

**A COMPARATIVE STUDY OF SOME PROBLEMS  
ENCOUNTERED IN TEACHER EDUCATION IN  
BOPHUTHATSWANA AND BOTSWANA**

by

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S.M. LENYAI

DEDICATION

To my parents.

DECLARATION

I declare that this dissertation for the degree of Master of Education in the University of the North hereby submitted by me, has not previously been submitted by me for a degree in this or at another university, and that it is my own work in design and in execution, and that all sources referred to have been acknowledged.

A handwritten signature in cursive script, appearing to read 'S.M. Lenyai', written in dark ink.

S.M. LENYAI

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## INTRODUCTION

### 1. HISTORICAL BACKGROUND AND AIM OF THE STUDY

One of the most compelling and persistent educational problems that the Blacks in Southern Africa are faced with is the training of competent teachers. This is because the strength of any educational system depends to a great extent on the quality of its teachers. However enlightened the aims, however up to date and generous the resources and equipment, however efficient the administration, the value to the children is determined by the teachers.

The purpose of this dissertation is to make a study of the training of primary school teachers in Bophuthatswana and Botswana as well as some of the problems that are encountered within teacher-training at this level.

The Group Areas Act which was passed by the South African Parliament in 1950 empowered the Government to declare any area a group area for Asians, Blacks, Coloureds or Whites. The intention of this Act was that in due course the various racial groups in South Africa would live in distinct areas, and property in such areas might not be acquired by a member of a different group. As far as the Blacks were concerned this Act further made provision for their sub-division on ethnic lines.

Flowing from the above-mentioned Act the educational policy of the South African Government for the Blacks was dictated by the belief that all post-primary educational facilities, including teacher education, be established in the Black areas, the homelands. One of these homelands, Bophuthatswana, which is mostly inhabited by the Batswana in South Africa, is one of the areas on which this study has focussed its attention.

South Africa and Botswana were under British influence during the 19th and early 20th centuries and this has led to certain similarities in the educational systems of the two countries. But since the South African Blacks have been subjected to different geographical, cultural and political influences from those in Botswana, there are also dissimilarities in the educational systems of the two countries.

The first teacher-training schools for the Batswana (in South Africa and Botswana) were established by various Christian missionary societies during the latter half of the 19th and the early part of the present century. Most of these teacher-training schools were established on South African soil and Botswana students were dependent on these South African institutions during the era of missionary education. One institution in particular, Tigerkloof, established by the London Missionary Society near Vryburg, in present Bophuthatswana, admitted large numbers of Botswana students for a long time.

Because of the close proximity between Bophuthatswana and Botswana, the historical link between the tribes in these two areas, and the similarity in the language (Setswana) broadly used in the two areas, Bophuthatswana and Botswana, have been chosen for specific attention in this study.

## 2. METHOD OF INVESTIGATION

The study is largely based on documentary material which is made up of primary and secondary sources. The primary sources which have been mostly used are the annual reports of the Department of Bantu Education, the Bophuthatswana Education Department and the Botswana Ministry of Education as well as recorded speeches and publications of political and educational leaders in South Africa and Botswana. Apart from these the writer has also referred to reports of commissions of inquiry into Black education in South Africa and various National Development Plans for Botswana.

Two teacher-training schools in Bophuthatswana, and one in Botswana, were visited by the writer for the purpose of familiarizing himself with the training programmes used in the two cultural areas. At these schools, Moretele and Hebron in Bophuthatswana, and Lobatse in Botswana the writer had occasion to interview the headmasters of these institutions as well as some of the members of staff. The writer also interviewed various staff members attached to the in-service training and teacher-upgrading projects currently conducted in Bophuthatswana.

### 3. CONTENT OF THE STUDY

Chapter 1 of the study focusses attention on the two study areas - their geographical and demographical distribution as well as the history of the people found in the two areas. This chapter also concerns itself with the question of how, when and by whom the primary teacher-training schools in these areas were established.

Chapter 2 concentrates on the purposes of education in Black South Africa and in Botswana since the pattern, content and objectives of the training programmes followed in the two study areas flow from these.

Chapter 3 is an account of the control and administration of the training schools since the time of their inception up to the present.

Chapter 4 concerns itself with the pre-service training programmes which have been used in both study-areas since 1956.

Chapter 5 concentrates on the in-service training programmes which have been instituted in the two areas.

Chapter 6 is made up of an evaluation of the teacher-training systems used in the two study-areas and suggestions and recommendations for their improvement.

### 4. LIMITATIONS OF THE STUDY

During the process of collecting data for this work it was impossible to find sources related to some of the aspects on teacher-training in Botswana. These are the syllabuses for the Lower Primary Teachers' Certificate which were used prior to the introduction of the present Primary Teachers' Certificate including the methods of promotion and certification which were used for this course. Furthermore, except for the in-service teacher-training project which was conducted from 1968 to 1973, the writer could not get hold of any sources on whatever in-service training programmes were used in this country since 1973.

CHAPTER 1.The establishment of facilities for the training of primary school teachers in Bophuthatswana and Botswana1. HISTORICAL BACKGROUND1.1. The territory occupied by the Batswana

The territory occupied by the Batswana in the Republic of South Africa consists of seven relatively continuous areas or blocks and a number of loose-lying areas which are scattered in the Western Transvaal and the Northern Cape. An isolated area, Thaba Nchu, is situated in the southern part of the Orange Free State<sup>1</sup>(1,105). This territory stretches from Thaba Nchu in the south to Shupingstad in the Western Transvaal, in the north; from Kuruman and district in the Northern Cape to Makapanstad in the Transvaal, in the east (2,5). This whole area, predominantly occupied by the Batswana, is today known as Bophuthatswana. This homeland, which is the second largest in the Republic, covers an area of 38 201,42 square kilometres (1,105).

The most south-westerly point of Bophuthatswana is the Taung-Kuruman district and the most north-easterly is the Warmbaths district, a distance of about 720 kilometres.<sup>2</sup> The fairly big continuous blocks are the following:

- (i) The Hammanskraal block in the districts Brits, Pretoria and Warmbaths, covering an area of 3 211,875 square kilometres;
- (ii) the Rustenburg-Pilanesberg block, covering an area of about 6 398,055 square kilometres;
- (iii) the Marico block, covering an area of about 2 329,68 square kilometres;
- (iv) the Mafikeng block in the districts Mafikeng and Lichtenburg which is about 4 496,625 square kilometres;
- (v) the Vryburg-Kuruman blocks, which jointly cover an area of about 10 706,25 square kilometres; and

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1. See Map I on page 6(a)

2. Ibid.

- (vi) the Taung block, which covers an area of about 2 526,675 square kilometres<sup>3</sup> (3,32).

The Batswana are also found in Botswana, which is an independent landlocked country encircled by the White-controlled countries of South Africa in the south and south-east; Rhodesia in the north-east; South West Africa on the west; while it almost touches Zambian territory at the Zambesi River in the north.<sup>4</sup> It has a total area of 593 420,8 square kilometres. The Molopo and Nossop Rivers form the south-western boundary of Botswana (4,11 - 12).

#### 1.1.2. Demographical distribution

In 1970 the Batswana in South Africa, the third largest Black unit, were 1 719 367 in number. Of this total 64,5 per cent resided in the White areas. In Bophuthatswana more than two-thirds (600 241) of the de facto population (884 210) was Tswana-speaking while the rest was made up of the North Sotho (7,4 per cent), Tsonga (6,3 per cent), Xhosa (3,1 per cent), South Sotho (3,0 per cent) and Zulu (3,0 per cent) (1,105).

In relation to the other homelands Bophuthatswana has the most cosmopolitan population. As a result of the considerable influx of Blacks from other homelands to the northern districts of Pretoria, it is considered that far more non-Tswana-speaking people reside in the territory than the census figures indicate. It is estimated that about 50 per cent of the population of Bophuthatswana reside in the Mabopane-Temba-GaRankuwa area.<sup>5</sup> In 1970 about 14 per cent of the population of Bophuthatswana resided in planned townships while a big percentage of the rest resided in areas bordering on these townships. (1,105).

About one third of the Batswana in White areas were in the Pretoria-Witwatersrand-Vereeniging industrial complex while another third was mainly on white farms in the west and South-Western Transvaal (maize triangle). A considerable number of the Batswana is also found in the urban areas of the Northern Cape.

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3. Ibid.

4. See map II on page 6(b)

5. See map III on page 6(c)



In 1970 about 1 900 Whites and 1 200 Coloureds resided in Bophuthatswana, particularly in the Bafokeng and Taung districts. (1,105).

In Botswana, according to the population census held in 1964, the total resident population totalled 543 105. On an average annual growth rate of 3 per cent, the total population in 1970 was estimated at 648 000 (4,47).

The figure of 543 105 in 1964 was made up of 535 275 Batswana; 3 921 Whites; people of mixed origin were 3 489; Asians were 382; and those classified as "other" were 38.

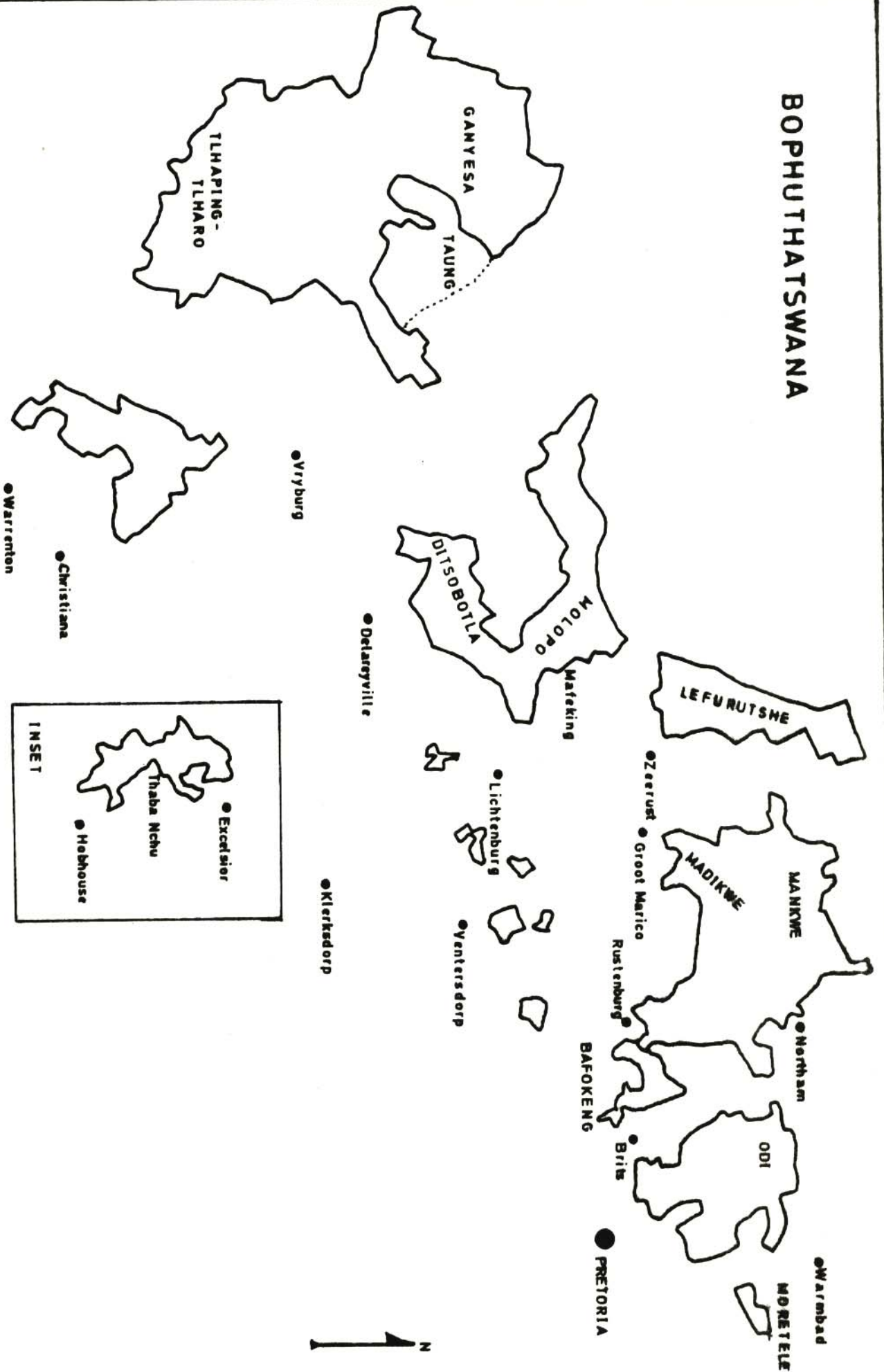
At the time of the 1964 census 35 132 people were enumerated who, as migrant labourers, were absent from the country. The census report mentioned that it was probably an undercount and estimated on the basis of male/female ratios that at least 9 023 too few absent males were counted. Leistner, as quoted by Smit, estimated in 1964 that the number of migrant workers from Botswana working in South Africa was 52 000 (4,48).

Although Botswana's Black population is all known as Batswana, and although this population is by African standards relatively homogeneous, appreciable underlying differences are observed.

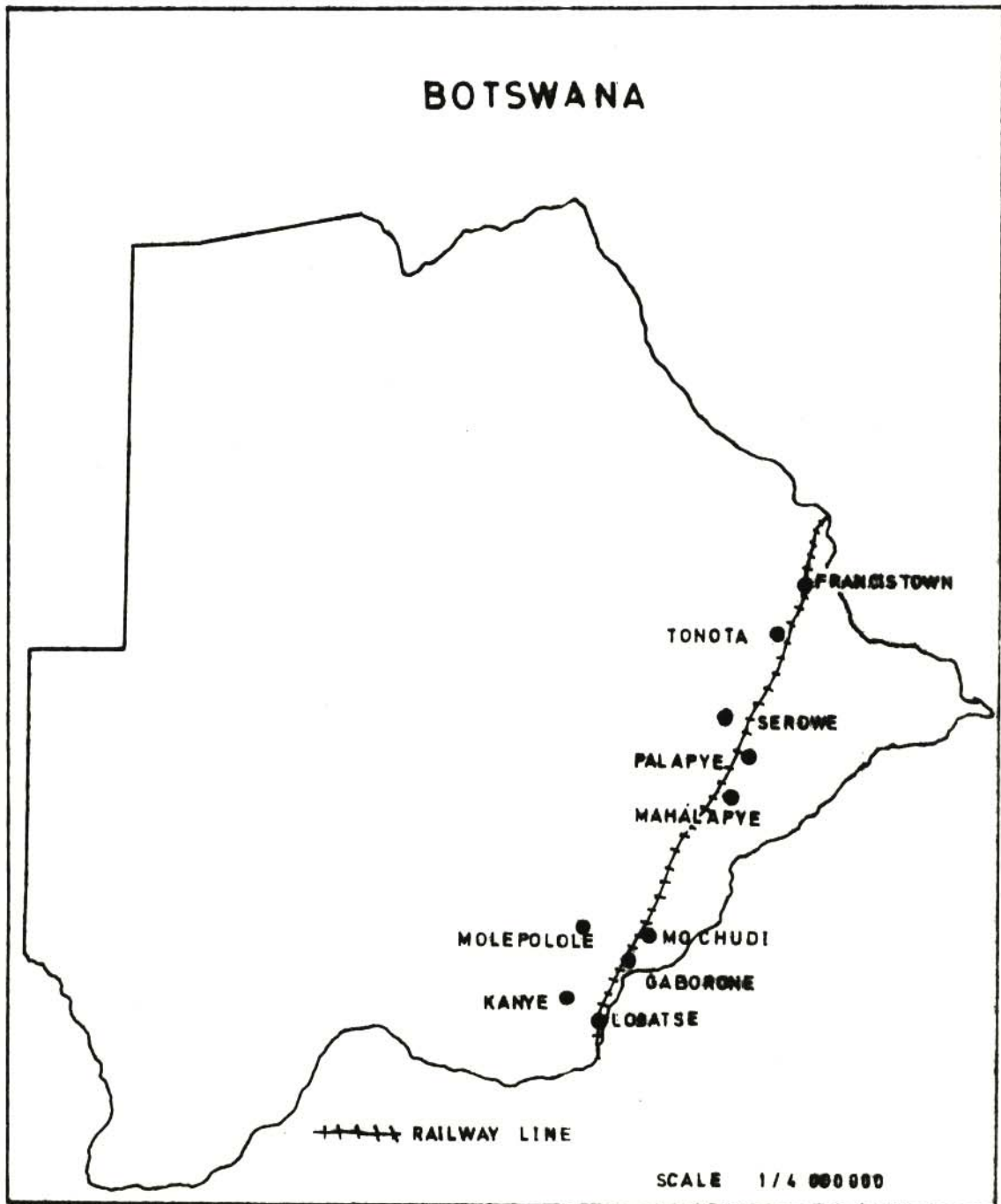
Each of the Batswana tribes in Botswana is composed of peoples drawn from different stocks. Even the Batlokwa the smallest of them all, according to Schapera, as quoted by Smit, include many groups or families of alien origin, which became part of the tribe through conquests, voluntary submission, immigration or some other cause. In the larger tribes Schapera contends that only a small proportion of the people belong to the nuclear stock. Schapera further points out that about four-fifths of the Bangwato tribe, for instance, consists of what were originally foreign peoples, and among the other Batswana tribes the proportion is greater still. Schapera further points out that the members of a tribe sometimes differ in customs and language.

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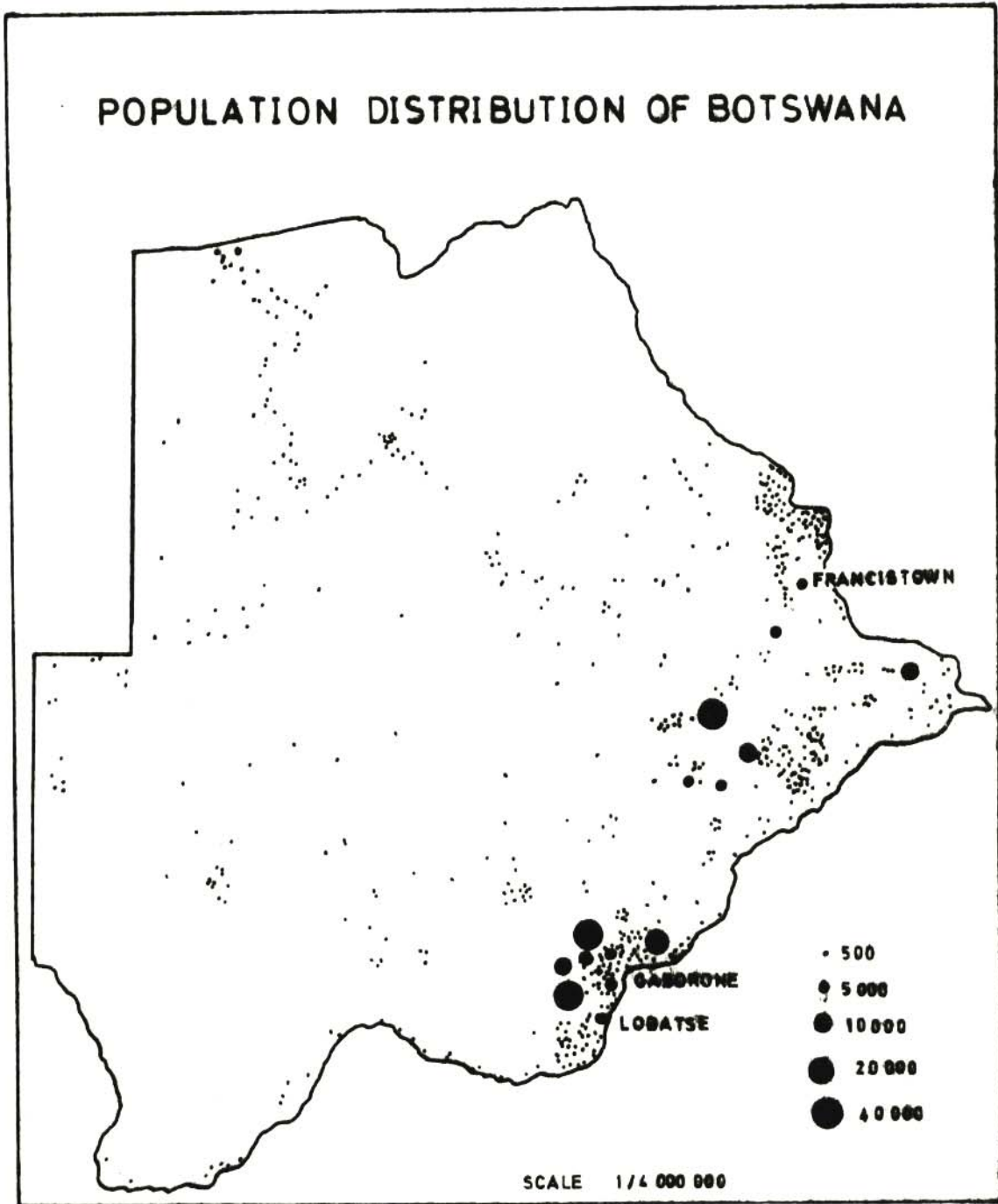
# BOPHUTHATSWANA



6(b)



# POPULATION DISTRIBUTION OF BOTSWANA



He contends that among the Bangwato, for instance, there are the Basarwa who, by language and culture, are Bushmen and not African. (4,48).

In the south there is generally less diversity than among the northern tribes. Furthermore, more than 30 000 Bushmen are found among the Batswana tribes (4,48).

There are three areas with relatively large population concentrations, namely, the area around Gaborone<sup>6</sup>, where there is the biggest concentration, the area at Serowe<sup>7</sup> and east of Serowe and the area around Francistown.<sup>8</sup>

Big population increases have been recorded in recent years in the most important tribal villages at Kanye, Molepolole, Serowe and Mochudi<sup>9</sup>, while places adjacent to the railway line on the eastern part of Botswana<sup>10</sup>, such as Francistown, Tonota, Palapye, Mahalapye and Lobatse have also experienced big population increases.

The Batswana population tends to congregate in large villages but to trek to lands sometimes situated far from the villages during the planting season. Between June and November the majority of the population lives in the central villages, and only those in charge of stock live at the cattle posts. After the first good rains (in about December) part of virtually every family moves to the grain lands and stays there until March or April or until the crop is harvested. (4,55 - 56).

The geographical distribution of Bophuthatswana is shown on map I while that on Botswana as well as the demographical distribution are shown respectively on maps II and III.

## 1.2. The people

As in the case of other population groups in Southern Africa, there is no clarity on the early history of the Batswana. The general belief is that while residing in the vicinity of the Great Lakes of

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6. See map II on page 6(b)

7. Ibid.

8. Ibid.

9. Ibid.

10. Ibid.

East Africa they broke away from the other Black groups and moved southwards in various migratory waves through Rhodesia and down the eastern border of the Kalahari. Schapera, as quoted by Smit, states that it can be said with a large measure of certainty that "... the Tswana were already in the eastern half of their present habitat by about A.D. 1600" (4,1). This area, especially the Kalahari in the west, was uninhabited, apart from the presence of Bushmen. The main Tswana group gradually sub-divided and various new tribes settled in their new habitat. (4,1).

The first Tswana migrant group mixed with the Khoisan groups of Southern Africa, particularly the Bushmen. The descendants of this group are today known as Bakgalagadi of the eastern parts of Botswana. Further descendants of this Tswana migrant group are the Bakubung, Bataung (predominantly in Lesotho) and the Baphiring of the Eastern Tswana (3,1).

The second Tswana migrant group were the predecessors of the Barolong and the Batlhaping. This group originally settled in the northern Molopo basin area from where it spread south and westwards and in the process assimilated groups of the Khoisan and Bakgalagadi.

The third and biggest group, the Hurutshe-Kwena, settled in the vicinity of Marico and Rustenburg in the Western Transvaal between A.D. 1300 and 1400. Their descendants are today known as the Bahurutshe, Bakwena, Bakgatla, Batlharo (tlhware) Bafokeng, Bangwato and Bangwaketse. (3,1).

Between 1400 and 1900 each of the Batswana groups sub-divided increasingly. Schapera, as quoted by Jeppe, states:

"It was a constantly recurring feature in Tswana history for part of a tribe to secede under a discontented member of the ruling family and move away to a new locality. There it would set up as an independent tribe under the chieftainship of its leader by whose name it generally came to be known." (3,1).

The extent of tribal division and increase in the number of tribes is, according to Breutz as quoted by Jeppe, to be found in the

nature of chieftainship in earlier times. Breutz points out in this regard that:

"When in olden times, a tribe became too numerous, a chief allocated portions of his land and people to his eldest son by several of his wives and perhaps to some of his younger brothers. These sections were expected to acknowledge the superiority of the heir to the chieftainship, however, they soon became independent and formed new tribes. Very often a tribe split into two sections because of a dispute about the succession of rights, and one section would then move to form a new tribe." (3,1).

Breutz further points out that the name Tswana is drawn from the concept 'separate' (,,skei") or 'drawing away from one another' (,,uitmeekaargaan") which is characteristic of their history of tribal division.

Other Black groups joined the Batswana after 1700 e.g., the Bapo, who are originally the Amandebele of the Embo group (Nguni); the Batlhako at Pilanesberg and the Batloug of Lichtenburg, who also were originally Ndebele; the Maletse (Ba ga Maletse) who were originally Bahwaduba, moved to Hammanskraal in about 1750. These and similar small Tswana tribes, who already more than a century ago had joined the Batswana, live predominantly in the north-east of the Tswana homeland and are, with the exception of the Ndebele in the eastern part, totally assimilated. (3,2).

Partly due to the factors mentioned above and because of inter-tribe wars and external aggression, the Batswana of South Africa and Botswana are today divided into more than 60 tribes. (3,4).

### 1.3. The present grouping of the Batswana

The Batswana today are divided into the Eastern and Western groups. Schapera, as quoted by Jeppe, explains this division in the following way:

"The differences between them are partly geographical, partly cultural and historical ... Each subgroup is composed of several "clusters" and many different "tribes"; a tribe is a politically independent unit, with its own chief and territory, and a cluster

consists of several tribes, which were at one time united under the rule of a single chief and which often still bear a common name." (3,18).

The majority of the Batswana tribes are in Botswana although there are also Batswana tribes in the Western Transvaal, the Northern Cape and the Orange Free State. The best-known tribes in Botswana are the Bakwena at Molepolole, the Bangwaketse in the vicinity of Kanye, the Bamangwato at Serowe and the Batawana at Ngamiland. The Bamangwato also include smaller tribes such as the Sakaa, Baphaleng, Bakgurutshe and the Matswapong.

The best-known tribes in the Northern Cape are the Barolong, Batlhaping and Batlharo. The Barolong are made up of four sections, namely, the Barolong boo - Ratshidi in the vicinity of Mafikeng, the Barolong boo - Ratlou in the Mafikeng - Vryburg area and across the border up to the Lichtenburg district in the Western Transvaal, the Barolong boo - Rapulana near Mafikeng and in the Lichtenburg district, and the Barolong boo - Seleka at Thaba Nchu in the Orange Free State, with another group at Matsiloje in the vicinity of Francistown in Botswana. The Batlharo live mainly in the vicinity of Kuruman.

