information was obtained by visiting various private homes where personal interviews were conducted with relevant people. Verbal information on missionary education was accepted as valid, only once it was confirmed by at least two other people interviewed.

- (b) **Secondary sources:** Secondary sources are accounts of those events which were not actually witnessed by a reporter. According to Venter and Van Heerden (1992:114), secondary sources imply the reporting, repeating or recounting of that which an actual

eyewitness of, or participant in, an event said, did or wrote. Such relevant literature has been consulted at various libraries.

I visited various libraries to study relevant secondary sources: such as textbooks, encyclopaedias, dissertations and theses that provide essential background material for the present study. These libraries are:

- Nelspruit Public Library,
- Hoedspruit Public Library, and
- Unisa Library.

### **1.7.1.3      *Assessment and assimilation of source material***

Having collected as much relevant data from as many sources as possible, the selected data was submitted to a critical process of evaluation, since it is imperative that a researcher's approach to sources should be critical, since not everything which appears in print is beyond reproach. Sources were subjected to a process of external and internal criticism. Venter and Van Heerden (1992:114-115) explains this critical process:

- (a) **External or lower criticism:** External or lower criticism, has been applied to determine the authenticity, validity, accuracy, reliability and genuineness of each relevant document. In the execution of external criticism, the following were established: Why and when were the sources (documents) written? Who was the author? Where and by whom were the sources published? External criticism is also useful since it reveals differences from original texts, later printings and revised editions. Documents are compared to each other of similar origin to test their validity and authenticity (cf Kruger 1986:12; Venter and Van Heerden 1992:115).
  
- (b) **Internal or higher criticism:** Internal criticism is applied to analyse the meaning of some of the statements in certain documents, in order to establish the value of the content. Internal criticism is, therefore, used to determine whether data and statements

in the documents are reliable and therefore acceptable. In short, internal criticism is used to determine the accuracy, validity, credibility and trustworthiness of the literal and probable meaning of statements (cf Venter and Van Heerden 1992:115-116).

## 1.8 CLARIFICATION OF KEY CONCEPTS

Certain key concepts which appear in this dissertation need clarification and definition.

### 1.8.1 Education

There is no conclusive definition of the concept "education" due to its complex nature, since different authors emphasise different aspects of education in their definitions. Nevertheless, it is of utmost importance to define the term for use in this particular research. For the purpose of this study, I rely on the definitions by Venter and Lengrand as follows:

According to Venter (1979:32), education is a universal phenomenon that is *limited to human beings*. Education should be perceived as *a continuous process*. According to Lengrand (1970:44-45), education must fulfil the following responsibilities: Firstly, it should put into place structures and methods that will assist human beings throughout their life span, in order to maintain the continuity of their apprenticeship and training, and secondly, it should equip each individual to become in the highest and truest degree, both the object and the instrument of his or her own development, through the many forms of self-education.

The definition of Lengrand characterises education as a lifelong process which stretches from the earliest years of life, to the final phase. Education as lifelong process should not only aim at equipping children with cultural baggage, but also aim to facilitate each one to develop attitudes and capacities, which will enable them to cope successfully with the challenge they will have to face in life (Lengrand 1986:11). This definition by Lengrand forms the basis for the understanding of education in this study.



During the investigation undertaken for the present study, it becomes evident that education is linked closely to culture. It is, in fact, derived from culture; it can be considered as a function of culture, and all forms of education and instruction are intertwined with cultural principles. Education and culture can, therefore, never be separated. Education can also be described as the transferral of culture, from mature to immature people. Furthermore, in guiding and accompanying a child towards adulthood, the educator has to consider all aspects of adulthood since it may be deleterious to neglect any aspect (Venter 1979:212).

### **1.8.2 History of education**

According to Venter (cf 1992:18-19) and Kruger (1986:4-5) history of education is a historical, systematic field, which examines, interprets and describes the structural relatedness of the phenomenon of education or educational reality, as a historical premise (in its situatedness in the past and in time) with the aim of illuminating the present, and providing guidelines for the future.

According to Venter (1992:42-43) history of education investigates, describes and judges the teaching and education in the past in terms of pedagogical criteria. History of education is involved with educational time and space. History of education is concerned with the temporal dimensions of past, present and future. This then implies that the educational past is relevant to not only the present, but also to the future because the child in the present must be educated for the future with the help of a knowledge and understanding of the past.

According to Holmes (1970:330), the significance of history of education resides in the following:

- It improves the quality of problem analysis.
- It can help investigators to identify important factors in the present day environment that will have a bearing on the outcome of policy.
- It facilitates the complicated process of weighing each of these factors in order to place them in some order of relative importance.

- It facilitates the establishing of overarching principles or general statements, that can together, however tentative and limited, lead to more feasible practice in education affairs.

### **1.8.3 Mission and missionary**

The term "mission", from which the word missionary is derived, refers to the delegation of persons, especially religious teachers, to accomplish a specific aim. The mission of religious teachers would therefore be to convert people to their religion. The mission of Christian teachers is the conversion of people to the Christian faith, by preaching the word of God. A missionary can be defined as a person sent to preach his or her religion, especially to people who are not familiar with it (cf Mabunda 1995:9; Allen 1990:373).

According to Kritzinger (1988:33-34), the word "mission", is defined in a narrow and in a broad sense. The former implies that mission is primarily concerned with the spiritual salvation of the sinner. The latter view not only encompasses the narrow definition, but "addresses the whole of the life, soul and body", which includes aspects of service in day-to-day life. The broader definition implies that the activities of missionaries usually included much more than just preaching; it also includes education.

Christ initiated missionary activities when He commanded His disciples in Matthew 28:19 to "go forth and teach all nations". During the period 34 to 64 AD, the Apostle Paul became the first missionary of great stature to spread the gospel of Jesus Christ to heathen people.

## **1.9 LINEATION OF CHAPTERS**

I have divided this dissertation into seven chapters of varying lengths:

Chapter 1 provides an orientation to the study as in the above: the motivation, objectives, significance, key factors underpinning the research, methodology and the demarcation.

Chapter 2 provides a historical overview of the development of missionary education in South Africa, during the period 1910 to 1973. In this chapter aspects pivotal to a clear understanding of the research topic such as the organisation, control and finance of primary education, secondary education, teacher training institutions and higher education, which were provided by missionary churches, are scrutinised.

Chapter 3 investigates the development and contribution of missionary education in the BBR area in particular, and in South Africa in general. It provides a general overview of the development of missionary education in this area. It looks into the background and origin of missionary church denominations, relevant especially to the BBR area and it highlights their contribution towards developing missionary education in South Africa in general, and in the BBR area in particular.

Chapter 4 is devoted to education at the Timbavati Primary School as an exemplar of the development and contribution of missionary education under the auspices of the Swiss Mission Church in the BBR area. This chapter discusses the same aspects referred to in the very brief overviews pertaining to the content mentioned in the previous chapter.

Chapter 5 deals with education at Tinghaleni Primary School, as an exemplar of the development and contribution of missionary education provided by the RCC in the BBR area. As is the case with the previous two chapters, attention is given to the founding, development and contribution of missionary education at the Tinghaleni Primary School, aims of education, curriculum, control of education, teaching staff, pupils, extramural activities and assessment of pupils.

Chapter 6 is devoted to education at the Ferguson Memorial Primary School as an exemplar of the development and contribution of missionary education under the auspices of the IHM. As is the case with the previous chapters, attention is focussed on the founding, development and contribution of missionary education, their objectives in education, curriculum, control of education, teaching staff, pupils, extramural activities and assessment of pupils.

Chapter 7 provides an evaluation of the contribution and development of missionary education in the BBR area. It provides the researcher's findings, conclusions and recommendations as a conclusion to this project.

## CHAPTER 2

### THE DEVELOPMENT OF MISSIONARY EDUCATION TO BLACK PEOPLE IN SOUTH AFRICA FROM 1910 TO 1973

#### 2.1 INTRODUCTION

After the Lord Jesus Christ had risen from death, He commanded that all people of all nations should receive the gospel, when He gave the following commission to His disciples : "Go therefore and make disciples of all nations; baptising them in the name of the Father and the Son and the Holy Spirit, and teaching them to observe all that I have commanded you" (Matthew 28:19-20). Christian missionary activities soon commenced as a result of that commission. The Apostle Paul became the first great missionary to spread the gospel of Christ to the outside world, between 34 and 64 A.D. (Acts 13:1-52; Mabunda 1995:9).

The fulfilment of Jesus' commission later manifested itself in the great era of Christian missionary expansion during the 19th century, when missionary societies were established in Europe and the United States of America. The Protestant and the Roman Catholic Churches sent missionaries to almost every corner of the world, including South Africa, to provide educational assistance as the major thrust of realising their goals of evangelisation and Christianisation (Mabunda 1995:9).

In the light of the above, the aim of this chapter is to highlight the general historical development and contribution of missionary education in South Africa, mainly 1910 to 1973, in order to provide the historical background for subsequent chapters. This chapter highlights and discloses the significant primary, secondary and tertiary missionary education activities and their contribution and influence mainly amongst Black people in South Africa, and so this chapter provides readers with information which is essential for a clear understanding of chapters which follow.

## 2.2 PRIMARY EDUCATION

### 2.2.1 Prior to 1910

Missionary educational activities amongst Black people first started in the Cape Colony. The first mission school for Black people was set up at King William's Town in the Eastern Cape in 1799, by Dr JT van der Kemp of the London Missionary Society (LMS). In 1821, a school for Black people was also opened in the Tyume Valley (Alice) in the Eastern Cape, by the agents of the Glasgow Missionary Society (SA[U] 1936:9). In 1824, the famous mission station, Lovedale, was also opened in the Tyume Valley to further primary education (Christie 1991:36). In 1841, this same society also established the Lovedale Institution in the Eastern Cape. This institution accepted White as well as Coloured and Black pupils and offered secondary as well as elementary schooling to its pupils (SA [U] 1936:9).

Subsequent missionary activities, led to the establishment of mission schools in the former Transvaal. The missionaries David Livingstone and William Edwards of the LMS started missionary activities at Mabolse in the Transvaal, in 1842 (SA[U] 1936:22; SA[U] 1951:33). In 1857, the Hermansburg Missionary Society started educational work amongst the Bechuanas in the Western Transvaal. In the 1860s, the Berlin Missionary Society began operating and establishing mission schools in the Transvaal, amongst the Pedi, Sotho and Venda speaking tribes. In 1875, Ernest Creux and Paul Berthoud of the Swiss Missionary Society began mission schools in the North Eastern Transvaal, amongst the Tsongas at Valdezia (SA[U] 1936:22-23; Brain 1990:24-25; 61). Thereafter, other missionary societies came to the Transvaal to further missionary educational activities until 1910.

### 2.2.2 Primary education 1910 to 1973

Primary schooling for Black people at mission schools during the period 1910 to 1935 was not very effective due to, among other things, inadequate resources in rural areas where mission schools were mainly located. The average school life of a Black pupil was shorter than three years. The majority of pupils of 13 years and older, still found themselves at

primary schools during this period under review. School achievement tests in English and arithmetic showed that on average, Black pupils in Standard Six (now Grade Eight) were at least two standards behind their White counterparts (Hartshorne 1992:28).

In 1919 Natal introduced state-aided schools, which had since developed into a system of considerable dimensions alongside the state-aided schools of religious bodies. In 1920, the Cape made all primary education for Black children free and, shortly afterwards, assumed responsibility for the full salaries of all approved teachers in aided mission schools. School books and requisites were provided at 50 per cent of the purchase price (SA[U] 1951:34).

In 1935, the minister of education appointed the Welsh Commission to look into Black education. In 1936, this commission found that Black education was unsatisfactory compared to White education, and that 70 per cent of Black children of school age, did not attend school and that many who wished to attend could not be accommodated due to the lack of resources and facilities. It also found that a great many schools for Blacks were overcrowded and understaffed. The commission also found that there was a discrepancy between the educational standards of Whites and Blacks. The average school life of Black pupils was less than three years, which resulted in alarming rates of juvenile delinquency. The commission recommended that aided-mission schools had to continue providing Black education. However, a programme had to be planned, which would lead to the State taking full responsibility for Black education (Behr 1971:4; Behr 1988:30-32).

In 1949, the Eiselen Commission was set up (Lewis 1992:51) to look into Black education. The commission began with the premise that a distinction should be drawn between White and Black primary education. This commission found that education programmes for Black people were not in line with their socio-economic development, that schooling was too academic and that Black teachers were not involved in the general development scheme for education. In 1951, the commission recommended that the Union Department should be responsible for Black education, which was then primarily under the auspices of missionaries (SA[U] 1951:135; Behr 1988:33).

In 1959, the primary school Black teachers in service, numbered only 26,110 of whom 3,509 were private teachers remunerated by parents. In the same year, 1959, the primary school teacher-pupil ratio was 1:54. During the 1960s, primary schooling for Black children was marked by the drop-out of pupils. For instance, of the 607,340 Black pupils who entered Sub-Standard A in 1968, only 49,6 percent completed four years of schooling and were in Standard Three in 1972. Of the 515,449 Black pupils who were in Sub-Standard A in 1965, only 31,5 percent reached Standard Six in 1972, and only 22,6 percent passed the Standard Six examination (Hartshorne 1992:39). The drop-out of Black pupils during the 1960s can be attributed to the lack of sufficient resources and facilities. A great many schools for Black people were overcrowded and understaffed (cf Behr 1971:4; Behr 1988:30-32).

### **2.2.3 Control of primary education**

#### **2.2.3.1 Central control**

- (a) The period prior to 1910: From 1841 up to 1910, the Education Department of the British Colonial Government, exercised control and administration over Black education, following the state financial aid it gave to the Cape mission schools and later to the Transvaal (formerly known as the Zuid-Afrikaansche Republiek) mission schools (SA[U] 1936:10; 22-23; Behr 1984:174; Christie 1991:42).
- (b) State control of education (1910-1973): In 1910, the Union of South Africa was formed, following the passing of the South Africa Act in 1909. The formation of the Union of South Africa determined that the control of Native Affairs should fall under the control of the Minister of Native Affairs, while the separate four provincial councils would be responsible for Native Education. This policy ensured that native education was separate from the general native policy (SA[U] 1936:31; Behr 1984:21; 176).

During the period 1926 to 1945, there was a joint control of Black education, exercised by the missionary societies, the Provincial Government and the Department of Native Affairs. This



joint control would ensure smooth running of Black schools and effective learning (SA[U] 1951:36; Mawasha 1969:27).

In 1936, the Welsh Commission recommended that the control, administration and supervision of Black education should fall under the Union Department of Education (Behr 1971:7; Behr 1988:30-33; Hartshorne 1992:28).

During the period 1946 to 1953, there was a joint control of Black education, exercised by the missionary societies, provincial government and the Union Department of Education, Arts and Science, in order to ensure the proper running of Black schools and effective schooling (SA[U] 1951:33; Mawasha 1969:33).

In 1951, the Eiselen Commission found that there was no active participation of Blacks in the control of education and that there was inadequate inspection and supervision of Black schools. It found that Black schools controlled by religious bodies had created a multiplicity of administrative units of very unequal sizes and efficiency, and with different conceptions as to the aims and practices of education. The report recommended that the control and administration of Black education should fall under the Union Department of Education (SA[U] 1951:112; 135; Behr 1988:33-35).

The Bantu Education Act No 47 was passed in September 1953, and promulgated on 1 January 1954 (Mawasha 1969:31; Hartshorne 1992:36). This Act was largely based on the report of the Eiselen Commission (Behr 1988:181).

Although there was a resistance against the passing of Bantu Education, the control and administration of Black primary education was passed from the provincial administration to the Department of Native Affairs of the Central Government, on 1 April 1955; following the passing of the Bantu Education Act of 1953 (SA[U] 1955:24; Kgware 1955:48; Mawasha 1969:150; Hartshorne 1992:36).

By 1960, almost all Black mission schools were under the control and administration of the Central Government, following the passing of the Bantu Education Act of 1953 (SA[U] 1955:24; Hartshorne 1992:195-196; Behr 1984:273; 409).

In 1963, certain separate education departments were taken away from the Department of Bantu Education and put under jurisdiction of the separate education departments of the self-governing homelands. This followed the passing of the promotion of the Bantu Self-governing Act, No. 46 of 1959, which was the legal cornerstone of homeland developments (Hartshorne 1992:126-127). This meant that from 1963 to 1973, the central government kept a tight control over the education system for Black people in each separate education department, in each self-governing homeland (Christie 1991:143-144).

### **2.2.3.2 *Provincial control of primary education***

- (a) Provincial control prior to 1910: Prior to 1910, missionaries primarily established, controlled, administered and supervised Black mission schools in the four separate regions (Cape Province, Orange Free State, Natal and Transvaal) of South Africa. These regions functioned and existed independently, each with its own legislature and government (SA[U] 1911:4).
- (b) Provincial control of primary education (1910-1973): At the time of the Union, 1910, the four different provinces were allowed control over primary education by means of their separate provincial councils (SA[U] 1911:26; SA[U] 1936:52; Behr 1984:176). Education, other than higher education, was assigned to the provincial councils for five years and, thereafter, till Parliament decided otherwise (SA[U] 1936:52; Behr 1984:20; Christie 1991:50). However, Black education largely remained a missionary undertaking, especially in the Transvaal and the Cape provinces (Behr 1984:177).

Provincial control of education was marked by the appointment of school inspectors who were responsible for Black education, except for in the Cape, where school inspectors were

responsible for Black schools in their particular circuits (Hartshorne 1992:25). In each province, the administration of Black education was assisted by a specialist officer with the title of Chief Inspector of Native Education. In each provincial Department of Education, there was a special branch dealing with the administration of Native Education. There also existed an advisory board for Native Education representatives, mainly missionaries, who controlled mission schools in the provinces (SA[U] 1936:36). In the Transvaal, for instance, the Advisory Board on Native Education, was established in 1924, to liaise between provincial administration and mission institutions (Behr 1984:176; Behr 1988:29).

In 1936, the Welsh Report found that the education standards were not the same for White people, than what they were for Black people. The report urged that a programme should be planned which would lead, eventually, to the state taking full responsibility for the education of Black people. This commission recommended that missionary education was to continue to play an active and continuous role in educating Black people. This commission also recommended that the control, administration and supervision of Black education should fall under the Union's Department of Education (cf Behr 1988:30-33; Hartshorne 1992:28; SA[U] 1936:105).

In 1951, the Eiselen Commission found, among other things, that the education programme for Black people was not in line with the socio-economic development programme; that there was no active participation of Black people in the control of education, and that there was inadequate inspection and supervision of Black schools. Schooling for Black people was too academic and teachers were not involved in the general development scheme of education. The commission recommended that, in order to ensure efficient co-ordination of planning, Black education should be removed from provincial administrations and be vested in separate departments under the aegis of the central government (cf SA[U] 1951:135; Behr 1988:34).

The Bantu Education Act passed in 1953, stipulated that the central government should take over the control of Black education, which initially fell under the control and administration of missionaries. The control and administration of Black education was passed from the provincial administrations to the Department of Native Affairs of the central government, on

1 April 1955 (SA[U] 1955:24; Hartshorne 1992:36). This caused the majority of missionaries who did not want to surrender or register their mission schools to the central government, to close down their mission schools after 1955, in order to protest against the Bantu Education Act of 1953. (Hartshorne 1992:236). However, the Roman Catholic Church neither closed down its mission schools, nor did they surrender them to the Government. This church decided to keep control of its own schools as aided schools, in order to preserve the Roman Catholic faith. The Roman Catholic Church registered its mission schools with the central government. This implies that from 1955 until 1973, the RCC ran and administered its mission schools along Government lines in order to stay open. In a way, this meant that the RCC kept the interests of the children at heart, by rather keeping them open to provide education in line with the Roman Catholic faith (Christie 1991:20; 56; 86; 90-92).

During the early 1960s, Black education at provincial level was also affected by the policy of the self-governing homelands. From 1963 until 1973, education in rural areas was under the provincial control of the separate education departments of the partially self-governing homelands which controlled and administered Black education beyond 1973. The Transkei became partially self-governed in 1963. Bophuthatswana, Ciskei and Lebowa became self-governed in 1972; and Gazankulu and Venda followed suit in 1973 (Muller 1990:522-523; Hartshorne 1992:126-128).

From 1963 until 1973, the central government kept a tight control over the education system for Black people, although there were separate education departments in each self-governing homeland. The government's tight control over Black education in each homeland, was to ensure the proper and smooth running of apartheid education in South Africa (Christie 1991:143-144), under the watchful eye of the National Party.

### **2.2.3.3        *Local control of primary education***

- (a) Prior to 1910: Prior to 1910, missionary societies established, controlled and administered the mission schools, firstly in the Cape and subsequently in other regions of South Africa. Schools were also subsequently established and run by private

enterprise and ultimately by the state. From 1841 onwards, mission schools were partially controlled and administered by the state, following the giving of financial aid to them, by the government (SA[U] 1936:9; Christie 1991:36; Filander 1992:57).

- (b) Local control of primary education (1910-1973): During the period 1910 to 1953, mission schools at local level were organised, administered and controlled by individual societies, which worked independently (Mawasha 1969:75; Hartshorne 1992:24-25;126). Mission schools were under the local control of missionary superintendents or managers (SA[U] 1936:36).

In 1936, the Welsh Commission recommended that, to ensure active participation of the adult Black population in matters affecting the education of their children, such as the control and finance of education, Bantu Local Authorities had to be created. These local authorities would gradually take over the local control of Black schools run by missionary societies, communities or tribes (Behr 1988:34).

In 1951, the Eiselen Commission. proposed that the primary schools in the reserve areas should be controlled and run by tribal authorities, which would be partially responsible for their financing, following the passing of Bantu Authorities Act of 1951. This commission also recommended that "Local control of Bantu schools should be taken over by Bantu Local Authorities" (SA[U] 1951:135; 162; Behr 1988:34).

In the reserve areas of the Transvaal, the principals and their staff were responsible for the local control and administration of Black schools. Parents and chiefs, along with principals, controlled and maintained local Black education in the reserve areas (Sparks 1990:195-196; Christie 1991:90; Hartshorne 1992:36; 126).

Missionary superintendents hired and controlled teachers in mission schools. Even after 1955, in mission schools, teachers were nominated by the missionary superintendents and their names were handed over to the Department of Education for approval (Sparks 1990:195-196; Christie 1991:90).

During 1955 to 1973, the RCC controlled and administered its local mission schools, as aided mission schools, in order to preserve the Roman Catholic faith. The RCC ran its mission schools on government lines, in order to ensure that its mission schools remained open, to continue to provide basic education to Black children (Nkuna 1986:131; Christie 1991:90-91).

During 1963 to 1973, Black education in each self-governing homeland, at local level, was controlled and administered by the chiefs, parents and principals and teachers. These people ensured the smooth running and the progress of Black education in South Africa (Christie 1991:143; Hartshorne 1992:127).

## **2.2.4 Medium of instruction**

### **2.2.4.1 *Prior to 1910***

Until 1910, English was the primary medium of instruction of missionary schools in South Africa, except in Natal, where from 1885 onwards, the Zulu language began to play an increasingly important role as medium of instruction. Both political and economic reasons contributed to this phenomenon (Hartshorne 1992:190-192; 197).

### **2.2.4.2 *The period 1910 to 1973***

During 1910, English still dominated as medium of instruction in Black mission schools, except in Natal, where the teaching of Zulu was mainly used from 1885 until 1928. After 1928, several developments pertaining to medium of instruction occurred, which are reflected below (Hartshorne 1992:191-196).

In 1915, the Transvaal Department of Education endorsed the principle that vernacular instruction should be used in the initial stages of education, that is from Sub-Standard A up to Standard Two. In 1916, it was required that the medium of instruction of every pupil in the Transvaal should be in the vernacular (Behr 1988:101). Christian missionaries employed the vernacular as medium of instruction in the lower grades of the primary schools. In 1919, it

was agreed that vernacular be used in the lower classes, that is in Sub-Standard A to Standard Two (Mawasha 1969:117-120; Hartshorne 1992:190-191).

In 1936, the Report of the Welsh Commission recommended that a vernacular be a compulsory subject, throughout the primary school, in all the provinces. In 1936, it was laid down by the various education departments that the pupil's mother tongue should be the medium of instruction in all the primary school subjects, except the official languages (such as English and Afrikaans), for the following periods: In Natal, for the first six years of the curriculum, that is up to and including Standard Four; in the Cape and the Orange Free State, for the first four years, that is up to and including Standard Four, and in the Transvaal for the first two years (Sub-Standards A-B). Thereafter, an official language was introduced as chief medium, except in the instruction of the Black language, as rapidly as the pupils' ability to benefit from Scripture and this was encouraged. The official language used as medium after the first two, four or six years was in practical English, in almost all Black schools, throughout the Union (SA[U] 1936:81).

In 1951, the Eiselen Report recommended that all education in South Africa should be through the medium of the vernacular for the first four years, that is until Standard Two, and this should be extended year by year to all eight years of primary school (SA[U] 1951:73; Hartshorne 1992:34; 193; 196).

In 1956, the vernacular was introduced as medium of instruction throughout the primary school, following the recommendation of the Eiselen Commission. The commission recommended that vernacular instruction be provided until Standard Three and it should be extended to Standard Six by 1959 (Hartshorne 1992:40; 197).

There were certain investigations that took place in primary schools between 1956 and 1973, regarding the medium of instruction. In 1962, the Department of Bantu Education appointed the Cingo Commission, to inquire into language policy in the primary schools of the Transvaal territory. The commission recommended that the vernacular should be retained until Standard Four. In Standard Five the one official language, should be introduced for arithmetic and

nature study. In March 1971, the Bantu Education Advisory Board instituted an investigation into issues of medium of instruction. In June 1972, the Bantu Education Advisory Board, recommended that the vernacular instruction should be given to primary school pupils until Standard Four. It also recommended that from Standard Five, the medium of instruction should be either English or Afrikaans. In 1973, the Department of Education stressed that it would be in the interest of the pupils to use only one medium of instruction, which had the dominant official language in that geographical area, and where both English and Afrikaans were strongly represented some schools should use Afrikaans exclusively, while others should use English medium only (Hartshorne 1992:199-201).

## **2.2.5 The primary education curriculum**

### **2.2.5.1 *The period prior to 1910***

Prior to 1910, the primary school curriculum included reading, writing, arithmetic, religious instruction, English and music (Verster 1986:112; Baur 1994:263). Until 1910, religious instruction and moral training, vernacular and hygiene were emphasised in primary schools (Mawasha 1969:87-89; Verster 1986:112).

### **2.2.5.2 *The period 1910 to 1973***

#### **The Transvaal primary education curriculum**

In 1910, the Transvaal primary school curriculum included religious instruction, which embraced the whole field of character building, morality and conduct. Religious instruction was given daily in every school. English, Afrikaans, vernacular, needlework, arithmetic, geography, agriculture and health education, were included in the primary school curriculum (Mawasha 1969:87-89; Verster 1986:112).

In 1915, a new Transvaal curriculum made provision for the following subjects: religious and moral training aimed at the cultivation of habits of cleanliness, obedience, punctuality,



tidiness, orderliness, honesty, respect and chastity. Physical training stressed the development of the physique and emphasised personal hygiene. Social training, included a study of civics and an acquaintance of the laws affecting the Bantu. Industrial training adapted to the environment (Behr 1971:3).

The 1920 Transvaal curriculum for Standard Four included religious instruction, singing, drawing, writing, reading, English, Afrikaans, arithmetic, elementary science, nature study and agriculture, as important subjects (Hartshorne 1992:26). In 1931, drill and gymnastics formed part of the entertainment programme on parents' day in Transvaal schools (Mawasha 1969:99).

During 1936, in the time of the Welsh commission, the primary school curriculum included religious and moral instruction. A vernacular was also required. Afrikaans and English were considered important subjects. Manual work and gardening, linked to nature study, was taken, and elementary agriculture was generally offered for boys only, and needlework and homecraft for girls. Arithmetic, geography, nature study, history, hygiene, music, drill and games were also included in the primary school curriculum, at the time of the Welsh Commission 1936 (SA[U] 1936:38; 112; Behr 1988:30).

The Transvaal primary school curriculum of 1948 was designed to give pupils a good knowledge of the vernacular, an introduction to Christian civilisation, elementary arithmetic, a useful knowledge of the official languages (English and Afrikaans) based mainly on oral work, simple geography and history, and also such manual instruction suited to the age and the environment of the pupils (SA[U] 1951:83).

In 1951, the Eiselen Commission recommended that teachers should ensure that hygiene taught at school should be practised in children's daily lives. Teachers should inspect the children's teeth, nails and hands regularly, in order to promote cleanliness. Instruction in handwork was aimed at character building and creativity. The school garden should be the laboratory for nature study, thus bringing pupils into close contact with nature (SA[U]1951:88-89; 126).

## **2.2.6 The financing of primary education**

### **2.2.6.1 *The period prior to 1910***

From 1799, missionaries established and financed primary schools in the Cape and in other regions of South Africa (SA[U] 1951:36). In 1841, the British Government started to subsidise mission schools in the Cape, in order to gain some control over Black education, and to foster educational development. This subsidy led to a considerable increase in the number of mission schools in all the regions (SA[U]1936:9-10; Christie 1991:36). Up to 1910, the British Government was still subsidising mission schools in all regions of South Africa (SA[U] 1936:22-24; SA[U] 1951:36; Christie 1991:41).

### **2.2.6.2 *The period 1910 to 1973***

At the time of Union, 1910, the four provinces became responsible for any financial subsidies paid to Black mission schools. The four provincial councils provided funds to Black education in the financial year 1921 to 1922 (SA[U] 1955:23; Behr 1984:176; Hartshorne 1992:25-27).

In 1921, the Transvaal introduced a native tax to fund Black education, since the provinces found the financing of Black education more and more burdensome, due to the increased number of missionary primary schools (Hartshorne 1992:26-27). However, the Union Government said that such taxation could be levied only by the central government and not by the provinces. The central government gradually started providing financial assistance after 1925, according to the Native Taxation and Development Act No. 41, of 1925 (SA[U] 1955:23-25; Behr 1984:226). From 1925 to 1945, Black education was funded from a fixed grant the equivalent of R680 000,00 from the Consolidated Revenue Fund, plus a promotion of a general tax of R2 per annum levied on every adult Black male.

Initially, one fifth of the general tax was used for education for Black people. By 1943, four fifths was used as the pressures for expansion increased. The implication for the financing of education in the 1925-1945 period, was that any extension of native education beyond the

1921 level, had to be paid by Black people themselves, through direct taxation applicable only to them (Hartshorne 1992:27).

In 1936, the Welsh Commission found, among other things, that the financing of Black education was unsatisfactory compared to White education. The commission recommended that missionary education should continue, but that the state should take full responsibility for administrating and financing the education of Black people (Behr 1988:30-33; Hartshorne 1992:28-29).

In 1951, the Eiselen Commission recommended that the State should take over the control, administration and financing for Black education (SA[U] 1951:159-163; Behr 1988:33-35; Hartshorne 1992:36).

The Eiselen Commission proposed that the primary schools in the reserve areas should be run and controlled by tribal authorities, which would be partially responsible for their own financing, following the passing of Bantu Authorities Act of 1951 (Hartshorne 1992:126).

The Bantu Education Act of 1953, ensured the complete transferring of the controlling and financing of Bantu Education from the four provinces to the Union Department of Native Affairs (Mawasha 1969:31; Hartshorne 1992:36; Brain 1990:165). After 1953, the government gave its attention on how the new system was to be financed. In 1954, the then Minister of Native Affairs, Dr HF Verwoerd, made it quite clear where government stood concerning financing Black education. He maintained that "It is sound educational policy to create among the Bantu a sense of responsibility by allowing them to bear sufficient financial responsibility to make them accept that their development is their own concern" (Hartshorne 1992:37). The state finally took over the control of Black education in 1955 and withdrew financial support from the mission schools (Baur 1994:409).

After 1955, it was decided that a large share of the financial contribution towards Black education should be made by the Black communities themselves. Black education was financed from the general revenue account from the tax paid by Black people and from Black

communities themselves. The building of schools was subsidised on a R-for-R basis. Furthermore, school feeding schemes were abolished by the Government and part of the school feeding scheme funds was used for the erection of new classrooms (Horrel 1964:14; Horrel 1968:29; Seroto 1999:34).

From 1963 until 1973, the self-governing homelands were responsible for their own budgets and spending on primary education. However, the South African Government gave professional and technical help as well as budgetary grants (Christie 1991:144).

During the period 1972-1973, the parents of pupils in the self-governing homeland schools were still expected to contribute towards the primary education of their children, in order to ensure effective schooling. Parents also contributed finally by supporting private teachers where the department of education was not able to provide adequate staffing. Parents were also responsible to contribute towards the building of Black schools in their homelands. In this light, a general principle of a R-for-R financing system was implemented. This principle implied that the communities had to initiate and fund half of the costs of school buildings, and the Department had to fund the other remaining half of the costs of the school buildings (Hartshorne 1992:38).

## **2.3 SECONDARY EDUCATION**

Attention is now turned to secondary education prior to 1910, as well as to the period 1910-1973.

### **2.3.1 The period prior to 1910**

Prior to 1910, a few Black people obtained secondary education through teacher training institutions. A small number of Black people had to go overseas for secondary study. According to a register of past students, produced by the Lovedale institution's second principal, James Steward in 1887, one of the few who gained a matriculation certificate up to

this point, was John Tengo Jabavu. Until 1910, Black people mostly obtained their secondary education through teacher training institutions (Hartshorne 1992:61; 219).

### **2.3.2 The period 1910 to 1973**

Although there was no formal system of secondary education for Black people in 1910, there were in some cases missionary institutions which provided secondary education. Hartshorne (1992:62) observes that "well into the 1930s, post-primary education for Black people was obtained mainly through teacher training institutions, combined with private study, leading to the Junior or Senior Certificate". The examinations at this level, ran by the provincial education departments other than Union Department of Education, were more open to receive Black private candidates than others (Hartshorne 1992:61;222-223).

The following formal missionary institutions were set up by missionaries long before 1910, and were still training Black teachers and evangelists, as well as serving the purpose of secondary education, up until 1910 and beyond. Examples in the Transvaal included, among others, Kilnerton (1855) of the Methodists, Lemana (1906) of the Swiss Mission Church, and Grace Dieu (1906) of the Anglican Church. In the Cape, missionary institutions such as Lovedale (1841) of the Glasgow Missionary Society, Healdtown, St. John's and St. Matthew's (1855), were set up to develop the secondary education for Black people (Christie 1991:49; 73-74; Hartshorne 1992:61-62).

The report of the Welsh Commission in 1936, maintained that in all provinces Black secondary schools prepared Black pupils for the Junior Certificate Examination. The commission maintained that four out of twenty government aided Black secondary schools in the Union also prepared candidates for the Senior Certificate or Matriculation Examination (SA[U] 1936:182). There was a relatively rapid growth in Black secondary schooling after the Second World War. By 1949, there were 94 secondary schools throughout South Africa, with an enrolment of 20000 Black pupils. This rapid growth was effected by the rapid increase of population growth and the increase in the number of children of school going age in South Africa (Hartshorne 1992:64).

During the period 1955-1967, there was a decline in the growth of secondary education in the urban areas as Junior Secondary schools (Standard Six to Eight) had to be financed on a R-for-R basis. According to this system, communities had to take the initiative of erecting and financing half the cost of the school buildings, if funds were available. In addition to this it was also difficult to get schools registered and Standards Nine and Ten (now Grades Eleven and Twelve) classes were approved only in the new homeland areas, according to the National Party's separate development policy (Hartshorne 1992:67-68).

After 1966, the Department of Bantu Education placed emphasis on the development of secondary schooling as its main priority. In this light, in the period from 1967-1973, and beyond, there was considerable expansion in secondary schools and their enrolments in South Africa. This expansion in both secondary schools and enrolments, marked the effective secondary schooling for Black people in South Africa (Hartshorne 1992:70).

### **2.3.3 Control of secondary education**

#### **2.3.3.1 *Central control***

- (a) The period prior to 1910: Prior to 1910, missionary societies initially controlled and administered secondary mission schools in South Africa. However, from 1841-1909, the British Government subsidised mission schools and so exercised some control over them (SA[U] 1936:9; 10; 23; Mawasha 1969; Brain 1990:42).
- (b) Central control (1910-1973): During 1910-1953, the Union Department of Native Affairs obtained some measure of indirect control over mission schools by way of subsidies which it allocated annually to the provinces (Mawasha 1969:22-27).

During 1926-1945, there was a joint control of Black education, exercised by the missionary societies, the provincial government and the Department of Native Affairs. This joint control of Black education had to ensure the smooth running of Black schools and effective schooling at these schools (SA[U] 1951:36; Mawasha 1969:27).

In 1936, the report of the Welsh Commission found that, among other things, the control and administration of Black secondary schools was unsatisfactory compared to White secondary schools. The commission urged that a programme be planned which would lead to the state taking full responsibility in administration for the education of Black people (cf Behr 1988:30-33). The commission recommended that the control and administration of Black education should fall under the Union Department of Education (cf Hartshorne 1992:28).

There was also a joint control of Black education during the period 1946-1953, exercised by missionary societies, provincial governments and the Union Department of Education, Arts and Science. This joint control had to ensure effective running of secondary education of Black people (SA[U] 1951:33; Mawasha 1969:31).

In 1951, the report of the Eiselen Commission found that there was no active participation of Black people in the control of secondary education, that there was inadequate inspection and supervision of secondary schools, and that teachers were not involved in broader planning of the general development scheme of education. The commission therefore recommended that the control of Black education had to be vested in separate government departments (Behr 1988:34-35). The control and administration of Black secondary education was finally passed from the provincial administration to the Department of Native Affairs of the central government on 1 January 1956, following the passing of Bantu Education Act of 1953 (Mawasha 1969:31; Hartshorne 1992:36).

By 1960, almost all Black missionary secondary schools fell under the control and administration of the central government (Hartshorne 1992:195-196; Behr 1984:273;4.09). However, during the period 1955-1973, the RCC (which did not surrender its secondary schools to the government) controlled and administered its local mission schools as aided mission schools, in order to preserve the Catholic faith (Nkuna 1986:131; Christie 1991:90-91).

During the period 1963-1973, separate education departments were taken away from the Department of Bantu Education to the separate departments of self-governing homelands,

following the passing of the promotion of Bantu Self-Governing Act No. 46 of 1959, which was the legal cornerstone of the homeland developments. During this period under review, Black secondary education was under the control and administration of the separate education departments which existed in separate self-governing homelands (cf Hartshorne 1992:126-127).

### **2.3.3.2 *Provincial control of secondary education***

- (a) The period prior to 1910, missionaries controlled, administered and supervised mission schools in the four separate regions of South Africa, such namely the Cape of Good Hope, the Transvaal (formerly known as the Zuid-Afrikaansche Republiek), the Orange Free State and Natal (SA[U] 1911:4; Hartshorne 1992:62).
- (b) The period 1910-1973: At the time of Union, 1910, secondary education was placed in the hands of the four separate provinces. The provinces were allowed control over secondary education by means of their separate provincial councils (SA[U] 1911:26). The provincial councils were legislative authorities with regard to Black education (SA[U] 1936:36). Education other than higher education was controlled by provincial councils for five years, until otherwise the department decided (SA[U] 1936:52; Behr 1984:176).

In each province the administration and control of secondary education were in the hands of the head of the provincial Department of Education, who was assisted by a specialist officer with the title of chief inspector of native education. In each provincial department of education, there was a special branch dealing with the administration of native education. There was also an advisory board which maintained the liaison between the schools and the head of the education department (SA[U]1936:36; Behr 1988:29).

In 1936, the Welsh Commission recommended the abolition of the provincial councils and the transfer of the control and administration of all Black education to the Union Government, because the matters which the Department of Native Affairs had to deal with, were already so



multifarious and the burdens on it were intolerable if education also had to be added to it. The Department of Native Affairs could not adequately deal with a matter like education. The Welsh Commission led to improved subsidisation and control of mission schools, which, furthermore, led to a fairly rapid expansion of secondary school facilities (SA[U] 1936:52;58; Hartshorne 1992:28; 62).

In 1951, the Eiselen Commission also recommended that the control and administration of Black secondary education should fall under a Union Department of Education (SA[U] 1951:135). The Union Department would improve the control and administration of Black secondary education. The Union Government took over the control and administration of Black secondary education on 1 January 1956, from the separate provincial councils, and vested the control and administration of native education in the Department of Native Affairs, due to the passing of the Bantu Education Act of 1953 (Mawasha 1969:31; Hartshorne 1992:235- 236).

