

**THE ROLE PLAYED BY THE SCHOOLS FOR THE
SONS OF CHIEFS IN THE DEVELOPMENT OF
BLACK EDUCATION IN SOUTH AFRICA, 1958-1985**

by

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DECLARATION

I declare that the dissertation for the degree, **MASTER OF EDUCATION** at the University of the North hereby submitted, is the writer's own work and that all the sources used have been duly acknowledged.

Manshona
.....

DEDICATION

This study is dedicated to my parents, Mr Mašupše Marishane and Mrs Makabe Marishane, who encouraged and supported me throughout my studies.

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CHAPTER 1

1. GENERAL ORIENTATION

1.1 Introduction

The idea of encouraging and financially assisting the sons of chiefs to attend school was first mooted around the seventeenth century, when an institution under the name of the "Kaffir College" was established at Zonnebloem, Cape Town, by the then Church of England, with the avowed aim of educating Black future chiefs. Unfortunately, "very few sons of Native chiefs actually attended the school, and the original aim with which it had been established was abandoned" (1:120). The school was then converted into a secondary and teacher training institutions for the "Coloureds" in the Cape Province.

The next attempt to establish a special school for Black chiefs was in August, 1918. The then Native Affairs Department established a government institution at Nongoma in Zululand near the "Great Place" of the Paramount Chief of the Zulus. "The Aim of this institution was to provide instruction of an academic and agricultural nature, as well as courses in Native Law and Administration, for sons of chiefs and indunas" (1:120). The Report of the Interdepartmental Committee on Native Education simply states that the institution was placed in the charge of a clergyman of the church of England as principal.

Comparatively few sons of chiefs availed themselves of that opportunity despite the fact that

originally no charge at all was levied for board, lodging or tuition. Even clothing in the form of uniform was supplied free to students.

When in 1933, financial constraints made it impossible for the sons of chiefs and headmen to receive free education, a charge of R20-00 per student per annum was levied. It was then that the number of students in that institution dwindled from sixty to twenty-two, of whom only twelve were sons of chiefs. The institution was eventually closed down at the end of 1934.

Another attempt at training sons of chiefs was made around 1937, when Adams College, which was an agricultural school in Cape Province was made to cater for education of sons of chiefs as well. That effort too, was in vain. It lacked the support of the chiefs.

It was only in the late fifties that a school designed to serve solely the sons of chiefs and headmen was deemed necessary. The first such school, namely, JONGILIZWE COLLEGE, was established at Tsolo in the Transkei. It was meant to serve the Xhosa chiefs from both Transkei and Ciskei territories. The establishment of the school was in a way an experiment which, if successful, would herald the establishment of similar institutions for other national groups.

Indeed, the school became a success - at least to the Nationalist Government - and the government did not hesitate to initiate the establishment of BOAPARANKWE COLLEGE which was to serve the sons of chiefs from Lebowa, Venda and Gazankulu. After a period

of four years, other two schools, namely, BEKUZULU and PINAGARE COLLEGES, were established for the Zulus and Tswanas respectively. For the time being, the Nationalist Government felt that the major national groups in South Africa were catered for. It was convinced that when the various "national states" were to be granted self-government, they would be served by indoctrinated products of those institutions who would support and help in implementing the policy of separate development.

In the early seventies, the Venda Government requested the Department of Bantu Education to establish the school for the sons of chiefs and headmen in Venda. The school, namely, TSHAVHAKOLOLO COLLEGE was established and it only lasted for four years. It was then converted into a teacher training institution for reasons advanced in Chapter Five.

1.2 Aim of Study

The reasons for the establishment of the schools for the sons of chiefs and headmen are advanced in Chapter Three. The colleges were, however, either converted into ordinary high schools or disestablished completely. The colleges which were disestablished last were Jongilizwe and Boaparankwe. The colleges, therefore, were in existence for a relative short period of twenty seven years.

The aim of this study is to investigate and lay bare the contributions made by those institutions to educational development of the members of the royal families throughout South Africa during the twenty seven years of their existence.

Seeing that all those colleges had either been converted into ordinary high schools or completely disestablished as already indicated, there is the likelihood that the aims for which the schools were established, the contents as well as the methods used in instruction, effective or ineffective, could be completely forgotten.

The writer therefore, deems it appropriate that the contributions the schools made towards the advancement of education, particularly that of the members of the royal families, should not disappear into oblivion. It is the feeling of the writer that the contributions made by those institutions should be scientifically and systematically recorded, not only for academic advancement, but for posterity.

1.3 Methodology

The writer made use of the "historical method" which comprises in the main five processes, namely, choice of the topic, collection of source material, criticism of the source material thus collected, formulation of the hypothesis and eventually synthesis which is the actual writing of the dissertation.

In compliance with heuristics, the writer gathered all the available material, both primary and secondary, which he carefully evaluated and interpreted. In accordance with hermeneutics, the writer selected the material regarded as most relevant, and relied considerably on it.

The most relevant sources material on which the writer relied are circulars, journals, reports,

memoranda, constitutions of advisory and administrative bodies, et cetera. The writer relied more on primary sources than on secondary sources such as oral tradition and textbooks.

Thereafter the writer formulated the hypothesis, that "Colleges for the sons of chiefs and headmen played an important role in the development of education in the South African homelands, from 1958 to 1985, a period of twenty-seven years".

1.4 Discussion of the sources

The primary sources used in this study are mainly letters. They were from the Secretary for Bantu Education to the Secretary for Bantu Administration and Development and vice versa. Some letters were from the Secretary for Bantu Education to the junior officials of the Department of Bantu Education such as Directors and Inspectors. The letters contained valuable information, particularly with regard to the dual responsibility both departments had on the running of the colleges. Other letters were from the Secretaries of the Departments of Education in the various homelands to the junior officials of their departments, and vice versa. All these letters were obtained from the files of the colleges kept by the Department of Education and Training, the archive depots in the Transvaal, Natal and Cape Provinces, Department of Education in Lebowa and the institutions which served as the colleges for the sons of chiefs and headmen.

The other primary sources on which the writer relied are circulars, memoranda, reports, minutes, constitutions of the governing Councils and Advisory Committees of the colleges

and the schedules for standards eight and ten examination results. The schedules of standard eight and ten examination results showed the performance of the colleges throughout their period of existence.

Secondary sources on which the writer relied are newspapers, magazines, oral information and responses from the questionnaire. The writer critically evaluated the information, especially secondary sources before deciding whether to accept them or not.

The present so-called "independent national states", namely, Ciskei, Transkei, Venda and Bophuthatswana are for the purpose of this study referred to as homelands, because their independence is recognised by nobody in the world except themselves and their creator, Pretoria. On the average 70% of their budgets come from Pretoria. They are thus essentially parts of South Africa.

When the administration of the colleges was transferred from the then Department of Bantu Education to the departments of education in the homelands, the name "Bantu Advisory Committee" was changed to either Advisory Committee or Advisory Board. In this study the terms therefore refer to one and the same thing.

The colleges for the sons of chiefs and headmen were initially called "Schools for the sons of chiefs and headmen". Due to the fact that the institutions were not meant for ordinary people, the word "college" was preferred as it denoted a status higher than that of a school. In this study the terms "college" and "school" refer to institutions established in the south

African homelands for the sons of chiefs and headmen.

1.5 Limitations of the study

The writer could not find the constitution of the Committee of the School for the Sons of Chiefs which was an advisory committee of the Secretary for Bantu Education when the colleges were established. It was therefore impossible for the writer to know the broader responsibilities of the body as well as finding out who were eligible for appointment or election onto that committee.

Most of the circulars, letters, memoranda, reports et cetera which constitute primary sources are written in Afrikaans. There is that likelihood that in the process of translation, the writer may have not expressed precisely the ideas of those who wrote those documents.

As already stated, the first college was established in Transkei. It could be assumed, therefore, that the Department of Education in that territory should have been in possession of valuable information on the early beginnings of the institutions. Letters to the Department of Education in Transkei requesting for records of Jongilizwe College were unfortunately never replied. The only reply came after the writer had appealed to the Department of Education and Training for assistance. Unfortunately, the letter received from the Department of Education in Transkei bore neither the letterheads of the department nor the official stamp of the department. The authenticity of the letter was therefore highly suspect. It is the feeling of the writer that failure to get access to records of Jongilizwe College in

particular, deprived him of valuable information on the institutions as a whole.

The prime mover in the establishment of the colleges was the Department of Bantu Administration and Development. The Department of Bantu Education was called upon to assist with the running of the colleges as pointed out in Chapter Three. Unfortunately, enquiries about the files of the colleges from the Department of Development Aid (formerly Department of Bantu Administration and Development) drew blank. Obviously lack of that original information from this department has also handicapped the writer.

The writer further found it difficult to get the files of the colleges at the institutions into which they have been converted. At Pinagare and Bhekuzulu High Schools, the files could not be traced as the principals did not know what had happened to them after the disestablishment of the colleges. That was despite the fact that the writer was referred to the principals of those schools by their respective departments of education.

It was also difficult for the writer to trace and find most of the prominent former students, teachers and administrators of all these institutions. In a sense Boaparankwe of Lebowa, was an exception.

1.6 Conclusion

When introducing Bantu education, Dr H F Verwoerd maintained that he was promoting, among others, racial relations (2:3576). In essence Bantu education, of which the

establishment of the colleges for the sons of chiefs and headmen was part, was offered to empower chiefs academically who were going to be pawns in the political game and agents of the enforcement of the policy of the government, namely, apartheid. The establishment of the colleges was therefore a means of promoting racial, ethnic and tribal divisions. It is however, an indisputable fact that separation, coupled with discrimination, breeds suspicion and hatred, and, as such, promotes racial tension which more often than not leads to violent confrontations. The colleges were therefore some of the structures used by the Nationalist Government to perpetuate separate development.

The colleges therefore played a significant role in promoting the Government policy of separate development which did not, and does not, go down well with the majority of Blacks. Instead of promoting racial harmony, separate development to which the colleges contributed significantly, is seen as a contributory factor to racial conflicts, tension, destabilisation and violence. This view is perhaps expressed accurately by Mr M. Mbuli in his poem titled "Nobel Peace" when he says:

"Peace cannot be so long as injustice prevails
 Peace cannot be when destruction of family live continues
 Peace cannot be when conditions that give rise to hatred
 and bitterness are regarded as God-given.
 Peace cannot be so long as apartheid remains vicious and
 alive" (3: side 2)."

Separate development supported by institutions such as the colleges for the sons of chiefs and headmen is partly, if not wholly, to blame for the current internicine political violence ravaging South Africa. The traditional future leaders were to be brain-washed at exclusive

institutions and, after completion, become willing, paid agents of the Nationalist Governments. This would of course alienate them from their followers, they would be suspected of collusion with their pay masters and generally looked upon as stooges and puppets of the oppressive regime.

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CHAPTER 2

2. GENERAL BACKGROUND TO BLACK EDUCATION

2.1 Introduction

The arrival of the Europeans (Whites) in South Africa in 1652 led to the establishment of the first school in 1658. The missionaries, who were part of the European settlers, showed interest in Black education because their aim was to "preach the Gospel and to dispel the darkness of the heathen" (2:348). They saw in education a means through which the process of evangelisation, that is christianising the Blacks, could be facilitated.

It was not until the eighteenth century that the provincial government realised that it could not leave the task of educating the Blacks solely to the missionaries. In 1854, the government under the reign of Sir George Grey announced for the first time its intention to subsidize missionary institutions that would undertake to train Black youth in industrial occupations, and train them to act as interpreters, teachers and clerks among their own people. Black education then became the task undertaken by two partners: the Government on the one hand and Missionary societies on the other.

For a considerable length of time the government and missionary societies remained partners in Black education. After the formation of the Union Government in 1910, it became necessary for the government to centralise control of Black education in the Union of South Africa in general and within the Department of Native Affairs in particular. The Bantu

Education Act of 1953 transferred the control of Black education from provincial education departments to the Department of Native Affairs. The Department of Native Affairs was concerned with the advancement of the "Native reserves" until they attained the self-governing status. In 1958, the new department of state, the Bantu Education Department, with its own Minister, took charge of all Black education. The Department of Native Affairs was later renamed Department of Bantu Administration and Development.

It was in fact this department which revived the idea of establishing colleges for the sons of chiefs and headmen. This idea existed as far back as the eighteenth century. Earlier attempts at establishing a school for the sons of chiefs and headmen failed mainly because of lack of support by the chiefs as indicated in Chapter One.

2.2 Missionary Education

By virtue of having arrived in South Africa earlier than other Europeans, in 1652, the Dutch are generally regarded as the first settlers to establish a church, namely, the Dutch Reformed Church. It was under the aegis of that missionary society that the first school was erected in the Cape in 1658. That first school was a "slave school", that is, a school exclusively for Blacks. The next school to be established in 1663 was a non-racial school. The third school to be established was exclusively for the children of the slaves while the non-racial school was then reserved for children of the colonists. On this phenomenon P. Kallaway has this to say:

"The first suggestion of segregation in schooling came form within the church in 1676. The recommendation was not

expressed in terms of separating children of different colours but rather in terms of the desirability of having a separate school for slaves" (4:46).

The Dutch Reformed Church was later joined by the other missionary societies and extended the missionary work to other tribes, first in the Cape, then further into the interior. The missionary work was made easier by the willingness of the chiefs to offer such missionary societies sites for the establishment of the mission stations from which they conducted services and gathered around them those who desired the knowledge of the three Rs (Reading, Writing and Reckoning). As their influence grew, their efforts were extended to the neighbouring parts and "always the school was his most effective instrument for propagating the Gospel" (11:67).

The missionary societies differed on their specific aims of education. The continental missionary societies, for instance, regarded as their specific aim emphasis of the "the dignity of manual labour, discipline and regular habits in their schools and above all evangelism" (13:50).

The Dutch Reformed Church, which was the church to which the colonian government belonged, emphasised racial segregation, consequently, its specific aims are best summarised as follows:

- i) to designate an area in South Africa for predominantly White occupation;
- ii) to retain a sufficient number of Africans in these designated areas for labour purpose;

- iii) to secure and maintain an equitable distribution of labour supply;
- iv) to segregate the remaining part of Africa population into the so-called Reservation or homeland; and
- v) to rule these remaining Africans in the White areas without giving them political status or rights in those areas (15:113).

The idea of separate schools for Whites, Blacks and even for the sons of chiefs and headmen can be ascribed to this philosophy or policy. Despite the difference in terms of specific aims of education, the missionary societies had a general aim of education which is best expressed by M C J Mphahlele when he said:

"Indeed the main view was the ingathering of souls for the Kingdom of God, the aim of bringing the fact of the greatness of God to man so that he may recognise the Lordship of Christ, and Worship Him. It is theological, religious, evangelical and mainly Christian. God was to be exalted and man relegated to the secondary place" (9:89).

The government's involvement in education in the different provinces was to a large extent influenced by local problems. In the Cape, for instance, the colonial government was experiencing problems regarding confrontation at the borders and unavailability of sufficient labourers.

Therefore the government's involvement was intended to solve such problems. This was particularly so because the government realised that "the school is a most powerful factor in bringing about fundamental changes in the mental, moral and material outlook of a people"

(11:69).

When Sir George Grey was appointed the governor of the Cape in 1854, he showed support for Black education. "He held education to be a prime weapon in the subjugation of the indigenous population" (4:50). Expressing almost similar objectives, which are neither educational nor religious, "The Christian Express", which was the mouthpiece of the missionaries at Lovedale, had this to say:

"So to Christianise a Kaffir is the shortest way, and the surest, to make him put his hand steadily and willingly to the work that is waiting to be done. This will make him both his interest and his duty to work, will enlist besides his bodily appetites, his home affections, his mental powers and his conscience on the side of industrious habits" (1:2).

As it were, education was supported by the government for its own ends which were not necessarily in the interests of the Blacks.

It was thus not surprising when eventually the parents, students and chiefs resented that type of education. Education was presented to the Blacks as a package. This, they resented. In addition to that package, there was an over-emphasis of the need for conditioning the pupils to manual work - something rejected strongly by the pupils. "The Kaffir's Express" commenting on the rejection of manual work by the pupils has this to say:

"One young savage, to whom a few months of such experience was a bitter period in his life apparently went off a short time ago very early in the morning and having reached home wrote to say, 'Do not seek for me. I am here at home. You destroy the people by work'" (12:1).

As there was no way the chiefs could accept education to the total exclusion of Christianity and culture, the whole package became unacceptable to them as well. They viewed education as a threat to their leadership. Mr P. Kallaway says:

"Part of the effect of the emergence of this early schooling was indeed the emergence of a new 'elite' which was from the start potentially at odds with the traditional tribal leadership" (4:50).

Persecution of the Christians in Sekhukhuneland was a direct result of the feeling of uncertainty about the chiefs' leadership of their tribes. On this issue Mr S.P.P. Mminele says:

"At Thabantsho, Boleu became an open enemy of the missionaries, alleging that they were making the Christians to be disloyal to him. He started persecuting the Christians - beating them up and forcing them to work for him on Sundays" (8:24).

That negative attitude of parents, students and chiefs alike towards missionary education accounts for the resistance of chiefs to Christianisation in general and education of the sons of chiefs in particular. They clung to their traditional practices.

2.3 Bantu Education

Discrimination in Black education predates 1953, the year in which Bantu Education Act was passed in parliament. Even prior to the formation of the Union Government in 1910, already there was talk of Native (Black) education and European (White) education.

After the formation of the Union Government, the state deemed it necessary to centralise control of Black education. The Department of Native Affairs was, among others, concerned with the upgrading of the Black national units to reach the status of independence and thus ensure that the Blacks enjoy their political rights in their own homelands.

It was further entrusted with the responsibility of looking into the question of Black education. There was an unprecedented criticism from educationists from both sides of the political divide and even from the officials of the Native Affairs Department. Rejecting Black education as an irrelevant additional burden to their department, the secretary of the Native Affairs Department, Dr W.W.M. Eiselen, had this to say:

"The Native Affairs Department cannot adequately deal with a matter like education. The head is an administrative officer, usually selected for his magisterial experience and legal knowledge, and not an educationist. Education has in modern times become so specialised that educational training and experience are essential qualifications for the head of a department administering a large educational system" (11:58).

Black education was eventually transferred from provincial administration to the Department of Native Affairs regardless of the objections against the move. Soon after the National Party came to power in 1948, a commission, namely, The Eiselen Commission, was instituted to look into the question of Black education. It was due to its recommendations that the Bantu Education Act of 1953 was passed.

Dr H.F. Verwoerd, in whose department (Native Affairs Department) Black education was transferred from the provincial administrations, was a strong advocate of separate

development. His involvement in Black education could be understood in the context of separate development. He was convinced that the political rights of the Blacks should be based on the traditional authority, that is, chieftainship. They belonged to their own ethnic and tribal groups and were not to be linked to the Whites. He felt that Black education under the provincial departments of education was not preparing Black children for their role in their Homelands. This idea is best expressed by his argument in parliament when he said:

"Racial relations cannot improve if the wrong type of education is given to Natives. They cannot improve if the result of Native education is the creation of frustrated people who as a result of education they received, have expectations in life which circumstances in South Africa do not allow to be fulfilled immediately, when it creates people who are trained for professions not open to them ..." (10:3576).

In 1958, the Bantu Education Department, with its own Minister, took charge of all Black education. The department introduced other new features into the organisation of Black education. By far the most important of those was an attempt to secure the active participation of Black parents in the management of their schools by setting up school committees and school boards as was the practice with education of Whites. Under the Department of Bantu Education, a number of Black schools increased and so was the government expenditure towards Black education.

The advantages of Bantu Education were by far surpassed by the disadvantages, in as far as the Blacks were concerned -hence their opposition to its implementation. Superficially, the new order had some features which may have appeared attractive to some Black parents. Access to education was to become a little easier and school boards and school committees

provided an illusion of local accountability. One vital difference between school boards and school committees was that in White education they were elected while their Black counterparts were nominated by chiefs and their continuation in office was subject to the approval of the minister or his deputy.

Another point of criticism of Bantu Education Act was that though it could not be stated with certainty that those who designed it deliberately set out to design an inferior education system, the inhibiting ideology of apartheid and the crippling lack of funds resulted in it becoming an inferior education system. Concurring with this assertion L. Marquard says:

"Parliament, elected by a white electorate, agrees to the expenditure of R252 million on 750,000 white pupils but with difficulty approves of spending R29 million on 2 000 000 African pupils. The difference between R325 and R14 per White and African pupil respectively is some measure of the superiority of White education over African" (6:205).

By being based on a policy of apartheid, Bantu Education has been underfunded with the result that its final output, the completers, were ill-equipped when compared with their White counterparts. While good educational qualification depends mainly on the type of educational system one went through, better paying jobs depend on one's qualifications. Given the South African educational situation where Blacks are subjected to Bantu Education with its many flaws, it is obvious that Blacks would forever play second fiddle to their white counterparts when it comes to competition for better paying jobs. Concerning this issue A. Herbert and M. Kogila have this to say:

"The close relationship between income level and race underlies the charge that the essence of apartheid is exploitation and labour control. The small Black middle class is comprised mostly of professional people, but few of its members possess substantial independent wealth" (3:16).

A Spro-cas publication seems to be in full agreement with A. Herbert and M. Kagila when saying:

"A black man, no matter how high his level of civilisation or adherence to Western culture, can never attain the same status of privilege of a White man regardless of his level of civilisation or his adherence to heathenism, polygamy, witchcraft or black magic" (14:194).

Possibly the worst flaw of Bantu Education, which made it repugnant to Blacks, was that it was designed by the Nationalist Government without the decency of consulting the Blacks for whom it was designed. Pointing out this flaw in Black education M C J Mphahlele says:

"It is impossible to understand or imagine how the Whites could have succeeded in understanding, appreciating and interpreting the views and values of Blacks when the two lived in two separate worlds. The yawning gulf between them has remained almost unbridgeable" (9:2).

Expressing almost similar opinion as M C J Mphahlele, Mr P C Lithuli says:

"However, no group or individual is able to interpret the philosophy of life of another people objectively unless he is part thereof. That commissioners were experienced and trained in education is undoubtedly true, but it is open to question whether they could visualise the aims and principles of Black education as these would be experienced by Blacks themselves"

(5:80).

Given this type of set-up in Black education, it is evident that Black education was designed to perpetuate inferior social, economic, political and educational standards of the Blacks. With Bantu Education still in force, it will be difficult, if not impossible, for Blacks to advance to the level of the Whites. Mr E N Mathonsi views Black education as:

"an effective bureaucratic machine employed by the capitalist class for economic and political exploitation of the subordinate working class. Furthermore, this education has taken on the character of a racial divide between White and Black which props up the demarcation between capital and labour" (7:11).

Bantu Education foisted inferior education on Blacks amid criticism from Black parents, teachers and even from the so-called liberal and progressive Whites. Black teachers were the first to oppose the implementation of the Bantu Education because they were very sensitive to the implications. Opposition came from mainly two sources: Cape African Teachers' Association (CATA) and Transvaal African Teachers Association (TATA). Another force of resistance came from the African Education Movement (AEM), which was formed by the representatives from churches, the ANC and the Congress of Democrats. It established alternative schools. Being illegal schools, they never took off the ground mainly due to financial constraints and the constant threat of being broken up by the police. Though the schools were intended to offer better education, they never lived up to expectations. The government schools were better equipped as compared with those alternative schools, consequently parents had no option but to send their children to government schools.

Bantu Education did not only have a negative impact on primary and secondary education, it also affected the tertiary education as well. In 1959, the Extension of University Act was passed in parliament. This Act set up separate "tribal colleges" for Black university students. Blacks could no longer freely attend White Universities. In spite of strong protests, the government forged ahead. Black students were thus deprived by the Department of Bantu Education of the right to attend White Universities.

In 1958, the Department of Bantu Administration and Development (formerly Department of Native Affairs) conceived the idea of establishing schools for the sons of chiefs and headmen. That happened under the reign of Dr H F Verwoerd as Minister of that Department. It was not until 1959, however, that the first school started operating. The establishment of those schools was in compliance with Dr H F Verwoerd's insistence that the political rights of the Blacks should be based on traditional authority within each of the ethnic groups. The sons of chiefs and headmen were to be educated in order to enable them to exercise their political leadership in the homelands, thus promoting the policy of the government.

2.4 Homelands Education

Legislated racial discrimination did not begin in 1948 in South Africa. The South African Act passed by the British Parliament in 1909 removed the right of the Blacks from taking seats in parliament. The Native Land Act of 1913 set aside certain areas of the country as native reserves. After 1948, more notorious discriminatory laws were passed and those laws included the following: The 1950 Group Areas Act legislated for the complete residential

separation of the races; The Resettlement of Native Act of 1954, legislated removals, et cetera.

All the laws were designed to deny Blacks any political right in "white" South Africa. As far as the South African government was concerned, Blacks would never have political rights in South Africa. In 1959, another law concerning the envisaged homelands was passed in parliament, namely, The Promotion of Bantu Self-Government Act. This law promoted the gradual development of the self-governing "Bantu national states" towards independence. All these laws paved the way for the introduction of the national states and "independent" states.

