



TEACHER-TRAINING IN SOUTH AFRICAN HOMELANDS

AND MALAWI DURING THE DECADE 1964 TO 1974

A PEDAGOGICAL STUDY

BY

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DECLARATION

I declare that the dissertation for the degree of MASTER OF EDUCATION at the University of the North hereby submitted by me, has not previously been submitted by me for a degree at this or at another university, and that it is my own work in design and in execution and that all material contained therein has been duly recognised.

  
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M.R. MATHIVHA

DEDICATION

This work is dedicated to:

1. Takalani my late father and Maemu my mother who are the source of inspiration in my life;
2. My beloved wife Nkhetheni and children Takalani, Randifaleni and Elelwani Maemu.

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## SUMMARY

Like in most African countries, formal education in Black South Africa and Malaŵi was initiated by different missionary societies. In Black South Africa it was the Wesleyan, the London and the Glasgow Missionary Societies that achieved considerable success among the Xhosas in the Cape Province during the eighteenth century. During the second half of the nineteenth century other missionary societies such as the Lutheran also started with the same work among the Northern Sothos and the Vendas.

In Malaŵi the first attempt at formal schooling was introduced by The Universities Mission to Central Africa (U.M.C.A.) in 1860. By 1889 the Roman Catholic Church began to work seriously in Malaŵi.

In both countries education was at all times of secondary importance to evangelization. At the time South African and Malaŵian governments were not keen to include the Black system of Education into their own. Due to lack of funds from the Missionary Societies facilities at schools were far from satisfactory.

In South Africa Teacher-Training for Blacks started as far back as 1841 at Lovedale College. At the beginning of the twentieth century Teacher-Training courses provided the only courses of post-primary education open to Black students. The entrance qualification to the Teacher-Training institution was very low, for example standard 3 remained as the highest standard of admission up to 1901 in the Cape Province.

In Malaŵi the training of the teachers occupied the minds

of the missionaries from the beginning, but there were no training schools yet. Most of the qualified teachers then were trained at Lovedale in South Africa. The U.M.C.A. with its headquarters at Likoma trained its teachers in village schools. Advanced pupils were used as teachers at such an early stage as possible.

The training of teachers once started under government supervision, was rapid and successful. After the Second World War, the missions, in both countries, gave special attention to the training of teachers. For example in 1949 a new training centre was opened in the Northern Province of Katete in Malaŵi, and since then conditions of teacher-training centres improved greatly.

In 1910 the Union of South Africa Act placed the control of Black education under the four provincial councils. After the introduction of the Bantu Education Act in 1953, the Department of Education took over all teacher-training schools except those run by the Catholics and the Seventh Day Adventists and closed certain institutions, the Department re-organised those under its control and opened new ones. In Malaŵi it was not easy for the Government to take over the control of most training schools because some of the missionary societies had heavy investments which the Government could not afford to pay off, however the Government designed the general policy to be adhered to by each training school.

Since 1964 when Malaŵi gained independence from the United Kingdom it took over the control of all teacher-training schools in respect of policy decision, the Department has also two institutions directly under its administration. In South Africa as soon as a homeland is granted, independence or semi-independence, it is also expected to take full charge over the training schools within its jurisdiction, but the examinations are still done by South Africa.

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Recently there has been a gradual increase of student-teachers in training schools. In fact, schools can hardly admit all students seeking the teaching profession because of lack of accommodation. Hence, the tendency in the homelands and Malaŵi is to provide more training facilities.

Another problem is the falling of standards in our schools recently. This problem is partly solved by providing in-service programmes at all levels of education. Another tendency adopted by various Departments of Education is to raise the minimum admission qualification to teacher-training to Senior Certificate/Matriculation or "O" level.

OPSOMMING

Soos in die meeste Afrikalande, is formele onderwys in Swart Suid-Afrika en Malaŵi deur verskillende sendinggenootskappe begin. In Swart Suid-Afrika was dit die Wesliaanse, Londense en Glasgowsse sendinggenootskappe wat aansienlike sukses onder die Xhosas in die Kaapprovinsie gedurende die agtiende eeu behaal het. Gedurende die tweede helfte van die negentiende eeu, het ander sendinggenootskappe soos die Lutherse, ook begin met soortgelyke werk onder die Noord-Sotho en die Vendabevolkinge.

In Malaŵi is die eerste poging tot formele skoolonderrig in 1860 deur die "Universities Mission to Central Africa (U.M. C.A.)" onderneem. Teen 1889 het die Rooms-katolieke Kerk in alle erns met dié werk in Malaŵi begin.

In albei lande was onderwys altyd ondergeskik aan evangelisasie. Op daardie tydstip was die Suid-Afrikaanse en Malaŵi-regerings nie begerig om die Swart Onderwysstelsels deel van hul eie te maak nie. As gevolg van 'n tekort aan fondse van die sendinggenootskappe, was die fasiliteite aan skole beslis nie bevredigend nie.

In Suid-Afrika het Onderwys-Opleiding vir Swartes in 1841 reeds aan die Lovedale Kollege begin. Aan die begin van die twintigste eeu was Onderwysopleiding die enigste ná-primêre kursus, wat voorsiening gemaak het vir Swart studente. Die toelatingsvereistes tot die Onderwyseropleidingsinrigting, was baie laag. In die Kaapprovinsie was standerd 3 tot in 1901 die vereiste vir toelating.

In Malaŵi het die sendelinge van die begin af aandag gegee aan die opleiding van onderwysers, maar daar was nog geen

opleidingskole nie. Die meeste van hulle opgeleide onderwysers is toe nog aan die Lovedale Kollege in Suid-Afrika opgelei. Die U.M.C.A. met sy hoofkantoor te Likoma, het sy onderwysers aan dorpskole opgelei. Gevorderde leerlinge is in so 'n vroeë stadium as moontlik as onderwysers gebruik.

Toe die opleiding van onderwysers onder regeringstoetsig 'n aanvang geneem het, het dit vinnig en suksesvol gevorder. Ná die Tweede Wêreldoorlog het die sendinggenootskappe, in beide lande, spesiale aandag gegee aan die opleiding van onderwysers. In 1949 is daar 'n nuwe opleidingsentrum in die Noordelike Provinsie, Katele, in Malaŵi geopen en sedertdien het die toestande in onderwyseropleidingsentra baie verbeter.

In 1910 is die beheer oor Swart onderwys deur 'n Unie van Suid-Afrika wet, na die provinsies oorgedra. Die Bantoe-Onderwyswet van 1953 het al die opleidingskole behalwe dié onderdie beheer van die Katolieke Kerk en Sewedaagse Adventiste, na die Departement Bantoe-onderwys oorgedra. Sommige inrigtings is gesluit; die Departement het dié onder sy beheer, gereorganiseer en nuwe inrigtings geopen. In Malaŵi was dit nie so maklik vir die regering om die beheer oor die meeste van die opleidingskole oor te neem nie, want sommige van die sendinggenootskappe het groot beleggings gemaak wat die regering nie kon bekostig om oor te neem nie. Die regering het egter 'n algemene beleid bepaal, wat in elke opleidingskool toegepas moes word.

Sedert 1964 toe Malaŵi onafhanklikheid van die Verenigde Koninkryk verkry het, het dit beheer oor alle opleidingskole oorgeneem wat betref die beleidsbepaling. Verder het die Departement twee inrigtings wat direk onder sy administrasie ressorteer. In Suid-Afrika word daar van 'n tuisland verwag dat

dit, sodra dit onafhanklikheid of semi-onafhanklikheid verkry het, volle beheer oor opleidingskole binne sy gebied moet oornam, maar die eksamens word steeds deur Suid-Afrika beheer.

Onlangs het die getalle van onderwyserstudente in albei lande begin toeneem. Trouens, die skole kan beswaarlik as gevolg van gebrek aan huisvesting alle voornemende studente vir die onderwysprofessie aanvaar. Daarom is daar 'n beleid in die tuislande en Malaŵi, om meer opleidingsfasiliteite te voorsien.

'n Ander probleem is die verlaging van standarde in ons skole in die jongste tyd. Hierdie probleem word gedeeltelik opgelos, deur die daarstelling van indiens-opleidingsprogramme op alle vlakke van die onderwys. 'n Ander beleid wat deur verskeie Departement aanvaar is, is om die minimum kwalifikasie vir toelating tot onderwyseropleiding te verhoog tot die Senior Sertifikaat of Matrikulasie of die "O" vlak.

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## CHAPTER 1

GENERAL BACKGROUND, DESCRIPTION OF THE PROBLEM, HYPOTHESIS,  
AIM, SCOPE AND METHODS OF INVESTIGATION

- 1.1 General background
- 1.2 Description and definition of the problem
- 1.3 Hypothesis
- 1.4 Aim of research
- 1.5 Scope and demarcation of the research
  - 1.5.1 Scope of the research
  - 1.5.2 Demarcation of the research
    - 1.5.2.1 Geographical description of South Africa
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## CHAPTER 1

### GENERAL BACKGROUND, DESCRIPTION OF THE PROBLEM, HYPOTHESIS, SCOPE AND METHODS OF INVESTIGATION

#### 1.1 General background

Education has become the major concern of the newly independent states of Africa. Students are annually increasing in numbers, training schools and universities have mushroomed, and expatriate and local teachers have been employed to staff them.

The Political leaders (Cowan, 13, 32) regard education as the basic component in nation-building and the foundation from which they hope the economic revolution of Africans education is the key that will open the door to a better life and the higher living standards they were promised as the reward of the struggle for national liberation. No government in Africa could dare to deny the popular demand for expansion of teacher training.

The greatest obstacle to the expansion of education in all African countries today is the shortage of teachers and a further problem which is associated with this is the decline in standards of teaching in some countries in recent years. The resources available for meeting these twin problems are so varied and sometimes inadequate that a drastic reorganization and re-direction of teacher training programmes seem inevitable.

Reasons for the shortage of teachers are many and varied. Burns, (10, 151) points out one of these reasons by stating that in Malaŵi the Committee of Inquiry heard many com-

plaints that salary scales were too short and that teachers often reached their maximum salary at an early age and therefore could expect no further advancement during the rest of their service. A T<sub>4</sub>\* teacher for instance, starting his teaching career at the age of twenty would reach his maximum salary at the age of twenty eight.

Underlying these different complaints, the general issue seemed to be that, over a fairly short span of years the status of a teacher had been drastically reduced, firstly because many teachers were patiently unable to perform their duties efficiently and, secondly, because there had been no adjustment in salary scales which would enable the teaching profession to compare favourably with other opportunities for more remunerative employment occurring elsewhere.

The Addis Ababa Conference of African States in 1961 set itself the task of achieving universal primary education by the year 1980. To achieve this goal one of the countries represented at that conference estimated that it would require to train at least 20 000 teachers in the subsequent years. Professor Kgwari (36, 1) states that the problem is a vexed one throughout Black Africa.

He says:

"... there is a general shortage of trained teachers for existing schools; an alarming exodus of trained teachers from teaching to other and more lucrative jobs; an insufficient number of recruits with the required academic standards coming forward for training; an insufficient number of teacher-training colleges; and a shortage of training College staff ..."

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\* A T<sub>4</sub> teacher in Malaŵi corresponds with a South African Lower Primary Teacher's Course.



The above extract sums up very aptly the problems that face and challenge our teacher-training schools. Teachers are needed quickly and in large numbers. This fact has made it necessary to reconsider the methods of training teachers at various levels. Teacher-training in the past has generally taken place at small residential colleges. For Black South Africa and Malaŵi the average training period was one year for University graduates, two years for secondary school leavers, and three to four years for primary school leavers.

This system has proved inadequate, not only in terms of number of teachers trained per year, but also in terms of quality. To improve the quality of the trained teachers some African countries instituted systems of in-service training to enable teachers to learn new methods or to adapt to the changing social situation (36, 1).

A change of approach is discernible in the measures which some of the states of Africa have taken to deal with the emergency situation in teacher-training with which they are faced. It is a change from reliance on comparatively long periods of initial training in residential training colleges to shorter periods of residential training, combined with systematic supervised in-service training, so as to prevent the standard and quality of education in schools from falling disastrously.

The special needs of Africa demand special attention to the training of secondary school teachers. The shortage of teachers at this level of education is acute. The problem is not only that of increasing facilities for the training of more secondary school teachers, but also of devising improved methods so as to cut down the period

required for training them. One way of doing this has been to reduce the period of training from four to three years. This system is being followed at the University of Nsukka in Nigeria and at Makerere University in Uganda. In these two institutions there have been instituted three-year degree courses in Education in which professional training is given simultaneously with a general education appropriate for the secondary school teacher (36, 2).

The above exposition of teacher-training education forms the basis of the two systems (i.e. South African Homelands and Malaŵi) encountered in the same field. It is the aim of the researcher to point out similarities and differences, and also draw conclusions where applicable, of specific problems in relation to the general background in both areas of this study.

## 1.2 Description and definition of the problem

Teaching is a natural occupation like farming or having families. This implies that most people have in them a vocation for such work. This does not suggest that training is unimportant. Hodgkins (30, 10) points out that it is possible to cultivate a garden or to educate a small group of people with very little training; but the job becomes technical and difficult as soon as we have to start working on a large scale, whether it be on a farm or in a school. Training and experience are very important and almost everybody can benefit from them.

In the development of any educational programme, particularly for the Blacks of the Southern African states, the first priority, even before buildings, is teachers. In this regard Dr. Hartshorne (27, 9) says to the need of teachers we must add the very necessary qualifications stated by the

International Bureau of Education, Geneva, that they must be "of a quality and with an education and training appropriate to the purpose." In broad terms that purpose, in the case of South African Homelands and Malaŵi, is to cope with a stage of development in which primary education has to be made fully available; in addition the more distinct problem of "the generalisation of secondary education so that it is no longer confined to an elite" has to be dealt with.

When we talk about training teachers we are basically concerned with two distinct things: with giving them essential skills and knowledge and with helping them to grow as normal people. In fact it is more important that a teacher should be mature and emotionally developed than that he should be acquainted with the latest professional theories. Teachers will grow and get better because they are stimulated and helped to do so by their colleges, by their teachers' organisations and by official incentives. This is the official aspect of the problem.

A key barrier to quality education in the primary and secondary schools is the limited production of well suitable qualified teachers. This problem is highly pronounced in secondary schools, because some of the teachers at this level are under qualified for the subjects they teach. Hartshorne (27, 10) says that the problem in the secondary schools is not that teachers are not professionally qualified, but one-third are teaching beyond the limits for which they were trained, or for which they have subsequently qualified themselves academically.

The shortage of suitable staff contributes to the notorious large class-groups in schools. This fact further discourages the already few teachers from performing their duties enthu-

siastically as expected of them. Large class-groups make it very difficult for the teacher to pay individual attention in his class, and as such the percentage of drop-out in Black schools is always very high.

### 1.3 Hypothesis

The researcher's contention is that teacher-training institutions in both South African Homelands and Malaŵi are doing magnificent work, but their output cannot cope with the rapid expansion of the educational systems in these two countries. The answer to this problem may therefore be the provision of more such institutions.

The solution of this basic problem could be expedited by reviewing of the training period for different levels and by improving the quality of the already serving teachers in different categories of schools.

The researcher thinks that if trainees could spend about sixty percent of their training period in practice teaching, their quality after the completion of the course could be much better compared to the present situation.

### 1.4 Aim of research

The aim of this research is to compare teacher-training in South African Homelands and Malaŵi especially during the period 1964 up to 1974. The researcher would like to study similarities and differences in this aspect of educational system and draw conclusions from such a study.

The above period has been chosen because Malaŵi attained its independence from Great Britain in 1964 and apparently

South Africa created Transkei\* as the first South African Homeland and subsequently other Homelands followed suit. It is the intention of the researcher to find out what the independent nation can do to improve her subjects when it has the right to do so. A decade has been chosen as a reasonable period in which such a comparison could be made.

Another important aim of this research is to give a critical comparative review of teacher-training in South African Homelands and Malaŵi, to show a brief historical background, main difficulties encountered, to assess the progress made and to make suggestions for future development.

The last reason is that the two areas of study fall within the ambit of Southern Africa, and some students from Malaŵi do come to South African Training Institutions to study and after completion return to Malaŵi. The researcher came into contact with some of Malaŵian students who came to South Africa for the above purpose. The interaction with these students to a large extent prompted the researcher to undertake this project.

## 1.5 Scope and demarcation of the research

### 1.5.1 Scope of the research

The scope of this research will be limited to training of teachers for primary - and post primary education in South African Homelands and Malaŵi, these are as follows:

#### 1.5.1.1 Lower Primary Teachers Certificate (L.P.T.C.)\*\* after completion of Std. 6.

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\* Transkei is the present Republic of Transkei that attained independence from South Africa in 1975.

\*\* This course has since been discontinued.

- 1.5.1.2 Primary Teachers Certificate (P.T.C.) after completion of Std. 8 or J.C. in the Secondary school.
- 1.5.1.3 Junior Secondary Teachers Course (J.S.T.C.) after obtaining a Senior Certificate.
- 1.5.1.4 Senior Secondary Teachers Course (S.S.T.C.) after obtaining matriculation exemption or University entrance.
- 1.5.1.5 University Education Diploma (U.E.D.) after obtaining a degree.

In Malaŵi we have  $T_4$  corresponding to P.T.C.,  $T_3$  corresponding to J.S.T.C. and  $T_2$  corresponding to U.E.D.

#### 1.5.2 Demarcation of study

At the time of writing three South African Homelands are by now independent states and are Republics,<sup>\*</sup> namely Republic of Transkei, Bophuthatswana and Venda. This research will include two of these states although they are, at the time of writing, independent since they were still homelands during the chosen period i.e. 1964 the two Republics referred to are Transkei and Venda. Bophuthatswana will be left out because a similar research has already been done in this territory. The remaining Homelands are Ciskei, Gazankulu, Kwazulu, Lebowa and Qwaqwa.

In Malaŵi all teacher-training colleges found there will be included in this research.

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\* Transkei in 1975, Bophuthatswana in 1977 and Venda in 1979.

### 1.5.2.1 Geographical description of South Africa

The Republic of South Africa which is 1 440 km from East to West and 1 280 km from North to South has an area of 870,449 sq.km. The Republic consists of four provinces: the Cape Province, Transvaal, Orange Free State and Natal.

The Republic of South Africa is situated between the latitude  $22^{\circ}\text{S}$  and  $35^{\circ}\text{S}$ . Therefore with the exception of a small Northern portion, it lies in a temperate climate, and also lies between  $16^{\circ}\text{E}$  and  $33^{\circ}\text{E}$ . The 25th Meridian runs more or less through the centre of South Africa. The standard time of the country is, however, calculated from  $30^{\circ}\text{E}$  (17, 234).

### 1.5.2.2 Geographical description of Malaŵi

Malaŵi which lies wholly in the rift valley territory consists of 45,747 sq. miles (i.e. 36,481 sq. miles of land and 8,870 sq. miles of Lake Malaŵi) formerly known as Lake Nyasa, and 396 sq. miles of other lakes such as Chirwa, Chiuta, Malombe etc (87, 148).

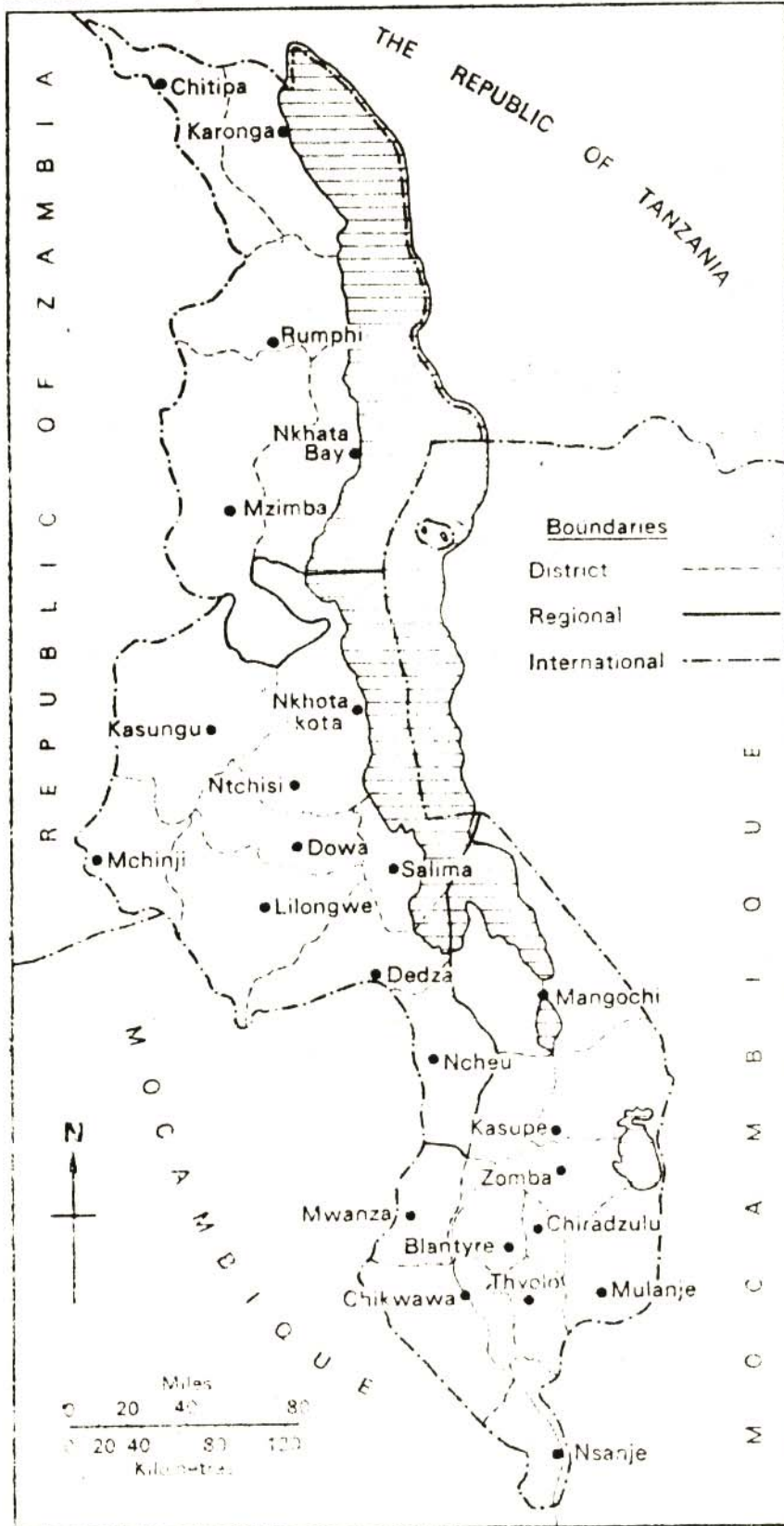
Dr. Nankwenya maintains that these dimensions are a result of political territorial demarcations of the last century, showing no relation to the existing circumstances of her relatively larger population of over four million. Malaŵi is situated in South-East Central Africa and lies between  $33^{\circ}\text{E}$  and  $36^{\circ}\text{E}$  longitude and about  $9^{\circ}$  and  $17^{\circ}$  South-latitude and is about 560 miles long and 50 to 100 miles wide (53, 4).

Malaŵi is completely landlocked, being bordered on the three sides to the East, South and South West by Mozambique to the North and North-East by Tanzania and to the West and





FIGURE 2  
Malawi today



North-West by Zambia (formerly Northern Rhodesia). Despite her small area the country exhibits wide ranges in physiography, climatic phenomena and other features which make the country one of the most beautiful in the world. The country is divided into three regions administratively: Northern, Central and Southern as per Figure 2 on p. 12.

## 1.6 Methods of investigation

This section concerns itself with the manner in which the collection of data was carried out. It is necessary to point out that data which has been collected will mainly be grouped into two categories, namely from primary and secondary sources.

### 1.6.1 Secondary sources

This type of data has been collected from consulting published books, syllabi, periodicals, magazines and any other published matter which has a bearing on the subject of the study.

### 1.6.2 Primary sources

Primary sources will be collected in the following manner.

#### 1.6.2.1 Annual reports

Annual reports of all South African Homelands concerned in this study and of Malaŵi will be consulted. In this category of data, the researcher has included extracts of speeches and publications of political and educational leaders in South Africa and Malaŵi. Besides these the researcher has also referred to reports of Commissions of inquiry into Black Education in South Africa and Malaŵi.

### 1.6.2.2 Interviews

Interviews have mainly been carried out with authorities responsible for a particular Department of Education in the Homelands and Malaŵi. Staff members currently and formerly attached to the in-service training centres were also interviewed.

### 1.6.2.3 Visits

The researcher has visited certain teacher-training institutions for the purpose of familiarising himself with the first hand information concerning certain aspects which will be under consideration.

## 1.7 Programme of the research

Chapter 1 of this research concerns itself with giving the general background, description and definition of the problem, hypothesis, aim, scope, demarcation and the methods of investigation.

Chapter 2 discusses the aim of education in Black South Africa and Malaŵi.

Chapter 3 gives an historical review of Teacher-Training in Black South Africa and Malaŵi.

Chapter 4 concentrates on Teacher-Training in the Homelands and Malaŵi during the decade 1964 to 1974.