Some of the tribes who inhabit the Western Transvaal are the Bahurutshe in the Zeerust district, the Bamalete in the Marico area, the Bakubung in the Ventersdorp district, and the BaMmanamela, Bapo, BaMmatau, Bafokeng, Batlhako Batlokwa, and BaModimosana in the Rustenburg district. (5,22 - 23).

Most of the Bakgatla tribes are found in the vicinity of Pretoria, except the Bakgatla ba ga Kgafela of Pilanesberg in the district of Rustenburg and those of Mochudi in Botswana. The other Bakgatla tribes are the Bakgatla ba ga Mosetlha in Makapanstad near Hammanskraal in the district of Pretoria, the Bakgatla ba ga Mnakau of de Wildt, district Pretoria, and the Bakgatla ba ga Motšha of Schildpadfontein in the district of Pretoria. (6,15).

These groupings are shown in Tables I and II.



THE BATSWANATABLE I

WESTERN TSWANA	EASTERN TSWANA
<u>HURUTSHE:</u>	(a)
Manyana: Ngwaketse (B) Marico (Transvaal)	<u>KWENA:</u> Fokeng: Rustenburg, Ventersdorp (Transvaal)
Mokhubidu: Kweneng (B) Marico (Transvaal)	Mogopa: Pretoria, Rustenburg, Venters- dorp (Transvaal)
Gopane: Marico (Transvaal)	Mmanamela: Rustenburg (Transvaal)
Moilwa: Marico (Transvaal)	Modimosana: Rustenburg (Transvaal)
Khurutshe: Francistown (B)	Mmatau: Rustenburg (Transvaal)
<u>ROLONG:</u>	Matlaku: Rustenburg (Transvaal)
Rratlou: Lichtenburg (Tvl) Mafi- keng, Vryburg (Cape Province)	Phalane: Rustenburg (Marico) Tvl.
Tshidi: Mafikeng (Cape) Lobatse (B)	Tlhalerwa: Rustenburg (Tvl)
Seleka: Thaba Nchu (O.F.S.) Francistown (B)	Phiring: Rustenburg (Tvl)
Rrapulana: Lichtenburg (Tvl) Mafikeng (Cape)	Taung: Rustenburg (Tvl)
Tloung: Lichtenburg (Tvl)	<u>KGATLA</u>
Kaa: Mochudi Ngwato, Kweneng (B)	Mosetlha: Pretoria (Transvaal)
Kubung: Ventersdorp (Tvl)	Kgafela: Mochudi (B), Rustenburg (Tvl)
<u>TLHAPING:</u>	Mmanaana: Kweneng, Ngwaketse (B)
Phuduhutswana: Kuruman, Vryburg, Taung, Herbert (Cape)	Mmakau: Pretoria (Tvl)
Maidi: Taung (Cape)	Motšha: Pretoria (Tvl)
Nogeng: Lichtenburg (Tvl)	Seabe: Pretoria (Tvl)
Kwena: Kweneng (B)	<u>BIDIDI</u> : Waterberg
Ngwaketse: Ngwaketsi (B)	Tlokwa
Ngwato: Ngwato (B)	Thethe: Gaborone (B) Rustenburg (Tvl)
Tawana: Ngamiland (B)	Motsatsie: Rustenburg (Tvl)
	(b)
	Maletse: Gaborone (B) Marico (Tvl)
	Tlhako: Potgietersrus (Tvl)
	Po: Rustenburg (Tvl)
	Hwaduba: Pretoria (Tvl)
	These groups although included under Eastern Tswana are in reality the Tvl. Ndebele, i.e.: Nguni by origin who are classified politically with the Tswana.

TABLE II

THE BATSWANA (Division into 4 groups according to dialects)

1. Central Tswana; 2. Southern Tswana;
  3. Northern Tswana; 4. Eastern Tswana.
- 1 - 3 are grouped as the Western Tswana.

WESTERN TSWANA DIALECTS			EASTERN TSWANA	
CENTRAL TSWANA	SOUTHERN TSWANA	NORTHERN TSWANA	KAGITLA	
1. <u>HURUTSHE</u> (Zeerust, Marico).	<u>TLHAPING</u> at Taung, Vryburg, Barkly-West.	<u>KWENA</u> (Western Kwen) Botswana in Kwen reserve, headquarters Molepolole. Small Tswana-speaking group also at Kaa, Lete, Tlokwa and Kgatla reserves as well as Herero and a great number of Bakgalagadi.	Predominantly in the Eastern group and divided at least into 5 sections:	
2. <u>ROLONG</u>	<u>TLHARO</u> (Tlhware) at Kuruman.	<u>NGWATO</u> Botswana at Serowe.	(i) Kgafela (Bakgatla ba ga Kgafela) numerically the greatest, mainly in Kgatla-reserve with Capital at Mochudi, also at Pilanesberg in the Western Transvaal.	
(i) Tshidi (Barolong boo Ratshidi) Mafikeng and district.			(ii) Motsha (Bakgat/a ba ga Motsha).	
(ii) Rratlou (Barolong boo Rratlou Khunwana, Kraai-pan and Setiagole South West of Mafikeng.			(iii) Moseletlha (Bakgatla ba ga Moseletlha mainly in Hammanskraal district.	
(iii) Rrapulana (Barolong boo Rrapulana) at Lotlhakane and Polfontein South East of Mafikeng.		<u>TAWANA</u> Botswana at Maun.	(iv) Mmakau (Bakgatla ba ga Mmakau) North and West of Pretoria.	
(iv) Seleka (Barolong boo Seleka) at Thaba Nchu.			(v) Mmaana (Bakgatla ba ga Mmaana) mainly at Moshupa in the Ngwaketse reserve.	
3. <u>NGWAKETSI</u> at Ngwaketse-reserve in Botswana with headquarters at Kanye.			<u>KWENA</u> (Eastern Kwen)	
			(i) Mogopa (Bakwena ba ga Mogopa)	

TABLE II (cont.)

WESTERN TSWANA DIALECTS			EASTERN TSWANA
CENTRAL TSWANA	SOUTHERN TSWANA	NORTHERN TSWANA	
			(ii) Modimosana (Bakwena ba ga Modimosana)
			(iii) Mmanamela (Bakwena ba ga Mmanamela) mainly in Rustenburg dist. group Mogopa in Pretoria, Hammanskraal and Ventersdorp districts.
			(iv) <u>FOKENG</u> Bakwena in Rustenburg District.

\*Data abstracted from Jeppe, W.J.O. DIE ONTWIKKELING VAN BESTUURINSTELLINGS IN DIE WESTELIKE

BANTOEGEBIEDE (TSWANA-TUISLAND). Ph.D. thesis, University of Stellenbosch, Stellenbosch, 1970 - p.21.

## 2. THE BEGINNING OF WESTERN EDUCATION AMONG THE BATSWANA

Schools for the Blacks in South Africa owe their origin to the evangelization campaign of the Christian missionaries. Missionary work and education among the Blacks went hand in hand, and the early education of the Blacks, as throughout Southern Africa, was exclusively under missionary control. This period, which is the first phase of education among the Blacks in South Africa, extended from 1799 to 1850.

In their pioneering work of establishing schools for their Black converts the missionary societies worked in splendid isolation from one another; there was no attempt to pool efforts and resources. Rather, denominational jealousies and rivalries, and even proselytism, were common. (7,201).

### 2.1. Missionary teacher-training schools

#### 2.1.1. The London Missionary Society. (L.M.S.)

The first and certainly the most important of the missionary societies that laboured among the Batswana was the London Missionary Society. As early as 1813, and again in 1843, the missionaries of this society had made rather unsuccessful attempts to establish stable mission stations and to provide some schooling for the Batlhaping at Taung. In 1817 the Rev. Robert Hamilton founded a mission station and began with the education of the Batlharo at Dithakong. However, it was only after the advent of the Rev. Dr. Robert Moffat in 1824 that any real progress was made in the evangelization and education of the Batlharo at Kuruman (2,6-7).

Meanwhile the Rev. Inglis was stationed at Dinokana near Zeerust and worked there until 1852 when he was arrested on a charge of high treason and banished "on account of a letter attacking the Transvaal Government, which had been published in a Cape Town paper." (2,7). This event brought to an end the work of the London Missionary Society in the Transvaal. (2,7).

Having been expelled from the Western Transvaal where they had been the first missionary body to minister to the Batswana, the London Missionary Society withdrew to the Northern Cape, to the Kuruman,

Taung and Vryburg districts of Bophuthatswana where the Batlharo, the Batlhaping and the Barolong were concentrated. (2,15).

From 1851 to 1897 Kuruman and district was the headquarters of the London Missionary Society's evangelistic and educational work. Under the direction of the Rev. Robert Moffat, aided by such other missionaries as the Revds. Dr. David Livingstone, William Ashton and John Mackenze, Kuruman developed into a power house. From this point radiated "lines" to main and branch mission stations: to the Batlhaping in Taung and district in the east, to the Barolong in the Vryburg-Mafikeng area in the north-east, to the Batlhaping and Griquas at Griquatown and district and Postmasburg in the south. (2,15).

At every one of these main and branch mission stations, schools were established and elementary education was provided for the Batswana. But it was at Kuruman that for the first time the training of Tswana evangelists was undertaken and education of a higher standard than that which was offered at the other missionary stations was provided in Ashton's Seminary. (2,15).

#### 2.1.1.1. Ashton's Rudimentary Seminary (1849-1851)

This institution was started by the Rev. William Ashton at the Kuruman Mission Station in 1849. Here African youths were to be trained as evangelists for work at the various branch mission stations. (8,356).

Ashton's Rudimentary Seminary was established inter alia to provide a place where the Black converts of the L.M.S. who showed some ability above their fellows could be given instruction superior to that offered at the various elementary schools at the different mission stations in that part of South Africa then known as Southern Bechuanaland, of which Kuruman formed part. (8,356 - 357).

Due to lack of response from the Blacks despite strenuous efforts to recruit students, the institution was closed down in 1851. (8,360).

#### 2.1.1.2. The Moffat Institution (Shoshong 1876)

For practically twenty years after Ashton's Rudimentary Seminary

had ceased to exist, active teacher-training was at a standstill at all of the L.M.S. missions in the then Bechuanaland District. By the year 1869 the dearth of trained teachers was felt very acutely throughout the above-mentioned district. Thus at the meeting of the Bechuanaland District Committee (B.D.C.) held at Kuruman in January 1869 it was decided to establish a theological seminary somewhere in the district. (8,363).

In 1871 a District Committee meeting held at Molepolole decided to commence with the seminary and to locate it temporarily at Shoshong in Botswana. The Committee was mindful of the fact that Shoshong was a temporary site for the institution, consequently it was run on modest lines and was closed down in September 1876. (8,367).

#### 2.1.1.3. Kuruman (1876 - 1897)

The Moffat Institution at Shoshong was only a temporary measure. The Bechuanaland District Committee at its meeting held at Shoshong in May, 1873 resolved that Kuruman was a suitable permanent site for the institution. The Committee therefore recommended to the Directors of the L.M.S. that the Kuruman site be accepted and that immediate steps be taken to establish the institution on a permanent basis. Building was commenced, the idea being that the institution be ready for use in October, 1876. Indeed, teaching at Kuruman began at about that time, though building was only completed in 1879. (8,367).

After the Moffat Institution at Kuruman had been in use for practically twenty years, it was decided at a meeting of the B.D.C. held at Vryburg from 4th - 6th May, 1897 to close it down because of lack of financial backing. (8,387). There developed in its stead the Tigerkloof Institution also controlled by the L.M.S. (2,5).

#### 2.1.1.4. Tigerkloof Training Institution

Tigerkloof was established in 1904. It was the only post-primary educational institution in the Northern Cape. It also served the Western Transvaal, the western part of the Orange Free State and present Botswana. In 1956 this institution was taken over by the State as a result of the Bantu Education Act. No. 47 of 1953, which was passed by the South African Parliament, and it came <sup>ultimately</sup> under the control of the Department of Bantu Education.

In 1962 the training and high school sections of this institution were removed to Mafikeng. The training school is now known as Batswana Training School. (2,39 - 41).

#### 2.1.2. The Methodist Missionary Society

The second missionary society that ventured among the Batswana to evangelize and educate them was the Methodist Missionary Society. Sent from the headquarters of this society in England "to attempt the formation of a mission station in the Bechuana country", (2,7 - 8), the Revds. Broadbent and Thomas Hodgson arrived in Maquassie in the Western Transvaal among the Barolong boo-Seleka, under the rule of Chief Sefunelo in 1822. For some years after the replacement of the Rev. Broadbent by the Rev. Archbell the missionaries wandered hither and thither with the Barolong. At Matlhana-wa-Pitse (Platberg) near Warrenton they were able to establish an elementary school in 1826. But their sojourn in this area was by no means permanent. Thus by 1832 we find the Revds. Archbell and Hodgson together with the Barolong under Moyaoka II in Thaba Nchu where, in 1833, a mission station was established. (2,8).

##### 2.1.2.1. Potchefstroom Native Teacher-Training Institution (1885)

The first attempt at founding a Methodist teacher-training institution was made at Potchefstroom. By 1884 there were African missionary stations at different points in the Transvaal. The need for a teacher-training school was strongly felt.

After a number of meetings which partly revolved around the issue of where a teacher-training school could be established, the establishment of a training school at Potchefstroom was approved in 1884. The official opening of the school was on 5th March, 1885. (9,59 - 60).

Mphahlele points out that the initiative for the establishment of this teacher-training institution came largely from the Blacks themselves, from the chiefs at Zoutpansberg and the Batswana at Uitkyk. The Potchefstroom Training Institution was destined to exist only for a short time because Pretoria was considered a more suitable site for the establishment of a teacher-training institution. It was the capital town of the Transvaal and, compared to Potchefstroom, it was more centrally situated, particularly with regard to the different mission

stations in the Transvaal and in Swaziland. (9,59 - 60).

#### 2.1.2.2. Transfer from Potchefstroom to Koedoespoort Farm

The farm Koedoespoort, just outside Pretoria, was bought for the purpose of erecting a mission station which would also accommodate students from the Potchefstroom Teacher-Training Institution, for as already stated, the latter was destined to be closed down. The new station was named Kilnerton in honour of the Secretary of the Methodist Missionary Society, the Rev. John Kilner. (9,63 - 64).

Plans were immediately made for the removal of the Potchefstroom Institution to this conveniently situated site. Early in 1886 building operations began. (9,64).

In 1963 when Kilnerton Institution closed down the teacher-training institution was transferred to Hebron, which lies in the area of Bophuthatswana about thirty kilometres north west of Pretoria.

#### 2.1.2.3. Moroka Missionary Institution

In 1904 the Government of the Orange Free State Republic established the Moroka Industrial School for Black girls at Thaba Nchu. In 1925 the Union Government shouldered the financial responsibility in running Black education. In 1927, however, the Native Affairs Commission, an agency of the Union Department of Native Affairs, indicated that it was not prepared to meet the cost of furniture and equipment at the Moroka Industrial School. As no mission agency could be persuaded to assume responsibility for the school, the Provincial Administration of the Orange Free State had no alternative but to close it down. (2,25).

The buildings were subsequently used to accommodate a new type of school, the Moroka Higher Primary School. In 1934 the Thaba Nchu Circuit of the Methodist Church took the decision to establish the Moroka Missionary Institution. The idea was that this institution should include the Moroka Higher Primary School. The Government was asked to donate it to the Methodist Church, which it did. (2,25).

With the support of the Kimberley and Bloemfontein District Synod and the Conference of the Methodist Church of South Africa as



well as the people, Methodist and non-Methodist, the institution was built and eventually opened its doors officially on 8th February, 1937. In time secondary and high school education, as well as industrial and teacher-training was offered at this institution right up to 1955. (2,25 - 26).

After its takeover by the State in 1956 Moroka was permitted to continue to offer teacher-training. But the days of Moroka as a teacher-training school were numbered. When in 1958 the Strydomopleidingsskool, which had been established by the Dutch Reformed Church in the Orange Free State, was removed from Bloemfontein to Thaba Nchu, teacher-training was discontinued at Moroka, which then became a secondary and industrial school only. (7,273).

### 2.1.3. The Berlin Missionary Society

In 1834 the Revds. Gebel, A.F. Lange, D.A. Kraut, Th. Gregorowski and J. Schmidt were instructed by the Berlin Missionary Society to proceed to the land of the Batswana tribes in the region of the 20th parallel of latitude south of the equator, somewhere in the vicinity of Dithakong (near Kuruman). It was pointed out to them that there were vast lands and large numbers of Batswana who were in dire need of evangelization and education. (2,9).

It was, however, not among the Batswana of Dithakong but among the Korana of Bethany in the Orange River Colony that the Berlin Missionary Society established their first mission station in South Africa in 1834. But after the advent of the Rev. C.F. Wuras in 1836, the missionaries abandoned the pursuit of the nomadic Korana and concentrated their efforts of evangelization and education on the Barolong families that had migrated to Bethany and, at the time, constituted 90 per cent of the more or less permanent population. In this way Bethany developed into one of the successful mission stations for the Barolong in the Orange Free State. (2,9 - 10).

In 1845, feeling that they could no longer neglect the Korana who had then settled on the banks of the Vaal River at Pniel (then still within the Orange River Colony), the missionaries E. Fichardt and Winter followed them up and established the Pniel Mission station in 1845. (2,9 - 10).

#### 2.1.3.1. Pniel Teacher-Training Seminary (1907 - 1922)

As already stated, the Pniel Mission Station was established among the Koranas who had settled on the banks of the Vaal River at Pniel to serve both the Koranas and the Batlhaping. The Pniel Teacher-Training Seminary, which was an outgrowth of the Pniel Lutheran Mission School, was established in 1907.

When the first World War broke out in 1914, Pniel Seminary, like most of the institutions under the control of German agencies in South Africa, became suspect. Within a short time financial support from Berlin was brought to a stop and on 14th July, 1922 the seminary was formally closed. (8,577).

#### 2.1.4. The Hermansburg Missionary Society

The Hermansburg Missionary Society was among the missionary societies that appeared for the first time in the area of Bophuthatswana after 1850. (2,12).

After the already mentioned expulsion of the L.M.S. missionaries, the Revds. Edwards and Inglis, the Suid-Afrikaanse Republiek invited the missionaries of the Hermansburg Missionary Society to take over the work of the L.M.S. in 1857. Having gained this foothold, this missionary society built a chain of mission stations stretching from Pretoria, the capital of the Transvaal, right up to its western border, that is, into portions of the area now occupied by Bophuthatswana. The chief of these stations was Bethany, about 160 kilometres west of Pretoria, in the area then occupied by the Bakwena. (2,12 - 13).

##### 2.1.4.1. Bethel Training Institution

The Bethel Training Institution was established at Bodenstein near Coligny in the Western Transvaal in 1925. In 1971 it discontinued its teacher-training, retaining the high school only. The training-school facilities were then re-established at the Tlhabane Training School near Rustenburg in the same year, 1971. (2,48).

#### 2.1.5. The Anglican Missionary Society

The sphere of influence of the Anglican Missionary Society was

not particularly in the present territory of Bophuthatswana. This missionary society was active on the Witwatersrand in the Transvaal and in the Kimberley area in the Northern Cape. With the discovery of gold on the Witwatersrand in 1886 there was an influx of Blacks to the Transvaal. The Anglican Church in particular concerned itself primarily with the education and evangelization of the thousands of Blacks employed on the gold mines on the ground that "the only possible cure was that these natives, brought into contact with the worst side of European civilization should have some opportunity of seeing its only constructive product - religion" (10,385). The Anglican Church established day schools for children and night schools for adults in the Johannesburg area. (10,385).

In the Kimberley area the Anglican Missionary Society established the Gore-Browne Native Training School in 1935. (8,77).

#### 2.1.5.1. The Gore-Browne Native Training School (1935 - 1954)

An account of the evolution of the Gore-Browne (Native) Training School must begin with a description of its two ancestral institutions in Kimberley, namely, the St. Cyprian's Mission School and the Perseverance Coloured Training School. The St. Cyprian's Mission School developed into the Perseverance Coloured Training School and the Gore-Browne (Native) Training School stemmed from the Perseverance Training School.

The Anglican Church in Kimberley established, managed and controlled all these institutions and applied a common policy which inter alia, grouped the Coloureds and Africans together in St. Cyprian's and Perseverance up to the middle of the fourth decade of the twentieth century. (8,77).

Opposition by the Coloured Community of Kimberley to the admission of African students into inter alia, the Perseverance Coloured Training School manifested itself for the first time in 1922. This opposition grew and ultimately reached such dimensions that it occasioned the establishment of the Gore-Browne (Native) Training School by the Anglican Church.

In 1922, in his annual report on training colleges and schools

in the Cape Province, Inspector H.J. Anderson stressed, among other things, the need for the provision of facilities for the training of Coloured teachers separate from those for African teachers (8,219). This recommendation culminated in the establishment of the Gore-Browne Native Training School, named after Bishop Gore-Browne who had for some time been an active and dedicated Bishop of the Diocese of Kimberly and Kuruman.

Although the Gore-Browne Training Institution had been in use since 1935, it was officially launched on 29th October 1938. It was closed down shortly before the takeover of Mission schools by the State in 1956. (8,225 - 226).

#### 2.1.6. The Dutch Reformed Church Missionary Society

The Dutch Reformed Church Missionary Society was the third of the missionary bodies to begin their work among the Batswana in the area of Bophuthatswana after 1850. It was the Rev. Henri Gonin who was the first Dutch Reformed Missionary to work among the Bakgatla under Chief Kgamanyane, then settled on the slopes of Pilanesberg at Saulspoort in the district of Rustenburg in 1867. In 1869 Chief Kgamanyane took the major portion of his tribe to Mochudi in Botswana where he settled. For many years the Rev. Gonin persevered with those who remained until he achieved success. Before his death in 1911 the Transvaal Dutch Reformed Church had decided in 1881 to concern itself with mission work among the Batswana. (2,13 - 14).

The Dutch Reformed Church was also one of the missions at work in the evangelical and educational field in the Orange Free State. As more schools were established in its outstations the need was felt to establish teacher-training schools to provide teachers for service in primary schools. (7,1 - 2).

##### 2.1.6.1. The Stofberggedenkskool

On the 13th November 1907 there was held in Bloemfontein a meeting of De Breede Commissie van de Stofberg Gedenkskool. The purpose of the meeting was to decide on the establishment of a training school for teachers, evangelists and ministers. (7,20).

After lengthy discussions the farm Elandsfontein, not far from

Heilbron, was bought and the school was set up there in 1908. (7,22).

This institution was also closed down at the time of the take-over of mission stations by the State in 1956.

#### 2.1.6.2. Strydomopleidingskool

This was another of the institutions established by the Dutch Reformed Church. It was sited at Bloemfontein in the Orange Free State. This institution's buildings were formally taken into use on the 13th February, 1943. This institution was removed to Thaba Nchu in 1958. (7,273).

### 3. INSTITUTIONS ESTABLISHED BY BODIES OTHER THAN THE MISSIONARY SOCIETIES

Two of the teacher-training institutions in present Bophuthatswana were, unlike the ones mentioned above, not founded by missionary societies but were founded mainly through the efforts of the communities in which they were established. Both these institutions were founded after the era of missionary education in Black South Africa.

#### 3.1. Nchaupe Training College

The Nchaupe Training College was set up in 1957 at Makapanstad in the Hammanskraal district. It was established mainly through the efforts of the Bakgatla ba Moseitlha School board which applied to the then Department of Native Affairs for the setting up of this institution, which became attached to the Nchaupe Secondary School after permission for its establishment was granted. This institution was set up for the purpose of training female teachers for the Lower Primary Teachers' Certificate.<sup>1</sup>

In 1972 when the Primary Teachers' Certificate was introduced it was renamed and became known as the Moretele Training College. It was granted its own principal and staff and male students were admitted for the first time at this institution in the same year. It has thenceforth functioned independently of the high school.<sup>2</sup>

#### 3.2. Taung Training College

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1. Gathered from an interview with Mr. P.P. Lenyai (B.A.) who was in

The sixth teacher-training school in Bophuthatswana was set up at Pampierstad near Taung by the Bophuthatswana Education Department. Classes were started in 1974. (11,73).

Teacher-training in Bophuthatswana is at present offered at Batswana Training College near Mafikeng; Hebron Training College just north of Pretoria, Strydomopleidingskool in Thaba Nchu; Tlhabane Training College near Rustenburg; Moretele Training College at Makapanstad; and Taung Training College at Pampierstad near Taung.

#### 4. TEACHER EDUCATION IN BOTSWANA

##### 4.1. Prior to independence.

Prior to 1954 Botswana (known as Bechuanaland Protectorate until independence in 1966) did not have teacher-training institutions of her own. The country depended on the facilities available in the then Union of South Africa for training its teachers. One institution in particular, Tigerkloof institution, admitted large numbers of Botswana students for many years. (12,2).

The period of dependence on institutions in South Africa came to an end in 1954 when, as a result of the expansion of educational opportunities for the Blacks of South Africa which followed upon the takeover of the control of that education by the Central Government, it was found that such educational facilities as were in existence were far from adequate to meet the needs of the South African Blacks and that, in consequence, the practice of admitting outsiders should be discontinued. Botswana students were given three years prior warning of the contemplated change to enable them to complete the courses they had already embarked upon at Tigerkloof and other South African institutions that trained Black teachers. (12,2).

The first teacher-training College in Botswana was opened at Lobatse in 1956 through the help of a voluntary agency. (13,145).

The second teacher-training college was opened at Serowe in July 1963. Both the Lobatse and Serowe colleges were paid for out of the Colonial Development and Welfare Fund by the United Kingdom Government to promote development in the British colonies and other dependencies.

#### 4.2. Since independence

Botswana gained independence from Great Britain in 1966. The new government of the Republic of Botswana prepared a Transitional Development Plan for the Country. In so far as teacher education was concerned, the government planned, inter alia, to establish a new training college at Francistown in the northern part of the country.

In 1967 the Government of Sweden made a grant of R270,000 available to the Botswana Government so as to enable the latter to proceed with the establishment of Francistown. (14,202). It was proposed to use the Francistown College for some years to conduct in-service courses for untrained teachers. (12,3).

Teacher training courses in Botswana are therefore conducted at three training colleges: at Lobatse, Serowe and Francistown. (15,105).

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CHAPTER 2The objectives of Black education in South Africa and in  
Botswana1. INTRODUCTION

Kgware points out that one of the very definite lessons which a student learns from a careful study of the history of education is that of the very intimate relationship which exists between a people's philosophy of life and its philosophy of education. (1,12). Black education in South Africa and education in Botswana are no exception to this rule. Education in these countries has depended for its orientation on the philosophy of life of those who, at different times, have had to concern themselves with it.

The intent underlying this chapter is to study the guiding principles in education in Bophuthatswana (in fact of the Blacks in South Africa) and in Botswana as expounded by, or as explicit in, the utterances of the following groups of persons or bodies which have reflected on the matter:-

- (a) Missionary Societies;
- (b) Government commissions of enquiry;
- (c) Official statements of policy.