Education for Blacks was therefore to be geared towards creation of efficient manpower to run or govern the homelands. In this connection Mr P. Kallaway has this to say:

"Bantu Education was to prepare young Africans psycho-ideologically for the position in which the Bantustans placed them physically and politically. To that end, Bantu Education, according to Verwoerd should stand with both feet in the reserves and have roots in the spirit and being of Bantu society" (4:93).

When the homelands were established, one of the first departments to be created was that of education. The Department of Bantu Education was established and it later gave birth to the departments of education in the homelands. Homeland education was supposed to perpetuate the policy and ideology of apartheid. Minor changes were, however, effected in education. In the Transkei, for instance, the government removed the second official language from their curriculum. On the whole Homeland Education remained inextricably interwoven. In

all homelands there were few, if any, differences in curricula and syllabuses from those of the Department of Bantu Education. Elaborating on this strategy of segregation, Mr P Kallaway says:

"In line with this policy, outlined in 1953 but only developed in the 1960, was the move to concentrate secondary schools as far as possible in the reserves. This would remove blacks who were in secondary schooling from urban areas and locate them in the area where the state wishes them to be" (4:174).

By and large, there is a lot of collaboration between the Department of Education and Training (formerly Department of Bantu Education), which is responsible for the education of Blacks residing within the borders of the Republic of South Africa, and the homelands' departments of education.

College for the sons of chiefs and headmen, which were under the administration and supervision of the Department of Bantu Education, were then transferred to the departments of education in the homelands in which they were located.

2.5 Establishment of Colleges for the Sons of Chiefs and Headmen

As pointed out above, the idea of establishing schools for the sons of chiefs and headmen dates back to the seventeenth century, when attempts at establishing such a school in the Cape failed.

It was, however, in the late 1958 that the idea was revived. The first school to be

established in the Transkei was "Tsolo School for Sons of Chiefs and Headmen". The school started operating in 1959.

Reasons for reviving the idea of schools for the sons of chiefs and headmen were not far-fetched, given the political and educational set-up of the time. As indicated earlier, when the missionaries tried to replace Black culture with European culture, the chiefs in particular did not welcome the idea. They, in fact, rejected acceptance of education as a means to an end, which was evangelisation and westernisation of the Black man. Consequently, missionary education was not well received, especially by the chiefs.

More often than not the missionaries claimed to know Blacks intimately, in their habits, language and modes of thought. They maintained that Africans' rejection of Christianity, which was part of the package was due to the fact that "every Kaffir who embraces Christianity lessens the power and authority and greatness of his chief. Christianity neither fosters nor encourages a spirit of loyalty to the Kaffir chiefs, but rather the reverse" (12:1).

The chiefs were looked upon as potential leaders of the various homelands. To that end they were to be equipped educationally for their role in the homelands - hence among other subjects, they were to be taught "Bantu Administration" which implied separate administration from that of whites and preparation for homelands governments. Consequently, the sons of chiefs needed a peculiar type of college to prepare them for their future roles in the new dispensation. The colleges were established on ethnic basis, each serving a particular ethnic group.

2.6 Conclusion

From what has been said about Black education so far, it is clear that it has been plagued and bedevilled by separatism and racism for a very long time.

The policy of separate development (apartheid), introduced in 1948 by the Nationalist Government, was to deny Blacks political participation in central government and this had detrimental effect on their economic and education rights in South Africa. The idea of improving and upgrading the reserves to reach a status of independence was foremost in the thought of the Nationalist Government. Blacks would then enjoy the political rights in the homelands led by their traditional leaders (chiefs and headmen). It was thus important, if not imperative, that the Nationalist Government should establish special schools for the future chiefs in order to ensure that the policy of separate development is implemented without a hitch.

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CHAPTER 3**3. PERIOD OF EARLY BEGINNINGS, JONGILIZWE EXPERIMENT (1958-1960)****3.1 Introduction**

The ideology of Bantu Education, the circumstances surrounding the creation of the homelands and the reasons for the establishment of the schools for the sons of chiefs and headmen, can better be understood against the background of political climate created by the Nationalist Government soon after coming to power in 1948.

One of the priorities of the government was to resettle all Blacks in the reserves where they would enjoy their political rights under the leadership of their traditional leaders. That move was viewed with suspicion by some extra-parliamentary political organisations such as the African National Congress (ANC). In his introductory remarks when presenting the report of the Department of Native Affairs for the period 1st July, 1954, to 31st December, 1957, the Secretary, Dr W.W.M. Eiselen, quoted the Minister of Native Affairs as having said:

"(The Government) wishes to create for the Bantu every possible opportunity to realise their ambitions and to serve their people. This is, therefore, not a policy of oppression, but of creating a position which never existed for the Bantu, namely, that they will be able to develop on their own lines in accordance with their own languages, traditions, history and various ethnic groups" (18:1).

Having realised the respect and the unwavering support that the Blacks accord their chiefs, the move would only be successful if chiefs were put in the forefront - hence the formation of the tribal, regional and territorial authorities, whose members were chiefs and headmen. Those territorial authorities heralded the present homeland governments.

With the chiefs having to assume a new role, namely, that of becoming political leaders and no more mere traditional leaders, the educational advancement and psychological preparation for the future chiefs and headmen was essential. The schools for the sons of chiefs and headmen were thought to be the most appropriate institutions at which they would be educationally equipped and politically conditioned for the challenge that lay ahead.

While the government advocated racial segregation, the African National Congress called for unity. The two bodies were therefore at a collision course from the onset. Being one of the most influential black political organisation, the ANC spelled out its aim of political activity as "to weld together the scattered local and provincial African organisations concerned with liberation from the white power into one national body" (5:38-39). It objected to all forms of discrimination, and insisted on gaining representation in "whites only" Union of South Africa. It was that feeling of the need to gain some form of representation in the "whites only" parliament that the government wanted to nib the demand for representation in the bud by banning the organisation and incarcerating its leaders so that it can implement its apartheid policy without any resistance from the oppressed Blacks.

Soon after coming to power in 1948, the Nationalist Government passed a number of laws

which were aimed at removing the last vestige of South African citizenship from the majority of the people. Blacks were to be prepared for their own governments in their homelands.

The idea of the school for the sons of chiefs and headmen was mooted before the creation of the homeland governments. It was logical that the establishment of the school for the sons of chiefs and headmen preceded the homeland governments. The homeland governments were to be run by the chiefs. The chiefs therefore had to be prepared for their new role and educationally ready to perform the duties expected of them in the homeland government.

Discussions regarding the establishment of the first school for the sons of chiefs and headmen started during the year 1958 and the school started functioning in 1959. In 1953, Transkei was granted the self-government status. At the end of the same year the first group of students obtained their Diplomas in Bantu Administration at Jongilizwe College - the school for the sons of chiefs and headmen in Transkei. Most students from that college assumed duty in the various departments of the homeland government as clerks.

Though Jongilizwe was seen by many elites of the black community as an experiment, which, if successful, would pave the way for the establishment of the other colleges, government officials strongly refuted that conception. Refuting that conception, the Secretary for Bantu Education, speaking on a parents day at Pinagare College on the 16th December, 1967, said:

"Now there are people who are still talking about experiment with the schools for the sons of chiefs. It should really be stupid people who are still talking like that. The Department

which had already enlightened four of such institutions and in the process spent some millions of rands, cannot still be busy experimenting. The Department believes that its policy is correct. The Department has full confidence in the chiefs and headmen who are seated here today. The Department is not busy experimenting with your sons' education and teaching" (19:3).

Despite the argument of the Secretary for Bantu Education, there remained a strong feeling among the people that the college was an experiment. The magazine called "Bantu" of January, 1961, had the following article: "Jongilizwe College - An Educational Experiment of Great Importance" (2:15). The article further commented as follows regarding Jongilizwe College as an experiment:

"The Jongilizwe College for the sons of chiefs and headmen at Tsolo (Transkei) which was opened by the Hon. Minister of Bantu Administration and Development on October 19, 1960, has become a unique educational experiment" (2:15).

Before the other colleges could be established, it was certified that Jongilizwe College was leaving up to the expectations of the Nationalist Government.

The establishment of such schools, prior to the creation of the homelands, became a general trend pursued by the Nationalist Government. In Bophuthatswana, for instance, the homeland was granted the self-government status in 1972 while Pinagare College was opened in 1965. When each homeland was granted the self-government status or "independence", there were then students from the college serving that homeland, ready to assume their duties mostly as clerks in the various Government departments of the homeland.

3.2 Some Important Decisions of the Transkeian Territorial Authority regarding the College

Prior to the establishment of the first college, namely, Jongilizwe College, the Transkeian Territorial Authority Executive Committee met on the 27th June, 1958, and took the following decisions regarding the college for the sons of chiefs and headmen:

- " i. That a piece of land on the Tsolo School of Agriculture be made available to the Native Affairs Department as a site for a school for sons of chiefs, such site to be in the North-Western portion of the property, as selected by officers of the Department;
- ii. that a site for a house for the Principal of this school, with garden, be made available in the vicinity of the European staff houses at the school of Agriculture;
- iii. that sites for three staff house, with gardens, for the Bantu teachers of the school for chiefs' sons be made available in the vicinity of the Bantu lecturers' houses;
- iv. that ground for a sports field for use by the students of the proposed school be also made available;
- v. that ground for use by the proposed school for agricultural purposes be made available;
- vi. that permission be issued for the lay-out of approach roads, etc. in collaboration with the Agricultural school;
- vii. that the proposed school, be supplied with water from the existing installation at a cost of seven and half cents per 5 000 litres of pure water" (14:1).

Though the government initiated the move towards the establishment of the college, the

territorial authority was called upon to make some preparations for the establishment of the college. Financial obligations were made on the territorial authority such as provision of funds for bursaries and erection of a library block and its maintenance. There is, however, no indication that the territorial authority managed to meet the costs of those projects assigned to it.

3.3 The Creation of the Homelands' Department of Education

After the death of the Prime Minister Hans Strijdom, Dr H.F. Verwoerd, who served the government as the Minister of Native Affairs, was elected Prime Minister in September, 1958. Being the great architect of apartheid that he was, he unveiled his master plan. He had the opportunity of putting into practice his long cherished ambition. His aim regarding South Africa was "to turn South Africa into a multi-national state by fragmenting the African population into separate ethnic groups" (4:75).

Unlike his predecessors who also advocated segregation of Blacks and Whites, he went further with discrimination. To him Blacks were not a homogeneous group, but a collection of separate national groups divided by language and culture. He stressed that each national group be given its "separate freedom". Urban Blacks who, regardless of the number of generations have been living in the urban areas, were to become citizens of the new homelands. In that way, the right of the Blacks to have representation in the "white" parliament would have been abolished.

In 1959, the Promotion of Bantu Self-Government Act was passed in parliament. It provided for the establishment of eight black homelands and appointed Commissioners-General to serve as the links between the national units and the central government. On its way to "independence", the Transkei Territorial Authority was set up in 1962. The following year the country was given the self-government status.

The other homelands were thus given the self-government status as follows: Bophuthatswana (June 1972), Ciskei (August 1972), Lebowa (October 1972), Gazankulu (February 1973), Qwaqwa (November 1974), Kwandebele (October 1977) and Kangwane (August 1984).

As pointed out earlier, the establishment of each college for the sons of chiefs and headmen preceded the granting of the self-government status to those homeland(s) in which these colleges were going to be established.

Whenever the homeland government was granted the self-government status, one of the first departments to be handed over to the homeland administration was the department of education. That was a perfectly natural and logical step : In terms of homeland development, education was clearly a key department.

In Chapter Two it was indicated in a nutshell that there was a close relationship between the education department in South Africa and the departments of education in the homelands. The education departments in the homelands were particularly fortunate in that they were able to draw on the services of education personnel - inspectors, teachers, clerks - who had

years of training and experience with the Department of Bantu Education. The departments of education in the homelands were therefore launched with the minimum use of the white officials. In general, only the Secretary together with one or two professional advisers and the senior administrative officers were white. There were also a few white teachers employed mainly at some boarding schools such as the teacher training and technical institutions.

As the education departments of the various homelands developed, it became necessary to establish a new pattern of relationships between them and the central department of which they had previously been a part. That pattern was based on shared or common interests arising both from past experience and the needs of the time. The departments of education in the homelands were not directly controlled by the central department, but substantially depended on it for survival.

In order to obviate possible conflicts in matters relating to education, an agreement was reached between the departments of education in the homelands and in the central department of education. It was for instance agreed that in the following matters the greatest possible degree of uniformity was necessary:

- i. Teachers' salaries and conditions of service;
- ii. educational standards, implying agreement on basic courses, syllabuses and examinations which would be acceptable throughout South Africa. The central department of education would continue to function as the examining body, homeland education departments were represented on the Central Examination Board and syllabus committees so that they shared

in all decisions; and

- iii. preparation of education statistics which were necessary for the overall planning of education (6:19).

It was further felt that the central education department had two other important needs to fulfil in education in the homelands. Those other needs were:

- i. The need for overall co-ordinated planning in the fields such as the production to teachers and trade, industrial and technical training; and
- ii. the need for the central department of education to offer certain specialised services and 'know-how' which particularly the small homeland would find difficult to develop. Two instances were special education and psychological services. In those matters the central department of education acted as the agent for the homeland governments (6:19).

The relationship between the central department of education and the department of education in the homelands was not without some tensions. That was mainly because most of the homelands had reached an advanced stage of autonomy, and they were jealous of their independence of action in the field of education. The relationship remained flexible; therefore the tensions which inevitably arose from time to time were usually resolved amicably by the departments of education in the homelands and the central department of education.

3.4 The Creation of the First School for the Sons of Chiefs and Headmen

The first college for the sons of chiefs and headmen, as already indicated was established at Tsolo in Transkei in 1958. In establishing the college there were no major difficulties mainly because it was built by the government through the Department of Bantu Administration and Development. One other thing which made the establishment of the college easier was the fact that, like all other structures of apartheid, it was imposed on the chiefs. Moreover they were not pressured to finance that new venture. It is even doubtful whether the chiefs could have objected had they been given a choice, given the political situation of the time. No chief would risk straining his relationship with the government because it was paying his salary. The chiefs were most of the time ready to accept whatever the government had to offer out of fear of dismissal, deposition, banishment and forfeiting financial inducements. In fact the chiefs stood to gain for their positive response to government's initiatives regardless of the long term implications thereof. In this regard Mr P.J. Dil said:

"These chiefs represented not only the most backward part of the African population, but a minority at that, and one which had little to loose. The chiefs themselves had nothing to loose but much to gain : a regular salary and the possibility of some sort of expansion, economic and otherwise. The alternative was the threat of dismissal and worse, banishment, as it happened in fact to many a chief who 'rebelled'" (3:31).

3.4.1 The Aims of the Government in establishing the Colleges

The aims of establishing the college(s) were numerous. Those aims were often spelled out

by members of the various bodies involved with the colleges, either in administrative or advisory capacities. The aims of establishing the colleges are outlined by Mr D.H. Jansen van Rensburg, who was the first principal of the first college for the sons of chiefs and headmen, namely, Jongilizwe College, as follows:

- i. To form its students into matured, responsible personalities, dedicated to the needs and aspirations of the people they were to lead - leaders whose views on life, though founded on the traditional Black outlook, would nevertheless be compatible with the outlook of a modern, material world;
- ii. to provide the Blacks with future leaders who would realise that they were also responsible to higher Authority in the God-man-fellow-man relationship;
- iii. to furnish its students with practical, useful knowledge which they can apply in their future fields of work as leading members of their different Bantu Authorities or as administrative officers in executive capacities;
- iv. to educate through the specialised education offered by the college, the traditional leaders of the Black people in the true meaning of leadership, thereby ensuring able, efficient traditional leadership;
- v. to form a sound basis for the system of Bantu Authorities. It was obvious that for the successful functioning of the authorities system, true, educated leaders were needed; and
- vi. to cultivate a good citizenship (1:380).

In 1968, Councillor D. Modjadji, who was a member of Bolobedu Regional Authority in Lebowa, gave the aims of the government in establishing the colleges as follows:

- i. To provide education and tuition up to Matriculation standard;
- ii. to provide practical training in the administration of offices of the government so that the future chief or headman on completion of his course, may be employed with advantage in the offices of the government, including those of the Bantu Authority;
- iii. to cultivate an interest in, and insight into the development possibilities, problems and general administration and management of the Bantu Homelands;
- iv. to cultivate an interest in, and an insight into the world outside the Bantu Homelands and to inculcate forms and codes of behaviour which will enable the future chief or headman to hold his own in any society with knowledge and dignity; and
- v. to cultivate an appreciation for and preservation of his national identity, the extension of his national culture, as well as a sympathetic attitude towards the Christian way of life and outlook on life, which are current in South Africa (16:1-2).

The overriding reasons for the establishment of the colleges for the sons of chiefs and headmen were in compliance with the policy of separate development. That scheme would only succeed if supported and implemented by the chiefs and headmen.

Since logically all Blacks were going to be forced to go back to their respective "Homelands" to be ruled by their "traditional and natural rulers", the chiefs, the latter had to be prepared for their new roles. Since some of their subjects would be from the urban areas and therefore better educated, critical and sophisticated, the future chiefs had to be educated and articulate. They needed to be empowered in all respects.

3.4.2 The Attitude of the ordinary people, chiefs and headmen

3.4.2.1 Attitude of the Chiefs and Headmen

Administration of the colleges for the sons of chiefs and headmen rested with the white officials of the Department of Bantu Administration and Development and the Department of Bantu Education. Though the colleges were established for the sons of chiefs, chiefs had no administrative powers. With that in mind, it was not surprising that ordinary people had no contributions to make in terms of administration of the colleges. The chiefs had only an advisory responsibility through a body elected by the homeland government or territorial authority. They advised the principal of the college on matters relating to their positions as chiefs.

It is therefore not easy to assess the attitudes of the chiefs - let alone ordinary people - because they were not free to express themselves, not only on matters concerning the colleges, but, on matters relating to the policy of separate development.

Though it could not be said with certainty that the chiefs did not overwhelmingly support the establishment of the colleges, they did not, however, send their sons to the colleges in great numbers as expected by the government. The fact that students had to be recruited to attend the colleges, it casts some doubts as to the kind of the chiefs's support for the establishment of the schools for their children. As pointed out in Chapter four, the principals of the colleges repeatedly requested the chairmen of the Governing Councils, who were Chief Bantu

Affairs Commissioners of the areas in which each school was located, to encourage the chiefs to send their sons to the colleges during their territorial and regional meetings.

The students had to be recruited despite the fact that the institutions enjoyed better facilities and privileges such as bursaries. The availability of privileges and better facilities seemed to have had no impact on the majority of chiefs and headmen as enrolment of sons of chiefs and headmen continued to dwindle throughout the period of existence of the colleges.

The chiefs' silence on matters affecting the colleges could be ascribed mainly to the fact that they were paid salaries by the government, and criticising or opposing the implementation of the government created structures could only lead to serious repercussions as indicated earlier.

3.4.2.2 Attitude of the ordinary People

The attitude of the ordinary people, as could be expected, was negative. The measure was seen as divisive, separating the people from their future leaders. The colleges were further regarded as elitist and wasteful. Finally the people were suspicious of the type of instruction (poison) their future leaders were going to imbibe at those ivory towers.

3.4.3 Fees payable at the College

When the college in Transkei started functioning in 1959, the low enrolment made it

impossible for the college to rely on the fees paid by the students in running the institution.

The fees payable at the time were as follows:

- i. Lodging fees amounted to £22. 10. 0. per annum (R45-00 per annum);
- ii. school funds - £ 2.0.0. per annum (R4-00) per annum); and
- iii. book fund - £ 8.0.0. per annum (R16-00 per annum - applicable only during the first year) (12:1).

The hostel was allowed to work on a budget of R60-00 per student per annum despite the fact that students were contributing only R45-00 each per annum. That amount was paid out of the South African Native Trust account which was controlled by the Department of Bantu Administration and Development. In order to assist the sons of chiefs who wished to study at the college, the Transkei Territorial Authority made available to them sixty lodging bursaries, each amounting to R24-00. The intention of the government was to make it easy for the sons of chiefs and headmen to enrol at the colleges.

Jongilizwe College, and those established thereafter, were from the beginning meant to be cheaper than ordinary boarding schools because they were special schools training special students. The Secret Memorandum sent to the Transkeian Cabinet by the Secretary for Education in Transkei carried the following proposition:

"It is proposed that the College be given additional financial assistance (i.e. additional in comparison with the funds allocated to other schools) in order to enable the college to fulfil its functions in a satisfactory manner and to build up the

prestige and status of the school" (13:2-3).

The government was always prepared to make funds available towards the erection of all the required buildings, paying higher salaries to the teachers so as to attract the best teachers to the college, subsidising school trips et cetera. Secondly it was important for the college to retain its prestige and status. In short, the government was obliged to finance that college because it was its brain child.

3.4.4 The number of applicants admitted at Jongilizwe College

Prior to the opening of the college for the sons of chiefs and headmen in Transkei in 1959, the Regional Director of Education in Transkei issued a circular to all Inspectors of Bantu Education, School Board Secretaries and all Principals of standard six and post primary schools. Attached to the circular was a form which required information in respect of:

- a. Chief's heirs,
- b. Chief's sons (only one of the same father),
- c. Hereditary Headman's heir who will write:
 - i. standard V;
 - ii. standard VI at the end of 1958;
 - iii. or who have already passed standard VI;

and

who wish to enrol at the above mentioned school when it opened early in 1959" (7:1).

The principals of standard six and post primary schools were instructed to furnish School Board Secretary of the area in which the school was situated with information so as to reach

him not later than the 18th October, 1958. The School board Secretaries were instructed to check the forms and add names which to their knowledge had been omitted. The forms were then sent to the Regional Director of Bantu Education (Umtata) to reach him no later than 25th October, 1958.

On the 30th October, 1958, the Regional Director of Bantu Education in Transkei sent a letter to Dr P.A.W. Cook, Director of Bantu Education in Pretoria indicating to him that out of approximately five hundred schools in Transkei, only one hundred and sixty schools responded to the circular. He pointed out that "there are students of this category in only 50 of these schools who were enrolled as follows in 1958":

Standard V - 15
Standard VI - 18
Standard I - 16
Standard II - 1
Standard III - 8

Total - 58" (10:1).

The information as presented by the Regional Director of Bantu Education was from one hundred and sixty schools as a great number of schools had not responded by the time the Regional Director of Bantu Education made his submission. Apparently there were more students in that category at other schools. In as accurate as the information might have been, it helped the Department of Bantu Education to make the necessary preparations for the first group of students to be admitted at the beginning of 1959.

Jongilizwe College was opened with an enrolment of twenty students only. The low enrolment had some financial repercussions as stated earlier. The problems were, however, alleviated by the government's willingness to shoulder financial problems of the college.

Checking statistics of potential students of a college for the sons of chiefs and headmen became a general practice before the establishment of a college in a particular area. At all times potential students warranted the establishment of the college. Unfortunately, enrolment remained low in all cases from 1959 to 1985.

3.4.5 Changing the Name of the College for the sons of Chiefs and Headmen in Transkei

The name of the College for the sons of chiefs and Headmen in Transkei was initially "Tsolo College for the sons of Chiefs". During the Territorial Authority's session, the Select Committee on Educational Matters of the Transkeian Territorial Authority submitted their report on the suggested new name of the college. The name suggested by the above mentioned committee was "JONGILIZWE". In motivating the selection of the name "Jongilizwe", the leader of the Select Committee on Educational Matters Mr C.R.L. Maninjwa had this to say:

"It is quite evident that it is the aim of the present Government to uplift the Bantu territories by building a school specially for the sons of chiefs and headmen of the Transkeian Territories : the sons will in the future look after the welfare of this country, and the third reason is to try and commemorate the establishment of this Bantu Territorial Authority on the 26th

May 1959 when the paramount chiefs of these areas appointed chief Botha Sigcau paramount chief of Eastern Pondoland, to be the first Presiding Territorial chief of the Authority and Jongilizwe is his name of salutation" (15:1).

A letter written to the Regional Director of Bantu Education in Umtata, the Transkeian Territorial Authority, through its Select Committee on educational Matters, made further clarification of the name "Jongilizwe" as follows:

"It was stated that the word 'Jongilizwe' meant 'to watch over land' (i.e. to watch over the interest of the people) and it was therefore an appropriate name as the school for the sons of Chiefs and Headmen was established in the interests of the Bantu of the Transkeian Territories" (11:1).

3.4.6 Personnel

Since the colleges were special schools which had a significant role to play in the homelands, the teachers who were to be employed to teach at those schools had to be teachers of repute. In addition to good qualifications, they had to be teachers whose political allegiance was not opposed to the policy of separate development. When Jongilizwe College was opened, it had four teachers : the principal (White) and three assistants (Blacks).