During the 1960s, the control and administration of Black secondary education in the rural areas of South Africa, was affected by the homeland system, following the passing of the promotion of Bantu Self-Governing Act No. 46 of 1959 (Hartshorne 1992:126). From 1963 until 1973, secondary education in the rural areas of South Africa, fell under the provincial control of separate education departments of the partially self-governing homelands, such as the Transkei, Ciskei, Bophuthatswana, Venda, Lebowa and Gazankulu (Muller 1990:522-523; Hartshorne 1992:126-128). The central government kept a tight control and administration over the separate education system for Black people. The central government's tight control over Black education in separate homelands had to ensure the smooth running of secondary education (Christie 1991:143-144).

### **2.3.3.3        *Local control of secondary education***

- (a)     The period prior to 1910: Prior to 1910, the local control of Black secondary education was mainly in the hands of missionary managers or superintendents (SA[U] 1936:9).

- (b) The period 1910-1973: During the formation of the Union, 1910, secondary mission schools were locally controlled and organised and administered by missionary societies. Missionary superintendents or managers exercised control, supervision and administration over missionary secondary education, following the giving of financial aid to mission schools in 1841 (SA[U] 1936:36; Christie 1991:36; Hartshorne 1992:24-25; 126).

According to the Welsh Commission of 1936, throughout the Union, mission secondary schools were under the local control of missionary superintendents or managers (SA[U] 1936:36).

In the Cape Province any representative of a mission, nominated by the mission, and approved by the superintendent-general, was recognised as a manager of a school. Many managers of secondary schools were Black ministers of religion in the Cape Province. In the Cape Province, the United Native School Committees, exercised the full powers of managers. In other provinces, the managers were mostly White people, nominated by the missions concerned. It was only in special circumstances that non-White representatives of a mission were officially recognised as managers of schools (SA[U] 1936:36).

The managers of some of the secondary schools had local committees of a purely advisory nature to assist them in carrying out their duties. In the Orange Free State, practically all urban Black schools were under the local control of a committee, on which representatives of two or more denominations served and also Black parents (SA[U] 1936:36).

In Natal, the local control of government Black secondary schools was in the hands of a committee of five, four of whom were elected by parents, one, the chairman, was appointed by the Department of Education. The powers and duties of a government school committee were the same as those of managers of mission schools (SA[U] 1936: 36).

Another type of aided school, found in the Transvaal, was the tribal or community schools, not connected with missionary organisations, but under the direct control of the local circuit inspector (who acted as manager) of these Black schools (SA[U] 1936:37).

In 1951, the Eiselen Commission advocated that it was not urging the abolition of local control by missions, but rather the creation of a new and more effective system of local government control, which would necessitate that local control of secondary schools should be taken over by Bantu local authorities, if the system was to be a success (SA[U] 1951:135).

During the period 1963-1973, Black secondary education in rural areas, at local level, fell under the control and administration of an education department of the separate self-governing homelands. Black education in each self-governing homeland, was locally controlled and administered by the chiefs, parents, principals and teachers (Christie 1991:143; Hartshorne 1992:127), following the recommendation of the Eiselen Report of 1951, that local control of Black schools should be taken over by Bantu local authorities, in order to ensure the success of education (SA[U] 1951:135; 35).

#### **2.3.4 Financing of secondary education**

This section highlights the aspects of financing of secondary schooling prior to 1910, as well as from 1910 until 1973.

##### **2.3.4.1 *Financing of secondary education prior to 1910***

Initially, missionary societies financed Black secondary education. In most cases missionary societies continued controlling and financing secondary schooling for Black people until 1910 (Christie 1991:38). The British Government also contributed financially to Black education until 1910, following the giving of the first financial aid, in 1841, to mission schools in the Cape Province (SA[U] 1936:10).

#### **2.3.4.2        *The period 1910 to 1973***

During 1910-1953, missionary societies mainly paid for secondary schooling for Black people in South Africa (Christie 1991:47). The four separate provinces became responsible for any financial subsidies paid to Black schools. The provincial councils subsequently financed Black education (Behr 1984:176).

The Bantu Education Act of 1953, saw to it that all government subsidies were withdrawn from mission schools. The state finally took over the control of Black secondary education, and withdrew all financial support from mission schools (Brain 1990:165; Baur 1994:409).

In 1955, Black parents had to contribute toward the cost of expanding educational and other social services. Pupils in the secondary schools were required to contribute no more than £1 towards the school funds per pupil, per quarter (Mawasha 1969:75-80; Christie 1991:48).

During 1955-1967, the junior secondary schools in the urban areas, were to be built and paid for on the R-for-R basis. This means that communities had to take the initiative in erecting junior secondary school buildings and then had to pay 50 per cent of the costs, if funds were available. Then the other remaining 50 per cent of the costs of erecting the buildings, which had initiated by the communities, were paid for by the government (Hartshorne 1992:25-27; 67).

During the period 1960-1973, the parents and chiefs in the rural areas of the Transvaal mainly financed the building of secondary schools and paid for secondary schooling of their children and school buildings. The government, mainly the separate self-governing homelands, also subsidised parents in the building of community secondary schools, on the R-for-R basis (Mawasha 1969:75-80; Christie 1991:48; Hartshorne 1992:25-27; 67).

#### **2.3.5    *Secondary education's medium of instruction***

Attention will now be focused on how secondary schooling's medium of instruction was implemented, prior to 1910, as well as from 1910 until 1973.

### **2.3.5.1        *The period prior to 1910***

It was mentioned in section 2.2.4 that before 1910, the medium of instruction in the South African Government schools was predominantly English, except in Natal where Zulu also featured as a medium of instruction since 1885 (Verster 1986:111; Hartshorne 1992:190).

### **2.3.5.2        *The period 1910 to 1973***

By 1910, the use of English as medium was still predominant in institutions ran by missionaries. The vernacular was now used as the medium of instruction for religious education and non-examination subjects (Mawasha 1969:127; Hartshorne 1992:72-73).

By 1935, when the Welsh Commission began its investigation, almost all Black pupils took a vernacular language. English was made both the medium of instruction, as well as a subject in the mission schools, except in Natal, where from 1885, the teaching of Zulu language was prescribed for all Black pupils (cf Hartshorne 1992:192).

In 1972 the vernacular was made a compulsory medium for religious education. By September 1972, ministerial approval required that English and Afrikaans should be used alternatively throughout all standards of post-primary levels (Hartshorne 1992:200).

In January 1973, the Department of Bantu Education Circular (No 2/1973), Consulting School Boards, circuit inspectors and Regional Directors, stressed that it would be in the interests of pupils to use one medium only, especially the dominant official language of any particular area. It was even suggested that where both English and Afrikaans were strongly represented, some schools could use Afrikaans exclusively, while others could use English medium only (Hartshorne 1992-201).

## **2.3.6 The secondary education curriculum**

### **2.3.6.1 *The period prior to 1910***

Prior to 1910, those mission institutions that did offer post-primary education, usually provided an academic education based on an European-based curriculum. These curricula emphasised Christian values and included practical work and technical training. Usually, the mission schools also included industrial training and manual work in their curricula (Christie 1991:72-73).

### **2.3.6.2 *The period 1910-1973***

Until 1910, missionaries still considered manual and industrial training as an important means to train Black people to have the right attitude to work and to hard work. To confirm this I refer to DDT Jabavu (1918) who said: "In our schools manual labour consists of sweeping yards, repairing roads, cracking stones by boys only as so much than enforced time keepers and under threats of punishment." This manual labour equipped pupils with work and life skills for a specific racist society (Christie 1991:72; 80).

During 1936, subjects included in the secondary school curriculum were religious education, which served the purpose of character building, instilling morality and manners. Music, vernacular, arithmetic, Afrikaans, English, geography, history, and music were among the other subjects included in the curriculum for secondary schools in South Africa (SA[U] 1936:38; 82).

According to the Report of the Eiselen Commission of 1951 religious and moral instruction played a very important part in mission schools for Black people. Black schools were opened daily with the Lord's prayer and hymn-singing. Religious instruction was given daily in every mission school. Vernacular, English, Afrikaans, arithmetic, geography, history and music were among the other subjects included in the curriculum during this period under review (SA[U] 1951:72; 82-83).

In 1967, Biblical studies was introduced as an optional examination subject for Black secondary schools in South Africa. Also in 1971, religious education was made a compulsory examination subject for all Black pupils in South Africa. In the same year, 1971, the vernacular was made the compulsory medium for religious education in the secondary schools (Christie 1991:80; Hartshorne 1992:64; 73).

In 1971, the junior secondary school's curriculum for Black people, in South Africa, included: physical science, English and Afrikaans, mathematics, geography, general history, handwork or domestic science and accounting, art, music, typing or agriculture. The senior secondary school phase curriculum, included general science, technical science, commercial science, agricultural science, human science and natural science (Verster 1986:113-114). Until 1973, religious education was still a compulsory examination school subject in the Transvaal (Hartshorne 1992:72-73).

## **2.4 TEACHER TRAINING INSTITUTIONS**

The focus will now shift to salient aspects regarding teacher training institutions prior to 1910, as well as during the period 1910-1973.

### **2.4.1 Teacher training institutions prior to 1910**

Missionary institutions which served the purpose of providing teacher training, also played a major role in providing secondary education for Black people prior to 1910. The first formal institutional training of Black teachers in South Africa began in 1841, at Lovedale in the Cape, where Black teachers and evangelists were trained. This training institution was set up by the Glasgow Missionary Society (GMS). Thereafter, many other missionary institutions were set up in the Transvaal, Orange Free State and Natal, in order to train Black teachers and evangelists, and also to provide young Black people with secondary schooling (Christie 1991:73-74; Hartshorne 1992:219-222).

#### 2.4.2 Teacher training institutions 1910-1973

As already stated, missionary institutions were set up to train teachers and evangelists, as well as to offer secondary education to young Black people. In the Cape, missionary institutions such as St. Matthew's (established in 1855); Salem (established in 1855); Healdtown (established in 1851); Zonnebloem (established in 1858); St. Cuthbert's (established in 1882) and Mariazell (established in 1899), were training Black teachers and evangelists prior to, and after 1910. In the Transvaal Republic, missionary institutions run by Methodists established Kilnerton in 1884; the Anglicans established Grace Dieu in 1907; Berlin Lutheran Mission established Botshabelo in 1878, and Swiss Mission established Lemana in 1906. These were still training Black teachers and evangelists, prior to, during and even after 1935 (Christie 1991:73-74; Hartshorne 1992:221-222).

According to the Welsh Commission, there were 26 Black teacher training institutions, with an enrolment total of 3,540 students in South Africa in 1935. These teacher training institutions trained primary school teachers offering the Lower Primary Teachers' Course (LPTC) and the Higher Primary Teachers' Course (HPTC) (cf Hartshorne 1992:227; 232).

The period between 1935 and 1948, was marked by a comparatively rapid growth in the number of teacher training institutions and in the number of students trained. The total of colleges had increased from 26 in 1835, to 38 in 1948, and enrolments from 3,540 students in 1935 to 6,000 students in 1948 (Hartshorne 1992:223-228). The increase in colleges and enrolments marked the increase in Black population growth, and also the increase in the number of Black students who needed teacher training institution education.

According to the report of the Eiselen Commission, there were 40 Black teacher training institutions in South Africa in 1949, and an enrolment of 6,000 students and total teaching staff of over 400 (SA[U] 1951:78; Hartshorne 1992:232).

As a result of the Bantu Education Act of 1953, the Department of Native Affairs took immediate steps in bringing the teacher training institutions under its control, as from 1 January 1956. Teacher training institutions in urban areas were to be closed down as teacher



training for Black people had to take place only in those areas destined to become the future homelands (Mawasha 1969:31; Hartshorne 1992:36; 67; 236).

A result of the Bantu Education Act in the Transvaal, was that by 1960, the major missionary institutions, such as Kilnerton, St Thomas and Sophiatown were among those who were closed down in spite of vehement protests from many churches. Other missionaries who had not closed down their institutions, surrendered them to the government (Hartshorne 1992: 24; 236).

In 1970, the teacher training enrolment in various courses dropped drastically due to, among other things, the closing down of missionary institutions and the uncertainty with which others faced the future. Teacher training institutions were reduced to 33, with a total enrolment of 7,548 students. At the end of 1970, 3,155 primary teachers, 131 junior secondary teachers and 54 specialist teachers qualified from teacher training institutions in South Africa (Thompson 1990:205; Hartshorne 1992:237).

During 1972-1973, missionaries still had an indirect influence on teacher training institutions, on account of the involvement of teachers and parents who were members of the congregation, ensuring that Black education remained along religious lines. For this reason, in 1973, the Transvaal Education Department also appointed two inspectors of education for religious instruction of the in-service training of teachers. These inspectors would organise and guide religious instruction courses for Black teachers, to ensure that they remained up to standard with religious instruction knowledge and principles (Staples 1984:109; Hartshorne 1992:237; 239).

### **2.4.3 Control of teacher training institutions**

#### **2.4.3.1 *Central control prior to 1910***

During the period 1841-1910, the individual missionary societies controlled and administered individual teacher training institutions in South Africa (Mawasha 1969:22; Hartshorne 1992:219-221). The British Government partially controlled and administered teacher training

institutions for Black people, following the giving of financial aid to mission schools in 1841 (Hartshorne 1992:221).

#### **2.4.3.2            *Central control during the period 1910-1973***

During this period, the Union Government controlled and administered missionary teacher training institutions in South Africa, along with the individual missionary societies, following the giving of financial aid to mission schools in 1841 (cf Hartshorne 1992:221).

In 1951, the Eiselen Commission recommended that teacher training institutions should be transferred to state control and that staff should become state employees. This implied that the state would obtain full control of the training of teachers (Hartshorne 1992:234-235).

In the years following the passing of the Bantu Education Act of 1953, it became increasingly clear that the government was intent on eliminating the influence of the English-speaking missionary institutions. Instead of following the gradual policy and steps recommended by the Eiselen Commission, immediate steps were taken to bring teacher training institutions under departmental control, which were brought under the control of the central government as from 1 January 1956 (Hartshorne 1992:235-236).

By 1960, most missionary training institutions had been closed down, in spite of strong protests from various churches, following the takeover of these institutions by the state in 1956. English-speaking principals were replaced by Afrikaans-speaking principals in order to control governmental teacher training institutions and hostels. The church influence on campuses increasingly became Dutch Reformed (Hartshorne 1992:236).

During the 1960s, the South African Government formed self-governing homelands, which affected the control of teacher training institutions for Black people. From 1963-1973, the central government kept a tight control over the separate education system for Black people, although there were separate education departments, which controlled Black education in separate self-governing homelands (Christie 1991:143-144).

#### **2.4.4 Financing of teacher training institutions**

The financing of teacher training institutions prior to 1910, as well as during the period 1910-1973 will now receive attention.

##### **2.4.4.1 *The period prior to 1910***

From 1841-1910, missionaries initially financed the building of missionary institutions for Black people and provided educational facilities in the separate regions of South Africa. Until 1910, the British Government also paid financial aid to missionary teacher training institutions in South Africa, following the financial regulation of 1841 (SA[U] 1936:10; Christie 1991:74; Hartshorne 1992:220).

##### **2.4.4.2 *The period 1910-1973***

During 1910-1956, missionaries mainly provided finance for their teacher training institutions in South Africa. The government also contributed by providing financial subsidies to missionary teacher training institutions (Mawasha 1969:66). As a result of the Bantu Education Act of 1953, the Government brought teacher training institutions under its controlling and financing on 1 January 1956, (Hartshorne 1992:236).

From 1956 to 1973, teacher training institutions in South Africa, were mainly under the control, administration and finance of the central government (Hartshorne 1992:237-239).

#### **2.4.5 Medium of instruction**

The medium of instruction used in the teacher training institutions prior to 1910 and during the period 1910-1973:

#### **2.4.5.1        *The period to 1910***

From 1841 until 1910, mission schools, including teacher training institutions, provided Black education mostly through medium of English (Brain 1990:42; Hartshorne 1992:190).

#### **2.4.5.2        *The period 1910-1973***

At the time of the Union, 1910, the medium of instruction in teacher training was English. In 1915, the course used in the Transvaal for training Black teachers, stipulated that either English or Dutch should be used as medium of instruction. The teacher training institutions chose English (which was better understood than Dutch) as the medium of instruction (Hartshorne 1992:193-194).

In 1935, the Welsh Commission recommended that a vernacular should be a compulsory subject of study in teacher training institutions in all the provinces. The Welsh Commission also recommended that English had to be taught as a subject, and largely as the medium of instruction in practically all Black schools (Hartshorne 1992:192).

In 1951, the Eiselen Commission recommended that mother tongue (the first language of a person) instruction should be used in teacher training institutions for training in school organisation and method, as well as instruction of child psychology and school subjects taught by means of the mother tongue in primary school. Afrikaans became the dominant language in Black education, especially at the level of management, control, administration and teacher training; following the passing of Bantu Education Act of 1953. The new state department's move to introduce Afrikaans as a subject in schools and teacher training institutions, reduced the influence of English at these institutions and boosted the influence of Afrikaans. For this reason, special intensive language courses for teachers were set up at training institutions. Teachers were given five years to be competent in Afrikaans (Mawasha 1969:68; Hartshorne 1992:196-197).

Until the 1960s, in the teacher training institutions, the principles of education, child psychology and general method, school organisation, blackboard work and the use of teaching aids were taught through the medium of the mother tongue. Practical teaching lessons were also taught by medium of the mother tongue (Mawasha 1969:128; 138).

Until the 1970s, English and Afrikaans played an important role as the medium of instruction in teacher training institutions. In 1972, for instance, the Primary Teachers' Certificate (PTC) gave greater attention to English and Afrikaans, particularly to the students' own competence to use these as languages. The languages were to be taught by medium of the particular language concerned at those teacher training institutions. Mathematics had to be taught in either English or Afrikaans, until 1973 (Hartshorne 1992:239-240).

#### **2.4.6 Teacher training institutions' curriculum**

There were obviously also developments regarding curricula of teacher training during the periods under discussion.

##### **2.4.6.1 *The period prior to 1910***

In the 1840s, pupils who attended the missionary teacher training institutions mainly learned about religion, Christian prayers, English, arithmetic, industrial and manual work subjects (Christie 1991:32-33; 38-42). In 1841, agriculture and practical lessons of cleanliness, industry and discipline were also included in the teacher training curriculum (Hartshorne 1992:219-220).

##### **2.4.6.2 *The period 1910 to 1973***

At the time of the formation of the Union, 1910 and onwards, missionaries included the Christian religious and practical lessons of cleanliness, industry and discipline in their mission schools. Teacher training emphasised Christian values (Hartshorne 1992:220). Even after 1910, the teacher training curriculum included practical work and technical training (Christie 1991:74).

During 1920, Black teachers' professional training was based on religious, moral and physical training. The courses included were Bible lessons, with religious and moral and physical training as its aim. Lessons on the development of civilised habits, such as cleanliness, obedience, punctuality, tidiness, orderliness, honesty, respect, courtesy, industry, and trustfulness, received attention. Each school day was started and closed with prayer. Catechism received attention once a week; while Bible studies featured twice a week (SA[U] 1951:82; Manganyi 1992:49-50).

In 1936, the Welsh Commission recommended that the question whether both official languages (English and Afrikaans) should be taught in particular areas or in particular Black schools, should be left to the decision of the Provincial Superintendent of Native Education, in consultation with the Provincial Advisory Board. It also recommended that teacher training should not be permitted to accept any student for training, unless facilities could be provided locally for his practice teaching, by the medium of a Black language, in which he was thoroughly conversant (SA[U] 1936:83-84).

After 1936, the principles of education, child psychology and general method, school organisation, blackboard work and teaching aids, were taught by the medium of Afrikaans. Subject didactics were taught through the medium of the vernacular (Mawasha 1969:128).

In 1951, the Eiselen Commission found that there was an overloading of the curriculum and also a lack of specificity in the training courses. This meant that the curriculum of the training institutions was not designed properly, and that the training courses were not also implemented properly (SA[U] 1951:123-124; Hartshorne 1992:233).

During the period 1960-1970, the Higher Primary Teachers' Certificate (HPTC) curriculum included basic professional subjects, such as: the theory of education; educational psychology and general method; practice teaching; basic teaching subjects, such as: the vernacular; English; Afrikaans and arithmetic; method of teaching (didactics) of the aforementioned subjects; health education; religious instruction; social studies and general science and

practical subjects, such as: gardening; needlework; music; physical education; arts and crafts (Mawasha 1969:128; Hartshorne 1992:228).

The curriculum of the Junior Secondary Teachers' Certificate (JSTC) which was introduced in 1967, included the following groups of subjects - Group A: language, social studies or Biblical studies, and Group B: mathematics, biology and physical science. Between 1971 and 1974, Group C: commercial subjects, and Group D: home economic subjects and Group E: agriculture subjects were offered. Practical subjects were evaluated internally (Hartshorne 1992:237-240).

Until 1973, the curriculum for the Primary Teachers' Certificate (PTC), which was introduced in 1972, included professional external examination subjects, such as: general method; educational psychology; theory of education; school organisation and practical teaching, and religious education. Basic teaching subjects, such as: a home language; English, Afrikaans and mathematics, were also external examination subjects. Health education, social studies and general science, were internal examination subjects. Practical subjects, such as: music; needlework; gardening; arts and crafts were evaluated internally (Hartshorne 1992:239-240).

## **2.5 UNIVERSITY EDUCATION**

To complete a description of the education scenario, a profile needs to be given about developments in university education for Black people, during the periods under discussion.

### **2.5.1 The period prior to 1910**

As early as 1880, Dr Stewart of Lovedale, drew attention to the need, which might soon arise, for an institution for Black people which would offer an education under Christian auspices on a university level. In 1905, the Inter-Colonial Native Affairs Commission, influenced largely by Stewart's evidence, but also by the conviction that *an overseas university* education, such as had been obtained by a few Black people from South Africa, was not an ideal situation. The commission recommended that a central native college be established, that

should be aided by the various provinces for training Black teachers, in order to afford an opportunity for higher education to Black South African students (SA[U] 1936:17).

In 1908, a select committee on Black education, appointed by the Cape Parliament reported, with one dissentient, in favour of support being given to a proposed inter-provincial native college, in order to provide Black people with higher education (SA[U] 1936:17). However, it was only to be later on that this goal of establishing a tertiary education institution for Black people was to be realised.

### **2.5.2 The period 1910 to 1973**

It was during the time of the Union that the scheme for establishing a Black university college finally came to fruition. In 1914, a constitution of the proposed college was agreed on, by the contributors and other bodies interested. The Union Government promised an annual grant and appointed representatives to the governing council. Eventually in February 1916, the South African Native College at Fort Hare, which was established and financed by the Scottish Missionary Society, was declared open by the Prime Minister of South Africa; at that time General Louis Botha (SA[U] 1936:17; Christie 1991:233).

The South African Native College by its constitution, was a Christian institution. Although it was established primarily for the benefit of the Black races of South Africa, it also accepted Coloured and Indian students (SA[U] 1936:17; SA[U] 1951:68).

The college started by accepting not only graduate students, but also secondary school students who were preparing for the Junior Certificate and Matriculation Examination. In 1935, Fort Hare (the South African Native College) had a total of 156 students, of whom 66 were undergraduates. By 1936, over 50 students of the college had obtained Bachelors' Degrees from the University of South Africa (SA[U] 1936:17;52; SA[U] 1951:69).

The number of full-time Black students at the South African Native College, Fort Hare, in 1948, was 226 (SA[U] 1951:124). In 1949, out of 343 students, 40 were women and 303 were



men. All the students stayed in residence, in four hostels, erected by the Methodist Church of South Africa (to the value over £17,000), the Presbyterian Church of Scotland (to the value of £10,000), the Church of Province of South Africa (to the value of £12,000), and the College Council (the women's hostel) (SA[U] 1951:69).

From 1916 until 1959, the interdenominational Fort Hare University College, offered University education (mainly) to Black people and to other races, without any tribalism, racialism or segregation (Christie 1991:233-234; Hartshorne 1992:62).

In 1959, apartheid was effectively instituted at all universities, following the passing of the Extension of the University Education Act of 1959. This act entailed taking over the control of universities by the central government, and the establishment of tribal universities (Kallaway 1990:173; Christie 1991:233).

The Education Act of 1959, also saw to the final setting up of separate tribal university colleges for Black people. For this reason, two tribe-based university colleges were established in 1960. The University College of the North, at Turfloop was established for the Sotho-, Pedi-, Tswana, Venda-, and Tsonga-speaking people; and the University College of Zululand at Ngoye for Zulu-speakers. The University College of Fort Hare would only accept Xhosa-speaking students (Christie 1991:56; 233-234).

In 1959, there were fierce and tense resistance and protest against these apartheid measures (of setting up of separate tribal university colleges for Black people). By June 1972, all universities were boycotting, to pledge solidarity with Turfloop University. The South African Police crushed the boycott and protest with violence, using batons. Resistance at the universities and campuses continued until 1973, and beyond this period (Kallaway 1990:173; Thompson 1990:172; 204; Christie 1991:233-238).

### **2.5.3 Control of university education**

Initially, missionary societies established and controlled their own universities in South Africa. For instance, from 1916-1959, Fort Hare University College was controlled and administered by the Scottish Missionary Society (Christie 1991:233). Fort Hare was also aided and partially controlled and administered by the Union Department of Education of Arts and Science, under the provisions of the Higher Education Act of 1924, and not under the legislation in force for universities (SA[U] 1936:17; SA[U] 1951:68).

In 1959, the central government took over the control of Fort Hare University, following the passing of the Extension of the University Education Act of 1959. In 1960, two separate tribal based university colleges, under the control and administration of the central government were established, following the influence of the passing of the Extension of the University Education Act of 1959 (Christie 1991:233-234).

From 1960 until 1973, all the Black university colleges, such as University of the North at Turfloop, Zululand at Ngoye, and Fort Hare at Transkei, were under the control of the central government (Kallaway 1990:173; Christie 1991:56; 233-234).

## **2.6 CONCLUSIONS**

It should be observed that missionary education activities in this chapter, culminated in equipping Black people with the gospel of Jesus Christ and also with formal education, on the basis of the Lord Jesus Christ's commission (Matthew 28:19-20). Missionary education activities, in general, reduced illiteracy and fostered literacy and numeracy amongst the Black people in South Africa. Missionary educational activities effected Christianisation, evangelisation and also implemented Western culture and civilisation, which contributed considerably towards social change and emancipation in South Africa. Missionary educational endeavour, instilled Black people with the value of hard work, and also the value of industrial, vocational and life skills (Christie 1991:79-84).

In order for the subsequent chapter to reflect the specific valuable educational activities, an investigation into the development and contribution of missionary education which was provided by various church denominations in South Africa, in general, and in the Bushbuckridge area in particular, will be discussed, so that reliable conclusions and generalisations can be drawn.

## CHAPTER 3

### THE DEVELOPMENT AND CONTRIBUTION OF MISSIONARY EDUCATION IN THE BUSHBUCKRIDGE AREA IN PARTICULAR 1910-1973

#### 3.1 INTRODUCTION

In the previous chapter, it was pointed out that the development of missionary education in South Africa in general, and Black education in the former Transvaal, prior to the start of the Twentieth Century, was not only predominantly a missionary endeavour, but also that it was *not a major priority* of the then government, and that it received little assistance from the government (cf 2.2; 2.3; 2.4).

Like in most rural areas in South Africa, the education of all Black people prior to 1910, was predominantly informal by nature. This type of education ensured that the Black child could make use of his or her environment in order to cater for his or her basic needs, and this knowledge was passed down from one generation to the next, by specially appointed adult family members. Furthermore, this type of education comprised the transferral of cultural facets of the tribe and included singing, dancing, hunting, story telling, as well as the laws and principles of the tribe (Guma 1983:4; 39; 65; 136; Nkuna 1986:93).

It was only in 1916, that formal education came to the Bushbuckridge (BBR) area in the form of missionary education (Sihlangu 1983:54). The first mission station, Mpisane, was set up in 1916, on New Forest Farm, by members of the Swiss Mission Church. Soon afterwards several other mission stations of other missionary church denominations from England, the United States of America, France, Switzerland, Holland and many other countries followed suit, and by 1931 there were about ten missionary church denominations in the BBR area, with a total of about forty missionary schools. These missionary church denominations included the Swiss Mission Church, the Dutch Reformed Church, the International Holiness Mission, the Church of the Nazarene, the London Missionary Society, the Berlin Missionary Church, the Salvation Army, and several others. In accordance with the aim of missionary

churches to spread the Word of God, several mission schools were erected to assist in the process of Christianisation, evangelisation and civilisation (Sihlangu 1983:41-42).

In the light of the above it is the aim of this, and ensuing chapters, to investigate the development and contribution of missionary education in the BBR area.

### **3.2 A GENERAL OVERVIEW OF THE DEVELOPMENT OF MISSIONARY EDUCATION IN THE BUSHBUCKRIDGE AREA 1910-1973**

In order to truly reflect on the development and contribution of the education provided by missionaries in this area, it is necessary, to focus on certain examples of different missionary church denominations, so that reliable conclusions and generalisations, can be drawn. It is for this reason that missionary activities made by the Swiss Mission Church, the Roman Catholic Church and the International Holiness Mission (CN) will be analysed. These four missionary church denominations played a significant role in educational development and civilisation in the BBR area.

In order to provide the reader with a perspective on the origin, development and philosophies surrounding each of these missionary church denominations, it is necessary to touch on salient aspects of these churches both globally and nationally.

#### **3.2.1 Swiss Mission Church**

The Swiss Mission Church was founded in Switzerland, in Bern, as a result of the joint co-operation between the various churches of Vaud (Valdezia), which came together to form the Swiss Mission Church. These churches then elected a missions committee which would collect offerings from people, in order to send the evangelists to go and preach the Word of God to other countries. Many young men offered themselves to go and preach the Word of God in the United States of America, India, China, France, Holland, England, Rome, Basutoland (Lesotho) and South Africa. The Paris Evangelical Missionary Society had started work in Lesotho in 1833, at King Moshesh's express request. Among the first Swiss Missionaries, from the Free Church of the Canton de Vaud, who offered themselves to go and

preach the Word of God in Lesotho, under the auspices of the Paris Evangelical Missionary Society, during the period 1859 to 1861, were Revv A Mabile, Gemond, Duvoisin and Ellenberger (Brookes 1925:5-6; Nwandula 1987:10; Cuendet 1950:5-6).

Another missionary, Ernest Creux, had a profound influence on Swiss Mission work in South Africa. He was born in Lausanne in Switzerland, on 9 November 1845. His pious parents were dedicated Christians and were responsible for his decision to dedicate his life to the service of God and to later become a minister of the Swiss Mission Church in South Africa. His mother, who died when he was only thirteen years of age, used to read him letters about the experiences of missionaries in far-off places, preaching the gospel of Christ. She was therefore, a great influence in the direction of his subsequent missionary ideal. In his childhood days, Creux was always fascinated by stories about the missionaries and their work. Other influences came from his minister in Lausanne, Louis Bridel, who used to talk to his catechumens on the merits of the missionary cause, one Sunday of every month (Cuendet 1950:5-6; Nwandula 1987:9; Mabunda 1995:13).

The other missionary of the Swiss Mission Church who also played an important role in the mission endeavour in South Africa, Paul Berthoud, was born in Vallerbe in Switzerland, on 14 May, 1847. Like Creux, he grew up in a religious family. Berthoud and Creux were extremely close friends who later attended the same theological school in Lausanne. They both shared the same view, aims and ideas concerning the biblical command to preach the gospel of Christ even in distant places, in order to lead people to salvation, and to so glorify His Name (Cuendet 1950:7-8; Mabunda 1995:13-14).

As Berthoud and Creux's local church, the Free Church of the Canton de Vaud could not afford the support of missionary activities in countries abroad, these prospective missionaries, on successful completion of their theological studies, wrote a letter (dated 17 May 1869) to their church synod, which was in session in Lausanne at that stage. In this letter they voiced their position to go out as missionaries, even to distant places, to lead people to salvation and to thus glorify God's Name. While waiting for the synod's reply, the two friends went to the University of Edinburgh in Scotland to improve their English, and to acquire some elementary

training in medicine, in order to equip themselves further for missionary work (Brookes 1925:6; Nwandula 1987:9; Cuendet 1950:6; Mabunda 1995:13-14).

After lengthy deliberations, in 1872, the synod of the Free Church of the Canton de Vaud, permitted Creux and Berthoud to pursue their missionary venture. The synod sent the two missionaries to Basutoland/Lesotho on separate occasions, to perform their missionary activities under the auspices of the Paris Evangelical Missionary Society (Mabunda 1995:15).

The Synod of the Canton de Vaud chose Lesotho as the centre for the initial missionary activities of Creux and Berthoud, because an extremely intimate relationship existed between the Protestant Churches of France and Switzerland (Mabunda 1995:15-16). The Paris Mission of France, had started its missionary activities in Lesotho long before the Swiss missionaries arrived here. The Paris Evangelical Missionary Society commenced work in Lesotho in 1833, at King Moshesh's pertinent request. Before the Swiss started their own missionary activities in Lesotho, many Swiss young men had already volunteered to work for the Paris Mission. For instance, Adolphe Mabile, Germond, Duvoisin and Ellenberger, the Swiss missionaries who started work in Lesotho, during the period 1859 to 1861, under the auspices of the Paris Evangelical Missionary Society (Brookes 1925:5; Cuendet 1950:6; Nwandula 1987:10). The Church of French Switzerland (La Suisse Romande) was connected with the Paris Missionaries in Lesotho by a common language, a common faith and a common system of church government (Du Plessis 1911:330; Mabunda 1995:15-16).

In February 1872, the Synod of the Free Church of the Canton de Vaud, sent Creux to Morija in Lesotho where he met and worked with Adolphe Mabile, a Swiss missionary, who was already doing mission work for the Paris Evangelical Mission Society. Creux preached at the Mastisi Mission Church in Lesotho. In November 1872, the church synod permitted Berthoud to follow his long time friend, Creux, to Morija in Lesotho (Cuendet 1950:10; Mabunda 1995:15-16). Creux and Berthoud spent three years (1872-1875) at Morija, the Paris Mission Station, in Lesotho. They were supported financially by their own Church, the Free Church of Canton de Vaud, in the process of spreading the gospel of Christ (Nwandula 1987:10).

On 25 September 1872, the Synod of the Church of Lesotho, decided to engage in missionary work amongst the Northern Sotho speaking, Bapedi people, residing in the northern part of the then called Zuid-Afrikaansche Republiek (ZAR), the former Transvaal now approximately the Gauteng Province. The first exploratory expedition left for the ZAR on 23 May 1873. This expedition consisted of Berthoud, Rev Mabile, Segagabane and Matlanyane. The latter two missionaries were evangelists of the Paris Evangelical Mission Society in Lesotho (Mabunda 1995:17; Mathebula 1989:2-3). When they arrived in these northern parts of the ZAR, the expedition was obliged to go to the North Eastern Transvaal, because it was found that Rev Beuter and Rev Schwellnus, of the Berlin Missionary Society and the Dutch Reformed Church in South Africa respectively, had already started their missionary activities in the Northern Region of the ZAR (Bill 1983:11; Nwandula 1987:11; Mabunda 1995:16-17).

In August 1873, Berthoud and Rev Mabile, accompanied by their companions, Segagabane and Matlanyane, arrived on Klipfontein farm. The Boers called the farm "Spelonken", due to the caves found in the mountain range on the farm (Mabunda 1995:18). This was the residence of the well-known Portuguese trader, Joao Albasini, who was the son of Antonio Augusto Albasini and Maria d'Purificacua. He was born aboard a ship in the Bay of Oporto, in Mozambique, in 1813. He later became a well-known Portuguese trader in the ZAR and Mozambique (Mabunda 1995:18). In 1840 he came to the former Transvaal where he was a Chief of Tsonga people (Cuendet 1950:12-13), and also proclaimed himself as governor of the Tsonga people.

The Tsongas who lived in the North Eastern Transvaal were called "knopneuzen" (knobnoses) by the Afrikaners. This tribe was generally called Magwamba or better known as Tsonga. But they were called "knobnose" on account of their special fashion of tatooing, by which they caused warts (each one the size and shape of a pea) to develop along the top line of their noses to the very tip and also around their eyes. The Tsonga people call the warts "Makajwa" (Nwandula 1987:11; Du Plessis 1911:33; Mabunda 1995:17). "Makajwa" also served the purpose of decorating and beautifying the Tsonga women's faces. These missionaries bought Klipfontein farm (30 km to the East of Louis Trichardt) in the former North Eastern Transvaal to be used as a preaching point for this Church. Klipfontein farm was owned by the well-known prominent White man, Watt (Bill 1983:11; Mabunda 1995:18; Cuendet 1950:12).



In 1875, Rev Berthoud and Rev Mabile returned to Lesotho to attend the conference of the French Missionaries, leaving the two evangelists, Segagabane and Matlanyane on Klipfontein farm in order to continue to care for their converts (Bill 1983:13; Mabunda 1995:19).

On arriving back in Lesotho in 1875, Berthoud and Rev Mabile informed the conference of the French Missionaries about their impressions of, and the conditions in, the former North Eastern Transvaal, which had as yet not been evangelised. The conference received this information with acclamation and recommended in a memorandum, which they submitted to the executive of the Paris Missionary Society in France, that the Paris Committee should either be directly responsible for the intended new missionary activities to be undertaken in the North Eastern Transvaal, or it should seek the assistance of the Free Church of Canton de Vaud in Swaziland, so as to avoid a delay in the establishment of the mission. The Paris Committee accepted and chose to seek assistance of the Free Church of Canton de Vaud in Swaziland in order to accelerate the establishment of the envisaged mission. The Free Church of Canton de Vaud in Swaziland decided upon assistance with regard to the envisaged undertaking (Du Plessis 1911:331; Mabunda 1995:19). On 16 April 1875, three years after Berthoud and Creux had arrived in Lesotho, the two missionaries, accompanied by their families and the family of Matlanyane, left Lesotho for the North Eastern Transvaal in five ox-wagons. They also had with them eight oxen, cows, goats, sheep and fowl (*Rejoice* 1975:19). The missionaries received permission from the Deputy President of the ZAR, Piet Joubert, in Pretoria, on 9 July 1875, to execute their missionary duties in the North Eastern Transvaal.

On arriving on the Klipfontein farm (Spelonken), Berthoud and Creux were impressed by finding that Segaganyane and Matlanyane had already established a small school, and had translated the Lord's prayer as well as several hymns from Sotho, into the Tsonga language (Bill 1983:11). Berthoud, furthermore, decided to change the name of "Klipfontein" farm to "Valdezia", in remembrance of the Canton de Vaud, in Switzerland (Nwandula 1987:12; Mabunda 1995:20).

Berthoud, Creux and their companions, collaborated in the first translation of parts of the Bible, from Sotho into the Tsonga Language. Later translations of the Bible were mainly done

by Rev Henry Berthoud and other colleagues, notably Auguste H Jaques and Eugene Thomas, aided by a number of Tsonga assistants (Bill 1983:12).

In 1879, the Swiss Mission Church, under Rev and Mrs E Creux, founded Elim Mission Station, 6km to the West of Valdezia Mission Station (Mabunda 1995:28). In 1886, the Shiluvane Mission Station was founded by Rev and Mrs Eugene Thomas and in 1887, the Mhinga Mission Station was also founded by Rev and Mrs P Rosset of the Swiss Mission Church, in order to help spread Christianity in the North Eastern Transvaal area. In 1898, this church established Elim Hospital under the leadership of Dr Liengme, to curb sickness, malnutrition and loss of life, to minimise the Black people's belief in witchcraft and medical superstition in this area (Nwandula 1987:14; Mabunda 1995:20-29).

In 1914, Bethuel Matinye of the Swiss Mission Church, wrote a letter to Rev Bovet of the Swiss Missionary Society, at Elim Mission Station, and asked him to request the Swiss Missionary Synod to send evangelists to help spread the Word of God and Christianise Black people at the Mpisane Village, on New Forest farm, in the BBR area. In 1915, Rev Cuenod and two other men came to inspect Mpisane Village, with the possibility of building a church and a school. In the same year, 1915, Matinye received a letter from Rev Bovet to inform him that the synod agreed to send Rev Yonas Maphophe to help spread the Word of God and to initiate missionary formal education at the Mpisane Village in the BBR area (Sihlangu 1983:47-48).