2. THE OBJECTIVES OF BLACK EDUCATION IN SOUTH AFRICA

The South African society has developed in a peculiar and emotion-laden atmosphere. The prime elements of this atmosphere are the question of national identity, which is reflected in the friction within the ruling White class, with the highly significant element of a national Afrikaner spirit, and the question of the preservation of this ruling class's domination in the face of a rapidly growing Black, particularly African, population group. It is this latter White versus Black element within the framework of Afrikaner nationalism that contains the taproot of the policies of Black education that exist in the Republic today.(2,43). Wolfson points out in this regard that the existing system of Black education in South Africa is a reflection of the National Party's policy of apartheid or separate development and is an expression of the interests of the White group.(3,1). In order to have an understanding of

these policies of the South African government it will be necessary to focus attention briefly on what the objectives of Black education have been in the past and today.

### 2.1. The aim of education as postulated by the missionaries

Towards the end of the eighteenth century a missionary revival in Europe led to the arrival in South Africa of representatives from a number of different missionary societies. These missionaries came at the turn of the twentieth century and during the first quarter of the nineteenth century. The result of their coming was that by the middle of this century a network of mission stations was spread over a large part of the Cape and elsewhere in Southern Africa. (4,361).

It was the missionaries who first brought formal education to the Blacks in South Africa. Their original purpose was to provide elementary schooling as an ancillary to evangelization, but in so doing they began a process of sharing with the Blacks not only their knowledge of God but also the treasures of more highly developed civilizations. The work of the early missionaries, serving in remote rural areas, equipped the Blacks to play a worthy part side by side with the members of other races in the development of the country they shared; and, according to Horrell, numerous Blacks who were trained in the mission schools have demonstrated their ability to do so. (5,1). The early history of Black education in South Africa is largely one of missionary enterprise, as part of the evangelical drive of various mission groups. (3,3).

The majority of the mission societies which worked among the South African Blacks were of protestant conviction, emphasizing the fact that the converts were to learn to read, write and understand the Bible on their own. (6,5-6). The formal education of the Blacks was therefore first established for the primary purpose of Christianizing them rather than helping them to adapt to their changing environment. (2,47).

Valid and significantly important though the work of the missionaries was, there were certain mistakes in their approach to Black education, and the greatest of these was according to Loram, that in the process of educating and christianizing the Blacks they broke down all

their organizations and customs without discriminating between the good and the bad. Loram points out that:-

"Had they studied Native life they would have found some good qualities which would have served as a basis for the superstructure of Christianity and European civilization ... they often destroyed what they were not able to rebuild, and left many of the Natives in a worse state than they were before." (7,74)

It should also be pointed out that the missionaries were generally convinced of their unselfishness in educating the Blacks; there were however reported cases of denominational rivalry among them which were in certain cases accompanied by petty proselytizing which brought their good work into disrepute in many parts. (7,15).

Reference has been made to the fact that a number of different missionary societies worked among the South African Blacks. Each of these missionary societies was influenced by its own life- and world-view when formulating the aim of Black education, and in doing this they were fully aware of the multi-racial and multi-cultural character of the South African society. (1,14).

In making an over-view of the aims of missionary education in South Africa reference will be made particularly to the aims of Black education as adumbrated by the German missionaries, the Dutch Reformed Churches and the English missionaries, as these organizations and churches contributed in no small measure to the educational advancement of the Blacks.

#### 2.1.1. The German Missionaries

The aim of education as postulated by the German missionaries was to build on the cultural and social background of the Black communities among whom they were called upon to work (5,7) which excludes them (the German missionaries) from Loram's criticism that the missionaries did not base their teaching on "organizations and customs" of the Blacks.

These missionaries made more use of the vernacular as a basis

of instruction compared to the other missionaries; they learned the languages of the people among whom they worked and this approach later stood them in good stead as it enabled them to produce books on African languages and cultures.

The policy of the German missionaries was furthermore characterized by differentiation and independent self-development of the different racial groups in South Africa. (6,7).

### 2.1.2. The Dutch Reformed Churches

Like the German missionaries, the Dutch Reformed Churches also followed the policy of separate development of the racial groups in South Africa. The Dutch Reformed Churches also considered the evangelization of the Blacks a basic social responsibility of the Afrikaner. (2,47).

The Dutch Reformed Churches, supported by eminent Calvinist educationists such as Professors J.C. Coetzee, J. de W. Keyter and B.F. Nel, believed that the Blacks should be segregated from the other racial groups in South Africa. The policy of the Dutch Reformed Churches was therefore characterized by the fact that the Blacks were to be educated in separate schools, following a separate curriculum, and in a separate area. (1,14-16).

### 2.1.3. The English-speaking Churches

The standpoint of the English-speaking churches was diametrically opposed to that of the Dutch Reformed Churches in that they followed a policy of racial integration in some of their schools such as the Perseverance School and St. Cyprian's School which were established in Johannesburg under the control of the Anglican Church.

In 1917 Dr. Loram contended that in South Africa the courses of study then offered in Black schools were either identical with those prescribed for White schools or were abbreviated modifications of them. He criticized this form of procedure on the grounds that no account had been taken of the peculiar characteristics of the Blacks nor had there been any adequate provision for the probable life-work of the pupils. Loram further pointed out that certain subjects which were then very necessary for the Blacks had been omitted. (8,450-451).

Lord Hailey, as quoted by Shepherd, pointed out that the question of Black education had been accepted in South Africa, but the crucial question became the type of education which was to be given to them. (9,413).

Brookes pointed out that, partly out of disgust for methods of teaching which were identical with those then used in White schools and partly out of fear for White supremacy, a large school of thought consistently opposed all education for the Blacks, that is, education which did not directly fit them for service to the White population. Hunter, as quoted by Brookes, contended that these people argued that the Blacks ought to advance as slowly as the Whites did and that they (the Blacks) ought to be taught to work instead of being offered book education. Hunter further pointed out that people who advanced such a contention were blind to the fact that:-

"The only way in which the Whites can make possible for the Blacks a slow natural advance, is for all White people to withdraw from the land, and leave the natives to their own devices." (8,452).

Loram pointed out in this regard that in order to convert the Blacks to Christianity it was necessary to educate them (7,30) besides, according to Brookes, the fact of the matter was that it was impossible to avoid educating the Blacks up to a certain point, for they were constantly receiving new impressions from European influence which constituted education in the true sense of the term, and not the absurdities exhibited by writers who advocated a policy of subordination in education. (8,452-453).

Focussing attention on those who contended that the education offered to the Blacks ought to be strictly such as would assist them to become suitable servants to the Whites, Brookes argued that the study of christian ethics taught that no individual, and, by implication, no race was to be treated simply as a means to others' perfection. He emphasized that there could be no compromise on this point. He pointed out that:-

"Those who wish to use the Native as a mere means to White comfort and White monetary gain must come out into the open and

frankly admit the doctrine which damns them as men, and thinkers and as Christians." (8,454).

Brookes further pointed out that between the policy of identity of curriculum for White and Black and the policy of subordination there existed the policy of differentiation. (8,457). This school of thought would attack the problem, according to Loram, by first making thorough inquiries into the social, political and economic progress of the race in the past. It would seek the advice of anthropologists, ethnologists and psychologists in an endeavour to obtain a thorough knowledge of the people. With this knowledge and facts collected from investigations into race problems, it would endeavour to give the Blacks assistance to develop on the lines of their racial genius. The views of this school of thought have been gaining ground rapidly in South Africa since the establishment of Union in 1910. (7,23).

Brookes maintained that this was a matter of grave difficulty as educated Blacks in general looked with deep and "perhaps not always unmerited" suspicion on attempts to alter the curriculum of Black schools. Their suspicion was grounded in the fact that any suggested alteration would embody in a subtle way the views which had been put forward by those who believed in subordination in education. (8,457).

Brookes's contention was that Black education could be put on a sounder basis by giving it a more "national" spirit, by greater use of the vernacular and by replacement of less useful subjects by agricultural and handicraft training (8,460-461), which view proved that Brookes was basically in full accord with the majority of Loram's ideas on Black education. This does not mean that Blacks were not to be educated to be professional men such as ministers, doctors and lawyers; the South African Native College which was proposed at a convention held at Lovedale, in the Eastern Cape, in 1908, would cater for such training. (8,460-461).

In the course of giving evidence before the Inter-Departmental Committee on Native Education (1935-36) Dr. Wilkie, then principal at Lovedale institution, pointed out in a memorandum he had prepared together with staff members at Lovedale, and for which he took responsibility, that the aims of education for all people were the same and indivisible. His contention was that:

"The fundamental aims of Education are one, and the fundamental principles which govern Education are one; and it is by such fundamental aims and principles that all educational principles should be determined..!" (9,453).

It was contended in the Lovedale Memorandum that in the experience of those responsible for Lovedale, the Provincial Administration of Education in the Cape Province had worked well and had conserved an important principle - the essential unity of education. The system under which there was one Superintendent-General responsible for all primary and secondary education was greatly valued; as well as the method of administration which made it possible for the same inspectors to be in association with White, Coloured and Black schools. It was held that these were values which should be conserved if there was a change in the administrative system. (9,453-454).

Lovedale institution therefore affirmed the view that the aims of Black education should be the same as the aims of all other education. The aim of Black education, as seen by Lovedale institution, was essentially the same as that proposed by Loram and Brookes above. According to Shepherd, such an aim meant "Fulness of life for each and all". Shepherd further pointed out that such an aim of education sought, among other things, to reach the whole personality and to help in the growth of a full, integrated life. (9,458).

Preference for a policy of racial integration was also expressed in 1944 at the Diocesan Synod of the Diocese of Johannesburg held on behalf of the Diocesan Synod of the Church of the Province of South Africa (Anglican Church) where a statement was issued to the effect that the Anglican Church considered racial integration as the panacea of the racial problems in South Africa. (1,16).

The standpoint of the English-speaking churches with regard to the aim of Black education can also be inferred from their reactions to the Bantu Education Act which was passed in 1953 and became law in 1954.

One of the resolutions which were passed by the General Assembly of the Bantu Presbyterian Church of South Africa while meeting

at Zwelitsha, King William's Town, from 23rd to 29th September 1954 was that:

"The General Assembly place on record its regret that the Government has embarked on a scheme of education which seems to place emphasis on preparing pupils for a subordinate role in the country's life rather than in giving them the common culture of the Christian West." (10,36).

The Annual Assembly of the Congregational Union of South Africa decided, inter alia, that because education was a means of grace as well as a means of fitting man for his position in society, the Church could not agree that it be used to fit man for a preconceived position in society and therefore:

"... we deeply regret that we are unable to support the Government in the theory underlying the Bantu Education Act and its ... application to African Education." (10,36-37)

According to a report in the magazine, the South African Outlook of November 1st, 1954, the Annual Conference of the Methodist Church issued a policy statement on Black education. In this statement the Church declared its opposition to the Bantu Education Act in these words:

"A policy which in effect aims at conditioning the African people to a predetermined position of subordination in the State is incompatible with the Christian principles for which the Church stands ..." (10,36).

The reactions of all the English-speaking churches to the Bantu Education Act at the time of its passing were the same. They all declared their emphatic opposition to the Bantu Education Act. If there was any difference in their reactions to the Act it was only in the degree of criticism of the Act. Since the English-speaking Churches evolved from the English missionaries, from their reactions to the Bantu Education Act one can infer that the English missionaries preferred a policy of racial integration in education.



### 3. OFFICIAL STATEMENTS OF POLICY

#### 3.1. The Native Economic Commission

In 1930 the Government of the then Union of South Africa appointed the Native Economic Commission, and its terms of reference were to inquire into, and to report upon, the economic life of the Blacks. After it had carried out its task the Commission turned to the existing system of Black education. The Commission found that the education then given to the Blacks by the missionaries was suited to the needs of a minute number of Blacks who were teachers, clerks, interpreters and other white-collar workers. But with regard to social education, that is, education of the masses, the Commission concluded that what was needed was an educational crusade

"to free the mass of the Natives from their anti-progressive heritage ... and to instil in them the desire for progress in a civilised community." (11, par. 604).

Against the background of its findings the Commission formulated a "social" as distinct from an "individual" educational aim. It suggested that Black education should aim at freeing the masses of the Blacks from their conception of animism and belief in witchcraft, and that it should proceed from the foundations of African society so as to give the educated Blacks pride in their own people and to develop what is good in their institutions. (8, par. 628).

Although critical of the effect of the education received by the few Blacks, the Commission did not recommend the discontinuance of this type of education. It was aware that it was from the ranks of the highly educated that the leaders of the Blacks could be recruited. Hence the Commission recommended that for the few Blacks who had to be trained for leadership or for different types of white-collar jobs

"... a superstructure of school education must be erected on this foundation of social education. But the foundation must be laid first." (8, par. 632).

#### 3.2. The Inter-Departmental Committee on Native Education

The Inter-Departmental Committee on Native Education was appointed in 1935 by the Minister of Education as a sequel to consultations be-

tween himself and the Provincial Administrations.

The terms of reference of the Committee were:

- 3.2.1. "To examine and report upon the systems of Native Education of the Provinces;
- 3.2.2. to consider and make recommendations as to:-
  - 3.2.2.1. Whether, in view of the extent to which the Union Government has assumed financial responsibility for Native Education, it should take over the administration from the Provinces, and if so, in what way Native Education should be administered;
  - 3.2.2.2. What should be the relationship between the State and missionary bodies in the matter of Native Education;
- 3.2.3. to consider and make recommendations on the following educational matters:-
  - 3.2.3.1. The aims of Native Education;
  - 3.2.3.2. the aims having been defined, the methods and scope of Native Education;
  - 3.2.3.3. the part to be played by the vernacular and by the two official languages in Native Education." (12,5).

Prior to formulating its own aims of Black education the Committee examined some of the aims that had been formulated for that education. The first to be put under focus of attention was the missionary aim of education as expounded by people of considerable eminence in the sphere of education such as Professor Edgar Brookes, Dr. A.W. Wilkie (whose views have been discussed under missionary education), and Dr. W. de Vos Malan. These missionary educationists had, in giving evidence before the Committee, submitted that, in the final analysis, there was no difference in the aim of education of Black and White in South Africa. These witnesses contended that the ultimate aim in the education of the Blacks should be the same as in the education of the Whites; only methods of teaching could be different to suit the different cultural stages of the two races (12, par. 457).

The majority of the witnesses who gave evidence were against the aim of education as postulated by the missionaries. Some of these witnesses pointed out that they were not against education as such but against the wrong type of education which was made available to the

Blacks. The idea that most of such critics had in mind was that the Blacks should be given a type of education which would keep them in their "place". What that "place" was, was not clearly formulated by any of these critics, but could be interpreted firstly in the geographical sense that the place of the Blacks was the reserves (homelands) where it was hoped they would stay and work out their salvation. Other critics seemed to think of "place" in terms of status: that Black education should have as its aim the idea embodied in Dickens's version of the ancient prayer:

"Oh let us love our occupations,  
Bless the squire and his relations,  
Live upon our daily rations,  
And always know our proper stations." (12, par. 454).

The Committee was diametrically opposed to the missionary point of view. It argued that not only methods of teaching but also the objectives of educating the two races, the Blacks and Whites, had of necessity to be different. The Committee expressed its convictions in the following terms:

"The education of the White child prepares him for life in a dominant society and the education of the Black child for a subordinate society. There are for the White child no limits, in or out of school - other perhaps than poverty - to his development through education as far as he desires and in whatever direction he likes, if he has the necessary capacity. For the Black child there are limits which affect him chiefly out of school." (12, par. 458).

In the light of its review of contemporary schools of thought in Black education, the Committee adopted what it considered a satisfactory aim of Black education. It was favourably disposed to Dr. Harold Jowitt's definition of the aim of Black education as the effective organization of the African's experiences so that his powers "... may develop in a manner satisfactory to himself and to the community in which he lives, by the growth of socially desirable knowledge, attitudes and skills." (12, par. 467).

The Committee was expressedly in favour of Jowitt's formulation

of the aim of Black education as it was flexible and could well be adapted to any changes which might occur in future in Black education as a result of changes in the economic and political structure of the South African Society. (12, par. 457).

The Committee also noted that up to and including the time of its appointment there was no national policy for Black education and it recommended in this regard that Black education should become the responsibility of the central government, rather than the provinces, where differing views obtained. (3,5).

### 3.3. The Commission on Technical and Vocational Education

In 1948 the (de Villiers) Commission on Technical and Vocational education submitted its report which was somewhat similar to that of the Inter-Departmental Committee of 1935-36 with regard to the aim of Black education. It considered that, structurally, the education systems for the Blacks and the Whites had to be the same, but that in planning Black education due consideration should be given to the background, environment and occupational opportunities of the Blacks. In the light of its findings the Commission urged that educational authorities should avoid a dualism in the Black pupil's learning activity which was due to the dissociation of the work of the schoolroom from the "great and insistent life-problems of the African outside school." (13-3,4).

### 3.4. The Native Education Commission

In May, 1948, the National Party, led by Dr. D.F. Malan, successfully contested a Parliamentary general election mainly on the issue of the separate development of the different races which make up the South African population. In pursuance of the policy of apartheid or separate development of the races, the Union Government appointed, in January, 1949, a Commission, the Native Education Commission, under the chairmanship of Dr. W.W.M. Eiselen. (1,23).

The terms of reference of the Commission were:

- 3.4.1. "The formulation of the principles and aims of education for Natives as an independent race, in which their past and present, their inherent racial qualities, their distinctive characteristics and aptitude, and their needs under everchanging social

conditions are taken into consideration."

- 3.4.2. "The extent to which the existing primary, secondary and vocational educational system should be modified in respect of the content and form of syllabuses, in order to conform to the proposed principles and aims, and to prepare Natives more effectively for their future occupations."
- 3.4.3. "The organization and administration of the various branches of Native education."
- 3.4.4. "The basis on which such education should be financed."
- 3.4.5. "Such other aspects of Native education as may be related to the preceding." (14,7).

By way of preparing the ground for the formulation of its suggested aims of Black education, the Commission adumbrated a few general principles which could be summed up as follows:

- 3.4.6. Expressed in general terms, education was the process of transmission of the cultural heritage of a society from its mature members to its immature ones, for the express purpose of developing the latter's powers.
- 3.4.7. Man as a social being lived in a society in which there were a number of social institutions such as the family and political economic and religious groups. These institutions fulfilled functions of basic importance to their members and influenced the latter in terms of life- and world-view.
- 3.4.8. The school system had developed because human society had become more complex. The work of the school should be based on the training given by the indigenous social institutions of a people to harmonize their values or basic attitudes.
- 3.4.9. The school system which developed among the Blacks was fashioned on that of the Whites and such a school system was not concerned with reinforcing or being reinforced by the social institutions of the Black community.
- 3.4.10. The inevitable result of that divorce of the school system from institutional education was that the educated Blacks despised their own culture; they viewed with suspicion any attempt to relate their school to their institutional life. (14, par. 754 - 764).

In the light of the foregoing general principles the Commission proceeded to define the aim of Black education as twofold:

- 3.4.11. "From the viewpoint of the whole society the aim of Bantu education is the development of a modern progressive culture, with social institutions which will be in harmony with one another and with the evolving conditions of life to be met in South Africa, and with the schools which must serve as effective agents in this process of development."
- 3.4.12. "From the viewpoint of the individual the aims of Bantu Education are the development of character and intellect, and the equipping of the child for his future work and surroundings." (11, par. 765).

The Commission recommended that in developing Black education the Government should follow eleven "guiding principles" which it summarized as follows:

- 3.4.13. Black education should be broadly conceived so that it could be organized to provide adequate schools "with a definite Christian character", along with social institutions to harmonize with the schools.
- 3.4.14. Black education should be planned and administered by a government department "to secure efficient and thorough coordination of planning ...".
- 3.4.15. Black education "must be coordinated with a definite and carefully planned policy for the development of Bantu societies", with special emphasis on economic development.
- 3.4.16. "Increased emphasis must be placed on the education of the mass of the Bantu to enable them to co-operate in the evolution of new social patterns and institutions."
- 3.4.17. The African languages should be developed to include both terminologies for expressing modern scientific concepts, and also a more effective numeration system.
- 3.4.18. The limited funds available for Black education should be "spread... as far as is consistent with efficiency."
- 3.4.19. Black schools "must be linked as closely as possible with existing Bantu social institutions, and a friendly though not necessarily uncritical attitude maintained between the school and these institutions."
- 3.4.20. "The mother-tongue should be used as the medium of instruction for at least the duration of the primary school." As the languages developed, "they should in increasing measure be recognised as

media of instruction."

- 3.4.21. Black "personnel should be used to the maximum to make the schools" as African in purpose and spirit as possible as well as to provide employment.
- 3.4.22. Black parents should, as far as practicable, take part in the control of the schools.
- 3.4.23. The schools should provide for the maximum development of the Black individual "mentally, morally and spiritually." (11, par.766).

Against the background of its suggested social and individual aims of Black education the Commission went on to consider the national aim. The Commission declared that:

"...Bantu education does have a separate existence just as, for example, French education, Chinese education or even European education in South Africa, because it exists and can function only in and for a particular social setting, namely, Bantu society." (14, par. 777)

By declaring that Black education had a separate existence it meant that the Commission did not believe that education was universal and allowed for no distinction on grounds of racial affiliation. With regard to content and method, the Commission was explicitly in favour of the fact that these should be dictated by the needs of children brought up in an African culture, and imbued with values, interests and behaviour patterns of the Blacks. (14, par. 920).

Finally, in order to ensure efficient co-ordination of planning the Commission recommended that the control of the education of the Blacks should be vested in a separate department under the Central Government, a recommendation previously made by the Inter-Departmental Committee on Native Education (1935-36).

The Commission expressed itself in favour of the Native Affairs Department as the body which was most suited to control Black education. (14, par. 806).

#### 4. THE DECLARED POLICY OF THE SOUTH AFRICAN GOVERNMENT

During the 1953 session of the Union Parliament the Minister of Native Affairs (Dr. H.F. Verwoerd) introduced a bill to provide for the transfer of the control and administration of Black education from

the provincial administrations to the Government of the Union, and for matters incidental thereto. The bill was written into law as the Bantu Education Act. (No. 47 of 1953).

The Bantu Education Act became law on the 1st January 1954. Its main provisions may be summarized as follows:

- 4.1. To provide for the transfer of the administration and control of Black education from the provincial administrations to the Union government and for matters incidental thereto;
- 4.1.2. that it shall be the function of the Department of Bantu Education (which was created in 1958 and placed under a Minister, the Minister of Bantu Education) under the direction and control of the Minister of Bantu Education to carry out all duties necessary for, or incidental to, the general administration of Black education;
- 4.1.3. that subject to the provisions of the Act, the Minister of Bantu Education could establish or subsidize Government Bantu Schools, Bantu Community Schools and State- aided Native Schools (mission, farm, mine or factory) out of moneys appropriated or set aside by Parliament for Black education;
- 4.1.4. The compulsory registration of all private schools as unaided schools;
- 4.1.5. the elimination of variations in education which obtained in the provinces. (15, 1031-1038).

At first Black education was controlled by a Division of Bantu Education created within the Department of Native Affairs. In 1958, however, as noted above, a separate Department of Bantu Education was formed, with its own Minister.

The Bantu Education Act of 1953, as amended in 1954, 1956, 1959 and 1961 deals only with the broad outlines of the new system upon which the Government decided. It was left to the responsible Minister to make regulations covering all other matters. (13, 10-11).

With the passage of the Bantu Education Act the South African Government has embarked on a course which has followed quite closely the one mapped out by the Eiselen Commission. Perhaps the clearest general statement of the nature of this course was made by Dr. H.F.



Verwoerd in the Senate in 1954. As Minister of Native Affairs Verwoerd became the head of the government department in control of Black education immediately after the Bantu Education Act of 1953 was passed.

He pointed out that it was the policy of his department that Black education should have its roots entirely in the Black areas and in the African environment and community. He said:

"Native education should be controlled in such a way that it should be in accord with the policy of the State ... Good racial relations cannot exist when the education is given under the control of people who create wrong expectations on the part of the Native himself." Racial relations "cannot improve if the result of Native Education is the creation of frustrated people... Education must train and teach people in accordance with their opportunities in life, according to the sphere in which they live." (16, cols. 3576-7).

Verwoerd's statement also makes it clear that he viewed the approach taken by the mission schools up to the time he was speaking as one which was geared towards blindly producing Black pupils educated on a White (European) model and therefore, as having been detrimental to Black interests.

Furthermore, although Verwoerd envisaged a separate-but-equal system of Black education, he made it clear that the Blacks should not expect equality with Whites in White South Africa. He pointed out in this regard that:

"...if the Native in South Africa to-day in any kind of school in existence is being taught to expect that he will live his adult life under a policy of equal rights, he is making a big mistake ... the government's policy is that their opportunity for development should be to serve their own people in the higher spheres as well as in the more humble positions." (16, col. 3586).

Through the above statement Verwoerd declared the state's contention that the previous system of education had created the vain hope among the Blacks that they could occupy posts within the White community despite the government's policy of apartheid.

Clarifying even further the general policy of the South African Government concerning Black education, Mr. W.A. Maree, who later became the Minister of Bantu Education, made the following statement during the debate preceding the passage of the Bantu Education Act:

"...there are in South Africa ... only two courses open. ... One is the trend of liberalism, which means uniform development. On the otherhand there is the trend adopted by the Nationalists, which means development in their own sphere. ..."  
(16, cols. 3611-12).

Maree pointed out in the same speech that the National Party's viewpoint was that the primary object of education was to develop the individual as a member of society "so that he can take his rightful place within the society to which he belongs..." (16, cols. 3611-12).

Under the new system envisaged by the National Party, education would be co-ordinated with the broad national policy, which was impossible during the era of missionary education. On a subsequent occasion in 1959 Maree pointed out that the paramount principle in the education of the Black child in the urban areas had to be the same as that of

"... a child of his own national community, because it is the basic principle of Bantu education in general that our aim is to keep the Bantu child a Bantu child ... The Bantu must be so educated that they do not want to become imitators ... but they will want to remain essentially Bantu." (13,6).

Some of the primary elements that have been discussed in connection with the development of the South African society are evident in the statements of policy quoted above. The South African government not only views Black education within the context of the social segregation of Black and White but also as a means by which the Black child can be prepared to lead the rest of his life in an absolutely separate community - the community here being considered not only in the social but also in the political, economic and geographical sense. Rose points out that "essentially, the (Black) child is to be taught that he is a foreigner when he is in White South Africa." (2,66-67).

## 5. THE OBJECTIVES OF EDUCATION IN BOTSWANA

### 5.1. The Pre-independence period

The territories of Botswana, Lesotho and Swaziland came under the protection of Great Britain during the nineteenth century. Britain's annexation of the territories, although made under differing circumstances during the nineteenth century, was motivated almost entirely by the political determination to contain the expansion of the Boer Republics of South Africa. As a result Britain had little interest in developing these areas or of exploiting their natural resources. (2,195).

During the 1950's when Britain decided to divest herself of colonial responsibilities, there was much belated activity aimed at lifting the educational systems to a slightly higher level of efficiency than had hitherto obtained, as well as at laying the foundations of a viable national economy that could be continued after independence had been granted. A level of education had been achieved in all these territories which was due almost entirely to missionary enterprise. (2,195).