Chapter 5 focusses attention on comparing different aspects of Teacher-Training as outlined in chapters 3 and 4 in South African Homelands and Malaŵi.

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Chapter 6 is made up of Teacher-Training prospects, conclusion and recommendations for future improvements.

In chapter 2 we are going to focuss our attention on the aim of education in South African Homelands and Malaŵi.

CHAPTER 2THE AIMS OF EDUCATION IN SOUTH AFRICAN HOMELANDS AND  
MALAWI

- 2.1 Introduction
- 2.2 Aim of education
- 2.3 Culture and education
  - 2.3.1 Definitions
  - 2.3.2 Cultural values
  - 2.3.3 Education and culture change
- 2.4 Society and education
  - 2.4.1 Adult education
  - 2.4.2 Further education: In-service Training  
of Teachers
- 2.5 Conclusion

## CHAPTER 2

### THE AIMS OF EDUCATION IN SOUTHERN AFRICAN HOMELANDS AND MALAŴI

#### 2.1 Introduction

In this chapter particular attention will be paid to the aims of education, culture and education as an interaction process and demands of modern technology from the society in both study areas. It is hoped that by discussing the above aspects some problems and challenges facing teachers in their task, namely that of leading pupils to become good responsible citizens of society will become more vivid, so that a realistic approach in their training may be adopted.

In South African Homelands and MalaŴi, as in all other parts of the world, hopes of achieving higher standards of living and even of establishing independence in a viable form seem to depend almost directly upon the ability of the country concerned to adequately train the men and women it requires for service at all levels in the administration. In this particular sense of teaching and training the young generation new ways in the form of knowledge and techniques, education is assigned a major role in the life of these modern communities (46, 2).

The impact of Western culture, with which the Black South Africans and MalaŴians were brought into contact, has had its effects on them for more than a century. Accordingly their cultural-historical existence may be seen as a continuous period of adaptation to, and modification of the new adopted culture with which they came into contact in their respective geographical areas.

In any society undergoing an accelerated cultural transformation the role of the adult person is rapidly and constantly changing. The old characteristics are making way for a Westernized way of life, and it is the task of the educator (a teacher included) to help the child to master the values and norms of a new mode of life (46, 8). What we should aim at producing is men and women who possess both culture and expert knowledge in some special direction. Their expert knowledge will give them the ground to start from, and their culture will lead them as deep as philosophy and as high as art (46, 1).

To achieve this important goal we do not only need suitable qualified teachers but also well trained ones. Such teachers must be constantly aware of defined aims of education in their community, so that in their daily dealings with pupils they strive to reach the desired aims of the entire population.

No educational system and no educational programme will be of any avail in producing the educated and the self-educating society which we need, unless these are activated by good teaching. We shall never succeed in educating the good man, the intelligent child, the young worker, or the man in the street, until we succeed in educating the good teacher. Everything comes back to the teacher, and apart from the qualities with which he starts all the elements which go to make up his education - his selection, his training, his experience are vitally important (34, 134).

It has never been easy to formulate or to implement a satisfactory scheme of teacher-training, indeed it may well be true that we have not yet discovered how to train teachers, but it was easier in the days when teaching was much more of a technical operation than it is today. Today



it is not only the trained technician who is needed, but the rightly educated human being.

It is particularly important today to emphasize the importance of good teaching throughout our educational system, in all types of schools, in adult classes, in industrial courses, among whole-time teachers and part-time teachers, and even in universities (34, 135).

## 2.2 Aim of education

While the traditional education aimed at initiating the rising generation into the old-age unchanged ceremonial ways, the task of education, with regard to the new image of adulthood in an open and Westernized society, is to bring the person to an awareness of his individual obligations, to make him conscious of the new demands of society, and finally to guide him towards the recognition of his responsibilities as a free person (45, 8).

It must be pointed out from the onset, that in any educational system, there must be a clear cut aim of education that all the teachers, pupils and the whole community should work towards that aim. If this goal can mutually be established, then and only then, education shall be meaningful to everybody in the community or society concerned.

This brings us up to the problem raised by Malie who argues that only persons, parents and teachers have aims, and that an abstraction such as education cannot have aims. However, we can safely stick to the traditional usage in pedagogic literature and speak of the aim of education, since this term is used on the understanding that the aim is held in the minds of the persons involved in education (45, 8).

The effect of education is to produce changes in human nature and in other things in the world. By educating himself and others, man aims at producing those changes which result in improving his condition, in achieving a better relation between himself and the rest of the world, in increasing his welfare, or in making his life better and richer. Aims or objectives of education should express the ultimate purpose of education in such a way that they may be used as definite, intelligible principles of guidance by those who seek to educate effectively. In this regard Thorndike, (67, 15) states that aims of education should be so stated as to be helpful in deciding on particular steps in education such as desirability of teaching this fact, establishing that habit, encouraging the other skill or inculcating another ideal. He further states that education seeks to secure for men things that are good instead of bad, conditions that satisfy instead of annoy, activities that are right and beneficial instead of wrong and harmful.

The aims of education in a given society have always retained the values acquired during the society's history: more often than not they have been conditioned by the society's dream of its belief in the future. For centuries one group's educational purposes have been affected by those of adjacent groups. Nevertheless systematic and scholarly attention to social goals developed in educational institutions of other nations has a fairly short history (22, 35).

Rousseau once said that "The Republic" was the finest treatise on education ever written. To Plato education was a social process, and as such it sought to adjust the individual to his society. But it was also the path to the vision of Absolute Truth, or the Form of the Good and the Beautiful. In this regard Morish, (46, 68) states that

according to Plato the "beautific" vision was a personal experience, a vision of the individual soul; and, therefore, education was also an individual process.

Plato believed very strongly in the principle of Recollection or Reminiscence. The Vision of Truth and Goodness were, in part, already within us he argued, it was largely a question of the teacher helping to turn the eye of his students inward towards the light. Education was concerned with justice but it was not concerned with the social success which very much formed the aims of the Sophists.

Plato maintained that true art of the teacher lies in setting the right objects before the pupil so that his vision may be cleared, the "doors of perception" may be opened, and the mire of wordly preoccupations may be uncovered (46, 68).

Dewey says that the educational aim is within the educational process, that an educational end is not the same as an educational result; that the test of an aim is intrinsic continuity; that the aim gives direction to activity; and that having an aim is the same as having a mind (31, 130),

The above statement implies that the aim of education is the continued capacity for growth i.e. education is not subordinate to any end outside the educative process. It is, therefore, also the pupils, not merely the teachers, who are to have educational aims. The foresight of the aim, functions in three closely connected ways, namely it leads to careful observation of means and hindrances; it helps to order and arrange the means; and it makes possible a choice of alternatives. Having an aim thus means we are not spectators but participators; we intervene (31, 131).

In general we may seek for an aim or aims of education. It will obviously be better to ask, first, what are the aims of education, and afterwards inquire whether these various aims can be subsumed under one which includes them all. There are a few aspects of the aim of education which need to be discussed at this juncture.

An obvious aim of education is the passing on of the social heritage of the human race. In passing on this heritage, the school can be conservative or it can be progressive. It must necessarily be conservative in a certain sense, since it is conserving and handing on the wealth of the past. But if it lags behind the community it serves, and equips the recruits of civilization with the absolute weapons of a past era, it will be failing in its duty. On the other hand, if it interprets "progressive" as meaning the inculcation of a contempt for the great works of the past, it will be failing in an even more serious sense (61, 58). The school passes on to its pupils facts, skills, and ways of behaving, and here again it can fail by stressing one of these three too heavily to the detriment of the other factors.

Another important aspect of the aim of education is to preserve order, and yet do so without hindering change. Its easiest course in preserving the order of society it serves is to inculcate a spirit of respect and obedience by custom, by ritual, and even by superstition. We have come in our time, however, to distrust such methods and to base our appeal to reason and justice, in short we have become democratic with the hope of a better order, but undoubtedly also with the danger of a relaxation of the bonds of society. Aristotle (61, 59) claimed that the politician should determine the aim of educating leaving to the educator the lesser task of discovering the means

and the methods. Nowadays, however, we are all politicians and all rulers, and claim our share in shaping the course of the vessel as well as labouring at an oar.

It is the duty of education to bring to the child some knowledge of other times and other places, of other communities, other races and also other social classes. The great advantage of such knowledge is the increased tolerance which results, the decrease in narrow-mindedness and parodial conceit, and it has, undoubtedly, also an intellectual value.

It is one aim of a system of education to act as a sieve, or a succession of sieves, sorting out pupils into different categories. This aspect is the deep-seated aspiration of the leaders of the new nations to overcome the gap between their own predominantly traditional societies and the more modern nations of the technologically developed world. In stressing this fact Bereday, G.Z.F. (5, 112) states that in recent years they have emphasized the needs both to industrialize as the prime means of improving the economic well-being of the people, and to achieve the political status of a self-determining, independent sovereignty among the other sovereign nations of the world. Underlying these potent aspirations is the less obvious but possibly even more important psychological drive to be recognized as socially and intellectually equal to all other nations and thus deserving the respect and dignity due to free men.

Most nations, including Malawians and Black South Africans, are eagerly adopting universal primary education as a prime target of national independence and have set about to expand secondary and higher education as well. The trend of thought is that education should pay more attention than it did under colonial rule to local life, culture, and

values. Along this trend, political leaders, economic planners and educational leaders are considering the question of what kind of education would enable traditional societies to become modern in a quicker way.

The issue of what the aims of education should be, as we know, is a basic one and subject for debate everywhere nowadays. But for newly independent states of Africa such as Malaŵi, with its inherited educational institutions and newly gained opportunity to decide for itself what they should now be up to, this issue has special importance. By their selection of educational aims Malaŵi and South African Blacks may well determine their destiny. In these two areas, there is emphatic concern with education as a means of developing human resources, and of deliberately cultivating individual potentialities along the lines deemed advantageous to the society. The aim of such education is to produce specialists of various types and levels whose combined competences will ensure national progress and prosperity. It should be recognized that such an aim implies both national planning and the exercise of national control (12, 50).

In fact the independent African nations committed themselves to the idea of national educational planning at the Addis Ababa Conference in 1961, and since then UNESCO has been promoting the establishment of planning units in particular states. Such efforts at national decision-making can only be applauded, but it would be naive to suppose that the job is going to be an easy one. The judgements of the planners and the desires of the populace, to which the politicians will be forced to attend, may sometimes be at odds.

In nation-building it is not just the society that needs mo-

modern skills: the people must also feel skilled in modern terms. If the test of individual identity is tied more to personal roles and less to national indices, the problem of becoming a citizen of the modern world is greatly reduced. In addition deliberate efforts need to be made to develop in young Africans a strong sense of obligation to their societies. It is important to consider the way in which African political developments may be expected to influence African educational aims. The tendency of the new African nations to become single-party states is now universally recognized and, in fact, widely accepted by expert students of such matters (12, 53).

One of the most important insights of these nations is their clear recognition that education is the greatest instrument man has devised for his own progress. Thus the nation's educational purpose is the same as the national purpose: to create a good society and good life for all its members and to use all the intellectual and moral resources man has developed, all the resources he is capable of developing in the pursuit of this goal (32, 20).

The orientation of education in a dynamic society such as Malawians and Black South Africans must always be an orientation toward the future. Such an education will not discard the heritage of the past: rather it will draw virility from the strength of this heritage to meet the terms of new times. In essence, the national purpose for education is to equip people to participate in, and contribute to the modernization process. In stressing this point Ikejiani (32, 21) states that the aim of education is to produce a nation that will be both modern and free: no lesser goal will suffice. It is only within this framework that education for economic growth, education

for civic and political development, and education for social and personal integrity have democratic meaning.

Education does not have as its primary purpose a greater production of goods and services. The purpose of education is to broaden understanding, so that men may make the fullest use of their innate potential, whether spiritual, intellectual or physical. Education is listed among the universal human rights, it is necessary for the full development of the human personality, and is grounded in respect for human rights and fundamental freedom. Among the foremost of these national civic purposes in education, is that of emphasizing the sense of nationhood in all the people. The only intelligible goal open to a nation proud of its human richness is that of unity in diversity (32, 26).

The political and civic purposes of education are not limited to a concern for national unity; the primary basis of a political democracy is a literate and informed electorate capable of making the decisions which the political system requires of it. If intelligent decisions are to be reached and if the population is to be able to register its judgments effectively, literacy is a minimum requirement. Ikejiani further says that literacy cannot be limited to certain sections of the country or to urban as contrasted with rural areas. Therefore literacy must be for all irrespective of region, remoteness from the centres of activity, or economic status of the family (32, 27).

We note that in Malaŵi and South African Homelands, literacy is one of the primary goals of education. This will imply that education must be free for the few beginning years of a school career and indeed this is becoming so in both countries today. Further, in these two areas there are



adult schools or centres which are being controlled by the government concerned or Department of Education directly to minimize illiteracy of the whole society.

In conclusion it is necessary to mention the fact that educational aims will be limited to the philosophy of life adhered to, and hundreds of books have been written on desirable aims and objectives of education in every nation in the world. The desire, to have just one single aim in education, is never ever realised because of the complexity of environmental, philosophic and ideological demands of the human mind, and of human nature and the inability to evaluate fully whether such an aim has been realised. All sincere educationists see it as their task to take the child entrusted to their care for what he is and from where he is and to lead him to what and where he ought to be. This implies that every effort is to make available to the child those opportunities that would enable him to develop into a "full" man i.e. a man with a balanced personality and with inner stability. In this respect his volition and ability to make choices will have to be moulded, this according to the researcher, is the basic aim of education.

## 2.3 Culture and education

### 2.3.1 Definitions

Before attempting a discussion in this paragraph it is important first to define the above concepts culture and education. The term culture has been variously defined by many scholars. However, the differences seem to be very minute as most definitions only differ in phraseology and slight omissions in some and minute additions in others. For the purposes of this paragraph, the researcher has chosen

one definition which is embrasive enough for clarifying this concept.

According to Kneller, G.F. in his book, Foundations of Education, Culture is in general the totality of ways of life that have evolved through history. A particular culture is the total shared life of a given people i.e. their modes of thiking, acting, and feeling as expressed in religion, law, language, art, technology, child-rearing, and of course education as such (38, 49). Education is broadly defined as the means by which society provides for the transmission or advancement of its culture, for without a viable culture there is no common life by which men are associated. Education may further be defined as the inculcation of knowledge, values, skills, and attitudes by means of institutions that have been created for this purpose. For many young people education is a part of "enculturation", or the process by which they are initiated into a way of life they feel is their own. For youngsters from a strong subculture, however, especially an ethnic or racial one, education becomes a process of "acculturation" in which they are confronted with a way of life they do not feel to be theirs (38,50).

### 2.3.2 Cultural values

Every culture or subculture will have to defend its values and sometimes to propagate them. The values of a culture are the things its members believe to be worth striving for. Some values are easy to define, for instance, maintaining integrity, others such as individual freedom or social responsibility are vague. Some values like justice and equality, receive a lot of lip service (38, 52). Cultural values are amazingly diverse. What is sacrosanct to one culture may be of no importance to another, while being utterly abhorrent to a third.

Every culture legitimizes certain goals together with certain norms of behaviour for attaining them. These norms need not be efficient, but they are compatible as a rule with the existing values and institutions of the culture. A school's organization and activities reflect accepted values. In the classroom the child learns to respect authority, be industrious, write legibly, use paper sparingly, and so on.

Raising his hand to make suggestions and answer questions reinforces the drive to compete and excel. In games the child learns to play fair and to take his turn with others. In clubs he enjoys the experience of holding a position. From school festivities he acquires loyalty to his school and solidarity with his fellows. Of course he may not absorb all these values nor will he absorb them equally well. Other factors may counteract them, such as the special norms of the peer group, the unpopularity of certain teachers, or perhaps lack of parental interest in his education (38, 54).

Inevitably the school finds itself caught in the conflict between ideal and manifest values. Should the school educate the child to strive for certain theoretically desirable objective or should it condition him to the existing realities of the culture? According to the democratic ethos, people should co-operate to get things done, but in much of our society they compete. Hence, the school oscillates between encouraging children to co-operate and encouraging them to compete, it does not take a firm stand on either value. We are, however, of the idea that everyone should have an equal opportunity to pursue the career most suited to his talents.

### 2.3.3 Education and culture change

Culture continues yet is always changing. It continues in that certain of its elements, like language and law, persist without major alteration for long periods of time, but always changing in the sense that all its elements, however gradually and subtly, are undergoing a continuous metamorphosis. Cultural change can take place in at least three ways according to Kneller (38, 56)

- (a) New practices may be invented within the culture itself,
- (b) practices may be borrowed from other cultures, and
- (c) existing practices may be modified to meet fresh circumstances.

With the increasing interaction among the nations of the world, many preliterate and emerging societies, like Malaŵi and the Blacks of South Africa, have been brought into contact with modern technology and know-how. The resulting cultural impact has led to successful intranational adaptations for some and has raised serious problems and questions for others. There has been increasing interest in the phenomenon of culture change in newly developing countries and its relationship to the various societal institutions like e.g. the school. What is the role of the school toward culture change? In answering this question Gezi says, viewed culturally, the functions of the school can be described as:

- (a) cultural transmission,

- (b) cultural maintenance,
- (c) cultural improvement,
- (d) enculturation, and
- (e) maximum development of the potential of each student (25, 87).

As an agency established by society for the purpose of perpetuating culture and contributing to its continuity the school must share in the process of passing onto the young nation's heritage and developing the competencies needed for its upkeep. The school cannot help but reflect the continual change and innovation in culture. But if education is to become an instrument of culture change, it must become itself the vanguard and the setting of change. However, there is a wide disagreement as to what education can do and cannot do, and whether educational change is antecedent or consequent to culture change in society. According to Gezi, there are those who view the school as a mirror reflecting culture and feel that the school itself has little power to initiate or promote change in society. A second group feels that the school should develop the ability of each individual to deal with change intelligently. A third group perceives the school as an instrument for reconstructing the social order i.e. a process in which students and teachers should play a vital role (25, 88).

But regardless of whether the school can or cannot by itself initiate culture change, educated people tend to be among the leaders of change, and if the school is to develop in students the ability to perceive, think, and act creatively, it would inadvertently contribute through its climate and clientele to changes in society.

It is worth mentioning, however, that unless it is very highly integrated, a culture does not react as a whole to any single change, however, important. The mutation of some major aspect of culture will sooner or later affect almost every other aspect, but it need not affect them all equally or immediately.

Although experts in culture differ about many things, they agree on the assertion that all cultures ever known to exist in the world vigorously practice education. By education, they mean the entire range of practice by which a culture endeavours to perpetuate and improve itself through acquainting each successive generation with its most important traditions, habits, and experiences, (7, 99). By implication culture and education form an interacting process, they are inter-dependent on each other.

Of course the way of acquainting each generation varies so tremendously that dozens of volumes devoted exclusively to describing this one process would scarcely begin to outline the subject. And, yet, amidst all the variety, certain common denominators are easily discernible. Teaching, for instance, occurs in all cultures, even though in some no individual may specialize, strictly as a teacher. By the same token, learning also occurs in all of them, though, again, the learner may not be designated formally as pupil or student. In all cultures, moreover, both teaching and learning continue throughout life (7, 99).

Finally, it can safely be asserted that education always and everywhere embraces at least three spheres of subject matter: it provides training in those practices that are necessary to survival and welfare; it makes sure no member bypasses rules and routines by which the culture carries

on its life activities with some semblance of order and purpose; and it familiarizes each participant with the most essential values that have been forged out of the past experience and that continue to endow the culture with those qualities most likely to elicit loyalty and co-operation from him.

#### 2.4 Society and education

Society in general is the totality of peoples that have existed in history. A particular society is a given population living in a certain region whose members co-operate over a period of time for the attainment of certain ends. A community may be defined as a subsociety whose members:

- (a) are in personal contact,
- (b) are concerned for one another's welfare,
- (c) are committed to common purposes and procedures,
- (d) share responsibility for joint actions, and
- (e) value membership in the community as an end in itself (38, 49-50).

Society is organized around several institutions that have evolved to serve the collective need. The need to care for and socialize the young is assumed by the family, the need to regulate and protect is serviced by the political legal institution; the need to develop participants in the social and economic enterprise is serviced by education. These institutions take their form and change along lines prescribed by the nature of the society that they serve.

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The notion of social change and its relationship to education can be illustrated by the following fact. As any population increases and becomes concentrated in cities, the demands on the school change from what it had been in rural society. Kneller says that education is a functional part of a total society, and we can fully expect that a reciprocal change relationship will always be observed between the several parts (38, 77). It is a point worth mentioning that the educational process can make significant changes within a society.

#### 2.4.1 Adult education

The trained teacher in Malaŵi and South African Homelands does not only face big masses at school to educate but the bulk of adult population also need him desperately to limit illiteracy of his age group. In his book "Tendencies of African Education", Brickman says that one obstacle to building national systems of education in Africa is the inadequate attention given to adult education. Political leaders cannot be successful without the support of the masses, the masses should be prepared to move as a force behind the political leaders. In 1963 the number of African illiterates was estimated at hundred million. It is clear that a rapid and efficient educational programme must be instituted and promoted. The 1961 Addis Ababa Report states that, "every effort for the education of adults will have immediate effect on the economic and social development of the community" (8, 409).

The term "Adult Education" can best be described as extra-scholastic education. It involves activities of a cultural and generally non-vocational nature, not directly connected with the regular and traditional educational programmes of schools, technical colleges or universities. A subject is

studied or an activity is indulged in for its own sake or humanizing value (3, 329). Adult education has become an essential service. In all enlightened countries the conviction has gained ground that school education by itself is not enough; that it indeed, needs to be supplemented in the out-of-school context; and that education and guidance of the adult have in our times become essential in order to make him a useful and worthy member of society, a sensible parent, an efficient worker, and a responsible citizen. Although Adult Education usually originates from voluntary initiative, in most developed and developing countries the State is deeply concerned in it and provides generous public funds for it. The concern of the State in Adult Education is both for humanitarian and utilitarian reasons (3,329).

The area of education referred to as adult education must be relevant to the adult, especially by its utility and methods. In the developing countries like Malaŵi and Black South Africa a lot of what is generally regarded as school education must fall within the ambit of adult education. Large numbers of adults sorely lack literacy - numeracy. Thousands need continuation lessons beyond the primary level. As a result currently the Department of Education and Training in South Africa, has an Adult Education Section which seeks to organise and promote school education among adults up to the Senior certificate level. Judging by the fact that in 1975 there were nearly 30 000 private entrants for Senior certificate single subjects it does appear that school education for adults is in great demand (64, 36).

The degree of literacy among Blacks of South Africa is difficult to determine. However, the Eybers Committee on Adult Education (U.G. 35 of 1945) estimated that about 80%

of the adult Black population were still illiterate in the mid-nineteen forties (3, 346). According to the 1946 census, the percentages of the Black population aged ten years and over who were then literate were (48, 68):

TABLE 1  
PERCENTAGE OF BLACK POPULATION THAT WAS LITERATE IN 1946

	African language	English	Afrikaans
Read only	1,9	1,4	0,0
Read and write	17,0	10,5	4,6
Neither	69,0	86,5	92,5
Unspecified	2,1	1,6	2,0

At that time only about 15% of the school going Black population continued with school beyond standard 3.

In 1953 Muriel Horrel tried to estimate how many Blacks, then living in South Africa, possessed various educational qualifications. The calculations were but rough ones, as available statistical information was most incomplete, but it appeared that about 167 125 Blacks might have passed std. six, 38 572 have passed std. 8, 8 488 have matriculated, and 1 064 have obtained university degrees. According to official estimates there were then 8 871 000 Blacks in the country, probably about 6½ million of them of the age of ten years and over (48, 68).

A very great need thus existed for adult education. Mrs. Maida Whyte, Adult Education officer of the Institute of Race Relation, wrote in 1949 that "Unless adult and parent education keeps abreast of child education, then group and family discipline breaks down ... only confusion results when children at school learn isolated sets of values bearing no relation to those at home and group tradition (48, 68).

However, by 1951 the extent of literacy had risen appreciably. By then about 30% of the Black population aged ten and over were literate. During the same year in the report of the Department of Education, Arts and Science, it is stated that "Non-Europeans attend continuation classes in large numbers and many applications are received for the recognition of new classes" . And the Tomlinson Commission on the Socio-Economic Development of the Bantu Areas (U.G. 61/1955) emphasized that education must be the driving force behind its plans, and this necessitated the elimination of illiteracy (3, 347).

Following this trend by 1969 we had the following data relating to Black night schools (29, 24):

TABLE 2

BLACK NIGHT SCHOOLS IN SOUTH AFRICA BY 1969

Number of adult schools	Number of teachers	Enrolment
59	237	4 671

The above data indicates just how many Black adults are prepared to learn under very difficult conditions, and hence the young trained teacher should be ready to assist in this situation.

Hirschman points out that the Workshop members voiced a widely felt need to support and supplement the formal education system by extramural and adult education; references were made to the adult literacy movement and to the useful work being done in Malaŵi through the Young Pioneer Movement. Institutions for adult studies, correspondence colleges, youth movements, cultural societies and other similar para-educational organisations could provide

literacy and functional skills for those who lacked them, help to reduce the burgeoning backlog of uneducated, impart agricultural and vocational skills and civic responsibilities, and teach youth to utilise its leisure time more productively (29, 24).