In 1916, the Swiss Mission Church, through the activities of Rev Yonas Maphophe, established the Mpisane Primary School at Mpisane Village, in the BBR area. Maphophe also used this school as a centre for church meetings and Sunday school services. Maphophe taught pupils to read, to write and to do arithmetic. He Christianised and evangelised pupils. He also taught them prayers, songs, Scripture, health education, and many other related subjects. Many adult Black people visited Mpisane Mission Station, in order to learn how to write, to read the Bible and to calculate (Sihlangu 1983:54).

In 1933, Rev AA Jaques bought a part of Maviljan farm in the BBR area, from McIndoc, a prosperous and famous farmer, for Swiss Mission Church usage. In 1934, this church

established Masana Mission Station on Maviljan farm, in order to serve as a centre for Christianisation and evangelisation. In the same year, 1934, Rev Jaques built a house at the Masana Mission Station, which served as the Masana Primary School and Church. He Christianised and evangelised many Black people on this farm. He conducted village prayers and led church prayers on this farm. Masana Primary School and Church helped to reduce illiteracy and fostered literacy and numeracy and spread Christianity in the BBR area. In 1938, the Swiss Mission Church established Masana Hospital on the Maviljan farm, at the Masana Mission Station, in order to care for and cure the sick people who were suffering from diseases; and to provide Black people with medical education, to curb malnutrition and to prevent them against external and internal parasitical infection (Sihlangu 1983:56-58; 63-65; Cuendet 1950:57).

Until 1973, the Swiss Mission Church still controlled various Swiss Mission hospitals and clinics in the BBR area. It still conducted bursary and feeding schemes, in order to help the poor and to feed the hungry people. This church still organised annual conferences and singing competitions (better known as "Xilombe") for its Christians, particularly for youths of this area, in order to revive their faith. (Interview PP Ndlovu, ex-student at Ferguson Memorial Primary School (1948-1956); an IHM (CN) Christian; a resident of Okkernootboom farm, (10/02/ 1999)). Reference to these interviews are done as follows: After the first reference to a particular interview, the interviewee's full particulars are given between brackets. Subsequent reference to that particular interview, consists of the name of the interviewee and the date of the interview only.

### **3.2.2 Roman Catholic Church**

As was the case with the Swiss Mission Church, the RCC also had a strong missionary presence in the BBR area. This church was founded from Rome (Comboni Missionaries 1992:4). Although the Roman Catholic Church entered South Africa in 1805, it was only since the 1830s that they undertook missionary work amongst the Cape's indigenous people (Lewis 1999:98). This mission work later progressed to the Eastern Cape, Natal, Lesotho, Transvaal and Namibia (Kritzinger 1988:18).

In the case of the former Transvaal, the Roman Catholic missionary work only commenced during the latter part of the nineteenth century. The reason for this was that the ZAR, only received its independence in 1852, as a result of the Sand River Convention, and this arrangement forbade the Catholic religion in the New Republic. It was only in 1871, that freedom of religion was granted during a trade agreement between the Transvaal and the Governor of Mozambique due to political and social influences and innovations (Comboni Missionaries 1995:150-151).

Soon after 1875, the number of Roman Catholics, as well as that of other church denominations, increased in the ZAR due to an increase in gold diggers flocking to the region. Priests and sisters of the RCC soon followed the gold diggers (who were mainly Black people) to places such as Pilgrim's Rest, Barberton and Johannesburg, in order to Christianise and evangelise them. In 1875, Father Welsh built the first rondavel church in Sabie, close to Pilgrim's Rest, in order to accelerate the spread of the Word of God amongst Black people (Comboni Missionaries 1995:1; 150-151).

The Commissioner in the Kruger Government, David Wilson, wrote to Bishop Jolivet in Rome, on 1 May 1885, to ask him to send a Catholic priest to the De Kaap and Barber's Reef Gold fields in Barberton, since there were about 500 Roman Catholics. The priest had to help to keep down drunkenness, crime and theft in this area, through the spreading of the Word of God to the heathen Black people, and to convert them to Christianity (SA[U] 1936:23; Brain 1990:24-25; 61; Comboni Missionaries 1995:2).

In 1886, Bishop Jolivet arrived in South Africa from Rome. On finding only 60 Catholics in the Barberton area, Jolivet built and opened the first Catholic Church in this area. The following year saw the RCC expand its activities in the former Transvaal region with the establishment of the Catholic Mission School in Johannesburg, with the aim of accelerating the spreading of God's Word by means of education (SA[U] 1936:23; Brain 1990:24-25; 61; Comboni Missionaries 1995:2).

As a result of Mons Schloch's invitation, six Ursuline Good Sisters from Sitteard, Holland, arrived in Lourenco Marques, on 30 December 1895. These Good Sisters then made it by train

and donkeys to Barberton, in South Africa, where they opened a mission school and convent, mainly for illiterate young Black people. These Sisters started teaching Black scholars in February 1896, and the number of scholars soon grew from 30 to 80 (Comboni Missionaries 1995:2-3).

It was only during the 1950s that the RCC progressed their work to the BBR area, in order to further the spreading of the Word of God. For instance, Father Tremmel and Brother Otti, both of the RCC, established Tinghaleni Primary School, in 1954, on Eglington farm, in order to accelerate the spreading of the Word of God; to expand Christianity through school education in the BBR area, and to foster literacy and numeracy amongst Black people in this area (Comboni Missionaries 1995:152-153; 171).

In 1955, Father Tremmel, with the assistance of Brother Otti, established Maria Assumpta Mission Station, at Acornhoek farm, as a means of furthering the spreading of the gospel of Christ and to expand Christianity and missionary education in this area (Sihlangu 1983:42; Comboni Missionaries 1995:153; 156).

Maria Assumpta Mission Station, was the main preaching centre for all the Roman Catholic Churches in the BBR area. It was the Mecca of all the Roman Catholic Churches and preaching posts, which had been established on Ludlow, Eglington, Okkernootboom, Greenvalley and many other farms in the BBR area, because they met here for annual conferences, in order to revive their spirituality and faith. (Interview Beatrice Mapiyeye, ex-student of Maria Assumpta Primary School; member of the Apostolic Zion Christian, and a resident of Acornhoek farm, (16/03/1999)).

Until the 1960s, the RCC provided poor Black people with food and clothes and also financed their education, in order to encourage them to remain in churches and schools in the BBR area. The poor converts who trained as evangelists and teachers received financial assistance from this church.

On 8 April 1967, the RCC established Belfast RCC on Belfast farm in the BBR area, in order to continue the spreading of the Word of God and to enable Black people to write, read,

calculate and improve their moral behaviour. (Gazankulu Archive service, Giyani Depot, File 3, 6N 2/3/3(90) of the Department of Education, Northern Transvaal Region [undated document of 1967]).

The RCC expanded its preaching posts and missionary activities in various parts of the BBR area during the 1970s. This church established Orinoco, "St Peter" (on 25 October 1970), Manyeleti, "St Michael", (on 25 October 1970); Madras, "St Paul", (on 8 October 1972); Kildare, "St John the Apostle", (on 20 January 1973) and many other churches, in order to further Christianity in the BBR area (Comboni Missionaries 1995:156-161).

Until 1973, the RCC still fostered the development of Black education, improved moral education and furthered Christianity in the BBR area. This church still trained many Black people as dressmakers, tailors, evangelists and teachers who accelerated the development and civilisation in this area. It also conducted feeding and clothing schemes as a means of attracting and encouraging Black people to attend church and Sunday school services in this area. (Interview Beatrice Mapiyeye (16/03/1999)).

### **3.2.3 The International Holiness Mission and the Church of the Nazarene**

The following section will focus on a discussion of the International Holiness Mission's contributions towards the education for Black people, following those of the Church of the Nazarene. The reason for discussing these two churches under one main heading, is that they amalgamated to form one single church (known as the Church of the Nazarene) in 1952.

#### **3.2.3.1 *The International Holiness Mission***

The origins of the IHM and many other holiness groups can be traced back to the broader Holiness Movement, which arose in the United States of America, in 1855. The Holiness Movement taught that after the experience of conversion, there was the baptism with the Holy Spirit, by which one's life was cleansed and one was enabled to lead a holy life.

The Holiness Movement was started by spirit-inspired individuals, who gradually came together to form large holiness units. The first general Holiness Camp Meeting was held in Vineland, New Jersey, in 1867. The consequence of this meeting was the formation of the National Association for the Promotion of Holiness (Greathouse 1976:4; Nkuna 1986:1-2).

Holiness evangelism emphasised inward purity or gifts of the Holy Spirit and grace, over against the outward gifts or power and demonstrations, which were emphasised by the Pentecostal movements. Holiness really involved reaching the whole man with the whole gospel. The holiness groups preached the whole gospel. The movement indeed ministered to the whole person, by including medical and educational activities (Whitelaw 1978:144-145).

The majority of the holiness group exponents were thoroughbred Methodists. The holiness groups and the Methodists believed in the gospel of Christ and were committed in the spreading of the Word of God, in order to convert heathen people to Christianity (Nkuna 1986:2).

The reasons for the alienation of holiness leaders from their older churches, were their participation in non-denominational mission and social work. They conducted an aggressive programme of evangelism, supported anti-slavery crusades and criticised the conditions in the slums of the United States of America. They also established rescue homes for victims of the slave traffic, hospitals and orphanages for unwed mothers and their children. The uncompromising stance adopted by the holiness groups and Methodists, inevitably ruled out any significant reconciliation (Smith 1962:471; Nkuna 1986:2-3).

The Methodist Church was unhappy about the formation of these holiness groups. The Methodists questioned the lofty position this social programme was awarded by the holiness protagonists. Holiness people left their churches in large numbers. These splinter groups joined hands and formed several small religious sects, which were initially irregular in disposition, but united by their belief in the doctrine of entire sanctification and consequently the Church of the Nazarene and the International Holiness Movement were born of this rebellion (Redford 1961:39; Nkuna 1986:2-4).

The Holiness Movement was established in Britain at the beginning of the Twentieth Century. The spread of the Holiness Movement to England was the result of visits to the British Isles, by its representatives to America. Like their counterparts in America, most of the members of the British Holiness Movement were Methodists (Nkuna 1986: I-II; 7).

A member of the Holiness Movement who had a profound influence on missionary work in South Africa, was David Benjamin Jones, who was born in Britain. Jones came to London, from Wales, as young man looking for employment. He was employed in David Thomas's drapery, where he was soon converted and became an active propagandist of the Holiness Movement. While working in the drapery, Jones met Emily Maud Harold, an assistant of Thomas, who later became his wife (Nkuna 1986:18).

Jones was planning to start a little business of his own, but he soon changed his mind when the newly formed Holiness Battersea Church in London, launched its first missionary programme for missionary activities. This church made it crystal clear to Jones, that it was in no position to finance any missionary undertakings. Volunteers were encouraged to make their own sacrifices. Jones, without any theological training and financial backing, volunteered to go to Africa to preach the Word of God (Nkuna 1986:18).

In 1908, Jones (who was 23 years old) left Britain for South Africa, as the first Holiness Movement missionary in this country (Whitelaw 1978:32). On arriving in South Africa in 1908, Jones was engaged in missionary activities among the Black people in Pondoland. He rented a room, owned by a Coloured man, in the centre of Pondoland. His stay in this area helped to give him first hand information of the nature and habits of the Black people of South Africa. He Christianised and evangelised many illiterate Black people at Pondoland (Nkuna 1986:18-19).

The Battersea Church in London was gradually growing in size. Just after Jones's departure, holiness groups under the leadership of the Battersea Church, launched a movement called the Holiness Mission. In 1914, this movement felt financially strong enough to send a regular salary to Jones, the only Holiness Movement missionary in Africa. In 1917, the Holiness Movement was renamed the International Holiness Mission for two reasons: Firstly, Jones had



just informed the mission of the working relationship he had entered into with another missionary, W Clements, from the United States of America, and secondly, the mission argued that they were "international in outlook, because the Gospel knows no colour bar, no racial barriers and no class distinction." However, organising the mission into one organic body only occurred in 1920 (Nkuna 1986:19-20).

On receiving the news, that Baker's South African Compounds and Interior Mission (SACM) was looking for preachers to minister to the migrant labourers on the Johannesburg mines, Jones left Pondoland in 1919, where he preached over ten years without much success, to join Albert Weir Baker. Baker was a practising lawyer who abandoned his profession as a practising lawyer in 1896 to establish the SACM, with a view to do mission work on the Rand Mines and the interior of South Africa (Nkuna 1986:13,19; Schmelzenbach 1972:8).

Jones's first home on the Reef, was a small room at the rear of the SACM Black church in Randfontein. In order to be able to spread the gospel of Christ effectively amongst Black people in this area, Jones studied the Zulu language – the lingua franca of the Black majority in and around the Reef. Working on the compound mission, gave Jones little satisfaction because missionary activities were ineffective and not paramount. Urged by his wish to preach the doctrine of entire sanctification on the Reef, he applied for a mission site next to the big Ferguson mining compounds on the Reef, where 500 male labourers were staying. The mission site was procured just behind the Ferguson compound and from his already depleted pocket, he erected a small college (a Bible school) and church (Nkuna 1986:20-21). Lack of sufficient funds to enable him to proceed effectively with the gospel of Christ, compelled him to seek work on the mines (Bedwell 1953:38-39).

In 1921, the IHM bought Willowdene farm, in Kemptonpark, with a view to expanding the spreading of the Word of God in this area. In 1923, the IHM established the Rehoboth Bible School on this farm, and opened it in the same year, 1923. This Bible school initially started with four young Black students from Mozambique. The enrolment increased gradually to eight in 1926. Jones was one of a number of International Holiness Missionaries, who helped

in the training of evangelists and workers in this Bible School (Whitelaw 1978:45; Nkuna 1986:21-22).

During the period 1927-1928, the harbinger of the IHM in the BBR area, Simon Ndlovu, who was a former Mozambican labourer on the Reef mines, and who trained as an evangelist in 1924 at Rehoboth Bible School, preached at Mapulangweni, in Gaza Province, in Mozambique. He was born and bred in the Gaza Province, in South Western Mozambique. Simon Ndlovu, the harbinger of the IHM to Okkernootboom farm, is the late father of the current writer of this dissertation. After 1928, Ndlovu was transferred from Mozambique to South Africa by the IHM. Ndlovu and his wife, Thazima Ndlovu, whom were married in 1928, settled on Livydale farm in the BBR area, where he preached and converted many Black people to Christianity. Livydale was an undeveloped farm owned by PW Willis and Ernest Whittingstall, on the Eastern Transvaal side of the Mozambique border. Ndlovu's clarion call to the IHM's authorities to start mission work in the vicinity of his new home, also encouraged a missionary trek from Mozambique to South Africa, in order to further missionary activities in this area (Nkuna 1986:23-26).

In 1930, the IHM, through the help of Ndlovu's application, bought a plot of about 100 hectares, on Okkernootboom Trust Farm in the BBR area, near Cottondale Railway Station, about 8 km to the east of Acornhoek Railway Station. In 1931, Hebron Mission Station was established on Okkernootboom farm, in order to help spread the gospel of Christ amongst the residents of this farm. In the same year, Ferguson Memorial Primary School was also set up at Hebron Mission Station, in order to foster literacy and numeracy amongst the Okkernootboom residents. The Mrs George Holmes' Memorial Church was also established by IHM in 1931, in order to serve as a preaching centre at this mission station. (Mrs George Holmes was one of the IH missionaries who contributed a lot towards the spreading of the Word of God in Africa). Ndlovu was then transferred from Livydale to Okkernootboom farm, where he preached at the Mrs George Holmes Memorial Church, at Hebron Mission Station. In 1931, all the International Holiness Missionaries were transferred from Mozambique to Okkernootboom farm, in order to preach the gospel at Hebron Mission Station (cf Nkuna 1986:25-27; 118-119).

After 1931, the IHM established preaching posts and elementary schools at Islington, Andover, Burlington, Dixie, Limington, Newington and Acornhoek farms, in order to further the development of missionary education and Christianity in the BBR area. The IHM also established Cottondale clinic (in 1931) on Cottondale farm; and the Ethel Lucas Memorial Hospital (in 1961) on Acornhoek farm; Islington Clinic (in 1940) on Islington farm, and Welverdiend Clinic (in 1961) on Welverdiend farm. These medical services prevented the spread of diseases and parasites amongst Black people. They also cured, and cared for, the sick and offered medical education to illiterate Black people in the BBR area (Nkuna 1986:16; 33; 162-164).

The IHM also established the Ferguson Secondary School (in 1948) at the Hebron Mission Station, in order to provide young Black people in the BBR area, with secondary education and to equip them with various skills and knowledge (Nkuna 1986:118-119).

During the period 1945-1950, the IHM still spread the gospel of Christ in South Africa. For instance, in 1945, EPH van Standen, founded the Dorothea Mission, in Rosslyn, near Pretoria, in order to spread the gospel and to foster literacy and numeracy amongst Black people. Van Standen was formerly a worker in British East Africa and in the Transvaal Republic, where he served as superintendent of the Transvaal. Dorothea Mission Station had commenced as a branch of the British East Africa, working amongst Black people. This mission station had over 100 Christian workers, who were mainly Black people, Indians and Coloureds (Whitelaw 1978:23).

### 3.2.3.2 *The Church of the Nazarene*

The origin of the Church of the Nazarene can be traced back to the Holiness Movement which arose in the United States of America in 1865 (cf 3.2.3.1).

The founder of the Church of the Nazarene, was Dr Phineas Franklin Breese. Breese was born in a log cabin in Franklin, Delaware County, Western New York, in 1838. Breese was the second of three children in their family. His father was an earnest Christian farmer of French-

Dutch origin, who imparted into his son the basic elements of Christian faith and integrity of character. The farm life of his early years taught him to work hard and to carry the burdens and responsibilities of later life (Corbett 1958:13; Nkuna 1986:4).

Breese served as a Methods Minister in Iowa, and in Southern California, for thirteen years, after which he was appointed district superintendent of the Winterset District. On 6 October 1886, Dr JA Widney, the President of the University of Southern California until 1894, joined Breese, and conducted a series of services in Los Angeles. His cessation from the Methodist Church in 1894, came as a result of the refusal of his Church to grant him leave to associate with the holiness activities at the Peniel Mission (Los Angeles), under whose sway he had fallen. Breese was asked to withdraw as a Methodist preacher, after he had failed to reach a compromise with his Methodist authorities. Dr Breese, with the help of Dr JP Widney, consequently founded the Church of the Nazarene as a denomination in 1907, in California. Soon thereafter, the Church of the Nazarene started to branch out throughout the United States of America and also in other countries. Within ten years, it had a total of 26 organised congregations (Purkiser 1960:26). The co-founder of this church in the west, Dr Widney, named the new denomination the "Church of the Nazarene".

Dr Widey explained that the name Nazarene symbolised to him "the toiling lowly mission of Christ. It was the name Jesus used for Himself and the name which was used in derision of Him by His enemies and the name which above others linked Him to the Great toiling, struggling, sorrowing heart of the World. It was Jesus of Nazareth, to whom the World in its misery and despair turns, that it have hope" (Whitelaw 1978:14).

The founder of the Church of the Nazarene in Africa, was Harmom F Schmelzenbach. He was one of four children born in 1882 to German-Swiss immigrants in the United States of America. His parents, Barnett and Elizabeth Schmelzenbach died while he was only 12 years old. He was baptised by the Roman Catholic Church, because his father belonged to this church. He later went to Peniel Bible School, to train as an evangelist, in order to help the

spreading of the gospel of Christ to heathen people, and to convert them to Christianity (Whitelaw 1978:28; Schmelzenbach 1972:5).

While young Schmelzenbach was a student at Peniel Bible School, Texas, he was reading the life of David Livingstone in preparation for a class on missions. As he read of the "smoke from a thousand villages", where God was unknown and the name of Christ never heard, he dropped to his knees and cried out "Lord, here am I send me to tell them about your Word". Another time he said "God almost killed me with the burden for dark Africa." He then determined to leave at once for dark Africa (Whitelaw 1978:25).

At the time of his departure for Africa, Schmelzenbach was still a theology student at Peniel Bible School, Texas. He abandoned his Bible school studies and accepted a mission call to Africa. At a farewell service organised by the president of the Bible school, Dr EP Ellyson, Schmelzenbach received an enthusiastic send-off by the faculty and students. The students and the institution concluded by pledging to support his work in Africa with a salary of £200 per annum, for a period of five years (Whitelaw 1978:25-27). Schmelzenbach left Peniel Bible School for the east of New York in 1907. On 5 May 1907, together with a group of eight members of the Church of the Nazarene, who had volunteered to go and minister to the Africans, he started his mission to Africa (Nkuna 1986:11; Schmelzenbach 1972:6-7).

On arriving in South Africa on 18 June 1907, the missionary group went throughout the various areas of Port Elizabeth. Schmelzenbach, Lula Glatzel and Marietta (Etta) Innis, stayed for some time in Port Elizabeth and were occupied with general mission work in the Black and White communities in this area. Whilst assisting to run the services conducted by the Holiness Missionaries among the AmaXhosa in the Eastern Cape, he embarked on a vigorous study of the Xhosa Language, in order to enable him to spread the Word of God amongst the Black people effectively. On 19 June 1908, the friendship that developed between Schmelzenbach and Lula Glatzel at the ticket office of the steamship company in May 1907, culminated in a short and simple marriage ceremony at the home of a friend, Rev Fuge of the Holiness Mission at Port Elizabeth. The new missionary couple left Port Elizabeth for Pondoland in the Transkei, in search of a suitable missionary base (Nkuna 1986:11-12).

In 1908, the Peniel Church and College were affiliated to the Church of the Nazarene. Since Schmelzenbach was a member of the Peniel Church, and since the college had pledged itself to subsidise him, he was automatically absorbed into the fusion (Nkuna 1986:12; Schmelzenbach 1972:8).

In February 1909, Mr and Mrs Schmelzenbach were sent to Betany at Estcourt, in Natal, for evangelistic purposes. Since Mr and Mrs Schmelzenbach, had no attachment to an established denomination in South Africa, they had no credentials as ministers of the gospel. They were, therefore, refused preaching rights by the Government of Natal. In order to be allowed to preach the gospel of Christ in this area, they joined the South Africa Compounds and Inland Mission (SACM) of Albert Weir Baker, who abandoned his profession as a practising lawyer in 1896, to establish the SACM with a view to do mission work on the Rand Mines and the interior of South Africa (Nkuna 1986:13; Schmelzenbach 1972:8).

On 3 October 1910, Schmelzenbach and his wife left South Africa for Swaziland where they arrived at Piggs Peak in December 1910, to spread the Word of God amongst Black people. During the period 1910-1919, these missionaries converted many Black people to Christianity in Swaziland (Schmelzenbach 1972:14). Mr and Mrs Schmelzenbach returned to South Africa after several years of missionary activities in Swaziland and in 1919, they extended the missionary activities of the Church of the Nazarene in the small mining town of Sabie, in the eastern Transvaal. Rev HA Shirley of the Church of the Nazarene was also sent to establish an outstation with a resident missionary at Sabie, in order to expand the missionary work (Nkuna 1986:16).

Rev HA Shirley intensified missionary activities in South Africa by starting the Mutwalisi Magazine in 1925. "Mutwalisi" means a person who makes something to be heard. Mutwalisi implied that this magazine spread the Word of God to and made it to, be heard by Shangaan people in the Ferguson compound housing, which housed 50 000 men, mainly Shangaans.

This magazine helped the process of spreading the gospel of Christ amongst the Shangaan people in South Africa. Many of them converted to Christianity (Whitelaw 1978:42).

After 1925, the Church of the Nazarene established the dispensary at the Arthurseat Mission Station, in order to cure, and to care for, patients and to promote bodily health and health education, and to prevent malnutrition and diseases amongst Black people in the BBR area. The Church of the Nazarene also established preaching posts and elementary schools at Ludlow, Klaserie, Greenvalley, Guernsey, Welverdiend, Graigburn and many other farms, in order to further the development of missionary education, Christianisation and evangelisation in the BBR area (Nkuna 1986:30; 108; 161).

In 1947, the Church of the Nazarene established Arthurseat Secondary School, in order to provide young Black people of this area with secondary education, and to equip them with academic knowledge and various skills. This school furthered the development of missionary education and consolidated Christianity and civilisation in the BBR area (Nkuna 1986:118-119).

In 1952, the IHM (which was renamed from the Holiness Movement to the IHM in 1917) and the Church of the Nazarene (founded in 1907) amalgamated in Britain, and in all mission fields, and became the Church of the Nazarene. Several factors contributed to the Union of these two church denominations. The most prominent amongst these factors were financial problems, carried by the IHM in South Africa. The IHM could not run its missionary activities satisfactorily because of financial problems. The union was also necessitated by the fact that both churches had profound theological similarities, and both groups shared the same Christian religious belief. The union was regarded as the only way to ensure the propagation of the blessed doctrine and experience of heart holiness. These two holiness groups believed that they would be able to go forward as a great spiritual force to give the world the message of Christ (Nkuna 1986:9; 33-36; 38-39; 95; 189).

In 1963, the Church of the Nazarene established the Lula Schmelzenbach Memorial Bible School, at Arthurseat Mission Station in order to train prospective Black evangelists, who

could help in the process of fostering Christianity and promote moral education in the BBR area. Maripe High School (which was under the administration of the Church of the Nazarene) was also set up on Rolle farm in 1963, in order to promote literacy and numeracy, to provide young Black people with secondary education, and to develop missionary education in this area (Nkuna 1986:85-90).

Until 1973, the Arthurseat Bible School students, still received financial assistance from the Church of the Nazarene missionaries, in order to enable them to train as evangelists. The secondary students from poor families and the children of evangelists, also received financial assistance to enable them to continue with their education (Nkuna 1986:125; 184;190-133).

### **3.3 CONCLUSIONS**

It is clear that various church denominations have contributed much towards educational development, Christianisation, evangelisation and civilisation in South Africa. Missionaries from the Swiss Mission, the RCC, the IHM, the Church of the Nazarene and numerous other churches, spread the Word of God amongst Black people in South Africa. These missionaries built schools to provide illiterate Black people with formal education, in order to enable them to read the Bible, write and calculate as an effective means of realising their goals of Christianisation, evangelisation and civilisation in South Africa.

It is of utmost importance, to observe that individual church denominations considered the physical health of Black people to be a prerequisite for Christianisation. Therefore, missionaries from various churches established medical services, as centres where the sick could be cured, cared for, and looked after. These medical services also prevented Black people from being infested with diseases and parasites, and provided them with medical education, food and Western medicine. These activities consolidated and strengthened Christianity amongst Black people.



In the subsequent chapters, three mission schools, respectively from the Swiss Mission Church, the RCC, and the IHM will be investigated and discussed, as exemplars of the development and contribution of missionary education in the BBR area.

Against this background, salient characteristics of Timbavati Primary School as an exemplar of the development and contribution of Swiss Missionary education in the BBR area, will be investigated and discussed thoroughly in the subsequent chapter, in order to reflect the valuable educational activities made by Swiss Missionaries in this area.

## CHAPTER 4

### EDUCATION AT TIMBAVATI PRIMARY SCHOOL AS AN EXEMPLAR OF THE DEVELOPMENT AND CONTRIBUTION OF SWISS MISSIONARY EDUCATION IN THE BUSHBUCKRIDGE AREA

#### 4.1 INTRODUCTION

Prior to 1910, there was no formal education on Acornhoek farm. Acornhoek farm was owned by a well-known and prosperous White business man, PW Willis. He was the owner of Acornhoek supermarket and Andover shop (situated on Andover farm); Dumphries shop (situated on Dumphries farm); Klaserie shop (still situated on Klaserie farm) and many other shops in the BBR area. (Interview IJ Mnisi, ex-student at this school from 1939-1948, ex-principal of this school, from 1967-1976, a Swiss Mission, Christian, and resident of Acornhoek farm (10/12/1999)).

Acornhoek farm was mainly occupied by illiterate Black people who possessed livestock such as cattle, goats, sheep, donkeys, and poultry. Most of these Black people on this farm came from Eden, Caskets, Scontia, Kapama, Guernsey, as well as many other farms in the Hoedspruit rural area. These Black masses were forcefully driven out from these initial farms of residence, to occupy the eastern part of the BBR rural area, as their new area of residence. (Interview IJ Mnisi (10/12/1999)). Due to the passing of the Bantu Land Act of 1913, there was a political move towards the fundamental entrenchment of territorial separation, or division between the various population groups of South Africa (Jordaan 1988:12; Hartshorne 1992:125), which aim was to set up reserves or Bantustans and homelands for Black people (Christie 1991:46). This act prohibited Black people from purchasing land outside of these reserves or even hiring or leasing land from a White farmer (Hartshorne 1992:125).

Although the Black people on Acornhoek farm, had access to informal education in the form of their culture, which was mainly orally transmitted by specially appointed adult family members; it was the Swiss missionaries, who because of the agreement between farmer Willis and the residents responded and established a formal school, which provided formal education

to young, illiterate Black people, in order to foster literacy and numeracy in the BBR area (Guma 1983:4; 39; 65; 136; Sihlangu 1983:54-59).

In the light of the aforementioned, I want to investigate the development and contribution of Swiss Missionary education in the BBR area (1910-1973), by specifically looking at the contribution made to primary education of Black people at Timbavati School.

#### **4.2 THE FOUNDING, DEVELOPMENT AND CONTRIBUTION OF TIMBAVATI PRIMARY SCHOOL (BBR)**

As a result of the joint agreement between the Swiss Missionaries, the farmer, PW Willis and the members of the Acornhoek farm in general, Timbavati Primary School was established on Acornhoek farm in 1921, in order to provide young Black people with formal education, and to accelerate the spreading of the Word of God on this farm. The school was named after the Timbavati River, which starts nearby Tintswalo (originally known as Ethel Lucas Memorial Hospital) and flows to the east, passing the northern side of the Timbavati School. The school was initially situated about 3km to the east of Acornhoek Railway Station, in the middle of the residential area. (Interview IJ Mnisi (10/12/1999)), just 10km away from the main road leading to the Kruger National Park Game Reserve. (State Archives Service, Pretoria Depot, File 3/52(4), Ref no A1281. Application for introduction of Standard Six class. (A letter from Pfukani Bantu School Board, to White River Circuit: Timbavati Bantu School (10 December 1965)).

The first single classroom building of Timbavati Primary School which was built in 1921, accommodated children from Acornhoek, Rooiboklaagte and Okkernootboom farms. This school building was also used for the church and Sunday school services on Sundays. This single structure was built of poles, mud and grass (thatched roof), as a result of the cooperation between the Swiss Missionaries, teachers and parents. Rev Paulus Ngobeni, one of the founding members, and one of the pioneer teachers at this school, with the help of the principal, Frank Shiluvana, organised parents to cut poles and grass in the veld in order to build the single classroom for Timbavati Primary School, and church. This classroom engendered moral and academic education at Timbavati Primary School, but also on

Acornhoek farm in general. (Interview IJ Mnisi, 10/12/1999; and J Ngonyama, ex-student at Timbavati School (1939-1949), and ex-agricultural officer, member of the Church of the Nazarene and resident of Acornhoek farm (10/02/1999)).

In 1922, Rev Ngobeni, with the help of the Principal, Frank Shiluvama organised parents to cut poles, timber and grass, in order to build another thatched classroom. Parents were happy to see their children being educated in the two classrooms, which also served as a church on Sundays. Children who enrolled at Timbavati School also attended church and Sunday school services in these two classrooms.

In 1951, another two thatched classrooms were built, in addition to the two existing classrooms. The building of these classrooms was realised, as a result of the joint cooperation and effort between the Swiss missionaries, members of the community, the Principal, Frank Shiluvama, and his teaching staff. The total of these four classrooms accommodated the children who enrolled at this school to receive formal education. (Interview IJ Mnisi (10/12/1999)).

In 1962, the parents and the chief, with the cooperation of the Principal, WN Nhlaneki and his teaching staff, built one additional classroom at their own cost (State Archives Service, File 3/52(4), Ref TZ/9/191/1. Afskrif: Timbavati Plaasskool personeel (28/3/1962)). As the result of joint cooperation between the parents and the Principal Nhlaneki, there were now five classrooms which accommodated 312 children, who enrolled at this school in 1962. (Interview IJ Mnisi (10/12/1999)).

In 1965, in order to further the educational development of the school, the Pfukani School Board, which controlled Black education at local level in this area, applied for the introduction of a Standard Six class at Timbavati Primary School (State Archives Service, Pretoria Depot, File 3/52(4), Ref no A1281. Re: Application for the introduction of Standard Six class: Timbavati Bantu School (10 December 1965)). The application was endorsed by the White River Circuit, which was responsible for controlling Black schools in the BBR area. This application was then passed on to the Pietersburg Regional Office for its view on this matter (State Archives Service, Pretoria Depot, File 3/51(4), Ref A1281, Timbavati

gekombineerde Naturelle Plaasskool, aansoek om die instelling van standerd ses klas (2 September 1965)). Hereafter, it was sent to the Pretoria Head Office for its final view on this matter (State Archives Service, Pretoria Depot, File 3/52(4), Ref no A1281; Aansoek om die stigting van 'n Hoër Klas Std VI Klas: Timbavati Naturelle Plaasskool (15/09/1965)). It was strongly recommended that the Standard Six class should start early in 1966, at Timbavati Primary School (State Archives Service, Pretoria Depot, File 3/52(4), Ref no A1281, Re: Application for introduction of Std VI class: Timbavati Bantu School (10 December 1965)).

The Pfukani Bantu School Board affirmed that the introduction of a Standard Six class early in February 1966, would not create any problem, because Timbavati Primary School now had seven classrooms; spacious enough to accommodate quite a fair number of children. In motivating the urgent need for the Standard Six class at this school, the Pfukani Bantu School Board informed that pupils who had passed Standard Five, were forced to travel long distances; as much as 5-8km to schools, who offered Standard Six education. This board, furthermore, stated that the community would employ an additional teacher and provide him or her with a reasonable remuneration, in order to enable the Standard Six tuition to progress smoothly and properly. The school board also applied for the registration of this school as a Bantu community school in order to ensure the introduction of Standard Six (State Archives Service, Pretoria Depot, File 3/52(4), Ref no A1281. Aansoek om die instelling van 'n Hoër Klas: Timbavati Bantu Gemeenskapskool (3/1/1966) and Ref: Declaration of Timbavati Bantu Disestablished Farm School (6 December 1965)). The registration of Timbavati Farm School, as Timbavati Community School, was in accordance with the passing of the Bantu Authorities Act of 1951, which stated that the primary schools in the reserve areas would be controlled and run by Bantu Local Authorities (cf SA[U] 1951:135;162; Behr 1988:34).

In 1966, the Department of Bantu Education took over the control of Timbavati Primary School. In the same year, approval was obtained for the reclassification of Timbavati Bantu Farm School as Timbavati Bantu Community School, which would be controlled and run by the Pfukani Bantu School Board from 1 January 1966, following the passing of the Bantu Authorities Act of 1951 (State Archives Service, PD File 3/52(4), Ref no A1281. Timbavati Primary Native Farm School: Application for Reclassification of Timbavati Combined PS as Bantu Community School, and for introduction for Std VI class (20/2/1966)); (SA[U]

1951:135; 162). The retention of three privately paid teachers' posts and the introduction of a Standard Six class, were also approved and started from 1 January 1966. Approval was also obtained for the establishment of a school committee for Timbavati Primary School, in order to help control this institution at local level, due to the passing of Bantu Authorities Act of 1951 (cf SA[U] 1951:135;162).

During the period 1967-1970, IJ Mnisi, played a major role in improving and increasing the building of Timbavati Primary School. The joint cooperation between Mnisi and the community resulted in one additional mud brick building, roofed with zinc. This building consisted of two classrooms. In 1970, Timbavati Primary School consisted of nine classrooms. The parents were happy to have their children educated in nine classrooms at this school. The school buildings and the conditions of ground of this school were cared for, and looked after by the school committee, the principal and his teaching staff. (Interview IJ Mnisi (10/12/1999); Owens 1961:123-124).

In 1971, the Department of Bantu Education, Chief W Mnisi, the School Committee, and the Principal, IJ Mnisi, worked cooperatively in order to build Timbavati Primary School on a new site. The new site was situated nearby Acornhoek Railway Station, the busstop and taxi rank. It was situated about 1km to the east of Acornhoek Railway Station. As a result of hard work and cooperation between the principal, the parents and pupils, who drew water from Mohlongwaneng River, and made cement bricks, three cement brick buildings were completed by the end of 1971. These three buildings, roofed with asbestos and painted in cream white, and red colours, consisted of fourteen classrooms. Two of these three buildings consisted of four classrooms each, and the third building consisted of six classrooms, one principal's office and the storeroom. These fourteen classrooms were built at a cost of R3,010-00 on the R-for-R financial building system. The Department of Bantu Education, supplied sufficient desks, tables, dusters, chalkboards, chairs, garden tools, teaching and learning aids, to this new school, in order to facilitate education development on Acornhoek Farm (Timbavati Logbook (27/06/1972)).

In 1972, the teachers and pupils moved from the old to the new site of Timbavati Primary School so that they would have access to adequate drinking water, shopping facilities, and the

Railway Station as well as the busstop and taxi rank, in order to ensure that the teachers and pupils who travelled by means of public transport to and from this school, could travel easily and reach it on time. The parents were very impressed to see their children educated in fourteen classrooms at this school. These school buildings and the conditions of the ground were cared for and looked after by the principal and his teaching staff, and the school committee. (Interview IJ Mnisi (10/12/1999)).

Until 1973, Timbavati Primary School, was one of the most attractive schools in the BBR area, that fell under the control of Thulamahashe Circuit, at the Mhala District, in the Gazankulu Self-Governing Homeland. For instance, on 4 September 1973, CA Phungula, the former Assistant Inspector of Schools in the Thulamahashe Circuit, inspected Timbavati Primary School and commented that "it is one of our well-built schools in this area. It has a beautiful class office and a storeroom." By 1973, Timbavati Primary School buildings were well-developed and there were sufficient classrooms to accommodate all its learners (Gazankulu Archives Service, Giyani Depot, File 3/52(4), Ref no A1281, Department of Bantu Education, General Inspection Reports: Timbavati Primary School (21/02/1971; 23/08/1973)).

Since the event of the founding of Timbavati Primary School, which can be regarded as the significant beginning of formal education on Acornhoek farm, many changes occurred with regard to various educational aspects, which will be dealt with in subsequent sections.

#### **4.3 EDUCATIONAL AIMS**

The missionaries established Timbavati Primary School, mainly to achieve their main goal of Christianisation and evangelisation of the pupils and the residents of Acornhoek farm. (Interview IJ Mnisi(10/12/1999)). Swiss missionary education at this school, like at all other mission schools in South Africa, was aimed at enabling pupils to read the Bible on their own, in order to help the acceleration of the spread of the Word of God, for the purpose of Christianisation and evangelisation. (Interview J Ngonyama, resident of Acornhoek farm (20/12/1999); Mawasha 1969:6;17; Luthuli 1981:81).

The Swiss missionary education at Timbavati Mission School was aimed at the cultivation of a sense of loyalty and citizenship, inculcating attitudes for the realisation of dignity of labour and discipline and civilised habits. (Interview KW Sithole, resident of Okkernootboom (10/09/2001)). Missionary education at this school, like at all other mission schools, was aimed at moulding children, inculcating a genuine acceptance and appreciation of values, norms, authorities, their cultural inheritance, and moral behaviour (cf Ashley 1989:16,19; Moothal 1990:72; Mabunda 1995:38).

Missionary education at Timbavati Primary School, like at all other mission schools was aimed at stamping out all Black people's traditional religious beliefs, as well as Black culture, and infusing them with a positive and strong Christian religious beliefs and the Western culture. For this reason at Timbavati, like at all other mission schools, vernacular names were perceived as being wrong and worthless, and were therefore, rejected because they were not Christian names. Pupils with traditional or vernacular names such as: Hanyeleni, Vuloyimuni, Muzondwana, Vataclaya, Mbitsini and Nsatimuni and many others were given Christian names such as: David, James, Maria, Judas, Maritha, Solomon and others, as a means of effecting Christianisation and evangelisation amongst Black people on Acornhoek farm. For this reason, Bible lessons and lessons on the development of civilised habits, such as cleanliness, obedience, punctuality, tidiness, orderliness, honesty, respect, courtesy, industriousness and trustworthiness were instilled by means of both curricular and co-curricular activities by all mission schools, including Timbavati (Hartshorne 1992:25;35; Mabunda 1995:35;37-38).