### 5.2. The Post-independence period

In one of the National Development Plans of independent Botswana (National Development Plan 1968-73) it was pointed out that the primary aim in the field of education was to create in the shortest possible time, with such financial means as would be available, a stock of trained local manpower which would be capable of serving the country's economy. The first consideration would be given to those factors directly related to the purpose of the creation of the requisite skills for a balanced development in all branches of the nation's life and the achievement through that stock of human investment of the highest possible degree of self-sufficiency. (17,52).

Secondary schools were expected to produce qualified students who were, and would continue to be, trained to replace expatriates and to occupy new posts resulting from development and to meet normal requirements arising from natural replacement. The target was to reach self-sufficiency in high level manpower by 1990. To attain that goal it was calculated that at least 625 school certificate holders had to be produced annually by 1990. (17,52).

The educational consequence of that manpower policy was expansion of secondary and higher education and an improvement of technical and vocational training (17,23). The educational strategies of subsequently published National Development Plans, including the one which caters for the current period (1973-78), revolve around secondary education. Primary education has been viewed chiefly as a base for the secondary level, which in its turn has been viewed as a pre-requisite for an expansion at the tertiary level. In the National Development Plan for the period 1970-75 it was resolved that the reduction in the age of primary-school certificate holders would provide a greater number of candidates eligible for secondary education because, as already mentioned, the latter level of education was viewed as a pre-requisite for expansion at the tertiary level. (18,101).

The government has planned to provide universal primary education in the long run (19,23) and in the short term, particularly during the Plan period 1973-78, to improve the quality of primary education, and above all, the provision of facilities, the training of teachers as well as the development of curricula at the different educational levels. (20,102). However, the objectives of all National Development Plans demand improvement in the whole education system not only at secondary and tertiary levels.

Botswana's educational policy was elaborated by the Minister of Education, Mr. B.C. Thema, in a speech to Parliament in 1971. This speech, entitled Education in Botswana, is the basic guideline for education in the country today. In it is stressed the importance of training in skills to facilitate economic development; the manpower aims of education are given prominence. Apart from this, and fundamental to it, is, however, the necessity of basing education in the country on Botswana's four principles of democracy, national unity, development and self-reliance. (19,23).

With regard to training in skills to facilitate economic development the Minister of Education pointed out that the educational system should provide skills that would be needed for social and economic growth so that there should be a good supply of skilled manpower, of craftsmen and artisans, and of technicians. He said:

"... our main objective now is to explode the misconception that education for the brown-collar type of work is inferior."

Focussing attention on the national principles of democracy, national unity, development and self-reliance, the Minister pointed out with regard to the latter (self-reliance) that it should be fostered as a national characteristic through the medium of education. This was because self-reliance had been responsible for the improvement in the position of classroom accommodation for schools under Local Authorities. (21,2) (The Swaneng group of schools had been instrumental in demonstrating the importance of self-reliance through their brigades. Much of the building of the Swaneng Hill School which is a private co-educational secondary school was done by the voluntary labour of students and teachers). (17,57).

The national principle of democracy also needed to be propagated, according to the Minister of Education. He pointed out that education was, in the first place, universal; which implied that it had the same aims, purposes and tenets for all races; so that it would be wrong to speak of education for a special race of man. (21,1). The principle of democracy was important, in the second place, as the Minister contended that it could be used to counteract the evils of industrial development that would follow mineral exploitation and industrialization. The Minister said:

"The democratic objective in education can serve as an antidote to such evils, and we will do well to foster it through our schools." (21,2).

It should be noted that the principle of democracy as expressed by the Minister of Education had to an extent been one of the guiding principles in education even before independence. The recommendations of a committee which had been appointed to inquire into racial discrimination in Botswana (then Bechuanaland) led to the abandonment of the classification of schools according to race and to the establishment of a non-racial system from January, 1964. (22,1). That this recommendation and the action that followed it were seen in positive light was confirmed beyond any shadow of doubt through the Minister's contention that education in Botswana had the same aims for all men irrespective of racial origin.

In connection with the principles of national unity and development, the Minister pointed out that it was important to cultivate in the youth the "concept of comprehensive world citizenship, in place of

exclusive nationalism" and that the youth had to be trained in the skills which would facilitate economic development that educational systems in developing nations should lay stress on, that is, "productive education" as against the "purely cultural type". (22,1). Prominence should also be given to training Botswana's youth in the ideal of service, so that in their privileged position of the educated few they should feel an obligation towards their communities, instead of developing a feeling of aloofness from their communities. (22,3).

In order to promote mutual understanding between the youth and their communities as hinted upon by the Minister, it was planned that during the Development Period 1973-78 closer links would be encouraged particularly between the secondary schools and the surrounding communities. The establishment of rapport between the pupils and the local communities was aimed at inculcating in the youth a habit of participating in community activities and that the local communities would have access to the facilities of the schools. (17,114-115).

Interpreted educationally, these principles are understood to imply

- 5.2.1. an endeavour to pre-dispose pupils to work with their hands and to develop the country's reserve of craftsmen, artisans and technicians;
- 5.2.2. a strong emphasis on technical education;
- 5.2.3. encouragement of self-reliance in education, for example, through self-help schemes;
- 5.2.4. a fostering of the will to work with others;
- 5.2.5. prominence in training in the ideals of service, so that the educated might feel an obligation towards their communities, instead of becoming a detached, privileged group. (19,23-24)

How the abovementioned principles are reflected in the educational system may be seen in the aims of primary, secondary, higher and non-formal education as well as in the programmes of teacher-training, technical and vocational education.

It is evident from the foregoing that although South Africa and Botswana owe much to British educational traditions and theory, they have adopted different policies.

Wolfson points out in this regard that the leaders of the South African government have upon the basis of a particular ideological vision of the future of South Africa, systematically planned a system of education to enable the society to develop along the lines envisaged.

Thus, *Blacks* are segregated on ethnical bases at school and university. (3,2). The policy of the South African government is therefore aimed at inculcating feelings

"of citizenship and national solidarity among the African people for the various ethnic groups that, in terms of National Party ideology, will eventually be constituted as separate, self-governing "nations". (3,1).

Botswana's objectives of education are based on the national principles of democracy, national development, unity and self-reliance. Botswana's educational objectives differ from those of the education of the Blacks in South Africa in that Botswana views education as having the same purposes and tenets for all her inhabitants irrespective of racial origin, while in South Africa education is designed to keep ethnic and tribal groups intact and to separate them from others in the case of the Blacks, because cultural differentiation is the watchword.

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### CHAPTER 3

## The control and administration of teacher-training schools in Bophuthatswana and Botswana

### 1. BOPHUTHATSWANA

In an earlier chapter reference was made to when and by which missionary societies and church organizations the teacher-training schools which were subsequently transferred to Bophuthatswana were established. The purpose of the present chapter is to focus attention on the control and administration of these teacher-training schools as well as those which were founded later in Bophuthatswana and in Botswana.

Since more than half (4 out of 6) of the teacher-training schools in Bophuthatswana were formerly missionary institutions, it is necessary to look briefly into how they were controlled and administered before they were taken up by the State.

#### 1.1. Teacher-training schools subsequently transferred to Bophuthatswana.

##### 1.1.1. External control

The external control and administration of the different missionary teacher-training schools was vested in those missionary societies and church organizations which had established them. Various administrative bodies were set up by the churches and missionary societies to look into the control and administration of these schools. These administrative bodies were in turn linked to the churches and missionary societies in various ways through other bodies which had intermediate external control over these institutions. The teacher-training schools were multi-lateral establishments and connected to them there were high schools as well as primary schools.

In the case of Kilnerton Training Institution the control and administration of this school, like that of other Methodist schools in South Africa, was in the hands of the Annual Conference of the Methodist Church of South Africa. (1,179).

To advise Conference on the administration of Black educational institutions there was set up an Advisory Committee for Institutions later designated the Board of African Education. In the case of urgent educational matters that might arise between the annual sessions of the Board, Conference annually appointed an Executive Committee from among members of the Board to advise the President of Conference on such matters. (2,142-143).

For purposes of immediate external control Kilnerton had, like all other Methodist institutions, a Governing Council which was appointed annually by Conference. (2,143).

In the case of Bethal Training Institution, which was founded by the Hermannsburg Missionary Society, the nature of its administration and control was based on the policy of the founder of the Hermannsburg Missionary Society, Pastor Ludwig Harms, who had impressed upon the official heads of this missionary society that no satisfactory results could be anticipated if the mission-stations were not bound by strong ties to the church which had founded them. (3,373).

Tigerkloof Training Institution was founded by the London Missionary Society (L.M.S.) and this body exercised external control over this institution. Attached to the office of the Home Secretary of the L.M.S. were a number of Foreign Secretaries appointed at regular intervals to interpret to the foreign churches and missions the resolutions of the L.M.S. Some of these foreign secretaries visited Tigerkloof at various times and determined in different ways, the course of events at this school. (4,490-491).

The Board of Directors of the L.M.S. also regularly sent deputations to the schools established by the L.M.S. to enquire into various matters of administration and control. These deputations were empowered to make on-the-spot decisions for the smooth control and administration of the institutions they visited. (4,491).

Since Tigerkloof owed its establishment to the financial support of the Trustees of the Arthington Funds in Britain, this body exercised some remote external control on Tigerkloof through the L.M.S.

The control and administration of Tigerkloof was also subject to the L.M.S.'s bodies based in South Africa, of which the most important

was the Bechuanaland District Committee. The Bechuanaland District Committee (B.D.C.) worked with the Matebeleland District Committee in carrying out what might be termed the intermediate external control and administration of education and instruction at Tigerkloof. (4,491-492).

An Educational Sub-Committee of the Bechuanaland District Committee was set up at the request of the Directorate of the L.M.S. to exercise what might be called immediate external control over Tigerkloof. Some of the duties of this committee were to make representations on behalf of indigent pupils and students to the B.D.C., and to receive and scrutinize the annual reports of the principal. (4,492).

The external control of the Strydomopleidingskool was vested in a body known as the Strydomopleidingskool Bestuur. This council controlled and administered all the activities of the institution. (2,87).

The constitution of Strydom made provision for the creation of an advisory committee whose function was to advise the Council through the head of the institution on any matter concerning the interests of the students at the institution, with particular reference to general discipline and problems concerning the work of the institution in general. (2,87-89).

#### 1.1.2. Internal Control

##### 1.1.2.1. Principals

In the forefront of the persons who were concerned with the internal control and administration of the above-mentioned institutions were the principals who were also known as superintendents. These were usually White missionaries whose duties were administrative and were aimed at ensuring the smooth running of every activity associated with the institutions under their charge.

In the eyes of the State these principals were managers and were thus the channels through whom government grants were conveyed to teachers at the schools. They were expected to exercise local control; to nominate and appoint teachers subject to the approval of the Provincial Education Departments which had control over these schools, and to furnish records and returns to the Provincial Education Departments. (4,267).

#### 1.1.2.2. Headmasters

The abovementioned institutions were all multi-lateral establishments and since the duties of the principals were more administrative than professional, intimate connection with the various sections of these institutions resorted under headmasters. Mphahlele points out with particular reference to Kilnerton that during "school hours each head was the master in his domain but after school and in the hostels the principals were directly in charge" (1,183). The role of the headmasters in the administration of the schools as described above also pertained at Bethel<sup>1</sup> and at Tigerkloof. (4,494).

The headmasters were the official heads and organizers of those Departments or sections of these institutions which were placed under their charge with the proviso that there was consultation with the principals who co-ordinated the activities at these schools.

Though the internal control of these institutions was similar, it was not identical. Mphahlele highlights one aspect in which Kilnerton differed from the other institutions when he points out that during the period 1937 to 1947 there was set up at Kilnerton a Board of Control which was a student-staff organization which functioned as a link between the authorities and the general student body. The Board had a membership of about fifty representatives of the various cultural and sporting activities drawn from the members of staff and the students. (1,186).

The Board controlled cultural and sporting activities at Kilnerton. It was also responsible for the maintenance of discipline in the school and the appointment of monitors. (1,186).

At Tigerkloof there was set up a Staff Council the membership of which was open to qualified staff members as well as missionaries of the L.M.S. stationed at Tigerkloof. At the head of this council was the principal who acted as the chairman of this body.

The council functioned as a consultative body, advisory to the principal, and it dealt with matters that concerned the internal administration of the institution always with the knowledge that the "Principal could veto its resolutions." (4,495).

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1. Gathered from an interview with Mr. J.E. Setshedi M.A., a former

#### 1.1.2.3. Hostel administration

With the exception of Strydom where the principal of the normal school was the superintendent of the school hostels (2,90), the highest authority with regard to hostel administration at the above-mentioned institutions was the principal.

To assist the principal in hostel administration there were appointed at these institutions part-time and, in certain instances such as at Bethel, full-time boarding masters and matrons.<sup>2</sup> The matrons were in charge of the girls' hostels while the boarding masters were in charge of the boys' hostels. To assist the boarding master in his duties there was appointed at Bethel a hostel warden who was a full-time member of staff, that is, he was also charged with the responsibility of teaching during school hours.<sup>3</sup>

These hostel functionaries were responsible mainly for the maintenance of discipline in the hostels and dining halls.

#### 1.1.2.4. Student participation in hostel administration

A common feature at these institutions was that use was made of student leaders in the administration of the hostels. These prefects (male and female) worked in close association with the boarding masters, hostel wardens and matrons in maintaining good discipline in the hostels as well as in the dining halls.

#### 1.1.3. The transfer of control of missionary teacher-training schools to the State

That the Black missionary teacher-training schools in South Africa were destined ultimately to be controlled by the State became clear in 1953 when the South African Parliament passed the Bantu Education Act (Act No. 47 of 1953). The Act provided for the transfer of control of Black education (including teacher-training but excluding higher and special education) from the Provincial Administrations to the Union Government. (5,10).

##### 1.1.3.1. Control of teacher-training schools run by missions

The notice of transfer of the control of Black missionary

teacher-training schools came after the abovementioned Act was passed when, on 2nd August 1954, the Secretary for Native Affairs sent a circular letter to all grantees, superintendents and managers of State-aided teacher-training schools for Blacks, the majority of which were run by the missions. This circular drew the attention of those conducting teacher-training schools to the following points:

- 1.1.3.1.1. that it was the policy of the Department of Native Affairs (the Department which then controlled Black education) that the training of all teachers for State or State-aided schools should be conducted in Departmental teacher-training schools only;
- 1.1.3.1.2. that those running such schools might choose to agree to the transfer of control of their schools and hostels and to negotiate a settlement by way of rental or purchase; or
- 1.1.3.1.3. agree to the transfer of control of their schools while retaining the hostels on a subsidized basis agreeable to themselves and the Department; or
- 1.1.3.1.4. close the teacher-training school after an agreed upon period and to conduct thereafter a private primary or secondary school on the basis of 75 percent of the salary scale and cost-of-living allowance applicable to teachers, with Departmental approval. (6,18).

The circular further drew the attention of those conducting teacher-training schools to the fact that if no agreement was reached in the case of any school by 1st June 1955, subsidies for those schools would be withdrawn as from 1st January 1956, and alternative arrangements for the training of teachers would be made. (6,19).

#### 1.1.3.2. Arrangements to apply after the end of 1957

During 1957 the Department of Native Affairs informed those churches which decided to retain control of their schools that when the subsidies terminated, they would have to apply for registration as private schools.

If granted registration (without which it would be illegal for them to operate), they would be expected to follow Departmental syllabuses. They might draw up their own syllabuses for religious instruction, but these would have to be submitted to the Department for

approval. They were allowed to conduct their own examinations and issue their own certificates which would, in any case, not be recognized by the Department. Furthermore, holders of private teacher-training certificates would not be entitled to appointments in Government or Government-aided schools.

To ensure that the instructions mentioned above would be carried out without failure, Government Notice 2657 of the 17th December 1954 laid down maximum penalties of a fine of R100 or six months imprisonment for failure to apply for registration, refusal of access to inspectors, and negligence in the maintenance of proper records. (5,22-23).

In view of the difficulty of financing its schools with reduced subsidies, and in order that the immediate educational needs of the Blacks should not be neglected, the Methodist Church decided to lease its school buildings to the Department of Native Affairs. In this way Kilnerton was taken over by the Government in 1957. The church was refused permission to continue to run the hostels. (5,30-31).

Tigerkloof was also taken over by the Department of Native Affairs (5,31-32). Bethel was taken over by the Department like the other institutions mentioned above but the Hermannsburg Lutheran Church was granted permission to retain the hostels.<sup>5</sup>

In the case of Strydom the Governing Council of this institution decided at a meeting held on 13 August 1954 to recommend to the Missionary Committee of the N.G. Church that both the school and the hostels be handed over to the State. (2,241-242).

## 2. STATE CONTROL OF THE TEACHER-TRAINING SCHOOLS

### 2.1. Advisory Committees

In the circular letter from the Department of Native Affairs referred to above, it was further pointed out that the Department proposed to institute an advisory committee at each of the Departmental training schools for the purpose of their management. The composition of the advisory committee might differ in details from place to place but it would in general be subject to the following guiding principles:

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5. Ibid.



- "(a) since the advisory committee will by definition be advisory and not executive, the chairman will be an Inspector of Bantu Schools. (If at a later stage the control of teacher-training schools is entrusted to a regional or territorial authority the committee will necessarily be reconstituted).
- (b) an advisory committee may include:
- (i) two representatives of the territorial, regional, or tribal authority in whose area the school falls, preference being given to the body with widest jurisdiction;
  - (ii) one representative of parents of students;
  - (iii) two representatives of religious interests;
  - (iv) two representatives of the Department;
  - (v) where hostels are conducted by a religious body formerly in control of the teacher-training institution the head of the hostel will be a member of the committee. If the hostels are conducted by the Department no separate representation will be necessary;
- (c) the Native Commissioner will ex-officio be a member of the committee;
- (d) the principal or head teacher will attend meetings on invitation in an advisory capacity." (6, 19-20).

#### 2.1.2. Functions of the advisory committees

It was proposed in the circular letter referred to above that the functions of an advisory committee would be:

- "(a) to advise the Department and the principal on the following matters:-
- (i) the maintenance of discipline and good order among the students;
  - (ii) the selection and admission of students;
  - (iii) the representation of student bodies and parents;
  - (iv) the maintenance of buildings and grounds;
  - (v) the hostels;
  - (vi) public relations; and
  - (vii) generally, all matters affecting the well-being of the school.

- (b) The advisory committee will meet once a year and copies of minutes of meetings will be sent regularly to Head Office, Pretoria, and the office of the Regional Director."(6,20).

The Department of Native Affairs further put on record that it was desirous that Christian influences should be felt in the training schools and in this light the Department requested the churches to assist wherever possible by retaining control of school hostels and by making arrangements at the training schools to make it possible that adherents of each church should be available to their pastor on Sundays and at set times during the week for religious instruction. (6,20). In certain cases, however, as at Kilnerton, the churches were refused permission to run the hostels.

Nchaupe Training College which, as noted in an earlier chapter, was established in 1957, that is, at the time when teacher-training schools were already under the control of the Department of Native Affairs, came under the management of an advisory committee which was constituted and functioned as described above.

### 3. REMOVAL OF THE TEACHER-TRAINING SCHOOLS TO BOPHUTHATSWANA

The Group Areas Act which was passed by the South African Parliament in 1950 ushered in a period of wholesale removal of teacher-training schools to what the Government considered to be the legitimate areas for Blacks, the homelands (2,275). Wolfson points out in this regard that Government Policy was based on the principle that all schools above the level of lower-primary should be established in the homelands wherever possible. The development of these areas could thus be promoted partly through the establishment of schools for a particular ethnic group in that area.(7,45).

The teacher-training schools (Kilnerton, Tigerkloof, Bethel and Strydom) were all regarded as in White areas and they were to be removed to the homeland. (Bophuthatswana).

In the case of Kilnerton there was for some years debate about the future of this institution. It was finally decided that it would close down at the end of 1962, when the staff and continuing students would be transferred to Hebron, some twenty kilometres north-

west of Pretoria North. (5,31). The institution is today known as Hebron Training College.

The London Missionary Society was most anxious that the work at Tigerkloof should not come to an end, but since the Government had already decreed that this institution was also in a White area, it was also closed down. (5,32) and the teacher-training section of it was moved to Mafikeng in the North-Western Cape in 1962 and is today known as the Batswana Training College. (8,46).

The teacher-training section of Bethel Training Institution was removed and re-established as Tlhabane Training College near Rustenburg in 1971. (8,48).

Since Strydom was also established in a White area, this institution was closed down at the end of 1957. The teacher-training section was removed to Thaba Nchu. The new Strydomopleidingskool opened its doors at the beginning of 1958.

With the exception of Kilnerton (now Hebron), the removal of the teacher-training schools to Bophuthatswana stripped these institutions of their multi-lateral character. They were re-established at their new sites strictly as teacher-training schools.

In order to bring to an end the multi-lateral character of Nchaupe Training College, the teacher-training section of this institution was renamed Moretele Training College and a new principal was appointed to head this institution. One wing of the school buildings of the High School Section has been used up to the present moment to house the students and staff members of the Moretele Training College which opened its doors in 1972. (8,48).

Taung Training College is the only teacher-training school in Bophuthatswana which right from its inception in 1974 was founded strictly as a teacher-training institution.

#### 4. TRANSFER OF MANAGEMENT OF THE TEACHER-TRAINING SCHOOLS TO THE BOPHUTHATSWANA DEPARTMENT OF EDUCATION

The Promotion of Bantu Self-Government Act which was passed by the South African Parliament in 1959 recognized a number of Black

national units one of which is the Tswana. This led to the establishment of a number of government departments in Bophuthatswana as well as in the other homelands which were created through the abovementioned Act. (9,10).

As homeland governments were created, they set up their own education departments. These departments were responsible for the construction and maintenance of school buildings, the provision of equipment and furniture, the employment of teachers, control of school boards, hostels, (10,128) as well as the setting up of Advisory Committees in the case of the teacher-training schools. (11,40).

#### 4.1. Management of teacher-training schools by the Bophuthatswana Department of Education

To a large extent the system of management of teacher-training schools which was created by the Department of Native Affairs when it took over the control of these schools in 1956 has served as a model for the management of these institutions by the Bophuthatswana Department of Education.

##### 4.1.1. Principal

Teacher-training schools are headed by principals. As the official heads of their schools principals give guidance and decide on policy in the schools. (12,1). The Secretary of the Department of Education may appoint a principal also as superintendent of hostels with full administrative and disciplinary responsibility. (13,5). In such instances, his duties are not only confined to professional matters in the school but they also include administrative responsibility in the hostels.

Of the 6 teacher-training schools in Bophuthatswana 4 are headed by Whites who have been seconded to these posts by the South African Department of Bantu Administration and Development. The teacher-training schools headed by Whites are the former missionary teacher-training schools, namely, Hebron, Batswana, Tlhabane and Strydom. The Moretele and Taung Training Schools have Blacks as principals.

##### 4.1.2. Parents' Advisory Committees

Parents' Advisory Committees have been set up by the Bophuthatswana Department of Education to replace the Advisory Committees which

had been established by the Department of Native Affairs for the management of these schools. (11,40).

- 4.1.2.1. A Parents' Advisory Committee consists of five members nominated by the Minister of Education after consultation with local interested persons. The chairman and vice-chairman of this body are designated by the Minister;
- 4.1.2.2. After the nomination has been approved by the Minister, the Secretary for Education informs the members in writing of their nomination.
- 4.1.2.3. Only citizens of Bophuthatswana (excluding teachers and personnel of the school concerned) may be nominated as members of a Parents' Advisory Committee.
- 4.1.2.4. Members of a Parents' Advisory Committee hold office for a period of 3 years.<sup>8</sup>
- 4.1.2.5. The Parents' Advisory Committee advises the principal on the maintenance of discipline among the students. It is also charged with the responsibility of maintaining buildings and grounds and generally for all matters affecting the well-being of the school.<sup>9</sup>

#### 4.1.3. Hostel Administration

##### 4.1.3.1. Hostel Councils

Hostel Councils have been set up for the purpose of the maintenance and control of hostels attached to Departmental schools which include teacher-training schools. The hostel councils are constituted in the same manner as the Parents' Advisory Committees are, except for the fact that the Secretary of a hostel council is elected annually by the members from among themselves: "Provided that if circumstances so require, the council may, with the approval of the Secretary, designate any other suitable person, except an officer, as Secretary, who will then not be entitled to vote during any meeting of the council." (13,1).

A Hostel Council is empowered:

- 4.1.3.2. to advise the Department on the general welfare of the boarders and the internal administration of the hostel under

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8. Gathered from an interview with Mr. P.P. Lenyai B.A., Under-Secretary of the Bophuthatswana Department of Education.

- its care; to advise the Secretary on the diet sheet of the hostel concerned and on the determination of boarding fees and any other related matters;
- 4.1.3.3. to make recommendations on the appointment and discharge of hostel personnel as well as the expulsion of boarders on account of misconduct. It also recommends to the Secretary the methods of encouraging active interest , support and co-operation of the parents and community for the benefit of the hostel;
- 4.1.3.4. to serve as a link between the community and the hostel, on the one hand, and the Department, on the other, and to make recommendations to the Secretary through the inspector on any matter regarding the hostel concerned;
- 4.1.3.5. to supervise the hostel personnel in the execution of its duties and to be responsible for supervision of the hostel buildings so as to be able to advise the Secretary on any necessary alterations to such buildings;
- 4.1.3.6. to ensure that good discipline and a healthy spirit are maintained in the hostel and to deliberate with the principal and superintendent on matters concerning offences by boarders, the nature of disciplinary measures which may be applied, and the collection of outstanding boarding fees;
- 4.1.3.7. to obtain in consultation with the Secretary the opinion of the parents on any matter concerning the hostel, to consider the content of inspection reports on the hostel, to visit the hostel as well as the kitchen and dining hall after consultation with the principal and superintendent, on condition that there is no interference with the activities of the school and the hostel;
- 4.1.3.8. to scrutinize the statements of expenditure and revenue from boarding fees at the beginning of each quarter and to hold discussions with hostel prefects in the presence of the superintendent;
- 4.1.3.9. to consider and make recommendations on hostel rules for boarders, and to discharge whatever duties which may be assigned to it by the Secretary. (13,1-3).

4.1.3.3. Superintendent and Assistant Superintendent

4.1.3.3.1. Appointment

The Secretary is authorized to appoint as superintendent the

principal of any Departmental school (which includes teacher-training schools) to which one or more hostels are attached.

If circumstances so require, the Secretary may appoint the vice-principal or any teacher as superintendent; or the Secretary may from time to time appoint a vice-principal or any teacher in an acting capacity to perform the duties of the superintendent in his absence on account of illness or disability, or while the appointment of a superintendent is pending.

In cases where the principal of a school is not also the superintendent of a hostel, he has to ensure that the superintendent of the hostel attached to his school discharges his responsibilities, and that he (the principal) shall at all times have access to any hostel attached to his school and to all books, records and stores held in connection with the hostel concerned.