Because of the relevance of parental expectations to a child's school progress, it was argued that the role of adult education was two-fold. Not only was it beneficial to the participants themselves, but it would also assist in overcoming traditional opposition and the unsupporting attitudes of parents if they had an insight into the meaning and advantages of education. Several speakers complained of the apathetic attitude of parents, and agreed that parents who were able to benefit from adult education would take a far more positive interest in their children's education. Such backing for the pupils would provide a broad and healthy stimulant for the school system (14, 25).

#### 2.4.2 Further Education: In-service Training of Teachers

One of the main problems throughout Africa, where the school enrolments are increasing at a tremendous rate is to maintain the quality of education that is given. The quality of education depends in the main on the teacher in the classroom: Syllabi, equipment, buildings and educational administration are important, but it is the quality of the teacher, his knowledge, background, up-to-dateness and ability to teach that in the end is the deciding factor.

In this regard Dr. Hartshorne mentions that we are living in a generation that has seen a "knowledge explosion"; it is said that in this generation as much has been added to the sum total of human knowledge as in the rest of previous

history. In South Africa it is accepted that syllabi are unlikely to remain unchanged for more than five years at a time, and new methods and techniques are constantly being advocated. However good a teacher's training or qualifications, he is living and working in an age in which constant re-training is imperative if he is to cope effectively with his task. The demands that are being made on him are greater than ever before (29, 171).

Hirschman also contends that in-service training of teachers offers the best return in raising standards of teachers already employed. As important as initial training is the need to build on that training and keep teachers abreast of improved techniques. Teachers had to be persuaded of the advantages of such in-service training. Evening lectures, weekend workshops, two-week vocation courses, correspondence courses, extension courses in outlying areas and roving tutorial units are all possible approaches (29, 26).

The idea of in-service training is by no means new, but in the past it was carried out on a rather loose basis through so-called refresher courses and vacation courses presented in an ad hoc manner. In general these courses tended to be too generalised - "inspirational" rather than down to brass tacks - and were offered for a day or two at a time. The most useful purpose they served perhaps was to bring teachers together and to strengthen their professional morale.

Over the years, teachers have always been interested in improving their qualifications through further study. Many of the most efficient post-primary teachers started with the lower primary Teachers' Certificate, but then through private study gained the Junior Certificate, matriculation

and finally full or partial degrees. Unfortunately too often teachers committed themselves to university studies which bore little relation to the secondary school subjects they were teaching. Subjects such as Anthropology, Sociology, Criminology, Psychology have always been popular, but have not helped teachers to become better-equipped in the subjects they were teaching, such as English, Afrikaans, Mathematics, Science, History, etc. (29, 172).

A professional structure for teachers and a professional salary scale both of which recognises higher qualifications together with an identification and selection of the best teachers for intensive further training, would help create both an example and a challenge to the teaching community. From this group of "élite" teachers a country's teacher training staff could later be drawn.

## 2.5 Conclusion

In this chapter the researcher has to some extent shown the ideals of the aims of education in any developing country. Further a discussion of how culture and education influences each other was attempted and lastly a short discussion on society and education in as far as adult education, which embraces literacy, and further education which emphasizes the need for every teacher to improve his qualification, were concerned, was made.

This chapter is intended to give the insight into the problems and challenges that face a newly trained teacher in his community, be it in Malaŵi or Black South Africa. By implication, therefore, it becomes necessary that teacher training schools be aware of these problems and challenges facing their product so that he be trained accordingly.

In the following chapter, we shall focus our attention on the history of teacher training in both countries so that we can compare the shortcomings and achievements in as far as the demands of this chapter are concerned.



CHAPTER 3HISTORICAL REVIEW OF TEACHER-TRAINING IN BLACK SOUTH AFRICA AND MALAŴI UP TO INDEPENDENCE OR SEMI-INDEPENDENCE

- 3.1 The early beginnings
    - 3.1.1 South Africa
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  - 3.2 The Missionary period
    - 3.2.1 South Africa
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    - 3.3.2.1 Government participation in education
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### CHAPTER 3

#### HISTORICAL REVIEW OF TEACHER-TRAINING IN BLACK SOUTH AFRICA AND MALAWI UP TO INDEPENDENCE OR SEMI-INDEPENDENCE

##### 3.1 The early beginnings

###### 3.1.1 South Africa

In terms of significant events, the history of South Africa can be very easily told. The first White settlement in this most Southern tip of Africa was in 1652 when Jan Van Riebeeck established a station at the Cape on behalf of the Dutch East India Company (D.E.I.C.). As this great venture was consolidated, settlers arrived from Europe, and local officials of the company purchased farms of their own (32, 175).

It was only as the original White settlement began to push its boundaries further to the East and the North that real contact with Black people was made. There were few attempts by missionaries to establish themselves among the Xhosa of the Eastern Cape Province before the beginning of the nineteenth century. Thereafter a number of bodies, particularly the Wesleyen, the London and the Glasgow missionary societies achieved considerable success in these out-laying areas. By the middle of the century the government began to supplement the work of these religious organizations and a greater uniformity of effort was achieved (43, 175).

In 1865 an Act of the Cape Parliament made financial provision for "natives" (Blacks) schools within its educational structure and in the Transvaal, the Smuts Act of 1907 made "native" education an integral part of the local

school system. In outlining this aspect Logue (43, 185) states that the Act of Union in 1910 vested full authority for Black administration in the Minister for Native Affairs. However, the responsibility for educating the Blacks was given to the provinces.

In 1953 Black education was transferred from provincial to state control. Black community organizations have been set up in the different areas to run the local schools.

### 3.1.2 Malaŵi

The name Malaŵi has been derived from the term Maravi which was used by early travellers to cover an agglomeration of people living north of the Zambesi River on either side of the present Lake Malaŵi. The name Malaŵi means reflected light or flame, depicting the effects of sunlight on the lake (65, 30). The term could also refer to the glow made at night in the sky by the forges which the early people built to melt iron ore (60, 22).

According to records the influence of Western Europe in Central Africa began when the Portuguese reached the east Coast of Africa in the late fifteenth century. For instance, Bartholomew Diaz rounded the Cape of Good Hope in 1487, and in 1587 Vasco da Gama went to India round the Cape. Records also indicate that he traversed the area we know as Malaŵi. Despite these early occasional visits by the Portuguese travellers to this part of Africa, Malaŵi's recorded history can be said to begin with the discovery of Lake Nyasa (now Lake Malaŵi) by Dr. Livingstone, the famous Scottish Missionary in September 1859 (60, 51).

Following Livingstone's travels and appeal to his countrymen earlier in 1857 at the University of Cambridge to serve the cause of Christianity in Central Africa and thereby end the period of inter-tribal wars and slave-raiding into which the area was thrown, Christian missionaries, European traders, planters, hunters and administrators came (60, 57). In this regard Dr. Nankwenya quotes Livingstone as follows:

"I beg to direct your attention to Africa. I know that in a few years I shall be cut out off in that country, which is now open; do not let it be shut again! I go back to Africa to try and make open paths for commerce and christianity ...."  
(53, 16)

The missionaries came first and were followed by European traders and administrators. For this reason the christian missionaries are part and parcel of Malaŵi's early history. These European missionaries introduced comparative tranquility where previously insecurity and violence had reigned (66, 18).

Before a British protectorate was proclaimed over the lands adjoining the Shire River and Lake Nyasa collectively known as British Central Africa, the few planters, hunters and missionaries in the country had assumed various and often divergent administrative roles within their spheres of influence. This is because Britain, from the beginning was not anxious to add British Central Africa to her list of overseas possessions. In part, as early as 1881, three years before the Berlin Conference, the British Foreign Office had no objection to the Portuguese occupying the Blantyre area. However, in order to safeguard British interests and to protect the British missionaries against

encroachments from other European powers, Britain finally declared a protectorate over British Central Africa (44, 81).

In 1898 the name of the country was changed to "British Central African protectorate," but in 1907 it was replaced by the earlier name of "Nyasaland Protectorate," a name that remained in force until 6 July 1964 when the country became independent Malaŵi with Ngwazi Dr. Hastings Kamuzu Banda as its Prime Minister. It is noteworthy that the country had come under British influence and protection through the missionaries and traders and according to the first proclamation "with the consent and desire of the chiefs and people" (66, 18).

### 3.2 The missionary period

#### 3.2.1 South Africa

Teacher-training for Blacks originated as long ago as 1840. At this time the missionaries of the Glasgow Missionary Society working in the Tynie valley ( $\pm$  30 miles from King Williamstown) suggested that a full-time educationalist should be sent out to establish an institution for training school masters and catechists. This work began at Lovedale in 1841. During the nineteenth century many other institutions were established where, among other forms of training offered, teacher-training facilities were provided. At that time and for the first decade of the twentieth century teacher-training courses provided the only courses of post Primary education open to Black students, even for those who did not actually wish to become teachers (63, 44).

By 1907, 920 students were training as teachers in the Cape Province. In Natal by 1912 there were three teacher-

training institutions. In the Transvaal in 1885 about 30 students were enrolled as pupil-teachers at Kilnerton Institution near Pretoria, but most of them had only the minimum standard 3 entry qualification. They followed a two-year course, and then went into the field to take charge of mission schools. In general teacher-training at mission institutions in the Transvaal did not begin until after the Anglo-Boer war of 1899-1902. In the Orange Free State the Moroka Institute opened in 1892 (63, 44).

In the early days the general educational qualification required of Black pupil teachers was extremely low. In the Cape it was raised to std. 6 in 1901, in Natal to std. 6 in 1912 and in the Orange Free State and the Transvaal to std. 6 in 1929 (63, 44).

In 1925 there were twenty four teacher-training institutions in South Africa. By 1949 their number had grown to thirty seven, all except four being mission controlled. In the same year, i.e. 1925, there were 2 782 student teachers and by 1949 there were 5 935 of whom 3 599 were taking the L.P.T.C.\* while 2 336 were taking P.T.C.\*\* There were 3 200 women and 2 735 men students. In 1930 there were only 6 932 Black teachers and by 1949 the number had grown to 17 705. The percentage of qualified teachers increased during that period from 65,9 to 82,0. In 1949 the percentage of teachers in secondary and high schools with a degree and a teacher's diploma was 37,8.

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\* L.P.T.C. stands for Lower Primary Teachers' Certificate.

\*\* P.T.C. stands for Primary Teachers' Certificate.

### 3.2.1.1 Early beginnings of Teacher-training in the Cape Province

When Representative Government was granted to the Cape in 1854 it was decided that a fund should be reserved from the revenue of the Colony for Aborigines Development. Besides this, an Imperial grant was made for ten years for the development of Victoria East. As part of his plan to promote the spread of Western civilization the Governor, Sir George Grey, decided to foster both academic and industrial training in the African areas (48, 7).

At a meeting between the Government and representatives of the Church of Scotland it was agreed that Lovedale should continue to train a small educated class from which teachers and evangelists could be selected, the teachers receiving salary grants according to their qualifications, and that an industrial department should be added to the institution. The Government subsidized the appointment to the staff of a master mason, master carpenter, master wagonmaker and master blacksmith, and supplied the extra buildings required. Later, in 1861, with privately raised funds, Mr. Govan added a printing and bookbinding department (48, 7).

Similar subsidies were paid to other institutions which agreed to train Black youths in industrial occupations or to prepare them to be school-masters, interpreters or evangelists. Among these institutions were Healdtown, Salem, Lesseyton and D'urban. The senior school at Healdtown (for teachers) opened in 1855 with 95 students, 30 of which were boarders (48, 7).

By 1863 Lovedale had trained more than 20 practising Black teachers, 5 carpenters, 3 masons, 6 wagonmakers and four



blacksmiths. Until the 1890's, when the Education Department discouraged White students from attending mission schools, Lovedale accommodated White and Black students in the same boarding establishment, although they slept in separate dormitories, and sat at separate tables for their meals. As at various other institutions, the classrooms were shared by members of both groups. A girl's boarding establishment was added in 1868. By 1859, more than 40 boys and girls had completed their training at Healdtown, and about the same number were still studying there. However, when the Imperial grant ceased, financial support for industrial training was reduced, and these departments were closed at many of the institutions. Nevertheless the subsidization of many schools providing academic training continued (48, 8).

Mariazell, established in East Griqualand in 1899 by the (Catholic) Trappists from Mariannhill in Natal, was named by the Abbot Francis Pfanner after a famous Shrine of that name in his home country in Austria. It began by providing primary education, but in 1909 a teacher's training course was added (48, 9).

In 1904 the Rev. W.G. Willoughby of the London Missionary Society founded the Tigerkloof Institution, which was about seven miles south of Vryburg, midway between Kimberley and Mafeking. The object was to train Black teachers, ministers and craftsmen. The institution opened with eighteen apprentices who were housed for a time in old military tents, but under the direction of the building instructor permanent buildings, constructed of stone quarried nearby, were soon completed. By 1907 there were 55 boarders (48, 10).

### 3.2.1.1.1 Developments of Lovedale and Healdtown

In 1870 Dr. James Steward succeeded Mr. Govan as head of Lovedale and introduced a new policy. Instead of trying to provide higher education for a few leaders, as Mr. Govan had done, he planned a broad and more practical education for the masses. While the elementary educational courses offered would continue to conform as far as possible to those of the colony, in the senior classes the principal's aim would no longer be to meet the special requirements of White education, thus placing White and Black pupils on the same educational level. Classes in Latin and Greek were closed to Blacks except for theological students, the rest being encouraged to concentrate on attaining a better standard in English, their own languages and general educational subjects. By 1897 there were 813 students, of whom only eleven Blacks, who held teachers' certificates but wanted further training, were in the high school department (48, 12).

Excellent examination results were achieved by the White and Black students at Lovedale. Quoting Dr. Steward in "Lovedale: Past and Present", Dr. Shepherd writes that according to the records of the Cape Education Department, between the years 1884 and 1886 Lovedale had 797 passes in standards III, IV and V: a higher number than was achieved by any of the 7 000 schools in the colony. From 1873 to 1876 there were 184 students at Lovedale who gained the Elementary Teachers' Certificate - again the highest number in the colony. Among the Black institutions Healdtown was second to Lovedale in its examination results (48, 13).

### 3.2.1.1.2 Reports and recommendations

Professor Pells writes, "From the beginning of the twentieth century, every year saw the foundation of between twenty and sixty elementary day-schools (for Africans). These schools qualified for State aid. Expenditure rose accordingly. By 1907 there were 770 schools with an enrolment of 45 000, while 920 students were training as teachers ..." (48, 14). According to Dr. Shepherd, in about 1906 the Superintendent - General of Education issued a report in which he stated that the supply of teachers for Black schools was most inadequate. He deprecated denominational rivalry in the establishment of mission schools; and he said that the attendance at these schools was hopelessly inadequate and that in the majority of cases the kind of education provided was too bookish and unpractical (48, 14).

A select Committee on "Native" (Black) Education was appointed in 1908: of its 15 members, four were Blacks. This committee recommended that there should be no lowering of the standard of Black education as compared with that for Whites. However, "the language of the pupils, their home conditions, their social and mental environment, their hereditary, and their future position and work in the country" must be considered (48, 14). The committee laid down as a guiding principle that "the general aim of a Native school should be to improve the moral, social and economic conditions of the Native people among whom it is situated."

It was recommended that up to and including Std. IV the vernacular should be used as medium with English or Dutch taught as languages from the earliest stages. Above Std. IV agriculture should be included in the syllabus for boys, and domestic science for girls. Throughout, more attention

should be paid to moral training and the teaching of citizenship and the laws of health. However, in spite of these recommendations, no special circulars were drawn up for African schools in the Cape until 1921 (48, 15).

### 3.2.1.2 Early beginnings of Teacher-training in Natal

It was not until 1824 that the first permanent settlement by Whites took place in Natal. A small group of Englishmen then acquired a block of land from Tshaka at the Bay where Durban is now situated. Fourteen years later a Boer Republic was set up, central on Pietermaritzburg. British sovereignty was proclaimed in 1843. After the destruction of Dingane's power streams of African refugees poured back into Natal. The official policy was to re-settle as many of them as possible in reserves, which were administered by a process of strengthening and using the tribal organization. Grants of Crown land were made to missionary societies to be held in trust by them for Africans, in order that religious and educational work might be promoted (48, 16).

#### 3.2.1.2.1 American Board Mission

During 1836 Dr. Newton Adams, a medical missionary and teacher of the American Board Mission in Boston arrived in Natal and worked among the Zulu until his death in 1851. Two years later, in 1853, the American Board asked the Rev. Mr. Rood to open a school at Amanzimtoti on the South Coast, where Dr. Adams had worked, to train African ministers, teachers and craftsmen. This institution, named after Dr. Adams, was thus founded only twelve years after the establishment of Lovedale in the Cape (48, 16).

The theological, teacher-training and industrial departments at Adams College expanded rapidly. In 1869 Mrs. Mary K. Edwards of the American Board Mission established a seminary for girls at Inanda, in an African Reserve situated to the North-West of Durban and this was the first African girls' school in the country, its objective being to train students to be christian wives and mothers. In 1930 the classes were extended to the junior certificate, and in 1945 to matriculation. Training in music and singing was available, and good sports fields provided (48, 17).

#### 3.2.1.2.2 Summary

According to Professor Pells (19, 20) by 1912 there were three teacher-training institutions in Natal. On the whole very large numbers of African children were not catered for at all; of those who did attend school only an extremely small minority proceeded beyond the elementary classes. African teachers had a low standard of general education and were seriously overloaded, school buildings and equipment were in general, pitifully inadequate (48, 21).

#### 3.2.1.3 Early beginnings of Teacher-training in the Transvaal

##### 3.2.1.3.1 Botshabelo

After founding a mission station at Maleewuskop, near the present Groblersdal, in the early 1860's, Dr. Hans Merensky of the Luthern Berlin Mission church started further work amongst the Bapedi in Sekhukhuneland, in the area between the Steelpoort and Olifants Rivers. In 1865 the paramount chief there came into conflict with the missionaries, who were forced to flee, taking their convents with them. They

settled about eight miles from the present town of the Middleburg and called the new station Bořshabelo, which means "refuge". A primary school was built, and a training provided for catechists and evangelists. Later, after the Anglo-Boer War, a teacher-training department was added (48,21).

#### 3.2.1.3.2 Kilnerton

The Kilnerton Institution was established near Pretoria by the Methodist Church in 1885. It was named after the Rev. Rohn Kilner, the secretary of the British Welsleyn Methodist Missionary Society, which was responsible for all the activities of the Methodist Church in the Transvaal at that time. About thirty students were enrolled as pupil-teachers. Most of them had only the required entrance qualification of standard III. They followed a two-year course and then went out into the field to take charge of mission schools. Kilnerton was closed during the Anglo-Boer War, but re-opened in 1903, in 1906 the enrolment was 42 in the training school and 112 in the practising school, as pointed out by Carlyle (48, 22).

#### 3.2.1.3.3 Grace Dieu

Soon after the end of the Anglo-Boer War the Anglican church invited the community of the Resurrection in England to send out Priests to work among Africans. The first three arrived in 1903 being stationed initially in Johannesburg. A gift of money from England made it possible for the church to extend its work in the Northern Transvaal. A farm was bought on barren land about thirteen miles west of the present Pietersburg, midway between three large African settlements - now the Reserves of Moletsi Mashashaane and

Matlala and father J.L. Fuller started work there in 1905, assisted by the Rev. W. Phaleng. They laid the foundations of the Grace Dieu Institution, named after an old monastic house in Leicestershire. A primary school was opened in 1906, which during the following year, when a teacher training college was added, became a practising school. Boarding houses for men and women students were built (48, 22).

#### 3.2.1.3.4 Lemana

In 1906 the Rev. D.P. Lenior of the Swiss Mission founded the Lemana Institution on the farm Rossbach, overlooking the Klein Letaba Valley, about 80 miles to the north-east of Grace Dieu. Its name was derived from the French term for Lake Geneva, which is "Leman". A teachers' training college was opened the following year with fourteen male students. Female students were admitted as from 1909, and a high school was added later. The tribal background of the students was, according to Shepherd, varied, as they were drawn from the Tsonga, Sotho and Venda groups (48, 22).

#### 3.2.1.3.5 Wilberforce

In the early days of the present century a group of young Africans left for a concert tour of the United States, where after a time they were stranded. The African Methodist Episcopal Church came to their rescue, suggesting that while in the States they should remain to study at the Wilberforce University of Ohio. After completing their training, some of them returned to found the Wilberforce Institution at Evaton, in the Southern Transvaal, which opened in 1908. The first principal was Dr. Tansi (48, 23).

#### 3.2.1.4 Early beginnings of Teacher-Training in the Orange Free State

The first training school of Black teachers in the Orange Free State was opened in 1908. This school, Stofberggedenkskool, near Viljoensdrift, was started by the Dutch Reformed Church for the training of Black teachers and evangelists for its mission schools and churches throughout Southern Africa.

In 1924 the Organizing Inspector of Bantu Education in the Orange Free State reported that in addition to the Stofberggedenkskool two new institutions were aspiring to recognition as teacher-training centres. These were St. Cyril's situated at Modderpoort and run by the Anglican monks of the society of the Sacred Missions, and St. Paul's, a Wesleyan mission at Thaba 'Nchu (48, 50).

Modderpoort Institution, a name which replaced St. Cyril's was founded in 1928 by the Anglican Society near the Basutholand border. An elementary school had been started there earlier: to this was added a high school for boys, a domestic science course for girls, a teachers' training college and a practising school. Later the domestic science course was discontinued and girls were admitted to the high school. At the time when the Bantu Education Act was passed there were 108 male and 80 women students in the high school and training college, about two-thirds of them studying to become teachers (48, 53).

It must be mentioned that in 1892 the Methodists founded the Moroka Institute at Thaba 'Nchu for the training of Evangelists and teachers, but that some years later this school had to be closed because of lack of adequate funds.



Provincial subsidies were then very small in 1922, for instance, only 2s.6d. (i.e. 25 cents) per scholar per annum was paid. In 1937, however, the Moroka Institute was re-established on land donated by J.S. Moroka and Chief W.Z. Genyang. It offered a post standard VI teacher-training course, a secondary course to the Junior Certificate level and industrial training in woodwork for boys (48, 53).

In 1942 the Nederduitse Gereformeerder Mission church founded the Strydom Training School in Bloemfontein, which was named after the Rev. J.C. Strydom, at the time secretary for the church's mission work in the Province. It provided training for the Lower and the Higher Teachers' certificates, diplomas in domestic science and social work, and the Junior Certificate course. By 1957 there was an enrolment of 430 (48, 53).

#### 3.2.1.5 Early Black Teachers in South Africa

As has been indicated in earlier paragraphs, the general educational qualification required of Black pupil-teachers was extremely low in the early days. In this regard, Behr and MacMillan (3, 393) point out that in all the four provinces teachers were trained for a Lower Primary Teachers' Certificate. Until 1929 candidates in the Orange Free State had to write the Natal or Transvaal examinations, but this province then introduced its own certificate, demanding a standard VI qualification (48, 61).

By 1949 Blacks in the Cape, Transvaal and Free State could sit for either the Natives' Primary Lower Certificate (standard VI plus three years, the first year being devoted to academic work) or the Natives' Primary Higher Certificate (standard VIII plus two years' professional training). The Cape had, however, decided to make the Primary

Higher Certificate the minimum requirement for male teachers, and hoped in due course to do so for women as well (48, 61).

There was a different system in Natal, where the certificates were T<sub>5</sub> (std. VI plus two years), T<sub>4</sub> (std. VII plus two years), T<sub>3</sub> (Matriculation plus two years) or T<sub>2</sub> (Matriculation plus three years).

A course for infant teachers existed in the Cape, and there were courses in the Cape, Natal, and the Transvaal, for specialist teachers of various subjects (48, 61).

The training of Black teachers for secondary schools took place at the South African Native College, Fort Hare. The course was extended over two years (3, 393).

### 3.2.2 Malaŵi

The Vanguard of mission activity in Malaŵi as it is known today is the Universities' Mission to central Africa which was the first to come as a direct result of Dr. Livingstone's appeal (53, 18). The Universities' Mission to Central Africa, abbreviated U.M.C.A. set out in 1861, made a dramatic start to mission work in Nyasaland (now Malaŵi) when during the same year set 84 slaves free, mostly women and children. The mission proceeded with its work and later chose a place near Nomadzi stream called Magomero as its permanent site and immediately opened the first school for the slaves it had freed near Blantyre. The U.M.C.A. was under Bishop Mackenzie who unfortunately died a few months later in Chirono inside Mazambique where he went to welcome new missionaries (53, 19).