Until 1973, missionary education at Timbavati Primary School, still influenced pupils to maintain Christian religious beliefs and to decline from traditional religious beliefs. Education at this school brought about the spreading of the Christianisation and evangelisation, and engendered literacy and numeracy on the Acornhoek farm. (Interviewed J Ngonyama, ex-student at Timbavati Primary School (1939-1949), ex-agricultural officer, the Church of the Nazarene, a resident of Acornhoek farm (10/12/1999)). As the Principal at this school, IJ Mnisi and his teaching staff, encouraged pupils to attend Church and Sunday school services, every Sunday, in order to maintain Christianity, and socially acceptably behaviour on this farm.



#### 4.4 CONTROL OF EDUCATION

During the period 1910-1953, the various missionary societies established, organised, controlled and administered, the mission schools in South Africa in general, and in the BBR area in particular (SA[U]1936:36; Mawasha 1969:75; Hartshorne 1992:24-25;126). From 1921, Timbavati Primary School was under the control and administration of the Swiss missionary superintendents or managers. Swiss missionary managers controlled and administered morals of both teachers and pupils and also cared for and looked after the school buildings. (Interview IJ Mnisi (10/12/1999); State Archives Service, Pretoria Depot. File Ref no A1281, Reg: Application for the introduction of Std VI class: Timbavati Primary School (10 December 1965)).

In 1936, the Report of the Welsh Commission, recommended that Bantu Local Authorities had to be created, in order to ensure the active participation of the adult Black population in matters affecting the education of their children such as the control, administration and finance. These authorities would gradually take over the control of local schools, run by missionary societies, communities or tribes. As reflected below, Timbavati Primary School, was also affected by this recommendation of this report (SA[U] 1936:36; Behr 1988:34).

The Eiselen Report of 1951, recommended that the primary schools in the reserve areas, including Timbavati, initially controlled and administered by missionary societies, should be controlled and run by Bantu Local Authorities, which would be partially responsible for their financing. This did happen following the passing of Bantu Authorities Act of 1951 (SA[U] 1951:135;162; Behr 1988:34; Christie 1991:143).

During the period 1956-1959, the education at Timbavati School was controlled, at regional level, by the Lydenburg Circuit in the Pilgrim's Rest District. During this period the circuit inspector of Bantu Education, HO Trumpelman, controlled and administered education at Timbavati, and at all other mission schools, falling under the Lydenburg Circuit. In 1959 Dr CHJ Schutte succeeded Trumpelman as Inspector of Bantu Schools in the Lydenburg Circuit; falling under the Pietersburg region. During this period, Schutte inspected and controlled

education at Timbavati in order to ensure effective learning like at all other Black schools in the BBR area. (Gazankulu Archives Service, Giyani Depot, File 3, Ref no NT 1523. Appointment of teachers: Timbavati Primary School (01/08/1958; 31/12/1959)).

During the period 1956-1959, the Swiss missionary school superintendents or managers also controlled and administered Swiss mission schools, at local level. For this reason Rev Ouwehand, who stayed at Masana Mission Station, controlled and administered education at Timbavati School, at local level, along with the government inspectors. As a Swiss missionary Superintendent, Ouwehand controlled the moral behaviour of both teachers and pupils at this school. He was also responsible for recommending the appointment of teachers, and also had to sign their appointment forms. He was also responsible for supervising, caring for, and looking after school buildings.

During the period 1960-1965, the central government controlled and administered education at Timbavati, and at all other schools regionally, through the Tzaneen Circuit, which fell under the North Eastern Transvaal region, following the increasing number of Black schools in the Lydenburg Circuit. Inspectors who controlled Timbavati and all other schools in the BBR area, came from the Tzaneen Circuit Office. For instance, FB Olivier, the former Inspector of Schools in the Tzaneen Circuit, inspected and controlled education at Timbavati and at all other Black schools in the BBR area, during this period under review. During the period 1965-1968, the central government controlled and administered education at Timbavati and all other Black schools in the BBR area, through the White River Circuit, at regional level, in the Eastern Transvaal Region. As the circuit inspector of Black schools in this circuit, FB Olivier, inspected and controlled education at Timbavati and all other Black schools in the Eastern Transvaal Region, in order to ensure that there was effective and proper teaching and learning in the BBR area. (Gazankulu Archives Service, Giyani Depot, File 3, Ref no NT 1523. Appointment of Teachers: Timbavati School, (01/08/1958; 31/12/1959) and Gazankulu Archives Service, File No A1281 Re: Application for the introduction of Std VI class: Timbavati School (10th December 1965)).

The Department of Bantu Education, took over the control of education at Timbavati Bantu Farm School in 1966. The approval was obtained for the reclassification of 'Timbavati Bantu Farm School' as 'Timbavati Bantu Community School' since 1 January 1966. The government vested the regional control of Timbavati Bantu Community School, under the auspices of the Pfukani Bantu School Board, from 1 January 1966. (Timbavati Primary School Logbook (18/01/1966); and State Archives Service, Pretoria Depot, File 3/52(4), Re: No A1281. Timbavati Primary Native Farm School: Application for reclassification of Timbavati Combined Primary School as Bantu C.s and for introduction of Std VI class (20/02/1966)).

During the period 1969-1973, education at Timbavati and at all other Black schools in the North Eastern side of the BBR rural areas, fell under the central control and administration of the Department of Bantu Education in the Gazankulu Self-Governing Homeland, at regional level. Education at this school was regionally controlled and administered by the inspectors of schools in the Thulamahashe Circuit in the North Eastern part of the BBR area (Mhala District) which fell under Gazankulu Self-Governing Homeland. (Gazankulu Archives Service, Giyani Depot, File 3, Ref no A1281, Promotion and examination results at the end of the previous two years (23/8/1973) and Department of Bantu Education General Inspection Report: Timbavati Primary School (04/09/1973)). Education at this school was also locally controlled and administered by the parents. Chief W Mnisi, the Principal, IJ Mnisi and his teaching staff, following the recommendation of the Eiselen Report of 1951, which advised that the local control of Bantu primary schools in the reserve areas should be taken over by Bantu Local Authorities, in order to ensure effective control of this education. (Gazankulu Archives Service, Giyani Depot, File 3, Ref no A1281, Gazankulu, Department of Education appointment of teachers. Timbavati Primary school (19/09/1973)) (SA[U] 1951:135;162; Behr 1988:34; Christie 1991:143).

During the period 1970-1973, the circuit inspector of Thulamahashe Circuit in the Mhala District, JD Mativandlela, with the help of assistant inspectors, among others WS Shirilele, Mabyalane, PM Marimi and CA Phungula, regionally controlled and administered education at Timbavati, and at all other schools at the Thulamahashe Circuit, which fell under the Gazankulu Self-Governing Homeland. The organiser of subjects inspected their particular

subjects in the entire Gazankulu Self-Governing Homeland. For instance, on 2 December 1970, the organiser of agriculture in the Gazankulu Self-Governing Homeland, RMP Shiluvana, inspected the gardening work and the condition of the garden tools at Timbavati schools. After this inspection, he commented that good work in the school gardening had been done and that the garden tools were well-cared for and looked after. (Timbavati Primary School Logbook (10/11/1970; 08/11/1973) and Gazankulu AS Giyani D File no A1281. Promotion and exam results at the end of the previous two years (23/8/1973), and the Department of Bantu Education General Inspection Report at Timbavati Primary School (04/09/1973)).

In February 1972, SS Hobyana, the organiser of art and crafts in the Gazankulu Self-Governing Homeland, inspected art and crafts at Timbavati School at regional level. After the inspection, Hobyana commented that this subject was well-taught and that the pupils should be encouraged to continue to do their good and beautiful work in art and crafts. (Gazankulu Archives Service, Giyani Depot, File Box 6, Ref no A1281, statistics for boys and girls who did art and crafts Std I-VI, Timbavati Primary School (21/02/1972)). On 23 August 1973, CA Phungula, the Assistant Inspector of Schools in the Thulamahashe Circuit, which fell under the Gazankulu Self-Governing Homeland, controlled and inspected education at Timbavati Primary School, and commented that Timbavati had beautiful school buildings. (Gazankulu Archives Service, Giyani Depot, File 3, Ref no A1281, Department of Bantu Education General Inspection Report:Timbavati School (23/8/1973)). As a circuit inspector who replaced JD Mativandlela, DP Mavangwa also inspected Timbavati Primary School, at the Thulamahashe Circuit on 4 September 1973. (Gazankulu Archives Service, Giyani Depot, Ref no TZ/9/191/1, File No NT 1523/1, BB1281, subject of instruction: Timbavati School 19/09/1961) and Gazankulu Archives Service, Giyani Depot File 3, Ref no A1281, Department of Bantu Education General Inspection Report at Timbavati Primary School (4/9/1973)).

## 4.5 CURRICULUM

Since 1921, Timbavati Primary School offered religious and moral instruction in its curriculum. Religious instruction embraced the entire field of character building, morality and good manners. For instance, Timbavati School was opened and closed with hymn-singing and prayer every morning and afternoon, in order to maintain a Christian ethos with regard to all aspects of the school's curricular activities. Gardening, needlework, hygiene, home building and woodwork, reading, writing and arithmetic, geography, history, general science, music, Tsonga, English and Afrikaans and handwork, were also offered at Timbavati School. (Gazankulu Archives Service, Giyani Depot, File 3, Ref no A1281, Department of Bantu Education General Inspection report: Timbavati School (4/9/1973) and Gazankulu Archives Service, Giyani Depot, File 3, Ref no NT 1523, BB1281. TZ/9/191/1, subjects of instruction: Timbavati Primary School (19/09/1961)).

During the period of the Welsh Commission Report in 1936, the Timbavati Primary School curriculum consisted of religious and moral instruction, Tsonga, English, Afrikaans, manual and industrial training, arithmetic, geography, history, hygiene, music, drill and games and nature study (SA[U] 1936:38;112; Behr 1988:30).

In 1951, the Eiselen Commission recommended that during the hygiene lesson, teachers should inspect pupils's teeth, nails, hands and clothes on a regular basis, in order to train them in the habits of cleanliness. It also stated that instruction in hygiene should promote good health and should influence the children to develop respect for their own physical and mental state, as well as those of others. Instruction in handwork was aimed at character building and creativity. Gardening was aimed at bringing pupils into close contact with nature. (Interview IJ Mnisi (10/12/1999); (SA[U] 1951:88;126)).

A report of 19-20 June 1961, which was signed by FB Olivier, the then circuit inspector of Bantu Education in the Tzaneen Circuit of the North Eastern Transvaal Region, in the Pilgrim's Rest District, indicates some of the subjects and their assessment at Timbavati Primary School:

1. Scripture: Biblical stories as well as hymns received good attention and there was an attempt at connecting them with themes in the various classes.
2. Tsonga: Reading in Sub-Standard A and B was progressing fairly well.
3. Afrikaans, English, social studies, environmental study and arithmetic were taught at this school.
4. Gardening: There was a well-fenced garden and suitable steps were taken to make vegetable beds.
5. Handwork: Table and floor mats of a fair standard were made by girls. Boys made wooden spoons and animal pictures from other local material, and this should be encouraged.
6. Teaching aids and blackboard work: A variety of teaching charts, had been made for different subjects. (Gazankulu Archives Service, Giyani Depot, File 3, Ref no NT 1523, BB 1281 Ref no TZ/9/191/1, Subjects of Instruction: Timbavati School (19/09/1961)).

In 1971, all pupils in Sub-Standard A and B and Standards I and II received introductory education, geared specially towards developing basic proficiency in literacy and calculation. Children were introduced to grammar, reading and writing, by means of which foundations were laid for meaningful learning and understanding at Timbavati Primary School (Verster 1986:113; Interview IJ Mnisi (10/12/1999)).

In 1972, there were 222 boys and 181 girls (403 pupils) who participated in art and crafts from Standards One to Four, once a week, for each Standard at Timbavati Primary School. According to a report in 1972, which was signed by the organiser of art and crafts in the Gazankulu Self-Governing Homeland, SS Hobyana, who inspected this subject at Timbavati Primary School, commented that it was well-done, and that the pupils should be encouraged to continue with their beautiful work in art and crafts. (Gazankulu Archives Giyani Depot, File 3, Box 6, Ref no A1281, Statistics for boys and girls who did art and crafts: Stds I-VI: Timbavati Primary School 21/10/1972).

#### 4.6 TEACHING STAFF

Since 1921, Timbavati Primary School had a good teaching staff who were devoted to their work. This teaching staff, consisted of the principal and the assistant teachers. The first principal of Timbavati Primary School was Frank Shiluvana, who had trained as a teacher and evangelist, at Lemana Teacher Training Institution. Shiluvana, with the help of his teaching staff, among others Paulus Ngobeni, John Ngobeni, Silas Shiluvana, Lameck Maboko, ran Timbavati Primary School smoothly and properly. These teachers taught at this school, during the period 1921-1951. (Interview J Ngonyama, ex-student at Timbavati School, ex-Agricultural Officer, the Church of the Nazarene Christian and a resident of Acornhoek farm (20/12/1999)).

As a dedicated principal, Shiluvana played a very significant role in the development of Timbavati Primary School, into a renowned and flourishing institution, in the BBR area. Shiluvana encouraged parents to participate in improving and developing school buildings, in order to facilitate the educational development at Timbavati Primary School. Shiluvana and his teaching staff Christianised, evangelised and civilised the pupils at this school and the community. They provided pupils with religious and moral instruction. These teachers also maintained order, discipline, respect, loyalty, obedience and peace amongst pupils at Timbavati Primary School. (Sihlangu 1983:58; interview IJ Mnisi (10/12/1999)).

During the period 1956-1958, another principal who contributed in developing Timbavati Primary School into a renowned and flourishing institution, was SS Rhangana, whose qualifications were the Junior Certificate (JC) and Native Primary Lower Certificate (NPLC). Rhangana maintained and promoted Christianisation and evangelisation by ensuring that the school was started and closed with hymn-singing and prayer every morning and afternoon. His teaching staff included teachers such as RF Shabangu, F Ngomana, TE Baloyi, JB Shihangule and DE Nxumalo, who assisted him in developing education through maintaining order, discipline and respect; to further Christianisation, evangelisation and civilisation, at this school. They taught the pupils religious and moral education to further Christianity on Acornhoek farm. (Gazankulu Archives Service, Giyani Depot, File 3, Ref TZ/9/191. N.T. 1523, Appointment of teachers: Timbavati School (02/05/1958)).

During the period 1958-1959, the principal at Timbavati Primary School was JB Shihangule. Shihangule created and maintained a good working relationship between himself and his teaching staff and the parents of the children enrolled at this school. Shihangule's teaching staff included teachers such as AB Sihlangu, MG Mnisi, M Mnisi, FSF Ngobeni and R Nhubunga. These teachers also taught the pupils religious and moral education, and encouraged pupils to attend school, church and Sunday school services on a regular basis. (Gazankulu Archives Service, Giyani Depot, File 3, Ref TZ/9/91 N.T. 1523. Appointment of teachers: Timbavati Primary School (29/07/1959)).

As a principal at Timbavati Primary School in 1959, AB Sihlangu and his teaching staff, included teachers R Nhubunga and MG Mnisi, who furthered Christianisation and evangelisation of pupils at this school. Sihlangu also worked cooperatively with parents and encouraged them to become involved in the educational matters of their children.

During 1960-1965, the principal at Timbavati Primary School, W Nhlaneki, fostered good relationships between his teaching staff, parents and pupils. Nhlaneki and his teaching staff included J Khandlhela, E Ngobeni and MG Mnisi, who furthered education, maintained order, discipline and respect at this school. (Gazankulu Archives Service, Giyani Depot, File 3, Ref no BB1281, N.T. 1523, Appointment of teachers: Timbavati School (19-20/06/1961). In 1961, Nhlaneki, with a Junior Certificate (JC) and Native Primary Higher Certificate (NPHC) as his qualifications, taught all the subjects in Standards Four and Five (with the total of 63 pupils). Khandlhela who had similar qualifications to Nhlaneki, taught all the subjects in Standards One and Two (with the total of 53 pupils). Mnisi, with Standard Five and NPHC as her qualifications, taught Sub-Standard A and B (with the total of 148 pupils) all the subjects. (Gazankulu Archives Service, Giyani Depot, File 3, Ref no BB1281, N.T. 1523/1, Appointment of teachers: Timbavati Primary School (19-20/06/1961)).

In 1962, there were five teachers and 312 pupils at Timbavati Primary School. Three of these five teachers taught all the subjects in Grades A, B and Standard One (each with his/her own class), the fourth teacher taught all the subjects in Standards Two to Three and the fifth teacher taught all the subjects in Standards Four and Five. (State Archives Service, Pretoria



Depot, File 3/52(4), Ref no A1281, Proposed grouping and division of classes in accordance with Regional Instruction, No 25 of 1962 (undated document of 1962).

In 1965, Timbavati Primary School had three subsidised and three privately paid teachers. (State Archives Service, Pretoria Depot, File 3/52(4), Ref no A1281. Application for registration: Timbavati disestablished Bantu school (10/12/1965)). As dedicated and loyal teachers, until 1965, Nhlaneki and his teaching staff taught pupils good behaviour, loyalty, obedience, honesty and respect. The teaching staff encouraged the children and their parents regularly to attend church and Sunday school services. They invited the parents to attend school meetings and functions, for the sake of promoting mutual relationships between them and the teachers and pupils, and to improve the educational development at this school. (State Archives Service, Pretoria Depot, File 3/52(4), Ref no A1281, Department of Bantu Education, Application for the establishment of a higher class: Timbavati Primary School (30/08/1965)).

During 1965-1967, the principal at Timbavati Primary School, was DP Mnisi, whose qualifications were the JC and Higher Primary Teacher's Certificate. The latter qualification he obtained in 1961. Mnisi was assisted by his teaching staff: Evelyn Mnisi (his wife), whose qualifications was Standard Eight (passed in 1959) and the Native Primary Higher Certificate (passed in 1960) and other teachers namely E Ngobeni, MG Mnisi, E Makhubela, S Azania, J Mnisi, R Ngomana, P Mthethwa, JJ Ngomana, J Khandlhela, B Khandlhela, F Mabuza and Mdluli, who also helped the principal to run this school smoothly and properly. They maintained order, discipline and respect amongst the pupils. (Gazankulu Archives Service, Giyani Depot, File 3, Ref no BB1281, N.T. 1523, Appointment of teaching staff (19-20/06/1961)).

The principal who similarly developed Timbavati Primary School into a renowned and flourishing institution, during 1967-1973, was IJ Mnisi. As the principal at this school, Mnisi worked cooperatively with the parents and the school committee, in order to improve and increase the school buildings and to uplift the education of the children. He also created a very good working relationship with his teaching staff, in order to ensure that there should be a sound atmosphere, conducive to teaching and learning. (Gazankulu Archives Service, Giyani

Depot, File 3, Box 6, Ref no A1281, Statistics for boys and girls who did art and crafts: Stds I-VI: Timbavati Primary School in 1972 (21/02/1972)).

The following table indicate the division of class teachers of Standards A-VI classes, at Timbavati Primary School in 1967. (Timbavati Primary School, Logbook (29/04/1967)).

**TABLE 4.1**

<b>CLASS TEACHERS</b>	<b>CLASSES</b>
E Mnisi	A1
I Mnisi	A2-B2
E Mathonsi	B1
J Khandlhela	11
E Mabuza	11
B Khandlehela	11
Azania Sowane	III-IV
Edrom Makhubela	V-VI

The following table indicates the teachers' dates of appointment and their qualifications during the period 1967-1973. (Gazankulu Archives Service, Giyani Depot, file 3, Ref no A1281, Gazankulu Department of Education, Appointment of teachers: Timbavati Primary School (19/09/1973)):

**TABLE 4.2**

<b>TEACHERS</b>	<b>DATE OF APPOINTMENT</b>	<b>ACADEMIC QUALIFICATIONS</b>	<b>PROFESSIONAL QUALIFICATIONS</b>
IJ Mnisi	01/01/1967	JC	NTL
E Makhubela	01/01/1967	JC	HPTC
S Sowana	31/05/1967	JC	NPL
E Mathonsi	01/01/1967	JC	Unqualified
ZH Zwane	01/01/1968	JC	HPTC
JJ Ngomana	15/04/1969	SC	NTH
BE Shabangu	01/01/1970	JC	NTL
L Muyimane	01/01/1971	STD VIII	Unqualified
BY Ngwenya	14/07/1971	JC	NTL
RA Mnisi	14/11/1972	STD VI	NTL
DJ Mnisi	18/01/1972	STD VI	Unqualified
L Ngomana	01/01/1972	JC	Unqualified
MN Shabangu	01/01/1972	STD VIII	Unqualified
L Mnisi	01/01/1972	JC	Unqualified
V Mathebula	01/01/1972	STD VIO	Unqualified
H Nyathi	10/04/1973	JC	Unqualified
C Mathebula	01/05/1973	JC	Unqualified
AD Mgiba	01/02/1973	STD VIII	Unqualified

According to Table 4.2 above, Timbavati Primary School, had 11 teachers with Junior Certificates, one with a Senior Certificate, three with Standard VIII, and three with Std VI, as academic qualifications during the period 1967-1973. This school also had three teachers with a Native Lower Primary Teachers' Certificate, two with a Higher Primary Teachers' Certificate, and one with a Native Primary Lower Certificate.

As can be seen in Table 4.2 above, Timbavati Primary School had a larger number of unqualified teachers, compared to a number of qualified teachers. The reason for a larger number of unqualified teachers, was due to the lack of sufficient resources in Black rural areas. This large number of unqualified teachers was caused by the government's underfunding of Black education and understaffing (cf 2.2.6.2).

During 1972-1973, as the Principal at Timbavati Primary School, IJ Mnisi contributed towards developing it into a famous and flourishing institution. Mnisi and the school committee improved and increased school buildings. Mnisi and his teaching staff engaged pupils in music, soccer, athletics and gymnastic work. His teaching staff included teachers such as: BY Ngwenya, J Sibuyi, J Mgwena, S Zwane, L Ngwenya, L Masinga, H Mnisi, E Shabangu, L Mnisi, S Ngob, P Nxumalo and V Ngob. (Interview IJ Mnisi (10/12/1999)).

Table 4.3 indicates the teachers who taught art and crafts during 1972-1973, and the periods observed. (Gazankulu Archives Service, Giyani Depot, File Box 6, Ref no A1281, Statistics for boys and girls who did art and crafts: Stds I-VI: Timbavati Primary School (21/02/1972)).

**TABLE 4.3**

<b>TEACHERS</b>	<b>CLASS</b>	<b>BOYS</b>	<b>GIRLS</b>	<b>TOTAL</b>	<b>DAYS</b>
DJ Mnisi & L Mathebula	I	55	53	108	Friday
AR Mnisi	II	48	42	90	Friday
JJ Ngomana	III	37	32	69	Monday
BYNgwenya	IV	31	24	55	Monday
BY Ngwenya	V	29	13	42	Tuesday
BY Ngwenya	VI	22	12	34	Tuesday
<b>TOTAL</b>		<b>222</b>	<b>181</b>	<b>403</b>	

Table 4.3 also reflects that during 1972-1973, art and crafts were still considered important subjects at Timbavati School, because each standard was taught this subject for a period of a week.

#### 4.7 SCHOOL ATTENDANCE BY PUPILS

Since the main aim of missionary education was Christianisation and evangelisation, Swiss missionaries required children who attended Timbavati Primary School from 1921 onwards to also attend the church and Sunday school services every Sunday. On Mondays, according to missionary rules and principles, the teachers had to check whether each and every pupil had attended the church and Sunday school services or not. If it was found that an individual pupil did not attend church and Sunday school services, he or she was reprimanded and encouraged to attend these services the following Sunday. (Interview IJ Mnisi (10/12/1999)).

NB

During the period 1921-1973, Timbavati Primary School had a varying enrolment in each current academic year. In 1956, for example, 213 children were enrolled in Sub-standards A and B and Standards I-V. (Gazankulu Archives Service, Giyani Depot, File 3, Ref no TZ/9/191-1523, Timbavati Farm School, June 1956 Quarterly returns (22/06/1956)). During 1957, the enrolment for Timbavati Primary School was 288, for all the standards. (Standards A-V). This enrolment had increased by 75, from 213 in 1956. In 1959, there were 226 pupils at this school. This enrolment dropped by 62 from 288 in 1957. (Gazankulu Archives Service, Giyani Depot, File 3, NT1523, Enrolment: Timbavati School (undated document of 1957)). Although no specific documentation could be found as the reason for this decline in numbers, Hartshorne (1992:38-39) does note a possible reason for a decline. During 1955-1972, enrolment in Black schools fluctuated since the parents could not afford the running costs of education for their children, because they had to contribute more to support private teachers where the Department was not able to provide adequate staffing, and had to pay a financial subsidy for school buildings on the R-for-R system.

X NB

A further example of the fluctuating school attendance by pupils is noted from 1961. For instance, at the beginning of 1961, there were 312 pupils at Timbavati school. Timbavati School was then under the control of the Tzaneen Circuit Office, in the North Eastern Transvaal Region. According to the June Quarterly returns for 1961, this school had an enrolment of 264. (Gazankulu Archives Service, Giyani Depot, File 3, Ref no BB 1281, NT

XX NB

1523/1, June 1961 Quarterly returns: Timbavati Primary School (19-20/06/1961)). This enrolment had decreased by 48 from the 312 in 1961. According to the March 1962 Quarterly returns, this school had 375 pupils on its roll. (Gazankulu Archives Service, Giyani Depot, File 3, Ref no A1281, March 1962 Quarterly returns: Timbavati School (28/03/1962). However, at the end of 1962, this school had 309 pupils in its roll. This enrolment had dropped by 66 from 375 in the same year, according to the March 1962 Quarterly returns. In 1963, there was an enrolment of 343 pupils at Timbavati. This enrolment had *increased* by 34 from 309 in 1962. In 1964, the school had 322 pupils on its roll. This enrolment dropped by 21 from 343 of 1963. (Timbavati Primary School Logbook (21/06/1963;25/03/1964)).

According to the June 1965 Quarterly returns, Timbavati School had 350 pupils in Sub-standards A and B and Standards I-V. (State Archives Service, Pretoria Depot, File 3/52(4), Ref no A1281. Afdeling statistiek: Inskrywing van Kwartaal wat op Junie 1965 geëindig het (16/09/1965)). But according to the September 1965 Quarterly returns, this school had 306 pupils on its roll. (State Archives Service, Pretoria Depot, File 3/52(4), Ref no A1281. Afdeling statistiek: Inskrywing van kwartaal wat op September 1965 geëindig het (21/1/1965)). This enrolment dropped by 44 from 350 in June (1965 Quarterly returns). According to the Pfukani Bantu School Board in December 1965, the school had 312 pupils on its roll. (State Archives Service, Pretoria Depot, File 3/52(4), Ref no A1281, Application for Registration: Timbavati disestablished Bantu school (10/12/1965)). Ironically, the December 1965 enrolment had increased by 6, from the 306 in September 1965. This fluctuation in enrolment in Black schools could possibly, in this case as well, be attributed to the fact that parents could not afford the running costs of education for their children. It has to be noted that their contributions included supporting private teachers, since the department was not able to provide adequate staffing. Parents also had to pay financial subsidies for school buildings on the R-for-R basis (cf Hartshorne 1992:38-39).

According to the enrolment signed by the then Inspector of Bantu Education, SC Wiid in 1970, Timbavati Primary School had 563 pupils on its roll. (Gazankulu Archives Service, Giyani Depot, File 3. Ref A1281. Enrolment: Timbavati Primary Sschool (15/03/1970)). In 1972, there were 222 boys and 181 girls (total of 403 pupils), who participated in art and crafts

for Standards I-VI once a week. According to the inspection report of SS Hobyana, the then organiser of art and crafts, in the Gazankulu Self-Governing Homeland (which was established in 1969), the pupils at this school fared well in art and crafts in 1972. (Gazankulu Archives Service, Giyani Depot, File 3, Box 6, Ref no A1281, Statistics for boys and girls who did art and crafts: Stds I-VI: Timbavati in 1972 (21/02/1972)).

Until 1973, pupils were still strongly urged and encouraged to attend church and Sunday school services so that education at this school would still remain Christian oriented and good moral behaviour of the pupils would be maintained. Pupils were still submissive, and were characterised by loyalty, obedience, discipline, order, respect, honesty, punctuality and they also displayed a sense of humour towards their teachers and parents. (Interview IJ Mnisi (10/12/1999)).

Poster here!

#### **4.8 EXTRA-MURAL ACTIVITIES**

From 1921 onwards, extra-mural activities mostly offered at Timbavati Primary School, were sports activities (such as athletics, soccer and netball), music, drill work, parents' days as well as prize givings.

##### **4.8.1 Sports activities**

Sports activities included athletics, soccer, netball and basketball.

##### **4.8.1.1 *Annual athletic competitions***

Since 1921 athletics were considered an important component of missionary co-curricular education at Timbavati Primary School. During 1921-1973, the school facilitated and took part in several annual athletic competitions. This school excelled in athletics and had good athletes, who participated in annual athletic competitions which were held at this school as well as at other schools in the BBR area. (Interview IJ Mnisi (10/12/1999)).

Done!

C.G. Fabiani (C. Monalego) (Newly appointed and changed his name)

Athletics was conducted by specially selected teachers who were knowledgeable in athletics, and were responsible for the training of athletes. This school won many annual athletic competitions. On the whole parents and pupils were impressed by the performance of the athletes of Timbavati Primary School.

The year 1971, remains a memorable and an interesting year at Timbavati Primary School, as far as athletics is concerned. E Shabangu and BY Ngwenya trained the athletes thoroughly and prepared them well for the upcoming athletic competitions. In 1971, the Acorn-Bush annual zonal athletic competition was held at Lekete High School. Timbavati Primary School had well-trained and excellent athletes, who excelled in various fields in this zonal annual athletic competition. In the 100m and 200m, for example, Willys Makhubela of Timbavati School excelled, and obtained first positions in both of these events. In the 400m, Alex Makukule of Magwagwaza Primary School, came first. Enock Makhubela and Willie Makhubela, both of Timbavati Primary School, obtained the second and the third positions respectively. In the 800m, Solomon Qhibi of Mpisane Primary School obtained the first position, and Elliot Ndlovu of Timbavati School, obtained the second position. In the 1500m (one mile) Elliot Ndlovu of Timbavati School came first, and Solomon Qhibi of Mpisane Primary School came second. Timbavati Primary School also excelled in various other field events such as relay-races as well as the high- and long jumps. At the end of the competition, Elliot Ndlovu was awarded a trophy for the 1500m (one mile) which he had won. The spectators cheered him up. The spectators were also very happy when it was announced that the Timbavati athletics team obtained the first position since it obtained the highest aggregate of all the school teams which participated, it was awarded a trophy. The parents and pupils who watched this competition were very impressed by the performance of the Timbavati Primary School Team. (Interview IJ Mnisi (10/12/1999)).

#### 4.8.1.2 Soccer, netball, drill and gymnastic work

Soccer was also an important means of promoting the physical and mental health of the pupils at Timbavati Primary School. As is the case with other schools, football for boys and netball for girls were played throughout the year at this school and the school fared well in football



and netball. The Timbavati Primary School team was very strong and won many soccer matches against Magwagwaza, Jameyana, Greenvalley, Songeni and Mpisane Primary School teams, since 1921. The Timbavati netball team for girls was also very strong. This team often won matches against the aforementioned school teams. Drill and gymnastic work were also conducted and performed well throughout the year at the school, in order to promote physical health and to improve mental achievement amongst the pupils. (Interview IJ Mnisi (10/12/1999)).

#### **4.8.1.3      *Annual singing competitions***

During 1921-1973, music was an integral component of missionary education at Timbavati Primary School. During 1967-1973, Timbavati Primary School fared very well in musical activities. Musical achievement promoted the reputation and the fame of this school. (Interview IJ Mnisi (10/12/1999)). On 27 April 1967, Timbavati Primary School choirs participated in the Acorn-Bush annual branch singing competition, held at Arthurseat Primary School at the Arthurseat Mission Station, in the BBR area. Both the junior and senior choirs for Timbavati Primary School, competed very well, although they did not win at this competition. (Timbavati Primary School Logbook (27/04/67; 13/05/69; 29/04/72)).

On 13 May 1969, Timbavati School's junior and senior choirs competed in the Acorn-Bush annual branch singing competition held at Arthurseat Mission Station. The senior choir obtained the third position in the Afrikaans section and the second position in the Zulu section, both conducted by IJ Mnisi. (Interviewed IJ Mnisi (10/12/1999); Timbavati Primary School Logbook (13/05/1969)).

In 1971, the Acorn-Bush annual branch singing competition was held at Lekete High School, just one kilometer to the east of Arthurseat Mission Station. As a good and competent choir conductor, IJ Mnisi and his strong senior choir, managed to obtain the first position in an Afrikaans song ("Onse Republiek van Suid-Afrika"), and the second position for a Northern Sotho song ("Mokete oa Afrika Borwa" (= feast of the Republic of South Africa)). The choir was awarded a trophy for the Afrikaans section and a certificate for the Northern Sotho section respectively. In the same year, the senior choir also obtained the third position for an

Afrikaans song in the provincial annual singing competition, which was held at Lydenburg and was awarded a certificate for the best performance in music. (Interviewed IJ Mnisi (10/12/1999), Timbavati Primary School Logbook (01/05/1971)).

On 29 April 1972, the Acorn-Bush annual branch singing competition was held at Songeni Primary School, situated at Edinburgh, a trust farm, in the BBR area. Timbavati's eighth junior choir obtained the eighth position for singing a song in Tsonga, and the intermediate choir obtained the second position for an English song. On 6 May 1972, the Acorn-Bush annual branch singing competition was held at Orhovelani (initially known as Maripe) High School, just one kilometre to the west of Thulamahashe township. The senior choir of Timbavati Primary School obtained the first position in the Afrikaans song and was awarded a trophy. Parents and pupils were happy with the choir's performance. In the same year, Timbavati Senior School choir, also fared well in the Provincial Annual Singing Competition, held at Lydenburg Hall. The parents were very impressed by the performance of the Timbavati School choir in musical activities (Timbavati Primary School Logbook (29/04/1972)).

On 14 April 1973, the Acorn-Bush annual branch singing competition was held at Arthurseat Mission Station. Timbavati Primary School choir competed in this competition. Its junior choir, conducted by AD Mgiba, obtained the first position in both English and in Tsonga songs. The Intermediate Choir, conducted by SF Ngobeni, obtained the first position in the Tsonga song. The senior choir with IJ Mnisi as its conductor, obtained the first position out of five choirs in the Northern Sotho song, and the second position out of two choirs in the Afrikaans song. At the end of the singing competition, the junior choir was awarded two trophies for winning in Afrikaans and Tsonga songs respectively. The intermediate choir was also awarded a trophy for winning in the Tsonga song. The senior choir was also awarded a certificate for obtaining the second position in the Afrikaans song and was also awarded a trophy for obtaining the first position, in the Northern Sotho song respectively. (Timbavati Primary School Logbook (14/04/1973)).

#### **4.8.1.4**      *Parents' day*

Parents' day functions, were considered an integral component of missionary education at Timbavati Primary School. As in other mission schools, parents' day functions were considered an important means of attracting prospective pupils to attend school. Parents' day

functions were held twice a year at this school. They were firstly held in June of each academic year, when the principal would give the academic reports of the half-yearly examination to the parents and pupils. It was also held at the end of the year, in December, when the principal would announce the final examination results of the pupils in the presence of their parents. On this day, the principal encouraged and asked parents to encourage children to come to school in the next academic year. (Interview IJ Mnisi (10/12/1999)).

During the period 1921-1973, on parents' day functions, parents and prominent guests were invited to the school and were entertained by pupils, who performed various activities. Thus entertainment was in the form of dancing, recitations, reciting memorised verses from Scripture, and reciting prose from reading books. Parents were also entertained with the art of drill and gymnastics, and singing, story-telling and the presentation of dramas. Parents were satisfied with their children's performance, and this encouraged them to send their children to receive education at Timbavati Primary School. (Interview J Ngonyama, the Church of the Nazarene Christian, ex-Agricultural Officer, resident of Acornhoek farm (20/12/1999)).

#### **4.8.1.5 Prize givings**

Prize giving functions were considered an important component of missionary education at Timbavati Primary School. Prize giving functions were held twice a year at this school. They were held during the course of the year and also at the end of the academic year. Although this school did not have sufficient funds for this purpose, teachers would, nevertheless, present small prizes to pupils who deserved them. The prize giving functions were made possible by teaching staff's contributions of small amounts of money towards these functions. In some instances, the names of students who fared well in tests, in cleanliness and those who behaved well during the course of the year, were announced, and were encouraged to continue with their good work, as a form of prize giving. In some cases, the pupils who obtained first positions in their respective classes during the course of the year, were given prizes in the form of books and small amounts of money out of the staff's contributions and were announced as "good boys" and "good girls", in order to encourage them to continue with their good achievements. At the end of each academic year, these pupils were congratulated and encouraged to continue with the good work. They were presented with books, a small amount

of money and clothes, in order to encourage them to remain at school and to continue to receive formal education. (Interview IJ Mnisi (10/12/1999)).

#### **4.9 ASSESSMENT OF PUPILS**

Examinations, at Timbavati Primary School, were an important means of promoting pupils from one standard to the next. At this school the final examination was preceded by quarterly tests and half yearly examinations.

##### **4.9.1 Quarterly tests**

Quarterly tests were the means of preparing the pupils to remain knowledgeable about the school work throughout the year and to be ready for their final examination. Three quarterly tests were taken a year. The first quarterly test was written at the end of March, the second one was written at the end of June (this was also known as the half-yearly examination), and the third one was written at the end of September of the academic year. This means that after three months of an academic year, pupils were obliged to write quarterly tests, to be assessed. The subject teachers set the quarterly tests and the principal approved them before they were written by the pupils. All the teachers of Timbavati School invigilated the quarterly test proceedings. The principal supervised and monitored all the test centres to ensure that there were no irregularities. The subject teachers were responsible for marking quarterly test scripts in their respective subjects. After thorough marking and checking, the subject teachers handed the marks of each subject to the class teachers, who compiled the marks of all the subjects, drew up the assessment schedules and recorded the marks of individual pupils in the reports, in order to reflect their progress. The principal approved and endorsed the assessment schedules and the reports. The principal announced the results of the pupils in the presence of their parents, on the parents' day function. The principal also persuaded the pupils who failed tests, to try again the next quarter, in order to pass. (Interview IJ Mnisi (10/12/1999)).

## 4.9.2 Final examinations

The final examinations at the school were written by Standards I-VI and by Sub-Standards A and B, doing mainly oral examinations, at the end of each academic year. The final examination, as a means of assessing pupils at this school, comprised internal and external examinations. (Interviewed IJ Mnisi (10/12/1999)).

### 4.9.2.1 Internal examinations

Since 1921, internal examinations were conducted at Timbavati Primary School. During 1921-1973, these examinations were written by all the pupils who were registered for Sub-Standards A and B (these sub-standards mainly did oral internal examinations), and Standards I-V (these standards mainly participated in written internal examinations). Internal examinations were set by the subject teachers, moderated and approved by the principal. The teachers invigilated when the pupils wrote these examinations. The principal supervised and monitored the examination proceedings in the various centres. After writing the examination, the subject teachers marked the examination scripts of their subjects, and the principal moderated the marking and allocation of marks on the scripts, and then also moderated the marks. The class teachers then collected the marks for the various subjects from the subject teachers and drew up the assessment schedules and reports for each individual pupil. The principal moderated the marks on the assessment schedules and approved them. The principal was also responsible for announcing the results of the pupils in the presence of their parents and other prominent guests, on the parents' day function, in the school hall. (Interviewed IJ Mnisi (10/12/1999)).

The following table indicates the number of pupils who wrote internal examination at Timbavati Primary School (for the Sub-Standards and Stds I-V) during 1968-1973; (Gazankulu Archives Service, Giyani Depot, File 3. Ref no A1281, Promotion and examination results for the previous two years for Stds A-V: Timbavati Primary School (20/10/1971)); (Gazankulu Archives Service, Giyani Depot, File 3, Ref no A1281, promotion and examination results for the previous two years, for Stds A-V: Timbavati Primary School (13/10/1972)); (Gazankulu Archives Service, Giyani Depot, File 3, Ref no A1281, Promotion and Exam results for Stds A-V, Timbavati Primary School (13/06/1972; 23/08/1973)).