Should the Secretary deem it necessary he may appoint one or more assistant superintendents to assist the superintendent in the execution of his duties. In such cases where an assistant superintendent has been appointed, he performs the duties allocated to him under the supervision of the superintendent. (13,5).

4.1.3.3.2. The duties and responsibilities of the superintendent of a hostel are:

4.1.3.3.2.1 to ensure that all departmental regulations in connection with hostels are complied with as well as to take the necessary steps for the appointment of a substitute to act in his place in his absence and to perform his normal duties while he is in residence during school holidays;

4.1.3.3.2.2 to control the admission of boarders and supervise the general organization of the hostel and welfare of the boarders; to draw up domestic rules for the proper management of the hostel with the principal and to control leave of boarders as well as to detail in writing the duties of the hostel personnel under his control, and to ensure that such staff are fully conversant with, and strictly discharge such duties;

4.1.3.3.2.3 to decide in disputes referred to him by the resident teachers or domestic staff; to undertake regular inspections

- so as to ensure that the prescribed ration and diet scale is applied; that no wastage takes place, and that the necessary cleanliness is maintained;
- 4.1.3.3.2.4 to take steps in the event of inquiries to or illness of boarders in accordance with directions issued by the Secretary or, in the case of an epidemic, to comply with the requirements of the Bophuthatswana Health Department;
- 4.1.3.3.2.5 to ensure that healthy financial control and economic management of the hostel including prompt collection of fees, proper accounting and depositing of all moneys; planning in consultation with the inspector and budgeting for hostel revenue and expenditure, and to ensure that commitments do not exceed revenue;
- 4.1.3.3.2.6 to keep prescribed records and registers and to follow the correct financial procedure in connection with the keeping of such records as well as their management and maintenance including the supply of provisions and equipment to hostels as required by the Secretary, and to conduct all official correspondence as well as to submit returns of records as required by the Secretary;
- 4.1.3.3.2.7 to check and approve requisitions submitted for consumable stores and to submit requisitions for equipment to the Secretary, to arrange for the necessary authority to purchase consumable stores locally as well as to sign order forms issued to suppliers, to control commitments, and to check accounts and domestic returns;
- 4.1.3.3.2.8 to ensure that official equipment is properly used and maintained and that the approved registers are kept up to date and, lastly to take the necessary precautions against burglary and fire. (13,6-8).
- 4.1.3.3.3. Supervising, domestic and administrative staff

The Secretary may, on the recommendation of the superintendent, appoint a teacher or any other suitable person to perform supervisory duties in a hostel.

With regard to the domestic and administrative staff, these are appointed by the Minister to provide the needs of a hostel on a basis determined by him in consultation with the Treasury and on the recommendation of the Public Service Commission of the Bophuthatswana



Supervisory and administrative duties in the hostels are usually carried out by boarding masters and matrons. Boarding masters who are attached to boys' hostels are usually members of staff at the school and in certain cases, such as at Hebron, they reside in the hostels where special accommodation has been provided for them. The matrons are usually employed on a full-time basis to their posts in the hostels.

#### 4.1.3.3.4. Student participation in hostel administration

As it was the case earlier in the missionary institutions, student leaders at the teacher-training schools are appointed as prefects to assist in the maintenance of discipline in the hostels and dining-halls. The prefects work in close co-operation with the hostel personnel, that is, the boarding masters and the matrons.

### 5. BOTSWANA

#### 5.1. Historical background

Historically the education system of Botswana adhered to the policy of Indirect Rule which resulted in the administration of schools passing into the hands of tribal groups in the form of Tribal School Committees, the first of which (Bangwaketsi School Committee) was set up in July, 1910, while the last tribal group, the Bamangwato, established theirs in 1933. (14,37-40).

The above mentioned form of administration came about long before the Education Department which was set up in 1935 had been created (15,40) as well as before the existing teacher-training institutions had been established.

The Education Department was headed by a Director. In 1961 the staff, other than the Director, were a Deputy Director, a Senior Education Officer, 6 Education Officers, 7 Inspectors of schools and 5 Supervisors. (16,6).

Administrative and professional control was exercised through Proclamation No. 26 of 1938 which ranked as the first form of educational legislation passed in Botswana. This set out the conditions under which schools might be opened or closed and empowered the Resident Commissioner to make, amend and repeal rules regulating such matters as, among others, school curricula, constitution, powers and duties of

school committees. (16,6).

## 5.2. Control and administration of teacher-training schools

The teacher-training schools in Botswana namely, Lobatse Teacher-Training College, Serowe Teacher-Training College and Francistown Teacher-Training College do not fall under the school committee system of administration and management mentioned above but are directly under the control of the Botswana Education Ministry. (17,88).

### 5.2.1. Chief Education Officer

The highest ranking official in the Education Ministry of Botswana whose responsibilities are primarily concerned with teacher education is known as the Chief Education Officer, who in actual fact is the Director of Education in the Ministry of Labour and Social Services. He is responsible for setting down the rules and regulations which govern the policy on which the administration and management of the teacher-training schools is based. (17,88).

### 5.2.2. Principal

Each teacher-training school is headed by a principal whose duties, in terms of the Botswana Education Regulations Government Gazette Vol. IX No. 70 of 1971, may be summarized as follows:

- 5.2.2.1. to be responsible for the general administration of all aspects of the school and its activities;
- 5.2.2.2. to grant all staff or students leave in consultation with the staff members concerned;
- 5.2.2.3. to be responsible for the development and good management of the school as an educational institution; to enforce the school rules and to exercise control and supervision over other members of staff;
- 5.2.2.4. to be responsible for the preparation of a prospectus relating to the practical arrangements of the school for each academic year, such as setting out the dates on which terms begin and end, requirements of the student-teachers in respect of clothing, equipment and money, and any other information which he deems necessary at the beginning of the first term in each year;
- 5.2.2.5. to compile and maintain a code of school rules on hygiene, discipline and dress;

- 5.2.2.6. to furnish the parent or guardian of each student-teacher with a copy of such school rules prior to the latter's admittance to the school;
- 5.2.2.7. to compile an annual report on the progress of the school at the end of each academic year and to submit it to the Chief Education Officer;
- 5.2.2.8. to call regular meetings of members of the school staff in order to discuss internal school affairs as well as to keep the minutes of such meetings;
- 5.2.2.9. to be responsible for the collection of school fees as well as the issuing of receipts thereof as well as being responsible for the day-to-day expenditure of the school, including the proper keeping of account books of all moneys received by him, and to furnish such financial information relating to the school as may be required by the Chief Education Officer. (18,1-2).

### 5.2.3. Deputy Principal

The immediate official who is in authority after the principal at the teacher-training schools is the deputy-principal. The duties and powers of a deputy-principal are defined by the principal and are therefore not the same in the teacher-training schools under discussion.<sup>1</sup> However, in the case of Lobatse Teacher Training College the deputy-principal is charged with the responsibility of:

- 5.2.3.1. organizing the professional work and related matters;
- 5.2.3.2. attending to matters of class organization and class discipline;
- 5.2.3.3. supervising the teaching time-table, including time-tables for extra-mural activities as prepared by the sports committee or sportsmaster, the study time-table, the time-table for Practice-Teaching as prepared by the assistant-principal, examination time-tables, and the time-table for church service as prepared by the senior master or the Student Christian Movement (S.C.M.) organizer;
- 5.2.3.4. attending to matters of discipline connected with any of the time-tables mentioned under 5.2.3.3. above;
- 5.2.3.5. compiling examination mark schedules;
- 5.2.3.6. general supervision in consultation with the principal and to act as principal when necessary. (18,2).

#### 5.2.4. Assistant Principal

Each deputy-principal is assisted in carrying out his or her duties by an assistant-principal whose responsibility is:

- 5.2.4.1. to be directly responsible to the deputy-principal in the first instance; and
- 5.2.4.2. to be directly responsible for all Practice-Teaching arrangements and teaching-aids such as projectors, radios and record players. (18,3).

A deputy-principal's duties are therefore of a highly professional nature, while those of an assistant-principal are administrative.

#### 5.2.5. Student participation in school administration

At each of the teacher-training colleges there is a Students' Representative Council (S.R.C.) the members of which are elected to office by the student-teachers, subject to the approval of the principal.

The main responsibilities and duties of this Council are:

- 5.2.5.1. to represent the views of the student body on matters affecting the welfare of student-teachers at the school;
- 5.2.5.2. to act as intermediaries between the student-body and staff on matters affecting student life; and
- 5.2.5.3. to offer suggestions and proposals to the principal on matters falling within its powers. (19,16).

#### 5.2.6. Hostel administration

Hostel administration in the teacher-training schools is carried out by boarding-masters, matrons and senior masters. These hostel functionaries are charged with the responsibility of the maintenance and control of the hostels.

##### 5.2.6.1. Boarding Master

According to the Directorate of Personnel Circular No. 53 of 1970, the duties of a boarding master are:

- 5.2.6.1.1. the supervision and organization of the life of all male students living in a hostel at all times out of school hours, particularly at weekends, and, where necessary, supervision of day pupils as well;
- 5.2.6.1.2. the ordering of all food supplies, supervision of food supplies, supervision of food stocks and equipment, together with the school matron who assists in the maintenance of stock records;
- 5.2.6.1.3. the supervision of labour employed at the school and the guidance of such in the maintenance of the school grounds; and;
- 5.2.6.1.4. the carrying out of any duties prescribed by the principal, both during term time and school holidays. (18,4).

#### 5.2.6.2. Matron

The duties of a matron as prescribed in the Directorate of Personnel Circular No. 54 of 1970 are:

- 5.2.6.2.1. the supervision and organization of the life of female student-teachers living in a hostel during out of school hours, especially at weekends, including the supervision of free-time activities and, where necessary, also the supervision of day pupils;
- 5.2.6.2.2. assisting the boarding master in the ordering of food supplies, supervision of food stocks and equipment in the kitchen and dining hall, as well as the maintenance of stock records; and
- 5.2.6.2.3. the carrying out of any duties prescribed by the principal at any time during the year. (18,4).

#### 5.2 6.3. Senior Master

A Senior Master, who essentially is a member of the teaching staff, assists in the maintenance of hostel administration, particularly in regard to helping the hostel functionaries in the supervision and organization of dining hall and hostel programmes, as well as dealing with related disciplinary matters.

He furthermore acts as chairman at meetings attended by the boarding authorities and the Students' Representative Council which are normally convened at least once every month. He assists also in the

organization and supervision of morning assembly and extra-mural activities. (18,2).

5.2.6.4. Student participation in hostel administration

Students participate in hostel administration in the form of prefects or monitors who assist the hostel personnel in the maintenance of order in the hostels.

The students' participation in hostel administration includes the drawing up of lists of sick students and the submitting of these to the relevant hostel authority as well as seeing to it that a quiet atmosphere prevails in the hostels, and generally co-operate with the hostel authorities for the purpose of maintaining a healthy spirit in the hostels.

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CHAPTER 4Pre-service training courses for Black primary school teachers  
in South Africa and Botswana1. SOUTH AFRICA1.1. Pre-service training prior to 1953

In its report on Black education the Inter-Departmental Committee on Native Education (1935-36) pointed out that prior to 1954 provision was made for the pre-service education of Black primary school teachers in each of the provinces. The teacher-training schools offered a course of training for the Lower Primary Teachers' Certificate (L.P.T.C.) extending over three years after Standard VI. However, at a number of pre-service schools in all the provinces, except the Cape, the missionary societies required candidates for admission to this course to have undergone an additional preparatory (Standard VII) course of study. (1, par. 184).

In the Cape and Natal certain centres also provided a course for a Higher Primary Teachers' Certificate (H.P.T.C.) extending over two years after Junior Certificate (Standard VIII) and also a course of specialist pre-service training for housecraft teachers.

All courses of pre-service training consisted of two parts: academic and professional, the aim of the former being to consolidate and extend the student-teacher's knowledge and skills required in the primary school. Professional training was not included in the first year of the L.P.T.C. either in the Cape or Transvaal. (1, par. 184). This was still the position at the time when the Native Education Commission tabled its report on Black education in 1951 (2, par. 285).

In its report the Inter-Departmental Committee on Native Education (1935-36) had, inter alia, recommended that there was a need for the co-ordination of pre-service training courses in all the provinces, and of a uniform policy in regard to the standard of general education required of candidates for admission to such courses. (1 par. 636). This recommendation was put into effect almost two decades later

with the establishment of a national system of Black education in 1954 in terms of the Bantu Education Act. (No. 47) of 1953.

## 1.2. Pre-service training courses after 1953

A survey of the position in regard to the pre-service education of Black teachers was conducted from 1954 to 1956 and plans were made for the production of teachers on an efficient basis and in accordance with the needs of the different Black ethnic groups. In order to produce the number of teachers required to give mother-tongue instruction in the African languages it was felt essential to adopt an over-all plan. (3,25).

The survey referred to above revealed that in the years prior to 1954 there had been an overproduction of male and an underproduction of female teachers in most of the provinces. Planning, therefore, included steps to restore the balance. (3,25). The Minister of Native Affairs, Dr. Verwoerd, announced in 1954 in this regard that in order to save money in the pre-service training of Black teachers and in salaries, and also because women were generally better than men in handling young children, the posts of assistants in lower primary schools, and to a certain extent in higher primary schools, would be declared women's posts, and those that fell vacant would in future not be filled by men again. (4,51).

New and Union-wide courses of study were introduced at the beginning of 1956. As was the case under the earlier provincial control of Black education, teacher-training was to take place at two levels, a lower and a higher. (5,258).

### 1.2.1. The Lower Primary Teachers' Course (L.P.T.C.)

This course was for the training of teachers for lower primary schools. Only women were allowed to take the course and the entrance qualification was Form I (6,11), and the age of admission was sixteen years. (7,6).

The following groups of subjects were taken:

Group I: Principles of Teaching, Child Study and General Methods of Teaching, School Organization and Practical Teaching;

Group II: an African language, English, Afrikaans and Arithmetic;

Group III: Religious Instruction, Hygiene and Physical Education

Environment Study, Music and Singing, Gardening, Needlework, Arts and Crafts, Blackboard Work and Teaching Aids. (7,6).

Subjects in groups I and II were examined externally at the end of the final year, while an internal examination was conducted in the group III subjects. (6,11).

Successful candidates were classified into two divisions, namely, First Class: those who obtained at least 60% of the total marks; and Second Class: those who obtained between 40% and 59% of the total marks. (7,10).

To obtain a pass a candidate had to satisfy the following requirements:

- 1.2.1.1. She had to obtain 40% of the aggregate marks;
- 1.2.1.2. in group I subjects a candidate had to obtain at least 40% of the maximum marks for the group as a whole;
- 1.2.1.3. in group III subjects a candidate had to obtain at least 30% in each subject and 40% in the aggregate.

Supplementary examinations were provided for under certain conditions. (7,11).

A minimum of 50 hours practice teaching per year had to be conducted by each student-teacher under the supervision of the staff of the training school. During the two years of the course each student-teacher had to prepare and teach a minimum of eight criticism lessons. In addition another 50 hours of practice teaching aimed at acquainting the student-teacher with the internal life of the school had to be done in the locality of the student's home during training-school holidays, or at some other convenient time. (7,11).

#### 1.2.2. The Higher Primary Teachers' Course (H.P.T.C.)

Candidates had to possess the Junior Certificate to be admitted to this course which extended over two years. The course was intended to qualify teachers for the higher primary school (6,11). As in the case of the L.P.T.C., the age of admission to the H.P.T.C. was sixteen years. (8,5). The syllabus for this course corresponded in its main respects with the L.P.T.C., the emphasis however being on the work, organization and classes of the higher primary school. (6,11)

The following groups of subjects were taken:

Group I: Principles of Education, Child Study and General Methods of Primary School Teaching (Sub-Std. A. to Std. VI), School Organization and Teaching Practice;

Group II: an African language, Afrikaans, English, Arithmetic;

Group III: Religious Instruction, Health and Physical Education, Social Studies, Nature Study and Gardening, Needlework (women), Gardening or Handicrafts (men), Music, Arts and Crafts, Blackboard Work, Teaching Aids. (8,5).

In the H.P.T.C. Social Studies replaced Environment Study of the L.P.T.C.; while Nature Study appeared as a new subject which was linked with Gardening. (5,262).

At the end of the first year course promotion was determined by an internal examination, but the method of determining promotions had to be the same as that which obtained at the end of the second year.

Oral examinations, practical tests and arrangements for internal examinations were undertaken by the Regional Directors, but were subject to review by the Examination Branch at Head Office in Pretoria. (8,8-9).

As in the L.P.T.C., subjects in groups I and II were examined externally. Requirements for a pass, and those of teaching practice, were similar to those detailed for the L.P.T.C. (5,262).

### 1.2.3. Abolition of the Lower Primary Teacher's Course

For the year 1962 the quotas for the L.P.T.C. I and for the H.P.T.C. I were planned for 1 260 and 1 029 students respectively. These quotas were filled to the level of 67,7% and 111,5% respectively. The total quota was filled to the level of 87,4%. (9,7).

From these figures it was inferred that the L.P.T.C. had become unpopular. The Department of Bantu Education therefore decided to discontinue the L.P.T.C. gradually as from the beginning of 1963, and to add the quota allocated to the L.P.T.C. to that of the H.P.T.C. in order to maintain the total quota as for 1962. Where the Department

considered that a need still existed for the L.P.T.C., permission was granted for the continuation of the course at such schools as long as it was necessary. (9,7). This step brought in its wake the revision of the syllabuses for both the Lower and Higher Primary Teachers' Courses.

1.2.4. Revised syllabuses for the Lower and Higher Primary Teachers' Courses

The revised syllabuses for both the Lower and Higher Primary Teachers' Courses were published during 1962. In revising the syllabuses the decision of the Department regarding the abolition of the L.P.T.C. as from the beginning of 1963 was borne in mind, and the syllabus of the H.P.T.C. was adapted accordingly. For male student-teachers the emphasis was placed on the work prescribed for Stds. III to VI, while for female student-teachers the emphasis was placed on the work to be done from Sub-Std. A to Std. IV. (9,7).

1.2.4.1. The Higher Primary Teachers' Course

The Higher Primary Teachers' Course as revised in 1962 replaced the old Lower and Higher Primary Teachers' Courses.

For admission to this course candidates were to be in possession of the Junior Certificate. The course was of two years' duration and, as pointed out above, it was so planned that for women student-teachers stress was laid on the work in the lower primary school and for men student-teachers the work in the higher primary school was emphasized. (10,9).

The following groups of subjects were followed:

- Group I: Principles of Education, Child Study and General Method, School Organization, Blackboard Work and Writing, Teaching Aids and Practical Teaching;
- Group II: an African language, Afrikaans, English and Arithmetic;
- Group III: Religious Education, Health and Physical Education, Environment Study and Social Studies, Nature Study, Needlework, Gardening, Tree-planting and Soil Conservation, Music and Singing, and Arts and Crafts. (10,9).

At the end of the final year external examinations were held in the first two subjects of group I and all of the subjects of group II,

while in the remainder of the subjects of group I and all the subjects of group III the examinations were taken internally. (10,9).

1.2.5. New trends and policy : introduction of the Primary Teachers' Course (P.T.C.).

A departmental committee was appointed in 1965 to investigate all aspects of teacher training. It was further decided in principle that all institutions for the pre-service education of teachers would in future be established as separate units and no more combined with secondary schools. (11,9).

After a thorough investigation into the various aspects of the pre-service training of teachers had been conducted by the departmental committee referred to above, it was decided in 1967 to abolish the lower and higher primary pre-service courses and to introduce in their stead one course, the Primary Teachers' Course (P.T.C.). This new course was introduced at the beginning of 1969 (12,10) and was followed at the end of the following year by the final disestablishment of the L.P.T.C. when the last candidates for this course sat for the final examination. (13,11).

The first candidates who completed the Primary Teachers' Course (P.T.C.) sat for their examination at the end of 1970. The syllabuses for this course were produced in their final form and approved in 1971 after a trial period of two years (1969-1970) during which various subject committees offered criticism and suggestions. (14,15).

1.2.5.1. Entrance qualification and duration of the course

The entrance qualification to the P.T.C. is a pass in the Junior Certificate. Preference is given to candidates who obtain a first or second class pass in the Junior Certificate examination. Applicants who obtain third class passes but who pass in English, Afrikaans and Arithmetic are admitted to the course if accommodation is available after all first and second class passes have been admitted. The course is of two years' duration. (15,1).

1.2.5.2. Admission requirements

All applicants for admission to a training school are expected

to complete the following forms which have to be submitted to the headmaster of the intended school:

B.E. 226 - Application for admission to a training school.

B.E. 227 - Medical Certificate

B.E. 228 - Selection of pupil teachers (to be submitted by the headmaster of the school last attended by the applicant). (15,1).

#### 1.2.5.3. Age of admission

Applicants are required to have reached the age of at least 16 years before 1 January of the year of admission to professional training. (15,1).

#### 1.2.6. Subjects offered

##### 1.2.6.1. First year

Group I: Basic professional subjects - General Method (including Blackboard Work, Teaching Aids and Demonstration lessons): Elementary Educational Psychology; Practical Teaching; and Religious Instruction;

Group II: Basic teaching subjects - an African language and the method of teaching it; Afrikaans; English; Method of teaching Afrikaans and English; and Arithmetic (including method);

Group III: Content subjects - Health Education; Environment Study/Social Studies; and General Science;

Group IV: Practical subjects - Music; Art and Craft; Needlework (girls) or Gardening (boys).

At the end of the first year all the group II subjects and General Method in group I are internally examined for promotion purposes. Practical Teaching is a compulsory credit subject. All the other subjects are credit subjects. (15,1).

##### 1.2.6.2. Second year

Group I: Basic professional subjects - General Method; Theory of Education; School Organization; Practical Teaching and Religious Education;

Group II: Basic teaching subjects - as for the first year;

Group III: General Science or Gardening (girls):

Group IV: In this section there is differentiation as only ONE of the

work II (girls); Music II or Art and Craft II;  
Group V: General background subjects - Physical Education and the Organization of Sport; and Book Education. (15,1).

It will be noticed that certain basic primary school subjects are not taken in the second year, partly because the first and second years of the course do not necessarily include the same subjects. However, student-teachers are still expected to give lessons in these subjects during practice teaching.

The Department of Bantu Education has recommended that every training school which offers the P.T.C. should also arrange for the students to take a recognized course in First Aid. (15,1).

#### 1.2.7. Medium of instruction

The following principles are applied to the different groups of subjects mentioned above:

Group I: Half the subjects in this group "must be taught through the medium of Afrikaans and the other half through the medium of English" (15,2). Religious Education is taken through the medium of the mother tongue. In Practical Teaching the medium is that used in the primary schools for which the student-teacher is being prepared. "Departmental approval must be obtained for any departure from this policy." (15,2).

Group II: Each language is taught through the medium of the particular language.

#### Groups III, IV and V:

As far as possible the medium is that used in practice in the primary schools served by the training schools concerned. Where the mother tongue is used particular stress is laid on the use of correct terminology. Where it is not possible to use the mother tongue, student-teachers are expected to acquaint themselves with the correct terminology in the particular African language medium concerned. (15,2).

### 1.3. Requirements for promotion

#### 1.3.1. to the second year of the course

1.3.1.1. A credit in Practical Teaching is compulsory.

1.3.1.2. A 40 per cent overall aggregate in General Method (including



Blackboard Work, Teaching Aids and Demonstration lessons) is required; as well as in the African language, Afrikaans, English, Method of Teaching English and Afrikaans, and Arithmetic; with 40 per cent in the vernacular and a subminimum of 35 per cent in each of the individual subjects.

- 1.3.1.3. Excluding Practical Teaching a candidate has also to pass six of the eight subjects for which credits are awarded at the end of the first year. At least one of the credits must be obtained in the subjects offered in group I. The minimum pass mark for a credit is 40 per cent. (15,2).

1.3.2. Minimum requirements for certification

Table III below shows the different subjects and the minimum percentages as well as the overall aggregate which a candidate is expected to obtain in order to satisfy the requirements for a pass in the second year of study.

In the second year of study external moderation is limited to:

- 1.3.2.1. an oral examination in the three languages;
- 1.3.2.2. Practical Teaching of which the candidates' marks must be presented in percentages. Particular attention is paid to borderline cases at the plus/minus 40 per cent and plus/minus 60 per cent levels. (15,3).
- 1.3.3. Conditions for repeating the course and supplementary examinations

Candidates who fail to obtain the minimum aggregate in the external examination as a whole or in group II are required to repeat the whole examination and must repeat the second year of the course at a recognized training school from at least the beginning of the second quarter up to the end of the year. If they had passed Practical Teaching and any other credits at the time of their first examination these are credited to them.

In the case of candidates who obtain the minimum aggregate for General Method, group II and the examination as a whole, but fail to obtain the required sub-minimum in any of the subjects of group II, they are permitted to take an external supplementary in two subjects

TABLE IIIMINIMUM REQUIREMENTS FOR CERTIFICATION (P.T.C.)

	PASS	FIRST CLASS
1. Practical Teaching	At least an "E" symbol	At least a "C" symbol OR If a "D" symbol is obtained an aggregate of 70% must be obtained in the external written section.
2. External Examination Group I: Professional subjects Group II: Basic subjects	40% in General Method  (i) 40% aggregate in group as a whole (400 marks) (ii) 40% in the vernacular (iii) 40% in either English or Afrikaans (iv) 33 <sup>1</sup> / <sub>3</sub> % in the remaining subjects	As for a pass  As for a pass
3. Examination as a whole	40% of grand total (520 marks)	(i) "C" symbol for Practical Teaching and 60% of grand total (780 marks)  OR (ii) "D" symbol for Practical Teaching and 70% of grand total (910 marks)

(the maximum number of subjects allowed for a supplementary examination) without any further attendance at a training school. The pass mark in all supplementary examinations is 40 per cent. (15,4).

Should a candidate fail in at least three subjects in the external examination he is considered to have failed the whole examination and is required to repeat the second year of the course at a recognized training school from at least the beginning of the second quarter. (15,4).

In the case of candidates who satisfy all the requirements of the examination but fail to obtain the required sub-minimum in General Method, they are allowed to write an external supplementary examination in General Method without further attendance at a training school. The same condition holds in the case of candidates who fail to obtain the required sub-minimum in Practical Teaching on, the proviso being that they must have satisfied all other requirements for a pass in the external examination.

Candidates who satisfy all the requirements for the external examination but fail to gain the requisite number of credits are allowed to take an internal supplementary examination (and such assignments as are required) arranged by the training school previously attended by them in such subjects as are necessary within the year following on the final examination.

A candidate entitled to a supplementary examination in terms of the conditions detailed above is not allowed to take such an examination more than three times, as this is the maximum period within which a supplementary examination may be taken. (15,4-5).

Supplementary external and Practical Teaching examinations are conducted only at the time of any subsequent ordinary external and Practical Teaching examinations at centres approved by the Department of Bantu Education. Supplementary examinations in the languages consist of the written part only. (15,5).

Table IV below shows the total number of students who enrolled for P.T.C. in pre-service training schools in Bophuthatswana in 1975.