*Table No. 1**Teaching Personnel at Jongilizwe College : 1959*

<i>Names of Teachers</i>	<i>Rank</i>	<i>Grade</i>	<i>Salary</i>
<i>D H Jansen van Rensburg</i>	<i>Principal</i>	<i>B</i>	<i>R5 720 p.a.</i>
<i>Pryce M Sobahle</i>	<i>Assistant</i>	<i>6</i>	<i>R 928 p.a.</i>
<i>Mc Thompson Ngumbela</i>	<i>Assistant</i>	<i>6</i>	<i>R 952 p.a.</i>
<i>Whitmore Baai</i>	<i>Assistant</i>	<i>6</i>	<i>R 760 p.a.</i>

Though it cannot be established how qualified the teachers were, it is apparent that they must have been some of the teachers taken in high esteem in Transkei at the time. As indicated in Chapter Four, teachers, particularly principals, were enticed with an increased salary in order to accept the posts at those colleges. It was imperative that the best teachers should be employed at Jongilizwe College because it was an experiment which, if successful, would herald the establishment of other colleges. The government therefore had to support the college to ensure that it became a success.

When other colleges were established, emphasis was put on the quality of staff. Time and again the principal would emulate the administrative structure of Jongilizwe College. All the other colleges therefore had to be run to a large extent along the lines of Jongilizwe College.

One unfortunate thing about staffing at Jongilizwe College, as well as at the other colleges established thereafter, was that the post of the principal, vice-principal and senior teachers,

were always reserved for Whites. Black staff members, irrespective of their qualifications and teaching experience, were always relegated to the background, and could not contribute much on matters relating to the administration of the college. In this regard Mr. M A H Engelbrecht, who was an additional member of the Governing Council of Tshavhakololo College (another college for the sons of chiefs in Venda), explaining the position of that college declared: "that just like at other colleges, only the principal, vice-principal and senior assistant should be Whites" (17:3).

3.4.7 Erection of the Building

The buildings for the college in the Transkei as well as the teachers' houses, were built by the government through the Department of Bantu Administration and Development. That department made use of money taken from the South African Native Trust account as already mentioned. In the Transkei, the government did not shoulder all the financial responsibilities. The Transkeian Territorial Authority was called upon to assist in erecting some buildings and in the construction of some sports grounds. There is, however, no evidence as to whether the authority ever assisted the college financially as requested. An extract from the minutes of the special meeting of the Transkeian Territorial Authority Executive Committee, however, says that the Authority agreed among others on the following:

"That the Territorial Authority provide a grant of £100 per annum for five years in order to build up the school library, and thereafter a grant of £25 per annum for maintenance purposes. That the Territorial Authority provide a grant of

£500 as a contribution towards the construction of a sports field, and thereafter a maintenance grant of £25 per annum" (14:1).

From the available information there is no indication that the territorial or regional authorities were ever requested to assist the central government financially when erecting the buildings of the other colleges. The government erected all the buildings at all such colleges.

3.4.8 Subjects taught at Jongilizwe College

When the college was established, it was intended to offer junior certificate courses and thereafter a "Diploma in Bantu Administration". It was planned that the students who would have gone through the college would be employed as clerks in the departments of the homeland. Thereafter the subjects offered were aimed at acquainting the students with the office organisation and the role of the chief as political leader. In the first year (Form I) the students did the same subjects that other first year pupils were doing at ordinary secondary schools. The following were subjects done from Form II (Standard 7) to Diploma II:

Administration & Administration of Justice;

Typewriting;

Office Routine;

Bookkeeping;

Commercial Arithmetic;

Bantu Law;

Bantu Administration.

It was planned by the government that students who passed junior certificate course and a Diploma in Bantu Administration would be in a better position to work as clerks in the government offices.

The determination of furthering studies by the students of Jongilizwe College made it imperative for the government to introduce senior certificate course and later the curriculum to enable those who wished to study at other tertiary institutions to have a wider choice of subjects. A combination of senior certificate course and a Diploma in Bantu Administration had problems which are dealt with in Chapter Four.

3.4.9 Advisory Bodies

When Jongilizwe College was established, two advisory bodies were appointed. The following were the two committees.

3.4.9.1 The Bantu Advisory Committee

The Bantu Advisory Committee was "appointed by the Territorial Authority (or Authorities) concerned, with the understanding that where a college serves more than one Territorial Authority and/or Regional Authority, the Regional Authority has been instituted, shall jointly

appoint one representative" (7:1). A complete Bantu Advisory Committee consisted of five members.

Whenever that committee had meetings, one member of the Governing Council attended in an advisory capacity and he formed a liaison between the committee and the Governing Council. Some of the main functions of that committee were the following:

- i. To advise the Governing Council and the principal in all matters regarding discipline and maintaining a healthy spirit in the school;
- ii. to submit recommendations to the Governing Council regarding the general welfare and effective functioning of the school and hostel for consideration after which the Governing Council would submit its recommendations to the Secretary for Bantu Education for his decision;
- iii. to visit the institution, after consultation with the principal, and on the understanding that there would be no interference with the activities of the school or hostel and that no instructions would be given to the staff; and
- iv. to carry out any other duties which might be assigned to the committee by the Secretary for Bantu Education and/or the Governing Council (8:2).

3.4.9.2 Committee of the Schools for the Sons of Chiefs

The Committee of the schools for the sons of chiefs was inter-departmental committee consisting of officials from the Department of Bantu Education and the Department of Bantu Administration and Development. Though the constitution of that body could not be found,

its role among others, was to advise the Minister of Education on matters pertaining to the colleges for the sons of chiefs and headmen. Members of that committee were all Whites.

Initially, the body was appointed to handle matters relating to Jongilizwe College when it was established in 1958 as already indicated. When the other colleges were established later, the body was made to be in charge of all colleges. There was therefore one Committee of the schools for the sons of chiefs advising the Minister of Bantu Education on matters affecting all colleges. It was, however, very unfortunate that Blacks in general, let alone the chiefs in particular, for whose sons the colleges were established, were not represented on that body.

3.4.10 The Governing Council

The governing Council was an administrative body. It was constituted for the first time to administer Jongilizwe College. Later, every college had its own Governing Council. It was also an interdepartmental committee comprising of the officials from the department mentioned earlier. The committee was constituted as follows:

- i. The Chief Bantu Affairs Commissioner of the area in which the college was situated as chairman;
- ii. the Regional Director of Bantu Education for the region in which the college was situated as vice-chairman;
- iii. the local Inspector of Bantu Education;
- iv. the local Bantu Affairs Commissioner; and

- v. the Principal of the college in advisory capacity without the right to vote, he also acted as Secretary of the Governing Council (9:1).

Like the Committee of the schools for the sons of chiefs, the Governing Council consisted of Whites only. The Blacks were not represented on such an important body which decided the future and fate of the traditional leaders. The Chiefs's contributions towards the administration of the college were submitted in the form recommendations to the council.

Being an administrative body, the Governing Council had a number of duties to perform.

The following were some of the duties of the Governing Council:

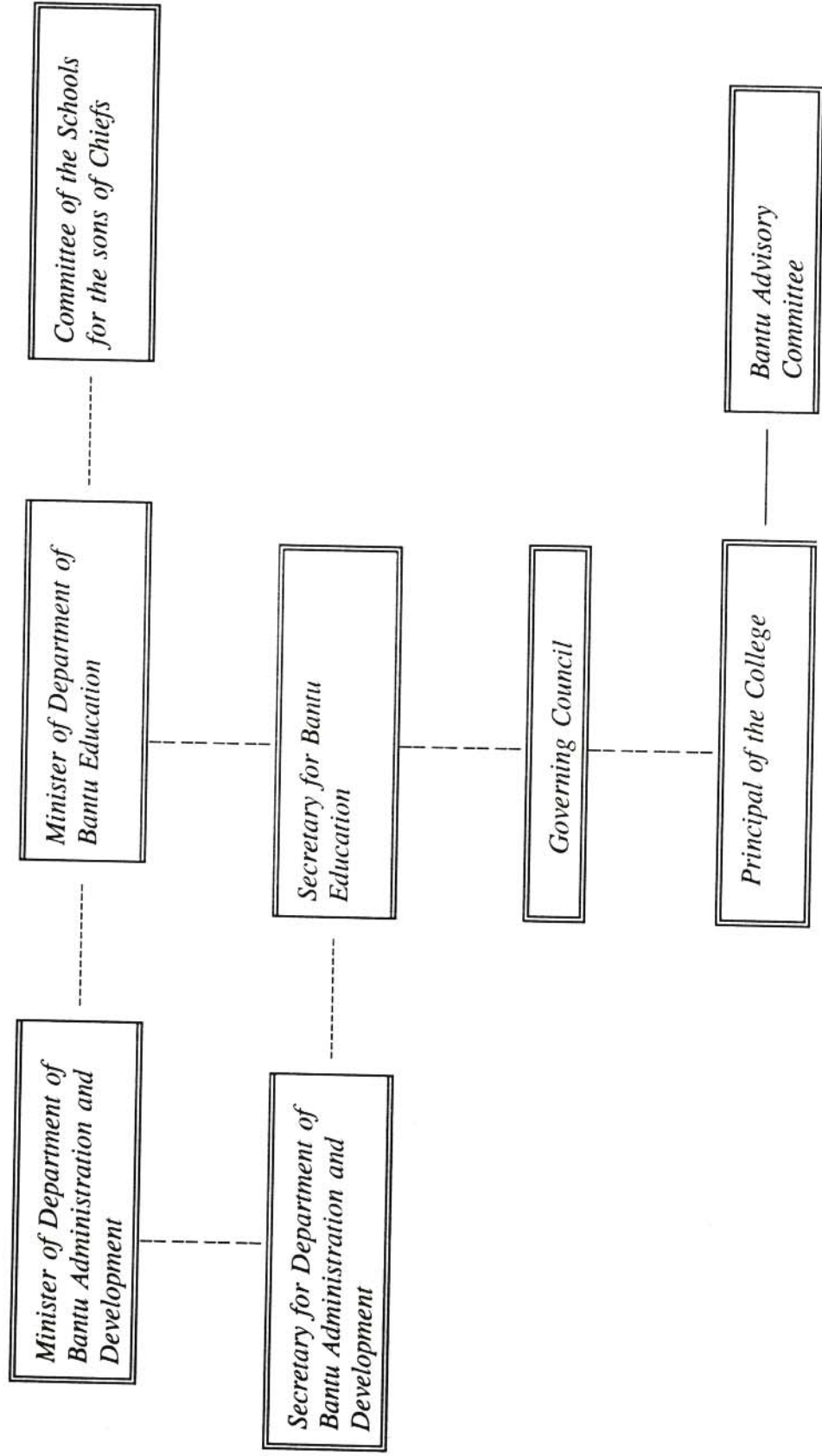
- i. To advise the Secretary for Bantu Education, and via the latter advised the Committee of the schools for the sons of chiefs in respect of such matters about which it may be consulted;
- ii. to submit directly to the Secretary for Bantu Education all requests and recommendations in the interest of the college upon which it may decide. The Secretary then submitted such requests and recommendations to the Committee of the schools for the sons of chiefs for comments and then referred the matter to the two Ministers concerned for their decision, if necessary;
- iii. to acknowledge, consult and inform the Territorial Authority (or Regional Authority in the event of the Territorial Authority not having been instituted) by contact with the Bantu Advisory Committee in all matters in which such contact and consultation were deemed necessary;
- iv. to bring to the notice of the Secretary for Bantu Education any matter which in its opinion had bearing upon the well-being or the effective and smooth

- functioning of the college under its care;
- v. to supervise the school buildings, school equipments, school grounds and fencing and if necessary, to make recommendations to the Secretary for Bantu Education in connection with improvements and/or extensions;
 - vi. to make recommendations regarding the creating of new posts and the appointments of teaching and administrative staff at the college;
 - vii. to consider applications by the pupils for bursary awards and then to make the appropriate recommendations to the Secretary for Bantu Education; and
 - viii. to consider inspection reports and when necessary to make recommendations on any matter arising from such reports (9:5-6).

The Governing Council was therefore the body that controlled the college on behalf of the Secretary for Bantu Education. It is regrettable that the people whose sons were taught at those colleges did not have a say or share in the decision-making on important matters such as control of the college and the curriculum to be taught. Figure 1. illustrates both the administrative and advisory bodies of the colleges for the sons of chiefs before the homelands were granted self-government status.

FIGURE I

ADMINISTRATIVE AND ADVISORY BODIES OF A SCHOOL FOR THE SONS OF CHIEFS AND HEADMEN:



3.4.11 Examinations and Certificates

When the first college was established, it was intended to offer junior certificate course and a Diploma in Bantu Administration. Some subjects such as Bookkeeping and Commercial Arithmetic were examined internally at Form III level while others such as English and General Science were examined externally.

After passing J.C. examinations, the students were admitted to a Diploma in Bantu Administration which lasted for two years. A Diploma in Bantu Administration exposed the students to administration in the government departments by offering subjects such as Office Routine, Typewriting, Commercial Arithmetic, Administration, *et cetera*. After completion of a Diploma in Bantu Administration the students were offered posts mainly as clerks in the various departments of homeland governments or territorial authorities. Senior certificate course was introduced later when the students expressed a wish to do it. After its introduction, some students managed to obtain a Diploma in Bantu Administration and senior certificate course initially within three years, and later within two years as illustrated in Chapter Four.

3.5 Conclusion

In accordance with the new dispensation, of separate development, the chiefs or traditional leaders were going to play a major role in the scheme of things. They were going to be in charge of tribal, regional and territorial authorities. This was repugnant to the political

organisations such as the African National Congress (ANC) and the Pan Africanist Congress (PAC) and the most educated, organised and therefore sophisticated Blacks. Thus the government had to educate and train its core of traditional future leaders so that when called upon to run their own affairs, in their own homelands, they should not be found lacking or wanting in administrative skills and know-how.

In the scheme of things, the Transkei was always the first to take the plunge. Even in that new venture of introducing a special school for the sons of chiefs and headmen it was the guinea pig. The first such school was established at Tsolo in 1958 and started functioning in 1959 as already indicated. When that experiment appeared to be successful the others followed. They were Boaparankwe in Lebowa; Pinagare in Bophuthatswana; Bhekuzulu in Kwazulu and Tshavhakololo in Venda.

When the colleges were in full operation, the government granted territorial authorities self-government status as illustrated earlier. By that time each territorial authority had skilled manpower to run its offices.

On the whole, erection of the colleges for the sons of chiefs and headmen was rather smooth, mainly because they were founded and funded by the government. They were serving the interests of the government more than those of the chiefs. Unfortunately, the colleges had to contend with a problem that stalked them throughout their period of existence until they were disestablished. That was a failure to attract enough students for whom they were established - sons of chiefs. Most of the teething problems, such as the problem of

curriculum, were experienced by Jongilizwe College and to some extent by Boaparankwe College. When the other colleges were established, most of such problems were already attended to. The beginnings of the other colleges were rather smoother than that of Jongilizwe College. Jongilizwe College almost served as a model of college for the sons of chiefs and headmen. That experiment was partly a success.

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CHAPTER 4**4. PERIOD OF DEVELOPMENT OF JONGILIZWE AND THE BEGINNINGS OF OTHER COLLEGES (1959-1969)****4.1 Introduction**

It has been stated earlier that the first college for the sons of chiefs and headmen to be established in the South African homelands was Jongilizwe College. That was in 1958 and it started functioning in 1959 as already mentioned in the preceding chapters.

When the college appeared to be a success, the other three colleges, namely, Boaparankwe, Bhekuzulu and Pinagare Colleges were established between 1961 and 1965. The fifth college to be established was Tshavhakololo. It was established for the Vendas in 1970, and started operating in 1972. It will be discussed in the next chapter as it was established when the others were already in full operation.

Owing to the fact that the colleges were unique, differences from the ordinary public schools were to be expected, especially with staffing and curriculum. The differences could, among others, be ascribed mainly to two factors, namely, the social status of the students who were taught at those colleges and the unique occupation for which they were being prepared.

4.2 Choice of names for the colleges

The initial names of the colleges for the sons of chiefs and headmen were given by the government. In most cases they were named after the areas in which they were located. At Arabie for instance, the college was called "Arabie College for Sons of Chiefs". The college was established at a place called Arabie near Marble Hall - hence its name was "Arabie College for the Sons of Chiefs". In 1965, the principal of the then "Arabie College for the Sons of Chiefs" indicated to the various territorial authorities served by the college as well as the members of the Bantu Advisory Committee that the college would be having its fifth anniversary and that they were organising a little ceremony to celebrate the event. "At the same time we would like to give our college a suitable name because confusion arises between the two institutions having the same name" (22:1). He was referring to confusion arising between "Arabie College for the Sons of Chiefs" and "Arabie Agricultural College".

The number of suggestions were made. The following names to include both Vendas and Tsongas, who were served by the school, were suggested: MABADA, SOVETSO, VEMASO, VESONGA, VESOMA and MASOVE. All those suggested names fell out of favour with the Bantu Advisory Committee of the college. The committee suggested and approved the name "BOAPARANKWE" which is a Northern Sotho word. The name means "a place for those who wear the skin of the leopard". According to Northern Sotho speaking people, the skin of the leopard is associated with royalty. It is only worn by the members of the royal family.

The name therefore, was found to be appropriate for the college as it was established mainly for the sons of chiefs. The name was approved by the three territorial authorities, namely, Thoho-ya-Ndou Territorial Authority, Matshakana Territorial Authority and Lebowa Territorial Authority. In approving the name of the college, the Secretary of Thoho-ya-Ndou Territorial Authority commented as follows:

"It can be a very difficult task to look for a name that will embrace the three languages and yet be meaningful. The name 'Boaparankwe' is a Northern Sotho word, but the other two language groups can pronounce it without difficulty. Apart from the fact that this point was raised in the presence of our territorial authority's representative, we also appreciate the fact that the name has an appropriate meaning" (25:1).

Also in appreciation of the name the Secretary/Treasurer of the Matshakana Territorial Authority said that his "Authority has no objection to the suggestion that the name Boaparankwe be given the above mentioned school" (26:1).

The motto of the college was "Kotse tša ka moso", which is a N. Sotho expression with an appropriate meaning. It literally means "tomorrow's shields". In essence, the N. Sotho speaking people see one of the major roles of the chief as protecting his tribe. The chief serves as a shield for the tribe in times of difficulties. Whoever experiences difficulties in the community appeals to the chief for protection or help. Again the motto was appropriate in that it described the function and importance of the chiefs to their tribes.

The Bantu Advisory Committee in Taung, recommended that the college for the sons of chiefs and headmen should be named "Pinagare College for Administration". The Governing Council of the college accepted the recommendation of the Bantu Advisory Committee with some modification. They felt that "Pinagare College" would suffice.

Motivating the approval of the suggested name the Bantu Advisory Committee said:

- a. Pinagare is a Tswana name referring to the central pillar of the Bantu hut;
- b. the pillar is regarded as the most important stay of the hut, in almost the same way as the chief constitutes the central pillar of his tribe in all respects;
- c. Pinagare is also the seat of the chief at the chief's kraal;
- d. it is the remembrance of the Bantu culture and custom;
- e. it symbolises the chief as the leader of the Tswana's traditional form of government; and
- f. it is a resting place for those who are exhausted and in need of help and in conclusion, it is compatible with the structures erected as dormitories for the students (30:4).

Mr F. Oosthuizen, who was the vice-principal of the college in 1966, explained the motto of the college as follows:

"The boys have a most unusual motto:
 'Kgoši ke Thuthubudu' ... meaning literally 'The king is an ash heap'" (5:4).

Though the phrase sounded derogatory it meant more than its literal meaning. Indicating why the phrase was appropriate, Mr F. Oosthuizen further commented in this way:

"It is part of the school's purpose to teach its pupils the principles of self-reliance and once they become leaders of their tribes all the troubles and problems of the people will be thrown at them" (5:4).

With the homeland government in view, the Nationalist Government made it certain that potential chiefs, who attended the schools, would be strong supporters of the policy of separate development. Indeed, some of the chiefs were convinced that separate development, for which the sons of chiefs were being prepared, was a solution to South African political problems. One such chief was J.L.M. Chuene, the then Vice-chairman of Lebowa Territorial Authority, who said the following about apartheid in Northern Sotho:

"If apartheid yields such results, then we want it in its totality and not in bits and pieces" (3:18).

Some chiefs supported the colleges wholeheartedly. It was therefore not surprising when some chiefs felt that even daughters of chiefs should be allowed to study at those colleges. In support of the colleges for the sons of chiefs and headmen, chieftainess V.T. Dinkonyane, of Dinkonyane tribe, introduced the following motion during the last sitting of the Lebowa Territorial Authority:

"That special provision for general training be made for daughters of chiefs, headmen and indunas at the school for the sons of chiefs, headmen and indunas at Arabie" (18:1).

The sons of chiefs were made aware of the immense responsibility that lay ahead and that it was through education offered at those colleges that they would be able to play the role expected of them.

4.3 Grading of Colleges for the Sons of Chiefs and Headmen

Owing to the special nature of the colleges for the sons of chiefs and headmen, their grading was also different from the grading of other state schools of the time. A letter submitted by the Secretary for Bantu Education to the Minister of Bantu Education indicated that "the grading of a school with a white principal and an enrolment of less than seventy five pupils is 'C'. Jongilizwe school is a grade C school" (11:1). The following table shows the grading of colleges for the sons of chiefs and headmen.

Table No. 2

The Grading of the Colleges for the Sons of Chiefs and Headmen

<i>Grade of School</i>	<i>Enrolment</i>	<i>Principal's Salary P.A.</i>
<i>Special grade</i>	<i>500 and more pupils</i>	<i>R3,960-00</i>
<i>Grade A</i>	<i>150 to 499 pupils</i>	<i>R3,840-00</i>
<i>Grade B</i>	<i>75 to 149 pupils</i>	<i>R3,720-00</i>
<i>Grade C</i>	<i>less than 75 pupils</i>	<i>R3,600-00</i>

That special grading of colleges was not done without reasons. One of the reasons given for the special grading of those colleges was the following:

"Seeing that this type of school is a special school which should execute a special function, namely, of educating future leaders of the Bantu, it is necessary that both the principal and his deputy should be people of outstanding quality so that they can set an example to students in all respects. With an attractive salary, an appropriate applicant could be found" (9:1).

It was further pointed out that the principal was in charge of an exceptional type of student, who demanded more responsibility from him. In addition to that, the principal had to give individual attention to such students. It was thus felt that because of the special nature of the school, the principal's salary should be on par with that of the principals heading schools with higher student enrolment.

What the principal was expected to guard against was destroying the exceptional loyalty that the Blacks have on their chiefs. The respect the Blacks have for their chiefs should be emphasised at those colleges. The principal should realise that he was paid more than he should be earning because of the immense responsibility he had towards the special type of students at his disposal.

4.4 Admission Requirements

According to the Secretary for Bantu Education, students to be admitted at the colleges for

the sons of chiefs and headmen had to satisfy the following conditions:

- a. The student must have passed standard six.
- b. The student should at least be fifteen years old.
- c. He should submit a satisfactory health certificate.
- d. Students should be sons of acknowledged chiefs, headmen and councillors of a particular ethnic group, which is to be served by that particular college.
- e. Students who have passed the usual Form One courses at another secondary or training school (10:1).

The prospectus of Boaparankwe College had the following in addition:

"Candidates who passed the Junior Certificate Examination at this college will be allowed to take a combined Diploma course in Bantu Administration and Law and Matriculation. Students who passed Junior Certificate at any other school will be admitted to the Diploma course provided they offered two commercial subjects. Students who passed Junior Certificate with two commercial subjects are admitted to Diploma course after they have taken a year's study in the four commercial subjects mentioned above plus Bantu Administration and Law at this college" (32:1-2).

Part of the application form of the college for the sons of chiefs and headmen was to be completed by the Bantu Affairs Commissioner of the area in which the college was situated. Among others, he certified that the student was the son of a recognised chief, headman or councillor. There was no way a student could be admitted at the college without the approval of the tribal authority first, then the Bantu Affairs Commissioner and finally by the

principal of the college he intended to attend. In admitting the students, first priority was to be given to sons of chiefs. If there was still accommodation in the hostel, which was usually the limiting factor, then sons of headmen and finally sons of councillors could be admitted.

4.5 Period of Establishment of each College

It has been pointed out earlier that the first college for the sons of chiefs and headmen to be established in the South African homeland was Jongilizwe College. When the Nationalist Government was satisfied that the college was acceptable to the Xhosa ethnic group, it established other colleges for other ethnic groups which were by then without similar institutions. Boaparankwe College was established at Arabie near Marble Hall as already indicated, to serve three ethnic groups, namely, N. Sotho, Venda and Tsonga. That was in 1961.

When the two colleges for the sons of chiefs and headmen, namely, Jongilizwe and Boaparankwe Colleges proved successful, two more colleges were established within the next four years. There is contradiction on the date of establishment of Bhekuzulu College which catered for the Zulu ethnic group. In response to a letter of inquiry from the writer regarding the date of establishment of the college, the Chief Education Planner of the Department of Education and Culture in Kwa-Zulu indicated that the college was established on the 1st January, 1964 (28:1).

Correspondence between the Department of Bantu Administration and Development and the Department of Bantu Education indicated that the college was established in 1965. In the same year Pinagare College was established for Tswana ethnic group at Taung in Bophuthatswana. The Secretary for Bantu Education, writing to the Secretary for Bantu Administration and Development concerning Bekuzulu and Pinagare Colleges, provided the following information:

- a. The posts for teaching staff have been advertised,
- b. lists of supplies and equipment have been prepared,
- c. it will be necessary to recruit pupils for enrollment at the schools; and
- d. the schools will commence on the 20th January 1965 (28:1).