**TABLE 4.4**

<b>YEAR</b>	<b>PUPILS WROTE</b>	<b>PUPILS PASSED</b>	<b>PUPILS FAILED</b>	<b>% PASSED</b>	<b>% FAILED</b>
1968	426	319	107	74,9	25,1
1969	448	342	106	76,3	23,7
1970	430	369	61	85,8	14,2
1971	543	483	60	88,9	11,1
1972	572	511	61	89,3	10,7
1973	585	550	35	94,0	6,0

From Table 4.4 above, it can be observed that there was effective teaching and learning at Timbavati Primary School during the period 1968-1973. This table depicts that for each academic year, there was a higher pass rate, compared to the failure rate. This high pass rate may also be attributed to the fact that the pupils at this school were submissive, loyal, obedient, honest and were characterised by discipline, order, respect and punctuality and they also displayed a sense of humour towards their teachers and parents. (Interview IJ Mnisi (10/12/1999)).

#### **4.9.2.2 External examinations**

In 1966 Standard Six was introduced at Timbavati Primary School. As in the case of other primary schools in the BBR area, from 1966 onwards, the external examinations at Timbavati Primary School were only written by Standard Six pupils who could potentially receive the Standard Six Certificate. During the period 1967-1973, the external final examinations for Standard Six were written at the end of each academic year, during October and November. These examinations were set by Department of Bantu Education officials. The Standard Six candidates wrote this examination in the school hall. Teachers, evangelists and other reliable persons invigilated the proceedings of these examinations in the hall. The principal and inspectors supervised and monitored the examination proceedings, in order to ensure that there were no irregularities during these examinations. (Interview IJ Mnisi (10/12/1999)). The

examination scripts were marked by the Department of Bantu Education officials in Pretoria, and the results were sent to this school by the circuit office in December of that academic year. (Interview J Ngonyama (20/12/1999)).

The following table indicate the results of Standard Six candidates during 1966-1972. (Timbavati Primary School Logbook (10/12/1966;10/12/1972)).

**TABLE 4.5**

Year	Candidates who wrote	Candidates who passed			Total passed	Total failed
		1 <sup>st</sup> Class	2 <sup>nd</sup> Class	3 <sup>rd</sup> Class		
1966	12	3 (25%)	2 (16,7%)	5 (41,7%)	10 (83,3%)	2 (16,7%)
1967	36	2 (5,6%)	16 (44,4%)	14 (38,8%)	32 (88,9%)	4 (11,1%)
1968	35	3 (8,6%)	15 (42,9%)	15 (42,8%)	33 (94,3%)	2 (5,7%)
1969	17	-	7 (41,2%)	7 (42,2%)	14 (82,4%)	3 (17,6%)
1970	24	2 (8,3%)	17 (70,8%)	4 (16,6%)	23 (95,8%)	1 (4,2%)
1971	39	1 (2,6%)	12 (30,8%)	17 (43,6%)	30 (76,9%)	9 (23,1%)
1972	37	1 (2,7%)	16 (43,2%)	17 (45,9%)	34 (91,9%)	3 (8,1%)
<b>TOTAL</b>	<b>200</b>	<b>12</b>	<b>85</b>	<b>79</b>	<b>176</b>	<b>22</b>

According to Table 4.5 above, Timbavati pupils fared well in external examinations, during 1966-1972. In each academic year, there was a higher pass rate compared to the failure rate of candidates at this school, during this period under review. (Timbavati Primary School Logbook (10/12/1966;10/12/1972)). This higher rate at Timbavati may be attributed to mutual co-operation and hard work that existed between the teachers and pupils. (Interview IJ Mnisi (10/12/1999)).

Since 1921, oral work and practical subjects, at Timbavati, were moderated by inspectors of schools, before their marks were added to the final written examination marks. On 12 November 1972, SS Hobyana, the organiser of art and crafts in the former Gazankulu Self-Governing Homeland, moderated Standard Six art and crafts examination marks at Timbavati. Hobyana and commented that excellent work was done in this subject. (Timbavati Primary School Logbook (08/11/1972)).

As mentioned above, the inspector of schools supervised and monitored the proceedings of Standard Six external examination at Timbavati. On 8 December 1973, the inspector of schools falling under the Thulamahashe Circuit, in the Gazankulu Self-Governing homeland, PM Marimi, controlled and monitored the Standard Six written examination at 12:35 (pm) and collected English Paper one and Paper Two, as well as religious instruction scripts, for the Thulamahashe Circuit office, for marking purposes. (Timbavati Primary School Logbook (08/11/1973)).

#### **4.10 CONCLUSIONS**

From the analysis of the Timbavati Primary School, it is clear that the influence of Swiss missionary formal education contributed positively to Black residents of Acornhoek farm. Formal missionary education at this school resulted largely in reducing illiteracy and fostering numeracy amongst the illiterate residents in the vicinity of this farm. As a result of formal missionary education, most Black people on this farm could read, write and calculate effectively (Guma 1983:4;39;65;136; Sihlangu 1983:54-59).

It is noticeable that, in general, formal education at Timbavati Primary School instilled moral education, values, intellectual pursuits, positive and strong character, not only in the pupils at this school, but also in adult residents of the BBR area in general, and Acornhoek farm in particular, despite the influences of the racist Government's policies towards Black education.

It is against this background that Tinghaleni Primary School as the exemplar of development and contribution of the Roman Catholic Missionary education in the BBR area will be investigated and discussed thoroughly in the subsequent chapter.



## CHAPTER 5

### TINGHALENI PRIMARY SCHOOL AS EXEMPLAR OF ROMAN CATHOLIC MISSIONARY EDUCATION IN THE BBR AREA

#### 5.1 INTRODUCTION

Before 1953, there was no formal education on Eglington farm, owned by Gerit Maritz, who farmed with cattle, goats, sheep and poultry. Maritz also planted mealie fields on a small scale. The farm was occupied by illiterate Black people, who could hunt animals, herd their livestock and who could plant mealies for own consumption. These Black people worshipped ancestral gods and had initiation ceremonies as part of their informal education. Therefore, the Roman Catholic Church Missionaries saw the need for a formal school Eglington, in order to provide young Black people with formal education. (Interview Jackson Ndlovu, an RCC Christian and elder, ex-student at Tinghaleni Primary School (1954-1959), a resident of Eglington farm (22/01/2001)).

In 1953, Father FS Tremmel, conducted church and Sunday school services in a thatched room at Samuel Malamule's home, on Eglington. Malamule, born in 1921 was one of the literate and enlightened elders on this farm. Malamule had learnt reading, writing, calculation and religious instruction, evening school at Pilgrim's Rest Mines, where he worked. For this reason he welcomed Father Tremmel's evangelical activities at his home. In this room, Tremmel enrolled and taught children to read, write and do arithmetic, as precursors of formal education. He also taught adult people how to read the Bible, to sing hymns and to pray. (Interview Jackson Ndlovu (22/01/2001); Guma 1983:2-4; 39; 65; 103; 136). Father Tremmel's missionary activities, were in line with Jesus Christ's commandment to His disciples to "go forth and teach all nations", as a means of initiating the missionary activities (Matthew 28:19).

The rest of this chapter will investigate the development and contribution of the Roman Catholic Missionary education on Eglington farm, in order to observe the influence of the RCC in the BBR area in general as well.

## 5.2 INFLUENCE OF TINGHALENI PRIMARY SCHOOL

The existence of no formal education was noted by the Roman Catholic Church Missionaries and the residents of Eglington and it was decided to erect their own buildings. During 1954, the RCC bought Eglington from Gerit Maritz. The Roman Catholic Missionary Superintendent, Father FS Tremmel, with the assistance of Brother Otti, built a thatched one classroom primary school in 1954, on Eglington. This room served as school and church. (Interview Mahlakoane Otti, Eglington resident (20/01/2001)).

One morning, Father Tremmel, Brother Otti, Samuel Malamule and headman John Ndlovu, found lions ("tinghala" is a Tsonga word which means lions) sleeping nearby the site of the primary school. Father Tremmel, therefore, decided to name this school and church "Tinghaleni" (= where there are lions) because of the many lion and other animals near the school on Eglington, during 1954. The residents accepted Tinghaleni as an appropriate name for this school. Tinghaleni Primary was situated about 20km to the east of Acornhoek Railway Station. In 1954 young illiterate Black people were admitted to this school to receive education which would also accelerate the spreading of the Word of God. (Interview Mahlakoane Otti, Eglington resident (20/01/2001)).

The RCC supplied books and stationery at Tinghaleni Primary since 1954 to facilitate educational development. Missionaries supplied black boards, dusters, rulers, desks, benches, tables, teaching and teaching aids as facilities to Tinghaleni Primary. (Interview Mahlakoane Otti, Eglington resident (20/01/2001)).

In 1956, Father Tremmel and Brother Otti had two cement classrooms built in addition, to the thatched classroom. The RCC paid all expenditure for the building. The three classrooms accommodated children from Eglington, Athol, Ludlow, and Clare farms. This would accelerate the spreading of the Word of God and propagation of Christianity (Comboni Missionaries 1995:152-153; 156;171).

In 1960, Father Tremmel, with the assistance of Brother Otti, built Tinghaleni School on the present site on Eglington farm. The RCC financed the single cement brick classroom on the new site. The reason being the close situation to the Khokhovela River, so that teachers and pupils could have easy access to water for drinking, washing and irrigation of the school garden. A garage and church buildings, were also erected in 1960. These were used as classrooms to alleviate shortage of accommodation at Tinghaleni. In 1960, Tremmel and Otti built a house with six rooms, as sleeping accommodation for missionaries, and two separate houses as sleeping accommodation for male and female teachers. (Interview Mahlakoane Otti, (20/01/2001)).

On 25 September 1961, the new Tinghaleni church and school buildings, on Eglington, were blessed by Bishop Reiterer (RCC) of the Pilgrim's Rest District. Father Tremmel and Brother Otti organised and facilitated the blessing of these buildings. In 1962, Father Joseph Hornhommer, who succeeded Father Tremmel, supervised missionary educational activities and the buildings at Tinghaleni Primary. In 1962, Father Hornhommer, supervised the building of two classrooms, in addition to the existing one classroom at Tinghaleni Primary (Comboni Missionaries 1995:152-15; 156;171).

During 1962-1965, Amos Mnisi was the principal at Tinghaleni Primary School. As principal, Mnisi, his staff and Father Joseph Hornhommer, cared for the school buildings. Pupils from Eglington, Ludlow, Clare and Athol received formal education in the existing three classrooms. Pupils received porridge, soup and cocoa with sugar as well as clothing to encourage them to remain at Tinghaleni Primary School and Church. (Interview Amos Mnisi, ex-principal at Tinghaleni Primary School (1962-1966); a RCC Christian and catechist; a resident of Eglington farm (13/01/2001)). The RCC also provided poor young Black people with financial assistance to further their education in order to encourage them to remain in church and school for Christianisation and evangelisation purposes. (Interview Beatrice Mapiyeye, a resident of Acornhoek farm (16/03/1999)).

During 1968-1973, there were three cement brick classrooms built. In 1968, the RCC built a hall at Tinghaleni. This hall served for extramural activities. However, it also served as a

classroom, in order to alleviate in the shortage. A garage and church buildings were also used as classrooms. The missionary superintendent, Father Graf, who replaced Father Hornhommer, the principal, Mahlakoane Otti and the teaching staff, joined in looking after the school buildings at Tinghaleni, ensuring the good condition of buildings and windows. (Interview, Packson Mdluli, ex-student and principal at Tinghaleni School, an RCC Christian and a resident of Eglington farm (22/01/2001)).

### **5.3 EDUCATIONAL AIMS**

The same educational aims of Christianisation, evangelisation and civilisation of Black people were striven after at Tinghaleni as were the case with Timbavati Primary School (cf 4.1.3). Since 1954, the primary aim of the RCC missionary education at Tinghaleni Primary was Christianisation, evangelisation and civilisation of young Black people at Eglington and the surrounding farms, in order to ensure their involvement in spreading the Word of God to their fellow illiterate Black people. Father Tremmel employed formal education to accelerate the process of spreading the Word of God, so that their lives would glorify God. Father Tremmel and Brother Otti, Christianised, evangelised and Westernised the pupils at Tinghaleni Primary as well as all adult residents of Eglington. To realise this aim, the principal, Nesta Nyalungu, (who was a principal during the period 1954-1959) and Father Tremmel, opened and closed school proceedings with hymn-singing and prayers, every morning and afternoon. (Interview Mahlakoane Otti (20/01/2001; Sihlangu 1983:50-58)).

In order to achieve its general aim of Christianisation, the Roman Catholic Missionary education at Tinghaleni School, as in the case of the Swiss Missionary education at Timbavati School, was also geared towards reducing illiteracy, and fostering numeracy on Eglington farm; to this end the teachers taught reading, writing and arithmetic. From 1954 up to 1961, Tremmel also taught Black adults to read the Bible and to sing Christian songs on Sundays. It was hoped that those adults who could read the Bible by themselves, would accelerate the spreading of the gospel of Christ to their fellow illiterate residents (Sihlangu 1983:50-56).

Both Timbavati (Swiss) and Tinghaleni (RCC) aimed at providing pupils with various job skills and knowledge for future employment to improve their economic development as well as that of the community at large. This was achieved at Tinghaleni by teaching pupils to make wooden spoons, animal pictures, clay pots and to weave baskets, mats and hats from grass. They were also taught to cultivate and fertilise soil, and to plant vegetables. The teachers and pupils harvested the ripe vegetables and sold them to the residents, in order to raise money to maintain the church and school. (Interview Amos Mnisi (13/01/2001); Sihlangu 1983:56).

Missionaries and teachers at Tinghaleni Primary School, like those at Timbavati, taught young Black people better methods of farming, and how to cultivate cash crops, and to sell these, in order to improve their economic development. Agricultural activities did improve Black people's farming skills and knowledge.

It is thus apparent that the aim of education at Tinghaleni, Timbavati and all other mission schools, for Black people in South Africa, during 1954-1973, was to keep the Black people in their own specific geographical area, where they would stay and work out their own future to develop their own culture, their own form of government, and economic system. (Interview Mahlakoane Otti (20/01/2001); SA[U] 1936:86).

#### **5.4 CURRICULUM**

A similar curriculum which was aimed at effecting Christianisation, evangelisation and civilisation was followed at Tinghaleni than that at Timbavati School. Since 1954, religious education, which embraced character building, morality and manners, was emphasised at Tinghaleni and at Timbavati Schools. Tinghaleni was opened and closed with Scripture reading, hymn-singing and prayers in the morning and afternoon, in order to maintain the aim of Christianising people at this area. Religious education was taught daily. Only a few teachers were selected to teach religious education on the basis of an exemplary moral life, so that they could serve as role models to learners. Nevertheless, all teachers were expected to be Christians, to teach pupils reverence of God, and to help spread Christianity. As was the case at Timbavati School, Tsonga, English, Afrikaans, geography, history, social studies,

arithmetic, music, civics, environmental studies, general science and gardening/needlework, were also offered at Tinghaleni. (Interview Amos Mnisi (13/01/2001); Gazankulu Archives Service, Giyani Depot, File 3, Ref no BB1281, N.T.1523/1, TZ/9/191/1, Subjects of Instruction Timbavati School (19/09/1961)).

Handwork, at Tinghaleni School, included weaving of hats, baskets and mats from grass and sisal fibres. Pupils were also taught how to make wooden spoons and animal pictures and make clay pots. Handwork was aimed at the establishment of doing manual work, which required the necessary coordination between hands, eyes and the brain, which promotes manual dexterity. Father Tremmel, the RCC missionary superintendent in the BBR area, taught pupils Afrikaans, Latin, religious instruction, reading, writing and arithmetic, during 1954-1961. Northern Sotho, as a subject was also taught at Tinghaleni during this period. Father Tremmel also taught hymn-singing, prayer and moral instruction. (Interview Amos Mnisi (13/01/2001)).

Health education, at Tinghaleni, and at Timbavati Schools, was aimed at the prevention and curing of diseases, and prevention of parasites, in order to ensure good physical health of pupils. Teachers did their utmost to ensure that what the children learnt at school was practised in their daily lives. For example, during the health education periods, teachers had to inspect their pupils' teeth, nails, hands, hairs and clothing, in order to promote cleanliness and tidiness. (Interview Amos Mnisi (13/01/2001); SA[U] 1936:90-93; SA[U] 1951:34; 82; 88-89; Hartshorne 1992:40-41).

Father Graf, the RCC missionary superintendent in the BBR area, introduced weaving as part of Roman Catholic missionary work at Tinghaleni School, and all other Roman Catholic Mission Schools in this area, in 1960. Weaving of mats, baskets, hats and door and table mats from grass, was taught until 1973 (Gazankulu AS Giyani Depot, File no AA319, The statistics of boys and girls who did arts and crafts: Jameyana School in 1971 (30/03/1971; 02/02/1972); Sihlangu 1983:42; Comboni Missionaries 1995:153;156).

Like at Timbavati, teachers taught pupils to cultivate garden soil during the gardening period at Tinghaleni. Pupils were also taught how to make green manure, compost and how to use these in the fertilisation of garden soil, in order to increase its fertility and production capacity. They were also taught how to plant vegetables such as cabbage, spinach, onions, carrots, beetroot and cornflower in the school garden and how to care for these vegetables. The pupils drew water from the nearby Khokhovela River (which was about 50m to the west of this school) and irrigated the vegetables. The teachers and pupils harvested the ripe vegetables, and sold them to raise money to maintain the school and church. (Interview LR Mgwenya, ex-student at Tinghaleni School, an ex-RCC Christian, a current church member of the Nazarene Christian Church and a resident of Eglington farm (24/01/2001)).

Until 1973, during handwork lessons, pupils were taught how to make clay pots and wooden spoons and animal pictures, to weave table and door mats. They were also taught how to decorate calabashes, clay pots and pictures. Handwork articles were sold to raise money to maintain the school and church. Manual work for boys consisted of sweeping the school premises, cleaning up the school grounds, repairing the roads and making rockeries in order to plant flowers. They also planted shade and fruit trees. Girls were responsible for sweeping the classrooms and cleaning up the windows as part of their manual work curriculum at Tinghaleni, Timbavati, and all other primary schools.

## **5.5 CONTROL OF EDUCATION**

### **5.5.1 Local control of education**

The RCC established its own mission schools in the BBR area. The Roman Catholic missionary superintendents, controlled and administered education at the Roman Catholic mission schools in the BBR area. (Interview Mahlakoane Otti (20/01/2001); Sparks 1990:195-196; Christie 1991:90-92).

During 1954-1961 the Roman Catholic missionary superintendent, Father Tremmel, controlled and administered education at Tinghaleni and all other RCC primary schools in the BBR area. Tremmel was responsible for monitoring the moral behaviour of both teachers and pupils; for nominating teachers to be considered for appointment by the Department of

Education, and for recommending and signing the appointment forms of the teachers. (Gazankulu Archives Service, Giyani Depot, File 3, TZ/32/2. Appointment of teachers: Mpisane Primary School (31/10/1961)). As a means of control, Father Tremmel fostered order, discipline and respect at Tinghaleni School. He compelled pupils to come to school regularly. Parents and pupils were obliged to attend church and Sunday school services regularly, in order to receive all lessons offered daily and to maintain Christianity. (Interview Amos Mnisi (13/01/2001)).

During 1962-1967, Father Joseph Hornhommer controlled and administered education at Tinghaleni and all other Roman Catholic mission schools in the BBR area. Like his predecessor, Hornhommer controlled religious and moral behaviour of pupils and teachers, and ensured that school buildings were kept in a satisfactory condition. He nominated teachers who were to be considered for an appointment by the Department of Education. He was also responsible for the recommendation and the signing of appointment forms of teachers. He also exercised general supervision over Tinghaleni and all other Roman Catholic mission schools; furnished all the required records, quarterly returns and statistics, and suspended from service, any teacher whose conduct was grossly reprehensible. (Gazankulu Archives Service, Giyani Depot, File 3, TZ/32/2. Appointment of teachers: Mpisane School (31/01/1961); Behr 1971:5).

During 1968-1973, Father Graf, controlled and administered education at Tinghaleni Primary. He was also responsible for monitoring the moral behaviour of both teachers and pupils at this school. He also nominated teachers who were to be appointed by the Department of Education. He was also responsible for the recommendation and the signing of appointment forms of teachers. He also cared for, and looked after the Tinghaleni Primary School buildings. Father Graf, the Principal, Otto Mahlakoane, and the teaching staff, made sure that the grounds and the school buildings remained in good condition. (Interview Mahlakoane Otte (20/01/2001)).

### **5.5.2 Control of education at regional level**

The control and administration of Black education for primary schools was passed from the provincial administration of the Department of Native Affairs of the central government, on



1 April 1955, following the passing of the Bantu Education Act of 1953, which stipulated that the central government would take over the control of Black education (SA[U] 1955:24; Hartshorne 1992:36). After 1955, some missionary societies surrendered their mission schools to the government, and others closed down their mission schools in protest to the Bantu Education Act of 1953. However, the RCC did not close down or surrender its mission schools to the government. This implies that even after 1955, the RCC ran and administered its own, schools along government lines, in order to stay open, and in order to continue its provision of basic education to Black children (Nkuna 1986:131; Christie 1991:90-92; Baur 1994:409).

In the light of the abovementioned, it is clear that during 1955-1973, the government had a hand in the control and administration of education at Tinghaleni, and at all other Roman Catholic Mission Schools in the BBR area, since it provided financial subsidies to these schools. Therefore, during 1956-1959, the circuit inspector of Black schools, HO Trumpelmann, regionally controlled and administered education at Tinghaleni and all other Black schools in the BBR area, which fell under the Lydenburg Circuit in the Pietersburg Region. (Gazankulu Archives Service, Giyani Depot, File 3, TZ/32/2. Appointment of teachers: Mpisane Primary School (23/10/1956)).

As a result of the increasing number of Black schools in the Lydenburg Circuit, the Tzaneen Circuit was established in order to control all Black schools situated in the north eastern part of Lydenburg Circuit in the northern eastern Transvaal region. The creation of both the north eastern Transvaal region as well as the Tzaneen Circuit, was to ensure the effective control of Black education, and to uplift the standard of Black education. Therefore, during 1960-1965, the central government, controlled and administered education at regional level at Tinghaleni and all other primary schools in the BBR area by means of the Tzaneen Circuit, which fell within the north eastern Transvaal region. The circuit inspector of Black schools under the Tzaneen Circuit, FB Olivier, controlled education, appointed, recommended, and signed the appointment forms of teachers, at Tinghaleni and all other Black schools in the Tzaneen Circuit. (Gazankulu Archives Service, Giyani Depot, File 3, Ref no TZ/32/2. Appointment of teachers: Mpisane Primary School (23/08/1963)).

During 1965-1969, the central government, regionally controlled and administered education at Tinghaleni and all other Black schools in this BBR area, by means of the White River Circuit, under the Eastern Transvaal Region. The White River Circuit, controlled and administrated all Black schools, in the eastern part of Tzaneen Circuit, ensuring effective teaching and learning and improving the quality of education in this area. FB Olivier fulfilled the same role in this circuit. (Gazankulu Archives Service, Giyani Depot, File 3, 6N. 12/3/3(54), Application for new site: Mpisane Primary School (24/11/1967)).

During 1969-1973, education for Black schools in the eastern part of the BBR area fell under the control and administration of the Department of Education in the partially self-governing homeland and region of Gazankulu. (Behr 1988:34; Christie 1991:143; Muller 1990:522-523). Thulamahashe Circuit was established in 1969 for effective and proper control and administration of all Gazankulu schools. Therefore, during this period, education at Tinghaleni, like at all other Black schools, for Tsonga speaking people, was regionally controlled and administered by the Thulamahashe Circuit, under the Gazankulu Self-Governing Homeland. (The Gazankulu Homeland was a racial structure created by the apartheid government in 1969, in order to serve as a separate home for all the Tsonga speaking people in South Africa, following the passing of the Native Land Act of 1913 (Jordaan 1988:121)). Inspectors of schools in this circuit, oversaw education at Tinghaleni and all other Black schools at the Thulamahashe Circuit. These school inspectors improved the standard of teaching and learning at this circuit. (Gazankulu Archives Service, Giyani Depot, File 3, Box 6, Ref no A1281, Statistics for boys and girls who did Art and Crafts: Stds I-VI: Timbavati School (21/01/1973)). (SA[U] 1951:135;162; Muller 1990:522-523).

During 1970-1973, JD Mativandlela and his assistant inspectors, WS Shirilele, L Mtsetweni, PM Marimi and CA Phungula, were responsible for education at Tinghaleni, and all other Gazankulu schools in this circuit. (Mpisane Primary School Logbook (30/07/1970; 20/07/1973)). To ensure effective education, these inspectors inspected the condition of school buildings, monitored the moral behaviour of both teachers and pupils, and pupils' progress, teachers' schemes of work and their preparation on a quarterly basis. They promoted effective teaching and learning and ensured the smooth running of education at all primary schools on the Thulamahashe Circuit. (Interview Amos Mnisi (13/01/2001)).

## 5.6 TEACHING STAFF

Since 1954, the teaching staff at Tinghaleni had to be professing Christians who practised prayer and taught pupils reverence for God. The first Black principal at Tinghaleni Primary School (1954), Miss Nesta Nyalungu, was a daughter of Stick Nyalungu, a renowned businessman, who owned many busses and shops in the BBR area. Miss Nyalungu instilled loyalty, obedience, discipline, respect, order, punctuality, honesty and perseverance at Tinghaleni. (Interview Mahlakoane Otti (20/01/2001)).

Nyalungu also helped Father Tremmel, the Roman Catholic missionary superintendent in BBR, to Christianise, evangelise, civilise, Westernise and mould pupils at Tinghaleni and in Eglinton community. On Sundays she helped Father Tremmel to conduct church and Sunday school services and ensured that all children at Tinghaleni School attended church and Sunday school services. (Interview Jackson Ndlovu (22/01/2001), Interview Amos Mnisi (13/01/2001)). He also taught the same values as Miss Nyalungu. (Interview Packson Mdluli (22/01/2001)).

During 1954-1955, all teachers at Tinghaleni and all other primary schools in South Africa were given 100 percent subsidy by the government. However, during 1955-1960 and after, the teachers at Tinghaleni and all other mission schools in South Africa were paid only 75 percent subsidy by the government, following the passing of the Bantu Education Act of 1953. The RCC experienced problems in the financing of its schools, including Tinghaleni, as a result of the reduced subsidy. The teachers had their salaries cut by 25 percent. The RCC ran its mission schools by means of large fundraising campaigns. (Christie 1991:90). (Interview Mahlakoane Otti (20/01/2001)).

The principal of Tinghaleni Primary School during 1959-1961, Miss Dorah Mathebula, who only had a Standard Six academic qualification, promoted Christianity, order, respect and loyalty at this school, by her emphasis on religious and moral training. She started the school with hymn-singing, scripture reading and prayers every day. She ensured that all children who enrolled at this school also attended church and Sunday school services. (Interview Amos

Mnisi (13/01/2001)). During 1954-1961, Father Tremmel was also responsible for teaching pupils at Tinghaleni School customary values. (Interview Amos Mnisi (13/01/2001)).

Dorah Mathebula was the class teacher for Sub-Standards A and B, during 1959-1962. She was later replaced by a qualified teacher, Noel Maphophe, as the principal of Tinghaleni Primary School in 1961, but she continued teaching as an assistant teacher, after 1961. (Interview Mahlakoane Otti (20/01/2001)).

As the principal at Tinghaleni Primary School during 1961-1962, Noel Maphophe (qualified at Lemana Teacher Training Institution), promoted the reputation of Tinghaleni School by focussing on musical renditions at this school. He taught pupils how to sing songs, and to pray, and daily opened with hymn-singing, Scripture reading and prayers. He included religious and moral education, every day, to maintain the Christian faith. (Interview Amos Mnisi (13/01/2001)).

Amos Mnisi, principal at Tinghaleni during 1962-1966, only had Standard Six and was unqualified, yet he maintained order, discipline, respect, loyalty, honesty, obedience and punctuality at Tinghaleni, and ran this school smoothly with the help of teachers such as Miss Dorah Mathebula, Gertrude Mokgope and Miss Hlabane. He left the teaching profession in 1966 in order to go and help the Roman Catholic Fathers to spread the Word of God amongst the Black heathen people in the BBR area and on the Eglington farm. (Interview Amos Mnisi (13/01/2001)).

Packson Mdluli, who passed Standard Six at Ludlow Primary School, was the principal at Tinghaleni during 1968-1969. Otto Mahlakoane, Miss Mashile and Dorah Mathebula were the teachers who assisted him. He ran Tinghaleni smoothly. He taught all the subjects in Standard Five and Six. As a result of a low salary, which was paid to unqualified teachers, Packson Mdluli was forced to abandon teaching, to seek for better paying employment at Sabie. (Interview Packson Mdluli (23/01/2001)).

During 1970-1973, the principal at Tinghaleni, Mahlakoane Otti, who only had Standard Six as his academic qualification, inculcated the habits of punctuality, loyalty, honesty, obedience and respect amongst the pupils at Tinghaleni. He promoted Christianity by starting each day with hymn-singing, Scripture reading and prayers. He ensured that religious education was given daily. Miss Hlabane, Dorah Mathebula and Miss Mashile, assisted the principal, and facilitated in teaching. (Interview LR Mgwenya (24/01/2001)).

Mahlakoane Otti, class teacher for Standards Five and Six during 1970-1973, was also responsible for all subjects in these classes, encouraging pupils to attend regularly and remain in the classes during the lessons. Miss Hlabane was a class teacher for Sub-Standards A and B and Standards I and II, and was also responsible for all subjects in these standards. She was responsible for maintaining order and discipline in these classes. Miss Dorah Mathebula, Standards III and VI, was assisted by Miss Mashile, to teach all subjects. They ensured pupils' regular attendance. (Interview LR Mgwenya (24/01/2001)).

## 5.7 PUPILS

From 1954 onwards, Tinghaleni, like other mission schools, had low enrolments because Black parents initially refused their formal education. Only a few boys were allowed to receive formal education. Parents urged boys to herd their livestock, plough mealie-fields, and to receive informal education at the circumcision schools in the bush. Only a few enlightened parents, permitted their daughters to receive formal education. (Interview Jackson Ndlovu (22/01/2001)). According to Dekker and Lemmer (1993:8;18) Black parents initially refused their daughters permission to attend mission schools, for fear that missionary education would spoil their womanhood.

In 1954, Father Tremmel and Principal Nestah Nyalungu, admitted more boys than girls at Tinghaleni Primary. Jackson Ndlovu, Siston Molobela, Elliot Malamule, Edwell Ndlovu, Queen Khosa and Elizabeth Mathebula, were amongst the children who were admitted in Sub-Standard A as beginners, at Tinghaleni Primary in order to receive formal education. They

also taught the children moral behaviour and religious instruction. (Interview Jackson Ndlovu (22/01/2001)).

Pupils and their parents were obliged to regularly attend church and Sunday school services at Tinghaleni. Those parents and children who persistently refused to attend church and Sunday school, were eventually banned from Eglinton farm. Father Tremmel visited the children and parents who were absent from church and Sunday school to encourage and persuade them to attend these services regularly. He also preached the Word of God and converted many Black people to Christianity on this farm. (Interview Jackson Ndlovu (22/01/2001)).

From 1954, pupils at Tinghaleni School, never paid any school fees. Roman Catholic missionary education at this school was free to all children on Eglinton. Parents of children were only required to buy exercise books, writing materials and uniforms for their children. Parents were also obliged to encourage and persuade their children to attend school regularly. (Interview Mahlakoane Otti (20/01/2001)).

Pupils who attended school at Tinghaleni Primary during 1962-1966, were Joseph Mathebula, Mias Mathebula, Mahlakoane Otti, Kitlan Mhlongo, Lydia Ndlovu, Alletah Ndlovu, Linah Ndlovu, Lidah Mgwena, France Moyane, Clement Mashego, Jackson Mathebula, Noel Ndlovu and Phinah Mashego. These pupils were obliged to attend church and Sunday school regularly. They were also persuaded to encourage their parents to attend services at Tinghaleni Church. (Interview Amos Mnisi (13/01/2001)).

During 1970-1973, the enrolment at Tinghaleni fluctuated between 40 and 80 children. The reason for this was that some children of poor families left school, to search for jobs, to help maintain their families. They worked at White River, Sabie and Nelspruit, in towns and on farms. Other children left school in order to look after their parents' livestock and to plough mealie-fields, necessary for their survival. Some children had to attend initiation schools during winter months. However, those children who returned to school, during the course of the year, were readmitted. Pupils at this school were still submissive, loyal, obedient, honest

and subordinate to their parents and to their teachers. Their Christian faith was strengthened by hymn-singing, Scripture reading and prayers with which Tinghaleni Primary School was opened and closed in the morning and afternoon every day. (Interview Mahlakoane Otti (20/01/2001)).

## **5.8 EXTRAMURAL ACTIVITIES**

Extramural activities conducted at Tinghaleni Primary School included sport, singing and parents' day activities.

### **5.8.1 Sports activities**

Sports activities at Tinghaleni Primary School consisted of athletics, soccer and netball.

#### **5.8.1.1 Soccer and netball**

During 1954-1961, soccer and netball were promoted to engender the physical fitness and health of the pupils at Tinghaleni Primary. Soccer for boys and netball for girls, were played throughout the year also to promote intellectual achievement of the pupils. Tinghaleni School also participated in soccer and netball matches against Ludlow, Khokhovela, Maria Assumpta and many other primary school teams in the BBR area. (Interview Amos Mnisi (13/01/2001)). Tinghaleni School also took part in the soccer and netball matches during 1970-1973. Mahlakoane Otti was responsible for training the boys for soccer. Miss Hlabane was responsible for training girls for netball matches. The Tinghaleni team played soccer and netball very well against other school teams on account of excellent players like Bomba Mathehula, Ernest Mathebula, Phillip Mathehula, Richard Ndlovu, Robert Ndlovu, Jeaneth Mnisi, Anania Mnisi and Anah Siwelana, in their teams. (Interview LR Mgwenya (24/01/2001)).

#### **5.8.1.2 Athletic competitions**

Athletics activities were also offered in order to maintain the physical health of the pupils at Tinghaleni. Drill and gymnastic were further activities to the same end. However, there were

no strong athletes, who could compete against the athletes of other schools. Therefore, during this time, athletics was only offered for the maintenance of pupils' general physical health. (Interview Amos Mnisi (13/01/2001)).

Athletics improved during 1968-1969. Tinghaleni competed against other mission schools, during annual branch athletic competitions. Tinghaleni competed against Maria Assumpta Primary School in 1969, at the Acorn-Bush annual branch athletic competition, which was held at Maria Assumpta Mission Station on Acornhoek farm, and obtained the first position. The residents of Eglinton farm were elated with the performance of the school. (Interview Packson Mdluli (22/01/2001)).

Athletics later became very strong in Tinghaleni Primary, although they did not always obtain first positions during the annual branch athletic competitions. The school had strong individual athletes who could participate exceptionally and who did obtain good positions in certain events. In 1972, during the Acorn-Bush zonal annual athletic competition, held at Orhovelani High, Mankinasi Modipane of Tinghaleni Primary obtained first position in the 100m and 200m, and Willys Makhubela of Timbavati came second in both events. Khosa Willys, Bomba Mathebula, Emmah Siwelane, Jeaneth Mnisi and Sinah Mathebula, were amongst the best athletes of the Tinghaleni team. (Interview LR Mgwenya (24/01/2001)).

### **5.8.1.3        *Singing***

Singing was considered to be an important part of missionary education during 1954-1961. Tinghaleni offered several singing activities. As a musician, Father Tremmel involved pupils in singing religious songs and also composed religious songs that were sung during religious and music periods. (Interview Amos Mnisi (13/01/2001)).

Noel Maphophe taught singing during 1961-1962. Maphophe established an excellent choir that participated in the annual singing competitions. Although this school did not necessarily win, it participated and fared well in the Acorn-Bush Annual Branch Singing Competition which was held at Maria Assumpta Mission Station in 1962. Tinghaleni School competed



against Timbavati Magwagwaza, Sesete, Greenvalley and Welani Primary Schools. (Interview Amos Mnisi (13/01/2001)).

Singing activities at Tinghaleni School during 1954-1973, were considered to be a means of attracting children to come to this school so that the primary aim of education, namely Christianisation and evangelisation, could be served. During religious inspection periods, teachers taught pupils to sing religious songs. These activities were also employed for the entertainment of parents, when this school closed at the end of each academic year. (Interview Jackson Ndlovu (22/01/2001)). Parents and pupils were very happy that the school took an active part in musical activities. (Interview Amos Mnisi (13/01/2001)).

#### **5.8.1.4 *Parents' day***

The Roman Catholic missionary education at Tinghaleni Primary School considered parents to be a very important component of education during this period. The missionaries, therefore, involved parents in educational matters pertaining to their children on an ad hoc basis. Parents' day were held twice a year, in the month of June when the principal would announce childrens' half yearly examination results. It was also held in November, when the principal would announce the pupils' final examination results. At these functions, the parents were encouraged to send their children to school in order to receive formal education. Pupils entertained their parents with drama, singing, story telling and recitations on these days, and parents could buy pupils' handwork articles. The money raised in this manner, was used to maintain the school and church.

### **5.9 ASSESSMENT OF PUPILS' PROGRESS**

Assessment of pupils at Tinghaleni consisted of quarterly tests, half-yearly examinations and final examinations.

#### **5.9.1 Quarterly tests**

Subject teachers at Tinghaleni Primary School set quarterly tests which were approved by the current-day principal, before they were written by the pupils. The principal monitored the test

proceedings. The subject teachers marked the scripts and handed the marks of different subjects to the class teachers, who were responsible for drawing up the assessment schedules and recording individual pupils' marks, in order to reflect their progress. They also drew up each pupil's report which reflected his/her progress. The principal approved the assessment schedules and reports before he announced the results. The quarterly tests prepared the pupils for half-yearly and final examination readiness. (Interview Amos Mnisi (13/01/2001)).

### **5.9.2 Half-yearly examinations**

Half-yearly examinations were conducted in June of each academic year. The subject teachers were responsible for setting the half-yearly examinations and the principal moderated the examination questions. The teachers and principal invigilated the half-yearly examination proceedings. The subject teachers marked the examination scripts thoroughly and the class teachers collected the marks from subject teachers. Again they drew up assessment schedules and reports to reflect each individual pupil's progress, which the principal approved. The reports were handed to the parents and their children on parents' day. The half-yearly examinations prepared pupils to be ready for their final examinations. (Interview Amos Mnisi (13/01/2001)).

### **5.9.3 Final examinations**

Final examinations consisted only of internal examinations during 1954-1973, and external examinations were conducted during 1970-1973. (Interview Amos Mnisi (13/01/2001)).

#### **5.9.3.1 *Internal examinations***

Internal examinations for Sub-Standards A and B (which were mainly done orally) during 1954-1973, and Standards One to Five examinations were conducted at Tinghaleni Primary School. These examinations served as the means for promoting pupils from one level to the next. The subject teachers set the internal examinations, and the principal moderated the examinations. The teachers invigilated the examination proceedings. The subject teachers marked the scripts, and the principal moderated the scripts. The class teachers collected the marks of all the subjects in his or her respective standard, in order to draw up the assessment

schedules and reports, again moderated by the principal and these results were announced on parents' day. (Interview Amos Mnisi (13/01/2001)).

The following table indicates the performance of pupils who wrote the internal examination for Standard Three at Tinghaleni Primary School in 1959. (Tinghaleni Primary School Logbook (15/01/1959)).