TABLE IV

BOPHUTHATSWANA PRE-SERVICE  
TRAINING

Enrolments: March 1975

Year of Study	Primary Teachers' Certificate		Total
	Men	Women	
FIRST	545	828	1 373
SECOND	452	646	1 098
	997	1 474	2 471

\*Data abstracted from Bantu Education Journal, Vol. XXII No. 7  
September, 1976. p.21.

The results for second year students in 1975 were as reflected  
in Table V below:

TABLE V

BOPHUTHATSWANA P.T.C. FINAL 1975  
RESULTS

Total number which sat for the examination	Distinctions	First class Passes	Passes	Supple- mentaries	Failures
1 054	3	40	925	69	17

\*Data supplied by the Bophuthatswana Education Department.

2. BOTSWANA2.1. Pre-service training since 1956

It was pointed out in Chapter 1 that Botswana's dependence on institutions in South Africa came to an end in 1954. The first teacher-training college in Botswana was opened at Lobatse in 1956 where the Primary Lower Teachers' Course (P.L.T.C.) was offered. (17,3).

2.1.1. Entrance qualification and duration of the P.L.T.C.

The entrance qualification to this course was Std. VI and it was taken over a period of three years after successful completion of which students were awarded the Primary Lower Teachers' Certificate.

The course included both academic and professional subjects as well as Practice Teaching. The examination for the P.L.T.C. was conducted by the Education Department of Botswana. (17,3).

The second teacher-training college in Botswana, which was opened at Serowe in July, 1963 also offered this course.

The statistical picture of the P.L.T.C. a decade after it was introduced in Botswana is reflected in Table VI below:

TABLE VI

PRIMARY LOWER TEACHER TRAINING IN BOTSWANA  
(1968 - 1972)

Year	No. of Schools	No. of Classrooms	No. of Classes	Teachers			Pupils		
				Male	Female	Total	Boys	Girls	Total
1968	2	12	11	15	7	22	145	152	297
1969	2	13	11	16	10	26	153	124	277
1970	2	11	10	14	6	20	117	125	242
1971	2	11	10	12	9	21	87	135	222
1972	2	12	14	11	14	25	53	156	209

\*Data obtained from 1972 Education Statistics. Part I Schools, Teachers and Pupils. p.1.

## 2.2. The Primary Higher Teachers' Certificate (P.H.T.C.)

In 1964 Lobatse Teacher-Training College also offered a two-year post-Junior Certificate course leading to the Primary Higher Teachers' Certificate (P.H.T.C.).

### 2.2.1. Conditions of entry to the course

- 2.2.1.1. The conditions of entry to the course included either a pass in the Junior Certificate examination in which the following subjects were taken:  
English; Tswana; Elementary Mathematics; Introductory Science or Biology; History or Geography or a third language. (19,1).
- 2.2.1.2. Or, in case the Junior Certificate had been obtained, all five subjects listed under 2.2.1.1. above, must have been passed at one sitting.
- 2.2.1.3. Candidates who passed the Junior Certificate but were short of one subject required under 2.2.1.1., and candidates who passed all but one of the subjects required for the Junior Certificate could write the corresponding University of Botswana, Lesotho and Swaziland (UBLS) Schools Examinations Council examination in order to gain admission to the course.
- 2.2.1.4. Candidates who held the Cambridge Overseas School Certificate could be admitted to the second year of the course, provided that they had fulfilled the requirements detailed under 2.2.1.1. above. (19,1).

## 2.3. Subjects offered

Each candidate was required to take all the subjects in the various groupings and only four subjects in group D. The subjects were grouped as follows:

### 2.3.1. Group A

Class Teaching and the Making and Use of Teaching Aids; Theory of Education; School Organization and Regulations.

### 2.3.2. Group B

English and Tswana.

### 2.3.3. Group C

Mathematics, History, Geography, Health Education, Religious

#### 2.3.4. Group D

Music, Physical Education and Games, Arts, Crafts and Handwork, Home Nursing and Mothercraft, Woodwork, Agriculture, and Needlework. (19,1-2).

#### 2.4. Method of examination

The P.H.T.C. examination was, unlike the P.L.T.C., administered by the UBLS Schools Examinations Council and the full examination was held once annually. As pointed out earlier, the examination followed upon the completion of a two-year post-Junior Certificate course which was designed to qualify candidates to teach in Standards IV, V and VI. (19,1).

##### 2.4.1. Subjects examined externally

The following subjects were examined externally:

Theory of Education, School Organization and Regulations, English Language, Comprehension and Method, Tswana Composition, and Mathematics. (19,2).

The principal of each teacher-training college had to supply the Secretary of Education, not later than 31st October each year, with a record of each candidate's results based on the candidate's performance during the course. (19,2).

##### 2.4.2. Practical examinations

The following practical examinations were conducted by the Department of Education and the marks submitted by 31st October each year:

Class Teaching and the Making and Use of Teaching Aids, Oral English, Oral Tswana, Needlework, Arts, Crafts and Handwork, Home Nursing and Mothercraft, and Practical Agriculture. (19,2).

The principal of each teacher-training college in this case supplied the examiners of practical subjects before the examination with a record of each candidate's work prior to the examination. This record was as in 2.4.1. above, based on the candidate's performance during the course.

### 2.4.3. Subjects examined internally

All subjects other than those mentioned under 2.4.1. and 2.4.2. above were examined by the teacher-training college concerned. The following subjects were however externally moderated:

English literature, Tswana literature, History, Geography, Science and Health Education. (19,2).

### 2.5. Conditions for the award of a certificate

In order to pass the examination as a whole, a candidate had to satisfy the following requirements:

- 2.5.1. to obtain a 40% aggregate in:
  - 2.5.1.1. Each subject of group A;
  - 2.5.1.2. each language of group B;
  - 2.5.1.3. each of five subjects, including Mathematics in group C;
  - 2.5.1.4. group C subjects as a whole; and
  - 2.5.1.5. the examination as a whole. (19,3).

### 2.6. Candidates permitted a supplementary examination

A candidate who failed in one only of the following:

- 2.6.1. one subject from group A, or
- 2.6.2. one subject from group B, or
- 2.6.3. two subjects from group C, that is, passes in four of the subjects only, or
- 2.6.4. Mathematics and one other subject, was allowed to take a supplementary examination in the subjects necessary to complete the requirements for a pass not later than three years after the first sitting for the final examination. (19,4).
- 2.6.5. A candidate who failed in either English or Tswana was required to retake the external written papers only in the language in which he failed unless he was specifically called upon to present himself for oral re-examination. (19,4).
- 2.6.6. A candidate who failed in Class Teaching had to apply to his Circuit Education Officer during his first session for re-examination at his own school during the course of the year. However, a candidate who was not employed as a teacher during the time when he wished to be re-examined in Practical Teach-



ing was required to retake an examination in this subject at a training college.

- 2.6.7. A candidate who had failed a subject(s) other than Class Teaching could take a supplementary examination either at the end of the following year in March or in one of the three following end-of-year examinations. (19,4).

2.7. Candidates permitted to repeat the examination

Candidates were allowed to repeat the examination subject to the following conditions:

- 2.7.1. A candidate who failed in either one subject from group A and in one subject from group B, but fulfilled the requirements for group C; or
- 2.7.2. failed in either one subject in group A or in one subject in group B and further failed at most three subjects in group C of which mathematics was one, could return to college for another year before repeating the whole examination including all practical subjects, except where in special circumstances the principal of the teacher-training college concerned reduced this time to three-quarters of the year.

No candidate was allowed to repeat the course and the examination more than once. (19,5).

Table VII below is a statistical picture of trends in the P.H.T.C. course during the years 1968 to 1972.

TABLE VII

PRIMARY HIGHER TEACHER TRAINING IN BOTSWANA  
(1968-1972)

YEAR	STUDENTS		TOTAL
	Boys	Girls	
1968	8	17	25
1969	9	17	26
1970	15	26	41
1971	29	42	71
1972	26	67	93

\*Data obtained from Education Statistics, Part I Schools, Teachers and

## 2.8. The Advanced Teachers' Course (A.T.C.)

The Advanced Teachers' Course (A.T.C.) was introduced at the Francistown Teacher-Training College in 1973 when this institution embarked upon pre-service training in addition to in-service training of teachers in Botswana (17,3-4).

Although the A.T.C. qualified teachers for teaching in the lower forms of the secondary school, it is treated in this study because in addition to preparing teachers for teaching in secondary schools, it also qualified teachers for teaching in the upper standards of the primary school. (17,4).

### 2.8.1. Entrance requirements

Candidates for admission to this course had to be at least 18 years of age at the date of entry, and be in possession of the Cambridge Overseas School Certificate or a qualification deemed equivalent by the UBLS Schools Examinations Council in Botswana. (20,1).

#### 2.8.1.1. Length of the course

The programme of studies for this course extended over two academic years and this included for each candidate a period of teaching practice, normally of ten weeks. (20,1).

### 2.8.2. Subjects offered

The following groups of subjects were offered:

#### 2.8.2.1. Group A

Practical Teaching, and Education.

#### 2.8.2.2. Group B

English Usage, Basic Mathematics, Physical and Health Education, Music and Art.

#### 2.8.2.3. Group C

Each candidate was also required to study any two of the following subjects approved by the principal of the teacher-training college concerned, studied to an advanced level: English, Southern Sotho, Tswana or Zulu, Geography, History, Mathematics, General Science, Religious Knowledge, Art, Craft, and Music. (20,2).

2.8.3. Conditions for the award of a certificate

The award of a certificate in this course depended upon the candidate satisfying the examiners in all parts of the examination. This evaluation comprised:

- 2.8.3.1. a continuous assessment of the student's work throughout the final year, and
- 2.8.3.2. two evaluation papers in each of the subjects studied to an advanced level, and one such paper in English Usage, Basic Mathematics, Physical and Health Education. (20,1).

In considering the overall programme of a candidate in the final year, the examiners followed the method of evaluation reflected in Table VIII below.

TABLE VIII

MARKING SCHEME FOR FINAL EXAMINATION (A.T.G.)

	Continuous Assessment	Final Examination	Total	Pass Mark
Practical Teaching (including Practical Teaching in Music, Art, Physical and Health Education)	400	-	400	200
Advanced Subject 1	45	85	130	65
Advanced Subject 2	45	85	130	65
Education	45	85	130	65
English Usage	25	45	70	32
Basic Mathematics	25	45	70	32
Physical and Health Education	35	35	70	32

\*Data obtained from U.B.L.S. Schools Examinations Council. The Teachers' Certificate. Regulations and Syllabuses. September, 1972. p.2.

An amended evaluation which has been in force since 1970 requires each candidate to obtain a minimum mark of 65 in the two advanc-

ed subjects taken in Education under continuous assessment as well as in the final examination. (20,2)

To obtain the award a candidate had to pass each individual subject and obtain a total of least 500 marks. (20,2).

#### 2.8.4. Conditions for supplementary examinations

A candidate who failed to satisfy the examiners in not more than two subjects, not more than one of which was Education or one of the advanced subjects, could be invited by the UBLS Schools Examinations Council to submit himself for re-examination not later than half a year after the full examination had been written in such part of the course as the Council might determine. (20,2).

#### 2.8.5. Candidates permitted to resit the whole examination

A candidate who failed to qualify to sit for a supplementary examination could, on the recommendation of the principal concerned, return to the training-school for at least one year and resit the whole examination; provided that the candidate re-sat the examination not more than two years after his failure. (20,2).

The Advanced Teachers' Course was discontinued at Francistown as from 1974 and was transferred to the Gaborone campus of the UBLS, under the School of Education.

It was the Government's intention at the time of this course's transfer from Francistown to restructure it and to integrate it with the degree programme. Its duration was to be increased from two to three years. (17,4).

#### 2.9. The Primary Teachers' Course (P.T.C.)

On the 8th November, 1972 the UBLS School of Education in Botswana issued a circular containing draft regulations for this course which was to be taken in all affiliated training schools in Botswana (21,1) a step which led to the abolition of the P.L.T.C. and P.H.T.C. courses.

##### 2.9.1. Entrance qualification and duration of the course

It was pointed out in the circular referred to above that the

entrance requirements to this course would, as in the case of its counterpart in Black South Africa, normally be three years of secondary schooling; but provided that no more than five percent of the total intake in any one year may have had less secondary schooling; and provided further that such candidates should have taught for at least two full consecutive years immediately prior to application and be recommended by the Ministry of Education. (21,1).

#### 2.9.1.1. Applications

Applications in duplicate for admission to the Primary Teachers' Course are made on prescribed forms to the principal not later than the 30th November of the year before that in which admission is desired. (22,13).

#### 2.9.1.2. Selection

Selection of students for admission is done on the basis of:

- 2.9.1.2.1 a training school preliminary elimination of those who quite clearly do not qualify;
- 2.9.1.2.2 satisfactory performance at an entrance examination approved by the Ministry of Education, conducted by the training schools;
- 2.9.1.2.3 training school interviews of prospective candidates selected at the entrance examination. (22,13).

#### 2.9.1.3. Medical certificate and fees

All new entrants are required to provide evidence of physical fitness and freedom from disease. No boarding or tuition fees are charged. (22,13).

#### 2.9.2. Subjects offered

The programme of studies for this course comprises the following groups:

- 2.9.2.1. Group A: Foundation Studies - Education, English, Tswana, Mathematics, and Science.
- 2.9.2.2. Group B: Curriculum Studies - Tswana, English, Mathematics, Science, Social Studies (History and Geography), Agriculture, Arts and Crafts, Music, Physical Education, Scripture, Woodwork or Domestic Science and

Needlework, and Health Education. (21,1).

Each student is expected to study the content and methods of teaching the above subjects at either the infant or middle primary or the upper primary level provided that those students who have elected the infant option will study only those curriculum subjects which appear in the infant curriculum. (21,1).

#### 2.9.2.3. Electives

The form and content of each elective course or group of elective courses or projects is at the discretion of each training school. (21,1).

The P.T.C. curriculum in Botswana is patterned in such a manner that it prepares students for teaching at either the infant or middle primary or the upper primary level. The different subjects are presented in order of increasing complexity depending on the level for which the students are being prepared. The syllabuses in the different subjects are geared toward the different levels of the primary school namely, infant level (Stds. I, II and III): middle primary level (Stds. III, IV and V): and the upper primary level (Stds. V, VI and VII).

Among the subjects taught in Botswana's training schools is Home Economics. When the P.T.C. course was introduced in 1972 there was no syllabus for the primary schools in this subject. It was not possible to link the work of the students directly to what was then taught in the primary schools. However, the syllabus followed at the training schools was designed so as "to equip the student to teach the subject when it eventually is introduced into the primary schools of Botswana." (22,1).

One other subject, Agriculture, is not normally on the timetable in the primary schools for Stds. I to V; however, future teachers of these standards are prepared for dealing with it as an extra-curricular activity. The purpose behind this step is to enable the teachers in an incidental manner, such as when teaching Science, Geography or Health Education, to lay some of the foundations for their pupils' study of Agriculture in Stds VI and VII. (24,1).

### 2.9.3. Method of evaluating the candidates for promotion

The method of evaluating the students for the purpose of finding out whether they satisfy the requirements for promotion is as follows:

- 2.9.3.1. Nationally co-ordinated written examinations are set in English, Tswana, and Mathematics;
- 2.9.3.2. the form of evaluation followed in the other subjects is by continuous assessment, with written papers where considered appropriate by the training school concerned;
- 2.9.3.3. where a written examination is held for the course it contributes 50% of the overall evaluation;
- 2.9.3.4. the moderating team of each training school includes representatives of the UBLS School of Education (one of whom is the chairman of the team), of the Ministry of Education, and of another training school. The membership of each team has to be in all cases approved by the Board of the UBLS School of Education in Botswana. (21,1).

### 2.9.4. Minimum requirements to sit for the final examination and for certification

In order to be permitted to enter the final examinations, a candidate is required to have obtained at least 50% in each of the three sections of the programme in his course-work over the two years.

However, in order to obtain a certificate each candidate must pass in teaching practice, each Foundation Studies subject, each Elective course taken, and the Curriculum Studies group as a whole. (21,1-2).

### 2.9.5. Conditions for repeating the course and supplementary examinations

A candidate who has failed certain parts of the programme may on the recommendation of the moderators be permitted to repeat the relevant course(s) and/or examination(s) at such time and under such conditions as the Board of the School of Education may approve. (21,2).

But a student who fails to sit for part of the final examinations due to illness contracted after the resumption of the examination, may, at the discretion of the moderators be awarded a D grade in the

subject(s) he has not written. While in the case of a student who takes ill before any of the examinations and is unable to sit for any of the papers, he is allowed to sit for the supplementary examinations.

In the case of a student who falls ill during the final teaching practice, he is granted a further opportunity to be assessed by one or more of the external moderators. (21,2).

Table IX below shows the total number of students who enrolled for the P.T.C. in pre-service training schools in Botswana in 1976.

TABLE IX

BOTSWANA PRE-SERVICE TRAINING

ENROLMENTS: 1976

College	Year 1		Year 2		TOTAL		Total
	M	F	M	F	M	F	
Serowe T.T.C.		154		71		225	225
Lobatse T.T.C.	41	36	35	40	76	76	152
Francistown T.T.C.	28	66	30	61	58	127	185
TOTAL	69	256	65	172	134	428	562

(25,51)

\*Data abstracted from Republic of Botswana. Education Statistics.  
Part I : 1976 p.57.

3. THE ROLE OF THE UNIVERSITY OF BOTSWANA LESOTHO AND SWAZILAND  
IN TEACHER EDUCATION IN BOTSWANA

The University of Botswana Lesotho and Swaziland (UBLS) is responsible for the construction and supervision of curricula and examinations at school level. It has the function of an Institute of Education which include a wide range of extension and advisory work in Botswana.

UBLS is also responsible for teacher education at all levels (school, undergraduate and graduate) of training in Botswana. (17,4). The



council and senate of UBLS have adopted the principles of affiliation whereby the university and other institutions of learning might mutually augment and strengthen their academic and professional resources. The Lobatse, Serowe and Francistown training institutions are, in pursuance of this recommendation, affiliated to UBLS. (22,15-16).

The Academic Board of the UBLS School of Education approves the teaching programmes of the affiliated training schools through the National Council for Teacher Education which comprises representation of UBLS, the Ministry of Education, the teacher-training schools, the secondary schools and the Botswana Teachers' Union. (22,16).

The role of UBLS is primarily the maintenance of acceptable academic standards. This is evidenced by the fact that for subjects classified under Foundation Studies in the P.T.C. course, while nationally co-ordinated examinations are set, these are moderated by a moderating team (of which there is one representative for each teacher-training school) the chairman of which is a representative of the UBLS School of Education. Furthermore, the membership of each moderating team is subject to approval by the Board of the UBLS School of Education.

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CHAPTER 5The in-service training of primary school teachers in Bophutha-  
tswana and Botswana1. THE NEED FOR IN-SERVICE TRAINING

Commenting on educational problems facing the developing countries in 1963, Evans pointed out that the most acute problem was that of the untrained teacher. He said that this problem had always existed to some degree in most developing countries, none of which had sufficient finance or resources ever to have been able to dispense with untrained teachers. (1,27). This problem has in recent years assumed much more serious proportions, partly because of the rapidly increasing demand for education and the expansion of educational facilities in an attempt to meet it, partly because of the increasing population, and partly because of the introduction of universal primary education in some of these countries. All these, Evans rightly contends, have led to a demand for teachers on an unprecedented scale. (1,27).

The balance between the trained and untrained teachers within the teaching profession is changing so radically in some areas that this is reflected in the whole field of teacher training. Evans has sounded a warning in this regard that the major emphasis might well in future have to shift from pre-service to in-service training, in an attempt to deal with the problem, particularly because there exists a danger that the untrained teacher might "through sheer force of numbers cancel out much of the good work done by properly qualified teachers". (1,28).

There is therefore widespread concern in the developing countries about the vast number of untrained teachers in schools and about the additional teachers who are required to staff the existing schools more satisfactorily and the rapidly expanding systems of education necessary to keep abreast of popular demand and growth. The crux of the problem is that the education explosion in the developing world is forcing educationists to re-examine the conventional patterns of teacher education in an attempt to find out new ways of educating and re-educating the teaching force so that it becomes more adequate and

efficient. (2,2).

In 1967, of the 1 713 teachers employed in primary schools in Botswana 671, almost 40%, were untrained. To provide some training for these unqualified teachers an in-service training course was gravely needed. (3,1).

The situation in Bophuthatswana also shows many of the characteristics of educational systems in developing areas. There is a vast demand for education, particularly at the primary level, necessitating the employment of underqualified or even unqualified teachers. Such a step results in turn in primary school leavers whose educational level is low, fewer and poorer entrants to secondary school, fewer well-taught school-leavers and still fewer good trainee teachers - and so back to the original problem of inadequately qualified primary school teachers. (4,4).

Commenting on Black education in 1973 the Director of Planning in the Department of Bantu Education stated that it was accepted that syllabuses were unlikely to remain unchanged for more than five years at a time, as new methods and techniques are constantly being advocated. He further pointed out that irrespective of how good a teacher's training and qualifications were, he lived in an era characterized by a knowledge explosion which warranted constant retraining if he was to cope effectively with his task. (5,18).

Dr. Hartshorne further pointed out that in 1973 about 18% of Black primary school teachers had no professional qualifications. He added that the percentage of the unqualified teachers was being reduced at the rate of 2% per annum because of the steadily increasing number of teacher trainees who qualified each year. About 4 100 primary school teachers qualified in 1972; and the target for 1980 was 8 000. (6,1).

The problem in Black South African education at present is, therefore, in terms of the Director of Planning in the Department of Bantu Education's remarks stated above, not so much to get a large number of unqualified teachers to obtain professional qualifications. But the problem that confronts the educational system is to assist teachers to cope with the demands of "knowledge explosion": this is because much of the subject matter which was earlier taught at junior

secondary level is presently taught in the higher primary classes, and most teachers fail to cope with modern demands made on their knowledge, methods of teaching, and the employment of the newer techniques in teaching. To assist them in this connection, in-service training had to be instituted by the Department of Bantu Education. (6,1).

In-service teacher education has a number of obvious attractions in this search for a means of attaining quantity and quality in the teaching profession; it is seen as a form of initial training, either as an alternative to the conventional pre-service course or as a method of providing initial training for the untrained; or as a means of upgrading the status of qualified, serving teachers and, thirdly, as a means of refreshing and up-dating the mass of serving teachers without necessarily improving their professional and financial status. (2,27).

## 2. BOPHUTHATSWANA

### 2.1. Beginnings in in-service training

The idea of the in-service training of teachers in Black South Africa has a relatively long history, although in the past this training was carried out on a fairly loose, unplanned, ad hoc basis of refresher and vacation courses which were often of one or two days' duration, and were of a very general nature. At most they could be regarded as a good means of bringing teachers together. (5,18).

Other means of in-service training that were used in the past are teachers' guides (as, for example, in primary school arithmetic), articles of a professional nature in the Bantu Education Journal and teachers' programmes broadcast through radio. While all these efforts had their value in improving the quality of education, they were characterized by a lack of continuity and planning. To overcome these shortcomings the Department of Bantu Education established an in-service training scheme. (6,1-2).

#### 2.1.1. The Mamelodi In-Service Training Centre

In 1968 when the Department of Bantu Education was faced by new syllabuses, new methods and approaches, it revised its in-service training programme. The first noteworthy step that was taken was the appointment of full-time specialists who at first travelled widely holding courses in various parts of the country. While this initial step

served the useful purpose of acquainting these officers with actual conditions prevailing in the schools and what the problems of teachers were in practice, this form of in-service training had a number of flaws which militated against its successful operation.

Often the groups taken were numerically too large and heterogeneous in character, and the courses were too short for anything permanent to be achieved. The constant travelling from one area to another implied that laboratory facilities, teaching aids, etc., could rarely be provided and recourse had to be had to orthodox, traditional lecture methods - and within a short time the incessant travelling had exhausted the staff concerned. (5,19).

Having recognized the value of in-service training as a means of improving the quality of the teaching body, the Department of Bantu Education then set up a permanent In-service Training Centre at Mamelodi, near Pretoria, in 1969. (7,105). The physical facilities at this Centre comprise five lecture rooms, a physical science laboratory, a biology laboratory, a language laboratory, a model school library, staffroom and offices, guest houses and a dining-hall for about 100 teachers. The staff consists of a principal, lecturers in mathematics, physical science, biology, English, Afrikaans, social studies, religious education, and school librarianship, a library assistant, clerks and domestic staff. (5,19).

Courses are arranged throughout the year in the subjects mentioned above, with work covering the scope of primary, junior secondary, high school and teacher-training syllabuses. Post-primary teachers are directly involved, while inspection staff attend primary school courses with a view to providing guidance to teachers in the field. (8,13). The basis of the work at the Centre is active teacher-participation, including assignments and evaluation of what has been learned during courses. The teacher is challenged to be able to do what he would expect his pupils to do in any subject for which he is responsible. (5,19).

In addition to the courses offered at the In-Service Training Centre itself, the Bantu Education Journal continues to be used as a medium for bringing articles written by members of the staff of the Centre to the attention of Black teachers. (7,105). The In-Service Training Centre also carries on correspondence with teachers who have been on



courses and require further help or clarification on practical classroom issues. Such requests often provide the basis for articles which regularly appear in the Bantu Education Journal. (5,19).

The In-Service Training Centre has also provided a tape-duplicating service in an attempt to assist language teachers in establishing acceptable standards of spoken English and Afrikaans. (7,105).

It is the intention of the Department of Bantu Education to develop the In-Service Training Centre into a Teaching Research Centre. New books are scrutinized, new teaching aids are tested out, new methods and procedures are investigated and there are a number of research projects, particularly in science and language teaching, which are simultaneously carried out in schools. Because of its broad functions the In-Service Training Centre has not been placed under the Transvaal Region of the Department, but directly under the planning section of head office in Pretoria. (5,20).

## 2.2. The in-service training of primary school teachers

Because of its limited size as described above, it is impossible for the In-Service Training Centre to provide services for more than just a small proportion of the total teaching corps. The Centre has therefore concentrated mainly on teaching at the post-primary level, but even in this limited field teachers are not able to be accommodated at the Centre as often as they should. (5,20).

In view of this, the in-service training of primary school teachers is approached in a different manner. Because of the vast numbers, decentralization is practised, with responsibility being placed at circuit or regional level. (5,20). Inspection staff which attends courses at the In-Service Training Centre is, as pointed out above, required to give guidance to teachers in the field according to the circuits in which they fall. Because of the importance of their duties to the primary school teacher in training, training school staff also attend courses at the In-Service Training Centre in subjects such as arithmetic, Afrikaans, English, book education and introduction to elementary psychology, so as to be offered guidance in the latest approaches employed in primary school teaching, and to pass, this knowledge on to their students. (9,56). The central In-Service Training

Centre has made its contribution to the decentralized programme by arranging special courses for the inspectorate and for training-school lecturers in order to equip them more effectively for their larger responsibilities towards the primary-school teacher. (5,20).