For time being it seemed the major ethnic groups of South African Blacks were catered for. Six years later the Venda ethnic group expressed a desire to establish a college for the sons of chiefs and headmen in Venda. As stated earlier, the college will be discussed in the next chapter.

4.6 Curriculum

Initially the colleges for the sons of chiefs and headmen were meant to offer subjects from Form I to Form III and then thereafter offer subjects for a Diploma in Bantu Administration as already stated. The intention was to make the students ready for the task that was

awaiting them in the envisaged government created structures such as the Magisterial Offices and Regional Authorities. A Diploma in Bantu Administration was a new thing to be introduced in Bantu Education, consequently the curriculum had to suit the purpose for which the colleges were established. The curriculum had to be different from the curricula followed by other state schools of the time. The following table shows, as an example, the curriculum of Boaparankwe College in 1962.

Table No. 3

Junior Certificate Subjects for Boaparankwe College in 1962

	<i>Form I</i>	<i>Form II</i>	<i>Form III</i>
<i>Non-Examination Subject</i>	<i>a. Religious Instruction</i> <i>b. Music & Singing</i> <i>c. Health Education</i>	<i>a. Religious Instruction</i> <i>b. Music & Singing</i> <i>c. Health Education</i>	<i>a. Religious Instruction</i> <i>b. Music & Singing</i> <i>c. Health Education</i>
<i>Examination</i>	<i>a. Bantu Language</i> <i>b. Afrikaans</i> <i>c. English</i> <i>d. General Science</i> <i>e. Agriculture</i> <i>f. Social Studies</i> <i>g. Arithmetic</i>	<i>a. Bantu Language</i> <i>b. Afrikaans</i> <i>c. English</i> <i>d. General Science</i> <i>e. Agriculture</i> <i>f. Bookkeeping, Office routine etc.</i> <i>g. Administration & Administration of Justice</i>	<i>a. Bantu Language</i> <i>b. Afrikaans</i> <i>c. English</i> <i>d. General Science</i> <i>e. Agriculture</i> <i>f. Bookkeeping, Office Routine etc.</i> <i>g. Administration & Administration of Justice</i>

4.6.1 Subjects for Junior Certificate

The colleges for the sons of chiefs and headmen offered almost the same subjects offered by the other secondary schools in Form I. That is why the colleges admitted students in Form I and Form II and not in Form III. The curriculum of the colleges for the sons of chiefs and headmen differed from that of the other schools from Form II upwards. The students in Form III wrote the same external examination written by other schools in the following:

Bantu Language A
Afrikaans A or B
English A or B and
General Science (19:1).

The other subjects for junior certificate were examined internally. According to the letter written to the principal of Boaparankwe College by the Secretary for Bantu Education, the following subjects were to be examined internally:

- a. Agriculture
- b. Commercial Arithmetic ($\frac{1}{2}$ subject)
- c. Bookkeeping, Office Routine, Typing and Economic Principles
- d. Administration and Administration of Justice (19:1).

4.6.2 Subjects for a Diploma in Bantu Administration

A Diploma in Bantu Administration was a two years course after passing the junior certificate examination at the college. As early as 1961, the desire of the students of these colleges was to obtain senior certificate in addition to a Diploma in Bantu Administration. It was felt that without senior certificate their academic advancement was seriously curbed. As the colleges were not intended to provide senior certificate but a Diploma in Bantu Administration, the Committee of the Schools for the Sons of Chiefs had to make arrangements for those students who wished to obtain senior certificate to write that examination at the colleges.

That implied that the students had to do Diploma courses and senior certificate subjects at the same time. An arrangement which lasted until the end of 1963 was made. The arrangement was such that all students would do Diploma I and Diploma II after obtaining junior certificate. Subjects to be done for Diploma I and Diploma II were the following:

- | | |
|-------------------|--------------------------|
| a. Bantu Language | g. Administration |
| b. Biology | h. Bantu Law |
| c. Afrikaans | i. Diplomacy |
| d. English | j. Current Affairs |
| e. Agriculture | k. Religious Instruction |
| f. Commerce | (13:1). |

After completion of Diploma II, the students who wished to further their studies would spend another year at the college doing senior certificate subjects. Mr. D.H. Jansen van Rensburg, the then principal of Jongilizwe College at the time, reported as follows:

"Should a student wish to obtain senior certificate, then he would take one year extra doing the following subjects:

Afrikaans B
 English B
 Xhosa A
 Biology
 Commerce
 Agriculture" (13:1).

4.6.3 Senior Certificate and Diploma Subjects from 1964

From the beginning of 1964, colleges for the sons of chiefs and headmen resorted to a combination of senior certificate and a Diploma in Bantu Administration which lasted for two

years. The reason advanced for the change was that "the students feel that they are discriminated against by the minimum period of three years instead of two years. Although it takes almost three years to obtain the senior certificate, there are some students who complete senior certificate in two years" (14:2).

For Diploma II (second year Diploma) the students had to take the following nine subjects:

Bantu Language	Bantu Law
Afrikaans	Bookkeeping
English	Typing
Biology	Commerce
Public Administration	

At Jongilizwe College for instance, students who wished to write senior certificate examination had to take the following:

Xhosa A
 Afrikaans B
 English B
 Biology
 Bantu Administration
 Bantu Law

The curricula followed by the colleges for the sons of chiefs and headmen were almost the same as mentioned earlier, though the colleges did not always do exactly the same number of subjects in a particular standard. At Boaparankwe College, for instance, students who wished to write senior certificate examination had to take the following subjects:

N. Sotho
Afrikaans
English
Biology
Bookkeeping
Bantu Administration
Bantu Law

If a student obtained an average percentage of between forty and forty five in the external examination, he was issued with only a Diploma which was regarded as school leaving certificate. Whoever obtained an average percentage of above forty five and the subminimum as prescribed by the Joint Matriculation Board was made to qualify for matriculation exemption certificate in addition to a Diploma.

All subjects which were not offered for senior certificate were examined internally. For promotion to Diploma II, a student had to obtain an average percentage of forty five in all subjects and a subminimum of forty percent in at least six of the subjects offered for senior certificate which included three languages.

The student doing Diploma II could write the three languages for senior certificate purposes as private candidates, (if they so wished). The three languages were done by both Diploma II and matriculation students. Subjects offered for Diploma were considered if a student had written the three languages for senior certificate and found to have passed them all. He would be issued with the school leaving certificate. It was therefore possible for some students to obtain both a diploma in Bantu Administration and senior certificate at the same time.

The problem then arose when the students were employed as clerks in the government offices. It was initially not certain how the holders of a Diploma in Bantu Administration and senior certificate were to be remunerated. It was eventually agreed that for salary purposes, both Diploma II and senior certificate should be regarded as equivalent. That agreement was apparently not properly communicated to all government departments as there was some delay before payment could be effected. A certain Mr M.G. Mathebe, enquiring about his salary complained that:

"I have obtained a diploma course at the end of 1964, and from the beginning of 1965, I am appointed here (Arabie College for the Sons of Chiefs and headmen) as clerk and I am being remunerated in accordance with the junior certificate salary scale. My diploma is not acknowledged" (27:1).

The students who obtained only a Diploma without senior certificate were eventually remunerated in the same way as those who possessed senior certificate - for as long as they were in government employment.

4.7 Personnel

4.7.1 Teaching Personnel

The teaching personnel at all the colleges for the sons of chiefs and headmen were carefully selected during the period under review because of the importance of the colleges in relation to the future responsibility of their pupils. The colleges were highly regarded by the government, consequently whoever was appointed as a teacher at those schools had to be an

experienced, well qualified and above, be the type of teacher who would see the colleges for the sons of chiefs and headmen as the producers of the future leaders of their communities, and pawns in the implementation of the government policy of separate development.

The following table shows, as an example, the experience, qualifications both academic and professional, of the teaching staff at Boaparankwe College in 1965:

Table No. 4

Teaching Personnel : Boaparankwe College 1965

<i>Name of Teacher</i>	<i>Sex M= Male F= Female</i>	<i>Marital Status M=Married S-Single</i>	<i>Age in years</i>	<i>Experience in years</i>	<i>Qualifications</i>		<i>Date of appointment</i>
					<i>Aca- demic</i>	<i>Profe- ssional</i>	
<i>Principal O Terblanche</i>	<i>M</i>	<i>M</i>	<i>38</i>	<i>18</i>	<i>B.A. HPOD B.COM (HONS)</i>		<i>1.1.1961</i>
<i>Vice-Principal F C Vercueil</i>	<i>M</i>	<i>M</i>	<i>31</i>	<i>7</i>	<i>B.A. T.O.D. (HONS)</i>		<i>1.1.1961</i>
<i>Assistants: J B J van Rensburg</i>	<i>M</i>	<i>M</i>	<i>25</i>	<i>3</i>	<i>Matric T.O.D.</i>		<i>1.1.1963</i>
<i>A S Mpe</i>	<i>M</i>	<i>M</i>	<i>33</i>	<i>9</i>	<i>Matric H.P.</i>		<i>1.1.1963</i>
<i>S S Dzumba</i>	<i>M</i>	<i>M</i>	<i>30</i>	<i>11</i>	<i>B.A. H.P.</i>		<i>1.1.1962</i>
<i>M C Lesibe</i>	<i>M</i>	<i>S</i>	<i>25</i>	<i>1½</i>	<i>B.A. I SAOD</i>		<i>1.1.1964</i>
<i>E M Segooa</i>	<i>M</i>	<i>M</i>	<i>34</i>	<i>8</i>	<i>B.A. I H.P.</i>		<i>1.1.1965</i>
<i>S J Khoza</i>	<i>M</i>	<i>M</i>	<i>28</i>	<i>0</i>	<i>B.A. I SAOD</i>		<i>1.1.1965</i>

Any high school today, especially in the rural areas, which could have a staff such as the one Boaparankwe College had in 1965, could be regarded as one of the well staffed schools. Most high schools in the rural areas are still poorly staffed. For Boaparankwe College to have had such a staff in 1965 shows that such colleges were attractive and privileged.

From the information provided by the above table, it becomes evident that despite the fact that teachers to be employed at the colleges had to have an extensive teaching experience and better qualifications among other requirements, not all staff members satisfied all those requirements. As it were, Mr S J Khoza was employed at the college directly from the teachers training college. He had no teaching experience. At Pinagare College in 1967, one of the staff members, Mr B N Mahura had only junior certificate and primary teachers course as his academic and professional qualifications respectively.

One other unique thing about staffing at the college for the sons of chiefs and headmen was that some teaching posts were "white" while others were "black". The principal's post and that of the vice-principal were "white" posts. Instead of using qualifications and teaching experience as the requirements for those posts, race was the requirement. Teaching posts for Bhekuzulu College for the sons of chiefs and headmen in 1964 were allocated as follows:

- a. One white Principal's post, grade B.
- b. One white Vice-principal's post.
- c. Two black assistants posts (15:1).

During the whole of this period under review, all colleges for the sons of chiefs and headmen

were headed by the white principals. Posts of vice-principals, were also reserved for Whites. Black staff members had to contend with posts of assistant teacher despite their qualifications and teaching experience. Few whites served as assistant teachers.

In order to attract the best available teachers to those schools, incentives such as grading of schools and provision of comfortable accommodation for staff members were made available. Though at the beginning teachers were made to share rooms, their accommodation eventually improved. It became one of the best to be provided to black staff members anywhere at the time.

In staffing the colleges, preference was apparently given to male staff members. During this period of about sixteen years most of the staff members were males. It is unbelievable that there could not have been a reasonable number of qualified female teachers who wished to teach at such colleges. There was discrimination against Blacks when it came to management posts and sexual discrimination in general.

4.7.2 Non-Teaching personnel

In addition to the teaching personnel each college was provided with non-teaching personnel. At Boaparankwe College in 1968-1969, the non-teaching personnel were the following: Boarding Master, Clerk, Cook, and Labourers. The other colleges also had their non-teaching personnel and the number varied from college to college. Due to the assistance of that staff, the colleges could afford beautiful surroundings. A roving reporter from "The

Star, Johannesburg" had the following comment to make about Pinagare College:

"Mr F Oosthuizen, the Vice-Principal of Pinagare College, showed me around his spotless school and explained how its 36 scholars are taught the arts of leadership" (5:14).

Cleanliness and beautiful surroundings characterised the appearance of the colleges. This was possible because of the availability of water and dedicated labourers.

4.8 Enrolment

The colleges for the sons of chiefs and headmen were not the brain child of the chiefs themselves but the creation of the Department of Bantu Administration and Development. The idea was then presented to the various regional and territorial authorities for their consideration and subsequent approval. Overtly, those authorities never showed any objection or reservation about the idea. When the colleges were opened in the early sixties there was hope that all chiefs, headmen and councillors would send their children to those colleges. If sending children to those college could be used as a yard stick, then one could say with a measure of certainty that the colleges were not quite acceptable to the people they were established for. The following table shows the enrolment at Boaparankwe College in 1964:

*Table No. 5**Enrolment at Boaparankwe College in 1964*

<i>The sons of</i>	<i>N. Sotho</i>	<i>Tsonga/Venda</i>	<i>Tswana</i>	<i>Total</i>
<i>Chief</i>	17	5	2	24
<i>Headmen</i>	26	-	-	26
<i>Councilors</i>	22	3	-	25
<i>Totals</i>	65	8	2	75

Of the total enrolment of seventy five students, only twenty four were sons of chiefs. This constituted only thirty percent of the total enrolment. The percentage is rather low when one takes into consideration the fact that the college was catering for four ethnic groups at the time whose total number of chiefs stood at approximately two hundred. In the Transkei in 1966, the memorandum signed by the Secretary for Education and submitted to the Cabinet contained a survey of enrolment at all secondary schools in the area. Its revelation was that out of 48 sons of chiefs in the area, only seven attended school at Jongilizwe College. That was only fifteen percent of all the sons of chiefs in the Transkei. The enrolment of students at the college over a period of three years, after Transkei was given the self-governments status, showed a downward trend. The following table shows the position from 1964 to 1966:

*Table No. 6**Enrolment at Jongilizwe College : 1964-1966*

<i>Years</i>	<i>Enrolment</i>
<i>1964</i>	<i>118</i>
<i>1965</i>	<i>98</i>
<i>1966</i>	<i>92</i>

At a number of meetings of the governing Council there was talk of recruiting the sons of chiefs and headmen to attend the college because the low enrolment of sons of chiefs at the college was causing concern. It is common knowledge that if the colleges were popular with the chiefs, it would not have been necessary for the sons of chiefs to be recruited to attend.

A letter from the principal of Pinagare College to the Secretary for Bantu Education, dated the 3rd December, 1965, had the following comment regarding the recruitment of students to the college:

"The Government Council recommend that the Department should send a circular to all secondary schools in order to find out how many sons of known chiefs and headmen were admitted in 1966 in Form I, II and III" (23:1).

The Governing Council repeatedly requested the Magistrate to encourage chiefs to send their sons to the colleges during the chiefs' territorial and regional authorities meetings as already indicated earlier. In spite of that, the enrolment of the sons of chiefs at the colleges remained dwindling.

Though one cannot say with certainty what the reasons for not sending their sons to the colleges were, one could always suspect that one of the reasons could be the one contained in the Secret Memorandum which was submitted to the Transkeian Cabinet in 1966. One of the clauses in that memorandum read as follows:

"As sons of chiefs and headmen must also think in terms of finding employment, they prefer to go to schools where they will not only have a wider choice of subjects, but where they can also obtain the ordinary junior and senior certificates, these being of much greater value to them than the junior certificate and diploma of the college" (29:1).

The chiefs were apparently not satisfied with the curriculum of the college although at that stage they did not openly criticise it. It was only much later - as shall be pointed out in the next chapter - that the curriculum was criticised.

4.9 Discipline and student organisation

Neither the Department of Bantu Education nor the Department of Bantu Administration and Development issued any regulations regarding discipline at the colleges for the sons of chiefs and headmen. That was, as it were, left to the discretion of the principals. In as far as the

students organisations were concerned, the colleges differed. Jongilizwe College in particular had its unique way of organising the students.

Mr D H Jansen van Rensburg, the first principal of Jongilizwe College, was not only innovative but initiative as well. He believed that student organisations go a long way towards preventing petty disciplinary problems. He further argued that considering the specialised nature of training offered by the Jongilizwe College, it was apparent that the usual system of prefects, monitors and student representative councils would be of little practical value (2:382). He felt that a system had to be found in which the following will be embodied:

- a. All students would participate,
- b. qualities of leadership could be fostered,
- c. a pure democratic spirit could prevail and
- d. the honesty and dignity of each student could be assured (2:282).

He therefore adopted a system founded by the famous educationist Prof Frankel, the system based on the principle of guardianship. In practice the system worked as follows: Out of say a class of twenty students, five were then elected by the students to become "guardians" and not of the whole class but of about four or five foster students and help them solve their daily problems. The guardian was in fact expected to act like a father to them. All problems encountered by the foster students within the college premises were to be solved by the guardian.

Guardians were then changed quarterly, thus giving others a chance of serving as guardians as well. Lecturers served as group guardians, that is, a group of twenty students. The functions of the lecturers were almost the same as those of guardians. Outside the classrooms the boarding master was the group guardian of all the student guardians. The principal was the college guardian. The highest authority was the students' "court" which followed the procedure customary in a traditional chief's court (2:382).

If all guardians have failed to resolve a problem, the principal then referred the matter to "court". That is said to have happened very seldom. When the dispute had been settled by "court", the decision was regarded as final and no student questioned its authority. In that way the students succeeded in solving petty differences among themselves. As a result riots and class boycotts were obviated. Pointing out how effective the system was, the principal reported as follows:

"I have already appeared before the students courts. And on top of that I happened to have lost a case in that 'court'" (4:370).

The system seems to have worked well at Jongilizwe College. The other colleges did not adopt that system of student organisation. They instead resorted to the prefect system which was a common feature at most state schools at the time.

Colleges for the sons of chiefs and headmen were, however, not without students cases of misconduct. At other colleges students' cases of misconduct were settled by the boarding

master, prefects and the principal. Should the case prove more serious, the Governing Council would be called upon to attend to it. At Boaparankwe College for instance, a more serious case occurred in 1967. A number of students left the hostel at night without permission and went on a drinking spree in the nearest village. Unfortunately, one of the students was fatally stabbed by one of the villagers. While that was a police case, the principal and the Circuit Inspector of the area attended to the case of the other students. The remaining nine students were warned and the principal was instructed to punish them for leaving the hostel without permission, and further informed their parents accordingly. Though the principal was not instructed to administer a particular type of punishment, it was common practice that corporal punishment was very seldom resorted to at all colleges for the sons of chiefs and headmen. Commenting on how their case was settled, the Circuit Inspector reported as follows:

"Die orige nege leerlinge is deur my toegesprek en gewaarsku. Die prinsipaal is gevra om hulle weens oortreding van die koshuisregulasies te straf en om hulle ouers dienooreenkomstig in kennis te stel" (24:1).

By and large, during the period under review there were no serious disturbances at all the colleges for the sons of chiefs and headmen. It was always emphasised that the students at those colleges were special students and as such they should be subjected to special treatment.

As already indicated, corporal punishment, though not prohibited, was discouraged. In connection with corporal punishment inflicted by the principal to students, the Regional

Director of the Department of Bantu Education, Northern Transvaal, commented as follows:

"The recent incident and evidence as given on investigation gives an impression that the students do not fully trust the principal, that the principal is obviously not always patient, understanding, cool-headed and fatherly to them. To apply corporal punishment to large groups as he acknowledged in his evidence should be strongly discouraged" (21:1).

Being the sons of chiefs and headmen, the students had to be given an exceptional treatment - treatment that was commensurate with their status as future leaders of their tribes. Teachers were always made aware of that fact and students were usually treated differently if not leniently when compared with students at other schools.

4.10 Method of Instruction

When the other colleges for the sons of chiefs and headmen were started, they used the usual methods of instruction which were used by the other schools at the time despite the fact that Jongilizwe College, which almost served as a model college for the sons of chiefs and headmen, used a different method of instruction.

At that college notes were written out in details. Such notes were ultimately compiled to become a "textbook" of each student to which he could refer after leaving the college whenever called upon to perform the manifold tasks expected of a chief. The periods of teaching were also longer than usual. Supporting longer teaching periods, the principal of Jongilizwe College, Mr D.H. Jansen van Rensburg, argued as follows:

"The old concept of a forty minutes period per subject has been done away with entirely. Because continuation of thought and work on problems are essential, the periods have been increased to two hours each during which time basic problems that would one day be experienced, are worked out completely" (1:15).

Pinagare College had a time table consisting of thirty five minutes periods in 1967. In all they had nine periods of thirty five minutes each a day and an afternoon study period. The same trend was followed by the other colleges except Jongilizwe College. There was apparently no official method of instruction designed for the colleges for the sons of chiefs and headmen by the Department of Bantu Education. The principal used his own discretion - hence the difference.

4.11 Examination Results of the Colleges for the sons of chiefs and headmen

A superficial survey of the examination results of those colleges reveals that performance, though not outstanding, was satisfactory. That superficial survey is, however, very illusive. The results looked fairly satisfactory simply because of two factors, namely, low enrolment accompanied by intensive teaching and employment of better qualified staff members. If the colleges performed as expected, given all the privileges they enjoyed, they should have had outstanding results in terms of both quality and quantity. The following table shows the standard eight external examination results in 1965:

Table No. 7

The Standard eight examination results of Jongilizwe College in 1965

<i>Number Wrote</i>	<i>Number Passed</i>	<i>Number Failed</i>
22	1st class - 2 2nd class - 13 3rd class - 4	4
<i>Totals</i>	18	4
<i>Percentages</i>	81,8	18,2

The pass percentage was good only in terms of quantity. There were only two first class passes constituting only 9,1% of the total 81,8%. It is true that at a glance the results looked outstanding, but closer scrutiny reveals that the quality of the results was far from being satisfactory. With such a limited number of candidates in standard eight, sound classroom accommodation and better qualified staff members, it is expected that the college should have produced more first class passes than it did. By and large, the colleges were performing well in as far as quantity was concerned. The fact that the results were qualitatively poor accounts for the reasons why the colleges could not send enough students to tertiary institutions for further learning. That was, however, no problem to the Nationalist government as its aim was only to produce people who would be able to serve in the administration of homeland structures. Holders of a Diploma in Bantu Administration were therefore qualified enough to serve in the various structures of the homeland governments.

4.12 Finance

4.12.1 Fees

At the first college, Jongilizwe, school fees amounted to R45-00 per pupil per annum. When the other colleges started some few years later, a uniform amount of money charged became R52-00 (£26) per student per annum as fees. These colleges enjoyed government subsidy such as one given to Jongilizwe College. Reasons advanced for subsidising the first college for the sons of chiefs and headmen in the South African homeland, namely, Jongilizwe College were still valid for the other colleges as well. The reasons were the following:

- a. Jongilizwe College was a new school and a number of small things still need to be provided; and
- b. it was an exceptional school with a very important role (8:1).

Despite the conditions concerning admission of students in the hostels which would have obviated the problem of students being in areas when it came to boarding and school fees, students were admitted into the hostels and the colleges had to contend with a problem of trying to retrieve fees which were outstanding. The following table shows as an example, students at two of the colleges who were in areas regarding boarding fees in 1964 and 1965:

Table No. 8

Showing outstanding fees at Boaparankwe and Jongilizwe Colleges in 1964 and 1965 respectively

<i>Name of the college</i>	<i>Year</i>	<i>No. of Students</i>	<i>Quarter</i>	<i>Amount</i>
<i>Boaparankwe</i>	<i>1964</i>	<i>4</i>	<i>Ist</i>	<i>R 50-00</i>
<i>Jongilizwe</i>	<i>1965</i>	<i>9</i>	<i>Ist</i>	<i>R 53-00</i>
<i>Total</i>		<i>13</i>		<i>R103-00</i>

The problem of students being in arrears was apparent at all the colleges for the sons of chiefs and headmen. Some chiefs, headmen and councilors were not always in the habit of paying fees for their sons in good time. Commenting on that issue, the principal of Jongilizwe College indicated that the colleges were instructed not to send the students back home if fees were not paid in time because that would embarrass the chiefs. The letter from the Secretary for Bantu Administration and Development put it as follows:

"Volgens die Principaal was daar 'n opdrag aan die kollege gegee om studente nie huis toe te stuur indien die gelde nie betyds betaal is nie omdat dit die kapteinouer dan in die verleentheid sou stel" (16:1-2).

Though the condition of admission in the hostels were laid down, the poor turn up of sons of chiefs and low enrolment at the colleges led to failure by the principal in sticking to the conditions like timeous payment of fees.