The first proper school was started at Cape Maclear by the Livingstonia Mission in 1875. In that year a few boys called in occasionally but there were no African teachers, the missionaries had not yet learnt the language well enough and pupils were very scarce. In this regard Pachai (54, 168) says the education on systematic lines commenced in 1876. The second Livingstonia party under Dr. James Stewart brought four African teachers and evangelists from Lovedale in South Africa: Shadrack Ngunana, William Ntusane Koyi, Mapas Ntintili and Isaac Wanchope, afterwards known as Isaac Williams. The party also brought along two sons of the Kololo chief Ramakukan from the lower Shire, together with their attendants. These, according to Pachai, made up the first regular pupils. Ngunana took charge of the school until his death in 1877.

In one of his first reports, Dr. Laws wrote: "The School at Livingstonia has two departments - those who came from a distance and are boarded at the station, and those who live with their parents and come to school daily" (54, 169). In 1879 there were 120 pupils on the roll at this first school, and instruction was given in Chechewa and English; the first half-hour was devoted to Bible lessons. Besides learning to read, write and count, carpentry, bricklaying and needlework were taught. In eleven years the number of schools run by the Livingstonia Mission increased to three, African teachers increased to ten; and the pupils increased to three hundred (54, 169).

Closely connected with the story of this growth is that of training of African teachers and evangelists. It was they who had to man the village and outstation schools; it was they who by their example and leadership were to spread the message of development through Western education, so that the people should not only fit themselves into

the new society that was being formed but make themselves better and more useful members of their own society as well as serve other societies in Central and Southern Africa.

The U.M.C.A. was later followed by other missions. As a result of a joint meeting held in Scotland early in 1875, two years after the death of Livingstone, it was agreed to send two missions to the Nyasa area which Livingstone explored. While Rev. James Steward of Lovedale mission in South Africa was in England in 1863, he challenged his church's General Assembly in the following words:

"I would suggest as truest memorial of Livingstone the establishment ... of an institution at once industrial and educational, to teach the truths of the Gospel and the art of civilised life to the natives of the country ... and this I would call LIVINGSTONIA (53, 21)."

As a result of this appeal it was resolved to establish the Livingstonia Mission of the Free Church of Scotland. The mission was a joint venture of the Free Church of Scotland and the established church of Scotland. The Livingstonia mission expedition consisted of seamen, a blacksmith, a carpenter, an agriculturist, with Dr. Laws as its medical officer (42, 38-40).

The party set out under Lieutenant Edward Young. The emphasis was to be on technical skills rather than the Word of God. The party started a school with 40 pupils and had its first convert by 1881 (37, 158). The headquarters of the mission were established at a place called Khondowe, and it was named Livingstonia, in memory of that great missionary explorer, Dr. David Livingstone (53, 22).

In 1894 Dr. Laws conceived the idea of a training school similar to the Lovedale Institute in South Africa and as a result the Overtoun Institute which formed the training section of the mission was established and it was this institution which was responsible for the creation of an industrial class of Africans in Nyasaland (21, 51). Ransford emphasizing this institution's importance wrote that Livingstonia flourished, pouring out a constant stream of teachers, artisans, preachers and young politicians who were destined to become the rulers of the Lake (53, 22).

In the nineteenth century the pioneer African teachers operating in Malaŵi were both Malaŵians and non-Malaŵians. Some of the latter died in the country while still working, like Shadrack Ngunana and William Ntusane Koyi, the men from Lovedale in South Africa. Men like Joseph Bismarck, Charles Domingo and John Gray Kufa, who came from neighbouring Mozambique, made Malaŵi their home. Here they lived, worked and died. Others came from as far afield as Zanzibar in 1885 and were in the party when the first lake steamer of the Universities's mission to Central Africa was dedicated at Matope on 6 September of that year (54, 169).

Among the early Malaŵians who helped to promote education were those who were sent abroad for their studies and preparation. The first were Tom Bokwito and Sam Sambane who had been freed from slavery at Mbame village when Livingstone was taking the first party of Anglican missionaries to Magomero in 1861. They were sent to Lovedale in South Africa and afterwards accompanied the first Livingstonia party to Malaŵi in 1875. Kagaso Sazuze started his schooling at Blantyre Mission and in 1878 left for Lovedale, where he remained for five years. Other early Blantyre

Mission products to go to Lovedale were Joseph Bismarck, Nkolimbo and Sawalangerera Evangere. At this time, the Blantyre Mission also sent Henry Cowan Kapito and Donald Malota to Scotland. Mention must also be made of Charles Domingo who was brought to Malaŵi in 1876 from Quelimane by the Livingstonia missionaries and then sent to Lovedale. Domingo went on to become the first African student in Malaŵi, to receive what was then equated with a higher teachers' certificate from the Livingstonia Mission in 1897 (54, 170).

It is clear, then, that the early missions made a good start in the nineteenth century establishing and expanding their educational programmes in the country. In order to do this successfully the pioneer missionaries were thoughtful enough not only to train teachers and evangelists locally but also to send them abroad, thereby beginning a tradition which was to grow in the twentieth century when Malaŵian teachers and church leaders were themselves to act as pioneers of development in various parts of East, Central and Southern Africa.

At the end of the nineteenth century there were ten missions working in the country and having under their management nearly 300 primary schools, a teacher training school, and an institution of higher learning at Livingstonia. The other seven Missions, operating in the then Nyasaland in 1900 and earlier, in addition to the U.M.C.A., the United Free Church of Scotland and the Established Church of Scotland Mission at Blantyre, were the Dutch Reformed Church Mission of South Africa (D.R.C.M.), the Roman Catholic Mission under the White Fathers (W.F.), the Zambezi Industrial Mission (Z.I.M.), the Nyasa Industrial Mission (N.I.M.), The Providence Industrial Mission (P.I.M.), the South African

General Mission (S.A.G.M.) and the African Methodist Episcopal Church (A.M.E.C.) (53, 25).

### 3.2.2.1 Training of Teachers

The training of teachers occupied the minds of the missionaries from the beginning. At first the training of teachers was done on apprenticeship or pupil-teacher basis. In 1876, one of the African Evangelists, Albert Namalambe who was the first convert of the Livingstonia Mission, was appointed head teacher at Cape Maclear, in fact he was the first Malaŵian teacher at Cape Maclear and fulfilled this role for many years even after the mission had shifted its headquarters to Bandawe (54, 89).

The Universities' Mission to Central Africa with its headquarters at Likoma trained its teachers in village schools.

In order to provide a wide area with elementary education, advanced pupils were used as teachers at as an early stage as possible. In most cases these untrained teachers found themselves in schools which were poorly equipped. The teachers did not reach the standard required of any pupil in Scotland and the common practice was that a pupil was considered to reach the alphabet once he could read the scriptures in the vernacular. It must be pointed out here that this type of training of course was, as a long term policy, inadequate to cope with the situation as regards the supply and the quality of teachers.

With regards to the standard of teachers then, Dr. Nankwenya quotes one of the early school reports as follows:

"Teachers do the routine work but know nothing of the true end and aim of teaching, of the methods by which that end may be most successfully reached, of those qualifications of character and tactical skill necessary to the ideal teacher, of education as a science and an art. They do not know the influences which in a child go to form his character and the circumstances which surround him in school, from their duration and frequency, those which influence him most permanently, for good or evil. They are teachers, we want pedagogues (53, 124.)"

Dr Laws expressed the need for a more systematic programme for training teachers than either the infrequent use of Lovedale's resources or the efforts of individual missionaries could provide. In 1894 he began to lay at Khondowe the foundation of the Overtoun Institution which, inter alia, included a systematic and organised training of teachers. The other missions also developed a more organised system of teacher-training although they did not attain the high standard set at Livingstonia during the 19th century. Subsidiary Missions like Domasi, Zomba and Malunje sent their teachers to graduate at Blantyre (53, 125).

The White fathers reported teacher-training at all their Mission stations in 1903. The Montfort Fathers started their operations at Nguludi in 1901 but had to withdraw temporarily because of difficulties. They returned later and in 1924 they opened a Normal School where they began the training of teachers in basic infant methods. Boys were also trained for the priesthood. In 1925, however, the training of boys for the priesthood was moved to Nankhunda where it lasted eight years and reached the equivalent of the former standard six (present std. 8) in secular instruction (53, 126).



The Dutch Reformed Church Mission began training at Mvera in 1902 and transferred it to Nkhoma in 1912. The Nyasa Mission opened a Teacher-Training School at Thyolo in 1907 and the Zambezi Industrial Mission one at Ntonda in Ntsheu. In all these cases the standards of training were entirely those of the mission concerned. There were no common standards, no common policies until the establishment of the Department of Education in 1926 (53, 126).

The training of teachers once properly started under Government supervision, was rapid and successful. Fathers, Arnaud and Bossard, were recognized as qualified educators and Fathers J. Eijssen and J. Swelsen went to Strawberry Hill College in London to get their Diplomas (53, 127).

After the Second World War, the missions gave special attention to the training of teachers. Long established training centres, were enlarged to permit an increased intake of students. In 1949 a new training centre was opened in the Northern Province at Katete. This was to obviate the language problem, this move was necessitated because the colonial Government never succeeded in having Chinyanja (now Chichewa) accepted as the medium of instruction in that province. Unfortunately in 1952, on the advice of an educationalist from the Colonial office in London, the Department of Education in Nyasaland pressed the Catholic Bishops to send all their trainees to one central Catholic Teacher-Training Institution. Nguludi Normal School closed its doors, and students were sent to Likuni Training Centre. In the years that followed, this decision proved wrong since Likuni could only accommodate few extra students, and it was therefore decided that Nguludi should re-open in January 1961 in temporary quarters at St. Patrick's Secondary School Mzedi near Limbe while modern buildings

were being put up a few miles from the original centre of Nguludi and these buildings constitute the present Montfort college (53, 130).

With the completion of this college, it was possible to increase the intake of trainees in the Teacher-Training colleges and to look forward to a corresponding increase in the output of teachers so greatly needed at all levels of education. The educational implications were easy to analyse. The fact that, for example, there were as many as 500 student-teachers in Catholic Teacher Training Institutions in 1964 as compared with 263 in 1948 shows that considerable progress had been made in this respect (53, 130).

### 3.3 The Provincial period and control of education

#### 3.3.1 South Africa

The Union of South Africa Act placed the control of matters affecting the Blacks, except for education, in the hands of the then Minister of Native Affairs. The control of education was vested in the four provincial councils. Thus education was divorced from general policy, though the two are largely interwoven (3, 388).

##### 3.3.1.1 Cape Province

Until 1922 the primary school course for Black schools was practically the same as that for the White schools. In that year a differentiated primary school course for Black children was introduced. This course made the teaching of the vernacular compulsory in all primary classes. It also laid down that Hygiene, Handwork, Gardening and Ele-

mentary Agriculture (for boys), and Housecraft and Needlework (for girls) be taught. The home language was to be the medium of instruction in the early stages, but an official language had to become the medium as soon as pupils were able to benefit from instruction in that language (3, 389).

Following upon the adoption of this primary school course, new teacher-training courses were introduced in 1922. Two different courses were provided: a three-year Lower Primary Teachers' course, and a two-year Higher Primary Teachers' course. The admission requirements for the former was the possession of a standard IV certificate, and for the latter a standard VIII certificate (3, 389).

The need for an institution for higher education was realized as far back as 1880, but it was only in 1916 that the South African Native College at Fort Hare was opened. Though established primarily for the Blacks (African), Coloured and Indian students were also admitted. By 1936 over fifty (50) students of the College had obtained Bachelors degrees of the University of South Africa (3, 389).

#### 3.3.1.2 Natal

In the Natal province, fairly rapid expansion took place after 1910. In 1918 Dr. C.T. Loran became the chief Inspector of Black education. Within a short time he brought about many changes. These included a revised teachers' training course with more attention devoted to handicrafts, nature study, Hygiene and Physiology, also vacation courses for teachers in-service, a revised classification of schools and a clearer definition of their aims, a quarterly journal for teachers, the appointment of organizers for instruction in handicrafts and the establishment of State Black school (3, 389).

### 3.3.1.3 Transvaal

The Department of Education instituted an investigation into Bantu education in the province, and found it to consist merely of formal instruction in its narrowest sense. It was therefore decided to change the whole system, and a new curriculum was drawn up based on the "possibilities, needs and aspirations" of the Blacks. This curriculum which was adopted in 1915, made provision for the following:

- 3.3.1.3.1 Religious and moral training aimed at the cultivation of habits of cleanliness, obedience, punctuality, orderliness, honesty, respect, courtesy, etc.
- 3.3.1.3.2 Physical training, which besides stressing the development of physique, emphasized personal hygiene.
- 3.3.1.3.3 Social training, which included a study of civics, and an acquaintance of the laws affecting the Blacks.
- 3.3.1.3.4 Industrial training adapted to the environment (3, 390).

The introduction of this curriculum involved the extension of the primary school course to standard IV and the use of the vernacular as medium of instruction in the initial stages. In 1920 three inspectors of Black schools were appointed, and in 1935 a chief inspector for Black education took office. The reports of the inspectors pointed out that the ideals that were envisaged, did not materialise (3, 390).

#### 3.3.1.4 Orange Free State

In 1923 a register of teachers in the service of recognized mission schools was compiled, and a salary grant based on the qualification of the teacher, was paid to the missionary society employing the teacher.

The organizing inspector of Black education, who was appointed in 1924 found conditions chaotic. In his first annual report for the year ending 31 December 1924, he stated that "there were practically as many syllabuses as there were schools" (3, 390). The teachers were inclined to omit teaching whatever they found inconvenient. There was an overemphasis on the teaching of English while Afrikaans received very scant attention. In consequence the Education Department re-organized schools into lower primary (up to standard IV) and higher primary (comprising standards V and VI), and issued official syllabi. The syllabi were revised in 1934. As the teachers were mostly unqualified, and their teaching methods inadequate, the system of inspection was improved (3, 391).

An improvement in the training of teachers was effected in 1929 when the Department of Education issued its own syllabi for the teachers' training course, and instituted examinations for a teachers' certificate in 1930. The two training institutions in operation then (Stofberg and Modderpoort) received generous financial aid from the provincial government (3, 391).

In the urban areas several small and inefficient denominational schools existed side by side. Hence steps were taken to persuade different churches to combine their schools and place them under the control of inter-denominational committees. The efforts at amalgamation proved emi-

nently successful. The municipalities accorded the amalgamated schools assistance, and as a result better buildings and equipment were provided (3, 391).

3.3.1.5 The report of the Interdepartmental committee on Native Education of 1935 to 1936

A good picture of Black education in South Africa just prior to the outbreak of World War II emerges from a study of the report of the Interdepartmental Committee on Native Education, appointed under Government Notice No. 978 of 12 July 1935. (U.G. No 29 - 1936). A few essential aspects are given hereunder:

3.3.1.5.1 Administration and control

In all four provinces the provincial councils were the legislative authorities in regard to Black education while the administration was in the hands of separate branches of their education departments. An advisory board to maintain liaison between the schools and the head of the education department, had been constituted for each province.

The majority of Black schools in South Africa were State-aided mission schools, each under the control of a missionary manager. The managers of some of the schools had local committees of a purely advisory nature to assist them in carrying out their duties. In certain areas where interdenominational schools existed, the local control was in the hands of a committee which was representative of the different churches involved (3, 392).

The managers of these aided schools provided and supervised the religious and moral instruction of the pupils, ensured that school buildings were maintained in a satisfactory

state, nominated teachers to be considered for appointment by the Education Department, exercised general supervision over the schools, furnished all the required records, returns and statistics and suspended from service any teacher whose conduct was grossly reprehensive (3, 392).

#### 3.3.1.5.2 Supervision and inspection

In the Cape Province the circuit inspectors of schools were responsible for the professional supervision and inspection of all schools in their areas. In the other provinces there were special inspectors for Black schools. However, in the case of the Orange Free State these inspectors had to undertake the supervision and inspection of Coloured schools as well. In the Cape Province and Natal instructors were employed to assist in the teaching of needlework, housecraft, music, woodwork and industrial trades.

From 1924 onwards a staff of Black Supervisors of schools - a type of itinerant headmaster - was appointed in each of the provinces. Their functions were to assist at school inspections, and to help in improving the methods of teaching in the primary schools (2, 392).

#### 3.3.1.6 Conclusions and recommendations of the interdepartmental Committee of Inquiry

The Committee, after having taken into consideration, the views of a number of persons, many of them of considerable eminence in the sphere of education, came to the conclusion that certain reforms in the existing system were necessary.

The committee recommended that the control of Black education be transferred from the provincial councils to the central Government, and that the administration and financing of Black education be placed in the hands of the Union Education Department. The Committee also found that the system of financing Black Education was unsatisfactory. Over 70% of Black children of school going age were not at school, and thousands of them were eager for education but could not get it because of lack of facilities. A great many of the schools were over-crowded and understaffed. To emphasize this point, here follows an extract from the report:

"The committee witnessed the most appalling instances of overcrowding in some of urban areas. In one school there were nearly four hundred pupils huddled together, most of them sitting on the floor of badly lighted and badly ventilated wood and iron rooms, which should under normal circumstances have accommodated not more than 50 or 60 pupils with desks. There was scarcely room for a blackboard, or a teacher's table, let alone other educational equipment such as maps. Four teachers were simultaneously trying to instruct the classes crowded together in this way." (3, 394)

In the schools where the provincial education departments did not provide sufficient teachers, the missionary societies, rather than turn children away, often on their own account engaged at R2 or R4 per month, Blacks who knew but little more than the pupils. The Committee pointed out that the Government contribution per pupil for the education of Whites was ten times as large as that for the education of the Blacks, and over forty times as much per head of the White population as per head of the Black population (3, 394).



The Committee also deplored the fact that such rivalry existed among different religious denominations, and that as a result, a multiplicity of schools was established often without regard to the needs of the community and the financial implications involved. Nevertheless, the committee praised the sterling work that had been done by missionaries over the years. The missionary societies had succeeded in interpreting to the Blacks the principles of Christian ethics and of Western civilization. On the other hand, it was a State function. The committee therefore recommended that while it was recognized that for a long time to come the system of aided mission schools had to continue, a programme had to be planned which would lead eventually to the state taking full responsibility for Black education (3, 395).

#### 3.3.1.7 The Bantu Education Act

During the period of the Second World War and immediately thereafter South Africa experienced a tremendous industrial upsurge. This brought about a great degree of urbanization, and resulted in changes in the economic and social life of all its people.

In 1948 the Nationalist Government was elected, and began at once to implement its policy of separate development. Thus, in January 1949 it appointed a commission on Native Education under the chairmanship of Dr. W.W.M. Eiselen. This committee brought out its report in 1951 (U.G. 53-1951). It was one of the most important and controversial documents on education ever to be produced in South Africa. The report was discussed at length in parliament and gave rise to the Bantu Education Act, No 47 of 1953. This Act was subsequently amended, but its main provisions were not affected (3, 396).

One of the recommendations of the Eiselen Commission was that, the control of Bantu Education should be removed from the provincial administrations, and be vested in a separate department under the aegis of the Central Government. Another recommendation was that the teachers' training colleges should provide a three-year post standard VI course as a preparation for teaching in the lower primary school, and a two year course after Junior Certificate for teaching in higher primary schools (3, 398).

3.3.1.7.1 Control of Teacher-Training schools run by missions

On 2 August 1954 the secretary for Native Affairs sent a letter to all teacher-training institutions, saying it had been decided that the training of all teachers for state and state-aided schools should be conducted in Departmental training institutions only. Those running schools which did not belong to the Department may choose one of the following courses of action.

3.3.1.7.1.1 to rent or sell their schools and hostels to the Department; or

3.3.1.7.1.2 to rent or sell their schools, while retaining the hostels on a subsidized basis; or

3.3.1.7.1.3 to close the teacher-training school, and instead conduct a primary or secondary school (47, 21).

In general, land and buildings outside African Reserves would not be purchased. If buildings in White areas were considered to be essential for teacher training, the Depart-

ment might decide to hire them. Teachers in training schools would be eligible to become Departmental teachers.

Dr. H.F. Verwoerd (Assembly, 3 June 1964, Hansard - 17 col. 6222) said:

"If there is a church which is prepared to maintain schools entirely at its expense, then that is their affair. They have to be registered. For that purpose a church can train its own teachers but also entirely at its own expense. Or if it wants to use some of the teachers trained, in our normal colleges it can do so. We, on the other hand, shall not necessarily employ persons who have been trained at such private schools."

### 3.3.1.7.2 Arrangements to apply after the end of 1957

Churches which decided to retain control of their schools were informed during 1957 that, when 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 syllabi. They might draw up their own syllabi for religious instruction, but it would have to be submitted to the Department for approval. They could set their own examinations and issue their own certificates, which would not be recognized by the Department. Holders of private teacher training certificates would not be entitled to appointments in Government or Government-aided schools (47, 23).

Government Notice 2567 of 17 December 1954 had laid down maximum penalties of fine of R100 or six months imprisonment, for failing to apply for registration, refusing access to inspectors, or neglecting to keep proper records. It was also announced in the Bantu Education Journal for

February 1956 that where the children of a community were obliged to attend a church school because no other facilities were available the Bantu school board might apply for assistance to establish a community school and for the necessary teachers' grants (47, 23).

### 3.3.1.7.3 Teachers' Training Schools

As mentioned earlier, after the introduction of Bantu Education the Department took over all teachers' training schools except those run by the Catholic and Seventh Day Adventists, and closed certain institutions, Catholic and non-Catholic, that were in "White" areas. Since then the Department re-organized those under its control and opened new ones.

In mid 1958 there were 39 training institutions for African teachers, a net increase of two since 1949, six of them in the Northern Transvaal, five in the Southern Transvaal, five in the Ciskei and Western Cape, eleven in the Transkei, eight in Natal, and four in the Free State (Departmental letter 400/302 dated 7 July 1958).

Since then the two universities, i.e. University of the North and University of Zululand commenced providing post-matriculation teachers' courses, Fort Hare university did so previously (47, 95).

The Department has tried to plan the accommodation and courses available at institutions in the various areas in accordance with the needs of the different ethnic groups. In all training schools situated in homogeneous language areas the "Bantu" language concerned is used in the teaching of certain subjects, but even in such areas numbers of teachers were unable to use that medium. In practice three languages, English, Afrikaans and an African

language are all used as media of instruction, depending on the capabilities of staff (47, 96).

According to information given by the Minister of Bantu Education in the Assembly of 12 March 1963 the numbers of teachers actually employed by his Department from 1959 to 1961 were:

TABLE 3  
NUMBER OF TEACHERS EMPLOYED IN 1963

Year	Women	Men	Total
1959	13 264	12 824	26 088
1960	13 975	12 950	26 925
1961	15 002	13 101	28 103 (488 of them Whites) (47, 90).

The sharp rise in the number of women teachers, especially in 1961, occurred as a result of the decision to train increased numbers of women for the Lower Primary Certificate.

### 3.3.2 Malaŵi

#### 3.3.2.1 Government participation in education

In the first twenty-five years of mission education in Malaŵi, there was no single organization of the different missions where matters of policy could be discussed. The protectorate government took no part in what was going on since it provided no money for education. What was happen-

ning was that piecemeal development was taking place as each mission planned for itself, with no directive or guidance from any Central body.

According to Pachai, four of the missions made the first move towards a unified system when they met in conference at Livingstonia in 1900. The conference agreed to produce a common educational code. The code was discussed at the second mission conference held in Blantyre in 1904 and was published the following year under the impressive title of Central Africa United Educational Missionary Institutions. The Code was revised at the third conference in 1910, by which time the missions involved described themselves as the Federated Missions. The members were the church of Scotland Mission; the Livingstonia Mission; the Dutch Reformed Church Mission, the South African General Mission; the Zambezi Industrial Mission and the Nyasa Industrial Mission (54, 172).

The code provided for the curricular for five grades of schools and institutions from vernacular village schools at one end to theological schools at the other. In 1910 a consultative Board was set up comprising of Drs. Laws and Hetherwick, the Rev. W.H. Murray of the D.R.C. Board which was the executive arm of the Federated Missions, that matters of general policy were referred. The Government recognised it as a body to deal with while the missions now working together deemed themselves to be sufficiently united to make a concerted appeal to the Government for funds. They had every reason to ask for assistance but the Government was slow in responding (54, 173).

After the end of World War I, more attention was paid to educational needs in British colonies and protectorates. The concept of mandated territories impelled the league of

Nations to use its organisation in the direction of educational changes. The Phelps-Stokes Fund in the U.S.A. and the International Missionary Council, had a bearing on the changes that were soon to take place. The British Government marching with times, set up an Advisory Committee on African Education in British Tropical Africa in 1923 and the following year this committee co-operated with the Phelps-Stokes committee which visited Malaŵi to report on the educational system and facilities. The report stated as follows:

"... The second reason for the condition of Nyasaland is in the failure of Government to organise and correlate the splendid educational work of the missions with the various phases of colonial life. Missions have been permitted to struggle alone in their respective fields. Latterly a negligible appropriation has been given to them, but there has been no Department nor Director of Education to confer with the Missions, to encourage them in their work, or to help them relate their influences to each other or to the colonial needs" (54, 173-4).

The report called for the setting up of a Department of Education together with an Advisory Board on African Education. These recommendations were reinforced by another report the following year, from a commission of the Colonial office itself. The first Director of Education in Malaŵi, R.F. Gaunt, arrived in 1926 and an Education Department was set up (54, 174). The Government set about taking control over education by calling conferences and working out detailed schemes. In 1927 there were 2 788 schools in the country and 4 481 African teachers. The total number of pupils enrolled was 166 022, and the cost of their education was over £41 000 (R82 000) but the Government subsidy was just over £4 000 (R8 000), less than one-tenth of the total cost (54, 174).