The in-service training of primary school teachers is, as pointed out above, decentralized in the regions of the Department of Bantu Education as well as in the homelands. Reports from the various regions and homeland departments of education show that throughout the country regular courses have been held at circuit level. In addition to courses in the usual primary school subjects, courses in administration for principals of schools and school board secretaries have also been held. (6,3).

2.2.1. The one-year training course for professionally unqualified teachers

To further alleviate the problem of untrained teachers the Department of Bantu Education made arrangements during 1973 for the introduction in 1974 of a special one-year course of in-service training for unqualified teachers in possession of the Junior Certificate and at least three years' teaching experience. On successful completion of the course each candidate is issued with a P.T.C. certificate. (10,2).

2.2.1.1. The special one-year P.T.C. Course in Bophuthatswana

The Bophuthatswana Department of Education introduced this extramural course in 1974 and reports from this department show that in 1974, 25 candidates wrote the first examination of this course and passed (11,10), while in 1975 35 candidates sat for the examination which they also passed. (12,9).

This one-year in-service training course in Bophuthatswana operates in the following way:

2.2.1.2. Conditions of enrolment

2.2.1.2.1 The Bophuthatswana Department of Education offers this course on an in-service basis. It is therefore a condition of entry that the teachers enrolled be employed in schools falling under the administration of the Bophuthatswana Department of Education.<sup>1</sup>

- 2.2.1.2.2 The academic qualification for enrolment is a Junior Certificate or Form III certificate.
- 2.2.1.2.3 Only those teachers who have had 3 years' teaching experience are enrolled.

2.2.2. How the course is administered

- 2.2.2.1. Tutors have been appointed by the Bophuthatswana Department of Education to run the course in the circuits falling under it.
- 2.2.2.2. Two or three circuits are given an opportunity to enrol their teachers each year until all the circuits have had their turn to enrol.
- 2.2.2.3. A centre is established in each circuit. The enrolled teachers are visited at each centre (circuit) regularly to be offered lectures and guidance by the tutors.
- 2.2.2.4. Assignments are given regularly (at least one assignment per month in each subject). The teachers send in their work to be marked by the tutors.
- 2.2.2.5. Visits are made by the inspectorate of the circuit to individual teachers at their schools to offer guidance in practical teaching.
- 2.2.2.6. After an elimination test in July the successful teachers are entered for the Primary Teachers' Certificate examinations of the Department of Bantu Education. At the end of the year they write the same examination papers as candidates at the training schools.<sup>2</sup>

The results obtained in this course for the years 1974 and 1975 are reflected in Table X below.

2.2.3. The Bophuthatswana Teacher-Upgrading Project

As a means at further obviating the problem of professionally unqualified teachers in Bophuthatswana, a distance learning system was planned during 1973/4 which was put into operation in January, 1975. This distance learning system, known as the Bophuthatswana Teacher-Upgrading Project, was developed for the purpose of upgrading the academic qualifications of teachers in this territory. The Bophuthatswana Teacher-Upgrading Project is one among several educational programmes sponsored by the South African Committee for Higher Education, all of which are designed to provide learning opportunities for adult Black students. (4,1).

However, the Teacher-Upgrading Project itself is jointly sponsored by the South African Committee for Higher Education (SACHED) Trust, the Bophuthatswana Department of Education and the Anglo American Corporation. (13,1).

TABLE X

RESULTS OBTAINED IN THE ONE-YEAR P.T.C. COURSE IN  
BOPHUTHATSWANA FOR THE YEARS 1974 AND 1975.

Circuit	No. of candidates per circuit	Year	Number of candidates	Passes	Failures
Ga-Rankuwa	8	1974	25	25	-
Mabopane	11				
Temba	6				
Ditsobotla	10	1975	34	34	-
Mafikeng	13				
Welbedacht					
Kuruman	25	1976	66	??	??
Taung	31				
Thaba Nchu	10				

\*Data obtained in a letter sent to the author by Mr Dill, Senior Inspector of Schools in the Bophuthatswana Education Department.

2.2.3.1. Aims of the project

In a letter dated 9th June 1975 addressed to all circuit inspectors in Bophuthatswana, Dr. Robin Lee, Educational Consultant of the Teacher-Upgrading Project, stated that the most important aim of the project was to help teachers to improve their academic qualifications. Teachers in Bophuthatswana are provided with study materials and tutoring to help them prepare themselves for the Bantu Education Department's Junior Certificate or the Senior Certificate examination. (14,1).

The second, which is linked to the one mentioned above, is a long-term aim the purpose of which is to develop a system of study that

might be suitable for further professional teacher-training. (4,1).

#### 2.2.3.2. Administration of the project

The project is administered, as pointed out above by a committee consisting of representatives of the Bophuthatswana Education Department, the South African Committee for Higher Education, the Anglo American Corporation, as well as representatives of Turret Correspondence College. (13,2).

#### 2.2.3.3. The system used

The project's system is designed to achieve its aims without taking teachers out of teaching. Teachers study in the afternoons, three to four times in a week, at study centres (there were six of these in 1975) which have been set up. They are expected to study at home in the evenings and over weekends. During school vacations intensive lessons are organized by the project at Summer or Winter Schools.

The teachers are supplied with study notes and provided with tutors in each subject. The system used has been so organized as to ensure that the normal teaching duties of the teacher-students are not affected. (13,2).

One main commitment of the project is to maintain a continuous evaluation of its activities culminating in a detailed research report on the years 1975-1979. (4,2).

It has been planned that at least 1 000 teacher-students will each spend an average of 2,5 years studying with the project during the period 1975-1979. It is intended that they should work in eight study centres, established in various parts of Bophuthatswana and receive tutoring for approximately 50% of the hours spent at the centre. For the remaining time they will work alone or in groups, and will further be expected to study 2 - 3 hours per week at home in each subject. The teacher-students will normally be expected to study three subjects each year. (4,2-3).

The programme has been planned to be relatively cheap in view of the Bophuthatswana Education Department's limited budget which amounted to an average of R18,50 per school pupil in 1973/74 and would thus not be able to support such a scheme, desirable as it might be.

Financial restraints and the need for an in-service course indicated that some form of correspondence study was needed with only a limited expenditure on tutoring (costs of which rise with student numbers), but with concentration on study material (unit costs of which fall with rising student numbers). (4,4-5).

Research conducted into traditional correspondence education during the planning stage of the project indicated a very low pass rate for study by that method alone. The model used contains in essence a strong supportive structure in the form of permanent study centres, regular tutoring assistance, access to libraries and some learning aids, extensive contact with other students and the rapid marking and returning of written assignments. Each of these aspects has been identified as crucial to part-time correspondence students and the absence of one or more of these facilities has been regularly quoted by distance students as a reason for abandoning or failing a course.

The distance learning system of the project has been organized to create the abovementioned supportive structure. Study materials are prepared by a central group of course-writers (on the staff of Turret College) who maintain contact with the tutors regarding the success of the materials and who receive information from the evaluative studies conducted. (4,5).

The teacher-students enrol at their nearest study centre (usually a primary school), and, as pointed out above, are expected to attend on four afternoons each week. In addition, an average of 8 full-day seminars per student are held during the year. A qualified tutor (usually graduate) with experience of the Bophuthatswana situation and of the requirements of the examinations, is employed full-time in each subject. The tutors visit the study centres in a regular cycle, each teacher-student receiving two classes in each subject (a total of six classes) during each three-week cycle. (4,6).

Each staff-centre is headed by a part-time administrator (usually the principal or a senior teacher at the school), whose responsibility is to supervise study in the absence of the tutors, keep attendance records, as well as to issue library books. Prescribed texts are obtained through the project.

Educationally, emphasis is laid upon adequate coverage of the syllabus, and upon creating structures that can enable the teacher-students to continue effective study in the absence of the tutor. The study materials are designed to encourage self-reliance and the tutor may divide a large group into smaller groups, each with a group leader so as to attain coherence and continued study in his absence. (4,6).

Regular written assignments are given and in June and September formal internal examinations are set, marked and discussed. (4,6).

#### 2.2.3.4. The staff

When the project was brought into operation in 1975 it had a staff of six (Director, Educational Consultant and four tutors). The latter were employed for teaching Afrikaans, English, History and Tswana (14, ). In January, 1976 two additional subjects, biology and geography, were added to the four subjects offered in 1975 and a tutor was employed for each of these.<sup>3</sup>

#### 2.2.3.5. Problems encountered during the first year in which the project was brought into operation (1975)

One major problem was encountered in the Upgrading Project in 1975, and this was:

##### 2.2.3.5.1 Attendance by teacher-students at the study centres

The problem concerned regular attendance by teacher-students at the study centres. As was indicated earlier, the project's distance learning system rests upon a combination of printed learning materials, tuition and group or pair study. Regular attendance at a study centre is therefore necessary to promote and maintain the coherence of the group studying together. However, most Black primary schools also have a well-developed system of afternoon extra-mural activities (sport, music, choir, gardening) requiring supervision by teachers.

In addition, especially in 1976, the "platoon system" of separate morning and afternoon teaching duties made increasing demands on the project's students. Several discussions were held by representatives of the project and the Bophuthatswana Education Department without any real solution of this problem. Compulsory

attendance has been reduced from 4 to 3 afternoons per week, and increased use is made of Saturdays and school holidays. However, it would appear that ultimately the problem has passed once again to the individual teacher who has to find time in a busy life for the conflicting claims of professional duties and private study. (15, ).

#### 2.2.3.6. Evaluation of the project

Mention was made earlier of the evaluative research programme which would be followed in conjunction with the project. This evaluative research programme is composed of the following elements:

- 2.2.3.6.1 an on-going administrative evaluation with regular consultation by the evaluators with project staff, and reports to the Management Committee;
- 2.2.3.6.2 the development of a student opinion questionnaire. After three trials during 1975 a reliable 50 item questionnaire was standardized for 1976;
- 2.2.3.6.3 the analysis and evaluation of tutor/student interaction;
- 2.2.3.6.4 an analysis and evaluation of the course materials used in the project;
- 2.2.3.6.5 a research project in conjunction with the National Institute for Personnel Research into the general intellectual abilities of the annual intake of the teacher-students;
- 2.2.3.6.6 the development of reliable and objective achievement tests in each subject to measure the educational effectiveness of the courses. (15, ).

At present the evaluation programme has a staff of two, with financial possibilities for employing consultants and part-time assistants. One of the aims is to develop appropriate methodologies. (15, ).

The statistical picture of the project's first year (1975) of operation is as reflected in Tables XI, XII, XIII and XIV.



TABLE XISTUDENT ENROLMENT

1975 projected enrolment	First 1975 enrolment	June 1975	September 1975	1976 projected enrolment	First 1976 enrolment	May 1976
500 (100%)	522 (104%)	424 (80%)	424 (80%)	600 (100%)	704 (117%)	603 (100%)

TABLE XII1975 EXAMINATION RESULTS FOR SENIOR CERTIFICATE

Subject	Pass	Fail	%Pass
Afrikaans	69	98	41
English	112	31	78
History	16	88	15
Tswana	68	20	77
TOTAL	265	237	53

TABLE XIII1975 EXAMINATION RESULTS FOR JUNIOR CERTIFICATE

Subject	Pass	Fail	% Pass
Afrikaans	25	20	56
English	32	16	67
History	19	39	33
Tswana	41	1	98
TOTAL	117	76	61

TABLE XIVCOMPARISON WITH GENERAL PASS RATES

Level	Project % Pass 1975	Bophuthatswana % Pass: 1974 (full- time students)	National % Pass: 1974 (all candi- dates)
Senior Certificate	53	58	53
Form III Certi- ficate	61	66	72

\*Data in Tables XI to XIV obtained from Lee, R. Distance Learning and Teacher Upgrading - a Project in operation : 2.

### 3. BOTSWANA

#### 3.1. Beginnings in in-service training

For many years a large percentage of Botswana's teachers had received no professional training and were thus unqualified. An in-service training course aimed at primarily upgrading the majority of the untrained teachers was established in 1968 at the teacher-training school in Francistown.

At the invitation of the Ministry of Education Professor J. Lewis of London University designed a basic training programme at an elementary level to improve teaching throughout Botswana. (16,1).

It was further observed by the Ministry of Education as early as 1965 that at a later date it would be necessary to provide vacation courses for practising qualified teachers. This was because if teachers were to be brought up to date in their approach to education and in their use of new teaching aids and techniques, they would require refresher courses. (17,8).

The Government's plan for developing the teacher-training service in the National Development Plan for the years 1968 to 1973 was along two main lines: to upgrade teachers at the lowest level and to make efforts to train a large proportion of the untrained teachers then teaching in schools. Concerning the former goal it was aimed that the Primary

Lower Teachers' Certificate (P.L.T.C.) would be discontinued as soon as practicable after 1969. From among the pupils who sat for the Junior Certificate Examination, it was hoped to recruit about 90 trainees for the Higher Primary Teachers' Certificate (H.P.T.C.). There would be no drop in the numbers of trained teachers turned out each year as the P.H.T.C. lasted two years, whereas the P.L.T.C. lasted three years. (3,8).

Both the Primary Lower and Higher Teachers' Courses have, as noted in Chapter 4, been replaced by the Primary Teachers' Course which was introduced in 1973.

### 3.2. The Elementary Teachers' Course (E.T.C.)

It was pointed out in Chapter 1 that the Francistown College was established in 1968 to conduct in-service training courses for unqualified teachers. The in-service training course which was established at this institution came to be known as the Elementary Teachers' Course (E.T.C.) and was primarily regarded as an experiment in teacher upgrading.

#### 3.2.1. Planning of the course

Before the Botswana in-service training project was launched, it was discussed and carefully planned with Mr. Maxwell Hopper of Australia, one of the United Nations Educational, Scientific and Cultural Organization's (UNESCO) most experienced specialists in this field, who previously had been what one could call "Postmaster General" of a successful mail order education programme at the University of Zambia in Lusaka. (17,99).

Paramount in the planning of the project was the realization that staff, equipment and supplies were at a premium and that the interchange of staff and the improvization of material were necessary. Nothing sophisticated or complex was therefore introduced in planning the course. (19, ).

#### 3.2.2. Financing of the course

Since the capital cost of establishing a modern training school is high, the willingness of the Swedish International Development Authority (SIDA) to meet the building costs made it possible for the project to be undertaken. The training school was built around a nucleus of school

buildings which were no longer in use. SIDA also agreed to pay the salaries of two lecturers who in 1969 arrived in Botswana to take up duty in the in-service training project.

UNESCO, through the United Nations Development Programme, provided part of the salaries of the principal as well as that of the Head of Correspondence Studies, while the Government of the United States of America contributed toward the housing of the staff. (19, ).

Equipment was supplied through the combined efforts of the United Nations Children's Education Fund (Unicef), Sweden and the Government of Botswana (18,199), which also met the recurrent costs of the project and provided the salaries of additional staff, including that of the vice-principal. (19, ).

The British Council and the English-speaking Union of the United Kingdom provided some library books, while the Danish Government provided the services of three lecturers.

Considerable funds were also made available through a specially sponsored UNESCO Gift Coupon Scheme. (19, ).

### 3.2.3. Entrance requirements

It was determined that the primary school teachers to be admitted to this course should:

- 3.2.3.1. be unqualified, and
- 3.2.3.2. have at the time of entry a permanent teaching post. (16,1).

Enrolment to the course was therefore open to all unqualified teachers in Botswana who were in permanent teaching posts on 31st December, 1968. (19, ).

The entrance requirements to the course ensured that there should be no barrier to the admission of the unqualified teachers whose services would continue to be needed until facilities for pre-service training met the increasing demand for trained teachers. (19, ).

### 3.2.4. Duration of the course

The Botswana experiment in in-service training was a terminal

project lasting five years (1968-73); it was due to end when the last group of untrained teachers admitted to the course in 1970 completed their studies in 1973. It was expected that after 1973 expanding facilities for pre-service training would be able to provide qualified teachers to meet future demands. (16,2).

After 1973 Francistown College therefore got down to its basic function of giving the usual primary teacher-training courses, with special emphasis on the "Africanization" or even the "Botswanization" of the curricula. (17,99).

### 3.2.5. Selection procedures

The Botswana Ministry of Education provided a list of unqualified teachers. The likely number of trainees in the various Education Districts were then estimated by the principal who thereafter advised the District Education Secretaries that the College was ready to receive up to 60 of their unqualified teachers on a certain date. It was in certain instances necessary to approach more than one District Education Secretary to make up this number. (18,11).

The Education Secretaries made the final selection of entrants to the course on a basis of availability, ability, integrity and length of service. The candidates so selected were thereafter invited to attend the Francistown in-service training course. (18,11).

### 3.2.6. Entrance testing

Before admitting anyone to the upgrading programme it was felt necessary by the authorities in charge of the in-service training course to further ensure that each candidate selected through the abovementioned procedure would be able to cope with the reading and writing that was necessary to enable one to take part in the in-service training course.

Several tests were evolved for the Francistown entrants which sorted out those who might be unable to cope with the correspondence media from those who had a reasonable chance of being able to. (18,11).

### 3.2.7. Withdrawals

It was impressed upon the teacher-students finally selected to take the in-service training course that withdrawal from the course be

avoided, as it could mean the termination of all future prospects in teaching for the person concerned. (18,13).

### 3.2.8. The teacher-students

At the outset the teacher-students were all unqualified with practical experience in school though they varied greatly in background. In ability they ranged from those who had completed seven or eight years of education to one man who had completed secondary school. Their age-range was from 21 to 62 years. (19, ).

Furthermore, the teacher-students did not teach at the same level. Most of them taught classes in the first three years of the primary school. The conditions in the schools where they taught varied from traditional mud and thatch rooms to modern brick and cement classrooms with adequate desks, cupboards and display areas, while some of the teachers taught their classes in the open veld under a tree. (19, ).

It therefore became evident that much individual attention would be needed to tailor the In-College courses to the needs of the teachers.

Finally, most of the teacher-students had, when the Francistown Course was introduced in 1968, not studied for many years and had, therefore to re-develop the concentration needed for continuous study. (19, ).

### 3.2.9. Class grouping

With intakes of 60 teacher-students per class three methods of class grouping were tried each of which had its own demerits, and these were:

- 3.2.9.1. alphabetical grouping - which ignored both the ability and background of the teacher-students;
- 3.2.9.2. ability - which ignored the trainee's normal teaching situation ;  
and
- 3.2.9.3. grouping according to classes the teacher-students taught, that is, Stds 1 and 2 teachers in Group A, Stds 3 to 7 teachers in Group B - which however brought together people of varying ability, age and background. (18,11).

### 3.2.10. The scheme of training

The plan of the project envisaged three main aspects. The teacher-students were to attend the college for three courses, each of six weeks' duration. In between the courses the teacher-students were expected to complete a large number of correspondence assignments. Finally, the college was to provide and maintain contact with the teacher-students between courses by means of regular radio broadcasts, visits to the schools, and newsletters which acted as a clearing house for teaching suggestions. (19, ).

The scheme of training involved, a residential course of 4 to 6 weeks' duration followed by approximately 10 months' in-service training, with private study and written exercises conducted by correspondence under professional supervision, followed by a second similar period of in-service training, and concluding at the end of the second year with a third residential course. (16,8). All the teacher-students attended three of the courses mentioned above once a year. (17,99).

Incentive for the teacher-students to undertake this course of in-service training lay not only in the opportunity to gain a qualification leading to professional development, but in being able to do so without loss of salary while they were studying. The operation of the course meant, however, that salaries had to be found for replacement teachers during the three 6-week periods when the trainees were in residence at the college. (16,1).

### 3.2.11. The programme of study

The programme of study for the E.T.C. consisted of three years' study by correspondence courses, supported by radio lessons in the following subjects:

Education, language, mathematics, science, and social studies.(16,1)

Each year of study was introduced by a resident session of 4 to 6 weeks at the college, during which the teacher-students were given orientation lectures and discussions for the coming correspondence studies, practical demonstrations, laboratory and library work. In the second and third resident sessions examinations were written on the previous year's study. Lectures and practical work were given in the following subjects:

art and craft, domestic science, health, music, physical education, school organization, and Setswana. (16,1).

The Chief Medical Officer at each resident session gave a talk weekly on family planning. Teacher-students were also shown documentary and educational films at weekly evenings, and twice a week they could listen to radio lessons given by college lecturers throughout the year as support to the correspondence studies. (16,2).

The programme of study which was followed for the E.T.C. is summarized in Table XV on the following page. (Page 122)

### 3.2.12. The operational programme

Initial enrolment and attendance at residential sessions was staggered in groups of 60 over a period of two years. By this procedure the estimated number of unqualified teachers was accommodated, and not more than 120 were at any one time withdrawn from the schools. This operational programme provided sufficient flexibility for free-pacing to allow for teacher-students whose progress was delayed by maternity leave or sickness to continue with their studies, and to complete the course, as long as they completed their correspondence courses in time to attend the last In-College session for the following year of study.

In practice among the 60 teacher-students invited for a Second Year In-College Session, there were sufficient teachers who worked more rapidly than the average speed to compensate for those who were working more slowly. (16,2).

The operational programme which was followed for the E.T.C. is reflected in Table XVI on page 123.

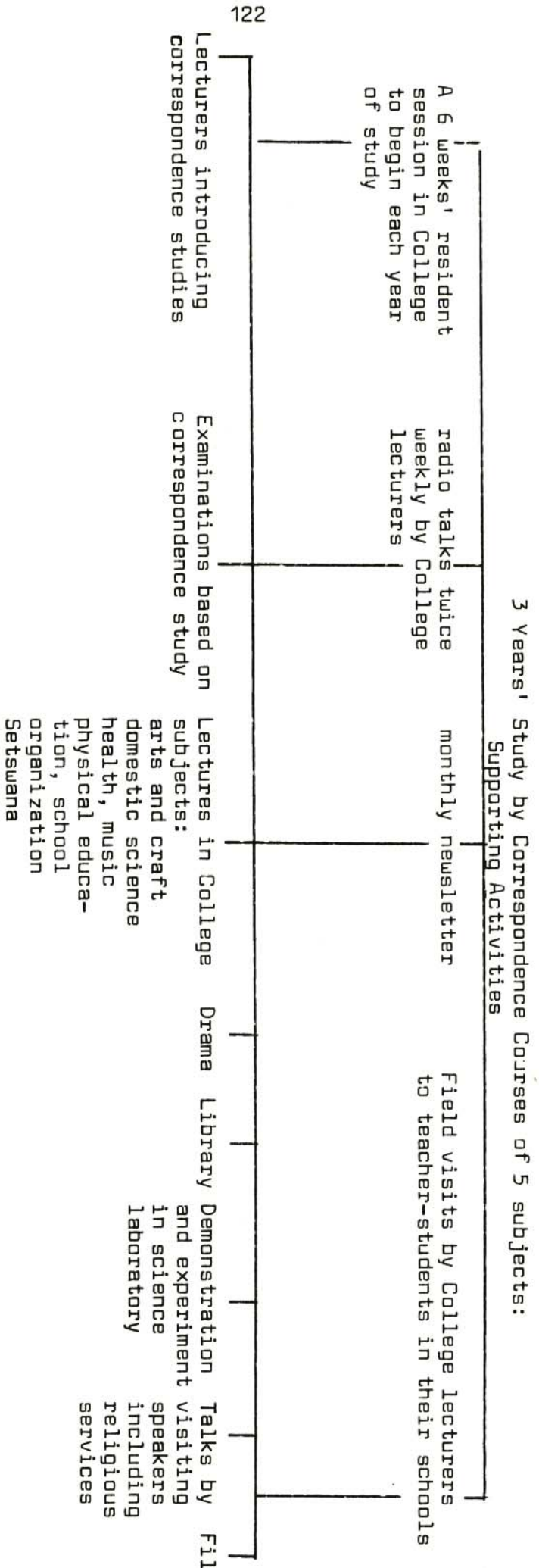
### 3.3. Evaluation of the effects of the E.T.C.

It has been impossible to make any objective evaluation of the effects of the E.T.C., since there was no objective measure of the quality of teaching before the course began. But reviewing progress at the end of the first year of the course the principal drew a general report based on 42 head teachers' reports, 52 radio questionnaires, staff visits to 13 schools, and interviews with 12 trainees.

Of the results the principal pointed out that initially there



PROGRAMME OF STUDY FOR THE ELEMENTARY TEACHERS' COURSE 1968-72



\*Data obtained from Erdos, R.F. Francistown Teacher Training College: An Experiment in Teacher Training. Francistown. 1970. p.3.



was an "atmosphere of excitement" which was noticeable in many of the schools visited. This "excitement" found expression in a general interest in the raising of standards, so that the teacher-students spoke about their efforts and how they were succeeding; and this attitude rubbed off on other teachers (non-trainees for the course) who expressed interest in what they saw being done. Other teachers wanted to know when it would be their turn to be upgraded - and all together this "pervasive atmosphere of enquiry and interest had a good influence on teaching". (16,2).

A year later this report was supported by further evidence of the same attitudes and interest. Teacher-students wrote to lecturers describing the new methods they had introduced into their classrooms as a result of their work in the Elementary Teachers' Course. Lecturers visiting the teacher-students in their schools observed methods of teaching in progress which also reflected the influence of the course. The teacher-students in turn started sending short articles for publication in the monthly newsletter expressing appreciation of the help they were gaining from the course, and described new methods they were using and the increased interest of their pupils.

The in-service teacher upgrading course has also been valuable for the experience gained in using this method of providing teacher education. It showed the importance of staffing such a project so that the teaching staff could have the closest possible contact with the teacher-students. The teaching staff wrote the correspondence courses and marked the students' written assignments arising from these courses. The residential sessions at the college, and the field visits by staff to teacher-students in their schools, helped the staff to know the teacher-students as individuals and ensured that teaching methods suggested could have realistic application to the conditions in which the teacher-students were to teach. (16,2-3).

Yet another result of the Botswana experiment in teacher upgrading is the source and reference material which has found its way into the schools through the correspondence courses, and through additional booklets prepared by lecturers, both as aids to the correspondence studies and for use during In-College sessions. The subject, content and discussion of teaching methods and techniques contained in the correspondence courses and other written material has become a perma-

ment source of reference material both for the teachers who have taken the course and the schools in which they work. A booklet on the making of models from materials which can be procured in or about the school for practical demonstration in teaching science has been produced at the Francistown Teacher-Training College. Work sheets for teaching mathematics in a Mathematics Workshop were part of the equipment which each teacher-student attending a Mathematics Workshop in an In-College session took back to his school. From the art and craft In-College sessions teacher-students took back kits of models and teaching aids which they had made. All such materials have helped to enlarge the resources of teachers who took the course as well as those of the schools in which they teach. (16,3).

Although Setswana and English are the languages spoken by most people in Botswana, many teachers live and teach in areas where their mother tongue is neither of these languages, so they and their pupils in primary schools are learning to use two foreign languages. Many teacher-students therefore had difficulty in fully and accurately understanding the content and instructions written in English in their correspondence studies and in writing answers in English to the exercises. Both the writers of the instructions and the teacher-students had to face up to the challenge of this language barrier. Careful illustration by picture and diagram was in this way proved to be a valuable aid towards gaining greater skill in the use of the language.