4.12.2 Bursaries

Bursaries were always made available to students at those colleges. At Boaparankwe College, bursaries were meant for the deserving students only. Initially, those bursaries were granted by the department but later that responsibility had to be shouldered by the territorial authorities. The Bantu Advisory Committee of Boaparankwe College decided in 1964 that the territorial authorities should be requested to consider granting thirty bursaries in all (jointly), and that each candidate should be given a bursary of R52-00 per annum. The bursaries were to be given on the following proportion:

a.	Lebowa Territorial Authority bursaries.	-	2	0
b.	Thoho-ya-Ndou Territorial Authority bursaries.	-	5	
c.	Shangaan Territorial Authority bursaries.	-	5	
	Total (6:1).	-	30	bursaries

The bursaries were granted for two reasons. Firstly, the chiefs were not earning enough to be able to send their children to school even if they were willing to do so. Secondly, those bursaries were granted to entice the sons of chiefs to attend the schools specially established for them. Those bursaries did in fact help some students who were needy and would not have attended school had it not been for the availability of the bursaries.

4.13 Administration

Figure 1 in chapter three illustrated the administrative and advisory bodies of a college for the sons of chiefs and headmen. Those bodies (save the committee of the Schools for the sons of chiefs which was one, for all colleges) which were constituted for the first time for Jongilizwe College, were also constituted for every college established thereafter. The Governing Councils and the Bantu Advisory Committees of different colleges made use of one constitution during the period under discussion.

4.13.1 Dual Responsibility

It has been pointed out earlier that the colleges for the sons of chiefs and headmen along with other apartheid structures were a government creation of the Nationalist government. In the establishment of the colleges for the sons of chiefs and headmen two departments, namely, Department of Bantu Administration and Development and the Department of Bantu Education were involved. The former was responsible for finances while the latter was responsible for control and supervision. The two departments had therefore dual responsibility on the colleges. Regarding the registration of the college, a letter from the Secretary for Bantu Education to the Inspector and Auditor-General in respect of Jongilizwe College reported as follows:

"Jongilizwe College for the sons of chiefs is in accordance with the Interdepartmental Cabinet Committee's (Bantu Education and Bantu Administration and Development) approval dated the 15th October 1959 registered as a state Bantu school and it is known as Trust-school" (20:1).

Colleges for the sons of chiefs and headmen were thus state schools.

4.13.2 **Governing Council**

In chapter three, the constitution of the Governing Council was discussed and its constitution, aims and duties remained the same from the beginning to the end. The aims of constituting the Governing Council for a college of sons of chiefs and headmen were numerous as illustrated earlier. Among others, it had to "ensure that each pupil is provided with optimum knowledge which will have real practical value in life and that only the best characteristics and the finest disposition will develop and manifest themselves in each pupil" (7:2).

The following people constituted the Governing Council of Pinagare College in 1966:

Chairman : Mr M G Potgieter (Chief Bantu Affairs Commissioner);
 Vice-Chairman : Mr G J Rosseau (Regional Director of Bantu Education);
 Secretary : Mr L A Nel (Principal);
 Additional Members: Mr M du Preeze (Inspector of schools);
 Mr P van Wyk (Bantu Affairs Commissioner).

As stated earlier, the members of the Governing Council were all Whites (Afrikaners). The principal had the privilege of attending the meeting of the Governing Council and that of the Bantu advisory Committee. He was therefore in a better position to liaise between the two

bodies.

4.13.3 Advisory Bodies

a. The Bantu Advisory Committee

In chapter three the constitution and functions of the Bantu Advisory Committee were discussed. During the period under discussion they remained the same. The following people were, for instance, members of the Bantu Advisory Committee of Pinagare College in 1965:

Chairman	:	Chief W Motlhabeani
Vice-Chairman	:	Mr D Kgotleng
Secretary	:	Mr W B S Letlhaku
Add. Members	:	Chief K Molete
		Headman F Holele
		Mr M Ramagaga

The members were all Blacks (Africans) as stated earlier in chapter three.

b. The Committee of the Schools for the Sons of Chiefs

Like the other bodies already discussed, namely, the Governing Council and the Bantu Advisory Committee, the constitution and functions of the committee did not change during the period under review. The committee's constitution remained the same from its time of inception until it was disbanded, when the administration of the colleges fell under the

homeland governments. In 1973, for instance, the following people were members of the Committee of the Schools for the Sons of Chiefs:

Mr M A H Engelbrecht, Bantu Education (Chairman);
Mr H J R Myburg, Bantu Administration & Development;
Mr Z van der Merwe, Bantu Administration & Development;
Mr D J Putter, Bantu Administration & Development;
Dr Bothma, Bantu Administration & Development;
Mr J H A Swart, Bantu Education;
Mr E Posselt, Bantu Education;
Mr J P Engelbrecht, Bantu Education;
Mr C J Esterhuyse, Bantu Education (Secretary);
Mr Wolmarans, Bantu Administration & Development.

4.14 Extramural and Extracurricular Activities

Those colleges, like other schools at the time, had numerous sporting activities in which the students participated. The hostel inspection report of Jongilizwe College indicated in 1962 that the following were extramural activities at the college: Rugby, soccer, tennis and athletics (33:1).

In 1964, the principal of Boaparankwe College reported that at his school, the students were taking part in the following sporting activities: "Soccer, table tennis and softball" (34:2).

Often in the evenings, films, both educational and intertainment, were shown at those colleges in order to broaden the students' knowledge and introduce them to the world at large. Other activities such as Students Christian Movement, singing and debates were catered for at those colleges.

Jongilizwe College was, most of the time, approaching things differently. That could possibly be ascribed to the principal who was so highly innovative. In the afternoons, the principal organised free discussion on matters arising from the newspapers, periodicals and magazines. Commenting on the utilization of that time, the principal, Mr D H Jansen van Rensburg, said:

"Free discussion under the guidance of the principal and lecturers are usually allowed on matters of current interest, such as the possible rise of gold, events in Cuba and disturbances in Congo. In this way the utilization of the afternoons, although essentially formative in nature, serves to acquaint the students with the world in which they live" (2:382).

The students from the colleges for the sons of chiefs and headmen were encouraged to go out on tours during the school holidays. They were supposed to be exposed to various institutions such as the mines, universities, factories and homeland parliaments. It was felt that since they were future leaders who were going to deal with those things, they should be exposed to them while they were still at the college. In 1962, students of Boaparankwe College, for instance, undertook such a tour. The following were some of the places they visited:

- a. Ngoya University College of Zululand;
- b. Durban-Modern Bantu Residential Areas;
- c. College for the sons of Chiefs, Tsolo;
- d. Efata school for the blind, Umtata;
- e. Head-Office of Transkei Territorial Authority;
- f. Hammanskraal - furniture factory (12:1).

Though the students were paying the travelling costs, they were, however, given free accommodation at different departmental institutions in order to reduce the costs of the tours. Once again there was no uniformity regarding extra-mural activities.

4.15 Conclusion

During the period under discussion, 1959-1969, colleges grew in terms of buildings and enrolment to a point where Jongilizwe College reached category B, (Implying an enrolment ranging from seventy five to one hundred and forty nine students). The standards were also increased from Form I to Form V and a diploma. The period under review further, experienced lack of stability in terms of curriculum in terms of curriculum development. The curriculum was changed very often even when the diploma subjects, namely, Bantu Administration and Bantu Law, were considered essential parts of the new curriculum. Indeed, the colleges produced the much needed manpower for various structures of the homeland governments.

The establishment of the colleges for the sons of chiefs and headmen were widely advertised in the journals and magazines. Countries and individuals alike, showed some curiosity in the colleges. The Department of Bantu Education received letters from individuals and government departments enquiring about the colleges. Countries outside South Africa like Zimbabwe and Malawi showed interest in the colleges, but there is no evidence that they ever established such colleges.

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CHAPTER 5

5. PERIOD OF CONSOLIDATION (1969-1976)**5.1 Introduction**

During the period under review, 1969-1976, the four colleges for the sons of chiefs and headmen, namely, Jongilizwe, Boaparankwe, Pinagare and Bekuzulu Colleges continued to offer junior and senior certificate courses and a Diploma in Bantu Administration. It was during that period that another college for the sons of chiefs and headmen was established in Venda. The college will therefore be discussed in this chapter.

The four colleges mentioned above continued to supply the homeland governments with the required manpower. The holders of only a Diploma in Bantu Administration and those who held both the Diploma in Bantu Administration and senior certificate were remunerated equally. While a Diploma in Bantu Administration financially benefitted those students who failed senior certificate course, it did not benefit those who held senior certificate in addition to a diploma as the salary remained the same.

For the time being it seemed that the apartheid scheme of which the establishment of those colleges was part, was thriving. It was not until towards the end of the period under discussion that things changed, and indications of dissatisfaction with the colleges became apparent as illustrated in the next chapter. Dissatisfaction was not only shown by the people

who by virtue of their birth were not qualifying for admission at those colleges, but by even the chiefs themselves.

It was therefore not surprising that at the end the colleges for the sons of chiefs and headmen were disestablished.

5.2 Tshavhakololo College

5.2.1 The Name of the College

In 1970, a college for the sons of chiefs and headmen, was established for the Venda people. It started functioning in 1972. The Executive Council of the territorial authority decided at their meeting to name the school "TSHAVHAKOLOLO COLLEGE FOR THE SONS OF CHIEFS." Tshavhakololo is said to be "a name of a place which belongs to children of chiefs" (2:1).

5.2.2 Reasons for its establishment

Before the establishment of that college in Venda, the sons of chiefs and headmen from Venda had attended Boaparankwe College. When the Venda ethnic group showed the desire to have a college of its own, the government readily accepted the principle as already indicated. The reasons advanced for the establishment of that college were the following:

- "a) Boaparankwe was too far from the Venda homeland.
- b) Chiefs and Headmen felt that Boaparankwe College belonged to the Northern Sotho people and as such they did not show any interest in the college.
- c) The Venda reckoned that since Boaparankwe was situated in a Northern sotho area, their sons would learn foreign habits and customs" (3:1).

5.2.3 Administrative and Advisory Bodies

a) The Governing Council

As indicated earlier, the Governing Council at the college for the sons of chiefs and headmen was an administrative body. Tshavhakololo College, like the other colleges, had a Governing Council whose composition was, however, slightly different from that of the other colleges. The first Governing Council of that college was constituted as follows:

Chairman : Mr W J van der Westhuizen (Principal)

Additional members : Mr M A H Engelbrecht (Chief Inspector)

Mr M Mitchel (Professional Assistant)

The slight difference between the composition of the Governing Council of that college and that of the other colleges was that it was not an interdepartmental committee. The members of the council were all belonged to the department of education. One thing common about these councils was that they all consisted of Whites (Afrikaners).

There was a feeling that the constitution of the Governing Council should be modified to include Vendas. At its meeting the Governing Council decided to present three options to the Executive Committee of the territorial authority for its consideration. The three options were the following:

- a) The Governing Council should remain as it is.
- b) The whole Governing Council should be replaced by Vendas, however, white officials would still attend their meetings in an advisory capacity.
- c) White officials and Vendas should jointly constitute the Governing Council (10:2).

There is, however, no indication that the constitution of the Governing Council was ever modified. The available records do not reflect any indication that the Governing Council was ever constituted differently.

b) Bantu Advisory Committee

Tshavhakololo lasted for only four years. At one of its meetings the Governing Council of that college pointed out that "if the composition of the Governing Council was to be changed, then it would not be necessary for the Advisory Committee to be appointed" (10:1). From the available records there is no indication that the Bantu Advisory Committee was ever appointed for that college. That is highly probable in view of the short period of that college's existence.

5.2.4 Enrolment

Before the establishment of the college was approved, the Department of Education in Venda compiled statistics regarding the sons of chiefs and headmen who were attending schools in 1969. The information thus gathered led to the drawing of the following table:

Table No. 9

Numbers of sons of chiefs and headmen who attended school in 1969.

<i>Standards</i>	<i>5</i>	<i>6</i>	<i>7</i>	<i>8</i>
<i>Enrolment</i>	<i>79</i>	<i>64</i>	<i>34</i>	<i>21</i>

The total number of sons of chiefs and headmen in standard five, that is, potential standard six students at the college, warranted the commencement of the college. When the college was opened in 1972, it started with an enrolment of thirty nine students. From then onwards, the enrolment in standard six declined until the college was eventually disestablished in 1975. The following table shows the enrolment at the college from 1972 until 1975.

*Table No. 10**Enrolment at Tshavhakololo College from 1972-1975*

<i>STANDARDS</i>					
<i>Years</i>	<i>6</i>	<i>7</i>	<i>8</i>	<i>9</i>	<i>Totals</i>
<i>1972</i>	<i>39</i>	<i>-</i>	<i>-</i>	<i>-</i>	<i>39</i>
<i>1973</i>	<i>23</i>	<i>19</i>	<i>-</i>	<i>-</i>	<i>42</i>
<i>1974</i>	<i>10</i>	<i>14</i>	<i>11</i>	<i>-</i>	<i>35</i>
<i>1975</i>	<i>5</i>	<i>9</i>	<i>11</i>	<i>12</i>	<i>37</i>

5.2.5 Curriculum

In the previous chapter, it was stated that the curricula of the colleges for the sons of chiefs and headmen were the same. The difference was only that the colleges did not do exactly the same number of subjects in the different standards. When Tshavhakololo was opened in 1972, as already indicated, it used the curriculum illustrated by the following table.

Table No. 11

The Curriculum of Tshavhakololo College in 1972

	<i>Standard 6</i>	<i>Standard 7</i>	<i>Standard 8</i>
<i>Non-Examination Subjects</i>	a) <i>Religious Instruction</i> b) <i>Music & Singing</i> c) <i>Health Education</i>	a) <i>Religious Instruction</i> b) <i>Music & Singing</i> c) <i>Health Education</i>	a) <i>Religious Instruction</i> b) <i>Music & Singing</i> c) <i>Health Education</i>
<i>Examination Subjects</i>	a) <i>Venda A</i> b) <i>Afrikaans B</i> c) <i>English B</i> d) <i>General Science</i> e) <i>Agriculture</i> f) <i>General Arithmetic</i>	a) <i>Venda A</i> b) <i>Afrikaans B</i> c) <i>English B</i> d) <i>General Science</i> e) <i>Agriculture</i> f) <i>Mathematics or Administration and Administration of Justice</i> g) <i>Commercial Arithmetic, Bookkeeping, Office Routine, Commercial Concepts and Typing</i>	a) <i>Venda A</i> b) <i>Afrikaans B</i> c) <i>English B</i> d) <i>General Science</i> e) <i>Agriculture</i> f) <i>Mathematics or Administration and Administration of Justice</i> g) <i>Commercial Arithmetic, Bookkeeping, Office Routine, Commercial Concepts and Typing</i>

5.2.6 The disestablishment of Tshavhakololo College

During the course of 1974, the Department of Education and Culture in Venda indicated that there was an acute shortage of secondary school teachers. The sum of R83 659-00 was reserved for the erection of buildings of a new college of education. In 1975, that amount of money was raised to R172 000-00. It was hoped that the new college of education would start functioning at the beginning of 1976. According to Mr F B Olivier, who was the Secretary for Education and Culture in Venda, "the core of the problem is that: Venda requires about 300 teachers per annum for the next five years. In 1970, the college of education could produce approximately hundred teachers per annum" (6:1). Despite the availability of funds that new college could not be erected before the beginning of 1976.

Owing to that extreme shortage of teachers, the Department of Education and Culture decided to turn Tshavhakololo College into a college of education so that it could alleviate that shortage. Already there were feelings that Tshavhakololo College was not living up to the expectations of the Venda government, and for that reason it had to be closed down. The acute shortage of teachers and the necessity to have another teacher training college, made it imperative for the Department of Education and Culture in Venda to change Tshavhakololo College into a college of education. In closing down the college, Mr M A H Engelbrecht, who was the Chief Inspector in the Department of Education and Culture, wrote to the Director of Education in charge of Control as follows:

- "a) The accompanying circular from the Secretary for Education, indicates that in Vendale there is an

extreme shortage of trained teachers and that the available teacher training facilities do not satisfy the need.

- b) It is further clear that the enrolment of students at Tshavhakololo College, which is now in its fourth year of existence, has systematically and drastically declined so much that its continued existence becomes unnecessary.
- c) The honourable, the Minister of Education, Sibasa insists (aandring) that Tshavhakololo College should be closed down at the end of 1975 so that its buildings could be used by the new college of education which will offer only Junior Secondary Teachers' Courses.
- d) The students from Tshavhakololo College will be transferred to Khwevha High School where they will complete their courses, while Junior Secondary Teachers' Course students from Tshisimane should be transferred to the new college of education. That will offer an opportunity to admit more Primary Teachers' Course students at Tshisimane.
- e) These arrangements were discussed with the Acting Director of Education (Planning) and he does not see any problems in this regard.
- f) The only problem is the fate of the present principal of Tshavhakololo, Mr Van der Westhuizen. Vendale will under all costs retain his services and I ask that he be transferred to the vacant principalship post at Finyazwanda Trade-school. This post has been advertised twice without success. The general feeling is that it will be easier to find the principal of the new college of education rather than finding a suitable person for the post at Finyazwanda Trade-school. In this regard I agree with this arrangement and with my knowledge of Mr Van der Westhuizen I believe that he will be successful as the principal of Finyazwanda.
- g) I suggest that the approval of the Secretary for the transfer of Mr Van der Westhuizen to Finyazwanda Trade-school with effect from the 1st January, 1976, be sought as quickly as possible so that the Department of Education in Venda can continue with its arrangements" (7:1-2).

Tshavhakololo was therefore disestablished at the end of 1975 so that its buildings could be used for the new college of education which was to cater for the junior secondary school

teachers. The pupils of Tshavhakololo College, had to complete their courses at Khwevha High School as already indicated.

5.3 Administration

The administration of the colleges for the sons of chiefs and headmen remained a responsibility of the three parties, namely, Department of the Bantu Education, Central Government, the Department of Bantu Administration and Development and the Venda Government. The departments mentioned above, continued to constitute the Governing Councils and the Committee of the Schools for the sons of chiefs as before.

Towards the end of the period under discussion, that is, when all homeland governments were granted the self-government status, 1969-1976, it became inevitable that the administration of the colleges would be changed. By 1975, all the colleges were under the control of the homelands' departments of education.

Each homeland government constituted its own Governing Council and appointed its own "Bantu Advisory Committee" to handle matters relating to education at an institution under its control. Each homeland constituted those committees in a way that suited its local conditions. After Transkei obtained its self-government status, Jongilizwe College fell under the control of the Governing Council which consisted of the following officials:

- i) The Assistant Secretary (Professional) of the Department of Education - Chairman;

- ii) the Secretary of the Public Service Commission;
- iii) the Circuit Inspector in charge of the school;
- iv) the Chief Clerk of the Legislative Assembly; and
- v) the Principal - Secretary (12:2).

In connection with the control of the college it was further agreed that the Secretary for Finance and the Secretary for Education formed a permanent inter-departmental committee for purposes of consultation.

A committee which almost replaced the Bantu Advisory Committee was established. It was called the Liaison Committee. The duty of the committee was largely advisory. It was also seen as an important link between the school on the one hand, and the traditional leadership on the people of the other hand.

The Liaison Committee consisted of the following members:

- i) The Circuit Inspector (Tsolo) - Chairman;
- ii) the teacher on the staff nominated by the principal - Secretary; and
- iii) one representative from each of the nine Regional Authorities (8:3).

While that was the position in Transkei, in Bophuthatswana a different form of administration was embarked upon. The Bophuthatswana Government was not appreciative of the Administration of the college by the Governing Council which consisted of only white officials. Concerning this problem the Secretary for Education wrote as follows:

"On the 4th February, 1972, Mr M A H Engelbrecht of this Department and Mr D J Putter of the Department of Bantu Administration and Development formally discussed the above named matter with Bophuthatswana Cabinet. During the discussion it became obvious that the Cabinet disliked the idea of Control Board consisting of white officials, and only reluctantly agreed to its establishment" (4:1).

It is not clear which body represented the Governing Council in Bophuthatswana. One thing certain is that the Department of Bantu Education was concerned with the reluctance of Bophuthatswana Cabinet to accept the composition. The Department of Bantu Education then refrained from persuading the Bophuthatswana Government to appoint members of the Governing Council. It was realised that the Bophuthatswana Government had been granted the self-governing status, and insistence on the appointment of the Governing Council could become a source of friction between the government of Bophuthatswana and the Republic of South Africa.

The Secretary for Bantu Education recommended that he "would be happy if the Bophuthatswana Government would control the school in the same way they control Teacher Training Schools with white staff" (4:1).

From the recommendation of the Secretary for Bantu Education and the reluctance of the Bophuthatswana Cabinet in establishing the Governing Council (Control Board), it becomes clear that the body was done away with. From the available records there is no indication that the Governing Council (Control Board) was ever established in Bophuthatswana.

Bhekuzulu and Boaparankwe Colleges retained the administrative structures as laid down by the Department of Bantu Education, although some minor changes were effected to comply with local demands. At Boaparankwe College for instance, the Bantu Advisory Committee was reconstituted by the Lebowa Government as follows:

- i) 3 members nominated by Lebowa Territorial Authority;
- ii) 1 member nominated by Venda Territorial Authority; and
- iii) 1 member nominated by Machangana Territorial Authority (9:2).

It was further agreed that the Lebowa Territorial Authority would replace the last two members as soon as there were no longer Tsonga and Venda students at the college.

The Governing Council of the same college was constituted as follows:

- i) Chairman : Chief Director (Lebowa)
- ii) Vice-Chairman : Director of Education & Culture (Lebowa)
- iii) Other members : Senior Inspector (Lebowa)
Principal (Boaparankwe)
Chief Inspector (Head Office)

In as far as the hostel administration was concerned, the situation remained almost the same as it was since the inception of the school. The principal remained the superintendent and was assisted by the boarding master in the running of the hostels.

Another noteworthy thing about the period under review was that the School Committee of the Schools for the sons of chiefs was dissolved. Its major role was to advise the Minister

of Bantu Education on matters pertaining to the colleges for the sons of chiefs and headmen as it was mentioned earlier.

The dissolution of that body stemmed from the fact that control of colleges for the sons of chiefs and headmen was then the responsibility of the Departments of Education in the various homelands in which the colleges were established. There is no evidence that a similar body was ever established in the homeland governments to advise the Minister of Education on matters pertaining to the colleges. Indicating the irrelevance of the body with the homeland governments in control of the colleges, the chairman of the School Committee of the Schools for the sons of chiefs commented as follows:

"Now that the control of the colleges has been transferred to the Homeland governments, the question that should be asked is whether the function of the committee has not also expired?" (12:2).

The committee therefore ceased to exist as soon as the college administration was transferred to the homeland government. It's role was consequently taken over by the Governing Councils and the Bantu Advisory Committees.

5.4 Curriculum

During the period under discussion, 1969-1976, there was still no stability regarding the curriculum. As pointed out in the previous chapter, the curriculum at those colleges was constantly being changed in order to find out the most appropriate one for the colleges.

Towards the end of 1969 at Boaparankwe College, for instance, the following was the curriculum for Diploma in Bantu Administration and senior certificate course:

5.4.1 Diploma in Bantu Administration and Senior Certificate Course

5.4.1.1 Non-Examination Subjects

- i) Religious education;
- ii) Music and Singing;
- iii) Physical education.

5.4.1.2 Examination Subjects

- | | |
|----------------------|----------------------------------|
| i) Bantu Language A; | vi) Bantu Administration; |
| ii) Afrikaans B; | vii) Agriculture (special) |
| iii) English B; | or Business Economics; |
| iv) Biology; | viii) Conduct of Public Affairs; |
| v) Bantu Law; | ix) Current Events. |

A Diploma in Bantu Administration, junior and senior certificate courses were offered by four of the five colleges for the sons of chiefs and headmen ever established in the South African homelands, namely, Jongilizwe, Boaparankwe, Pinagare and Bekuzulu colleges.

5.4.2 Junior Certificate Course

The curriculum for Form I remained unchanged until the end of 1971. As from 1972 the curriculum for the junior certificate course (Forms II and III) was as follows:

5.4.2.1 External Examination Subjects (External in Form III)

- i) Bantu Language;
- ii) Afrikaans A or B;
- iii) English A or B;
- iv) General Science;
- v) Agriculture;
- vi) Mathematics (1:2)

Mathematics was introduced for the first time at those colleges in 1972. The subject was to be taken by all students but was to be written as an external examination subject only by students who wished to take it in the matriculation classes.

5.4.2.2 Internal Examination Subjects

In form III the following subjects were examined internally:

- i) Commercial Arithmetic;
- ii) Accountancy;
- iii) Office Routine and Typewriting;
- iv) Administration and Administration of Justice.

In the early seventies the curriculum for those colleges was revised and some changes were effected in the Diploma in Bantu Administration and senior certificate course.

5.4.3 A Diploma in Bantu Administration

A letter from the Senior Inspector of the Department of Bantu Education to the Education planner of the same department dated the 16th November 1971 amended the requirements for a Diploma in Bantu Administration as follows:

"A Diploma in Bantu Administration and Bantu Law will be issued to each candidate who fails the senior certificate examination, but who complies with the following requirements:

A pass in -

- i) Bantu Language A;
- ii) Afrikaans B or English B;
- iii) Bantu Law;
- iv) Bantu Administration;
- v) Biology or Business Economics or Agriculture (special);
- vi) Conduct of Public Affairs;
- vii) Current Events" (1:2).