One Bishop criticised this shameful state of affairs in the following way:

"The main criticism of the present scheme, which I think everyone who know the facts must accept, is that the Government is taking a complete control of Education, and, on paper at any rate, dictating terms and limitations of the most drastic character while still taking it for granted that the Missions will continue to pay for the greater part of the cost ... Where the Government controls to anything like this extent, the Government pays. Here the familiar proverb is indeed upside down: the Government is to call the tune, but the Missions are to play the Piper."

(52/2/38, Minutes of Session of Board of Education 30 August - 1st September 1927, National Archives, Zomba).

This was how it was for a long time, Government funds in the Protectorate days were extremely limited. The education vote in 1926 was just one percent of the total revenue; ten years later it rose to 4½ percent and remained at that figure the following ten years. The real acceleration began with the introduction of the Ministry of Education in 1961; by 1963 the Government was spending 15 percent of its revenue on education (54, 175).

One of the most important developments after 1926, was the establishment of a government school for training African Supervising teachers. This programme, which provided a special course for selected African teachers and their wives was aimed at training supervisors who would, after two years of training be posted to their home areas where they would be placed in charge of a number of village schools (54, 175).



### 3.3.2.2 Teacher supply and qualifications

With the establishment of the Education Department by Government in 1926, as already pointed out, a new era of educational progress and advancement began. Because Government grants were increased considerably, the standards of elementary education were likewise raised, and more attention was being given to the training centres and to the drawing up of programmes of study in teacher training centres and in village schools (53, 140).

It is pertinent to point out that in the early stages there were no regulations governing qualifications for entry into the teacher-training colleges. Candidates for teacher-training was selected by Managers of schools from respective Boarding central schools. In the early 1930's candidates who had only completed class 2 or 3 of the elementary school course were accepted for teacher-training. With teachers of such poor academic background it is not surprising that the standard of teaching was not very high. But because of their high degree of dedication and perseverance they produced lasting results in so far as general education was concerned. But later on, candidates had to complete standard 3 (the equivalent of present std. 5) before they could be accepted for teacher-training (53, 141).

The Ministry of Education Report for 1961 offered the analysis of teacher qualifications as shown in the table below:

TABLE 4  
TEACHING-STAFF QUALIFICATIONS, AFRICAN SCHOOLS,  
NYASALAND, 30 JUNE 1961

Teacher qualification	School level			
	Junior Primary	Senior Primary	Secondary	Total all levels
Approved graduate or equivalent				
Trained	2	6	38	46
Untrained	-	1	12	13
Totals	2	7	50	59
Completed Sec. school course				
Trained	15	374	28	417
Untrained	3	10	7	20
Totals	18	384	35	437
Less than Sec. school course				
Trained	3 197	282	3	3 482
Untrained	3 291	14	1	3 306
Totals	6 488	296	4	6 788
Total trained	3 214	622	69	3 945
Total untrained	3 294	25	20	3 339
Grand Total	6 508	687	89	7 284

(61, 132).

These figures show inter alia, that about 45 percent of all teachers in 1961 were untrained. Taking all teachers i.e. trained and untrained, only 6 percent had completed a secondary school course. More than 60 percent of the trained teachers were classified as T<sub>5</sub>, that is two years'

training and no academic qualifications. The pattern of teacher-training found in 1954 became to some extent a prototype. There were ten Voluntary Agency teacher-training colleges and one government college at Domasi, a situation which illustrated the administration's lack of funds (61, 131).

TABLE 5  
THE OUTPUT OF TRAINED TEACHERS DURING 1956 TO 1960, AS PRESENTED IN THE PHILLIPS REPORT WAS:

	1956	1957	1958	1959	1960
Government T <sub>2</sub>	-	-	8	6	9
T <sub>3</sub>	34	22	40	40	67
T <sub>4</sub>	-	10	20	30	18
Aided T <sub>3</sub>	5	5	12	29	30
T <sub>4</sub>	171	170	240	267	330
Unaided T <sub>4</sub>	4	40	14	5	16
T <sub>5</sub>	-	15	-	-	-
Total	214	232	334	337	460

The report predicted that with an output of 752 trained teachers in 1963, there would be inter alia 50 T<sub>2</sub> and 630 T<sub>4</sub>. The report comments on the lack of funds to enable colleges to employ proper staff, the use of outdated methods by indifferent personnel, the poor quality of the English Language due to lack of specialist English teachers, and the inadequacy of many of the buildings, many of which are adjunct of the local primary school (61, 133).

After the Phillips report, the statement of policy for Education in the Ministry stated that no training college shall

in future be attached to a primary or a secondary school. The purpose of this exclusion was probably to raise the status of training colleges. In the past there had been a progression through primary school straight into the training college, a progression that involved the same teaching staff and the same buildings. The Blantyre Teacher Training College was planned to act as a model establishment and a special English Language Centre was one of its features (61, 133).

CHAPTER 4TEACHER-TRAINING IN THE HOMELANDS AND MALAŴI DURING  
THE DECADE 1964 TO 1974

- 4.1 Teacher-Training in South African Homelands
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## CHAPTER 4

### TEACHER-TRAINING IN THE HOMELANDS AND MALAWI DURING THE DECADE 1964 TO 1974

#### 4.1 Teacher-Training in South African Homelands

Education does not exist in a vacuum but reflects the broad social, economic and political structure of the country which it serves. In South Africa, like all countries, the education systems for the Blacks are closely related to the broad development programmes and political solutions which are being worked out for a multinational society. Political separate development, with physically separate homeland governments, has clear implications for the organization and conduct of education.

In its conservative aspects education is therefore community-orientated and rooted in the particular culture and traditions of the various peoples it serves. However, because education must also be geared to the needs and aspirations of developing peoples moving forward to take their place in a modern world, in its creative aspects it is concerned with training, adaptation and opportunity. In the final resort all education is concerned with the pupil as an individual, as a person. It has an ethical responsibility to assist him to make the most of his potential and to develop into a "whole" man (61, 74).

The above background is the exposition on which teacher-training should be considered in every homeland. However, not all homelands will be considered in this study. The five that have been selected will undoubtedly show the general pattern of teacher-training in all the home-

lands. The five homelands will be treated in this chapter and also in Chapter 6.

#### 4.1.1 The number of teachers

According to Departmental Reports and information given by the Minister on the 12th March 1963, the total number of teachers employed in schools for Blacks in various years are given in the table below. The statistics relate to the first Tuesday of June of each year, and include private schools.

TABLE 6  
NUMBER OF TEACHERS FROM 1959 TO 1963 (19, 86)

Year	Men	Women	Total
1959	12 824	13 264	26 088
1960	12 950	13 975	26 925
1961	12 969	14 859	27 828
1962	13 114	15 735	28 849
1963	13 307	16 812	30 119

The sharp rise in the ranks of women teachers occurred as a result of the decision, to train increased number of women for the Primary Lower Certificate for work in the Lower Primary Schools. Included in the above totals were some White and Coloured teachers as follows from 1962 to 1963:

TABLE 7  
TEACHERS FROM 1962 TO 1963 (49, 86)

Year	Blacks	Whites	Coloured
1962	28 241	523	85
1963	29 496	529	94

The number of Black teachers increased gradually in the subsequent years, for instance in 1966 they were as follows: (49, 86)

Men	Women	Total
14 053	21 488	35 488
and in 1968 the total rose to		37 936

The teachers for 1968 can be grouped in the following manner according to their remuneration: (49, 87)

Subsidized posts	31 590
<u>Privately paid</u>	
(a) Teaching in Government or aided schools	4 604
(b) Teaching in Church and other private schools	1 769
Total number of posts	37 963
Percentage Privately paid	20,1

There has, thus, been a continually increasing proportion of teachers who were privately paid. Various school boards had to make their contribution towards the salaries of teachers in this category. In an address given to the Institute of Race Relations in August 1966 the chairman of Moroka School Board said that in his area each pupil was asked to pay 25 to 30 cents per term towards the salaries of teachers additional to those provided for on the Department's budget. Even then, the school board could afford to offer salaries of only about R10 a month to privately-paid teachers in Lower Primary schools, and R45 or less in Post-Primary schools. Hence these posts were occupied mainly by unqualified teachers (49, 95).



#### 4.1.2 The quality of teachers to be produced

Since 1964, due to Transkei becoming a homeland, high priority has been given to the development of secondary education in all its facets - academic, commercial and technical. It is secondary education that produces the trained manpower, the recruits for tertiary education such as Teacher-Training, and the leaders needed so urgently at all levels by the homelands in particular and the Black communities in general. While the growth-rate in Primary education has established at six to seven percent a year, the following statistics indicate that much higher growth-rates are being maintained at the secondary level. Consequently this state of affairs presupposes that teacher-training institutions must not only produce teachers in great numbers, but also that the quality of such teachers produced must be of higher academic standards (27, 7).

TABLE 8

SCHOOLS, TEACHERS, PUPILS AND POPULATION 1964 TO 1974 (27,8)

Year	Schools	Teachers	Pupils	Population	% of population at schools
1964	8 636	32 414	1 850 906	13 491 000	13,72
1965	8 810	34 042	1 957 836	13 869 000	14,12
1966	9 061	35 998	2 111 886	14 259 000	14,81
1967	9 258	38 403	2 241 477	14 659 000	15,29
1968	9 551	41 011	2 397 152	15 070 000	15,91
1969	9 853	43 638	2 552 807	15 493 000	16,48
1970	10 125	45 953	2 748 650	15 918 000	17,27
1971	10 551	50 193	2 936 862	16 326 000	17,99
1972	10 948	54 097	3 101 821	16 803 000	18,46
1973	11 427	58 319	3 312 283	17 298 000	19,15
1974	11 947	62 879	3 513 975	17 745 000	19,80

The increase of teachers from 1964 to 1974 is found to be 93,99 percent. In order to combat this problem teachers already, in-service, are encouraged to improve their academic qualifications and the Department has set up an in-service training programme. At the senior secondary level, teacher-training is in the first place the responsibility of the three Black Universities, which offer the following courses:

A three-year non-graduate secondary teacher's diploma.  
A four-year integrated education degree.  
The University education diploma, which is a one-year course following on the bachelor's degree.  
However of late there are more diplomas offered at the Universities.

In addition, post-graduate degree courses such as Bachelor of Education, Master of Education and Doctor of Education are also available to teachers in service (27, 10).

At the junior secondary level the department has set up its own teacher training facilities, and a number of Training Colleges are now offering the Junior Teachers Certificate (J.S.T.C.), a two-year professional course following on senior certificate/Matriculation. Since 1974 many more diplomas are now done at Colleges e.g. S.S.T.C. and J.S.T.C. (with degree courses). In 1982 a new diploma P.T.D. (primary Teachers' Diploma) will be introduced, the entrance qualification will be std. 10. There are three basic components of the course:

- (a) The usual professional subjects, Practice Teaching, Theory of Education, History of Education, Didactics, and Empirical Education are taken by all students.

- (b) In the second component, to which 20 periods per week are given, the student specialises in one of the following directions: Languages, Social Studies, Mathematics, Science, Commercial subjects, Agriculture or Domestic Science.
- (c) Thirdly, all students take certain background subjects such as Book Education, Religious Education and Organisation of sport, and receive special tuition in the use of English and Afrikaans as media of instruction.

The J.S.T.C. course, which started in 1968 and produced 450 junior secondary teachers at the end of 1975 was planned to train at least 600 in 1976 and thereafter an additional 100-150 each year, the target for 1980 being at least 1 000 a year. Three-quarters of the students taking this course are males (27, 11).

It must, however, be stated that the total of teachers in Table 8 include unqualified teachers. The supply of teachers has not been able to keep pace, with the constantly increasing number of children attending school, and this fact accounts for the employment of so many unqualified teachers (63, 46).

By 1968 the percentage of Black teachers in the Republic of South Africa (excluding the Transkei) with degree and professional qualifications was 1,27; with the Higher Primary certificate 33,78; and with the Lower Primary certificate 41,71. There were 18,77 percent with lower qualifications. The proportion of male to female teachers is decreasing as years pass by both in the Republic of South Africa and in the homelands. A serious decline is in the number of teachers in secondary schools, who have university

degrees. From 1961 to 1968 the percentage declined from 36,3 to 25,5. One cause of this is the number of Black graduates who have become inspectors of schools, during recent years. Another cause is the rapid increase in the number of secondary schools and the inability of producing graduate teachers at the same rate. Another reason for the decline is the increasing number of opportunities for graduates in other fields such as industry and government services in the different homelands (63, 46).

As in all education departments, there is still an acute shortage of properly qualified teachers for Post Primary schools. However, the Department is doing everything in its power to cope with this position. On the 1st April 1967 a pension scheme for Black teachers came into operation (94, 7).

At the beginning of 1970 the metric system was introduced into all Training School Syllabuses. The last of the candidates taking the Lower Primary Teachers' Course in the Republic of South Africa sat for the final examinations at the end of 1970. The Higher Primary Teachers' Course (H.P.T.C.) was replaced by Primary Teachers' Course (P.T.C.) and the first group of such pupil-teachers sat for their first examinations at the end of 1970. After a trial period of two years during which the various subject committees offered criticism and suggestions, the syllabuses for P.T.C. were produced in their final form (98, 11).

At the end of 1969 the first group of Junior Secondary Teachers' Course (J.S.T.C.) candidates successfully completed this Post-Senior certificate course and were taken into employment at the beginning of 1970. After having been dealt with by all the subject committees concerned, the

revised draft syllabuses were approved by the Examination Board and came into effect as from January 1971.

The opening of the Madadeni Training School at Newcastle, Natal, in 1970, with an enrolment of 206 brought the number of Training Schools to thirty three (33). The student teachers from the Vryheid Training School, which was changed to a secondary school had been transferred to the Madadeni Training School which had been planned for an ultimate enrolment of 800.

#### 4.1.3 Distribution of Training Schools according to regions and homeland

TABLE 9  
DISTRIBUTION OF TRAINING SCHOOLS (98, 11)

Region/Homeland	White areas	Black areas	Total
Natal	3	5	8
Transvaal	4	-	4
Qwaqwa	-	1	1
Ciskei	-	5	5
Lebowa	-	2	2
Tsonga	-	1	1
Tswana	-	4	4
Venda	-	1	1
Sub-total	7	19	26
Transkei	-	7	7
Grand total	7	26	33

TABLE 10

ENROLMENT OF STUDENT-TEACHERS IN 1970 WERE AS FOLLOWS (98,11)

Course	First year	Second year	Special course	Total
L.P.T.C.	29	80	-	109
P.T.C.	3 035	2 605	-	5 640
J.S.T.C.	162	132	-	294
Trade instructors	-	-	17	17
Special Art course	-	-	19	19
Homecraft course	-	-	37	37
Sub-total	3 226	2 817	73	6 116
Transkei P.T.C.*	-	-	-	1 432
Grand total	3 226	2 817	73	7 548

In 1972 the syllabuses for the new P.T.C. were distributed to various training schools. Panels appointed by Head Office were made responsible for the moderation of the oral work in the languages and of practical teaching. This innovation was enthusiastically received by most schools.

The Post Senior Certificate course, the J.S.T.C., continued to increase in enrolment as well as in the number of directions offered. With the new developments in education, these teachers are still in great demand and the numbers being admitted to this course are being stepped up year by year as much as possible. These teachers' courses cover the following fields (100, 45):

\* Numbers of students taking different courses were not given, only totals were supplied.

General course: Languages, Social Studies or Biblical Studies, General Science and Mathematics.

Special courses: Homecraft: Laundry and House wivery, Needlework and simple Dress Making, Nutrition and Cookery.

Commerce: Commerce, Accountancy, Typewriting, Arithmetic.

Agriculture: The courses can be taken at the following institutions:

General courses at Lovedale (Ciskei)\*  
Hebron (Bophuthatswana), Setotolwane (Lebowa) Tshiya (Qwaqwa); Eshowe (Kwa-Zulu) and Cicira (Transkei).

Special courses: Homecraft and Agriculture at Lovedale (Ciskei) Commerce at Setotolwane (Lebowa) Cicira (Transkei).

The distribution of training schools was still the same in 1972 as in 1970 above (100, 47).

TABLE 11

ENROLMENT OF STUDENT-TEACHERS IN 1972 WAS AS FOLLOWS (100,47)

Course	1st year	2nd year	Special course	Total
L.P.T.C.	-	27	-	27
J.S.T.C.	4 998	3 793	-	8 791
Trade Instructors	9	6	-	15
Special Art	-	-	33	33
Homecraft course	-	-	44	44
Total	5 367	4 091	77	9 535

\* Training courses have since been transferred to Lenox Sebe College.

Most training colleges are in the comparatively favourable position of being able to obtain the services of well-qualified teachers both White and Black, the latter being appointed in accordance with local ethnic and language requirements.

The opening of the Jabulani (Soweto, Johannesburg) and the Mphohadi (Kroonstad) training schools, in 1973, accommodating only local, non-resident students, and the commencement of teacher-training at the Sekhukhune Secondary School in Lebowa, was yet another Venture in improving the situation of teacher-training in the Republic of South Africa.

TABLE 12

THE DISTRIBUTION OF TRAINING SCHOOLS WAS THEN AS FOLLOWS  
(101, 53)

Region	Homeland	Number of schools in area		
		White	Black	Total
Natal		3		3
O.F.S.		1		1
Transvaal		4		4
	Basuto baborwa (Qwa-qwa)		1	1
	Bophuthatswana		5	5
	Ciskei		5	5
	Lebowa		4	4
	Gazankulu		1	1
	Kwa-Zulu		4	4
	Transkei		7	7
	Venda		1	1
Total		8	28	36



TABLE 13

ENROLMENT OF STUDENT TEACHERS IN 1973 WAS AS FOLLOWS  
(191, 53)

Course	1st year	2nd year	Special	Total
P.T.C.	5 858	4 521	-	10 379
J.S.T.C.	396	272	-	668
Trade Instructors	7	9	-	16
Special Art	-	-	28	28
Homecraft	-	-	46	46
Total	6 261	4 802	74	11 137

In accordance with the Department's policy of establishing ad hoc training schools wherever possible, the Mokopane and Rehlahlilwe Schools in Lebowa, the Moretele School in Bophuthatswana and the Tshisimani School in Venda have been changed exclusively into training institutions. Adaptations have been made in the training course in order to enable the newly qualified teachers to meet the demands of the revised standard 5 syllabuses. Furthermore, arrangements were also made for the introduction of a one-year training course for professionally unqualified teachers, with three years' teaching experience and holding a junior certificate (101, 53).

With the introduction of the Post-Matriculation/Senior Certificate, J.S.T.C. at Batswana in Bophuthatswana, Tshisimani in Venda and Tivumbeni in Gazankulu, at least one training college in each of the homelands offered this course covering most of the secondary school subjects in 1973. The existing similar institutions are Lovedale\*

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\* Has since been transferred into Lenox Sebe College.

(Ciskei), Hebron (Bophuthatswana), Setotolwane (Lebowa), Tshiya (Basotho-Qwa-qwa), Eshowe (Kwa-Zulu) and Cicira (Transkei) (101, 53).

As already indicated, each year an effort was made, by the department, to expand teacher-training facilities.

In 1974 there were further expansions in teacher-training facilities in the Republic of South Africa. In Bophuthatswana, the Taung Training School opened with a Primary Teachers' Certificate Course and in Gazankulu teacher-training classes were introduced at the Orhovelani Secondary School, a temporary arrangement until a new school was established in the homeland. In the Transkei training school students were transferred from the Mvenvane Training School to the new Maluti Training School at Matatiele (192, 56).

The final Primary Teachers' Certificate examination was written for the first time in 1974 at the following training schools: Jabulani, Mphohadi and Sekhukhune (102, 56).

Admissions to training schools for the Primary Teachers' course showed an increase of 14,5 percent but to meet the demand, a still greater increase was necessary as the shortage of teachers continues to be a serious problem. Most training schools were filled to capacity so an increase in the number of training schools was the only answer.

As pointed out earlier, arrangements were made during 1973 for the introduction in 1974 of a special one-year course of training for unqualified teachers. Unqualified teachers in possession of the Junior Certificate and at least three

years' experience were eligible for admission to the proposed course. Those candidates wrote the final examination in 1974 and those successful gained a teachers' certificate. Reports that followed were very positive and the overall impression was that the course offered at Rehlahlilwe, Tshiya, Tivumbeni, Madadeni and Botshabelo had been very successful and was serving its purpose of improving the position with regard to unqualified teachers (102, 56).

Reports from the regions indicate that in all areas the standard of work is fairly good and that students are receiving sound instruction in the art of teaching. No trouble is experienced in the recruitment of a sufficient number of students for the Primary Teachers' Course and consequently in co-operation with the psychological services section it has been possible at most schools to apply more effective selection (192, 58).

In 1974 the planning was completed for the following new training schools to open in January 1975: the Nyamazane Training School near White River for the Swazi, Kwena Moloto in Seshego, replacing the Bethesda Training School for the Northern Sotho in Lebowa, the Monnafeela Training School in Witsieshoek for the Southern Sotho and the Mpumalanga Training School for the Zulu in Kwa-Zulu (102, 58).

The Junior Secondary Teachers' course has in 1974 been offered at least one training school in each homeland.

TABLE 14

ENROLMENT OF STUDENT-TEACHERS IN 1974 WAS AS FOLLOWS

(102, 58)

Course	1st year	2nd year	Special	Total
P.T.C.	6 529	5 184	-	11 713
J.S.T.C.	536	454	-	990
Trade Instructors	9	7	-	16
Special Art course	-	-	32	32
Homecraft Teachers' course	-	-	42	42
Total	7 074	5 645	74	12 793

#### 4.2 Teacher-Training in Malaŵi

##### 4.2.1 Introduction

The aim of education in Malaŵi is not to produce academics who are steeped in theory yet divorced from reality, but to train men and women who can work constructively with their hands and bodies, as well as with their minds. This goal must however, not be looked at or achieved in isolation from other national needs and goals. The major factors in the country's educational plans, therefore, are economic and human resources (89, 1).

Consequently, the educational system, based on a three-tier system viz. primary, secondary and higher education, like teacher-training, constantly takes cognisance of both the main national and individual objectives as well as Malaŵi's limited economic resources. In 1976 only about 49 percent of the school-going age population could be admitted to schools, and only 15,7 percent of those youths who successfully completed primary education could be placed

into secondary schools. The primary school system comprises an 8-year course. This leads to the secondary level which comprises a 4 year secondary school course, a teacher training course and technical and vocational courses. Post primary education can also be pursued at the Malaŵi correspondence college. The University of Malaŵi provides higher education (89, 1).

#### 4.2.2 The activities of the Vocational Guidance Programme

During October a teacher is appointed in every government and grant aided secondary school in Malaŵi as Career Counsellor. The Counsellor is responsible for organizing vocational guidance activities for the students at his or her school. These career counsellors are supervised and helped by the Vocational Guidance Officer in the Ministry Headquarters.

The activities of the programme include the following:

##### 4.2.2.1 Information service

Different educational institutions and some employers send pamphlets, advertisements and booklets about careers to the Vocational Guidance Officer in the Ministry of Education who distributes them to the secondary schools. These pamphlets give details of the training opportunities available, the duties, educational requirements and prospects of various professions (including teaching) and jobs. The Vocational Guidance Officer writes bulletins and notes on careers and these are also sent to the schools (89, 3).

##### 4.2.2.2 Career centres

The majority of schools have a Career Centre where the in-

formation from the employers and the Vocational Guidance Officer is displayed so that the students can read them.

#### 4.2.2.3 Career Talks

Some schools invite professionals and employers to be guest speakers on Career Talks at the schools. These people talk about different job opportunities in their fields, together with the specific duties of the persons in these jobs. They also explain about the type of person suitable for the job, whether experience is essential and whether training opportunities are available. The employers often bring samples of their original work (maps, designs, photographs, etc.) for demonstration purposes (89, 3).

#### 4.2.2.4 Career Visits

Other schools arrange visits for students to employers. Some employers are very co-operative in providing transport so that the students can see people at work. Career visits enable the students to see the machinery or equipment that workers use. The students can see the workers doing their jobs. They can also see working conditions in the offices, workshops or fields. These first hand experiences help students to evaluate more accurately the consequences of the career plans they are making. These visits give them chance before they could work well and gain work satisfaction in the type of work situations they have seen.

#### 4.2.2.5 Group or Individual Councelling

Some Career Councillors do Group Counselling. This is a service whereby the counsellor discusses with a group of students the world of employment and how best they can prepare themselves and progress towards it. The Counsellor

listens to students' worries and problems and tries to help them.

Other Career Counsellors turn to Individual Counselling where the individual student reveals his career plans to the Counsellor. The Counsellor and the student talk about the available courses and jobs that are related to the plans. Some advice is given to the student by the counsellor (89, 4).

From the above short discussion of a Guidance Programme, it is clear that if and when a student selects teaching as a career or profession, he or she has done so after the general exposure to different fields. The chances are that such a student will make a good teacher.