**TABLE 5.1**

NAMES OF PUPILS	MARKS OBTAINED BY EACH PUPIL											
	SUBJECTS											
	Tsonga	Eng	Afr	Arith	Hist	Geog	Gen Science	Agric	Relig	Total	%	P/F
	MAXIMUM MARKS											
	400	400	400	300	300	300	300	300	300	3000		
	MINIMUM MARKS											
	160	160	160	120	120	120	120	120	120	1200		
Jackson Ndlovu	208	188	180	200	184	160	170	160	180	1630	54	P
Siston Mahlakoane	206	170	160	110	170	120	180	170	160	1446	48	P
Elliot Malamule	206	180	110	100	80	106	180	120	200	1282	42	P
Queen Khosa	178	188	126	200	180	120	170	180	206	1548	51	P
Elizabeth Mathebula	180	110	120	104	80	90	110	88	150	1032	34	F
Grand total	978	836	696	714	694	596	810	718	896	6938		
Class average	48	41	34	47	46	39	54	47	59			

According to Table 5.1 four of the five pupils fared well in the examination in each subject. Almost all the pupils met the criteria for passing Standard Three, which was that each candidate had to obtain the minimum of 40 percent in each subject and a 40 percent aggregate pass for the grand total of all the subjects and should not fail more than two subjects. A candidate had to pass the first language and second language subjects (either English or Afrikaans). Pupils obtained the highest class average marks in religious education (59), general science (54), and Tsonga (48). Almost all pupils worked hard, because out of five pupils who wrote the examination, four of them (80%) passed and only one (20%) failed this examination.

The following Table 5.2 indicates the summary of internal examination for the Standard Four examination which was written in 1962 at Tinghaleni. (Tinghaleni School Logbook (20/02/1962)).

**TABLE 5.2**

<b>SUBJECTS</b>	<b>NUMBER WROTE</b>	<b>PASSED</b>	<b>FAILED</b>	<b>% PASSED</b>	<b>% FAILED</b>
Tsonga	11	10	1	90.9	9.1
English	11	11	-	100	-
Afrikaans	11	8	3	72.7	27.3
Arithmetic	11	6	5	54.5	45.5
History	11	8	3	72.2	27.8
Geography	11	7	4	63.6	36.4
General Science	11	10	1	90.9	9.1
Agric/needlework	11	8	3	72.7	27.3
Religious Educ	11	10	1	90.9	9.1

According to Table 5.2 above, pupils performed well in all the subjects in the examination in 1962, and they fulfilled the criteria for passing the Standard Four examination. The criteria for passing the Standard Four examination in 1962, was that each pupil should not fail more

than two subjects. Every pupil had to pass the first language, and also had to pass one official language (either English or Afrikaans). Each pupil had to obtain a minimum of 40 percent pass for each subject and a 40 percent aggregate pass for all the subjects he or she wrote. Most pupils fared well in this examination. Subjects such as English, Tsonga and religious education were passed well in this examination. For each subject there was a higher percentage of passes, than there were failures. The highest failure rate was in Arithmetic. Eight (72.7%) out of eleven pupils who wrote Standard Four examination in 1962 passed, and three (27.3%) of them failed.

#### **5.9.3.2**        *External examinations*

The external examination for Standard Six during 1970-1973 were set by the Department of Education officials, at the Pretoria head office, and later at the Thulamhashe Circuit office. At Tinghaleni Primary School the Standard Six candidates wrote these examinations in the school hall, in November and December, and the teachers invigilated. The principal and the inspectors monitored these examinations. After the examinations, scripts were sent to the Department of Bantu Education in Pretoria, for marking. The results were sent to Tinghaleni School, by means of circulars from the Pretoria head office, and later from Thulamahashe Circuit during this period. The pupils fared very well in the external examinations, because they studied very hard. (Interview Amos Mnisi (13/01/2001)).

Table 5.3 depicts the performance of pupils in each subject in the external examination, for Standard Six, written in 1973. (Tinghaleni Primary School Logbook (10/02/1973); Interview Mahlakoane Otti (20/01/2001)).

**TABLE 5.3**

<b>SUBJECTS</b>	<b>CANDI- DATES</b>	<b>PASSED</b>	<b>FAILED</b>	<b>% PASSED</b>	<b>% FAILED</b>
Tsonga	6	5	1	83.3	16.7
English	6	5	1	83.3	16.7
Afrikaans	6	4	2	66.7	33.3
Arithmetic	6	3	3	50.0	50.0
History	6	4	2	66.7	33.3
Geography	6	4	2	66.7	33.3
General Science	6	3	3	50.0	50.0
Agric/needlework	6	5	1	83.3	16.7
Religious Educ	6	6	-	100	-

According to Table 5.3 above, the pupils at Tinghaleni Primary fared well in most subjects they wrote in 1973. This indicates that there was effective teaching and learning at this school. The criteria for passing Standard Six examinations, were that each pupil had to obtain a 40 percent pass for each subject, and a 40 percent aggregate pass for the grand total of all the subjects and could not fail more than two subjects. A candidate had to pass his or her first language and second language (either English or Afrikaans). Most pupils met the criteria in this standard because they studied conscientiously for this examination. They excelled in religious education because there was a 100 percent pass rate. In most cases, out of six pupils who wrote the external examination in each subject in 1973, there was a higher pass rate, compared to the lower failure rate. Four (66.7%) pupils passed and two (33.3%) pupils failed the Standard Six external examination, in 1973.

### **5.10 CONCLUSIONS**

It is noticeable that Tinghaleni Primary contributed greatly towards the educational development on Eglington farm, in particular, and in the BBR area in general. The Roman Catholic missionary education at this school fostered literacy and numeracy, promoted Christianisation, evangelisation and civilisation amongst illiterate Black people on Eglington.

Many Black people who received formal education at Tinghaleni Primary could read, write and calculate.

Roman Catholic missionary education at Tinghaleni Primary School stamped out the traditional religious beliefs of Black people, and inculcated Christian religious belief and Western culture. Formal education also improved and promoted physical health and intellectual achievement of Black pupils at Tinghaleni Primary School. Education provided Black pupils with various job and life skills and knowledge, which would prepare them for future employment possibilities and promote their economic development and that of the community at large. The Roman Catholic education at this school improved the moral behaviour of Black people and taught them socially acceptable life attitudes, norms and values.

Against this background, the salient aspects of Ferguson Memorial (later known as Jameyana) Primary School as an exemplar of the development and contribution of the International Holiness mission education in the BBR area, will be investigated and discussed thoroughly in the subsequent chapter. This will be done in order to reflect on valuable educational endeavours which were initiated and provided by the missionaries from the Roman Catholic Church as well as the Church of the Nazarene (IHM) denominations in this area.



## CHAPTER 6

### FERGUSON MEMORIAL (LATER JAMEYANA) PRIMARY SCHOOL AS EXEMPLAR OF THE INTERNATIONAL HOLINESS MISSIONARY EDUCATION

#### 6.1 INTRODUCTION

Before the founding of Ferguson Memorial Primary School in 1910, there was no formal schooling on Okkernootboom farm, in the BBR area. This farm was occupied by mainly illiterate Black people. Most adults possessed cattle, sheep, poultry and also ploughed fields on a large scale, in order to earn their living. Most Black children received informal education from the appointed adults in the community. However, a few adults did receive education at the night schools, especially on the mines where they worked. These people could read, write and calculate and had knowledge of Christianity (Sihlangu 1983:54-59; Guma 1983:39; 65; 136). These night schools, were generally attended in the evening, mainly by the illiterate Black mine workers, who worked during the day. Most mine owners established night schools in order to provide illiterate Black labourers with formal education, for the furtherance of literacy and numeracy. They were closed down by the apartheid regime, early in the 1960s, following the influence of the passing of Bantu Education Act of 1953, which marked the beginning of the system of apartheid education in South Africa (Christie 1991:56).

Against this background, there was a need for a formal school on this farm, which could provide illiterate children with formal education (Sihlangu 1983:54-59; Guma 1983; 65; 136).

The aim of this chapter, is to investigate, and record the development and contribution of the International Holiness Missionary Education in the BBR area, and at Ferguson Memorial.

## **6.2 THE CONTRIBUTION OF MISSIONARY EDUCATION AT FERGUSON MEMORIAL PRIMARY SCHOOL**

The International Holiness Mission (IHM), like all other missions, was interested in founding mission schools as an essential part of providing formal education to illiterate Black people, to accelerate their own work of Christianisation and evangelisation (cf 5.10; SA[U] 1951:21).

The IHM bought a plot of approximately 100 hectares in size in 1930, on Okkernootboom farm, nearby Cottondale Railway Station where the Hebron Mission Station was established. As a result of the IHM's endeavour and Simon Ndlovu's dedication to community development, Ferguson Memorial Primary School was founded in 1931, at the Hebron Mission Station, in the BBR area. Missionary, DB Jones, and his assistant Solomon Madalana, a qualified bricklayer, were responsible for building Ferguson Memorial. Madalana received £20 and a cow, from Jones, for building five thatched classrooms. The walls of the five thatched classrooms, were initially built of mud bricks. Madalana also built thatched dormitories to accommodate the children, teachers and workers, who stayed far away from Hebron Mission Station. This school was situated about 1km to the east of Cottondale Railway Station, and about 8km to the east of Acornhoek Railway Station and Town. (State Archives Service Pretoria Depot, File 3/49(5), Ref no A319, No. 35670, Ferguson Memorial School (24 April 1956); (cf Nkuma 1986:27;108).

From 1931 until 1968, the Mrs George Memorial Church building (cf 3.2.3.1) (like most church buildings of the Church of the Nazarene) was used as a classroom for children who enrolled at Ferguson Memorial Primary School. (Gazankulu Archives Service Giyani Depot, N.T. 1622/2/, Bantu Education, Welverdiend School). This church was used as a classroom due to the shortage of sufficient space to accommodate all the children who enrolled at this school during each academic year. (Interview George Ndlovu, ex-student at Ferguson Memorial School (1950-1959), an IHM Christian and resident of Okkernootboom farm (02/04/1999); Nkuna 1986:130).

In 1942, Thabitha E Evans, of the IHM, established the orphanage buildings to accommodate the orphans who enrolled at Ferguson School. Evans was the supervisor of the orphans and the boarding school students at the Hebron Mission Station. These orphans were given clothes and free food to encourage them to remain at the school and church. Regular Sunday School attendants received extra clothes to encourage loyalty to the church and school (Nkuna 1986:185-106;192-193).

Until the 1960s, the feeding and clothing schemes which were still conducted at Ferguson Memorial Primary, served as an important incentive for children to attend school regularly. Feeding and clothing schemes facilitated and encouraged the realisation of proper and effective schooling. It also prevented malnutrition, diseases and internal parasites from infecting Black people, and encouraged parents to persuade their children to attend the Ferguson School regularly and to learn effectively. (Interview George Ndlovu (02/04/1999)).

On 27 August 1962, it was decided that Ferguson Memorial School should be classified as a Bantu Community School (State Archives Service, Pretoria Depot, File 3/49(5), Ref A319, Herklassifikasie: Ferguson Naturelle Skool, as 'n Bantoeskool (01/01/1956)) following the influence of the passing of Bantu Authorities Act of 1951, which stipulated that the local control of Bantu Primary Schools should be taken over by Bantu Local Authorities (cf SA[U] 1951:135;162).

On 15 January 1963, the Department of Bantu Education and Development confirmed that Okkernootboom farm had been bought by the South African Native Trust (State Archives Service, Pretoria Depot, File 3/49(5), Ref A319, B.24/3/14. Ligging van Ferguson Naturelle Plaasskool (30/03/1963)). In 1963, the inspector of Bantu Education in the Tzaneen Circuit, Mr Olivier, confirmed that Ferguson Memorial School would be classified as a Bantu Community School, as from 1 July 1963. (State Archives Service, Pretoria Depot, File 3/49(5), Ref no A319, Herklassifikasie van Ferguson Plaasskool as 'n gemeenskapskool met ingang van 1 Julie 1963 (27/05/1963)).

The joint cooperation between the principal, IJ Mnisi, the missionaries, the school committee, under the chairmanship of Simon Ndlovu, Chief J Mnisi and National Party politicians, resulted in Ferguson Memorial, being unofficially renamed "Jameyana Primary School", as proposed by the Mnisi Tribal Authority in 1963. The principal and the chairperson of the school committee, Simon Ndlovu, with the help of Thabitha E Evans, the missionary supervisor, made an application to request the Department of Bantu Education in Pretoria to accept and approve the new name, Jameyana. This was endorsed by the BBR Bantu School Board, Tzaneen Circuit, and the Pietersburg regional office finally sent the request to Pretoria head office, for its view. (Interview Beatrice Mapiyeye, a resident of Acornhoek farm (16/03/1999)). In 1964 the Nazarene missionary authorities accepted the new name for Ferguson as suitable and appropriate (State Archives Service, Pretoria Depot, File 3/49(5), A319. Correspondence from Peel, a missionary concerned, to Bantu School Board Secretary (02/08/1963)). So did the BBR Bantu School Board, Chief J Mnisi and his councillors, (State Archives Service, Pretoria Depot, File 3/49(5), A319, TZ/11/1, Re: New name for Ferguson Bantu Community School (26/02/1964)) and the Department of Bantu Education; State Archives Service, Pretoria Depot, File 3/49(5), A319, Herklassifikasie van Ferguson Memorial Skool (03/03/1964; (State Archives Service, Pretoria Depot, File 3/49(5), Ref no A319, Aansoek om naamsverandering: Ferguson School (10/03/1964)). "Jameyana" was the name of one of the mothers of the Mnisi chiefs, and she was a devoted wife of chief Shobiyana Mnisi, the father of Chief Jotham Mnisi, of the Mnisi Tribal Authority (State Archives Service, Pretoria Depot, File 3/49(5), Ref no A319, TA/11/1, Re: New Name for Ferguson Bantu Community School (26/02/1964)).

The renaming of this school as "Jameyana", had to honour the chieftainship of the Mnisi Tribal Authority, and mark the taking over of mission schools, by the Black authorities (Interview Beatrice Mapiyeye (16/03/1999), following the passing of the Bantu Authorities Act of 1951 and the Bantu Education Act of 1953, which was based on the recommendation of the Eiselen Commission Report of 1951 (SA[U] 1951:24; 135;162; Behr 1988:13).

At the stage of renaming, most of the Jameyana buildings were still thatched and separate classrooms. Most of the buildings' walls were still the original mud bricks. However, the

walls of the boarding school rooms, and that of the Mrs George Holmes Church, were built of cement bricks, with roofs of zinc. Thabitha E Evans was still the supervisor of orphaned pupils and teachers who stayed at Ferguson Boarding School and orphanage. (Interview PP Ndlovu, ex-student of Ferguson Memorial School, the Church of the Nazarene Christian and resident of Okkernootboom farm (10/10/1999)).

In 1968, the school committee, Chief W Mnisi and principal, DP Mnisi, cooperatively, decided to move the Jameyana Primary School, from Hebron Mission Station, to the new site at Nkomo Location, on Okkernootboom farm, so that it would be closer to the local residents, whose children would then be able to attend the school. The parents and pupils, with the help of the principal and his staff, and the school committee, drew water from the well in order to make cement bricks on this new site. The pupils also fetched stones and sand from the local Sand River, to make bricks and concrete. Each pupil contributed R5,00 towards building costs. The cooperation between Chief W Mnisi, parents, pupils, the principal, DP Mnisi, and his teaching staff, resulted in the completion of one building, consisting of five classrooms, one storeroom and one principal's office on this new site. (Interview Ndlovu PP, Okkernootboom resident (10/10/1999); State Archives Service, Pretoria Depot, File 3/491(5), Ref no A319: Application for subsidy for the erection of community school buildings on R-for-R basis (03/12/1968).

The cost for building Jameyana Primary School on the new site, completed on 30 October 1969, was R4252,62. The Department of Bantu Education payed R2126,00 (50% of R4252,62) towards the Jameyana buildings, as a subsidy for erection of community school buildings, on a R-for-R basis, which was applied for on 3 October 1968. (State Archives Service, Pretoria Depot, File 3/49(5), Ref no A 319, Department of Bantu Education. Application for subsidy for the erection of community school buildings on R-for-R basis (03/12/1968)). On 11 December 1969, a letter from chief W Mnisi of the Mnisi Tribal Authority, confirmed that a sum of R560,00 that was contributed by the Okkernootboom Community, had been used to pay all the labour in respect of the making of bricks, carrying of water, sand, and for the painting of school buildings and fitting of window panes and carrying of stones for the foundation. (State Archives Service, Pretoria Depot, File 3/49(5),

Ref A 319, Jameyana Bantu Community School: Building fund (11/12/1969)). As a result of their hard work, the pupils and teachers moved from the old to the new building of Jameyana on November 1969. This new building was officially opened on November 1969 by Chief W Mnisi, the chairperson of a school committee, Simon Ndlovu and DP Mnisi, as the current principal of Jameyana Primary School. (Interview PP Ndlovu (10/10/1999)). In 1970, Jameyana School received the required R2126,00 financial subsidy, on the R-for-R basis, from the government, for the cost of building of five classrooms, one storeroom, and one principal's office. (State Archives Service, Pretoria Depot, File 3/49(5), Ref A 319, Jameyana Bantoe gemeenskapskool, aansoek om R vir R subsidie (31/03/1970)).

Due to the increasing number of Okkernootboom residents and the children who enrolled at Jameyana School in 1970, the school committee, Chief W Mnisi, the Principal, DP Mnisi and the Department of Bantu Education, decided to build an additional building which could accommodate all children who wished to enroll at this school. The parents and staff cooperated in helping the pupils to make mud bricks. As a result, two additional mud brick classrooms were built to alleviate the overcrowding in the existing five classrooms. The building of seven classrooms at this school helped the children from Andover, Buffelshoek, Acornhoek and Burlington farms to have access to education. (Interview PP Ndlovu (10/10/1999)).

In 1973, three cement brick classrooms were built in addition to the existing seven. By the end of 1973, there were two cement brick buildings at this school, consisting of ten classrooms, one principal's office and one storeroom, and they were painted white and red. These buildings were the result of cooperation between the teaching staff, the community, Chief W Mnisi, and the Department of Bantu Education. (Interview PP Ndlovu (10/10/1999)).

Until 1973, music, sports activities, educational tours, trips and excursions, as part of the educational programme, were still important means of attracting children to attend this school regularly. Also then there were sufficiently qualified teachers, enough classrooms, adequate teaching and learning aids, enough desks and benches, textbooks and chalkboards; which all contributed towards the creation of an atmosphere conducive to proper teaching and learning at this school. (Interview PP Ndlovu (10/10/1999)).

### 6.3 EDUCATIONAL AIMS

The usual educational aims of Christianisation, evangelisation and civilisation were followed at Jameyana (as was the case at Timbavati and Tinghaleni) (cf 4.3; 5.3). From 1931 to 1973, education at Jameyana Primary School, was mainly still aimed at the Christianising and evangelisation of pupils and the Okkernootboom residents. It also trained people to live lives that would glorify God (Nkuma 1986:95;99;120; Matthew 28:19-20). Several secondary aims flowed from this principal aim.

Missionary education also reduced illiteracy and fostered numeracy on Okkernootboom farm. (Interview PP Ndlovu (10/10/1999)). This was accomplished by means of three subjects, namely, reading, writing and arithmetic (Nkuna 1986:106-107; Mabunda 1995:32).

Missionary education at Jameyana was, furthermore, concerned with character building, moral standards and value systems. Teachers taught pupils good morals and socially acceptable behaviour. (Interview PP Ndlovu (10/02/1999); Kane 1973:71; Nkuna 1986:98).

Missionary education at Ferguson, like at all other mission schools, since 1931, was aimed at eradicating Black culture (which was perceived as bad, wrong and with evil practices) and inculcating Western culture (which was perceived as being good, right and positive) to Black people. Like at other mission schools, Ferguson was aimed to teach Black people to copy the White man's ways of life, putting on clothes, and discarding all religious practices that were wrong according to Christianity, and to accept the truth of the gospel of Christ, as a complete code of conduct, which could guide them to live acceptable Christian lives (Nkuna 1986:100; Mabunda 1995:37).

The early missionaries were interested, not only in the conversion of the Black people from heathendom, but also in their being taught to read the Bible. On this background Ferguson Memorial School was founded, as an essential part of accelerating the process of Christianisation and evangelisation by means of formal education (Interview PP Ndlovu (10/10/1999); SA[U] 1951:21;129).

From 1931 to 1973, missionary education at Ferguson Memorial was also aimed at caring for the bodies of the pupils, and maintaining their physical health. The teachers involved pupils in physical activities, such as physical training, drill and gymnastic work, athletics, football, basketball, and many other games as a means to promote physical health and intellectual achievement. (Interview PP Ndlovu (10/10/1999)).

#### **6.4 CONTROL OF EDUCATION**

During 1931-1953, at local level, Ferguson Memorial was primarily controlled by the IHM. (Interview PP Ndlovu (10/10/1999)). Moreover missionary superintendents or managers mainly controlled and administered this school on church lines, as was the case with other mission schools (cf SA[U] 1936:36; Hartshorne 1992:24-25;126). Since 1931, the missionary DB Jones founded, administered and controlled Ferguson Memorial on church lines. During 1942-1966, Thabitha E Evans was the supervisor of the orphan and the boarding school students. She also monitored the moral behaviour of both teachers and pupils. (Interview PP Ndlovu (10/10/1999); cf Nkuna 1986:108;135;185-186).

The superintendents especially supervised the moral and religious instruction of the pupils and teachers, and ensured that the school buildings were kept in good condition. They also nominated teachers to be considered for appointment by the provincial education department, and furnished quarterly or annual reports as were required (SA[U] 1936:29,36). During 1931-1966, DB Jones and Thabitha E Evans fulfilled the above roles. (Interview PP Ndlovu (10/10/1999)).

In 1936, the report of the Welsh Commission recommended active participation of the adult Black population in matters affecting the education of their children (control, administration and financing of education) and Bantu Local Authorities had to be created. These authorities would gradually take over the local control of schools, run by missionary societies, communities or tribes (Behr 1988:34). Therefore, Ferguson, like all other mission schools, was affected by these recommendations. A local committee, consisting of Christian parents, with a White superintendent as a chairperson, was established in 1942 as a result of these recommendations made by the Welsh Commission. This committee assisted missionaries in



the control and administration of missionary education. Thabitha E Evans helped this local committee to run this school smoothly, supervising orphans and the boarding school students and teachers, in the afternoons and over weekends at the school (Nkuna 1986:119;197).

In 1951, the report of the Eiselen Commission proposed that all the primary schools in the reserve areas should be controlled and run by tribal authorities, which would be partially responsible for their financing, following the passing of the Bantu Authorities Act of 1953, by the apartheid government, under the auspices of the National Party. This report also recommended that local control of Bantu schools should be taken over by Bantu Local Authorities. Ferguson Memorial School was also affected by this recommendation of the Eiselen Report (SA[U] 1951:135;162; Behr 1988:34).

The control and administration of Black education was passed from the provincial administration to the Department of Native Affairs of the Central Government, on 1 April 1955, following the passing of the Bantu Education Act of 1953, which was also based on the recommendation of the Report of the Eiselen Commission of 1951 (SA[U] 1951:135;162; SA[U] 1955:24; Hartshorne 1992:30-36). However, the Church of the Nazarene did not hand over the control and administration of Ferguson Memorial School on 1 April 1955. (State Archives Service, Pretoria Depot, File 3/49(5), Ref A 319, Transfer of control of state-aided school as effective from 01/01/1956: Ferguson School (14/03/1956)).

In 1956, the Church of the Nazarene handed over the control and administration of Arthurseat, Khokhovela and Welverdiend Primary Schools, to the government. These schools would now be regionally controlled and administered by the BBR school board, with effect from 1 January 1956, and teachers at these schools were to be paid full (100%) salaries by the Department of Bantu Education, from the above dates. (State Archives Service, Pretoria Depot, File 3/49(5), Ref A319, Transfer of control of state-aided schools as effective from 01/01/1956: Ferguson Memorial School (14/03/1956)). However, Ferguson, was still controlled and administered by this church, since it was not handed to the government on 1 January 1956. (State Archives Service, Pretoria Depot, File 3/49(5), Ref A 319, Transfer of control of state-aided schools as effective from 01/01/1956: Ferguson Memorial School (14/03/1956)). It was only on 18 October 1962, that the BBR school board resolved at a

meeting, that it would take over the control of education at Ferguson Memorial School. (State Archives Service, Pretoria Depot, File 3/49(5), Ref A319, Department of Bantu Education: Memo. The control of Ferguson Memorial School by the Community Authorities (Die Bosbokrand Bantoeskoolraad) (18/10/1962)). Also in 1962, the Ferguson School Committee was established, by the BBR School Board. During 1962-1966, the control and administration of education at Ferguson Memorial (Jameyana) Primary School, at local level, was conferred to the hands of the school committee, under the chairmanship of Rev Simon Ndlovu and the Principal, IJ Mnisi (Gazankulu Archives Service, Giyani Depot, File no 5, The BBR School Board minutes of the parents' meeting on electing school committee members: Ferguson Memorial School (22/02/1962)). This school committee and the principal, like in other rural areas of South Africa, had to ensure the effective administration of this school. (Interview PP Ndlovu (10/10/1999); Owens 1961:123-134).

Okkernootboom farm was bought by the government. (State Archives Service, Pretoria Depot, File 3/49(5), Ref no A319, No B24/3/14, ligging van Ferguson Naturelle Plaasskool (30/03/1963)) and hence the Ferguson Memorial School fell under the auspices of the Department of Bantu Education in 1963. The Department of Bantu Education vested the regional control and administration of this school in the hands of the BBR School Board, from 1963. The BBR School Board worked cooperatively with the school committee and the principals in controlling Ferguson Memorial (Jameyana) Primary School in 1963-1969. (State Archives Service, Pretoria Depot, File 3/49(5), Ref TZ/116/7, Herklassifikasie van Ferguson Plaasskool as 'n gemeenskapskool met ingang van 1 Julie 1963 (27/05/1963)).

Education at regional level at Jameyana Primary School, like at all other Black schools in the Gazankulu partially self-governing homeland, was financed, controlled and administered by the Thulamahashe Circuit Office, during 1969-1973, being controlled, administered and financed, by the Mnisi Tribal Authority and parents. The principal and the inspectors of education from Thulamahashe Circuit, also ensured the smooth running and the progress of education of this school (cf Muller 1990:522-523; Christie 1991:143; Hartshorne 1992:127). Rev Simon Ndlovu, the chairman of the school committee and the Principal, DP Mnisi, still controlled and administered Jameyana School along church lines during 1970-1973. Children were encouraged to attend church and Sunday school services regularly, ensuring moral and

religious education, order, discipline and respect at this school. (Interview Phazima Ndlovu, wife of Rev Simon Ndlovu, IHM Christian resident of Okkernootboom (25/09/2000); Nkuna 1986:85-90; 190-193).

## 6.5 SCHOOL CURRICULUM

A similar curriculum was followed at Ferguson than at Timbavati and Tinghaleni Schools. As at other mission schools in South Africa, religious instruction offered at Ferguson Memorial School, since 1931, was also aimed to cultivate habits of cleanliness, obedience, punctuality, tidiness, orderliness, honesty, respect, courtesy, industry, self-dependence, self-restraint, temperance and chastity. Religious instruction offered at this school, embraced the broad field of character building, morality and manners. This school was opened and closed with hymn-singing and prayer every day. (Interview PP Ndlovu (10/10/1999); Mawasha 1969:82; Behr 1971:3).

Pupils were instructed in reading, writing and other basics, and were also taught the basic elements of farming. This resulted in mission land producing all the food needed for the boarders from the fields, orchard and gardens. (Interview PP Ndlovu (10/02/1999); Whitelaw 1978:46). Gardening, needlework, hygiene, home building and woodwork accompanied reading, writing and arithmetic. (Gazankulu Archives Service, Giyani Depot, File no 3, Ref no N.T.1523/1, BB1281, TZ/9/191/1, Subjects of instruction: Timbavati Primary School (19/09/1961); Nkuna 1986:100-101).

During 1934-1935, Ferguson also offered music, gardening, sewing and carpentry work. The sown articles were sold in order to raise money which was put towards the purchasing of food for the boarders (Gazankulu Archives Service, Giyani Depot, File no 3, Ref no N.T.1523/1, BB1281, TZ/9/191/1, Subjects of instruction: Timbavati Primary School (19/09/1961); Mawasha 1969:89; Nkuna 1986:100-101; 130-131; 187; 195).

The Welsh Report of 1936, confirms that religious instruction offered at mission schools, included character building, morality and manners, which were generally better taught by

examples than by precepts. Health education ensured the link between school and home, and ensured some responsibility to school work (SA[U] 1936:90-93;112; Behr 1988:80).

Arithmetic was given some prominence. The commission also recommended that time should be spent on teaching handcrafts, such as clay-modelling, basket work, and the making of door and table mats, to enable children to do some creative work with their hands. Gardening, linked to nature study, was taken in the gardens and elementary agriculture, generally for boys only, and needlework for girls, were included in all the Transvaal primary school curricula, also when there were state schools (SA[U]1936:90-93;112; Behr 1988:80).

In 1951, the Eiselen Commission indicated that mission schools (including Ferguson) should be opened, daily, with the Lord's prayer and a hymn, likewise religious instruction for not less than 20 minutes a day. Teachers had to be responsible for the inculcation of morals, and an exemplary life of purity and self-control, obedience, loyalty and reverence, sympathy and friendship, unselfishness and self-sacrifice, courtesy, patience and humility, orderliness, kindness and love for animals and people. Pupils had to be neat, have good manners, courage, gratitude, justice, and a sense of humour, carefulness, temperance and patriotism. Teachers had to ensure that what was learned at school during hygiene lessons, was practised. It recommended that teachers should inspect during hygiene lessons, their pupils' teeth, nails, clothes and hair to ensure cleanliness. Hygiene had to promote health, and influence children to develop respect for their own physical and mental endowment. Handwork had to instill habits of manual work, to develop the correlation between hands, eyes and the brain, which leads to manual dexterity. Gardens had to bring pupils into close contact with nature (SA[U] 1951:82; 88-89;126;148).

Woodwork for boys fell under teacher JN Ngobeni, and was introduced in 1954, to teach the making of furniture, to provide pupils with sufficient desks, and to facilitate effective teaching and learning (Nkuna 1986:187;193-195).

Ferguson Memorial School's mission land was cultivated to produce all the food needed for the boarders until 1956. In the gardens, orange and guava trees were planted and teachers and pupils grew vegetables (eg cabbage, spinach, onions, beetroot and carrots) for own consumption (Nkuna 1986:187;193-195).

There were 161 boys and 150 girls in 1971, who participated in arts and crafts subjects in Standards One to Six. The organiser of arts and crafts in Gazankulu Self-Governing Homeland, SS Hobyana, after inspection, on 30 March 1971, commented that good work had been done in this subject at this school. Numbers grew and there were 194 boys and 165 girls in 1972 who did arts and crafts. (Gazankulu Archives Service, Giyani Depot, File no 5, Ref no A319, The statistics for boys and girls who did arts and crafts: Stds I-VI: Jameyana School in 1971 and 1972 (30/03/1971; 02/02/1972)).

Male pupils made wooden spoons, animal pictures, woven baskets and hats from grass and sisal fibres, and eventually table and door mats. Female pupils wove grass mats and sewed table cloths, made clay pots and pictures, and decorated calabashes and clothes at Ferguson (Jameyana) until 1973. (Interview KW Sithole (10/09/1999)). Pupils were equipped with gardening skills and other knowledge and were taught to prepare and the fertilise the soil and plant shade and fruit trees. The shade trees were planted along the street of the school, and fruit trees around the school premises. Pupils made beautiful rockeries in which they planted beautiful flowers to promote the aesthetic surroundings. Teachers and pupils sold ripe vegetables and fruit to raise money to maintain this school. (Interview KW Sithole (10/09/1999)).

## **6.6 EXTRAMURAL ACTIVITIES**

Here I include sports activities, music, parents' days and prize-givings.

### **6.6.1 Sports activities**

Sports activities had to improve the pupils' spiritual and intellectual achievement, and develop pupils' feeling of belonging, a spirit of sportsmanship and tolerance. Sports activities provided teachers, pupils and parents with the opportunity of working together in the interest of the

community, and to ensure school functions to be an integral part of the community. Sports activities offered an opportunity for good relationships and mutual understanding and developed a congenial atmosphere of friendship. It also helped children to develop to become complete persons and to make them feel at home in their school milieu (cf Engelbrecht 1990:60-65).

During 1931-1973, missionary education at Jameyana, like at all other mission schools, considered development of physical aspects of children as a means for realising proper education and actualisation of potential. Teachers involved pupils in sports activities, to build and develop their bodies and to maintain a healthy condition, and to attain to sound physical maturity. Sports activities encouraged children to attend this school regularly. (Interview PP Ndlovu (10/10/1999)).

At all mission schools, including Ferguson, sports activities comprised soccer, netball, drill and gymnastic work and athletics activities.

#### **6.6.1.1**        *Soccer, netball, drill and gymnastics*

At Ferguson, Timbavati and Tinghaleni Primary Schools, soccer for boys and netball for girls, ran throughout the year. Teachers trained both boys and girls to be physically fit for soccer and netball. Teachers challenged other school teams to come and play soccer and netball matches against Ferguson school team. They also involved pupils in drill and gymnastics even before they practised soccer and netball. This school won soccer and netball matches against Timbavati, Magwagwaza, Greenvalley and Wisani Primary Schools. Like at all other mission schools, parents were invited to come and watch soccer and netball matches, and cheer children when they played against other school teams. (Interview PP Ndlovu (10/10/1999)).

#### **6.6.1.2**        *Athletic competitions*

Annual athletic competitions were held at Ferguson and at other mission schools. Pupils showed their talents to their fellow pupils, teachers and parents who were invited to attend the annual athletic competitions at this school. Parents witnessed their children's talents in

running, high and long jump, discus and javelin, shot-put and tug-of-war, when they competed against other schools at the annual athletic competitions. (Interview PP Ndlovu (10/10/1999)).

Ferguson school fared well in the annual athletic competitions amongst all the schools in the BBR north area, and was awarded several trophies. In 1961, for instance, this school obtained the first position in the Acorn-Bush Annual Branch Athletic Competition, held at Timbavati Primary School in the BBR area. Xidwaci Elphus Sihlangu of Ferguson Memorial School obtained the first position in the one mile (1500m). Wackson Nxube of Timbavati Primary School came second during this event. Other Ferguson athletes also fared well. Ben Masuku and Wasnaar Ndubane obtained the first and the second positions in the 100m and 200m events respectively. Amelia Ndlovu excelled in the 100m and 200m girls section. In the 400m, Abraham Molimi and Abraham Hlungwana obtained the first and the second positions, respectively. Witers Mbhazima obtained the first position in the 800m. Wasnaar Ndubana obtained the first position in the long jump and Calvin Malunghisi Sihlangu obtained the first position in the high jump. The parents who accompanied Ferguson School athletes, were impressed by the performance of their children in athletics. At the end of the competition, it was announced that the Ferguson School team had obtained the first position of all other school teams of the entire Acorn-Bush Branch and was awarded a trophy. Xidwaci Elphus Sihlangu, was awarded a trophy for the one mile (1500m), which he won. Parents, teachers and pupils were happy for having won the two trophies. (Interview PP Ndlovu (10/10/1999)).

At a competition held at Arthurseat Primary School in 1965, Wasnaar Ndubana and Lucas Mathebula, both of Jameyana Primary School, obtained the first and the second positions, in the 100m and 200m, respectively. Jestah Ndlovu of Jameyana obtained first position, in the 100m and 200m girls sections. Wasnaar Ndubana obtained the first position and set a record by jumping 12,50 m far in the long jump. Parents who accompanied Jameyana athletes, were impressed. (Interview KW Sithole (10/10/1999)).

In 1969, the Acorn-Bush Annual Branch Athletic Competition was held, at Jameyana Primary. In the 100m and 200m, Richard Ndubana of Jameyana School obtained the first positions, and Albert Mdluli of Khokhovela Primary came second. Kaizer Maholobela of Jameyana and Elliot Machavi of Khokhovela obtained first and second positions respectively, in the 400m

and 800m. Parents and pupils were very happy when it was announced that Jameyana team obtained the first position and was awarded a trophy. This trophy did not only impress the parents and pupils, but also promoted this school's reputation and fame. (Interview PP Ndlovu (10/10/1999)).

Pupils at Jameyana promoted bodily health by playing soccer, netball and by participating in athletics and other games. Teachers accompanied pupils to compete in the Acorn-Bush Annual Branch athletic and singing competitions, and in the soccer and netball matches, which were held throughout the year. Parents, teachers and pupils were pleased with the performance of the school in sports activities, which subsequently fostered good relationships in the community. (Interview PP Ndlovu (10/10/1999)).

### **6.6.2 Singing competitions**

During 1931-1973, music was an essential component of missionary education at Ferguson and at all other mission schools in South Africa. Music attracted children to attend Ferguson Memorial. Children from neighbouring farms enrolled because they enjoyed singing, and also to obtain formal education. Music also improved relationships between teachers, parents and pupils who came together during annual singing competitions. Music promoted the reputation of this school. (Interview KW Sithole (10/10/1999)).

Ferguson Primary had strong choirs and competent conductors. These choirs competed against other school choirs, in the branch and regional annual singing competitions. The Acorn-Bush Annual Branch singing competitions, were held at Ferguson Memorial and at other schools. Parents were invited to attend when the Acorn-Bush annual branch singing competitions were held at this school. In 1968, DP Mnisi and his choir won a trophy for the Xhosa Song ("Thomy") which they rendered at Lekete High School, at Arthurseat Mission Station. During the entire 1969-1973, DP Mnisi, HP Chauke and R Mhlanga, excelled in musical activities and it ultimately won them favour with the community. (Interview KW Sithole (10/09/1999)).



### 6.6.3 Parents' day

During 1931-1973, Ferguson Memorial and several other mission schools, realised the importance of parents' day. Missionaries realised that missionary education would be more effective with the involvement of parents in educational matters regarding their children. Missionaries considered parents to be primary educators, who could help in inculcating the community's culture, virtues, values and norms in their children's minds. Parents also had to ensure that the education that their children received, remained in accordance with the parents' philosophy of life. (Interview KW Sithole (10/10/1999)).

Ferguson Memorial held parents' day functions at the end of every year, and parents were invited to attend. Teachers, parents and pupils acquainted themselves with each other and formed mutual relationships on this day. The pupils entertained their parents and other distinguished guests, by rendering music of a high standard, recitations, drama and relating stories and proverbs. They also entertained their parents by their performance of drill and gymnastics. All these activities served to kindle the interest of parents in education, and to encourage them to motivate other children to enrol for formal education at this school. (Interview PP Ndlovu (10/10/1999)).

On this day, the principal also announced pupils' academic results. He also informed parents of the annual school expenditure of the current year, as well as of the next year's estimated academic budget. Parents were asked to encourage and persuade their children to come to school regularly. Parents were also shown their children's handwork articles, such as door and table mats, and other mats made of sisal fibres, grass baskets, and winnowing baskets and many other articles. Parents bought some of these articles and the money acquired, was used to maintain this school. Throughout 1931-1973, the parents' day functions had the effect of promoting cooperation and good relationships between the parents, teachers and pupils. (Interview PP Ndlovu (10/10/1999)).

#### **6.6.4 Prize givings**

Before and after 1910, missionaries considered the prize giving functions as an important means of encouraging pupils to learn hard and promote their educational development. Missionaries urged parents to support prize givings and other school functions. (Interview PP Ndlovu (10/10/1999); Nkuna 1986:125). During 1931-1973, at Ferguson Memorial, children who performed very well in their school work, were given books and money as prizes at the end of the year, in order to encourage them to achieve. A day was assigned on which all achievers would be given prizes. Children who performed well in sports activities, and obtained good school results, as well as those who behaved well during the course of that academic year, were all given prizes, in order to encourage them to continue with their good work. This function encouraged parents, pupils and teachers to work very hard, in order to achieve good results in order to be rewarded. (Interview PP Ndlovu (10/10/1999)).

#### **6.7 TEACHING STAFF**

Teachers, as indispensable role players in education, should be experts, dedicated to their school work, and should also create the atmosphere conducive to teaching and learning in the teaching and learning situation. A true teacher is characterised by devotion to his or her work, perseverance in execution of his or her duties, willingness to render his or her services faithfully and to always promote the interests of his or her pupils. His or her actions and attitudes towards his or her pupils should be those of a true educator and his or her example, both inside and outside of school, should always be irreproachable (cf Engelbrecht et al 1990:20-21).

Before and beyond the period 1910, the missionary teachers had to be persons who prayed to God, because it was through their example, even more than by their words, that pupils were taught reverence for, and an appreciation of, the presence of God (cf SA[U] 1951:82).