In 1972, the curriculum for the Diploma in Bantu Administration was further amended. According to the amendment the diploma would be awarded to candidates who obtained a pass (pass mark) in the following subjects:

- i) Bantu Language A grade;
- ii) Afrikaans B or English B grade;
- iii) Bantu Law;
- vi) Bantu Administration;

- v) Agriculture (special) or Business Economics or Physical Science or Biology or Mathematics;
- vi) Conduct of Public Affairs;
- vii) Current Events.

Mathematics and Physical Science were for the first time introduced as subjects for the Diploma in Bantu Administration. If a candidate satisfied the requirements of the National Senior Certificate and the Diploma in Bantu Administration, he received both certificates.

Candidates who did not satisfy the requirements of the National Senior Certificate or the Diploma in Bantu Administration, and who wished to leave the college were to be issued with a statement of results by the college, listing the subjects they had passed.

5.4.4 Senior Certificate Course

From 1972 the curriculum for the senior certificate course at those colleges was to be as follows:

Table No. 12

5.4.4.1 External Examination

<i>Nomenclature before 1974</i>	<i>Nomenclature as from 1974 in Form IV</i>
<i>Bantu Language A grade; Afrikaans B grade; English B grade; Biology or Physical Science; Mathematics or Economics or History or Geography; Bantu Law; Bantu Administration.</i>	<i>Bantu Language H.G.; Afrikaans Second Language H.G.; English Second Language H.G.; Biology H.G. or Physical Science H.G.; Mathematics H.G. or Economics H.G. or History H.G. or Geography H.G.; Bantu Law S.G.; Bantu Administration S.G.</i>

History, Geography, Physical Science and Mathematics were included in the curriculum for the senior certificate course as from 1972. Students who took Physical Science as a subject had to take Mathematics as well. As from 1975, candidates were required to pass three subjects on the Higher Grade to obtain a matriculation exemption.

The curriculum did not give candidates enough chance of obtaining the matriculation exemption as they did only three subjects on Higher Grade. The requirement for an exemption was that a candidate had to pass at least three subjects ON Higher Grade. In this case it meant the candidates had to pass all three subjects. A failure in one of the subjects meant the candidate would not obtain a matriculation exemption.

At Pinagare College in 1975, the students took seven subjects, four on Standard Grade and three on Higher Grade. That curriculum prompted the principal to write a letter to the Secretary for Education in Bophuthatswana voicing dissatisfaction with the curriculum and recommending its reconsideration. On that issue he commented as follows:

"It is desirable and perhaps necessary, that four subjects should be taken on Higher Grade in order to give a student at this school a fair chance in case he fails only one subject, and it is in Higher Grade e.g. Mathematics, he should write the six subjects that he shall have passed, get a chance of obtaining matriculation exemption because he would still have passed three subjects on H.G." (5:1).

5.4.4.2 Internal Examination

The following subjects were examined internally:

- i) Agriculture (Special) or Business Economics;
- ii) Conduct of Public Affairs;
- iii) Current events.

The colleges still offered a Diploma in Bantu Administration, senior and junior certificate courses. The curriculum, especially that of the senior certificate course included for the first time subjects such as mathematics and history. With that new curriculum students from those colleges would stand a good chance of furthering their studies at other tertiary institutions.

5.5 Enrolment

In establishing the colleges for the sons of chiefs and headmen, the Nationalist Government

expected that the chiefs in particular, would welcome that new venture and would send their sons to the colleges. In order to ensure that sons of chiefs are all admitted at the colleges, the principals of those colleges were instructed to admit sons of chiefs first, then those of headmen and finally the sons of councillors. These schools or colleges were graded according to enrolment. "Special Grade" was for schools with an enrolment of at least five hundred students.

The government therefore expected that some of the colleges would have an enrolment of five hundred or even more. Unfortunately, that was not to be. From the records at the disposal of the writer, the colleges could only go up to "Grade B," which implied an enrolment of between seventy five and one hundred and forty nine students. In most cases the sons of chiefs constituted the lowest percentage at those colleges when compared with the sons of headmen and councillors. The following table illustrated as an example the position of enrolment at Pinagare College in 1970:

Table No. 13

Enrolment at Pinagare College : 1970

	<i>Sons of Chiefs</i>	<i>Sons of Headmen</i>	<i>Sons of Councillors</i>	<i>Total</i>
<i>Enrolment</i>	<i>21</i>	<i>39</i>	<i>25</i>	<i>85</i>
<i>Percentage</i>	<i>24,7</i>	<i>45,9</i>	<i>29,4</i>	<i>100</i>

The percentage enrolment for the sons of chiefs is the lowest in the table despite the fact that the college was catering for Tswana and South Sotho racial groups at the time. There was also one N. Sotho speaking student during that year. The table further reveals that not all chiefs were excited about the colleges for the sons of chiefs and headmen.

The reasons why chiefs could not openly put across their dissatisfaction with the apartheid scheme in general, and the establishment of the colleges for the sons of chiefs and headmen in particular, were not far-fetched. Among other things, the chiefs' position and salary depended on his loyalty to the government. Any sign of disobedience and disloyalty to the government resulted in deposition or termination of his salary.

Under such circumstances chiefs did not have much to say in opposition to the implementation of the government-created apartheid structures. The only thing they could do without possibly risking their positions and livelihood was stopping their children from attending the colleges. In the previous chapter it was pointed out that in the Transkei, in 1966, out of forty eight sons of chiefs only seven attended school at Jongilizwe College - a college established for them.

The Nationalist Government expected the enrolment at the colleges for the sons of chiefs and headmen to soar up to 500 or even more students at all the colleges. That was reflected by the grading of those colleges. The chiefs' negative attitude towards those colleges was apparently one of the reasons why enrolment at those colleges never went up to the expected 500 mark.

5.6 Examination Results

During the period under review, 1969-1976, the colleges were in full operation. They supplied the various departments with the required manpower. The colleges provided the government offices with clerks who passed either a Diploma in Bantu Administration or senior certificate course or both. Such clerks were acquainted with office organisation as they took subjects such as Office-Routine and Typewriting.

Although the enrolment at those colleges was low, those who attended them became useful in seeing to it that the policy of separate development was realised. The examination results, both internal and external, were fairly good in terms of quantity. The following table indicates the position of internal and external examination at Boaparankwe College in 1974.

Table No. 14

Internal and External Examination Results of Boaparankwe : 1974

<i>Forms</i>	<i>Number Wrote</i>	<i>Number Passed</i>	<i>Percentage Passed</i>	<i>Number Failed</i>	<i>Percentage Failed</i>
<i>I</i>	<i>13</i>	<i>13</i>	<i>100</i>	<i>-</i>	<i>-</i>
<i>II</i>	<i>22</i>	<i>11</i>	<i>50</i>	<i>11</i>	<i>50</i>
<i>III</i>	<i>13</i>	<i>11</i>	<i>85</i>	<i>2</i>	<i>15</i>
<i>IV</i>	<i>17</i>	<i>14</i>	<i>82</i>	<i>3</i>	<i>18</i>
<i>V</i>	<i>13</i>	<i>13</i>	<i>100</i>	<i>-</i>	<i>-</i>
<i>TOTAL</i>	<i>78</i>	<i>62</i>	<i>83</i>	<i>16</i>	<i>27</i>

In Form III, three students obtained first class passes and in Form V (Std. 10), although there was no first class pass, there were six students who obtained Matriculation exemption and one who obtained only a diploma.

Paying attention to the Forms III and V and five examination results, which were external examination at the time, the performance of the college was more impressive. This is particularly so when one takes into consideration the fact that the colleges did not screen their students for admission on the basis of academic performance but on the basis of royalty. The students with poor academic potential were admitted as long as they satisfied all other requirements of the college, for example, he was fifteen years old and a certified son of the chief.

The following table shows the Standards 8 Examination results of the colleges for the sons of chiefs and headmen in 1975.

Table No. 15

STANDARD 8 RESULTS : 1975

<i>Names of Colleges</i>	<i>Number wrote</i>	<i>Pass First Class</i>	<i>Pass 2nd Class</i>	<i>Pass %</i>	<i>Number Failed</i>	<i>Fail %</i>
<i>Jongilizwe</i>	55	2	53	96,4	2	3,6
<i>Boaparankwe</i>	12	5	5	83,3	2	16,7
<i>Bekuzulu</i>	18	3	13	88,9	2	11,1
<i>Pinagare</i>	17	5	11	94,1	1	5,9
<i>Tshavhakololo</i>	11	1	9	90,9	1	9,1
<i>TOTAL</i>	113	16	91	90,7	8	9,3

Though the performance of the colleges cannot be said to have been outstanding in terms of quality, it was fairly good quantitatively. The average pass percentage of all the colleges in 1975 was 90,7. The average pass percentage of those who passed in the first class was 13,6.

Almost a similar picture appears when the results for matriculation and diploma in Bantu Administration are analysed. The performance of the colleges was by and large good in terms of quantity. It was, however, immaterial to the Nationalist Government whether the products of the colleges were quality material or not. What was foremost in the minds of those in authority was that the colleges should provide manpower psychologically and educationally prepared to implement the policy of separate development. Most of the students who attended the colleges became clerks in government offices as already stated. Ten of them studied further, that is proceeding to tertiary institutions like universities.

The following two tables show the diploma and matriculation results of the four colleges in 1975. It is, however, important to realise that the whole standard ten students did both

diploma and matriculation at the same time as mentioned earlier. Those who passed matriculation examination were awarded both the diploma in Bantu Administration and matriculation certificates. Some of the students failed matriculation but were awarded only the diploma certificate provided they had satisfied the conditions as illustrated in the previous chapter. Although the following two tables have been drawn to show the diploma and matriculation results of the colleges respectively, they are in fact the results of the same examination.

Table No. 16

Diploma Results of the Colleges in 1975

<i>College</i>	<i>No. wrote</i>	<i>No. Passed</i>	<i>No. Failed</i>	<i>Pass %</i>	<i>Fail %</i>
<i>Jongilizwe</i>	<i>11</i>	<i>10</i>	<i>1</i>	<i>90,9</i>	<i>9,1</i>
<i>Boaparankwe</i>	<i>13</i>	<i>11</i>	<i>2</i>	<i>84,6</i>	<i>15,4</i>
<i>Bekuzulu</i>	<i>12</i>	<i>9</i>	<i>3</i>	<i>75,0</i>	<i>25,0</i>
<i>Pinagare</i>	<i>15</i>	<i>14</i>	<i>1</i>	<i>93,3</i>	<i>6,7</i>
<i>TOTAL</i>	<i>51</i>	<i>44</i>	<i>7</i>	<i>85,96</i>	<i>14,05</i>

Table No. 17

Matriculation Results of the Colleges in 1975

<i>College</i>	<i>No. Wrote</i>	<i>No Passed</i>	<i>No. Failed</i>	<i>Pass %</i>	<i>Fail %</i>
<i>Jongilizwe</i>	<i>11</i>	<i>9</i>	<i>2</i>	<i>81,8</i>	<i>18,2</i>
<i>Boaparankwe</i>	<i>13</i>	<i>9</i>	<i>4</i>	<i>69,2</i>	<i>30,8</i>
<i>Bekuzulu</i>	<i>12</i>	<i>2</i>	<i>10</i>	<i>16,7</i>	<i>83,3</i>
<i>Pinagare</i>	<i>15</i>	<i>13</i>	<i>2</i>	<i>86,7</i>	<i>13,3</i>
<i>TOTAL</i>	<i>51</i>	<i>33</i>	<i>18</i>	<i>63,6</i>	<i>36,4</i>

At Bekuzulu College in 1975 seven candidates obtained only diplomas while the other two obtained only both diplomas and senior certificates. That was possible provided one satisfied the requirements of both the diploma and senior certificate as stipulated by the Department of Bantu Education.

The average pass percentages of all the colleges in both the diploma and senior certificate examination were 85,96% and 63,6% respectively. Again in terms of quantity the performance was highly satisfactory. The Bantu Affairs Commissioner of Nebo once said "employment of matriculation students should not be a problem to the Bantu Advisory Committee because the Government will always make provision for such students" (7:2).

To some extent the colleges satisfied the needs of the government at the time. The homeland and territorial authorities as well as magisterial offices were supplied with the desired manpower.

5.7 Staffing

During the period under review, 1969-1976, the colleges continued to employ better qualified staff members. In addition to their qualifications, teachers had to be matured enough to carry out the unusual task of teaching future leaders. Although there was no age limit when employing teachers at the colleges, it was always emphasised that the teachers appointed at those colleges should not be too young lest they cause disturbances themselves or instigate students.

A committee appointed by the Secretary for Bantu Administration and Development and the Secretary for Bantu Education in 1965 to investigate the causes of disturbances at Boaparankwe College indicated that some of the cause of the disturbance were ascribed to the youth and lack of experience of one of the teachers. The committee then recommended that the teacher concerned should not be appointed permanently at the college until the teacher had gained enough experience that will enable him to maintain discipline at a college of that calibre (13:2). It is thus understandable why matured teachers were preferred. The following table shows names, ranks, population group, *et cetera*, of the teaching personnel at Boaparankwe College in 1976.

Table No. 18

Teaching personnel at Boaparankwe College : 1976

<i>Names of teachers</i>	<i>Rank</i>	<i>Population Group</i>	<i>Sex</i>	<i>Age</i>	<i>Professional Qualifications</i>	<i>Academic Qualifications</i>
<i>Fourie J.G.E.</i>	<i>Principal</i>	<i>White</i>	<i>M</i>	<i>40</i>	<i>T.H.O.D.</i>	<i>B.Com.</i>
<i>Prinsloo N.J.</i>	<i>V. Principal</i>	<i>White</i>	<i>M</i>	<i>37</i>	<i>H.O.D.</i>	<i>B.A.</i>
<i>Van Dyk H.F.M.</i>	<i>Senior Assistant</i>	<i>White</i>	<i>M</i>	<i>28</i>	<i>U.O.D.</i>	<i>B.Sc. B.Ed.</i>
<i>Fourie C.E.</i>	<i>Assistant</i>	<i>White</i>	<i>F</i>	<i>38</i>	<i>T.O.D.</i>	<i>Matric</i>
<i>Van Eeden</i>	<i>Assistant</i>	<i>White</i>	<i>M</i>	<i>40</i>	<i>-</i>	<i>M.Sc.</i>
<i>Mokomane D.S.</i>	<i>Assistant</i>	<i>N. Sotho</i>	<i>M</i>	<i>34</i>	<i>S.A.O.D.</i>	<i>B.Com.I</i>
<i>Maditsi I.T.</i>	<i>Assistant</i>	<i>N. Sotho</i>	<i>M</i>	<i>38</i>	<i>P.O.S.</i>	<i>Matric</i>
<i>Nkuna M.V.</i>	<i>Assistant</i>	<i>Tsonga</i>	<i>M</i>	<i>31</i>	<i>H.P.</i>	<i>Matric</i>
<i>Mpe A.S.</i>	<i>Assistant</i>	<i>N. Sotho</i>	<i>M</i>	<i>44</i>	<i>H.P.</i>	<i>Matric</i>

When comparing the colleges for the sons of chiefs and headmen with other secondary schools, it could be argued with a measure of certainty that these colleges must have been enhanced by things such as luxurious teachers' accommodation - houses with three bedrooms, kitchen, bathroom and toilet, and easier and effective teaching. Looking at the ages of the staff members, it becomes clear that the teachers were mostly in their prime of life, only the principal was middle aged.

5.8 Conclusion

During the period 1969-1976, the colleges for the sons of chiefs and headmen experienced a drastic change of the curriculum. Although the major subjects, which rendered the colleges

unique, namely, Bantu Law and Bantu Administration were retained, other subjects such as history, geography, mathematics and physical science were introduced as already indicated.

The introduction of the other subjects drew the colleges closer to ordinary high schools. The only difference between them was in terms of subjects examined externally in matriculation, namely, Bantu Law and Bantu Administration.

Towards the end of that period indications of dissatisfaction with the type of education offered at those colleges became evident. In 1974, the Lebowa Cabinet appointed a commission of inquiry, namely, the Marishane Commission of Boaparankwe School, to consider among others, "the desirability of changing the school other than the school for the sons of chiefs, headmen and councillors" (14:1).

The appointment of that commission was in response to allegations that the "chiefs' sons were receiving very poor education and were taught under unfamiliar conditions which turned some of them into 'tsotsis' and loafers" (11:1).

Responding to a question from one of the members of the commission of inquiry, one parent, who was a former student of Boaparankwe College, answered as follows: "After completion I never visited the school as it never impressed me" (14:9).

In as far as the staffing was concerned, the colleges remained well-staffed when compared with ordinary secondary schools as already stated. The white staff members continued to

dominate senior positions on the staffs.

The feeling of disenchantment as experienced by some parents and members of the regional authorities, heralded the decline and disestablishment of the colleges.

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CHAPTER 6

6. PERIOD OF DECLINE AND DISESTABLISHMENT OF THE COLLEGES FOR THE SONS OF CHIEFS AND HEADMEN (1976-1985)**6.1 Introduction**

When the colleges for the sons of chiefs and headmen were established in the late fifties and early sixties, they were hailed as institutions of great importance. Articles such as "Jongilizwe - Bakermat vir die Transkei se Toekomstige Leiers" (Jongilizwe - The birth-place for Transkei's Future Leaders), "School for African leaders of the future," "Jongilizwe College - An Educational Experiment of Great Importance", et cetera, appeared in the newspapers, magazines and journals.

The colleges were expected to attract almost all the people for whom they were established. The Nationalist Government expected the enrolment to soar to unprecedented heights - hence the grading of the colleges which went up to an enrolment of five hundred and more students as already pointed out. That was possibly a miscalculation on the part of the government because the schools never attracted sons of chiefs in great numbers as anticipated. Evidence of that was the constant appeals made by the principals of the colleges to the chief Bantu Affairs Commissioners, who were the chairmen of the Governing Councils of the colleges for the sons of chiefs and headmen, to encourage the chiefs during their regional and territorial authority meetings to send their sons to the colleges. Despite the principals'

appeals, enrolment at almost all the colleges never met the expectations.

Between 1969 and 1976, the colleges further underwent changes which almost signalled their demise. Most of the diploma subjects were removed from the curriculum while those that remained, with the exception of Bantu Administration and Bantu Law, were taken as non-examination subjects. Subjects such as Current Events and Diplomacy were non-examination subjects. These changes drew the colleges closer to ordinary high schools. Had it not been for the two subjects mentioned above, which were still retained as examination subjects, the colleges would not be different from the ordinary high schools in terms of curriculum. Without that Diploma in Bantu Administration, the uniqueness of the colleges remained with the admission requirements.

6.2 Reasons for the disestablishment of the colleges for the sons of chiefs and headmen

In chapter three the general reasons for the establishment of the colleges for the sons of chiefs and headmen were outlined. In general the following could be regarded as some of the main reasons for the disestablishment of all the colleges for the sons of chiefs and headmen.

6.2.1 The chiefs' position, power and privileges were challenged and undermined

As pointed out earlier, the establishment of the colleges for the sons of chiefs and headmen was aimed at preparing the chiefs for their task as political leaders in the homelands. It was hoped that homeland politics will for ever be dominated by the chiefs. To that end, the Nationalist Government designed a scheme that ensured that in each homeland the Legislative Assembly was dominated by the chiefs. When the Transkei was given the self-government status, the composition of its legislative Assembly was such that it ensured control by the chiefs. "The Assembly consists of 64 chiefs and 45 elected members. All chiefs are paid, appointed, and may at any time be dismissed by the South African government" (2:2).

The majority of the chiefs were not educated while the elected members of the Legislative Assembly comprised businessmen and elite members of the communities. Owing to financial muscle of the business men and the intellectual ability of the elite members of the communities, the chiefs were subjected to unfair competition. This engendered a feeling of inferiority complex in the chiefs. But they were favoured and protected by the government. The chiefs' dominance of the political scenario in numbers was to some extent countered by the ability of the elected members.

The exposure of the semi-literate and illiterate chiefs in open debates in the Homelands' Legislative Assemblies undermined their authority and privileges. Their sons also did not, in public opinion, deserve separate prestigious schools for brain-washing and propaganda.

The retention of colleges for the sons of chiefs and headmen were viewed as unnecessary. Disestablishing those colleges was the logical thing to do.

6.2.2 Competition between the products of the colleges for the sons of chiefs and of ordinary high schools

The colleges for the sons of chiefs and headmen could not cope up with the demands of the homeland governments. More and more manpower was needed to run the departments of the homelands governments. Products of ordinary high schools were employed with great success in various departments and their salaries were the same as the salaries of the products of colleges for the sons of chiefs and headmen. A Diploma in Bantu Administration became unnecessary especially to those students who passed matriculation as well. It was therefore not surprising when the Diploma in Bantu Administration was done away with as early as 1970, at Jongilizwe College. In other words the colleges were gradually becoming irrelevant.

6.2.3 Loss of interest in the colleges by the sons of chiefs and headmen

The colleges did not attract the people for whom they were established. The sons of chiefs preferred to attend the ordinary high schools. In an attempt to induce them to attend those colleges, the admission requirements were made less stringent and those who obtained third class pass in the standard six were admitted. That occurred at the time when standard six third class passes were not admitted at other secondary schools. Unfortunately, the majority

of the applicants for Form I at the colleges were those who obtained third class passes in standard six. Recommending the closure of Tshavhakololo College, the Secretary for Education and Culture wrote to the Secretary for Bantu Education and commented as follows:

"Further, it is a fact that approximately 90% of the pupils from standard six consist of third class passes, thus they are pupils who would not get admission at "ordinary" secondary schools. The Honourable Minister had no doubt that the college has no right to exist and it should close down" (4:2).

The colleges were then patronised by pupils who could not be admitted at other schools owing to poor academic performance. They became refugees for the academic weaklings. That affected the popularity of the colleges. Everybody, including the sons of chiefs and headmen, became uninterested and disenchanted with them.

6.2.4 Students' uprisings

The riots of 1976 affected all schools in South Africa. The colleges for the sons of chiefs and headmen were also affected. According to the Cillier's Commission Report, an inquiry into the riots in Soweto and elsewhere, from the 16th of June, 1976, to the 28th of February, 1977, the first students' uprisings in Soweto were preceded by class boycotts. "The reasons given by the scholars for their failure to attend classes was the alleged compulsory use of Afrikaans as a medium of instruction" (9:483).

Ever since then the grievances and demands advanced by the students whenever the class

boycotts were called, were not always educational. "During the November 1984 stayaway, the grievances and demands of pupils combined both educational and wider political and community issues, calling for:

- i. Democratically elected student representative councils (S.R.C.'s);
- ii. the scrapping of age limit restrictions;
- iii. the release of all pupils detained during the unrest;
- iv. the extension of the academic year by postponing final examination dates; and
- v. the withdrawal of police and the military from the townships;
- vi. a drop in rents;
- vii. the resignations of community councillors" (1:2).

The colleges for the sons of chiefs and headmen were also affected by the riots and their demands and grievances were not different from those of the students from other schools. The riots did not, however, have a strong influence on the colleges mainly because they had more privileges and better facilities as compared to other schools.

Responding to a question on riots from a questionnaire sent to former students of the colleges, Chief L.M. Mokoena, who is currently the Minister of Works in the Lebowa Government, remarked that the strike at Boaparankwe College during his days as a student was sparked off by the white staff members' hostile attitude towards them. He alleged that the "whites were racists" (10:5).

The 1976 riots at Boaparankwe College led to the termination of services of all the white staff members as that was demanded by the students. Owing to the crisis which ensued thereafter, a group of Black inspectors under the principalship of Mr. S.P.P. Kwakwa was sent by the Department of Education to man the college as an interim measure. From June, 1976, to December, 1976, teaching at the college was done by the black staff members and inspectors. One major development which emanated from the 1976 riots was that for the first time the college had a Black principal. All posts initially reserved for Whites, became available to any applicant regardless of colour. In March, 1977, Mr G.J. Tabane, assumed duty at the college as the first Black principal to be appointed at the college. From then until the college was disestablished, the college was led by a Black principal.

Pinagare College seemed to have had the worst students' riots in 1976. The students' grievances were educational and political. Owing to the class boycotts at the college, the Department of Education in Bophuthatswana delegated Mr P.P. Lenyai, the then Undersecretary for Education and Mr H.H. Dammie, the then Chief Inspector, to investigate the causes of the strike at the college. During their investigation, they managed to list a total of 36 grievances which were based on a wide range of issues. The following grievances could for instance, be said to have been relevant to education:

- " i. We have complained a lot about Mr Bremmer - a teacher of English at this school. He dodges his periods a lot, and instead he repairs all broken things here at school - locks, mowing machines. We really wonder whether he has been hired for this work and not teaching. Mr Bremmer, as a result comes to class unprepared and makes a lot of mistakes, and when advised he usually reports the matter to the Principal.

The Principal then comes to class infuriated and then says to us - 'Ek sal julle gate warm maak'. (I will make your arses hot). Mr Bremmer does not know his subject well and cannot express himself well in this subject.

- ii. Mr Snyman makes us read with him chapter from the history book and the day after wants us to write tests. This he does every now and then. When we ask him about this, he says the Department of Education does not stop him giving us work. After this test, one is brought before the Principal, rebuked, the exercise book stamped and then recorded. Mr Snyman is in the habit of calling us Pipol (arse) and he would circumcise us" (7:5).