TABLE 15

4.2.3 TEACHERS AND PUPILS FROM 1965/66 TO 1975/76 (89, 1)

	Teachers in 1965/66	Teachers in 1975/76	Pupils in 1965/66	Pupils in 1975/76
Primary schools	5 945	10 588	286 056	641 709
Secondary school	219	748	6 539	14 489
Grand Totals	6 164	11 336	292 595	656 198

From the above figures of ten years in Malaŵi i.e. 1965/66 to 1975/76 we notice that the increase in pupils' enrolment in both primary and secondary combined is 363 603, this is an increase of 124,3%. The corresponding increase in the number of teachers is 5 172 which makes an increase of 83,9%. It can thus, be deduced that the increase per cent of the enrolment is far above that of teachers, which implies that the production of teachers in Malaŵi during

the above ten years was wanting. In fact, if the above figures are further examined it will be realised that the teacher pupil ratio 1965/66 was approximately 1:48 and that of 1975/76 was about 1:58. This picture points to the fact that during the above ten years teacher-training colleges were not producing enough teachers to cope with the increase of enrolment in schools.

During the period under review Government's efforts have also been directed towards consolidating existing schools and bringing about qualitative improvements in all respects. Teachers' houses, better equipped laboratories and libraries were made available by the Government and various charity organizations at a number of secondary and teacher-training schools (89, 2).

#### 4.2.4 Malaŵi Correspondence College

To supplement the normal secondary school intake the Government introduced the Malaŵi Correspondence College to cater for those students who, on successful completion of their primary school course, could not be absorbed into the regular secondary school. The aim was to provide a course of correspondence lessons in various subjects, which would enable students to enter for the Junior Certificate examination as external candidates.

The correspondence college has up to 1976 established itself as an important part of the Malaŵi education system, with soaring numbers from 2 000 in 1966 to 3 600 in 1976, an increase of 80% in ten years, and the cumulative enrolment in 1976 was 39 000 (89, 4).

In an effect to satisfy the ever increasing demand the college extended the range of its courses. Besides ten



subjects in Junior Certificate course, it offers courses for the Primary School Leaving Certificate, the Malaŵi certificate of Education and teacher upgrading courses for serving teachers. A most important development is the setting up, throughout Malaŵi, of correspondence college centres and night secondary schools, at which registered students of the College may study their printed lessons under the supervision of qualified teachers. By 1976 there were already 91 centres and night schools, all of which have been supplied with radio sets and other teaching equipment. Youth of school-going age who perform well in their correspondence courses are absorbed into the secondary school system as vacancies occur, and these students may also be considered in the admissions of teacher training schools (89, 4).

#### 4.2.5 Teacher-Training Schools

In 1966 there were twelve primary teacher-training colleges, of which one was owned and managed directly by the Ministry. Ten were assisted colleges of which six were in Roman Catholic ownership and four in association with the Christian Council which was privately managed and received no grant from public funds. The other one belonged to the Seventh Day Adventist Church. One of the colleges under Roman Catholic ownership, offered as specialist homecraft course of two years for qualified primary school teachers (88, 20).

There was one Government Secondary Teacher-Training College at Soche Hill, It offered the Diploma in Education. The entry qualification for this three year course is the school leaving certificate (this is equivalent to senior certificate in South Africa.) The course aims at producing teachers with a sufficient knowledge of two teaching subjects to be effective teachers in the lower classes of

secondary schools. Soche Hill became a constituent part of the University of Malaŵi in January 1967 (88, 20).

TABLE 16

THE FOLLOWING TABLE SHOWS THE PROVISION OF PLACES AT THE COLLEGES AND THE COURSES TAKEN DURING 1966 (89, 20-21)

College	Men	Women	Total	Courses
1. Soche Hill (Govt)	61	49	110	3 yr Diploma of Education
2. Domasi (Govt)	116	34	150	T <sub>2</sub> and T <sub>3</sub> *
3. Nguludi (R/Cath)	180		180	T <sub>3</sub> and T <sub>4</sub> and Emergency
Providence (R/Cath)	-	120	120	T <sub>3</sub> and T <sub>4</sub>
4. London (Chris.)	90	-	90	T <sub>4</sub>
5. Mkhona (C.C.)	150	-	150	T <sub>4</sub>
6. Katete (R.C.)	90	30	120	T <sub>4</sub> and Emergency
7. Bembeke (R.C.)	-	120	120	T <sub>4</sub> and Emergency
8. Malindi (C.C.)	90	-	90	T <sub>4</sub>
9. Kaponi (C.C.)	-	120	120	T <sub>4</sub>
10. Stella Maris (R.C.)	-	140	140	T <sub>4</sub> /T <sub>3</sub> Upgrading Home Economics
11. Lilongwe (R.C.)	180	-	180	T <sub>3</sub> /T <sub>4</sub> and Emergency
12. Malamulo (S.D.A. unassisted)	12	7	19	T <sub>3</sub>
Total	969	620	1 589	

\* T<sub>4</sub> corresponds to L.P.T.C.

\* T<sub>3</sub> corresponds to P.T.C.

\* T<sub>2</sub> corresponds to U.E.D.

Prior to 1965, the main supply of primary teachers was from the T<sub>4</sub> course. With the lengthening of the primary course and the increasing output of secondary schools at both the Malaŵi Junior Certificate and the school certificate levels, it became necessary for urgent consideration to be given to the level of courses and the standard of training for primary teachers. As a result, T<sub>3</sub> and T<sub>2</sub> courses were introduced at Domasi in 1965 and 1966 respectively, and in 1966 it was possible to extend T<sub>3</sub> courses to three other colleges. As the number of candidates qualified for T<sub>2</sub> and T<sub>3</sub> training increased, priority was given to T<sub>3</sub> courses in the order T<sub>2</sub>, T<sub>4</sub> depending on the capacity of the colleges and financial ability of Government to pay teachers after training (88, 21).

Two emergency courses, a six months' course and one year course, both for unqualified but experienced and efficient teachers in grant-aided primary schools were conducted in 1964 and 1966. Emergency courses, it was agreed, would be discontinued when sufficient teachers were trained and it was also agreed that a one year course was no longer adequate preparation. Unqualified teachers were eligible for selection to the T<sub>4</sub> course (88, 21).

To promote T<sub>3</sub> teachers to T<sub>2</sub> a one year upgrading course was conducted at Soche Hill College for T<sub>3</sub> women teachers in 1965 and to promote T<sub>4</sub> teachers to T<sub>3</sub> a two year upgrading course in Home Economics for T<sub>4</sub> women teachers was introduced in 1966 at Stella Maris. One term courses for standard one and two teachers were started at Domasi, Montfort and Bembeke.

There was a general need for upgrading of teachers and courses in specialist subjects for serving teachers, both to improve the standards in the schools and the morale of the teaching force were introduced (88, 21).

The T<sub>4</sub> course was reduced from three to two years in 1965 in order to meet the desperate shortage of teachers arising from the lengthening of the period of primary education. The length of the T<sub>3</sub> and T<sub>2</sub> courses was 2½ years as from 1966. The resultant spare capacity in colleges for the first term was intended to be used for short in-service courses for serving teachers (89, 21).

TABLE 17

THE TOTAL NUMBER OF TEACHERS IN TRAINING FROM 1964 TO 1966 HAS BEEN AS FOLLOWS (88, 22)

Year	T <sub>4</sub>		T <sub>3</sub>		T <sub>2</sub>		Diploma in Edu- cation		Domes- tic Science	Total	
	Men	Women	Men	Women	Men	Women	Men	Women	Women	Men	Women
1964	807	368	20	15	-	-	47	22	39	874	444
1965	812	386	61	13	-	-	61	33	-	934	432
1966	474	270	168	59	45	20	61	49	-	748	398
Total	2 093	1 024	249	87	45	20	169	104	39	2 556	1 274

From the above figures it can be deduced that student-teachers' enrolment increased with the years in as far as higher professional qualifications i.e. T<sub>3</sub>, T<sub>2</sub> and Diploma in Education are concerned. This shows that the emphasis on the training of teachers was being shifted from quantity to the quality aspect. For the corresponding years i.e. 1964 to 1966 the number of serving teachers in training has been as follows:

TABLE 18  
UPGRADING COURSES (88, 22)

Year	Upgrading T <sub>3</sub> /T <sub>2</sub> Home Economics 2 years	Upgrading T <sub>3</sub> /T <sub>2</sub> 1 year	Emergency course for unqualified teachers		Total	
	Women	Women	Men	Women	Men	Women
1964	-	-	44	6	44	6
1965	-	21	-	-	-	21
1966	37	-	88	26	88	63
Total	37	21	132	32	132	90

In 1975/76 there were eight colleges in Malaŵi for the training of primary school teachers. Of the eight colleges, six are Government grant-aided and two belong to the Government. Two of the colleges are for women, five are co-educational and the remaining one is for men.

The two Government colleges at Blantyre and Lilongwe offer T<sub>2</sub> courses which are available to holders of the Malaŵi Certificate of Education. The remaining colleges cater for T<sub>3</sub> courses which are open to students with a Junior Certificate (89, 4-5).

In 1966 the majority of student teachers in the Teacher-Training Colleges were of T<sub>4</sub> and T<sub>3</sub> grades. T<sub>4</sub> courses were discontinued in 1970 and the number of T<sub>3</sub> students is increasing. For instance, in 1965/66 there were only about 60 T<sub>2</sub> students out of a total enrolment of 1 340, but in 1975/76 almost half of the 1 100 students in Teacher-Training Colleges were T<sub>2</sub> student teachers. The quality of student teachers in Malaŵi is greatly and rapidly improving (89, 5).

As already indicated earlier, upgrading courses for primary school teachers are run by the Malaŵi Correspondence College and the Broadcasting Unit. Such courses involve a period of ten months during which the teachers study by correspondence and there is also a residential period during which they attend lectures. It is the intention of the Ministry of Education, subject to the availability of the funds, to achieve the more viable and realistic teacher/pupil ratio of 1:45 (89, 5).

#### 4.2.6 Malaŵi Certificate of Education Examination Board

In the history of Education in Malaŵi, 1968 may be regarded as an important milestone. In September of that year, two major policy decisions were made by the Ministry of Education. The first was to change the school year so as to coincide with the agricultural year, and the second decision was to introduce Agriculture into the school curriculum. The introduction of Malaŵi Certificate of Education (M.C.E.) followed naturally on these two major policy decisions. To those who were concerned with education in Malaŵi the introduction of the M.C.E. examination provided the opportunity which was long sought: namely, to ensure that the secondary school leaving examination was fully relevant to Malawi's development requirements (89, 6).

On the 20th September, 1968 the Ministry of Education issued circular 14/68. This circular announced that from mid-1972, a Malaŵi school certificate examination would replace the Cambridge Overseas School Certificate examination which had hitherto been the examination in Malaŵi. The key statements in the circular were:

"It is necessary that the contents of the syllabuses for the new examination should be geared to serving the local needs and meeting the country's development requirements. The examination, therefore, will be so structured as to portray the national aspirations both in content and approach."  
(89, 6)

The Ministry circular also emphasized that "care would be taken to ensure that the introduction of the new examination will not lead to a lowering of standards; and, further, the appropriate steps will be taken to ensure recognition of the new Examination by other countries." The body charged with these tasks was to be M.C.E. Examination Board whose composition is described in the second part of this description. In the words of the Ministry circular, the Board "will be responsible for the conduct and control of the examination and will be as autonomous as possible, being answerable only to Cabinet and Parliament" (89, 6-7).

These statements were translated into an Act of Parliament in 1969 and the Board soon established some sixteen Syllabus committees which were to draft syllabuses for the new examination. As the Board recognised, quite early, that the backing of a long-established examining body would help both to ensure the maintenance of high standards and to obtain international recognition for the M.C.E. investigations were made as to which examining board should be approached. The board finally decided to invite the Associated Examining Board for the General Certificate of Education in the United Kingdom (AEB). At a Board Meeting on 21 April 1970 the Board learned that the Associated Examining Board had accepted the M.C.E. Examination Board's invitation (89, 7).

The Board immediately embarked on the finalising of the drawing up of syllabuses. These syllabuses were approved both by the A.E.B. and the M.C.E. Board. The first examination was held in 1972. Because the introduction of the M.C.E. syllabuses had to be progressive over a three year period, some Cambridge Overseas School Certificate syllabuses were examined in 1972 in those subjects where the new board had not yet finalised its syllabuses. Since 1972 the M.C.E. Examinations had been held each year in June. The numbers of candidates taking the examination and those awarded certificates each year are shown in the table below. As the syllabuses, for the examination were approved both by the M.C.E. Examination Board and the Associated Examining Board, the examinations were set and marked and certificates were issued jointly by the two boards.

TABLE 19

MALAŴI CERTIFICATE OF EDUCATION EXAMINATIONS 1972  
TO 1975 (89, 7)

Year	Candidates	Ful certificates	% Gaining a full certificate
1972	2 011	1 271	63,2
1973	2 485	1 360	54,7
1974	2 504	1 370	54,7
1975	2 597	1 628	62,7

From the outset, it has been the intention of the Board, that, as much of the work as possible in connection with the M.C.E. Examination will be done in MalaŴi, and that as soon as possible all the work should be done locally. With this in view, the Board started a training programme in collaboration with the British Government who financed



it and the Associated Examining Board who provided the personnel. This programme started in 1972 with a handful of teachers who attended a course at Reading University in the U.K. Since that time, the Board has run a course each year in Malaŵi. By 1976, the Board had trained 82 assistant examiners of whom 5 were then chief examiners and 2 were senior assistant examiners. In addition to training the examiners, the Board also trained its senior administrative staff by sending them to the associated Examining Board offices in the U.K. to observe the organisation and conduct of an "O" level\* examination (89, 7).

For each subject the Board has a Moderating Panel whose duty it is to scrutinize the draft examination papers in order to ensure that the questions are within the current syllabus, that they are sufficiently different from those of the previous year and that the paper as a whole is in line with the Board's philosophy. The system provides for a rigorous examination of the questions in each paper by the chief examiner, the moderating panel and a supervising committee. At each of these stages, security, on which the integrity of any examination depends, is strictly observed (89, 8).

#### 4.2.7 University of Malaŵi

The University of Malaŵi was founded in October 1964, by the University of Malaŵi Provisional Council Act. The Act had two purposes - firstly to establish a degree college and secondly to incorporate into a single institution all the country's existing facilities for higher education (89, 9).

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\* Corresponds to matriculation exemption in South Africa.

Chancellor College admitted its first degree students in September 1965. The Ministry of Education offered the temporary use of the buildings at Chichiri Secondary School until such time as the new college campus was to be built in Zomba. The first Chancellor College students graduated in 1969. The second objective of the Act was achieved in January 1967, when Bunda College of Agriculture, the Institute of Public Administration, the Polytechnic, and Soche Hill College, were incorporated - into the University as constituent colleges of the University of Malaŵi. On the move to Zomba in August 1973, the Institute of Public Administration, and Soche Hill College ceased to exist as separate colleges. These two colleges together with Chancellor College at Chichiri, amalgamated to form the new Chancellor College in Zomba. In December 1974, the University of Malaŵi Provisional Act, by which the University of Malaŵi was established, was repealed and replaced by the proper University of Malawi Act under which the University is currently operating (89, 9).

CHAPTER 5A COMPARISON OF TEACHER-TRAINING IN THE HOMELANDS  
AND MALAŴI

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## CHAPTER 5

### A COMPARISON OF TEACHER-TRAINING IN THE HOMELANDS AND MALAŴI

#### 5.1 The early beginnings

##### 5.1.1 South Africa

As is almost inevitable the case in Southern Africa, education in both South Africa and MalaŴi, was initiated by missionary groups. In South Africa as pointed out in Chapter 3, it was the Wesleyan, the London and the Glasgow missionary societies that achieved considerable success among the Xhosas in the Cape Province during the eighteenth century. By the middle of that century the government began to supplement the work of the missionaries and the greater uniformity in the education of the Blacks was achieved to a certain extent (43, 175).

In 1865 an Act of the Cape Parliament made financial provision for Black schools within its educational structure. In the Transvaal the Smuts Act of 1907 made Black education an integral part of the local school system. The Act of Union in 1910 vested full authority for Black administration in the Minister for Native Affairs, but the responsibility for educating the Blacks was given to the four provinces i.e. Cape, Transvaal, Natal and Orange Free State (43, 185). In 1953 Black education was transferred from the provinces to state control.

##### 5.1.2 MalaŴi

In MalaŴi the first attempt at formal schooling was introduced by the Universities Mission to Central Africa, which

started abortively in 1860. Despite initial failure, it made possible the successful work done by Bishop Steere in 1881. By 1875 the United Free Church of Scotland Mission had begun its work under Livingstone's successor, Dr. Laws. While it operated in the North, another vigorous mission opened in the south, concentrating on Blantyre, this was the Church of Scotland Mission. Last in the field was Dr. Andrew Murray, a name famous in South African religious and educational circles, who led a mission from the Dutch Reformed Church to the central areas, working in close co-operation with the Presbyterian Churches. By 1889 the Roman Catholic Church, through the White Fathers, began their work in Malaŵi (41, 121-2).

However, as the Phelps-Stokes Commission of 1924 was to comment, education was at all times of secondary importance to evangelization. Any other secular purpose was incidental. By 1910 the United Missionary Conference proposed that a Nyasaland (Malaŵi) Educational Code be drafted but it was not until 1924, when the Phelps-Stokes Commission accused it of neglecting its duties, that the Government of Malaŵi began to think of participating in the control of education. The first Education Ordinance was drafted in 1927, and three years later further implementation was given to the Commission's report by the institution of an Advisory Board on Education, and composed of members of the government, the missions and the public. At the same time some decentralization was achieved in District Advisory Committees, and Grants-in-Aid were regularised (41, 122). The above arrangement of Malaŵian education remained until 1964 when the country attained independence from Britain.

### 5.1.3 Comment

In both South Africa and Malaŵi it is realised that formal education for the Blacks was initiated by the different missionary societies in the Nineteenth century. The main objective of the missionaries was to convert Blacks in both areas to Christianity. It is also noted that education was of secondary importance. It is also interesting to note that in both areas, the concerned governments were not so keen to include the Black system of education into their own. As time went on in 1910 in South Africa and in 1927 in Malaŵi the said governments considered Black education as part of the countries' administration.

One other point to note, is the relationship of the two countries even in those early days viz. as far back as 1875. In that year it is noted that Dr. Murray who was also famous in South Africa continued to work in Malaŵi as Dr. Livingstone's successor.

## 5.2 The Missionary Period

### 5.2.1 South Africa

In South Africa, Teacher-Training for Blacks originated as long ago as 1841 at the famous Lovedale. It was suggested by the Glasgow Missionary Society that a full-time educationalist should be sent out to establish an institution for training school masters and catechists. During the nineteenth century many other institutions were established where, among other forms of training offered, teacher-training facilities were provided. During the first decades of the twentieth century teacher-training has been the only post-primary education open to Black students (63, 44).

In the Transvaal about thirty students were enrolled as pupil-teachers at Kilnerton Institute near Pretoria in 1885, but most of them only had the minimum entry qualification which was std. 3. In the Orange Free State the Moroka Institute for the training of Black evangelists and teachers was opened in 1892. By 1910 920 students were training as teachers in the Cape Province and by 1912 there were twenty four teacher-training institutions in South Africa, this number increased to thirty seven by 1949. Of the thirty seven thirty three were mission controlled. The number of student-teachers grew from 2 782 in 1925 to 5 935 in 1949. The enrolment in 1949 was distributed as follows: 3 599 were taking L.P.T.C. and 2 336 were doing H.P.T.C. (63, 44)

As already been indicated the entrance qualifications for training schools were extremely low. In the Cape Province it was raised to std. 6 in 1901, in Natal to std. 6 in 1912. In the Orange Free State and Transvaal to std. 6 only in 1929 (63, 44).

#### 5.2.2 Malaŵi

In Malaŵi the first proper school was started in 1876. The second Livingstonia party under Dr. James Stewart brought four Black teachers and evangelists from Lovedale in South Africa. Ngunana, one of the four teachers took charge of the school until his death in 1877. In eleven years the number of schools run by the Livingstonia Mission increased to three, Black teachers increased to ten and the pupils increased to three hundred (54, 169).

Dr. Laws started a training school similar to the Lovedale Institute in South Africa in 1894. This institution pro-

duced teachers, artisans and preachers. These people later became the rulers of Malaŵi. In the 19th century the Pioneer Black teachers operating in Malaŵi, were both Malaŵians and non-Malaŵians. Some of the latter died in the country while working, these include Shadrack Ngunana and William Ntusane Koyi, the men from Lovedale in South Africa. Mention must be made of Charles Domingo who was brought to Malaŵi in 1876 from Quelimane by the Livingstonia Missionaries and then sent to Lovedale. Domingo proceeded to become the first Black student in Malaŵi, to receive a higher teachers' certificate from the Livingstonia Mission in 1897 (54, 170).

At the end of the 19th century there were ten missions working in the country and having under their management nearly three hundred primary schools, a teacher-training school, and an institute of higher learning at Livingstonia (53, 25).

The training of teachers occupied the minds of the missionaries from the beginning. At first Teacher-Training was done on an apprenticeship or pupil-teacher basis. Most of the qualified teachers were trained at Lovedale in South Africa (54, 89). The Universities' Mission to Central Africa with its headquarters at Likoma trained its teachers in village schools. Advance pupils were used as teachers at as an early stage as possible. In most cases these untrained teachers found themselves in schools which were poorly equipped. It is clear that this type of training was inadequate to cope with the situation as regards the supply and the quality of teachers (53, 124).

In 1894 Dr. Laws began to lay at Khondowe the foundation of the Overtoun Institution which included a systematic



and organised Teachers-Training. The other missions also developed a more organised system of Teacher-Training although they did not attain the high standard set at Livingstonia at the time. The White Fathers reported in 1903 that Teacher-Training was taking place at all their mission stations. The Montfort opened a Normal School where they began the training of teachers in basic infant methods in 1924. In all cases the standards of training were entirely those of the missions concerned. There were no common standards, no common policies until the establishment of the Department of Education in the year 1926 (53, 126).

The training of teachers once properly started under Government supervision was rapid and successful. After the Second World War, the missions gave special attention to the training of teachers. Long established centres were enlarged to permit an increased intake of student-teachers. In 1949 a new training centre was opened in the Northern Province at Katete. From that time conditions of teacher-training centres improved greatly in Malaŵi. For instance in 1948 there were 263 student-teachers in Catholic training institutions but in 1964 the number had increased to 500 (54, 130).

### 5.2.3 Comment

In both South Africa and Malaŵi it is realised that the Missionaries were the first parties to be concerned with the introduction of teacher-training institutions. The initial entry examination to teacher-training was very low in both countries because the missionaries were primarily concerned with the evangelisation of the Blacks. So as soon as they could read the Bible in their mother tongue they could be sent to various stations where they taught other Blacks how to read and write.

It can also be seen from the foregoing paragraphs that the development or improvement of teacher-training institutions under the hands of the missionaries was rather too slow or almost insignificant in certain areas, although others did some wonderful achievements in this direction. In both countries there was an immediate and significant change and improvement as soon as the Education Department of the State or Province took over the control of the training schools. For example, in South Africa in all four provinces each one set out the particular entrance qualification in 1901, 1912 and 1929 respectively, and since then the quality of teachers produced, were much better when compared to the ones previously produced. Malaŵi was rather slow in this direction, it was only as from 1926 that the Education Department had a hand in the control of teacher-training.

An interesting point to note is that teacher-training in Malaŵi initially depended on the production of Lovedale in South Africa. The first Black teachers in Malaŵi came from South Africa, some of those even died in Malaŵi serving the country. Some students came to train in South Africa and returned after qualifying to teach and man Malaŵian schools.

As time went on the Malaŵians recognised the importance of introducing many training centres so that they could produce local teachers to man their schools. Most Missionary schools had provision for training centres and the latter progressed reasonably well. In South Africa as pointed out in 1949 thirty three training centres out of thirty seven were mission controlled. It can thus be realised, that the missionary societies did magnificent work in the development of Teacher-Training centres in both South Africa and Malaŵi.

### 5.3 Government participation in Education

#### 5.3.1 South Africa

In 1910 the Union of South Africa Act placed the control of Black education in the four provincial councils. In Cape Province since the establishment of the above Act, the primary school course was the same as that of the Whites, but in 1922 a differentiated primary school course for the Blacks was introduced. As a result of this primary course, new teacher-training courses were also introduced in the same year i.e. 1922. These were the L.P.T.C. and the H.P.T.C. whose admission requirements were std. IV and std. VIII certificates respectively (3, 389). The institution for higher education was realized as far back as 1880 although Fort Hare was only opened in 1916. In this institution many Blacks qualified as teachers and graduates.

In the Natal Province rapid expansion took place after 1910. By 1918 there were a lot of improvement in the Black education, inter alia, a revised teachers' training course with more emphasis on special subjects was designed.

In the Transvaal it was decided in 1915 to draw up a new curriculum based on the aspirations of the Blacks. The introduction of this curriculum involved the extension of the primary course to std. IV and this necessitated the teacher-training courses to be adjusted accordingly (3, 390).