The staff who taught at Ferguson Memorial, during 1931-1973, consisted of the principal and his teaching staff. During the period 1931-1941, Ralph Ndlovu was the principal at Ferguson Primary and the assistant teachers were Thabitha E Evans and Simon Ndlovu. As pioneer

teachers, they contributed profoundly towards the development of missionary education at this school. They taught their pupils to read the Bible, to write and to calculate effectively. They also encouraged pupils to attend Sunday school services. They Christianised and evangelised pupils at this school (Nkuna 1986:27;83;132; Whitelaw 1978:46).

In 1942, Rev DB Jones recruited teachers, R Sonandi, BB Myathaza, J Bonongo and F Ngquthu from the Cape Province, to come and teach at Ferguson Memorial School. These early teachers were qualified as teachers and evangelists. As principal from 1942-1947, R Sonandi and his staff developed Ferguson School into a famous and flourishing institution in the BBR area. This staff drew many children to school, by engaging pupils in sports activities, music and in many other activities of interest. They Christianised and evangelised pupils and offered educative and expert teaching and learning (Nkuna 1986:114).

As the principal of Ferguson School during 1952-1956, FM Mamiane, and his staff, JN Ngobeni, BB Myathaza, J Bonongo, F Ngquthu, Ngidingidi and Mrs Sonandi, contributed towards maintaining order, discipline, respect and good morals at this school. As Christian, dedicated, loyal, obedient and expert teachers, they contributed towards the development of missionary education and promoted religious and moral education. (Interview JN Ngobeni, ex-woodwork and art and crafts teacher at Ferguson (later Jameyana) Primary School (1950-1985); an IHM Christian, currently New Apostolic Church Christian and Pastor, a resident of Okkernootboom farm (05/05/1999)).

During the period 1956-1966, IJ Mnisi, from Acornhoek farm, was the principal of Ferguson Memorial School. Mnisi contributed towards the maintenance of order, discipline, respect, loyalty, obedience and good moral behaviour, which were manifested amongst the teachers and pupils at this school. (Interview Beatrice Mapiyeye (16/03/1999)).

The following table indicates the qualifications of teachers who taught at Ferguson Primary School during the period 1962-1963 (Gazankulu Archives Service, Giyani Depot, File 5, Ref no TZ/9/71/7, Qualifications of Jameyana Primary School teachers (21/05/1963); Gazankulu Archives Service, Giyani Depot, File 5, Ref no TZ/8/7. March 1963 Quarterly returns: Ferguson Primary School: Department of Bantu Education, Tzaneen Circuit (21/05/1963)).

**TABLE 6.1**

<b>YEAR</b>	<b>TEACHERS</b>	<b>ACADEMIC QUALIFICATIONS</b>	<b>PROFESSIONAL QUALIFICATIONS</b>
1962	IJ Mnisi	JC	NTL
	DP Mnisi	JC	NTL
	F Ngobeni	Std VII	Unqualified
	JN Ngobeni	Std VII	NTL
	SE Mnisi	Std VI	NTL
1963	IJ Mnisi	JC	NTL
	DP Mnisi	JC	NTL
	SE Mnisi	Std VI	NTL
	FNgobeni	Std VII	Unqualified
	JN Ngobeni	Std VI	NTL
	F Nyathi	JC	Unqualified
	E Mnisi	Std VII	LPTC

(Gazankulu Archives Service, Giyani Depot, File no 5, Ref no H1281, Appointment of teachers: Timbavati Primary School (08/02/1965).

According to Table 6.1 above, Ferguson Memorial School had a higher number of qualified teachers compared to a lower number of unqualified teachers during the period 1962-1963. For instance, nine out of thirteen teachers were qualified, whereas only four out of thirteen teachers were unqualified. Five teachers had Junior Certificates as academic qualifications. Eight teachers out of the twelve had the Native Lower Primary Teachers' Certificate (NTL). And only one had the Lower Primary Teachers' Certificate (LPTC). The higher number of qualified teachers during 1962-1963, may be attributed to the emphasis by missionaries on training and producing Black teachers, who could help them conduct church and Sunday school services, to spread the gospel amongst their fellow Black people and who could teach basic education in the mission school, in order to help them achieve their own aim of converting Black people to Christianity. (Interview PP Ndlovu (10/10/1999)).

Until 1964, the teachers at Jameyana Primary School were expected to be Christians. Heathen teachers were not tolerated, since they could influence pupils negatively towards Christianity. Missionaries appointed only Christian teachers, who could help them influence pupils positively towards Christianity. The teachers were expected to abide by the mission rules and regulations. They were expected to be non-smokers, non-drinkers and morally disciplined teachers. They were expected to have good moral lives and acceptable manners. (Interview PP Ndlovu (10/10/1999); Nkuna 1986:115-118;121-122).

In 1965, there were five obedient, loyal, honest and dedicated teachers at Jameyana Primary School. Each of these hard working teachers were responsible for teaching all the subjects in their classes. Three of these teachers taught all the subjects to a large number of pupils in the combined classes of Sub-Standards A and B (with 100 pupils), Standards Three and Four (with 55 pupils) and Standards Five and Six (with 40 pupils). The fourth teacher taught all the subjects in Standard One and the fifth teacher taught all the subjects in Standard Two. (State Archives Service, Pretoria Depot, File 3/49(5), Ref no A319, Appointment of teachers: Jameyana Community School (08/02/1965)).

DP Mnisi, was the principal at Jameyana Primary during 1967-1973, and with the help of his staff, JN Ngobeni, R Malapane, M Maake, HH Ngomana, HF Chauke, R Mhlanga, E Mnisi and R Chiloane, contributed to the educational development at this school. They maintained order, discipline and respect. Mnisi expected punctuality in school attendance, from both teachers and pupils. He also encouraged teachers and pupils to attend church and Sunday school services regularly. (Interview PP Ndlovu (10/10/1999)).

The following dedicated teachers were responsible for the teaching of, among other subjects, arts and crafts, under the supervision of DP Mnisi as the principal, during the period 1971-1973: JN Ngobeni was teaching Standard One A; P Maluleke Standard One B; MM Maake Standard Two; HH Ngomana Standards Three and Four, and HF Chauke Standards Five and Six. The inspector of arts and crafts in the Gazankulu Self-Governing Homeland, SS Hobyana, after inspection, recommended that the good work done at this school in arts and crafts should continue to flourish. (Gazankulu Archives Service, Giyani Depot, File 5, Ref no

A319, Statistics for boys and girls who did arts and crafts: Jameyana School in 1971 and 1972 (30/03/1971; 02/02/1972)).

## **6.8 ENROLMENT OF PUPILS**

During 1931-1969, all children who enrolled at Ferguson Memorial had to attend church and Sunday school services at the Mrs George Holmes Memorial Church. They learnt the Word of God and choruses very quickly. They were encouraged to bring their friends and relatives to this church, so that they could be Christianised. Students from the protectorate countries such as Rhodesia (Zimbabwe) and Mozambique, who were admitted to this school, had to be Christians, and had to make Christ their leader in all things and be willing to follow Him (Nkuna 1986:112-122;185-186).

All pupils at Ferguson Memorial had to be clean on their bodies and clothes. Pupils who were found to be dirty, were reprimanded and told to return clean the next day. The pupils also had to clean their classrooms, windows and sweep the school premises regularly. As early as 1938, missionary rules stipulated that pupils should not come to school in rags or in untidy clothes. Tribal decorations such as beadwork on clothing, on the neck, arms and legs, were not allowed at Ferguson, and all other mission schools, since they were associated with heathenism, by the missionaries. No kind of unhealthy and extravagant practices among the youth were allowed at Ferguson or any other mission schools (Nkuna 1986:122-124).

Throughout 1931-1973, at Ferguson Memorial, it was strictly forbidden that male and female pupils could have intimate relationships. Love affairs between male and female pupils were condemned, since they were seen to be sin, which was strictly forbidden and heavily penalised at Ferguson Memorial and all other IHM mission schools. Male and female pupils were supervised by the male and female teachers respectively, to ensure that intimate love affairs did not develop, since this was associated with heathenism. Letters received by the pupils through the school post were first opened and read by the principal of the school. If a letter contained intimate relationship news, its owner was called to the principal's office and charged with misconduct. The guilty pupil was then punished and told not to engage in

intimate relationships again. Pregnant female pupils were expelled from this school. Married male and female pupils were not allowed access to schooling at this school, since missionary education was not meant for fathers and mothers, but for young unmarried people only. (Interview JN Ngobeni (05/05/1999); Nkuna 1986:122-126).

The following table indicates the enrolment at Ferguson Memorial school during the 1960s. (State Archives Service, Pretoria Depot, File 3/49(5), Ref no A319, Die inskrywing van die skool gedurende die kwartaal wat in September 1962 geëindig het (State Archives Service, Pretoria Depot, File 3/49(5), Ref no A319, (18/10/1962); Statistiekafdeling (No 47), Ferguson Naturelle plaasskool, Noord Transvaal (20/12/1962)); 1963; Gazankulu Archives Service, Giyani Depot, File 5, Ref no TZ/8/7, March 1963 Quarterly returns: Ferguson School. Department of Bantu Education: Tzaneen Circuit (21/05/1963)); Gazankulu Archives Service, Giyani Depot, File 5, Ref no 11/3/1, Matshangana Legislative Authority (undated document of 1964)), State Archives Service, Pretoria Depot, File 3/49(5), Ref no A319, Aansoek vir die instelling van 'n privaatbesoldigde onderwyspos aan 'n gesubsidieerde Bantoeskool (08/02/1965); Gazankulu Archives Service, Giyani Depot, File 5, Ref no TZ/8/7, Qualifications: Jameyana Primary School teachers (21/02/1966)).

**TABLE 6.2**

<b>YEAR</b>	<b>ENROLMENT</b>
1962	294
1963	260
1964	394
1965	204
1966	250
<b>GRAND TOTAL</b>	1402

Table 6.2 indicates that there was a fluctuating enrolment at Ferguson Memorial during 1962-1966. According to Hartshorne (1992:31-39) the reason for fluctuation at all mission schools,

was due to environmental factors (such as Black parents forcing their children to herd their livestock, plough mealie-fields and receive informal education at initiation schools. (Interview PP Ndlovu (10/10/1999)). Some children left Ferguson Memorial, because they could not learn effectively and successfully, since their parents could not afford the running costs of education for their children, because they had to contribute by supporting private teachers, as the Department of Bantu Education was not able to provide adequate staff. Parents also had to pay financing subsidies for school buildings on the R-for-R system.

Until 1970, the enrolment still fluctuated at Jameyana Primary School. In 1971, there were 161 boys and 150 girls, who participated in, among others, arts and crafts for Standards One to Six at Jameyana Primary School. (Gazankulu Archives Service, Giyani Depot, File 5, Ref no AA319, statistics for boys and girls who did arts and crafts: Stds I-VI at Jameyana Primary School in 1971 and 1972 (30/03/1971; 22/02/1972)). This enrolment increased by 107 from 204 in 1965, and also increased by 61 from 250 in 1966. In 1972 there were 194 boys and 165 girls (a total of 359 pupils) at Jameyana Primary School. (Gazankulu Archives Service, Giyani Depot, File 5, Ref no A319, statistics for boys and girls who did arts and crafts: Jameyana Primary School in 1971 and 1972 (30/03/1971; 22/02/1972)). This enrolment increased by 48 from 311 in 1971 to the 359.

## **6.9 ASSESSMENT OF PUPILS**

I shall now focus on the salient aspects regarding assessment of pupils at Ferguson Memorial. The examination, as an important means of assessing pupils, was also a means of promoting pupils from one standard to the next. Examinations were preceded by quarterly tests, and half-yearly examinations as means of assessing pupils. The final examinations which served as means of promoting pupils from one standard to the next, comprised the internal and external examinations.



### **6.9.1 Quarterly tests**

During 1931-1973, Sub-Standards A and B pupils participated in orally tested quarterly tests, whereas Standards One to Six pupils wrote quarterly tests at Ferguson Memorial. (Interview Phazima Ndlovu (25/09/1999)). All the pupils studied very hard, before they wrote quarterly tests, in order to ensure a good pass rate. The teachers set quarterly tests and the principal moderated the tests, before they were written by the pupils. The quarterly tests were a means of preparing the pupils for final examination readiness. The quarterly test proceedings were monitored by the principal and the various teachers served as the invigilators in their classrooms. The quarterly tests scripts were marked by the subject teachers who handed over the final marks to the class teachers. The class teachers compiled the marks of various subjects and drew up the assessment schedules. The principal moderated the marks before the reports were drawn up and the results were announced in the hall during the presence of the parents. In the cases where pupils passed in tests, they were congratulated, and those who failed were reprimanded and were informed to pass the next quarterly tests. The parents of the children who passed the quarterly tests, were very impressed by their children's performance in their school work (Interview Phazima Ndlovu (25/09/1999) and PP Ndlovu (10/10/1999)).

### **6.9.2 Half yearly examinations**

Half yearly examinations were written at Ferguson Memorial during 1931-1973. These examinations were written by pupils in Standards One to Six whilst Sub-Standards A and B participated in oral half yearly examinations. The teachers, with the help of the principal, set the half yearly examinations. The principal approved the examinations prior to them being written by the pupils. The teachers invigilated the examination proceedings very thoroughly. The principal also monitored the process of the half-yearly examination proceedings very thoroughly. The examination scripts were marked by the subject teachers and the marks were handed over to the various class teachers who drew up the assessment schedules and recorded marks to reflect each pupil's yearly progress. The results were announced in the hall, in the presence of the parents who were invited to come and receive their children's results. The parents, guardians and the members of the school committee, were impressed by the

children's results. The pupils who obtained outstanding results were congratulated and were given prizes by the principal, in order to encourage them to continue with their good school work. (Interview JN Ngoben (05/05/1999)).

### **6.9.3 Final examinations**

Final examinations comprised internal and external examinations. These examinations were written at the end of each academic year, and were used as the means of promoting children who were ready to proceed from one standard to the next one.

#### **6.9.3.1 *Internal examinations***

During 1931-1973, pupils in Standards One to Five, wrote internal examinations at the end of every academic year at Ferguson Memorial, to ensure the legitimate promotion of pupils. The Sub-Standards A and B pupils mainly participated in the internal oral examinations. Examinations were set by the subject teachers and the principal would moderate the examination questions. The pupils wrote the examinations in their respective classrooms, whilst assistant teachers invigilated. The principal, the inspectors and superintendents of schools, supervised and monitored the examination proceedings. The subject teachers marked the examination scripts of their subjects. The class teachers collected marks from subject teachers. They compiled the marks and drew up the assessment schedules and reports to reflect each pupil's academic progress. The principal also moderated the marks on the assessment schedules. The results were announced in the hall in the presence of the parents, guardians and the school committee members. (Interview PP Ndlovu (10/10/1999)).

The following table indicates the analysis of Standard Three examination results for 1960, in each subject of this standard. (Ferguson Memorial School, Control book (20/11/1960)).

**TABLE 6.3**

<b>SUBJECTS</b>	<b>PUPILS WHO WROTE</b>	<b>PUPILS WHO PASSED</b>	<b>PUPILS WHO FAILED</b>	<b>% PASSED</b>	<b>% FAILED</b>
Tsonga	64	63	1	98,4	1,6
English	64	59	5	92,2	7,8
Afrikaans	64	61	3	95,2	4,8
Arithmetic	64	58	6	90,6	9,4
General science	58	50	8	86,2	13,8
Health educ	45	45	0	100	0
Agric/needlework	57	57	0	100	0
Social studies	56	56	0	100	0
Religious educ	59	50	9	84,7	15,3

According to Table 6.3 above, there were 64 pupils who enrolled for the Standard Three internal examination in 1960. This table indicates that there was effective teaching and learning at Ferguson Memorial during 1960, because in each subject which they wrote, there was always a high percentage of pass rates. There were excellent results in health education, agriculture/needlework and social studies, because there was a 100% pass for each of them. Hartshorne (1992:236) ascribes the higher percentage of pass rates to order, discipline, respect, obedience and submissiveness which existed at mission schools (Ferguson included) during the 1960s.

The following table indicates the analysis of Standard Three to Five internal examination results for the 1965 academic year. (Jameyana Primary School, Control book (30/11/1965)).

**TABLE 6.4**

<b>CLASS</b>	<b>PUPILS WHO WROTE</b>	<b>PUPILS WHO PASSED</b>	<b>PUPILS WHO FAILED</b>	<b>% PASSED</b>	<b>% FAILED</b>
III	70	60	10	85,7	14,3
IV	80	75	5	93,8	6,2
V	50	42	8	84,0	16,0
<b>GRAND TOTAL</b>	200	177	23	63,5	36,5

According to Table 6.4 above, there was a higher percentage of pass rates compared to failure rates for the Standards Three to Five internal examination results for 1965. Standard Four had the higher percentage of pass rate, compared to Standard Five (which had the lowest percentage pass rate compared to Standards Three and Four).

The following table indicates the analysis of Standards Three to Five internal examination results, for the 1973 academic year. (Jameyana Primary School, Control book (08/02/1973)).

**TABLE 6.5**

<b>CLASS</b>	<b>PUPILS WHO WROTE</b>	<b>PUPILS WHO PASSED</b>	<b>PUPILS WHO FAILED</b>	<b>% PASSED</b>	<b>% FAILED</b>
III	100	90	10	90,0	10,0
IV	80	75	5	93,8	6,2
V	70	60	10	85,7	14,3
<b>GRAND TOTAL</b>	250	225	25	69,5	30,5

According to Table 6.5 above, there was a good performance in the internal examination at Jameyana Primary School in 1973. For each standard, there was a high percentage pass rate

in Standards Three to Five. Standard Four obtained the lowest pass rate, as reflected by the internal examination results for 1973.

### **6.9.3.2**      *External examinations*

During 1960-1970, Standard Six external examinations fared very well at Ferguson Memorial. Until 1973, Standard Six pupils wrote external examinations at Jameyana Primary School. These examinations were written at the end of each academic year. The external examinations were set and marked outside Ferguson Memorial. Standard Six candidates wrote these examinations in the hall and the evangelists, honest farmers, the principals, and other honest retired professionals, invigilated the external examination proceedings in a very meticulous manner, to ensure that there would be no irregularities in the examination centre. Inspectors and superintendents of schools supervised and monitored the examination proceedings thoroughly. The examination scripts were marked at Lydenburg, Tzaneen and White River Circuits, in the Pretoria Head Office, and also later at Thulamahashe Circuit, by the officials of the Department of Education, with the help of a few teachers, who were assigned to go and help mark those scripts. These examinations were written during November and December of each academic year, and the results were sent to this school by means of circulars from circuit offices. Pupils at this school passed very well during the 1960s and 1970s. Pupils who passed Standard Six external examinations were awarded Standard Six certificates. (Interviewed PP Ndlovu, Okkernootboom resident (10/10/1999)).

The following table indicates the analysis of Standards Six external examination results during the period 1966-1971: (Jameyana School, Control book (15/12/1966)); (Jameyana School, Control book (30/12/1972)).

**TABLE 6.6**

YEAR	CANDIDATES WHO WROTE	CANDIDATES WHO PASSED			CANDIDATES WHO FAILED
		1 <sup>ST</sup> CLASS	2 <sup>ND</sup> CLASS	3 <sup>RD</sup> CLASS	
1966	12	3	2	5	2
1967	36	2	16	14	4
1968	35	3	15	15	2
1969	17	0	7	7	3
1970	24	2	17	1	11
1971	39	1	12	17	9
<b>TOTAL</b>	<b>163</b>	<b>11</b>	<b>69</b>	<b>59</b>	<b>31</b>

According to Table 6.6 above, pupils fared well in external examinations at Jameyana Primary School during the period 1966-1971. In each academic year, there was a lower number of candidates who passed the examination in first class (except in 1966) compared to a higher number of candidates who passed in second class. During this period under review, there was a higher number of candidates who passed in second class compared to a lower number of candidates who passed in third class. In each academic year, there was a lower number of candidates who failed compared to a higher number of candidates who passed the external examination.

Candidates who passed in first class were those who obtained 60 percent to 69 percent pass, of the grand total marks of all the subjects written in that external examination of that academic year. The candidates who passed in the second class were those who obtained 50 percent to 59 percent pass of the grand total marks of all the subjects written in each academic year, whereas those who passed in third class were those who obtained 40 percent to 49 percent pass. The candidates who failed were those who obtained 39 percent and below, of the grand total marks of all the subjects written in the external examination in each academic year.

## 6.10 CONCLUSIONS

It is noticeable that missionary formal education which was initiated by the IHM at Ferguson Memorial in 1931, fostered literacy and numeracy amongst the illiterate Black people at Okkernootboom farm in particular, and in the BBR area in general. Missionary formal education also accelerated Christianisation, evangelisation and civilisation, promoted physical health, moral and religious education, social emancipation and social innovation at Okkernootboom farm in particular, and in the BBR area in general. Most Black people who received formal education at Ferguson Memorial can read, write, calculate their belongings and are civilised, and confers to the Christian faith.

Against this background, the next evaluatory chapter will focus on a discussion of salient aspects pertaining to certain findings of the researcher's research on missionary education, which in turn will serve as basis for certain conclusions and recommendations.

## **CHAPTER 7**

### **EVALUATION OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS**

#### **7.1 INTRODUCTION**

The researcher indicated various pivotal aspects, concerning the development and contribution of missionary education made by various missionary church denominations in South Africa, in general, and in the BBR area in particular.

It is now necessary to evaluate and to assess missionary educational activities, which effected the significant development and contribution of various missionary church denominations, towards Black education in the BBR area and then to draw some conclusions and make recommendations.

According to McMillan and Schumacher (1993:518-519) the concept of "evaluation" suggests decisions and judgements, based on data and observations. In order to make better decisions and judgements, it is imperative to reflect on findings and subsequent conclusions that emerge from the research work.

#### **7.2 FINDINGS**

The following aspects are clearly emerging characteristics and values engendered and implemented by missionary education of various missionary societies and denominations. It is also here that the most significant deposit of missionary education resides. However, in some respects it is also here that one may find the limitations in some of the approaches of mission education.

##### **7.2.1 Christianisation, evangelisation and civilisation**

The main incentive for missionary education emanates from Christ's mandate to his disciples/ church, to preach and teach his gospel.



After Christ's resurrection from death, he categorically stated that all people, of all nations, should receive the gospel. For this very reason, many centuries later, missionaries from various missionary church denominations came to South Africa from Europe and the United States of America to provide Black people with education, as a powerful means of realising their main goals of Christianisation, evangelisation and civilisation (cf 2.1). In order to realise Christianisation, evangelisation and civilisation, the mission school for Black people was set up at King William's Town in the Eastern Cape in 1799, by Dr JT Van der Kemp, of the London Missionary Society (LMS). After 1799, many other missionaries from various missionary societies set up their mission schools in the former Transvaal (then known as the Zuid-Afrikaansche Republiek), Natal and Orange Free State, to achieve their main goals of Christianisation, evangelisation and civilisation (cf 2.2.1; 4.3; 5.3; 6.3).

### **7.2.2 Literacy and numeracy**

Missionaries in South Africa soon realised that the process of Christianisation, evangelisation and civilisation would be very slow, since Black people could not read, also not the Bible. Therefore, missionaries from various missionary church denominations established mission schools in South Africa to provide illiterate Black people with Western formal education to enable them to read the Bible, to accelerate the spreading of the gospel of Jesus Christ, for the purpose of Christianisation, evangelisation and civilisation (cf 4.3). Teachers mainly taught pupils who had enrolled at the Ferguson Memorial (Jameyana), Timbavati and Tinghaleni Primary mission schools reading, writing and arithmetic in order to realise the missionaries' goals of fostering literacy and numeracy, in order to Christianise, evangelise and civilise South Africa (cf 4.3;5.3;6.3).

### **7.2.3 Christian literature**

Missionaries realised the need for literature to enable them to Christianise, evangelise and civilise. Therefore, missionaries from various missionary church denominations endeavoured to provide Christian literature in various Black (indigenous) languages in order to facilitate the spreading of the Word of God amongst as many Black people as possible. Some missionaries translated Christian literature from one language to another to facilitate this

process. For example, on arriving at Klipfontein farm on 3 July 1875, the two Swiss Missionaries, Paul Berthoud and Ernest Creux, were impressed by finding that Rev Segaganyane and Matlanyane, both of the Swiss Mission Church, had already translated the Lord's Prayer, as well as several Sotho hymns into the Tsonga language. Berthoud, Creux and their companions later collaborated in the first translation of parts of the Sotho Bible into Tsonga. Later translations of the Sotho Bible into Tsonga, were done by Rev Henry Berthoud and other colleagues, especially Augustine H Jaques and Eugene Thomas, aided by a number of Tsonga assistants. This Christian literature accelerated the spreading of the Word of God amongst the Tsonga people, and also reduced illiteracy and fostered numeracy (cf 3.2.3.2).

Rev HA Shirley of the Church of the Nazarene intensified missionary activities in South Africa, by starting "Mutwalisi Magazine", in the Shangaan Language in 1925, at the Ferguson compound housing, which housed 50 000 men, mainly Shangaans. The Tsonga word "Mutwalisi", means a person who or a thing which can make something to be heard and known. This history of the Mutwalisi Magazine endorses the findings of this dissertation, namely that evangelisation and the drive for literacy went hand-in-hand. Many Shangaans read and received the Word of God from this magazine and converted to Christianity (cf 3.2.3.2).

#### **7.2.4 Promotion of physical health**

Missionaries realised that in order for Christianisation, evangelisation and civilisation and formal education to proceed effectively, Black people had to be physically healthy. For this very reason, various missionary church denominations established medical services in order to ensure that Black people remained in a physically healthy condition. Thus the Swiss Mission Church established Elim Hospital (in 1898) in the former North Eastern Transvaal, under the leadership of Dr Liengme; Masana Hospital (in 1938), under the supervision of Rev AA Jaques, in the former Eastern Transvaal, in the BBR area. The IHM established Cottendale Clinic (in 1931), Islington Clinic (in 1940) and Ethel Lucas Memorial Hospital (in 1961), under the supervision of Rev DB Jones, in the BBR area. Subsequently, several other medical services in other provinces of South Africa were established by other missionary church denominations. These medical services would serve as centres for

eradicating infection of external and internal parasites, preventing the spreading of diseases amongst Black people, the curing and caring for the sick, stopping malnutrition to prevent loss of life, as well as offering medical education to Black people, in order to ensure that they remained physically healthy (cf 3.2.1; 3.2.3.1; 3.2.3.2; 6.3).

Missionaries and teachers involved children who had enrolled at the mission schools, such as at Ferguson Memorial, Timbavati and Tinghaleni Primary Schools, in sports activities, as the means of physical training to promote their intellectual achievements, develop their bodies and to attain and realise sound physical maturity and the general physical health of the pupils (cf 4.8.1; 5.8.1; 6.3; 6.6.1).

## **7.2.5 Promotion of relationships**

### **7.2.5.1 *Music***

Extramural musical activities motivated children to attend Ferguson Memorial, Timbavati, Tinghaleni and all other mission schools regularly, and this promoted and improved relationships between teachers, parents and pupils who gathered together during the annual singing competitions. Musical activities also improved and further promoted the reputation and renown of mission schools, such as Ferguson Memorial, Timbavati and Tinghaleni Primary Schools who competed intensely and won in particular sections (cf 4.8.1.3; 5.8.2; 6.6.2).

### **7.2.5.2 *Parents' days***

Missionaries realised that missionary education would not achieve its purpose effectively without the involvement of parents, as the primary educators, in educational matters pertaining to their children. Parents inculcated the community's culture, virtues, values and norms into their children's minds, and also ensured that the education which children received would remain in accordance with the parents' philosophy of life. Christian parents persuaded their children to attend school, Sunday school and church services regularly (cf 6.6.2; 6.6.3). Missionaries established parents' day functions with a view that parents, teachers and pupils

would gather together in order to acquaint themselves with one another and to form mutual relationships amongst themselves. On this day the principal announced the pupils' results and showed parents the annual school expenditure and the next academic year's estimated budget. Parents would also be shown their children's handwork articles (cf 4.8.1.4; 5.8.1.4; 6.6.3). All this fostered relationships in the community, which again was conducive for the reaching of missionary aims.

#### **7.2.5.3      *Prize givings***

Missionaries considered the prize giving functions as a means of encouraging and motivating pupils to learn hard, in order to achieve a high pass rate. At Ferguson Memorial, Timbavati and Tinghaleni Primary Schools, the pupils who performed well in sports activities, and behaved well during the course of the year, and who obtained first positions in their respective classes and in cleanliness, were all given prizes in the presence of their parents on the prize giving function days. In some cases, pupils were given prizes in the form of books and small amounts of money and were praised for being "good boys" and "good girls", in order to encourage and motivate them to continue with their good achievements (cf 4.8.1.5; 6.6.4). This further ensured education in a positive atmosphere.

#### **7.2.5.4      *Sports activities***

Missionaries saw sports activities not only as a means of physical training, which would enhance intellectual achievements, develop childrens' bodies and attain to and realise sound physical maturity and general physical health (cf 4.8.1; 5.8.1; 6.3; 6.6.1), but as a means of fostering relationships. Thus sports activities, such as soccer, netball and athletics, which were conducted at Ferguson Memorial, Timbavati, Tinghaleni and all other missionary primary schools, provided parents, teachers and pupils with the opportunity to work together in the interests of the community, and to ensure that the school functions be an integral part of the community. It is noticeable that sports activities, offered opportunity for forming good relationships and mutual understanding between teachers, parents and pupils who gathered together during the annual athletic competitions and soccer and netball matches which were conducted throughout the year at these schools. Sport promoted the reputation of Ferguson

Memorial, Timbavati and Tinghaleni Primary mission schools, teachers, pupils and the community at large (cf 4.8.1; 5.8.1; 6.6.1).

### **7.2.5 Requirements set for pupils**

Children who attended mission schools were obliged to be Christian and were expected to attend church and Sunday school services. For instance, during the period 1931-1973, children who had enrolled at Ferguson Memorial, had to attend church and Sunday school services at the Mrs George Holmes Memorial Church. All pupils at this school were obliged to be clean on their bodies and clothes (cf 6.8). Swiss missionaries required the children who attended Timbavati Primary School since 1921, also to attend the Swiss Mission Church and Sunday school services every Sunday (cf 4.7), because Swiss Missionary education at Timbavati Primary was aimed at Christianising, evangelising and civilising pupils (cf 4.3). Since 1954, all pupils at Tinghaleni Primary School and their parents were obliged to regularly attend the Roman Catholic Church and Sunday school services at Tinghaleni (cf 5.7) for the same purpose of Christianisation, evangelisation and civilisation (cf 5.3). Pupils who attended Timbavati, Tinghaleni and Ferguson Memorial Primary schools, were submissive, loyal, obedient, honest, and subordinate to their parents at their homes and to their teachers at these schools. They were expected to be punctual for school and to have a sense of humour and perseverance (cf 4.3; 5.3; 4.7; 5.7; 6.8).

This all reveals the essential values required by missionary education, of course based on their Christianisation ideals.

### **7.2.6 Requirements set for teachers**

Teachers who taught at mission schools had to be Christians, as was the case at Ferguson Memorial, Timbavati and Tinghaleni Primary Schools. These Christian teachers were expected to have good morals and acceptable manners. They were characterised by their reverence for, and appreciation, of the Word of God and by their loyalty, obedience, patience and respect. They had to teach pupils religious and moral education and influence them positively towards Christianity. They were expected to be non-drinkers and non-smokers and

lead a social acceptable life, both at the schools and in the community in general (cf 4.6; 5.6; 6.7). Thus the same strong sense of values prevailed for teachers, as for pupils. For missionary education success depended on these values.

### **7.2.7 Funding of missionary education**

Missionary education was initially funded mainly by missionary societies. Later the government subsidised it, and subsequently the Black community also had a hand in funding of Black education.

#### **7.2.7.1 *Missionary funding of Black education***

Since 1799, the LMS established and financed its mission school in the Eastern Cape. Subsequently, missionaries from various missionary societies established and financed their mission schools in Natal, the Orange Free State and Transvaal Provinces (cf 2.2.3.1; 2.2.2.6; 2.4.4.3). For example in 1931 the missionary DB Jones and his assistant Solomon Madalana, both of the IHM, built Ferguson Memorial School at the Hebron Mission Station, in the BBR area. Madalana received £20 and a cow from IHM for building five thatched classrooms. The IHM also financed the costs of building these classrooms (cf 6.2). In 1954, the RCC established and financed the building of its mission school, Tinghaleni, at Eglington farm in the BBR area. During 1954-1973, the RCC ran and financed its aided mission schools, including Tinghaleni, through large fundraising campaigns (cf 3.2.2; 5.2). There was no way in which missionary education could even begin, if the denominations did not provide, at least, funding in the initial stages of schools.

#### **7.2.7.2 *Government funding***

Since 1841, the British Government gave insufficient State financial aid to the Cape mission schools, and subsequently this aid was also given to Natal, the Orange Free State and the Transvaal mission schools (cf 2.2.3.1.1). From 1910, until the 1970s, the South African Government provided inadequate financial aid to Black schools. For example, in 1970, DP Mnisi, the principal, and Simon Ndlovu, the chairperson of Jameyana Primary School, received

R2 126,00 as financial subsidy from the government to build five classrooms on the R-for-R basis. This amount of R2 126,00 was 50% of R4 252,62, which was the total cost for building five classrooms at the new site of Jameyana School (cf 6.2). In 1971, the Department of Bantu Education paid R3 010,00 to build fourteen classrooms at the new site of Timbavati Primary School, on the R-for-R financial building system (cf 4.2).

### **7.2.7.3      *Community funding***

During 1955-1973, the chiefs and parents in the Black communities had to provide funds for the building of schools for Black people, on the R-for-R financial system, following the recommendation of the Eiselen Report of 1951 (cf 6.2; 6.4). For example, on 11 December 1969, a letter from Chief W Mnisi of the Mnisi Tribal Authority, confirmed that a sum of R560-00 that was contributed by the Okkernootboom community was used to pay all the labour in respect of the making of bricks, carrying of water, sand and painting of buildings and fitting of window panes and carrying of stone for the foundation, for the building of Jameyana Primary School on the new site (cf 6.2). According to the R-for-R financial system, in 1969, the people who resided by Okkernootboom farm, paid R2 126,00 (which was 50% of R4 252,62, as a total cost) towards the erection of Jameyana Primary School building (cf 6.2). It is clear that the responsibility of funding shifted, according to the development of the policy of the government.

### **7.2.8      *Westernising of Black culture***

According to the findings, missionary education at Ferguson Memorial, Timbavati, Tinghaleni and all other mission schools, was aimed at stamping out Black people's traditional religious beliefs, as well as Black culture, and inculcating Christian religious beliefs and the Western culture, which were viewed as good and right (cf 4.2; 4.3; 5.3; 6.3; 6.5). For this reason, at Timbavati, like at Tinghaleni, and Ferguson Primary Schools, vernacular names were perceived as being wrong, and worthless, and were therefore rejected because they were not Christian names. Pupils with traditional or vernacular names were given Christian names, as a means of effecting Christianisation, evangelisation and civilisation (cf 4.3; 5.3; 6.3).

As a means of westernising Black culture, Bible lessons and lessons on the development of civilised habits and values, such as among others, cleanliness, honesty, obedience, punctuality, tidiness, orderliness, respect, courtesy, loyalty, industriousness and trustfulness, were emphasised at Ferguson Memorial, Timbavati and Tinghaleni Primary Schools, by means of both curricular and co-curricular activities (cf 4.3; 4.4; 5.3; 6.3).

As a means of westernising and Christianising Black culture, pupils and their parents at Ferguson Memorial, Timbavati and Tinghaleni Primary Schools, were expected to attend church and Sunday school services regularly. Pupils were not allowed to come to these schools in rags or in untidy clothing. At Ferguson Memorial, like at all other mission schools, tribal decorations, such as beadwork on clothing were not allowed (cf 4.3; 4.7; 5.7; 6.3; 6.8).

### **7.2.9 Provision of job skills and the economic development**

Missionary education at Ferguson Memorial, Timbavati and Tinghaleni primary schools, was a means of providing young Black people with production, agricultural and manual skills and a knowledge to improve their economic development, and that of the general community. To achieve these skills, teachers at these three mission schools taught pupils to make furniture, carve wooden spoons and model clay pots and weave baskets, mats, table and door mats and hats from grass. Pupils were also taught to cultivate and fertilise the soil and plant vegetables. The ripe vegetables, and industrial articles were sold, in order to raise money to maintain those mission schools. Production and agricultural skills prepared pupils for possible future self-employment (cf 4.3; 4.5; 5.3; 5.4; 6.3; 6.5). This was part of the far-sightedness of the missionaries. Teaching had to help more than mere reading of the Bible.

### **7.2.10 Curricula of mission schools**

The curricula of the mission schools were not only aimed at effecting Christianising, evangelising and civilising Black pupils, but also at providing them with various essential skills as pointed out in 7.2.9. For instance, at Ferguson Memorial, Timbavati and Tinghaleni Primary Schools, religious and moral instruction were emphasised, in order to further the realisation of Christianity. These mission schools were opened and closed with scripture reading, hymn-singing and prayer in the morning and afternoons. Religious instruction aimed



at character building, morality and manners, which were generally better taught by example, than by precepts (cf 2.2.5.2; 4.3; 4.5; 5.3; 5.4; 6.3; 6.5).

Instruction in health education which was offered at Ferguson, Timbavati, Tinghaleni and all other mission schools, was aimed to promote good health and to influence the pupils to develop respect for their own physical and mental giftedness, as well as those of others. Agricultural activities at these three mission schools improved Black peoples' farming skills and knowledge, and promoted their economic development and that of their communities at large. Gardening at these mission schools was aimed to bring pupils into close contact with nature. Pupils were taught better methods of farming at these mission schools (cf 4.4; 4.5; 5.4; 6.5).

Missionary education at Ferguson, Timbavati and Tinghaleni Primary Schools, provided Black pupils with industrial and manual skills and knowledge, which would improve their economic development and that of their community, and would prepare them for possible future self-employment as adult people. Handwork which was offered at these three mission schools was aimed at establishing the habit of doing manual work, which, required the necessary correlation between the hands, eyes and the mind, which lead to manual dexterity. Handwork was also implemented to build character and facilitate creative thinking (cf 4.3; 4.5; 5.3; 5.4; 6.3; 6.5).

The music offered at Ferguson Memorial, Timbavati and Tinghaleni Primary Schools, promoted creative thinking amongst pupils. Extramural sports activities were aimed at promoting the general physical health of pupils. Singing and sports competitions, which were offered at these three and other mission schools, provided teachers, pupils and parents with the opportunity of working together in the interests of the community and also offered the opportunity for good relationships and mutual understanding between them (cf 4.8.1; 5.8.1; 6.6.1).

### 7.3 CONCLUSIONS

According to the above profile several conclusions may be drawn.

It is noteworthy that missionaries from the various missionary church denominations, discussed above, succeeded in the realisation of their main goal, namely, that of Christianisation, evangelisation and civilisation of Black people in South Africa in general, and in the BBR area in particular. To reach this goal, missionaries spread the Word of God through churches; school education; medical services and medical education; mission stations services and Bible school education. Various missionaries and teachers mainly taught children who had enrolled at their mission schools reading, writing and arithmetic in order to foster literacy and numeracy, and also to accelerate the realisation of Christianisation, evangelisation and civilisation of Black people in South Africa, in general, and in the BBR area in particular.

Missionary education succeeded in stamping out almost all Black people's traditional religious beliefs, as well as Black culture and inculcating Christian religious belief and the Western culture into them. Missionary education inculcated good morals, socially acceptable behaviour and a proclivity for the realisation of dignity of labour and discipline and a sense of industriousness amongst Black people. Missionary education should be praised for it instilled civilised habits of cleanliness, obedience, respect, punctuality, tidiness, orderliness, honesty, subordination, submissiveness, loyalty, reverence, industry and reliability amongst Black people, in the BBR area in particular, and in South Africa in general.

Missionary education promoted and improved Black people's general physical health. In order to realise the goal of maintaining general physical health, missionaries established medical services at centres, for providing Black people with Western medicine, in order to curb sickness and to ensure that these Black people remained healthy. Missionary education also engaged pupils in sports activities, in order to further the development of their bodies, promote their physical health, improve and promote sound relationships between teachers, parents and pupils.