The above mentioned grievances and many others contained in that report could be said to have been educational as they were concerned with instruction at the college. The other grievances were purely political. There was obviously a feeling of animosity between the white staff members on the one hand and the students on the other hand. The following grievances are some of those that can be said to be political:

- " i. We complain about maladministration of the school. The principal differentiates in the treatment of his staff members. He oppresses his staff members. When a White teacher comes to school, this White teacher is able to control the Black staff and also appears senior to them.
- ii. There is always differentiation even as regards the use of chalk. The hard chalk belongs to the white staff whilst the soft one - the one that makes clothes dirty, belongs to the African staff.
- iii. We complain also about the differentiation even in the parking of cars. There is a shed set aside for parking. The white staff uses this shed whilst the African staff has to contend with their cars in the sun.

- iv. The principal has no co-operation with the labourers, that the labourers tend to call him "Baas" (Boss) as if he has hired them. The principal deals with the Black staff members as if they were not his colleagues. He reprimands black staff members in the presence of the students and calls them as if they were students" (7:1-2).

The few grievances mentioned above and a host of others from the same report were indicative of the political climate at the college in June 1976. The students were generally demanding equality between Blacks and Whites, especially members of staff.

Indications for the need of the college to be changed from what it was into a school for all was evident from the report of the committee that investigated the disturbances at Pinagare College. Among others, the committee recommended that "Pinagare should be opened to all children, that is, both sexes - starting with Matriculation and continuing with a Teachers' Diploma. That would help lessening the burden of shortage of teachers" (8:3).

Even if the riots at the colleges cannot be regarded as the direct causes for the disestablishment of the colleges, they have undoubtedly contributed significantly towards their disestablishment.

6.3 Boaparankwe College

6.3.1 The transfer of the college from Arabie to Limburg

Boaparankwe was transferred from its original buildings at Arabie to a formerly white school, namely, Stirum School at Limburg near Potgietersrus in January 1983. The reason for the transfer of the college to Linburg was that the department wanted to accommodate girls who would be doing a newly introduced course at Tompi Seleka Agricultural College. As Stirum School was a white school, an agreement had to be reached between the Lebowa Government and the South African Government on the transfer of the college. Responding to a letter on the issue from the Lebowa Government dated the 8th December, 1981, the then Minister of Co-operation and Development, Dr P.G.J. Koornhof acceded to the Lebowa Government's request and further said:

"Arrangements must, however, be made by the appropriate department of your Government and the Department of Co-operation and Development for the proper beaconing off and fencing of the site" (5:1).

The college was transferred to Stirum School buildings at Limburg from the beginning of January, 1983 as already indicated.

6.3.2 The disestablishment of Boaparankwe College and the conversion of its buildings into an In-Service Training Centre

Less than four kilometres away from Boaparankwe college at Limburg, there was another school, namely, Harry Oppenheimer Agricultural High School. As Boaparankwe College had already been converted into an ordinary high school, an analysis of its curriculum and that of the neighbouring high school was found to be more or less similar as reflected in the following table:

Table No. 19

The Curriculum of Boaparankwe and Harry Oppenheimer in 1985

<i>BOAPARANKWE</i>		<i>HARRY OPPENHEIMER</i>	
1.	<i>N. Sotho (6 - 10)</i>	1.	<i>N. Sotho (6 - 10)</i>
2.	<i>English (6 - 10)</i>	2.	<i>English (6 - 10)</i>
3.	<i>Afrikaans (6 - 10)</i>	3.	<i>Afrikaans (6 - 10)</i>
4.	<i>Mathematics (6 - 10)</i>	4.	<i>Mathematics (6 - 10)</i>
5.	<i>General Science (6 - 7)</i>	5.	<i>General Science (6 - 7)</i>
6.	<i>Biology (8 - 10)</i>	6.	<i>Biology (8 - 10)</i>
7.	<i>History (9 - 10)</i>	7.	---
8.	<i>Geography (6 - 7)</i>	8.	---
9.	<i>Agricultural Science (6 - 10)</i>	9.	<i>Agricultural Science (6 - 10)</i>
10.	<i>Physical Science (8 - 10)</i>	10.	<i>Physical Science (8 - 10)</i>
11.	---	11.	<i>Homecraft (6 - 10)</i>
12.	---	12.	<i>Practical Agriculture (6 - 10)</i>

With the curricula which were almost similar, the Department of Education felt it was not necessary for both schools to exist in juxtaposition, given the distance from each other, the

hostel and classroom accommodation and the low enrolment at both schools.

Recommending the disestablishment of Boaparankwe College, the memorandum submitted by the Secretary for Education to the Lebowa Cabinet listed among others, the following important points:

- " i. The school did not succeed in attracting as many pupils as was expected: for example, the enrolment over the past four years was as follows:

YEARS :	1982	1983	1984	1985
ENROLMENT:	82	80	81	90

- ii. The school has a present enrolment of 90 pupils and a staff of 10. The pupil - teacher ratio is therefore 9:1. This is almost a quarter of the minimum ratio allowed in secondary schools in Lebowa. The staff is underemployed.
- iii. The school has seven classrooms which are underutilised.
- iv. The school is no longer offering special subjects such as Bantu Administration.
- v. It is further proposed that the pupils who are at present attending school at Boaparankwe should be transferred to Harry Oppenheimer Agricultural School.
- vi. Of the 90 pupils at Boaparankwe only 21 of them are in Form V. This means that Harry Oppenheimer should arrange to accept 69 pupils from Boaparankwe next year.
- vii. Harry Oppenheimer has accommodation for 200 boys in the hostel but at present there are only 101.
- viii. The subjects offered at both schools are almost similar. In order to accommodate History and Geography at Harry Oppenheimer, the subject teacher at Boaparankwe

could be transferred to Harry Oppenheimer.

- ix. There is sufficient classroom accommodation at Harry Oppenheimer to absorb the pupils from Boaparankwe. At present these facilities are underutilized.
- x. The teachers at Boaparankwe could be fully utilized at the in-service training centre. Those that are underqualified could be transferred elsewhere.
- xi. The labourers should be retained because in-service course will be conducted throughout the year including school holidays" (6:1-2).

The Cabinet acceded to the recommendations of the Minister of Education, and Boaparankwe High School was disestablished. Its buildings were converted into an In-Service Training Centre. The conversion of the school into an In-Service Training Centre had the following advantages:

- i. Better use will be made of the classrooms, laboratory, library and boarding facilities.
- ii. The teachers' services will be put to better use.
- iii. The centre will be used to upgrade teachers academically and professionally.
- iv. Time and money will be saved if teachers and officials attend courses locally instead of travelling to Soshanguve and other remote areas" (6:1).

Boaparankwe High School was disestablished at the end of 1985 and its buildings from 1986 to date are being used as an In-Service Training Centre for teachers from all circuit in Lebowa.

6.4 Jongilizwe College

Although the direct causes of the disestablishment of the college appear obvious, the points raised by the Secretary for Education in the Transkei indicated that there was no longer any necessity for the school to exist. Among other things, he raised the following points:

- i. The current enrolment of the school is 113. Of this, 14 are sons of chiefs who will one day inherit the titles of their fathers. Then there is still 24 other sons of chiefs. The greatest number is thus that of headmen who will not necessarily be appointed to such positions.
- ii. The character of the school does not actually differ from that of an ordinary high school. Only the fact that certain students qualify for admission at the school, makes it a unique school. The replacement of the Diploma certificate by the introduction of ordinary matriculation courses has strengthened the impression that the character of the school has changed. Even George Matanzima was under the impression that the school is now an ordinary high school.
- iii. According to the principal the school is for all practical purposes just a high school. Bantu Law is the only examination subject which is not offered at other schools. Diplomacy and Current Affairs are taught as non-examination subjects.
- iv. It is generally known that my predecessors, Messrs. Boshoff and Hoare never saw any sense in the existence of this type of school. Although they did not do anything to terminate the existence of the school, their leadership did not yield anything positive. Their negative attitude and perception influenced the principal to a large extent" (4:2).

In the light of what was said by the Secretary for Education in Transkei, it becomes clear

that the existence of the school was no longer in the best interests of Transkeians. Despite the negative attitude of the Department of Education as early as the seventies, the school continued to exist until 1985 when it was disestablished.

6.5 Bhekuzulu and Pinagare Colleges

Bekuzulu and Pinagare Colleges were established in 1965 as stated earlier and both institutions were disestablished in 1980. Bekuzulu College was converted into an ordinary high school, open to all applicants who qualified for admission at secondary schools, while Pinagare College was converted into a non-racial state high school.

6.6 Conclusion

The colleges for the sons of chiefs and headmen which were expected to become attractive schools particularly to the future chiefs deteriorated in status, especially after 1976, and ultimately they were all converted into ordinary high schools or colleges of education. They failed to attract the relevant people despite the privileges and incentives offered to the staff members and students alike.

When the education departments in the homelands took over the control of the colleges, the curriculum was changed and a Diploma in Bantu Administration was phased out. The colleges then resembled to a large extent ordinary high schools. Their existence could no

longer be justified. Besides, they were already unpopular and were looked upon as ivory towers, divisive and elitist in character.

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QUESTIONNAIRE

10. Kgoši L.M. Mokoena to K.T. Marishane

CHAPTER 7

7. GENERAL ASSESSMENT

7.1 Introduction

It has been pointed out earlier that the first college for the sons of chiefs and headmen, namely, Jongilizwe College, was established in 1958. Later other colleges were disestablished in the various homelands. Jongilizwe College however, was the last to be disestablished, in 1985.

The colleges, on the average, lasted for a period of about twenty seven years. During that period most of the sons of chiefs went through these colleges. It can be said, therefore, that these colleges have had some influence on black education in general, and on the education of the sons of chiefs and headmen in particular.

Questionnaires sent out to former students and administrators drew mixed feelings about the contributions made by these colleges to the sons of chiefs and headmen. Mr. G J Moloisi, (the present Circuit Inspector of Nebo Circuit) who taught at Boaparankwe College between 1960 and 1962, pointed out that it was inappropriate for the colleges to be established solely for the sons of chiefs and headmen in the first place. Rejecting the isolation of sons of chiefs and headmen in education he commented as follows:

"Nowhere in the world are children of leaders isolated. They need contact with real life in order to be acceptable as leaders

later in life" (6:3).

Recommending the contribution made by the college to his career, the former student of Boaparankwe College, Mr S S Matlala (currently Marketing Consultant of First National Bank) said:

"As a person who works at the bank, I find everything easy because of the background knowledge I acquired from the college" (3:4).

The majority of those who responded to the questionnaire appreciated the fact that the colleges offered subjects which led to occupations in the different fields such as law, commerce and administration, which were by then untaught to the majority of the blacks.

As the majority of the former students contacted are employed in fields which are related to the type of education they received at the colleges, it is not surprising that they showed so much appreciation for the contribution the colleges made to their education.

By and large these colleges provided a need the missionaries could not fulfil. The conflict that the missionaries experienced with chiefs made their education repugnant to the chiefs and for as long as it was offered to them as a package (education, christianity and western culture), the chiefs were prepared to do without it. When the colleges were established, therefore, the chiefs, who were conservative and totally opposed to missionary activities, had alternative institutions for their sons.

The reactions of the former students and administrators are indicative of the fact that the colleges had both merits and demerits.

7.2 Demerits

As stated earlier the colleges for the sons of chiefs and headmen were imposed on the chiefs by the Nationalist Government. The Nationalist Government was, however, not interested in meeting the expectations and aspirations of the chiefs when establishing these colleges, it was rather interested in ensuring that the envisaged homeland scheme would have skilled and properly trained manpower that would unreservedly carry out the policy of separate development in general, and Black education in particular.

One of the flaws of Bantu Education was the tendency of the Government to take decisions for the Blacks without prior consultation. The people for whom these colleges were established, the chiefs, were never consulted. The following are some of the effects of this government venture, the establishment of the colleges for the sons of chiefs and headmen.

- i. They alienated the prospective chiefs from their subjects.

The fact that the sons of chiefs and headmen were taught at special institutions kept them aloof from their potential subjects, and alienated them from the people whose problems they had to understand and solve if their leadership was to be acceptable. It would have been far much better if the sons of chiefs were given maximum chance of making social contact with their potential subjects. It was only with the understanding of the background of the people

they were going to lead as chiefs that they would expect to meet the expectations of their tribes. Commenting on the ambiguity of educating sons of chiefs in isolation, the former chairman of the Advisory Committee and principal of Boaparankwe College, Mr S P Kwakwa, responded as follows to a questionnaire sent to him:

"They missed what was derived from mixing with all and sundry of persons with whom they would have to deal with in life. That is the reason why as the Advisory Board we encouraged that they be brought into contact with other students by way of inter-school sports" (4:3).

A leader can become effective only if he understands the needs, problems, demands and expectations of the people he is supposed to lead. That was, however, a chance the sons of chiefs missed by being taught in isolation.

ii. These colleges promoted arrogance among sons of chiefs and headmen.

Colleges for the sons of chiefs and headmen fostered a feeling of superiority among their students. By being taught in isolation, they always remained conscious of their status as sons of chiefs and headmen. They therefore saw themselves as a different breed of human beings which should at all times be accorded a superior status. Because of that status which was not gained through any personal exertion, they did not endear themselves to students from the other secondary schools. They wanted to be seen as superior students attending colleges whose status was above that of ordinary secondary schools in the neighbourhood. This, unfortunately, did not motivate them to exert themselves on matters educational. One prominent former student of Boaparankwe College, Mr T P Moloto, says:

"These sons of chiefs and headmen were very dull and stupid and very few of them have passed matriculation while many could hardly pass Std. 8. Many of them are idling in their fathers' kraals with no work to do whereas they were made to be super-students for a while with no purpose in life" (5:6).

The colleges over-emphasised the superior status of the chief. That was most probably one of the factors which made the sons of chiefs and headmen proud of their positions. They were made to believe in their birthrights instead of worth attained by effort and hardwork. Over-emphasising the importance of chieftainship the Minister of Bantu Administration and Development, Mr M D C de Wet Nel, opening Jongilizwe College on the 19th October, 1960, made the following utterances:

"Although you, who are sons of chiefs and headmen, have grown up in the knowledge of and tradition of your fathers and your people, I often get the impression that there is ignorance about the true meaning of the word chief. Many people think of the chief merely as a person. That is not correct. The chief is the foundation of life of his tribe. It is true that providence has given that position by virtue of his birth and by virtue of the laws and customs of his people. He therefore lives in the hearts of his people. He is the embodiment of the greatness of the tribe" (7:19).

Of course the chiefs deserved to be respected as they are rightfully the leaders of their tribes. But over-emphasis of their status at college stage rendered them a special breed, too proud to associate freely with students from the other schools and further demotivated them from exerting themselves in learning. Chief L C Mothiba who was a member of Thabamoopo Regional Authority in 1973, also expressed concern about teaching at Boaparankwe College. He lamented that "the programme of teaching these children makes them more proud and isolated" (2:2).

- iii. They promoted sexism in education. As early as 1965, the wish of chiefs to have their daughters educated at the colleges for the sons of chiefs and headmen was expressed. At a territorial meeting of Lebowa Territorial Authority a motion on the issue was introduced by Chieftainess V T Dinkonyane. The motion enjoyed an overwhelming support of the chiefs. Supporting the motion Chief Brown Malatjie said:

"The motion is very important. Daughters of chiefs are actual leaders of tomorrow. If a chief dies they take over when they are tribal wives. Even if she is not married. She can take the father's chair" (1:2).

Despite that wish the daughters of chiefs were never afforded that opportunity of joining their male counterparts at the colleges. If the chiefs were expected to be the future administrators of their tribes and the homelands, then their wives were to become co-administrators of their tribal affairs by virtue of being their wives. There was therefore no reason to deny daughters of chiefs and headmen the opportunity of attending those colleges. Taking education as a right for all people regardless of sex, then it was an unpardonable mistake that the daughters of chiefs and headmen never attended those colleges. By offering education to sons of chiefs and headmen only, the colleges were therefore promoting sexism in education.

- iv. They promoted ethnicity and tribalism.

The colleges encouraged separation, ethnicity and tribalism because each college served students from a particular national group(s) catered for by the college concerned. The sons of chiefs from, for instance, Bekuzulu College would not be admitted at Boaparankwe

College and vice versa. The reason for that was that Bekuzulu College catered for the Zulu national group while Boaparankwe College catered for the N. Sotho, Venda and Tsonga national groups as indicated earlier. The colleges were therefore complying with the principle of divide and rule which was in keeping with the policy of separate development.

7.3 Merits

- i. They afforded sons of chiefs and headmen formal education.

The colleges afforded the sons of chiefs and headmen formal instruction at a crucial time. It remains, however, debatable whether the kind of education offered to the sons of chiefs and headmen was adequate and relevant or not. Education regardless of its quality has always been, and will always be, better than no education at all. For the colleges to have afforded the sons of chiefs and headmen education when they could not get it, was indeed a contribution worthy of note. Expressing almost similar sentiments a certain Mr M. Mathabane, a South African who is studying in America and the author of "Kaffir Boy" said:

"A little education is better than none. Despite the inferiority of Bantu Education in South Africa, I learned certain positive things. I learned discipline and responsibility. Above all, I learned that knowledge can overcome oppression" (8:25).

In spite of our misgivings concerning the type of education offered to future African chiefs, there is no doubt that the colleges did contribute positively towards black education in general and that of sons of chiefs and headmen in particular.

- ii. They developed the administrative skills of the sons of chiefs and headmen.

As indicated above, one of the objectives of establishing colleges for the sons of chiefs and headmen was to give those sons of chiefs and headmen the necessary administrative skills needed for the running of all the government - created structures such as the tribal and regional authorities. It was an appropriate thing to do because there is no leader who can succeed - especially in modern times - in leading people without a basic knowledge of administration. The colleges therefore provided that expertise which enabled the sons of chiefs and headmen to become strong pillars on which the homeland structure rested in its initial stage.

- iii. They laid the foundation for careers which were unavailable to Blacks at the time.

The curricula of the colleges included subjects such as Bantu Administration, Bookkeeping and Bantu Law as already stated. Those subjects stimulated the interests of students to pursue careers in legal, administrative and commercial fields. The students were motivated to follow careers based on the subjects taken at those colleges, especially at the matriculation level. The colleges therefore, laid the foundation for other careers which were unavailable to the majority of the black people at the time. Most of the schools at the time offered subjects which led, for most students, to professions such as teaching, preaching, social work, nursing and police force. The colleges then prepared some students for the professions and careers they would not have followed had they attended other secondary schools.

- iv. The colleges made sons of chiefs aware of their responsibilities as leaders.

At those institutions, sons of chiefs and headmen were time and again reminded of their duties as future leaders. They were warned against abuse of their power which would bring about friction within their tribes. Dr M D C de Wet Nel, in a speech at the official opening of Jongilizwe College, cautioned the sons of chiefs and headmen as follows:

"This privileged position which you occupy should be regarded by you as a lofty calling in the service of your tribe. You should so equip yourselves for this grand task that you will be capable of leading your tribes along paths of greatness and glory and that they together with you will move towards a happy and bright future" (7:19).

The sons of chiefs and headmen were thus made aware of the fact that they needed to be properly educated for the varied and responsible tasks which awaited them.

- v. The colleges afforded the students a chance of interacting.

The colleges were institutions at which the sons of chiefs and headmen were for the first time afforded a chance to meet one another. The colleges gave them a chance of exchanging ideas on a variety of issues which were common to their calling as traditional leaders. Although the degree of influence that the college had on an individual student cannot be measured, one thing certain is that the sons of chiefs and headmen left the institution better equipped for their roles in the tribes and homeland governments. The fact that the college afforded them education and allowed them the chance of interacting must have left lasting impression on most of them.

7.4 Conclusion

The colleges for the sons of chiefs and headmen had their days. In view of the fact that the Nationalist Government was destined to create homelands for national groups, it was appropriate that the people who were to play a prominent role in those structures be adequately trained for their administration. The success of the homeland system depended to a large extent on the degree to which the chiefs were to be indoctrinated. The colleges therefore had to be the places for initiation and training of future African leaders, especially traditional leaders. The curriculum, fortunately, was later changed and accommodated such subjects as Mathematics and Physical Science. The Diploma in Bantu Administration was ultimately phased out and the colleges were disestablished.

Lack of support on the part of the chiefs in particular proved beyond doubt that public opinion militated against the continued existence of the colleges. They were gradually becoming irrelevant institutions and an embarrassment to the homeland governments. Their disestablishment became inevitable and was an appropriate thing to do given the educational problems in general and opposition to Bantu education in particular.

Many factors have contributed to the ultimate demise of these colleges. The main one is undoubtedly the lack of support on the part of the chiefs themselves. The chiefs were under pressure from their followers who condemned the "elitist" colleges, contesting that they separated the future leaders from their people. Public opinion mounted and militated against their continued existence.

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SUMMARY

Colleges for the sons of chiefs were established as early as the seventeenth century. Although the reasons for establishing them are not clear, one thing certain is that those schools did not enjoy the support and patronage of the people they were established for, namely, the sons of chiefs. The reason given for lack of support on the part of the chiefs was that the chiefs did not have enough money to meet the cost at those institutions.

In the late fifties colleges for the sons of chiefs were established for a particular purpose. The Nationalist Government was already contemplating bantustan policy. It was deemed appropriate and logical to make the necessary preparations for the implementation of that policy. Erecting colleges for the sons of chiefs was one of the strategies used to pave the way for a smoother implementation of the scheme. It was hoped that if the sons of chiefs were exposed and orientated to the policy of separate development, then its implementation will be much easier.

The schools existed for a period of twenty seven years. They were not quite popular with the chiefs in particular and the ordinary people in general. What made them unpopular was obviously the hidden motive - promotion of ethnicity, elitism and division within the Black community.

Being apartheid structures that they were, they could not escape severe criticism directed at all structures created for the Blacks by the Nationalist Government. The most obvious aim of the Nationalist Government was to divide and rule the Blacks in the land of their birth.

There was no way the schools could be popular with the Blacks if they were seen in that perspective by the majority of the elite Blacks.

The only option left for the Nationalist Government and the Homeland Government which inherited the administration of those institutions was to disestablish them. Lack of support by the chiefs proved that the continued existence of the schools would be serving the interest of the Nationalist Government rather than that of the chiefs in particular and that of the Blacks in general.

Although the type of education offered at those colleges was in compliance with apartheid policy which was and still is so detestable to the Blacks, they helped sons of chiefs by improving their literacy standard and affording them the opportunity to pursue other occupations they would not have pursued had they attended ordinary schools of the time.

ANNEXTURE 1

COLLEGE FOR SONS OF CHIEFS, ARABIE

PROSPECTUS

1. Location of School

The School is situated in the area of the Bantu Affairs Commissioner, Nebo, on the banks of the Olifants River. It is 26 miles from Marble Hall and Phokwane. Bus services serve the School four times per week to and from Marble Hall and Jane Furse.

2. Course

Junior Certificate in Bantu Administration and Law (3 years), Diploma Course and Matric Exemption (2 years).

3. Aims

The forming of the future leader of the Bantu people to a responsible, dedicated, mature personality. The furnishing of such a student with practical useful knowledge. To this end the following subjects are offered : Two Official Languages, Northern Sotho, Agriculture, Office Routine, General Science, Commercial Arithmetic, Typing, Tsonga, Venda, Bookkeeping, Bantu Administration and Law.

4. Qualifications for Admission

Sons of Chiefs, Headmen or Councillors or other male students approved by the Bantu Affairs Commissioner of the district, may be admitted. The applicant must at least be 15 years of age and have passed Standard VI. Students who have passed Form I will be admitted to the Second Year, provided accommodation is available.

5. Duration of Course

Junior Certificate - Three years after Standard VI. Diploma and Matriculation - Two years after Junior Certificate.

6. Certificates to be submitted by successful applicants

- a) Health Certificate
- b) Highest School Certificate obtained
- c) Birth or Baptismal Certificate

7. Matric Course

Candidates who passed the Junior Certificate Examination at this College will be allowed to take a Combined Diploma Course in Bantu Administration and Law and Matriculation. Students who passed Junior Certificate at any other school will be admitted to the Diploma Course provided they offered two commercial subjects. Students who passed Junior Certificate without two commercial subjects are admitted to the Diploma Course after they have taken a year's study in the four commercial subjects mentioned above plus Bantu Administration and Law at this College.

8. Sport

Students can participate in various sports for which facilities are available.

9. Fees (per annum)

- a) Boarding R52.00
- b) Books R20.00 (Form I R16.00, Form II R22.00, Form III R8.00).
- c) School Fund R4.00

d)	Sports Fund	R1.00
e)	Uniform	R19.80 (Blazer R12.70, 1 Flannel R7.10)
	Total	R96.80

N.B.: R49.00 of the abovementioned fees must be paid on admission.

10. A limited number of merit bursaries of R52 per annum for boarding are available.
11. All applications to be made :
The Principal
College for Sons of Chiefs
Private Bag Arabie
MARBLE HALL
12. No application will be considered unless all forms or details are completed.