In 1923 a register of teachers in the service of recognised mission schools was compiled in the Orange Free State, and a salary grant based on qualifications of the teacher was paid to the missionary society employing the teachers. In

1929 an improvement in the training of teachers was effected when the Education Department issued its own syllabi for the teachers-training courses.

In the Cape Province the Circuit Inspectors were responsible for the professional supervision and inspection of all schools in their respective areas. In the other provinces there were special inspectors for Black schools. As from 1924 a staff of Black supervisors of schools was appointed in each of the provinces (3, 392).

After the introduction of the Bantu Education Act, the Department took over all Teacher-Training schools except those run by the Catholics and the Seventh Day Adventists and closed certain institutions, the Department reorganised those under its control and opened new ones.

### 5.3.2 Malaŵi

For the first twenty five years of mission education in Malaŵi there was no single organisation of the missions where policy matters could be discussed. The protectorate government took no part in what was going on since it provided no money for education. However, it was in 1900, when four of the missions made the first move towards a unified system when they met in conference at Livingstonia. The conference agreed to produce a common educational code. The code was discussed in Blantyre in 1904 and was published the following year. This code was revised at the third conference in 1910 by which time the missions described themselves as Federated Missions (54, 172).

In 1910 a consultative Board was set up, it was to this Board, which was the executive arm of the Federated Missions, that matters of general policy were referred. The Government recognised it as a body to deal with while the missions

working together deemed themselves to be sufficiently united to make a concerted appeal to the Government for funds, but the Government was rather slow to respond (54, 173).

After the World War I more attention was paid to the educational needs in the British colonies and Protectorates. The concept of mandated territories forced the League of Nations to use its organisation in the direction of educational changes. The British Government set up an Advisory Committee on African Education in British Tropical Africa in 1923 and the following year this committee, together with the Phelps-Stokes committee, visited Malaŵi and reported on the educational system and facilities. The report called for the establishment of the Education Department and the Advisory Board on African education. As a result the first Director of Education in Malaŵi arrived in 1926 and an Education Department was set up. The Government set about taking control over education by calling conferences and working out detailed schemes (54, 174).

The Government funds during the protectorate days were extremely limited, however, one of the most important developments after 1926 was the establishment of a government school for training African supervising teachers. This programme aimed at training supervisors who would after two years of training be posted to their respective areas where they would be in charge of a number of village schools (54, 175).

### 5.3.3 Comment

From the above discussion it can be realised that in South

Africa the Government took an initiative step in order to participate actively in the education of the Blacks. A decision was always taken at the central level and the provinces were expected to implement the policy. In certain instances the Government forced bodies to relinquish their control of teacher-training institutions because such bodies could not maintain such institutions under the improved standards of training. However, in Malaŵi the story was a bit reversed, the Government was sort of reluctant to take over the control of schools in the country. The missionaries had to send several deputations to the Government to contribute towards the running of Black Education in that country. However, after some time the Government realised the need to contribute generously towards the running of the schools.

One may infer that the reluctance of the Protectorate Government to take charge of or control the schools was due to the fact that the concerned authorities were far i.e. in Great Britain, so the need seemed not so pressing, but in the South African situation, the authorities concerned were on the spot, so the urgency was quite vivid.

In both cases there were fast improvements and developments in the teacher-training after the take-over by the respective governments. This is easy to follow because the budgets for such institutions concern the Governments' directly unlike if the institutions are controlled by the outside bodies like the missionaries.

#### 5.4 Teacher-training during the prescribed period (1964 to 1974)

##### 5.4.1 South Africa

The teacher-training colleges taken over from the missions

in 1954 when a national system of Black education was introduced were without exception integral parts of multi-purpose institutions providing also primary, secondary and even trade education. This was typical of the mission boarding schools and only in a few cases were the teacher-training sections sufficiently large to stand on their own feet: Nearly 50 schools together were producing less than 2 000 teachers a year.

Two lines of policy have been followed to deal with this situation. Teacher-training has gradually been separated from other types of education, and has been concentrated in fewer but much larger institutions. Experience has shown that in the combined high school/training college the latter section is usually at the disadvantage particularly when it comes to staffing. Emergencies resulting from loss of staff in the matriculation classes are nearly always met by transferring well qualified teachers from their teacher-training work (19, 59).

Larger and separate training colleges lead to more specialisation among the staff, a better esprit de corps and more effective teacher education. Examples of major institutions at which this policy has first been carried out successfully were Lovedale, Eshowe, Mokopane, Vendlan (now Tshisimani) and Tshiya (Witsieshoek). It undoubtedly took some considerable time to complete this process for all existing institutions.

In the mean time the main thrust forward was (even now) is in the building of new training colleges. In the subsequent years the following schools were opened: Madadeni (New Castle) for 800 students, 1970; Tlhabane (Rustenburg) 500 students, 1971;

Rehlahlilwe (Groblersdal) 500 students, 1971;  
 Butterworth (Transkei) 250 students, 1973;  
 Jabulani (Soweto) 200 students, 1973;  
 Mphohadi (Kroonstad) 300 students, 1973, and  
 Maluti (Transkei) 350 students, 1974 (19, 60).

In addition, a number of temporary training centres were opened which were later transferred into permanent buildings. In 1974, 35 training colleges offered courses for primary school teachers and their total enrolment was 11 625 students. Admissions to the first year of the P.T.C. course increased as follows in the years indicated below:

TABLE 20

ENROLMENT OF FIRST-YEAR P.T.C. FROM 1969 TO 1974 (19, 60)

1969	1970	1971	1972	1973	1974
2 946	3 029	3 290	4 174	4 823	6 364

However, enrolment at the primary level, during the same years was increasing by between 200 000 and 250 000 pupils a year, and allowance was to be made for wastage and the replacement of professionally unqualified teachers (about 16 percent of the total). Thus, the production of teachers was to be stepped up to about 7 500 a year in order to satisfy the planning targets.

For a long time the training of teachers for secondary schools in South Africa, was largely a haphazard affair: there was a minimum of planning and little attempt was made to relate demand to supply. The assumption was that it was the job of the universities to provide teachers for all levels in the secondary school. There were only a limited effort on the part of the department to provide junior



secondary teachers for example the Bantu Normal College at Mamelodi (Pretoria), the T<sub>3</sub> (senior) course in Natal and some post-matriculation work at Healdtown in the Cape. Only a limited number of teachers were produced by these programmes.

In 1960 the University Colleges of the North and Zululand were opened to Black Students, in addition to the much older University College of Fort Hare. The responsibility for producing secondary school teachers was then returned to the three university institutions and the two-year post senior certificate South African Teachers Diploma was introduced. By 1967 it had, however, become clear that with the explosion of numbers in secondary education the University Colleges could not produce the number of junior secondary teachers required. Consequently the Education Department returned to this field by the introduction of the Junior Secondary Teachers Course in 1968. This is a two-year course with Senior Certificate or Matriculation as an entrance qualification. By 1974 there were ten of such colleges in South Africa, at least one in each homeland. The total enrolment in 1974 was 976. There has been a steady growth in the number of first-year admissions, as is shown by the following table below:

TABLE 21

ENROLMENT OF J.S.T.C. STUDENTS FROM 1968 UP TO 1974 (19, 61)

1968	1969	1970	1971	1972	1973	1974
94	150	166	246	325	425	520

The target for 1975 was a minimum intake of 750. This was essential as 95 junior secondary school enrolments were increasing at least by 15 percent each year (18, 61).

The problem in the secondary schools, as pointed out in chapter one, is not that teachers are not professionally qualified, but that too many of them are teaching beyond the limits for which they were trained, or for which they have qualified themselves academically. These teachers are estimated to comprise about 30 percent of the teaching force in all secondary schools.

It would not be realistic to aim at replacing these teachers, many of whom are doing competent work in spite of the limitations to their training and all of whom can benefit from intensive, in-service training programmes. The approach to this group must be retraining and upgrading rather than replacement.

At the senior secondary level the production of teachers should remain the responsibility of the three universities. Yet the number of graduate teachers produced is still wanting every year. This is a critical problem to which there is no easy solution. The demand for graduate Black manpower is such that even with improved salaries for Black teachers, the introduction of integrated four-year education degrees and the continued employment of White teachers in Black schools the fact has to be faced that there will be a shortage of Black senior secondary school teachers for some considerable time to come (19, 61).

TABLE 22  
SOME STATISTICAL DATA IN RESPECT TO THE NUMBER OF  
COLLEGES AND ENROLMENT

Jear	Training Colleges in White area	Training Colleges in Home-lands	Total Colleges	Enrolment
1970	7	26	33	7 548 (99,11)
1972	7	26	33	9 535 (100,47)
1973	8	28	36	11 137 (19,53)
1974	8	30	38	12 793 (102,58)

However good teacher's training or qualifications, he is living and working in an age in which constant retraining is in any event imperative if he is to cope effectively with his/her task. The demands that are being made on him are increasing day by day. Because of these demands on the teacher, in 1968 the Department of Bantu Education introduced new methods and approaches, particularly in Languages, Science and Mathematics. Serving teachers had to be acquainted with these syllabuses and methods and as a first step the department decided to appoint full time specialists for the purpose of in-service training. In the beginning these specialists visited schools and travelled considerably, conducting courses on different parts of the country.

This programme was very useful in that it served to acquaint the officers with the actual conditions in schools and with the problems teachers were experiencing in practice, but laboratory facilities, teaching aids and so on, could very seldom be provided. It was therefore subsequently decided to set up a permanent In-service Training Centre at Mamelodi, near Pretoria. The physical facilities at the centre

comprise lecture rooms, Physical Science, Biology and language laboratories, a model school library, staff room, offices, guest houses and a dining hall (19, 62).

This centre does not provide conventional lectures to teachers. Active teacher participation is the basis of the work and is including assignments and evaluation of what has been learnt during the courses. The challenge to the teacher is to be able to do what he expects his pupils to do. After completion of the course many teachers write back to the centre when they require further assistance and clarification. This correspondence is very useful and often provides the basis for articles on specific topics which are prepared by staff members in the centre and appear regularly each month in the *Educamus* journal.

The intention of the department is to develop the centre into a teaching research centre. New books are being scrutinised, new teaching aids are tested out, new methods and procedures are investigated and a number of small research projects, particularly in science and language teaching, are being carried out in schools. A tape duplicating service has been set up to provide help to the language teacher in establishing acceptable standards of spoken English and Afrikaans in the classroom. It is also planned to set up the first closed-circuit television unit in Black Education at the centre (19, 63).

During 1974, 87 courses involving over 3 000 teachers were conducted at the centre. In the few years of its existence the centre has concentrated on teaching at the secondary level, but even in this limited field teachers cannot be

accommodated at the centre as often as they should. The time gap between courses is much longer than it should be for a graded programme or for retraining knowledge.

In view of this the in-service training of primary school teachers has to be approached in a different manner altogether. Because of the vast number of teachers involved, the only answer is decentralisation with responsibility being established at circuit or regional levels. Training College staff are also playing a much greater part in in-service training by assisting the inspectorate in its task. This is of value not only to the primary school teacher but also to the Training College lecturer, since it keeps him in contact with the everyday problems of the primary school.

The central in-service training centre has made its own contribution to the decentralised programme by arranging special courses for the inspectorate and for training college lectures, in order to equip them more effectively for their responsibilities to the primary school teacher. By 1974 two of the homeland education departments had already set up their own in-service teacher training centres - at Umlazi (Kwa-Zulu) and Mdatsane (Ciskei) and further centres were in the planning stage. While operating on lines similar to the Mamelodi centre these centres will concentrate in the main on primary school teachers, and will seek to help particularly those with none or limited professional qualifications (19, 63).

From the above discussion, it is therefore apparent that the department does not regard in-service training as a temporary expedient to meet passing problems, but as an inherent and permanent part of the ongoing training of the teacher.

#### 5.4.2 Malaŵi

After Malaŵi attained independence in 1964 she produced a Five Year Development Plan in 1965. In her objectives she included Educational explanation, stressing in particular secondary and Post-secondary education so as to provide the skilled manpower that is essential for development (61, 127). The expansion of Post-secondary education presupposes teacher-training at higher level.

The Plan noted that since 1964, over a two-year period secondary school enrolment had increased from 2 010 to 6 920 and was estimated to be 11 545 in 1969. This situation implied that a good number of teachers had to be produced during the same period. The main obstacle in Malaŵi, like all African countries is the shortage of properly qualified teachers not only in schools but in training schools as well. In this regard the Phillips Report commented on the lack of funds to enable colleges to employ proper staff, the use of outdated methods by indifferent personnel, the poor quality of the English language due to lack of specialist English teachers, and the inadequacy of many of the buildings, many of which were adjunct of the local primary school (61, 133).

In its statement of Policy for Education the Ministry stated that no training college should in future be attached to a primary or secondary school. The purpose of this exclusion was probably to raise the status of training colleges. In the past there had been a progression through primary school straight into the training college, a progression that involved the same teaching staff and the same buildings. The Blantyre Teachers Training College was planned to act as a model establishment. A special English Language Centre was one of its features.

The Ministry had to act as a co-ordinating factor in a situation in which a number of different religious bodies had considerable capital investment in education, among them the Roman Catholics, the Protestants and the Muslims. Lacking the funds to buy out missionary interest, the Ministry has itself invested in schools and training colleges to a limited extent, often in the hope that its own establishment would serve as models for others. It had been able to increase its control of educational practice by asserting its right to inspect schools and colleges; by controlling teacher admission and qualifications; and by controlling the curriculum. The decentralisation of education, which may in itself have desirable features in that it helps to develop a robust sense of local authority, is in many ways the only way in which a financially embarrassed central administration can hope to cope (61, 133).

In recent years the enrolment in primary classes illustrates the attrition in the unassisted schools, which are mainly denominational. The Ministry itself is therefore concentrating its attention on the two aspects of education which are in fact crucial to any developmental policy: teacher-training and secondary education. But even in these fields the Ministry is by no means master of its own house. One of the twelve training colleges providing for primary education is owned and managed by the Ministry. Six fall under Roman Catholic Control, four under the Christian Council and one under the Seventh Day Adventists Church, which operates without any subsidy. The single Training College specialising in secondary education is at Soche Hill. Entry to this college is a school leaving certificate, and the three year course leads to the Diploma in Education. This college has become part of the University (61, 134).

Perhaps the greatest problem that the Ministry has had to face in the present period of educational reconstruction has been the upgrading of unqualified and inadequately trained teachers already in-service. The upgrading of such teachers was started in 1964 under the name "emergency courses". These comprise a six months and a one year course, after which the teacher goes back to effective teaching at particular schools.

There has been a general increase in the number of student-teachers over the years in Malaŵi especially after the attainment of independence from the United Kingdom in 1964. The following Table illustrates this phenomenon:

TABLE 23

ENROLMENT OF STUDENT-TEACHERS FROM 1964 TO 1975 (88, 21 and 89, 7)

Year	Enrolment of student-teachers
1964	1 318
1965	1 366
1966	1 146
1972	2 011
1973	2 485
1974	2 504
1975	2 597

#### 5.4.3 Comment

In both countries it is realised that teacher-training schools' development was handicapped by being treated as an integral part of either a primary or a secondary school. The same staff that was responsible for the secondary school was involved in the teacher-training section. In both coun-



tries it was an established fact that Teacher-Training had to be separated from any other school category if it had to maintain its proper or expected standard. In South Africa it was relatively easy to separate Teacher-Training from any attachment to a school because the Government took over completely the control and administration of Teacher-Training schools. In most cases church organisations that previously owned Teacher-Training schools were forced to relinquish their control due to conditions offered by the Government.

When homelands took over the control of Education in their respective areas they inherited total responsibility of Teacher-Training from the Republic of South Africa. Therefore in South Africa all Teacher-Training schools in the homelands are State controlled.

In Malaŵi it was impossible for the government to take full control of Teacher-Training because various denominations had big investments in these institutions which the government could not afford to compensate for. Hence even at present there are still some Teacher-Training Schools run by different denominations although the Ministry of Education decides on the general policy to be adopted in these schools.

#### 5.5 Teacher-Training after 1974

In January 1975 three new training schools offering the P.T.C. were opened, these were the following: Ngwenya Training School near White River for the Swazi; Monnafeela Training School in Witsieshoek for the Southern Sotho; and Mpumalanga Training School near Hammarsdale for the Zulu. In addition the Bethesda Training School which closed at

the end of 1974 was replaced by Kwenamoloto Training School at Seshego near Pietersburg. This training school caters for the Northern Sotho of Lebowa. With these four new Training Schools the number of students admitted to the P.T.C. was increased by 18 percent above the 1974 numbers. The final year students for 1975 increased by 15% (103, 54).

TABLE 24  
DISTRIBUTION OF TEACHER-TRAINING SCHOOLS IN 1975 WAS AS  
AS FOLLOWS (103, 56)

Region	No. of Training Schools
Southern Transvaal	2
Northern Transvaal	2
Orange Free State	1
Natal	2
Bophuthatswana	7
Ciskei	5
Gazankulu	2
Lebowa	5
Kwa-Zulu	5
Qwa-Qwa	2
Transkei	7
Venda	2
Total	41

The total enrolment of student-teachers for the same year was 15 563.

In 1977 the Primary Teachers' Course (Junior work) was introduced. This is a two-year course for lower primary and pre-primary education. This course was planned to be offered at at least one college in each homeland (104, 59).

At the attainment of independence by Transkei the following nine teacher-training schools became Transkei institutions: Arthur Tsengiwe, Bensonvale, Butterworth, Cicira, Clarkesbury, Maluti, Mount Arthur and Siqcau.

TABLE 25

THE DISTRIBUTION OF TEACHER-TRAINING SCHOOLS IN 1976  
WAS AS FOLLOWS (104, 61)

Region	No. of Schools
Northern Transvaal	2
Johannesburg	1
Southern Transvaal	2
Orange Free State	1
Natal	1
Bophuthatswana	7
Ciskei	4
Lebowa	5
Gazankulu	2
Qwa-Qwa	2
Venda	2
Kwa-Zulu	6
Transkei	9
Total	44

In the same year the In-service Training Centre at Mamelodi near Pretoria conducted 54 courses attended by 1 414 teachers and inspectors (104, 65).

The number of teacher-training institutions in the Republic of South Africa including Transkei in 1977 increased to 45, with 38 offering the primary Teachers' Course and three the Junior secondary Teachers' Course, 6 combined institutions offered both courses. Five institutions offered the specialist courses (105, 56).

At the beginning of 1977 there were 7 600 first-year students and 6 900 final year students admitted to the primary teachers' course. The latter figure included 390 unqualified teachers who followed the special one-year course.

By 1977 each homeland had at least one institution offering the Junior Secondary Teachers' Course. In that same year more than 1 000 students were admitted to the first year of the course and more than 700 to the final year of the course (105, 58).

The one-year senior secondary Teachers' course approved in 1976 was introduced at Cicira Training College in 1977. The total enrolment of student-teachers in 1977 at all colleges was 16 380 (105, 60).

The number of Teacher-Training institutions in South Africa increased by two in 1978 to bring the total to 49. The number of these institutions in each of the regions was as follows:

TABLE 26

THE NUMBER OF TRAINING SCHOOLS IN 1978 (106, 113)

Region	No. of Schools
Northern Transvaal	1
Johannesburg	1
Southern Transvaal	1
Orange Free State	1
Natal	2
Ciskei	6
Gazankulu	2
KaNgwane	1
Kwazulu	7
Lebowa	7

TABLE 26 (Cont.)

Region	No. of Schools
Qwa-Qwa	2
Venda	2
Bophuthatswana	7
Transkei	9
Total	49

The following new institutions were under construction or were being planned.

The Transvaal Teacher-Training College at Mabopane East, near Pretoria, for all ethnic groups from the White area, was to be reopened in 1979; the Umbumbulu Teacher-Training College at Kwa-Makuta for Zulu-speaking students from Kwazulu and Natal; an institution for Tsonga-speaking students at Calcutta, a teacher-training institution at Valschfontein for the Ndebele group; and institution at Fort Beaufort for Xhosa students from the White area, a new institution in Qwa-Qwa for the South Sotho; permanent buildings for the Mphohadi Teacher-Training College at Kroonstad for the South Sotho speaking students from the Orange Free State, permanent buildings for the Sebokeng Teacher-Training College for South Sotho and Zulu students from the Southern Transvaal (106, 115).

More than 900 first-year students were admitted to the Junior Secondary Teachers' course in 1978 and there were 700 admissions to the second year of study. Teachers completing this course, serve a very useful purpose in secondary schools. Owing to the shortage of qualified teachers for senior secondary work, many teachers in possession of only the J.S.T.C. have to teach standard 9 and 10 (106, 117).

The Senior Secondary Teachers' Course with a total enrolment of 123 students was introduced at the following colleges at the beginning of 1978:

Soweto (Johannesburg)

Setotolwane (Lebowa)

Tivumbeni (Gazankulu)

Tshiya (Qwa-Qwa).

It is expected that this course will contribute a great deal towards meeting the urgent need for teachers at the senior secondary level (106, 117).

1978 saw further developments in the field of teacher-training with the introduction of a new teachers' course, the Junior secondary Teachers' course (with degree courses). This course was introduced at the colleges offering the senior secondary Teachers' course. It is a two-year course with matriculation exemption as the entrance requirement. In addition to the professional subjects studied, students also enrol for specific school directed degree courses during their first year of study (107, 123).

The Senior Secondary Teachers' course was also pursued in 1979. This is a three-year Teachers' course, with matriculation exemption as the admission requirement, to train teachers for the secondary school. In addition to the professional subjects taken, students also register for academic degree courses related to school subjects (107, 123).

During 1979 the number of teacher-training colleges in the Republic of South Africa (excluding Transkei and Bophuthatswana) increased by three. Four of the Teacher-Training Colleges offered the Senior Secondary Teachers' course,

eleven the Junior Secondary Teachers' course and twenty nine the Primary Teachers' course, five the primary Teachers' course (Specialization in Junior work), two the pre-primary Teachers' course and five offered special courses (107, 125).

At the end of 1979 the Bořshabelo Training College, built on the site of the historical Fort Merensky, near Middleburg, was closed. All the students of the institution were transferred to the new training college at Valschfontein, which opened in January 1980 (107, 127).

#### 5.6 Summary

In this chapter we have discussed the early beginnings of education in South Africa and Malaŵi. We then had a discussion on the missionary period and noted with interest that some of Malaŵian Pioneers in education were trained in South Africa at Lovedale.

There was a brief review of the government's participation in teacher-training in the two countries, it was also noted that when the government takes full control of these institutions there is a rapid improvement with regard to facilities.

We also discussed in some detail teacher-training during the decade 1964 to 1974 in both countries.

In the last chapter we shall discuss prospects, conclusions and recommendations in respect of Teacher-Training.

CHAPTER 6TEACHER-TRAINING PROSPECTS, CONSLUSIONS AND RECOMMENDATIONS

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## CHAPTER 6

### TEACHER-TRAINING PROSPECTS, CONCLUSIONS AND RECOMMENDATIONS

#### 6.1 Prospects

In this chapter we are going to have a brief survey on the progress being made in Teacher-Training in the five homelands (two of which are Republics by now), Urban areas and Malaŵi. Thereafter we shall draw some conclusions in respect of this study, and lastly some recommendations will be suggested.

Time and again attention had been drawn in the discussions of this study, to the quality of teachers in both Black South Africa and Malaŵi. However, many tributes are paid to the spirit of service found among the teachers. There are also many expressions of concern over the inadequacy of teacher-training and there is much misgiving as to the suitability of the preparation for the life and work of the teachers in the field. It is realised that teachers are often isolated from cultural opportunities and this fall back even from the level of education to which they had attained at the training school, and that their education and training should equip them to withstand this and other deteriorating influences.

##### 6.1.1 Teacher-Training in Gazankulu

The Gazankulu Education Department offered during 1977 the following courses in Teacher-Training:

- 6.1.1.1 The Primary Teachers' course: a two year teachers' course in primary education with standard 8 as admission requirement.

- 6.1.1.2 A Junior Secondary Teachers' course: a two year course in Junior Secondary Education with the senior certificate as admission requirement.

There was one Training college, Tivumbeni, which offers both P.T.C. and J.S.T.C. One school, Orhovelani offers P.T.C. only together with forms III, IV and V. In March 1977 the enrolment was as follows:

TABLE 27

THE ENROLMENT OF STUDENT-TEACHERS IN 1977 (74, 11)

Course	First year	Second year	Total
P.T.C.	388	341	729
J.S.T.C.	98	58	156
Total	486	399	885

The directions followed in the J.S.T.C. during 1977 were languages and social studies (or Biblical studies) and Mathematics and Science.

The following year, that is 1978 the following teachers' training courses were offered in Gazankulu:

- 6.1.1.3 The two courses as mentioned in 6.1.1.1 and

6.1.1.2 above.

- 6.1.1.4 The Senior Secondary Teachers' course: a three year teachers' course in Senior Secondary school work with matriculation exemption as minimum requirement.