Missionary education should be lauded, because it provided Black people with various job skills and knowledge, thus preparing them for possible self-employment, and where they could, also develop their own economy, and that of a community at large. Production and agricultural skills prepared them with ample knowledge, which enabled them to produce goods and sell these to earn money, which improved their economic development within their society.

Missionaries should, therefore, be lauded, because they provided Black people with formal education, which unfolded their innate potential, and which led to the development of professional and political Black leaders, who contributed towards the realisation of our country's social upliftment and also the emancipation of women and a peaceful political transition. Therefore, missionary education has a South African legacy, which should be declared and recorded firmly, in order to serve as future reference and remembrance, because of its noteworthy educational contribution in South Africa in general and in the BBR area in particular.

#### **7.4 RECOMMENDATIONS**

In the light of the above findings, profile and assessment, general recommendations, guidelines and proposals are presented to enable educational planners and researchers in South Africa and in the BBR area, to reconsider and plan education more meaningfully. These follow below.

##### **7.4.1 Maintenance of morals and acceptable behaviour**

Contemporary education should also be geared toward character building and the maintenance of good morals and manners, amongst all pupils in South Africa. Teachers should therefore teach pupils to live according to the principles of good and right. Education should mould children, and inculcate a genuine acceptance and appreciation of values, norms, virtues and authorities, the cultural inheritance, and good moral behaviour. Contemporary education should also be aimed at instilling and maintaining civilised habits, such as cleanliness, obedience, punctuality, tidiness, orderliness, honesty, respect, courtesy, subordination, submissiveness, industry and trustfulness, amongst our present-day pupils.

##### **7.4.2 Literacy and numeracy**

I propose also that our contemporary education should, like in the case of missionary education, be aimed at reducing illiteracy, fostering literacy and numeracy. To foster literacy and numeracy in South Africa, illiterate people should be introduced to basic reading, writing and arithmetic. In order to realise these skills, the government and relevant authorities (and

NGOs) should establish various community schools which could serve as centres where illiteracy is eradicated. The government, in close cooperation with relevant communities, should introduce afternoon lessons, at some of the existing schools, to enable previously disadvantaged people to receive grades Ten to Twelve (Standards Eight to Ten) education. Private communities should help create learning centres and establish private schools to enable illiterate people to receive adequate education in order to foster literacy and numeracy in South Africa.

#### **7.4.3 Literary works**

Without the availability of relevant literary work at schools, education is impossible. Therefore, the government should ensure that various good quality literature, necessary for education, should be provided, timeously in all schools, to guarantee effective teaching and learning early each year. The Department of Education should work cooperatively with book publishers and sellers, in order to encourage authors to publish literature on grammar, novels, dramas, stories, poetry, proverbs and idioms, to ensure that illiterate people obtain adequate knowledge from these sources.

#### **7.4.4 Physical health**

Unhealthy pupils are not able to learn effectively. Therefore, it is of utmost importance that contemporary education should help to promote and maintain pupils' health, as prerequisite for proper learning. Contemporary education should place greater emphasis on engaging pupils in sports activities, in order to ensure that learners remain strong and physically healthy. Sick pupils should be provided with medicine and medical education, to ensure that they remain physically healthy and strong. Healthy pupils will learn effectively and successfully. This action will also improve the quality of academic endeavour.

#### **7.4.5 Music**

As during the missionary educational era, musical activities should play an important part in contemporary school education. The government should consider both the theoretical and practical aspects of music as an integral part of contemporary education curricula. Therefore,

teachers should teach pupils sight reading, as well as singing during music periods. Teachers and pupils should establish school choirs and participate actively in annual singing competitions, in order to foster good relationships with pupils and teachers of other schools. Musical activities will promote the reputation and fame of schools who have good choirs and competent conductors.

#### **7.4.6 Parents' day**

It is of utmost importance that parents, the primary educators, should be involved in the educational matters, such as control, administration and financing of education, pertaining to their children. For this reason, parents' day should be considered as an integral part of contemporary education. During the parents' day functions, parents, teachers and pupils should come together and become acquainted with one another and form sound relationships amongst themselves. These sound relationships will foster cooperative working and promote better scholastic achievements. Current principals should still announce pupils' school results for the academic year, inform the parents about the academic year's expenditure, and the following year's estimated budget. Principals should also show the parents the school buildings, the school premises and the condition of school grounds. The principals should also encourage parents to persuade their children to attend school regularly. This once again evidences the soundness of the integrated and holistic approach introduced by missionary education.

#### **7.4.7 Prize givings**

In the case of the missionary educational era, prize givings were considered an important part of contemporary education, since they served as an extrinsic motivation amongst pupils. During the prize giving functions, pupils who fare well in their academic school work, in sports activities, in behaviour, in cleanliness and helping maintaining order and discipline of the school, should be given prizes, in order to encourage them to continue with their good work and achievements. All other pupils should be challenged to also work hard in order to achieve good school results so as to earn praises and prizes during the prize giving function days.

#### **7.4.8 Requirements of pupils**

The researcher proposes and recommends that contemporary pupils should, like those in the former mission schools, be characterised by civilised habits, such as submissiveness, obedience, respect, punctuality, honesty, loyalty, cleanliness, orderliness, industry and trustfulness. This would foster and improve their academic achievements. Contemporary pupils should have good morals, good manners and socially acceptable behaviour, in order to prepare them for genuine life in the contemporary communities.

#### **7.4.9 Requirements of teachers**

Current schools, like the former mission schools, require good and expert teachers, who have good morals and acceptable social behaviour and manners, in order to ensure effective teaching and learning and to improve the quality of contemporary education in South Africa. These teachers should, like in the case of the missionary educational era, be characterised by devotion to their school work, love of their pupils, discipline, loyalty, respect, punctuality, obedience, subordination, patience, orderliness, submissiveness, and a sense of humour, in order to create the atmosphere conducive to effective teaching and learning, in the teaching and learning situation. This would also improve the quality of contemporary education, academic achievements and the reputation of schools at large.

#### **7.4.10 Funding of education**

The South African Government should provide adequate and stable finance for current education. Adequate funding will ensure the smooth running and provision of the high quality of education in South Africa. There should be decentralisation of funding at every level. Adequate and sufficient funding of current education will not only improve the standard and quality of education, but will also ensure the provision of better school buildings, sufficient classrooms, teaching and learning aids in the South African schools. Adequate school buildings and classrooms will ensure that all children who enrol at schools are properly accommodated, and could learn effectively. This would ensure the success of children in their academic work.

#### **7.4.11 Provision of career skills and economic development**

Current education should prepare pupils for future self-employment, independent and self-reliant lives. In order to realise these essential aspects, current education should provide pupils with various job skills and knowledge and equip them with skills which will enable them to promote and improve their economic development and that of their communities at large.

##### **7.4.11.1 *Curricula***

Contemporary school curricula should include essential subjects which could provide pupils with a variety of job skills and knowledge. Subjects which should be included in the contemporary school curricula should equip pupils to develop the following essential aspects:

- (1) good morals and socially acceptable behaviour;
- (2) particular job skills and economic development;
- (3) creative and critical thinking;
- (4) social development and acceptable behaviour;
- (5) physical, spiritual and mental health, and
- (6) aesthetic development.

##### **7.4.11.2 *Requirement of education***

Contemporary South African education should be of high quality. Contemporary education should fulfil both individual and community needs and should mould, prepare and shape learners for responsible and active participation in the communities. It should consider the individual learners' philosophy of life as an integral part of their education and should be aimed at fostering literacy and numeracy amongst all people, of all races in South Africa. In order to realise these aims, the government should provide adequate and stable funding to education. The government should provide a high quality, affordable education to all people of all races in South Africa. Current education should be free and compulsory, to all people of all races in South Africa, up to 16 years of age. Free and compulsory education will foster literacy and numeracy and alleviate poverty in the rural areas of South Africa. Current education should be aimed at character building, instilling good morals and manners in pupils.

It should instill a genuine acceptance and appreciation of values, norms and authorities, the cultural inheritance and good moral behaviour to pupils. It should inculcate civilised habits of cleanliness, obedience, punctuality, tidiness, honesty, orderliness, respect, courtesy, industry and trustfulness, subordination and submissiveness and perseverance in pupils.

## **7.5 CONCLUDING REMARKS**

Against the above background it is of utmost importance that the Department of Education officials, the main agents of education, and the parties with an interest in education, should have socially acceptable moral behaviour, in order to be able to guide and teach pupils to live social acceptable lives and to learn effectively at schools. This will also create the atmosphere conducive to genuine teaching and learning in the teaching and learning situations and will foster and maintain an acceptable high quality of contemporary education in South Africa. Acceptable moral behaviour amongst all stakeholders of current education, as well as amongst pupils, will also promote and improve school results in South Africa.

## **7.6 FUTURE RESEARCH POSSIBILITY**

A future comparative study on missionary education in other South African areas would be fruitful since it could establish whether the generalities pertaining to missionary education in the Bushbuckridge area are also applicable to them.



## BIBLIOGRAPHY

- Allen, RE. (ed). 1990. *The Concise Oxford Dictionary of Current English*. (8<sup>th</sup> edition). Oxford: Clarendon Press. ✓
- Anderson, A. 1992. *Bazalwane: African Pentecostals in South Africa*. Pretoria: Unisa.
- Ashley, M. 1989. *Ideologies and schooling in South Africa*. Rondebosch: SATA.
- Baur, J. 1994. *2000 years of Christianity in Africa: an African History. 1962-1992*. Nairobi, Kenya: Paulines.
- Bedwell, HK. 1983. *Black gold. The story of the IHM in South Africa*. (Revised edition). Kansas City: Beacon Mill Press.
- Behr, AL. 1971. *Education in South Africa*. Pretoria: JL van Schaik.
- Behr, AL. 1984. *New perspectives in South African Education: a review of education in South Africa, 1652-1984*. Durban: Butterworths.
- Behr, AL. 1988. *Education in South Africa: origins, issues and trends, 1652-1988*. Pretoria: Academica.
- Best, JW & Kahn, JV. 1993. *Research in education*. Needham Height: Allyn & Beacon.
- Bill, MC. 1983. *Mbita ya Vutivi. Braamfontein: Tsonga Bibliography 1885-1983*. Braamfontein: Sasavona.
- Brain, JB. 1990. *The Catholic Church in the Transvaal*. Johannesburg: Missionary Oblates of Mary Immaculate. ✓

- Brookes, EK. 1925. *A retrospect and a forecast: Fifty years of missionary work in South Africa, 1875-1925*. {s l: s n}.
- Burger, M. 1992. *Reference techniques*. Pretoria: Unisa.
- Christie, P. 1991. *The right to learn: the struggle for education in South Africa*. (Second edition). Johannesburg: Ravan Press.
- Comboni Missionaries, 1992. *The Catholic Directory of South Africa*. (73 ed). Pretoria.
- Comboni Missionaries, 1995. *The Comboni Missionaries in South Africa, 1924-1994*. Johannesburg.
- Corbett, CT. 1958. *Our pioneer Nazarene*. Kansas City: Nazarene Publishing House.
- Cuendet, FA. 1950. *Rivoningo emunyameni. Ntirho wa evangeli Zikarhi ka Vatsonga na Varhonga (Swiss Mission in South Africa)*. Johannesburg: Cleverland.
- Davidson, B. (ed). 1992. *Africa in history*. London: Orion Books.
- DC Marivate Archives Service, Unisa, Pretoria Depot, Acc. 122. Bible Translation, correspondence (1969-1970), Unisa documentation for African Studies, Rev Ernest Creux and Paul Berthoud, early missionary work in the Northern Transvaal Region.
- Dekker, EI & Lemmer E (eds) M. 1993. *Critical issues in modern education*. Durban: Butterworths.
- Dilla, S. 1973. The Nationalisation of Indian education in the Transvaal. Unpublished MEd dissertation. Pretoria: Unisa.
- Du Plessis, J. 1911. *A history of Christian Missions in South Africa*. Facsimile reprint, S Struik, Cape Town, 1965. London: Longmans, Green.

Eiselen. 1951. See South Africa (Union). 1951.

*Encyclopaedia Britannica*. 1983. Volume Four. Chicago: William.

Engelbrecht, SWB et al. 1990. *Teaching Science II & III*. (Second edition). Pretoria: Via Afrika.

Ferguson Memorial (Jameyana) Primary School. Control book 20/11/1960.

Fihla, FM. 1962. The development of Bantu Education at the St Matthew's Mission Station, K. Hoek 1853-1959: an Historical Survey. Unpublished MEd dissertation. Pretoria: Unisa.

Filander, WJ. 1992. Impediments in the actualisation of effective education for Coloureds during the period 1910-1939. Unpublished DEd thesis. Pretoria: Unisa.

Fowler, S. (ed). 1990. Christian schooling: education for freedom. Potchefstroom: Potchefstroom University for Christian Higher Education.

Gay, LR. 1987. *Education research*. Columbus: Merrill.

Gazankulu Archives Service, Giyani Depot, Ref no N.T.1622/1, Bantu Education, Welverdiend School [s a].

Gazankulu Archives Service, Giyani Depot, File 3, Ref no TZ/9/191-1523, Timbavati Farm School, June 1956 Quarterly returns (22/06/1956).

Gazankulu Archives Service, Giyani Depot, File 3, Ref no TZ/32/2, Appointment of teachers: Mpisane Primary School (23/10/1956).

Gazankulu Archives Service, Giyani Depot, File 3, N.T. 1523, Enrolment: Timbavati School (1957).

Gazankulu Archives Service, Giyani Depot, File 3, Ref TZ/9/191. N.T. 1523, Appointment of teachers: Timbavati Primary School (02/05/1958).

Gazankulu Archives Service, Giyani Depot, File 3, Ref no N.T.1523, Appointment of teachers: Timbavati Primary School (01/08/1958; 31/12/1959).

Gazankulu Archives Service, Giyani Depot, File 3, Ref no BB1281, N.T. 1523, Appointment of teachers: Timbavati Primary School (29/07/1959).

Gazankulu Archives Service, Giyani Depot, File 3, TZ/32/2, Appointment of teachers: Mpisane School (10/10/1959).

Gazankulu Archives Service, Giyani Depot, File 3, Ref TZ/32/2, Appointment of teachers: Mpisane Primary School (31/01/1961).

Gazankulu Archives Service, Giyani Depot, File 3, Ref no BB1281, N.T. 1523, Appointment of teachers: Timbavati Primary School (19-20/06/1961).

Gazankulu Archives Service, Giyani Depot, File 3, Ref no BB1281, N.T. 1523/1, June 1961. Quarterly returns: Timbavati Primary School (19-20/6/1961).

Gazankulu Archives Service, Giyani Depot, File 3, Ref no BB1281, N.T. 1523/1, TZ/9/191/1, Subjects of instruction: Timbavati Primary School (19/09/1961).

Gazankulu Archives Service, Giyani Depot, File 5, The BBR School Board minutes of the parents' meeting on electing school committee members: Ferguson Memorial School (22/02/1962).

Gazankulu Archives Service, Giyani Depot, File 3, Ref no A1281, promotion and examination results at the end of the previous two years: Timbavati Primary School (23/08/1973).

Gazankulu Archives Service, Giyani Depot, File 3, Ref no A1281, March 1962 Quarterly returns: Timbavati Primary School (28/03/1962).

Gazankulu Archives Service, Giyani Depot, File 5, Ref no TZ/9/71/7, Qualifications of Jameyana Primary School teachers (21/05/1963).

Gazankulu Archives Service, Giyani Depot, File 5, Ref no TZ/8/7, March 1963 Quarterly returns: Ferguson School: Department of Bantu Education: Tzaneen Circuit (21/05/1963).

Gazankulu Archives Service, Giyani Depot, File 3, Ref no TZ/32/2, Appointment of teachers: Mpisane Primary School (23/08/1963).

Gazankulu Archives Service, Giyani Depot, File 5, Ref no 11/3/1, Matshangana Legislative Authority (1964.)

Gazankulu Archives Service, Giyani Depot, File 5, Ref no H1281, Appointment of teachers: Timbavati Primary School (08/02/1965).

Gazankulu Archives Service, Giyani Depot, File 5, Ref no H1281, Application for the introduction of Std VI class: Timbavati Primary School (10/12/1965).

Gazankulu Archives Service, Giyani Depot, File 5, Ref no TZ/8/7, Qualifications: Jameyana School teachers (21/02/1966).

Gazankulu Archives Service, Giyani Depot, File 3, 6N. 2/3/3(90) of the Department of Education, Northern Transvaal Region (1967).

Gazankulu Archives Service, Giyani Depot, File 3, 6N. 12/3/3(54), Application for new site: Mpisane Primary School (24/11/1967).

Gazankulu Archives Service, Giyani Depot, File 5, Ref no A319, Statistics for boys and girls who did arts and crafts: Jameyana School in 1971 and 1972 (30/03/1971; 02/02/1972).

Gazankulu Archives Service, Giyani Depot, File 3/52(4), Ref no A1281, Department of Bantu Education, General Inspection Reports: Timbavati Primary school (21/02/1971; 23/08/1973).

Gazankulu Archives Service, Giyani Depot, File 3, Ref no A1281, Enrolment: Timbavati Primary school (15/03/1970).

Gazankulu Archives Service, Giyani Depot, File 3, Ref no A1281, promotion and examination results for the previous two years for Stds A-V: Timbavati Primary School (20/10/1971).

Gazankulu Archives Service, Giyani Depot, File 3, Ref no A1281, Promotion and examination results for the previous two years for Stds A-V: Timbavati Primary School (13/10/1972).

Gazankulu Archives Service, Giyani Depot, File 3, Box 6, Ref no A1281, Statistics for boys and girls who did art and crafts: Stds I-VI at Timbavati Primary School in 1972 (21/02/1972).

Gazankulu Archives Service, Giyani Depot, File 3/52(4), Ref no A1281, Department of Bantu Education, General inspection reports: Timbavati Primary School (21/02/1972; 23/08/1973).

Gazankulu Archives Service, Giyani Depot, File 3, Ref no A1281, Promotion and examination results for Stds A-V, Timbavati Primary School (13/06/1972; 23/08/1973).

Gazankulu Archives Service, Giyani Depot, File box 6, Ref no A1281, Statistics for boys and girls who did art and crafts: Stds I-VI: Timbavati Primary School (21/01/1973).

Gazankulu Archives Service, Giyani Depot, File 3, Ref no A1281, Department of Bantu Education, General inspection report: Timbavati Primary School (04/09/1973).

Gazankulu Archives Service, Giyani Depot, File 3, Ref no A1281, Gazankulu Department of Education, Appointment of teachers: Timbavati Primary School (19/09/1973).

Greathouse, WM. 1976. *What is the Church of the Nazarene?* Kansas City: Nazarene.

Guma, SM. 1983. *The form, content and technique of traditional literature in Southern Sotho.* (Third edition). Pretoria: JL van Schaik.

Hartshorne, K. 1992. *Crisis and challenge: Black education 1910-1990.* Cape Town: Oxford University Press.

Hlatshwayo, AF. 1989. A critical examination of the role played by Christian Missionaries in the development of education in Swaziland during the period 1844-1968: a history-pedagogical investigation. Unpublished MEd. Pretoria: Unisa.

Holmes, B. 1970. The contribution of history to a science of education, in Nash P. *History and education.* New York: Random House.

Horrel, M. 1964. *A decade of Bantu education.* Johannesburg: South African Institute of Race Relations.

Horrel, M. 1968. *Bantu education to 1968.* Johannesburg: South African Institute of Race Relations.

Jameyana Primary School, Control book (30/11/1965).

Jameyana Primary School, Control book (15/12/1966).

Jameyana Primary School, Control book (30/12/1972).

Jameyana Primary School, Control book (08/02/1973).

Jordaan, SP (et al) 1988. *Exploring history*. Pretoria: Via Africa.

Kallaway, P. (ed). *Apartheid and education: the education of black South Africans*. (Fourth edition). Johannesburg: Ravan Press.

Kane, JH. 1973. *Winds of change in the Christian Mission*. Chicago: Moody Press.

Kgware, NM. 1955. Bantu education in the Province of the Orange Free State during the 20<sup>th</sup> Century (1900-1953): a historical critical study. Unpublished MEd dissertation. Pietersburg: University of the North.

Khosa, E. (Interview: 10/06/1999). Ex-student at Ferguson Memorial School (1950-1958); a Church of the Nazarene Christian; a resident of Okkernootboom farm.

Kriel, JD. 1991. *Khindlimukani Vatsonge: the cultural heritage and development of Shangaan-Tsonga*. Silverton: Promedia.

Kritzinger, JJ. 1988. *The South African context for mission*. Cape Town: Lux Verbi.

Kruger, EG. (ed). 1986. *Education: past, present and future*. Euro Publications.

Kuppusami, C. 1946. Indian education in Natal (1860-1946). Unpublished MEd dissertation. Pretoria: Unisa.

Kurashi, J. (Interview: 02/03/1999). Ex-student at Ferguson Memorial School (1947-1958); ex-nurse aid at Ethel Lucas Memorial Hospital (1960-1985); the Church of the Nazarene Christian and elder, a resident of Okkernootboom.

Laurenson, L. 1991. *By truth in love. The teaching of the Catholic Church explained*, Father Ian Laurenson.



- Lekhela, EP. 1958. The development of Bantu education in the North Western Cape (1840-1947): a historical survey. Unpublished MEd dissertation. Pretoria: Unisa.
- Lengrand, P. 1970. *An introduction to lifelong education*. Switzerland: UNESCO.
- Lengrand, P. 1986. *Areas of learning basic to lifelong education*. New York: UNESCO.
- Le Roux, CS. 1995. The evaluation and educational implications of the children's rights movement: a study in time perspective. Unpublished MEd dissertation. Pretoria: Unisa.
- Lewis, A. 1992. Individual and community needs as aspects of the education crisis. A historical educational overview. Unpublished MEd dissertation. Stellenbosch: University of Stellenbosch.
- Lewis, A. 1999. Past and present perceptions surrounding mission education: a historical metabletical overview. Unpublished DEd thesis. Stellenbosch: University of Stellenbosch.
- Luthuli, PC. 1981. *An introduction to Black-oriented education in South Africa*. Durban: Butterworths.
- Mabunda, DC. 1995. A historico-educational survey and evaluation of Swiss Missionary Education at Lemana. Unpublished MEd dissertation. Pretoria: Unisa.
- Maharaji, SR 1956. The curriculum for Indian Primary Schools in Natal. Unpublished MEd dissertation. Pretoria: Unisa.
- Mahlakoane, O. (Interview: 20/01/2001). Ex-student (1962-1966) and principal (1970-1973) at Tinghaleni Primary School; a resident of Eglington farm; a RCC Christian and elder.

- Manganyi, JN. 1992. The Genesis and development of religious education as a school subject in Gazankulu. Unpublished MEd dissertation. Pretoria: Unisa.
- Manohar, S. 1971. Indian teacher training in Natal (1931-1968). Unpublished MEd dissertation. Pretoria: Unisa.
- Mapiyeye, B. (Interview: 16/03/1999). Ex-student at Maria Assumpta Primary School; ex-RCC Christian; current Apostolic Zion Church Christian; a resident of Acornhoek farm.
- Mathebula, MT. 1989. The relationship between some ecumenical bodies and the Evangelical Presbyterian in South Africa-Swiss Mission (1904-1975): a historical study. Unpublished MTh dissertation. Pretoria: Unisa.
- Mawasha, AL. 1969. From Missionary and provincial control to state and community control of Bantu education: an appraisal. Unpublished MEd dissertation. Pretoria: Unisa.
- McMillan, JH & Schumacher, S. 1993. *Research in education: a conceptual introduction*. (Third edition). Harper Collins College Publishers.
- Mdluli, C. (Interview: 20/07/1999). Ex-student at Ferguson School (1955-1960); the Church of the Nazarene Christian; resident of Okkernootboom farm.
- Mdluli, E. (Interview: 06/03/1999). Ex-student at Ferguson Memorial Primary School (1948-1958); ex-nurse aid at Ethel Lucas Memorial Hospital (1965-1990); the Church of the Nazarene Christian and elder, resident of Okkernootboom farm.
- Mdluli, P. (Interview: 22/01/2001). Ex-student (1955-1959) and principal (1968-1969) at Tinghaleni Primary School; a RCC Christian and elder; resident of Eglington farm.

- Meier, C. 1996. Die ontstaan en ontwikkeling van sub- en kontrakulturele jeuggroeperinge in Suid-Afrika vanuit 'n opvoedkundige perspektief. Ongepubliseerde DEd tesis. Pretoria: Unisa.
- Mgwena, LR. (Interview: 24/01/2001). Ex-student at Tinghaleni Primary School, ex-Roman Catholic Church Christian and ???????? the Church of the Nazarene Christian; resident of Eglington farm.
- Mnisi, A. (Interview: 13/01/2001). Ex-principal at Tinghaleni Primary School (1962-1966); a RCC Christian and Catechist; a resident of Eglington farm.
- Mnisi, IJ. (Interview: 10/12/1999). Ex-student at Timbavati Primary School (1939-1948), ex-principal at Welverdiend, Ferguson (Jameyana) Primary School (1956-1967) and Timbavati Primary School (1967-1973); ex-organiser of adult education at the Thulamahashe Circuit (1973-1989); a Swiss Mission Christian, a resident of Acornhoek farm.
- Mona, ST. 1984. The role played by the missionaries in the education of the people in the North Eastern Transvaal with special reference to the Swiss Missionary Society. Unpublished BEd paper. Johannesburg: University of the Witwatersrand.
- Moothal, K. 1991. Primary education for Indian in the rural districts of Natal: a study in time perspective. Unpublished MEd dissertation. Pretoria: Unisa.
- Mpisane Primary School, logbook stored at Mpisane principal's office (30/07/1970; 20/07/1973).
- Muller, CFJ. (ed). 1990. *500 years: a history of South Africa*. (Third edition). Pretoria: Academica.
- Naidoo, KP. 1953. Post-primary education for Indians in Natal 1927-1952. MEd dissertation. Pretoria: Unisa.

Nash, P. 1970. *History and education*. New York: Random House.

Ndlovu, EP. (Interview: 20/06/2000). Ex-student at Tinghaleni Primary School (1954-1958); a RCC Christian and elder; a resident of Eglington farm.

Ndlovu, G. (Interview: 02/04/1999). Son of Rev Simon Ndlovu; ex-student at Ferguson Memorial Primary School (1950-1958); an IHM (later Church of the Nazarene) Christian; a resident of Okkernootboom farm.

Ndlovu, J. (Interview: 22/01/2000). RCC Christian and elder; ex-student at Tinghaleni Primary School (1954-1959) a resident of Eglington farm.

Ndlovu, P. (Interview: 25/09/2000). Wife of the late Simon Ndlovu; an IHM (the Church of the Nazarene) Christian; an elder, (currently at Evangelical Heroes of God); a resident of Okkernootboom farm.

Ndlovu, PP. (Interview: 10/10/1999). Ex-student at Ferguson Memorial Primary School (1948-1956); an IHM (the Church of the Nazarene) Christian; a resident of Okkernootboom farm.

Ngobeni, JN. (Interview: 05/05/1999). Ex-woodwork and art and crafts teacher at Ferguson (later Jameyana) Primary School (1950-1985); an IHM Christian, currently New Apostolic Church Christian and Pastor, a resident of Okkernootboom farm.

Ngonyama, J. (Interview: 20/12/1999). Ex-student at Timbavati Primary School (1939-1949); ex-Agricultural Officer, Church of the Nazarene Christian and elder; a resident of Acornhoek farm.

Nkuna, WWX. 1986. *The contribution and influence of the International Holiness Churches in the Acornhoek-Bushbuckridge 1930-1970*. MEd dissertation. Pretoria: Unisa.

- Nkuna, WX. 1974. A short history of the Shangaans (1820-1920). MEd dissertation. Pietersburg: University of the North.
- Nwandula, CZ. 1987. Swiss Mission in South Africa: a critical review of educational practices amongst the Tsonga people of the North Eastern Transvaal. Unpublished MEd dissertation. Johannesburg: University of the Witwatersrand.
- Owens, DH. 1961. The responsibilities and duties of school principals, Department of Bantu Education. Northern Transvaal Region. Gazankulu Archives, Giyani Depot. *Bantu Educational Journal*, VII(3):
- Purkiser, WT. 1960. *Exploring our Christian faith*. Kansas City: Beacon Hill Press.
- Raghubir, RP. 1993. The origin and development of art education in Indian Secondary Schools in Natal from 19860-1993: a historico-pedagogical survey and appraisal. Unpublished MEd dissertation. Pretoria: Unisa.
- Redford, ME. 1861. *The rise of the Church of the Nazarene*. Kansas City: Nazarene.
- Rejoice*. 1975. Maria: Maria Printing Works.
- Schmelzenback III, Harmon F. 1972. Sibhaha: Schmelzenback was Afrika. Mhaka ya Harmon Schmelzenbach, Mufundhisi loyi a pfuleke ndlela ya le Swazini ni le Afrika-Dzonga.
- Seroto, J. 1999. A historical perspective of formal education for Black people in the rural areas of South Africa with special reference to schools in the Northern Province. Unpublished MEd dissertation. Pretoria: Unisa.
- Sihlangu, AB. 1983. *Ta ka Mpisane* (Third edition). Pretoria: JL van Schaik.
- Sithole, KW. (Interview: 10/09/2001). Ex-student at Ferguson Memorial Primary School (1963-1965); a DRC Christian and pastor; ex-principal teacher at Robertsdal LP

School (1966-1970); ex-teacher at Mohlongwaneng Primary School (1971-1985); a resident of Okkernootboom farm.

Smith, TL. 1962. *Called unto holiness*. Kansas City: Nazarene.

South Africa (Union). 1911. South Africa Act, 1909, in *Statutes of the Union of South Africa 1910 and 1911*. Pretoria: Government Printing and Stationery Office.

South Africa (Union). 1936. *Report of the Interdepartmental Committee on Native Education 1935-1936*. (Chairman: WT Welsh). Pretoria: Government Printer. (UG 29/1936).

South Africa (Union). 1951. *Report of the Commission on Native Education 1949-1951*. (Chairman: Dr WWM Eiselen. Pretoria: Government Printer. (UG 53/1951).

South Africa (Union). 1954. *Bantu Education Act*. Pretoria: Government Printer.

Sparks, A. 1990. *The mind of South Africa. The story of the rise and fall of Apartheid*. London: William Heinemann.

Staples, HE. 1984. Ordinance and practice: an evaluation of religious instruction at English medium schools of the Transvaal. Unpublished MEd dissertation. Pretoria: Unisa.

State Archives Service, Pretoria Depot, File 3/49(5), Ref no A319. Herklassifikasie: Ferguson Naturelle Skool as 'n Bantoeskool (01/01/1956).

State Archives Service, Pretoria Depot, File 3/49(5), Ref no A319. Transfer of control of state-aided schools as affective from 01/01/1956: Ferguson School (14/03/1956).

State Archives Service, Pretoria Depot, File 3/49(5), Ref no A319, no 35670. Ferguson Memorial School (24/04/1956).

State Archives Service, Pretoria Depot, File 3/52(4), Ref no A1281. Application for the higher class and additional teacher. Introduction no 25 of 1962.

State Archives Service, Pretoria Depot, File 3/52(4), Ref no A1281. Proposed grouping and division of classes in accordance with Regional Instruction no. 25 of 1962 (1962).

State Archives Service, Pretoria Depot, File 3/52(4), Ref. TZ/9/191/1, Afskrif: Timbavati Plaasskool Personeel (28/03/1962).

State Archives Service, Pretoria Depot, File 3/52(4), Ref no A1281. Aansoek om die indiensneming van 'n privaatbesoldigde leerkrag: Timbavati Gekombineerde primêre Naturelle Plaasskool (16/05/1962).

State Archives Service, Pretoria Depot, File 3/52(4), Ref no A1281. Aansoek om die indiensneming van 'n privaatbesoldigde leerkrag: Timbavati gekombineerde primêre Naturelle plaasskool (12/06/1962).

State Archives Service, Pretoria Depot, File 3/52(4), Ref no A1281. Aansoek om die indiensneming van 'n privaatbesoldigde leerkrag: Timbavati gekombineerde primêre Naturelle plaasskool (20/06/1962).

State Archives Service, Pretoria Depot, File 3/49(5), Ref no A319. Department of Bantu Education: Memorandum. The control of Ferguson Memorial School by the Community Authorities (Die Bosbokrand Bantoeskoolraad). (18/10/1962).

State Archives Service, Pretoria Depot, File 3/49(5), Ref no A319. Die inskrywing van die skool gedurende kwartaal wat op September 1962 geëindig het. No 49 (18/10/1962).

State Archives Service, Pretoria Depot, File 3/49(5), Ref no A319. Statistiekafdeling (no 47), Ferguson Naturelle plaasskool, Noord Transvaal (20/12/1962).

State Archives Service, Pretoria Depot, File 3/49(5), Ref no A319, B24/3/14. Ligging van Ferguson Naturelle Plaasskool (30/03/1963).

State Archives Service, Pretoria Depot, File 3/49(5), Ref no A319, Herklassifikasie van Ferguson Plaasskool as 'n gemeenskapskool met ingang van 1 Julie 1963 (27/05/1963).

State Archives Service, Pretoria Depot, File 3/49(5), Ref no A319. Correspondence from Peel, a missionary concerned to Bantu School Board Secretary (02/08/1963).

State Archives Service, Pretoria Depot, File 3/49(5), Ref no A319, TZ/11/1, Re: New name for Ferguson Bantu Community School (26/02/1964).

State Archives Service, Pretoria Depot, File 3/49(5), TZ/11/1. Herklassifikasie van Ferguson Memorial Skool (03/03/1964).

State Archives Service, Pretoria Depot, File 3/49(5), Ref no A319. Aansoek om naamsverandering: Ferguson School (10/03/1964).

State Archives Service, Pretoria Depot, File 3/52(4), Ref no A319. Die Senior Administratiewe Beampte: aansoek om naamsverandering: Ferguson gekombineerde skool (10/03/1964).

State Archives Service, Pretoria Depot, File 3/52(4), Ref no A1281. Afdeling statistiek: Inskrywing van kwartaal wat op September 1965 geëindig het (21/01/1965).

State Archives Service, Pretoria Depot, File 3/49(5), Ref no A319. Aansoek vir die instelling van 'n privaatbesoldigde onderwyspos aan 'n gesubsidieëerde Bantoeskool (08/02/1965).

State Archives Service, Pretoria Depot, File 3/49(5), Ref no A319. Appointment of teachers: Jameyana Community School (08/02/1965).



State Archives Service, Pretoria Depot, File 3/49(5), Ref no A319. No. 35670, Ferguson Memorial School (24/04/1965).

State Archives Service, Pretoria Depot, File 3/52(4), Ref no A1281. Department of Bantu Education. Application for the establishment of a higher class: Timbavati Primary School (30/08/1965).

State Archives Service, Pretoria Depot, File 3/52(4), Ref no A1281, Timbavati gekombineerde naturelle plaasskool. Aansoek om die instelling van Standerd Ses klas (02/09/1965).

State Archives Service, Pretoria Depot, File 3/52(4), Ref no A1281 Aansoek om die stigting van 'n hoër klas, St VI klas: Timbavati Naturelle Plaasskool (15/09/1965).

State Archives Service, Pretoria Depot, File 3/52(4), Ref no A1281. Afdeling statistiek: inskrywing van kwartaal wat op Junie 1965 geëindig het (16/09/1965).

State Archives Service, Pretoria Depot, File 3/52(4), Ref no A1281. Aansoek om die instelling van 'n St VI klas: Timbavati gekombineerde primêre Naturelle plaasskool (23/09/1965).

State Archives Service, Pretoria Depot, File 3/52(4), Ref no A1281. Declaration of Timbavati Bantu disestablished farm school (06/12/1965).

State Archives Service, Pretoria Depot, File 3/52(4), Ref no A1281, Application for the introduction of Std Six class: Timbavati Bantu School (10/12/1965).

State Archives Service, Pretoria Depot, File 3/52(4), Ref no A1281. Application for registration: Timbavati disestablished Bantu school (10/12/1965).

State Archives Service, Pretoria Depot, File 3/52(4), Ref no A1281. Herklassifikasie van die Timbavati gekombineerde primêre Naturelle plaasskool na 'n gekombineerde primêre Bantoe gemeenskapskool (1966).

State Archives Service, Pretoria Depot, File 3/52(4), Ref no A1281. Aansoek om die instelling van 'n hoër klas: Timbavati Bantoe Gemeenskapskool (03/01/1966).

State Archives Service, Pretoria Depot, File 3/52(4), Ref no A1281. Timbavati Primary Native Farm School. Application for reclassification of Timbavati combined primary school as Bantu community school and for introduction for Std VI class (20/02/1966).

State Archives Service, Pretoria Depot, File 3/52(4), Ref no A1281. Department of Bantu Education. A Memorandum. Goedkeuring verleen word vir die instelling van 'n St VI klas vanaf Februarie 1966 (20/04/1966).

State Archives Service, Pretoria Depot, File 3/52(4), Ref no A1281. Application for establishment of a Std Six class: Timbavati Community School (25/05/1966).

State Archives Service, Pretoria Depot, File 3/49(5), Ref no A319. Department of Bantu Education. Application for subsidy for the erection of Community School buildings on R-for-R basis (03/12/1968).

State Archives Service, Pretoria Depot, File 3/52(4), Ref no A1281. Timbavati gekombineerde primêre gemeenskapskool (17/01/1969).

State Archives Service, Pretoria Depot, File 3/49(5), Ref no A319. Jameyana Bantu Community School: Building Fund (11/12/1969).

State Archives Service, Pretoria Depot, File 3/49(5), Ref no A319. Jameyana Bantoe gemeenskapskool. Aansoek om R-vir-R subsidie (31/03/1970).

Suid-Afrika (Unie). 1955. Samevatting van die kommissie vir die sosio-ekonomiese ontwikkeling van die Bantoegebiede binne die Unie van Suid-Afrika. (Voorsitter: Prof FR. Tomlinson). Pretoria: Staatsdrukker (UG 61/1955).

Thompson, L. 1990. *A history of South Africa*. U.S.: Yale University Press.

Timbavati Primary School. School logbook (21/06/1963).

Timbavati Primary School. School logbook (25/03/1964).

Timbavati Primary School. School logbook (18/01/1966).

Timbavati Primary School. School logbook (10/12/1966).

Timbavati Primary School. School logbook (29/04/1967).

Timbavati Primary School. School logbook (27/04/1967).

Timbavati Primary School. School logbook (13/05/1969).

Timbavati Primary School. School logbook (01/05/1971).

Timbavati Primary School. School logbook (27/06/1972).

Timbavati Primary School. School logbook (29/04/1972)

Timbavati Primary School. School logbook (06/08/1972).

Timbavati Primary School. School logbook (12/11/1972).

Timbavati Primary School. School logbook (10/12/1966).

Timbavati Primary School. School logbook (10/12/1972).

Timbavati Primary School. School logbook (14/04/1973).

Timbavati Primary School. School logbook (10/11/1970).

Timbavati Primary School. School logbook (08/11/1972).

Timbavati Primary School. School logbook (08/11/1973).

Tinghaleni Primary School. School logbook (15/01/1959).

Tinghaleni Primary School. School logbook (20/2/1962).

Tinghaleni Primary School. School logbook (10/02/1973).

Tsabendze, MM. 1985. *The Mission of the Servants of Mary in Switzerland for its origins (1913-1933). Historical development and Marian devotion (Theo or Thesis)*. Rome: Pontifica Facultas. Theologica "Marinum".

Van Dyk, DF. 1967. *The contact between the early tribal African education and the Westernised system of missionary education*. Grahamstown: Fort Hare University Press.

Van Rensburg, CJJ & Landman, WA. 1988. *Notes on fundamental pedagogic concepts*. Pretoria: NG Kerk Boekhandel.

Van Wyk, JC. 1991. *The law of education for the teacher*. (Second edition). Pretoria: Academica.

Venter, ISJ. 1979. *History of education*. Durban: Butterworths.

Venter, ISJ & Van Heerden, SM. 1992. *The grounding of history of education: an introduction*. Durban: Butterworths.

Verster, TL. 1986. *Education themes in time perspective. Part 2.* Durban: Butterworths. ✓

Whitelaw, DP. 1978. History of the Church of the Nazarene in South Africa. MEd dissertation. Pretoria: Unisa.

Wiersma, W. 1991. *Research methods in education: an introduction.* (Fifth edition). Boston: Allyn and Bacon.