COLLEGE FOR SONS OF CHIEFS, ARABIE

APPLICATION FOR ADMISSION TO THE COLLEGE AND HOSTEL

1. TO BE COMPLETED BY APPLICANT

- a) Surname
- b) Christian Names
- c) Sex
- d) Date of Birth
- e) Home Address
- f) Home Language
- g) Other Languages
- h) Nation, Tribe, Clan
- i) Religious Denomination
- j) Standard Passed Year
- k) Last School Attended
- l) Nearest Railway Station or Halt

2. TO BE COMPLETED BY PARENT OR GUARDIAN

- a) Surname
- b) Christian Names
- c) Sex
- d) Address
- e) Magisterial District
- f) State whether Paramount Chief, Chief, Headman or Councillor
- g) Nation, Tribe, Clan
- h) Occupation
- i) State whether Parent or Guardian

3. STUDENT’S DECLARATION REGARDING HOSTEL

I hereby apply for admission to the Hostel and solemnly declare that I will observe all the rules of the Hostel and College and those that may from time to time be made. Failure to obey these rules will render me liable to disciplinary action and even expulsion.

Signature of Applicant Date
Witness Date

4. PARENT’S OR GUARDIAN’S DECLARATION

- I,do hereby undertake
- a) to pay all fees in advance;
 - b) to accept liability for any damage which my child/ward may cause to any Government property; and
 - c) to provide such transportation for my child/ward at the beginning and end of every school term as may be necessary.

I also accept as a condition for the admission of my child/ward to the Hostel that he shall be subject to the disciplinary rules of the School and Hostel.

Signature
Place Date
Witness Date

ANNEXURE 2

APPLICATION FORMS OF BOAPARANKWE COLLEGE - 1960

THIS IS TO CERTIFY THAT

.....

Name of Applicant

is the son of a recognised Chief/Headman/Councillor

.....

Name: Please state acting or deceased

of theDistrict.

Is the last named a Traditional Chief/Headmen/Councillor? (YES/NO)

Delete which ever is not applicable.

If the father of the applicant is deceased but - at one time or other - was a recognised (traditionally or otherwise) Chief/Headman/Councillor, please furnish particulars in brief below:

.....
.....
.....
.....

AT THE OFFICE OF THE BANTU AFFAIRS COMMISSIONER

.....appears

(Place)

(Deponent)

in the District ofhereby make an Oath and say:

I am the father/mother of(Applicant's Name)

who was born atin the district of

(Place)

.....on the(Date, Month, Year)

That there is no Birth or Baptismal Certificate available as the birth was not registered and that to the best of my knowledge and belief theis the correct date of his birth. (Date of Birth)

.....

Signature of Deponent

Witnesses:

1.

2.

The Deponent acknowledges that he knows and understands the contents of this affidavit sworn to before me this day of 19..... at

.....

Commissioner of Oaths

Office Stamp

N.B.: To be completed only if no Baptismal or Birth Certificate is submitted.

ANNEXURE 3

**CONSTITUTION FOR BANTU ADVISORY COMMITTEES OF COLLEGES FOR
THE SONS OF CHIEFS AND HEADMEN**

A. CONSTITUTION

Unless otherwise prescribed, Bantu Advisory Committees for the Colleges for the sons of Chiefs and Headmen are constituted as follows:

1. Five Bantu persons appointed by the Territorial Authority (or Authorities) concerned, with the understanding that where a College serves more than one Territorial Authority and/or Regional Authority, the Regional Authority of each ethnic group in whose territory no Territorial Authority has been instituted, shall jointly appoint one representative. The representation will be as follows:

- (a) Where two Territorial Authorities are concerned:

Three representatives from the Territorial Authority in whose area the College is situated and two representatives from the other Territorial Authority.

- (b) Where three Territorial Authorities are concerned:

Three representatives from the Territorial Authority in whose area the College is situated and one representative from each of the other two Territorial Authorities.

- (c) Where three Territorial Authorities are concerned and an ethnic group for which only Regional Authorities exist:

Two representatives from the Territorial Authority in whose area the College is situated, one representative from each of the other two Territorial Authorities and one to represent the regional Authority of the ethnic group which has as yet not Territorial Authority.

2. (a) The Chairman, Vice-Chairman and secretary of this Committee are elected by the Advisory Committee from amongst their own ranks and the names are to be submitted to the Governing Council for approval. In the event of it being impossible to elect a secretary from amongst their own ranks a secretary may be appointed from outside with the approval of the Governing Council. Such a secretary will not have a vote.
- (b) In cases where the procedure as set out in paragraphs 1(a), (b) and (c) as well as 2 (a) above, for one or other reason, cannot be followed, then approval must be obtained from the Department of Bantu Education for any divergence therefrom.
3. The term of office of an Advisory Committee is three years and any incidental vacancies are to be filled by the Territorial Authorities concerned.

B. MEETINGS

1. The Advisory Committee conducts an ordinary meeting once every school quarter at the College for the Sons of Chiefs and Headmen concerned.
2. A member of the Governing Council must attend all meetings in an advisory capacity and will form the liaison between the Advisory Committee and the Governing Council.
3. In consultation with the Principal the Chairman determines the dates of ordinary meetings.

4. In consultation with the Principal the Chairman may call an extraordinary meeting at any time or when the Governing Council deems it necessary.
5. Minutes of all meetings are to be kept by the secretary and must be submitted to the Advisory Committee at its next meeting. A copy of these minutes must be forwarded to the secretary of the Governing Council.
6. A quorum of the Advisory Committee will be three members. No matters are to be decided at any meeting unless a quorum be present.

C POWERS AND DUTIES

The powers and duties of an Advisory Committee are:

1. to advise the Governing Council and Principal in all matters regarding discipline and maintaining a healthy spirit in the school and hostel;
2. to submit recommendations to the governing Council regarding the general welfare and the effective functioning of the school and hostel for consideration after which the Governing Council will submit its recommendations to the Secretary for Bantu Education for his decision;
3. to visit the institution, after consultation with the Principal, and on the understanding that there will be no interference with the activities in the school or hostel and that no instructions will be given to the staff;
4. to carry out any other duties which may be assigned to the Committee by the Secretary for Bantu Education and/or the Governing Council.

D. ALLOWANCES PAYABLE

The following allowances are payable to members of Bantu Advisory Committees:

- (a) Travelling allowances for attending meetings of the Advisory Committee -
 - (i) when public transport is available: the actual expenditure at the public rate between the residence of the member and the place of the meeting, and return;
 - (ii) where public transport is not available: 4.2 cents per mile over the shortest route, there and back.

- (b) Attendance allowances:

One Rand for the first 24 hours or portion thereof plus 5 cents for each additional hour which a member has been absent from his residence to attend a meeting of the Advisory Committee.

ANNEXTURE 4**CONSTITUTION FOR GOVERNING COUNCILS OF COLLEGES FOR THE SONS
OF CHIEFS AND HEADMEN****A. DEFINITIONS**

In this constitution, unless the context otherwise indicates, --

- a. "Bantu Advisory Committee" means the committee which consists of representatives from the respective Territorial and Regional Authorities served by the college,
- b. "Governing Councils" means the council that exercises local control over the college for the sons of chiefs and headmen,
- c. "College" means the same as "College for sons of Chiefs and Headmen",
- d. "Committee of the school for the sons of Chiefs" means the inter-departmental advisory committee consisting of officials from the Department of Bantu Administration and Development and Department of Bantu Education,
- e. "Ministers" means the Minister of Bantu Education and the Minister of Bantu Administration and Development,
- f. "Secretary" means the secretary of the Governing Council,
- g. "Pupils" means pupils who have been enrolled at these colleges.

B. GENERAL AIMS

It has pleased the honourable Ministers concerned to decide that a local Governing Council

will be instituted for each College as soon as such a College has been established. A Governing Council of a College for the sons of Chiefs and Headmen will endeavour to -

- a. keep a watchful eye on the general welfare of the College, its staff and its pupils,
- b. attend to the interests and promote the welfare of the College at all times,
- c. help in attaining the ideals and aims that are desired for the College,
- d. do everything in its power to ensure the fullest development of every pupil spiritually, intellectually, socially and physically so that each pupil may go out as a fully-formed, independent, happy and useful person.
- e. ensure that each pupil is provided with optimum of knowledge which will have real practical value in life and that only the best characteristics and the finest dispositions will develop and manifest themselves in each pupil,
- f. ensure that each pupil who may be called upon to do so, shall accept and fulfil the future task as a leader of his own people with courage, enthusiasm and devotion, so that he may contribute to the advancement of his homeland and to the Glory of God,
- g. the Governing Council subscribes to the policy for the Colleges for sons of Chiefs and Headmen as laid down by the Ministers and the Council undertakes to co-operate actively and positively towards consolidating and extending the chosen policy.

C. CONSTITUTION

Unless otherwise agreed, the Governing Council shall be constituted as follows:

1. a. the Chief Bantu Affairs Commissioner of the area in which the College is situated as chairman,

- b. the Regional Director of Bantu Education for the region in which the College is situated, as vice-chairman,
 - c. the local Inspector of Bantu Education,
 - d. the local bantu Affairs Commissioner,
 - e. the Principal of the College in an advisory capacity without the right to vote, he also acts as secretary of the Governing Council.
2. a. The Governing Council elects from its own ranks two persons who, together with the Principal of the College as secretary - the latter without a vote -, form the Executive Committee of the Governing Council in order to attend to urgent matters,
- b. Any resolution or action taken by the Executive Committee must be submitted to the next meeting of the Governing Council for confirmation or revocation.
3. The Governing Council may not co-opt any additional members on the Council, but it may deem it necessary to invite certain individuals from outside for the purpose of obtaining specific advice. Such individuals will not have the power to vote at any such meetings.

D. MEETINGS

- a. An ordinary meeting will be held at least every school quarter at such time and place as is determined by the chairman,
- b. At any time the chairman may call an extra-ordinary meeting,
- c. The secretary must give a written notice to the members of the Council at least ten

days prior to the date on which an ordinary meeting is to be held. Together with this notice members should be furnished with the agenda of the meeting as well as with a copy of the minutes of the previous meeting should this not have been previously supplied,

- d. In the case of an extra-ordinary meeting the chairman may call a meeting at shorter notice and request the secretary to inform the members telephonically of such a meeting,
- e. A quorum for a Governing Council will consist of three members provided that the secretary shall not be numbered in the quorum,
- f. The chairman shall have a deliberate as well as a casting vote at every meeting,
- g. The secretary must forward a copy of the minutes of each meeting to the Secretary for Bantu Administration and Development as well as a copy to the Secretary for Bantu Education.

E. POWERS AND COMPETENCE

- a. The Governing Council is competent and empowered to supervise the internal administration of the College under its care in terms of the definitions as set out in sub-clause F, paragraph (d) of this constitution,
- b. The Governing Council is primarily held to be responsible to the Secretary for Bantu Education as representative of the Minister for Bantu Education who in turn acts on behalf of the Minister of Bantu Administration and Development.
- c. The Governing Council is therefore in direct communication with the Secretary for Bantu Education, to whom all recommendations and requests should be made.

- d. Any divergence from this constitution in any way should be submitted in the form of motivated recommendations to the Secretary for Bantu Education.

F. DUTIES AND FUNCTIONS

- a. The Governing Council will advise the Secretary for Bantu Education, and via the latter will advise the Committee of the Schools for the Sons of Chiefs in respect of such matters about which it may be consulted,
- b. All requests and recommendations in the interests of the College upon which its Governing Council may decide, should be submitted directly to the Secretary for Bantu Education. the latter will then submit it to the Committee of Schools for the Sons of Chiefs for comments and then refer the matter to the two Ministers concerned for their decision, if necessary,
- c. The Governing Council will as far as it is possible, acknowledge, consult and inform the Territorial Authority (or the Regional Authority in the event of the Territorial Authority not having been instituted) by contact with the Bantu Advisory Committee in all matters in which such contact and consultation are deemed necessary,
- d. The Governing Council will furthermore supervise the general and internal administration of the College under its care. This includes the following:
 - i. to bring to the notice of the Secretary for Bantu Education any matter which in the notice of the Governing Council, has a bearing upon the well-being or the effective and smooth functioning of the College under its care,
 - ii. to supervise school buildings, school equipment, school grounds and fencing and, if necessary, to make recommendations to the Secretary for Bantu Education in connection with improvements and/or extensions,
 - iii. to select applications of suitable pupils to the institution concerned from a short list compiled by a sub-committee of the Governing Council, such a sub-committee will consist of the Principal and the Circuit Inspector,

- iv. to make recommendations regarding the creating of new posts and the appointment of teaching and administrative staff at the college,
- v. to consider all requisitions for school and other equipment and to make recommendations to the Department of Bantu Administration and Development,
- vi. to consider applications by pupils for bursary awards and then to make the appropriate recommendations to the Secretary for Bantu Education,
- vii. to establish a school fund and to control and administer School Funds in Post-primary Government Bantu Schools (Government Notice No 112 of January 1957, as amended),
- viii. to consider inspection reports and, when necessary, to make recommendations on any matter arising from these reports,
- ix. to investigate the measures that will ensure the active support and co-operation on the part of the parents and the Territorial Authority in the interests of the College,
- x. to make arrangements and to ensure that pupils are given the opportunity to attend Bantu gatherings and festivals that are of educational value,
- xi. to inquire into any well-founded complaint in connection with the College or teaching staff and, if necessary, to refer the matter to the Secretary for Bantu Education,
- xii. to promote in consultation with the Principal the welfare of the pupils in the school and the hostel,
- xiii. to investigate measures and to make recommendations that will help to maintain

sound mutual relations between the Colleges themselves and their sister-institutions, the Schools of Agriculture,

- xiv. to make recommendations to the Secretary for Bantu Administration and Development regarding the placing of pupils who have completed their training,
- xv. to carry out such other duties as may be assigned by the Secretary for Bantu Education to the Governing Council.

**G. LIAISON BETWEEN THE GOVERNING COUNCIL AND THE BANTU
ADVISORY COMMITTEE**

- a. A Bantu Advisory Committee is to be appointed for each College for the Sons Chiefs and Headmen to advise the Governing Council, and through the latter two respective Departments on matters about which such Advisory Committees may be consulted.
- b. A Bantu Advisory Committee serves furthermore as a liaison between the Territorial Authority and the respective College and in this way will bring the wishes, views and recommendations of the Bantu communities to the notice of the Governing Council.

ANNEXTURE 5

REPUBLIEK VAN SUID AFRIKA/REPUBLIC OF SOUTH AFRICA

DEPARTEMENT VAN BANTOE-ONDERWYS.
DEPARTMENT OF BANTU EDUCATION.

D I P L O M A

IN

BANTOE-ADMINISTRASIE EN BANTOEREG
BANTU ADMINISTRATION AND BANTU LAW

TOEGEKEN AAN : AWARDED TO

PERSOONSNO./IDENTITY NO.

SKOOL/SCHOOL

VAKKE WAARIN DIE
KANDIDAAT GESLAAG HET.

SUBJECTS IN WHICH
THE CANDIDATE PASSED.

.....
EKSAMENBEAMPTE
EXAMINATIONS OFFICER

.....
SEKRETARIS VAN BANTOE-ONDERWYS
SECRETARY FOR BANTU EDUCATION

UITGEREIK MET INGANG VAN;
ISSUED WITH EFFECT FROM;

HIERDIE SERTIFIKAAT WORD UITGEREIK SONDER VERANDERING OF
UITWISSING VAN ENIGE AARD.

THIS CERTIFICATE IS ISSUED WITHOUT ALTERATION OR ERASURE
OF ANY KIND.

ANNEXTURE 6

SERETO SA SEKOLO SA BARWA-MAGOŠI, ARABIE

POLOKETŠO:

Re bana ba sekolo mono, sa Marena mo Arabie;
 Re rutwa thuto tša mohola, tlhabološo ya Marena;
 Phonkgelang lena thake-e-tshese, ka 'dibeng se sa Arabie
 Ke kgologolo ya bo-Rabadie, Koma-tona ya mošata.

BOHLE:

A re yeng bohle kua Arabie,
 Mo sekolong se sa Marena,
 A re lebogeng ba Mmušo wono,
 Bothakga bjo bokaa-kaa!
 A re lebogeng bohle.

POLOKETŠO:

Marena-rena bo-Maserumule, bo-Sekwati, bo-Mabowo,
 Bo-Morwa-Motšha le bo-Mohlaba bo-Mphahlele, bo-Kekane,
 Bo-Ramokgopa, bo-Makapan, bo-Sibisi le bo-Ntwampe,
 Le bo-Sibasa le bo-Modjadji, le bo-Mphefu, bo-Makgatle.

BOHLE:

Dikgapampshikela, bo-Ngaka de Wet Nel,
 Bo-Ngaka Eiselen, Tonakgolo Maree,
 Le bo-Ngaka van Zyl, le bo-Ngaka de Vaal,
 Bo-tau Liebenberg, bo-Terblanche,
 Re ba leboga bohle.

ANNEXTURE 7

RE LEBOGA "APARTHEID"

"Wena Sealakukuta, (Dr. De Wet Nel), se se šweu sa bo mmutla se - ila bophaswa, go tlaleletšeng ga mantšu a tebogo a Modula-setulo wa rena, ke re - Ge 'apartheid' e re tlišetša tše bjalo, gona re a leboga, eupša re e nyaka ka botlotla, e seng ka diripana-ripana".

"Ge le šetše le hlabile ga go seo se ka le bušetšang morago, gomme re re hle, tlogeng le bula mothopo oo, tšhelete e tle e re feng maatla - Ga re omane, re a kgopela bjalo ka ge mogologolo a boletše a re - 'ngwana yo a sa lleng o hwela ka tharing' - Le rena re a lemoga gore - 'seatla se se hlatswa ke sela,' le gore - ga e age ka go tšea kudu, e aga ka go kuelela - Le gopoleng gore manaba ke a mantšhi a naga ye, ba ditseba ba a sesella ba rora bjalo ka ditau, gomme re swanetše go ema senna".

"Ge lena bana ba mosadi yo moso Kgaladi, bo seele, bo setše kgwale go tshetshetha, modiro šoo o le lebane, ititieng difega le o fenyeng".

"Tšhukudu nkwêlê, tlou ga ke na tsebe, tsebe di magaketla."

Kgoši J.L.M. Chuene,

Seatla sa Modula-setulo

- Lekgotla la Pušo ya Kakaretšo ya Lebowa.

ANNEXTURE 8
JONGILIZWE KOLLEGE
LYS VAN AFGESTUDEERDE LEERLINGE

NAAM VAN LEERLINGE	STAM	HOOGSTE STANDERD GESLAAG	DATUM GESLAAG	WAT HY NOU DOEN
1. Bacela, B	Bomvana	Diploma II	Nov. 1965	Tolk, Ngqeleni
2. Jele, G	Xhosa	Diploma II	Nov. 1965	Klerk, Tsolo
3. Jozana, McD.	Baca	Diploma II	Nov. 1965	Klerk, Tsomo
4. Maqungo, N	Fingo	Diploma II	Nov. 1965	Klerk, Port St. Johns
5. Matanzima, A	Tembu	Diploma II	Nov. 1965	Klerk, Lusikisiki
6. Mgobozi, L	Hlubi	Diploma II	Nov. 1965	Klerk, Umtata
7. Mhlambiso, B	Xhosa	Diploma II	Nov. 1965	Klerk, Oos-Londen
8. Msali, D	Baca	Diploma II	Nov. 1965	Klerk, Umtata
9. Ngcofe R	Gcaleka	Sen. Sert.	Nov. 1965	Klerk, King Williams Town
10. Nkabi, S	Rarabe	Diploma II	Nov. 1965	Onbekend
11. Noah, K	Bomvana	Diploma II	Nov. 1965	Klerk, Qumbu
12. Sangoni, C	Tembu	Sen. Sert.	Nov. 1965	Klerk, Butterworth
13. Tilayi, S	Pondomise	Sen. Sert.	Nov. 1965	Student, Fort Hare
14. Xhongo, A	Pondo	Diploma II	Nov. 1965	Klerk, Idutywa
15. Majeke, A	Bhele	Sen. Sert.	Nov. 1965	Student, Fort Hare
16. Mbeki, S	Fingo	Diploma II	Nov. 1965	Klerk, Mt. Ayliff
17. Moshesh, E	Sotho	Diploma II	Nov. 1964	Klerk, Mt. Fletcher
18. Ndabeni, M	Pondo	Diploma II	Nov. 1964	Onbekend
19. Ngamlana, H	Rarabe	Diploma II	Nov. 1964	Onbekend
20. Ngxoweni, V	Rarabe	Diploma II	Nov. 1964	Onbekend
21. Nyikana, S	Amagqunu kwebe	Diploma II	Nov. 1964	Onbekend
22. Sangoni, A	Sotho	Diploma II	Nov. 1964	Onbekend Klerk, Umtata

NAAM VAN LEERLINGE	STAM	HOOGSTE STANDERD GESLAAG	DATUM GESLAAG	WAT HY NOU DOEN
23. Sejosing, M 24. Sipuka, R 25. Taho, No. 26. Vapi, L	Sotho Rarabe Rarabe Fingo	Diploma II Diploma II Diploma II Diploma II	Nov. 1964 Nov. 1964 Nov. 1964 Nov. 1964	Klerk, Umtata Onbekend Onbekend Onbekend

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4. CONSTITUTIONS

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- 6.33 Matlala, S.S. to Marishane, K.T., 17-11-1990.
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8.2 The Minister of Education, (Lebowa) to the Cabinet, 14-10-1985.

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24.6 Marishane Commission of Boaparankwe School, 21-06-1974.

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BOAPARANKWE COLLEGE



T.P. Moloto
Former student of
Boaparankwe College



Khoši G. Maloma
Former student of
Boaparankwe College



S.S. Matlala
Former student of
Boaparankwe College

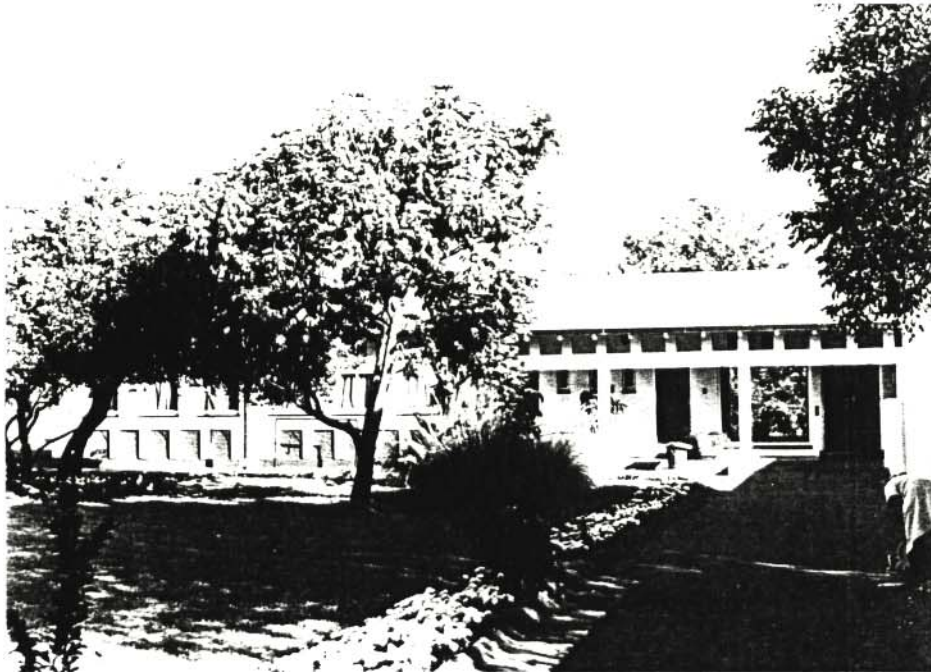


F.C. Vercueil
2nd Principal of
Boaparankwe College

BOAPARANKWE COLLEGE



BOAPARANKWE COLLEGE - HOSTEL

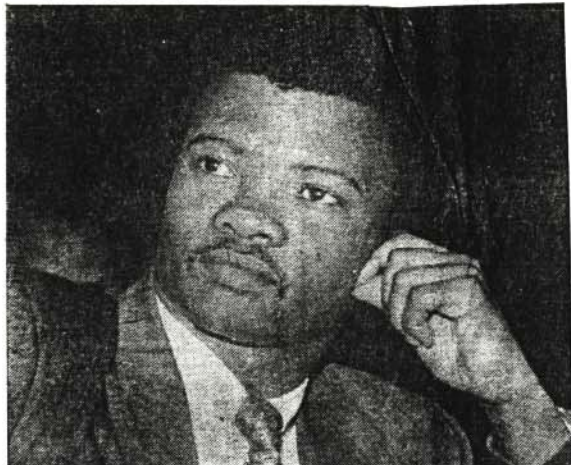


BOAPARANKWE COLLEGE - ADMINISTRATION BLOCK

JONGILIZWE COLLEGE



D.H. Jansen van Rensburg
First Principal of Jongilizwe College



Bantu Holomisa
Former Student of Jongilizwe College

PINAGARE COLLEGE



Pinagare Hostels



Kgoši R.S. Thulare
Former Student - Pinagare



L.A. Nel
1st Principal of
Pinagare College

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