The Elementary Teachers' Course has also shown that the difficulty of working by correspondence has other values. The medium provided regular instalments of material for reading and for teachers in schools remote from sources of reading materials. This was valuable in that the requirement of returning written work arising from each correspondence assignment ensured some regular practice in writing. By these disciplines of reading and writing, skill in the use of English improved. (16,3).

Finally, the Botswana experiment in in-service teacher-training has showed that teacher education can be provided for a large number of practising teachers without greatly disturbing the school system. To have withdrawn 40% (the rest of the untrained teachers) of the teaching force for full-time training would have aggravated the teacher shortage. But over a period of five years (1968-72) 40% of the teaching force

completed a three years' course of training directly related to their practical experience in the schools. (16,3-4).

From the statistical viewpoint the result of all the work in the in-service teacher upgrading project was that whereas in 1968 more than 40% of the teachers in Botswana were unqualified, in 1973, on the completion of the project, only 14% of the teachers in Botswana were unqualified. (19, ).

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CHAPTER 6Evaluation of primary teacher-training in Bophuthatswana and Botswana and suggestions for improvement1. HISTORICAL BACKGROUND

It was pointed out in Chapter 1 that the earliest teacher-training institutions in Bophuthatswana and Botswana were founded by the Christian missionary societies in the 19th century. The missionaries planted the first seeds of a western type of education in the two areas and with highly scanty resources they set up schools which were in dire need of trained teachers.

The education offered by the missionaries was at first largely religious and this is shown by the fact that the very first training school, Ashton's Rudimentary Seminary, which was founded by the London Missionary Society at Kuruman in 1849, was set up for the purpose of training evangelist-teachers for work at the various branch mission stations of the L.M.S. some of which were in Botswana.

The L.M.S. which began mission work at Kuruman in 1824, started the first schools and later set up the first teacher-training schools in present-day Bophuthatswana and Botswana under the leadership of men such as Moffat, Livingstone and Mackenze. The L.M.S. may therefore be regarded as the first and the most important of the missionary societies that laboured among the Batswana.

The work of the various missionary societies was uncoordinated and therefore not as effective as it might have been. Furthermore the missionary societies were, as mentioned earlier, plagued by lack of adequate financial resources and although in South Africa the principle of government aid was ultimately introduced, this was never liberal, both in the amount as well as in the conditions of its award.

The missionary teacher-training schools were closed down due to a variety of reasons which were primarily financial and political. The training schools which were closed down because of lack of adequate financial backing are the Moffat Institution which was set up at Kuruman



by the L.M.S. in 1897 and the already mentioned Ashton's Rudimentary Seminary.

Most of the missionary training schools which were founded in South Africa were closed down for political reasons. These are the Pniel Teacher-Training Seminary, which was founded by the Berlin Missionary Society at Pniel in 1907. Financial support for this institution was stopped by the South African Government just after the first world war, as was the case with all other institutions which received their financial backing from Germany. Kilnerton Training Institution, Tigerkloof Training Institution, the Strydomopleidingskool and the Gore-Browne Native Training School which were respectively founded by the Methodist Missionary Society, the L.M.S., the Dutch Reformed Church Missionary Society and the Anglican Missionary Society were closed down as a result of the South African Government's pursuance of its policy of transferring teacher-training institutions to the homelands.

Two of the training schools in Bophuthatswana are not connected to the work of the missionaries for they were founded after the era of missionary education. These are the Moretele Training College and Taung Training College which were established in 1972 and 1974 respectively. Apart from these, all the three training schools in Botswana are also not connected to any ancestral missionary institutions unlike the majority of their Bophuthatswana counterparts. These have been set up primarily through the help and support of external organizations.

## 2. THE AIMS OF EDUCATION

### 2.1. The aims of education as adumbrated by the christian missionaries

The development of missionary work and education in Bophuthatswana and Botswana was closely related because the aim of the different missionary societies that laboured in the two areas was the christianization and civilization of the Blacks. There was however no agreement among the various missionary societies on the policy under which these aims were to be achieved. As a result they had various often conflicting standpoints regarding the aims of education for the Blacks.

The English missionaries, on the one hand, favoured the integration of all national groups as the guiding principle which would serve as the panacea of educational problems in South Africa and Botswana,

since they maintained that the aims of education for all people were one and the same. The aim of education as adumbrated by the German missionaries however was based on the differentiation and independent self-development of the various national groups and was characterized by attempts at building on the cultural and social background of the people among whom they laboured. The mission policy of the Dutch Reformed Churches, at the other extreme, was based on the principle of separate development in church and state. This policy of differentiation meant that the Blacks were to be educated in their own schools, established in their own areas, with curricula which were aimed at assisting them to develop indigenously according to their own nature and capacities.

## 2.2. The declared aims of education in South Africa and Botswana

The Bantu Education Act No. 47 of 1953 which was passed by the South African Parliament brought about the end of the era of missionary education in Black South Africa. The 1953 act, itself an outgrowth of the earlier work of the Eiselen Commission, provided that the control of the education of the Blacks be transferred from the missionaries to the state. Then (in 1953) there was no teacher education facilities for primary school teachers in present-day Botswana.

Although South Africa and Botswana owe much to British educational traditions and theory, they have adopted different policies. Botswana, in contrast to South Africa, has since independence in 1966 sought to integrate her formerly separated schools. The South African Government, on the other hand, seeks to cater for the needs of the various African language groups. The Blacks are further divided between those in their traditional rural homelands and those who have migrated to the urban areas. The South African Government has therefore since 1953, through the passage of the Bantu Education Act, taken over most schools for all ethnic groups from the private, particularly church, authorities and moulded the total system in ways which are regarded as more consistent with its national goals.

The policy of the South African government toward Black education is grounded on the ideology of apartheid (separate development of all the races), the official policy of the government. The ideology of apartheid has permeated educational policy, for the latter is designed to keep ethnic and tribal groups intact and to separate them from others.

Cultural differentiation has therefore been employed as the guiding principle for separating the Blacks from the Whites, as well as separating them (the Blacks) from one another on ethnic lines.

In Botswana education is by contrast designed to build a united nation, breaking down local as well as tribal differences for the common good. Education in Botswana is therefore seen as a prime tool in nation-building. All schools are open to qualified students from all ethnic groups. The educational system of Botswana is governed by, and is geared toward the principle of serving the national goals of unity, democracy and self-help.

Botswana aims to minimize ethnic differences, aided by her national school system, while South Africa accentuates these differences through her educational policies which are subservient to the ideology of apartheid. Botswana emphasizes the development of the individual and thus the whole nation; South Africa, while also emphasizing the development of the individual, is also interested in the accentuation of the differences of the various national groups making up the country.

### 3. Control and administration of the training schools

The control and administration of the missionary training schools in Bophuthatswana and Botswana was characterized by external and internal control. The external control of these schools was in the hands of the directors or heads of the missionary societies as well as the churches which were responsible for their establishment. The internal control of these institutions was under the Principals who were also variously referred to as Superintendents or Governors.

Because these institutions were mostly multi-purpose establishments, the superintendents were assisted by headmasters who were in charge of or responsible for professional work in the various sections of these schools.

Hostel administration was also under the superintendent who was assisted by boarding masters and matrons, while the student-teachers assisted in this form of administration through the appointment of school prefects. There was a greater measure of similarity in the control and administration of the teacher-training schools in Bophuthatswana and Botswana. The reason for this similarity is that the L.M.S. the only

missionary society known to have established teacher-training schools in Botswana, had also established some in present-day Bophuthatswana and it adhered to the same form of administration in the two areas.

It has already been mentioned in an earlier paragraph that at the time of the passage of the Bantu Education Act of 1953 the missionary training schools which had been established in Botswana had already been closed down while some had, in fact been transferred to the present territory of Bophuthatswana. The Dutch Reformed Churches were in agreement with the South African Government's policy which was provided in the 1953 Act while all the other churches and missionary societies were opposed to the theory underlying this Act. They were, however, left no option but to lease or sell their institutions to the Government, since the result of their refusal would have led to the close down of these vitally important institutions.

The Promotion of the Bantu Self-Government Act which was passed by the South African Parliament in 1959 led to the transfer of the former missionary training schools to the homelands under whose education departments they fall administratively, while professionally they are under the control of the Central Department of Bantu Education. Thus the control of the training schools in Bophuthatswana falls under two departments, while in Botswana it falls under one authority, namely, the Ministry of Education.

The extent of student participation in the administration of the training schools in Botswana exceeds that of those in Bophuthatswana. While the student-teachers in Bophuthatswana participate in the administration of their schools only through the use of hostel and school prefects, the participation of those in Botswana is characterized by the use of prefects as well as student representative councils, the members of which are elected by the student-teachers from among themselves under the supervision of their lecturers.

The internal control and administration of the training schools in the two territories furthermore differs in the sense that while the principals serve as the heads of their schools, in Botswana, the principal is assisted by an assistant-principal and deputy-principal one of whom looks into the administrative aspects of the school while the latter is usually placed in charge of professional matters. In

Bophuthatswana the principal of a training school has only the vice-principal as his second in command.

The political backgrounds of the two study areas (Bophuthatswana and Botswana) are reflected in the administration of their training schools. In Bophuthatswana, in all those schools with a multi-racial staff, namely, Batswana, Hebron, Strydom and Ilhabane, the headmasters are without exception White, while in the case of Botswana this is not necessarily the case, for instance, the headmaster of Lobatse Teacher-Training College which has a multi-racial staff, is an African as well as the assistant-principal.

The use of boarding masters, matrons and hostel prefects is commonly employed in the hostel administration of the training schools in Bophuthatswana and Botswana.

#### 4. The primary pre-service training courses

A great measure of similarity exists in the teacher-training courses in Bophuthatswana and Botswana. There are, however, notable differences between some of the subjects prescribed for the training schools in the two areas. The similarity in the training courses, their conditions of entry, as well as the duration of training required may be ascribed to the fact that, to a great extent, the conditions for teacher-training were similar in both areas during the era of missionary education and because Botswana was dependent on South African teacher-training facilities prior to 1956.

The conditions for the Primary Lower Teachers' Certificate and the Primary Higher Teachers' Certificate were the same in the two areas, particularly the entrance qualifications to these courses, the duration of training required as well as the levels for which these courses prepared their products to teach.<sup>1</sup>

All the above mentioned training courses have been discontinued in Black South Africa and Botswana and in their stead the Primary Teachers' Certificate was introduced in 1970 and 1973 in Black South Africa and Botswana respectively. Thus except for the Advanced Teachers' Certificate which was introduced in Botswana in 1973, the Primary pre-service training courses which have been followed in Black South Africa and Botswana are up to date the same.

The Primary Teachers' Certificate (P.T.C.) which as mentioned earlier is currently in use in Black South Africa and Botswana, is an improvement on the former P.L.T.C. and P.H.T.C. courses, for through the P.T.C. teachers are simultaneously prepared for teaching all standards in the primary school, unlike the former pre-service courses. Although some form of specialization has been retained in the P.T.C. course in Botswana through its preparing student-teachers for teaching the lower, middle or senior primary school classes, the overall preparation or training however enables the student-teacher to teach all classes in the primary school.

Apart from the subjects taken as well as the media of instruction used, primary pre-service training in Botswana differs significantly from that in Bophuthatswana in that all the training schools in Botswana are affiliated to the UBLS School of Education. In South Africa the Black universities do not as yet have any formal link with primary teacher-training. In Botswana the university is, unlike in Bophuthatswana, used as a medium for maintaining acceptable academic standards as well as an agent which is active in the preparation and improvement of curricula.

The professional teachers' association of Botswana, namely, the Botswana Teachers' Union, is, together with UBLS, associated with the pre-service training of primary school teachers, in that the teachers' association, the UBLS School of Education and other bodies interested in teacher education approves the teaching programmes of the training schools through the National Council for Teacher Education in Botswana. The South African Black professional teachers' associations have yet to be recognized to be able to be formally linked with the pre-service education of teachers at any level.

##### 5. The in-service training of primary school teachers

Different types of factors controlled by environmental factors have brought about the need for the in-service training of teachers in Bophuthatswana and Botswana. Some of the factors which, irrespective of locality, have increased the need for in-service training of primary school teachers are the general shortage of trained teachers for existing schools, the exodus of many qualified teachers from the profession to industry and commerce, as well as the need for the introduction of compulsory primary education which has been expressed by educational authorities in the two areas.

The type of in-service education which was introduced in Botswana in 1968 consisted of sustained work over a lengthy period (1968-72) which led to a professional qualification in the form of a diploma, namely, the Elementary Teachers' Certificate. The in-service training which is on the other hand currently conducted in Bophuthatswana consists of three aspects. The first is that of refresher courses which has been decentralized by the Central Department of Bantu Education into the different homeland areas under the direction of circuit inspectors; the second is the academic upgrading of practising teachers for either the Junior Certificate or Senior Certificate conducted under the auspices of the Bophuthatswana Teacher Upgrading Project; and the special one-year P.T.C. course for unqualified teachers which was introduced in Bophuthatswana in 1974. The latter two types of in-service education and training are characterized by casual study pursued by the teacher-students in the evenings, afternoons or during vacations.

Since in-service education in Bophuthatswana is conducted simultaneously at more levels than that in Botswana, it certainly bears more fruit than that which has been conducted in the latter country.

## 6. SUGGESTIONS FOR THE IMPROVEMENT OF PRIMARY TEACHER EDUCATION

### 6.1. The need for improved teacher-training facilities

A study of teacher education in Bophuthatswana and Botswana reveals the woefully insufficient number of teacher-training schools in the two territories. The enrolment for the P.T.C. in Bophuthatswana in 1975 was 2 471 while in Botswana it was 562 in 1976. These enrolments do not necessarily portray the number of student-teachers who successfully completed the courses, when it is taken into consideration that there <sup>is</sup> a number of those who for a variety of reasons discontinued the course as well as those who failed, which means fewer graduates produced at the teacher-training schools. This need calls for the establishment of more teacher-training schools so as to ensure that the number of drop-outs and failures should not have a detrimental effect on the overall production of the teacher-training schools.

This need for more teacher-training schools is made against the background that in Africa there is an urgent demand for teachers in response to the unparalleled rise in enrolment at all levels, in contrast to the limited or fluctuating supply from the training schools. Since

the rise in pupil enrolment is usually largest at the lower levels, particularly at the primary school level, and because the ultimate introduction of primary-school compulsory school attendance is an issue which is given high priority in the planning of education in the two territories, the production of more primary school teachers is more urgent than it has been in the past.

The number of teacher-training schools should not only be numerically improved but also physically. From the statistics on enrolments referred to in the previous paragraph, it is clear that all six schools for the training of primary school teachers in Bophuthatswana cannot presently enrol 3 000 student-teachers at a time, while those in Botswana together enrol under 700. The impression gained is that some of the teacher-training schools in the two territories are rather small establishments.

The setting up of more and physically improved training schools is intimately linked with the internal output of the schools which, in turn, is adversely affected by the rapid increase in enrolment at the primary level.

#### 6.2. The need for improvement of the status of the teaching profession

Consideration of some of the salient factors which may make it possible for the primary school teacher to remain in the profession once he has entered it also merit attention, because most of the vacancies in the profession occur because teachers are leaving the profession for better-paying occupations. The African teacher in particular is one of the most poorly paid of all professional workers. Brickman has sounded a warning in this regard in pointing out that in a society where other pursuits lure the learned toward more lucrative rewards, the salary of the teacher is of paramount importance. (1,250).

The plea for the improvement of the status of the teaching profession is made against the background that the services of the teachers are indispensable to society, for teaching has a greater multiplier effect than any other profession; it influences in no small measure the lives of the society's youth and its future. In this way the teachers directly influence the quality and quantity of the services provided by all trades and professions. Yet in spite of this fact the position of the primary school teachers is very unsatisfactory since



it combines low social status with inadequate pay. And yet in spite of the very low pay, in spite of the low status credited the primary school teacher, his position still carries with it a certain prestige. It has a certain aura of importance by being connected with the various upper strata in the hierarchy of the teaching profession.

It cannot admittedly be expected that the school can match the remuneration offered by industry and commerce to the last cent. What is recommended here is that the primary school teacher should be offered a salary which will enable him to live without economic anxiety and thus allow him to grow in the profession. Poor salaries, which lead to a poor public image, tend to scare away prospective candidates who might otherwise have made teaching a career.

The poor public image of the teaching profession may be responsible for the fact that male enrolments for P.T.C. in Bophuthatswana and Botswana is by far outnumbered by female enrolments as reflected in Chapter 3. This may be because males are more susceptible to being attracted to occupations with more lucrative rewards outside the teaching profession because they are traditionally the bread-winners in African society, and up to a few years ago most job opportunities in commerce and industry were more open to men than to women.

A further case in point which reflects the effect of competition between teaching and other occupations is the Serowe Teacher-Training College in Botswana. This institution which started as a mixed school at the time of its inception in 1963 is today a girls' training school. The reason for this college being declared a girls' school can be traced to 1966 when Botswana attained independence which brought with it more job opportunities other than teaching, and most males were attracted to these.<sup>1</sup>

### 6.3. The need to integrate teacher education at university and non-university level in Black South Africa

Except for teacher education in Botswana, there is at present a dichotomy between the preparation of primary school teachers, junior secondary school teachers and university-trained teachers in Black South Africa. As in the case of the UBLS School of Education in Botswana one

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1. Gathered from an interview with Mr. J. Matome (B.A., B.Ed.).  
Principal of Lobatse Teacher-Training College.

of the major tasks of the Black universities in South Africa should be to help in the process of educational reconstruction and integration at all levels of teacher-training.

Because the welfare of any country depends to a great extent on its teachers, the university, the institution with the ability to attract people who are well qualified, inter alia, in teacher-training should be invited to help in drawing up the courses which should be used in the training schools in Black South Africa. The Black universities in South Africa and the various institutions which are involved in teacher-training can learn much from one another instead of working in isolation as it is the case at present.

The agencies which seem most suitable for playing a role in removing the exclusiveness which has characterized teacher education in Black South Africa are the training schools themselves, the university faculties of education, the homeland education departments under whose administrative control the training schools fall, the Department of Bantu Education which is concerned with the certification and salaries of teachers, and the Black national teachers' association, namely, the African Teachers' Association of South Africa. (ATASA).

6.4.      The need for regular contact between training school and primary school staff

Because teacher education is at a level higher than school education, it is preferable to employ graduate or experienced secondary school teachers at the training schools. But because of the chronic shortage of graduate teachers in Bophuthatswana and Botswana, the services of whom the secondary schools are equally in need of, the training schools get the services of teachers who mostly have secondary school experience only.

The teachers with secondary school experience who teach in the training schools are usually successful teachers, hence their appointment to training schools. However, they have no experience of primary school work and their ideas about children's learning are affected by their experience of secondary school work. This also holds in the case of graduate teachers who, straight from university, are appointed to a teacher-training school. As these teachers are directly responsible for guiding people who eventually are to work in the primary schools, they are usually put

in the unenviable position of giving competent advice about an educational field (primary education) their knowledge of which is questionable.

This problem can to a certain extent be solved through the promotion of regular formal contact between training school staff and primary school staff in the form of conferences. It is through such and other related forms of contact that training school staff can be enlightened about the strategies and approaches of primary school teaching. In this way training school staff can come to have insight into the problems of primary school teaching which they have to make their students aware of.

The need for contact between training school and primary school staff is particularly important in the case of training school staff and the practice school staff, where the student-teachers will go for teaching practice. This contact is important in removing conflicts which often arise between student-teachers and the practice school subject teachers, where the latter are at times found to be favouring the use of certain old methods which are no longer taught at the training schools.

#### 6.5 The need for a new approach to the establishment of teacher-training facilities in South Africa

Because of the policy of the South African Government of establishing teacher-training schools in the homelands,<sup>2</sup> there are only two urban teacher-training schools in Black South Africa - one in Soweto (Johannesburg) and the other at Kroonstad in the Orange Free State.

It would appear that there is a serious need for teacher-training facilities in the urban areas, the most densely populated. To use Soweto as a case in point, the latest figures given in Parliament reflect that there are presently 290 schools in this area which are attended by nearly 172 000 pupils of whom 137 000 are in the primary schools. (2,2). These figures, particularly those pertaining to primary school pupils, suggest a grave need for more training schools in the urban areas for the production of teachers who will teach in these places.

This point is made against the background that the training

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schools in the homelands have a preference for admitting students who reside within the particular homeland's geographical boundaries, with the result that only an insignificant number from the urban areas get admitted.

The advantage of having some of the training schools set up in the urban areas is that most of the students would be able to attend as day scholars rather than boarders, which would be financially easier for them to go through the whole period of training.

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S U M M A R Y

The first teacher-training schools in Black South Africa and in Botswana were established by different missionary societies and were based upon divergent philosophical views and principles.

In 1849 the London Missionary Society established Ashton's Rudimentary Seminary at Kuruman. This institution was closed down in 1851. The second teacher-training school established by the London Missionary Society, namely, the Moffat Institution was opened at Shoshong in Botswana in 1873. This institution was transferred to Kuruman in 1876 where it lasted until 1897. Tigerkloof Training Institution, also established by the London Missionary Society, was opened in 1904 near Vryburg and was transferred to Mafikeng in Bophuthatswana in 1962.

The Methodist Missionary Society founded the Potchefstroom Native Teacher-Training School in 1885. This institution was transferred to Koedoespoort near Pretoria in 1886 where it became known as Kilnerton Training Institution. In 1963 this institution was transferred to Hebron in Bophuthatswana. Moroka Training Institution, also founded by the Methodist Church at Thaba Nchu in 1937, terminated teacher-training in 1958.

The Berlin Missionary Society founded the Pniel Teacher Training Seminary in 1907. This institution was closed down in 1922.

The Hermannsburg Missionary Society founded the Bethel Training Institution at Bodenstein near Coligny in 1925. The teacher-training facilities of this institution were transferred to Tlhabane in Bophuthatswana in 1971.

The Gore-Browne Native Training School, which was founded by the Anglican Missionary Society in Kimberley in 1935, was closed down in 1954.

The Dutch Reformed Church Missionary Society founded the Stofberg-gedenkskool and Strydomopleidingskool at Elandsfontein and Bloemfontein in the Orange Free State in 1908 and 1937 respectively. The Stofberg-gedenkskool was closed down in 1956. The Strydomopleidingskool was removed to Thaba Nchu in 1958.

The Moretele and Taung Training Institutions were set up by the Bophuthatswana Education Department at Makapanstad and Pampierstad in 1972 and 1974 respectively.

In Botswana the Lobatse, Serowe and Francistown teacher-training colleges were set up in 1956, 1963 and 1968 respectively. These institutions are affiliated to the University of Botswana, Lesotho and Swaziland School of Education.

With the passing of the Bantu Education Act of 1953 all Black teacher-training schools in South Africa were taken over by the State. Presently the teacher-training schools in Bophuthatswana fall professionally under the control of the Central Department of Bantu Education while administratively they fall under the control of the Bophuthatswana Education Department. The teacher-training colleges in Botswana are controlled by the Botswana Ministry of Education.

The pre-service training courses, namely, the Lower Primary Teachers' Certificate and Higher Primary Teachers' Certificate have been replaced by the Primary Teachers' Certificate which was introduced in 1969 and 1973 in South Africa and Botswana respectively.

The in-service training and academic upgrading of primary school teachers in Black South Africa has been decentralized in the various regions of the Central Department of Bantu Education and in the homelands. In Botswana this form of training and upgrading was conducted at the Francistown Teacher-Training College from 1968 to 1973.

O P S O M M I N G

Die eerste onderwysersopleidingskole vir Swartmense in Suid-Afrika en Botswana is deur verskillende Sendinggenootskappe opgerig met uiteenlopende lewens- en wêreldbeskouinge.

In 1849 het die Londonse Sendinggenootskap die Ashtonse Rudimentêre Seminarie te Kuruman opgerig. Hierdie inrigting het in 1851 opgehou om te bestaan. 'n Tweede onderwysersopleiding skool deur genoemde sendinggenootskap gestig, die Moffat-Instituut is begin te Shoshong, Botswana, in 1873. Hierdie inrigting is in 1876 verskuif na Kuruman waar dit bestaan het tot 1879. 'n Derde inrigting, die Tierkloof-Opleidingeninrigting is in 1904 naby Vryburg geopen en in 1962 oorgeplaas na Mafikeng in Bophuthatswana.

Die Metodiste-Sendinggenootskap stig die Potchefstroomse Naturelle-Onderwysersopleidingskool in 1885. Hierdie inrigting word in 1886 verskuif na Koedoespoort, naby Pretoria, waar dit voortaan bekend staan as die Kilnertonse Opleidingeninrigting. In 1963 is hierdie inrigting weer 'n keer verskuif na Hebron in Bophuthatswana. 'n Tweede inrigting, die Moroka-Opleidingeninrigting, gestig te Thaba Nchu in 1937, het onderwyseropleiding in 1958 gestaak.

Die Berlynse Sendinggenootskap stig die Pniel- Onderwysersopleidingseminarie in 1907. Dit sluit in 1922.

Die Hermaansburgse Sendinggenootskap stig die Bethel-Opleidingsinrigting te Bodenstein, naby Coligny, in 1925. Die onderwyseropleidingsdeel word verskuif na Tlhabane, Bophuthatswana, in 1971.

In Kimberley word in 1935 die Gore-Browne Naturelleopleidingskool deur die Anglikaanse Sendinggenootskap gestig. Die skool sluit in 1954.

Die Nederduits Gereformeerde Sending stig die Stofberggedenkskool en Strydomopleidingskool te Elandsfontein en Bloemfontein in 1908 en 1937 respektiewelik. Eersgenoemde skool sluit in 1956 en die Strydomopleidingskool word in 1958 na Thaba Nchu verskuif.

Die Bophuthatswana Departement van Onderwys rig die Moretele- en Taung-opleidingeninrigtings op te Makapanstad en Pampierstad in 1972 en 1974 onderskeidelik.



In Botswana word die Lobatse-, Serowe- en Francistownopleidingskolleges in 1956, 1963 en 1968 respektiewelik gestig. Hierdie Kolleges is geaffilieer met die Universiteit van Botswana, Lesotho en Swaziland se Fakulteit van Opvoedkunde.

Alle Swartopleidingskole in Suid-Afrika is oorgeneem deur die Staat met die passering van die Bantoe-Onderwyswet van 1953. Op die huidige stadium val alle onderwyseropleidingskole in Bophuthatswana, wat die opleiding betref, onder die beheer van die Departement van Bantoe-Onderwys, terwyl hulle administratief beheer word deur die Bophuthatswana se Departement van Onderwys. Die opleidingkolleges in Botswana word beheer deur Botswana se Ministerie van Onderwys.

In Suid-Afrika en Botswana is, in 1969 en 1973 respektiewelik, die voorindiensnemingskursusse - die Laer Primêre Onderwyserskursus en die Hoër Primêre Onderwyserskursus vervang deur die Primêre Onderwyserskursus.

Die indiensopleiding en akademiese opgradering van Swartlaerskoolonderwysers in Suid-Afrika en die Tuislande is in die verskillende streke gedentraliseer deur die Departement van Bantoe-Onderwys. In Botswana is vanaf 1968 tot 1973 hierdie soort opleiding en opgradering gedoen deur die Francistownse opleidingskollege.

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