All three mentioned above are offered at the Tivumbeni Training College, and P.T.C. only at Orhovelani. Enrolment in 1978 was as follows:

TABLE 28

STUDENT-TEACHERS ENROLMENT IN 1978 (75,14)

6.1.1.5 Enrolment in 1978

6.1.1.5.1 Primary Teachers' course

School	First year			Second year			Grand total
	Men	Women	Total	Men	Women	Total	
Orhovelani	34	113	147	9	24	33	180
Tivumbeni	74	127	201	84	158	242	443
Total	108	240	348	93	182	275	623

6.1.1.5.2 Junior Secondary Teacher's Course

School	First year			Second year			Grand total
	Men	Women	Total	Men	Women	Total	
Tivumbeni	101	10	111	69	11	80	191

6.1.1.5.3 Senior Secondary Teacher's Course

School	First year			Second year			Grand total
	Men	Women	Total	Men	Women	Total	
Tivumbeni	19	-	19	-	-	-	19

6.1.1.5.4 Staffing

School	Men	Women	Total
Orhovelani	13	7	20
Tivumbeni	18	18	36
Total	31	25	56

We realise that in 1977 the J.S.T.C. enrolment was 156 but during 1978 the enrolment rose by 35 to 191, this is an increase of 22,4%. Further more the S.S.T.C. was introduced in the same year, the first enrolment of the latter course was 19. This state of affairs shows that the tendency in teacher-training is to develop the training of secondary teachers more rapidly than it used to be the case. This probably explains the drop in enrolment for the P.T.C. during the same years under consideration. In 1977 the total enrolment was 729 but in 1978 it dropped to 623, this is a drop of 14,5%.

6.1.2 Teacher-Training in Kwazulu

The Kwazulu Education Department was operating five training schools by 1975. The fifth one, Mpumalanga, opened on 4 February, 1975 with an enrolment of 200 and a staff of 10 (79, 8).

While Training Schools at Madadeni, Appelsbosch and Mpumalanga train teachers for the Primary Teachers Certificate only, those at Eshowe and Amanzimtoti train them for Junior Secondary Teachers Certificate as well. Students for the latter course all receive bursaries. A sixth training school was opened at Ntuzuma in 1976 and prepares students for the P.T.C. on a day-scholar basis.

The Mpumalanga Training School started on a strong footing in spite of limited facilities. In spite of lack of transport the school tackled the problems of practice teaching and criticism lessons quite gallantly. It arranged meetings with teachers of local schools for better mutual understanding, and attended courses on "English Through Activity" (E.T.A.). A two-hour study period thrice a week was provided to offset somewhat the effect of the school being run as a day school (79, 8).

The Scheme whereby unqualified teachers with a Junior Certificate and three years' teaching experience undergo a year's training at Madadeni, goes on in an endeavour to alleviate a long-standing shortage of trained personnel in the field. This course continued at Madadeni in 1977.

The number of Training Schools and their respective courses remained the same as shown below in 1978:

- 6.1.2.1 Amanzimtoti - J.S.T.C. (general and commercial Woodwork and Metal work Teachers' courses).
- 6.1.2.2 Appelsbosch - P.T.C. (Primary Teachers Course)
- 6.1.2.3 Eshowe - P.T.C., J.S.T.C. (general and Maths/ Science streams)
- 6.1.2.4 Madadeni - P.T.C., P.T.C. (Junior work) and P.T.C. (one year course for unqualified teachers).
- 6.1.2.5 Mpumalanga - P.T.C.
- 6.1.2.6 Ntuzuma - P.T.C. (81, 13).

In 1978 two changes were effected in Teacher-Training. The number of classes in the P.T.C. in the first year at Eshowe was reduced to two. And conversely the number of classes in the first year of the J.S.T.C. was increased to six. The plan was to take the last two P.T.C. classes in 1979 so that the P.T.C. course will be completely phased out by 1981. This college would then do J.S.T.C. training and eventually also the Senior Secondary Teachers courses.

The second change concerned the withdrawal of the Junior Secondary classes from Appelsbosch Training School. This undoubtedly enabled the school to concentrate better on the training of teachers (81, 13).

Pre-service training of teachers was provided in seven institutions in 1980. These institutions were Madadeni, Eshowe, Amanzimtoti, Mpumalanga, Appelsbosch, Ntuzuma Training Colleges and Dr. Dube High School. The latter institution trained teachers on a temporary basis pending the completion of Umbubulu College of Education, which should be ready to admit teacher trainees at the beginning of 1981 (82, 17).

During 1980 the enrolment at the teacher-training colleges decreased from 3 161 in March to 2 777 in September, a decrease of 11%. About 1 456 students were expected to complete teacher-training and join the teaching profession as qualified teachers. The standard of lecturing declined during 1980 mainly because better qualified teachers were promoted. Opportunities for promotion to senior posts away from training colleges were particularly abundant for Black graduate teachers attached to Training Colleges. There was thus a drain of Black manpower from Training Colleges. The appointment of new lecturers who lacked experience and expertise led to the decline of the standard

of lecturing (82, 17). It is further felt that should the above trend continue more and more White lecturers will have to be appointed in Kwazulu Teacher Training-Colleges (82, 18).

#### 6.1.2.7 Future plans for Kwazulu Teacher-Training Colleges

6.1.2.7.1 A more vigorous form of selection of prospective student-teachers will be pursued.

6.1.2.7.2 Efforts will be made to induce well-qualified Black teachers to stay and teach at teacher-training Colleges.

6.1.2.7.3 A lecturer with adequate experience will be made available to operate the closed circuit television and other technical devices.

6.1.2.7.4 Appointments to post of lecturer at training colleges will in future be restricted to those with adequate experience as teachers at Primary and Secondary schools. The minimum academic qualification will be strictly matric plus professional qualifications (82, 18).

#### 6.1.3 Teacher-Training in Lebowa

In Lebowa there are six permanent training institutions where the primary teachers' certificate course is being offered. They are Kwena Moloto, Mamokgalake Chuene, Mokopane, Dr. C.N. Phatudi, Sekhukhune and Modjadji. The Sekhukhune Secondary School was also being used for the training of Primary School teachers by 1978. The Dr. C.N. Phatudi and Modjadji Training Schools started functioning at the be-



ginning of 1977. The Junior Secondary and Senior Secondary Teachers' Courses are being offered at the Setotolwane Training College (84, 24).

#### 6.1.3.1 Nature of Teachers' certificates offered

##### 6.1.3.1.1 Primary Teachers' certificate course

The entrance qualification for this course is a pass in the Junior Certificate (standard 8) examination and is of two years duration. The aim of the course is to give student-teachers a thorough knowledge of the content of the various primary school subjects, and the methods, skills and techniques necessary to present them in practice together with a broad professional training that will equip them for work in the primary school.

##### 6.1.3.1.2 Special one-year P.T.C. course

Unqualified teachers who are in possession of the Junior Certificate and who have had at least three years teaching experience are allowed to follow this course which is being offered at the Mamokgalake Chuene Training School, in order to qualify professionally (85, 26).

##### 6.1.3.1.3 Special Primary Teachers' certificate course (Junior work)

This course is being offered at the Mamokgalake Chuene Training College to female students who are in possession of the Junior Certificate. The duration of the course is two years. After successful completion of the course teachers are qualified to teach in nursery schools as well as the junior classes of the primary school. This course was started at the Mamokgalake Chuene Training School at the beginning of 1977.

#### 6.1.3.1.4 Homecraft Teachers' Certificate Course

A special Homecraft Teachers' Certificate Course which is of one year's duration is being offered at the Mokopane Training School. Female Teachers who are in possession of the primary Teachers' Certificate and who have had at least two year's teaching experience are admitted to this course. After successful completion of the course teachers are equipped to teach Homecraft from Primary School level up to standard 8 (85, 26).

#### 6.1.3.1.5 Junior Secondary Teachers' certificate course

This course which is a post-senior certificate course and which is aimed at giving the teacher a knowledge and the ability to use the subject matter, methods and techniques that is needed to present the material contained in the Junior Certificate syllabi in the most effective way was being offered at Setotolwane in 1979. It was, however, discontinued at this institution and as from the beginning of 1980 it was offered at the Dr. C.N. Phatudi Training College (85, 26).

#### 6.1.3.1.6 Senior Secondary Teachers Certificate Course (With Degree Courses)

The aim of this course which is offered at the Setotolwane Training College, is to train students academically and professionally, so that they will be able to teach two school subjects up to the senior certificate level. The duration of the course is three years.

All students who are admitted to this course are registered as students of the University of South Africa and follow UNISA degree courses in two subjects. Students who are

admitted to this course must be in possession of a Matriculation Exemption certificate (85, 27).

Teachers who qualify for the senior secondary teachers certificate are remunerated on the scale: Matriculation + 3 years or category "C". On completion of degree: Matriculation + 4 years or category "D".

Enrolment in all the teacher-training colleges in 1979 is given in Table 29 below.

Table 29

ENROLMENT OF TEACHER-TRAINING COLLEGES IN 1979 (85, 27)

Name of Institution	First year course		Second year course		Totals		
	Male	Female	Male	Female	Male	Female	Male & Female
Kwena Molo-to	110	195	64	168	174	363	537
Namokgala-ke Chuene	68	194	81	242	149	436	585
Mokopane	82	239	85	221	167	460	627
Sekhukhune	81	185	48	172	129	357	486
Dr. C.N. Phatudi	37	155	35	110	72	265	337
Modjadji	49	141	30	165	99	306	405
Sub-total	427	1 109	363	1 078	790	2 187	2 977
Setotolwane	151	63	133	44	284	107	391
Total	578	1 172	496	1 122	1 074	2 294	3 368

It is interesting to note that in all the training colleges except Setotolwane the total number of female students is by far greater than that of males. For instance the total

female student teachers are 1 220 more than male student teachers.

#### 6.1.3.1.7 Standard of work

Generally the training colleges are staffed with well-qualified and devoted teachers. Students receive a thorough background and are well-equipped to meet the demands of the teaching profession. The majority of teachers at the training colleges perform their tasks dutifully and always strive at providing their students with the necessary knowledge and qualities which will enable them to develop into successful teachers.

Oral and Practical Teaching marks were moderated by a panel of inspectors at three of the P.T.C. Training Colleges during October 1979 and very satisfactory reports were submitted in this respect (85, 28).

#### 6.1.3.1.8 Buildings

The training colleges are housed in buildings which can be considered as very satisfactory. The newer college buildings comply with high standards and provide all the necessary facilities. For example, a three storey hostel building which accommodates 600 female students was completed early in 1979 at the Dr. C.N. Phatudi Training School. At the Modjadji Training School a dining hall and two hostel dormitories which accommodate 104 boarders each, were completed in 1978 (84, 27).

#### 6.1.3.1.9 Equipment and Teaching Aids

The teacher institutions are fully equipped for the training of teachers. They are well supplied with the basic furniture

and other equipment required for teacher-training. Apart from teaching aids produced by members of staff and students these institutions also have sophisticated, electronic teaching aids at their disposal. Television sets are being used very effectively for educational and recreational purposes. At Setotolwane very effective use is already being made in various subjects of Video tape television. This apparatus is of great value when used as a teaching aid in order to train students to apply effective teaching methods by means of the so-called "micro-teaching" method (84, 28).

At the Setotolwane Training College the laboratories for chemistry and Biology have been equipped with the necessary apparatus to comply with the requirements of the University of South Africa for offering of degree courses in these two subjects (85, 29).

#### 6.1.4 Teacher-Training in Transkei

##### 6.1.4.1 General

The establishment of new schools, extensions to the curriculum of the existing schools and the limitation on staff expansion of 5% per annum of the approved establishment, continue to preclude any noticeable improvement in the adverse pupil-teacher ratio experienced in various parts of the Transkei (110, 11).

There is, however, a general increase in the teaching establishment year after year in the Transkei as will be shown by the table below in both primary and secondary schools (110, 12).

TABLE 30

AUTHORISED TEACHING ESTABLISHMENT IN PRIMARY SCHOOLS

Year	Males	Females	Total
1976	2 947	7 412	10 359
1977	3 034	8 897	11 931
1978	3 023	9 604	12 627

TABLE 31

AUTHORISED TEACHING ESTABLISHMENT IN POST-PRIMARY SCHOOLS

(110, 12)

Year	Males	Females	Total
1976	685	448	1 133
1977	734	459	1 193
1978	795	564	1 359

In these tables we can deduce that the total increase of teaching establishment in 1977 as compared to 1976 was 15,3% in primary and 5,3% in post-primary schools. But in 1978 the percentage increase was 5,8 in primary and 13,9 in post-primary schools. This state of affairs suggests that there is a more sudden increase in secondary than in primary education. This analogy presupposes that training schools must concentrate on producing more secondary school teachers as compared to primary school teachers.

We also note that there are more female teachers in the primary than in the secondary schools. For instance in 1978 female teachers were more than thrice the number of male teachers in the same category.

#### 6.1.4.2 Teacher-Training

The teacher-training schools in the Transkei all offer the primary Teachers' certificate course. The first examinations for this certificate were written in November 1970.

The number of candidates for the P.T.C. course enrolled at all Teacher-Training schools continues to grow from year to year. Although the course is aimed at giving student-teachers a thorough knowledge of the content of the various primary school subjects together with a broad professional training that will equip them for work in the primary schools, it is interesting to note that each year a number of those who qualify return to academic studies by enrolling as Form IV scholars at senior secondary schools in Transkei (110, 12).

The Cicira Training College introduced the two year post matriculation course for the Junior Secondary Teachers' certificate in 1970 and the first examinations for the J.S.T.C. were held in November 1971. All trainees for this course receive bursaries. The J.S.T.C. course has been introduced in two other training schools viz. Butterworth Training College (1978) and Maluti Training College (1979). Both schools have ceased training teachers for the P.T.C. course.

The following table shows enrolment of student-teachers in all Training Colleges in 1976 and 1977.

TABLE 32

ENROLMENT OF STUDENT-TEACHERS IN 1976 AND 1977 (109, 12)

School	P.T.C. I		P.T.C. II		J.S.T.C. I		J.S.T.C. II		TOTAL	
	1976	1977	1976	1977	1976	1977	1976	1977	1976	1977
Arthur Tsengiwe	155	154	125	130					284	280
Benson Vale	234	177	177	192					411	369
Butterworth	189	166	127	170					316	336
Cicira	-	-	-	-	116	167	107	134	223	301
Clarkebury	371	191	318	130					690	321
Maluti	156	139	109	148					265	187
Mt. Aurthur	63	124	43	92					106	216
Shawbury	163	150	130	142					293	291
Sigcau	230	170	157	227					387	397
Total	1 562	1 271	1 186	1 231	116	167	107	134	2 971	2 803



From the above table we can see that there was a general increase of 1,1% in as far as the enrolment of 1977 was concerned as compared to that of 1976.

The corresponding enrolment for 1978 was as follows:

TABLE 33

ENROLMENT OF STUDENT-TEACHERS IN 1978 (110, 13)

	P.T.C. I	P.T.C. II	J.S.T.C. I	J.S.T.C. II	Total
School	1978	1978	1978	1978	1978
Arthurh Tsengiwe	167	147			314
Bensonvale	140	149			289
Butterworth		167	184		351
Cicira			166	162	328
Clarkebury	299	184			483
Maluti	182	127			309
Mt. Authur	87	90			177
Shawbury	163	139			302
Sigcau	275	206			481
Total	1 313	1 209	350	162	3 034

The percentage increase of enrolment in 1978 as compared to that of 1977 of 1,1% is 8,2%. In Table 33 above the highest increase has been experienced in the J.S.T.C. course. In 1976 there were altogether 223 student-teachers in 1977 they were 302, an increase of 34,9% but in 1978 they had reached the 512 mark, which is an increase of 70,1%.

#### 6.1.5 Teacher-Training in Venda

#### 6.1.5.1 General

It is the educational objective of the Republic of Venda to develop the potential of every pupil, and student-teacher to its utmost capacity, towards a well-balanced maturity, so that each of them may become a worthy member of the community. Attention is being continuously given to improve the facilities at all schools in order to create a better atmosphere, which in turn would promote the educational process at all different schools (113, 1).

Extensions and improvements are noticeable throughout the Education Department. During 1980 the overall increase in the number of schools was 4,9%. Primary schools increased by 1,5% and post-primary schools by a prodigious leap of 14,8%. There is evidently, a fast-growing need for secondary Education among the Vhavenda. This desire for secondary education holds fine prospects for Venda as a country.

Lower Primary enrolment increased by 0,3%, Higher Primary by 8,5%, Junior Secondary by 7,8%, and Senior Secondary by 63,6%. The sudden increase in the enrolment of Junior and Senior Secondary presupposes more production of teachers in these categories. More and better educational facilities, depend on the finances voted for education by the legislature. The Department of Education is thankful that Venda Government gives high priority to education. The 1980/81 budget increased by 6,4% and the department received 22,9% of the total budget, indeed this was a fair share (113, 2).

#### 6.1.5.2 Teacher-Training

Venda has two teacher-training schools. They are Tshisimani

that offers the P.T.C. course and Venda College which provides for Junior Secondary Teachers' certificate and senior secondary teachers' certificate courses.

#### 6.1.5.2.1 The Primary Teachers' Certificate course

The Primary Teachers' Certificate course was a post Junior Certificate course which lasts for two years up to the end of 1980. At the beginning of 1981 the Minister of Education announced that the entrance qualification for P.T.C. has been changed from J.C. to senior certificate. Female student-teachers who are admitted may choose to do either P.T.C. (Junior work) or P.T.C. as such. Tshisimani is well-provided with a library, equipped laboratory, Art room, needlework centre, a spacious hall, equipped offices, blackboards, centres and enough classrooms.

The following table illustrates enrolment for 1980 and 1981 at this institution.

TABLE 34

ENROLMENT OF STUDENT-TEACHERS IN 1980 AND 1981 (113,15)

School	Year	Course	Males	Females	Total
Tshisimani	1980	P.T.C. I	77	210	287
		P.T.C. II	131	182	313
Total			208	492	600
Tshisimani	1981	P.T.C. I	77	145	222
		P.T.C. II	131	152	283
		Junior	-	65	65
Total			108	362	570

From the above table it can be seen that there has been a drop in total enrolment in 1981 of 5%, this was caused by the raising of academic entrance qualification to Std. 10 in 1981 in the P.T.C. course.

#### 6.1.5.2.2 The J.S.T.C. and S.S.T.C. courses

These two courses, as stated earlier on, are offered at Venda College of Education. The entrance qualification for the J.S.T.C. is Senior Certificate, whereas that of the S.S.T.C. is matriculation exemption. The J.S.T.C. prepares students to be competent teachers in the Junior Secondary Schools and the S.S.T.C. prepares teachers who will be responsible for the Senior Secondary classes. The latter course demands that trainees enrol with the University of South Africa so that they can specialise in school subjects in the senior secondary schools.

The institution has ample accommodation facilities. It is also provided with a television set for both entertainment and serving as an educational aid. There are well-equipped laboratories for Biology, Physics and Chemistry in which students who enrol for S.S.T.C. do their laboratory work.

The Venda College buildings were occupied in August 1978. The enrolment at this college increased from 137 in 1978 to 255 in 1980, an increase of 86,1% over a period of three years. A steady growth in both female as well as male student numbers is experienced (113, 16).

TABLE 35  
MALE AND FEMALE STUDENTS ACCORDING TO COURSES IN  
1980 AND 1981

School	Year	Course	Males	Females	Total
Venda College	1980	J.S.T.C. I	122	30	152
		J.S.T.C. II	68	5	73
		S.S.T.C. I	10	-	10
		S.S.T.C. II	6	-	6
		S.S.T.C. III	-	-	-
Total			206	35	241
Venda College	1981	J.S.T.C. I	89	22	111
		J.S.T.C. II	94	25	119
		S.S.T.C. I	12	3	15
		J.S.T.C. II	8	-	8
		J.S.T.C. III	3	-	3
Total			206	50	256

It is gratifying to note that the enrolment of female student-teachers is increasing year by year and also that they are penetrating into higher course which is the senior secondary teachers course.

The Department of Education has released a circular in which it states that the P.T.C. course will be replaced by a new course which will be known as Primary Teachers Diploma or P.T.D. Its entrance qualification will be standard 10 and it will be a three year course. This will be an upgraded course which will produce teachers of a better standard because there will be specialisation in this course.

## 6.1.6 Teacher-Training in Urban Areas

### 6.1.6.1 General

In the past teacher-training education used to be provided in the Homelands or the so-called rural areas. However, due to the ever-increasing population explosion in urban areas, the Department of Education and Training decided to open teacher-training schools in these areas. This decision was highly appreciated in Black circles. For instance the Soweto Teachers' Training College constitutes the last link in Soweto's self-sufficient educational system. The cost of the project, which includes a modern well-equipped laboratory and library as well as a large auditorium comes to R1,8 million. The construction also allows for future expansion, both horizontally and vertically. For the first time teachers for Soweto schools can now be trained up to Senior Secondary level in the city itself. The Department is always budgeting for extensions for future purposes in these training schools.

### 6.1.6.2 Courses

The following courses are offered at the various teacher-training colleges in the urban areas:

#### 6.1.6.2.1 The Pre-primary teachers' course

This is a two-year teachers' course, with standard 8 as the admission requirement, to train teachers for pre-primary education.

6.1.6.2.2 The Primary Teachers' course

It is a two-year course in primary education with standard 8 as the minimum admission requirement.

6.1.6.2.3 The Primary Teachers' course with specialization in Junior Work

It is a two-year training course in lower- or Junior primary education with standard 8 as the admission requirement.

6.1.6.2.4 The Junior Secondary Teachers' course (Without degree courses)

This is a two-year training course in junior secondary education for students in possession of at least the senior certificate and specializing in one of the following directions: Languages and Social Sciences, Mathematics and General Science, Commercial subjects, Domestic Science and Agriculture.

6.1.6.2.5 The Junior Secondary Teachers' course (With degree courses)

This is a new course which was introduced at the training schools in 1978. It used to be provided by the Universities as South African Teachers' Diploma (S.A.T.D.). This course was introduced at the colleges offering the Senior Secondary Teachers' Course. It is a two-year course with matriculation exemption as the entrance requirement. In addition to the professional subjects studied students also enrol for specific school directed degree courses during their first year of study (107, 123).

#### 6.1.6.2.6 The Senior Secondary Teachers' course

This is a three-year teachers' course, with matriculation exemption as the admission requirement, to train teachers for the secondary school. In addition to the professional subjects taken, students also register for academic degree courses related to school subjects.

6.1.6.2.7            A one-year Secondary Home Economics Teachers' course in senior secondary education for which the admission requirement is the Junior Secondary Teachers' Certificate. At present this course is offered only in Ciskei.

6.1.6.2.8            A one-year specialist course for teachers who have already obtained a teachers' certificate and who wish to specialize in Housecraft, Art and Crafts or Woodwork and Metalwork.

6.1.6.2.9            A two-year Trade Teachers' course for students in possession of a standard 8 certificate and a Trade School Certificate.

#### 6.1.6.3 Enrolment

There is a steady growth of enrolment year by year. This steady growth forces the Department of Education and Training to establish new training schools as the need arises. For example in 1978 there were six teacher-training schools but in 1979 the seventh one was established, distributed as follows:



TABLE 36

THE NUMBER OF TRAINING SCHOOLS IN 1978 AND 1979 (107, 125)

Region	Number of Institutions in 1978	Number of Institutions in 1979
Northern Transvaal	1	2
Johannesburg	1	1
Southern Transvaal	1	1
Orange Free State	1	1
Natal	2	2
Total	6	7

The following Table shows enrolment for various courses in 1978 (pamphlet containing statistical data-Education and training-unpublished).

TABLE 37

ENROLMENT OF STUDENT-TEACHERS IN 1978

Region and name of School	Male	Female	Total
<u>1. Northern Transvaal</u>			
Botshabelo 1st year	38	95	133
P.T.C. 2nd year	37	37	74
Special one-year course	7	21	28
Total	82	153	235
<u>2. Southern Transvaal</u>			
Sebokeng 1st year	30	75	105
P.T.C. 2nd year	24	45	69
Total	54	120	174
<u>3. Johannesburg</u>			
1st year	27	112	139
Soweto P.T.C. 2nd year	-	147	147
Pre-primary course 1st year	-	17	17
S.S.T.C. 1st year	26	24	50
Total	53	300	353



Region and name of School	Males	Females	Total
3. Johannesburg Pre-primary 1st year	-	21	21
Soweto 2nd year	1	13	13
P.T.C. 1st year	29	82	111
J.S.T.C. 2nd year	13	6	19
S.S.T.C. 1st year	33	23	56
S.S.T.C. 2nd year	8	9	17
Total	106	260	366
4. Orange Free State 1st year	71	70	141
Mphohadi P.T.C. 2nd year	59	80	139
J.S.T.C. 1st year	21	7	28
Total	151	157	308
5. Natal: 5.1 Ndaleni P.T.C. 1st year	70	104	174
2nd year	88	140	228
Special course: Arts & Crafts	27	8	35
Special one-year course	2	23	25
Sub-total	187	275	462
5.2 Pholela: Special course: Housecraft	-	16	16
Total	187	291	478

TABLE 39

ENROLMENT OF STUDENT-TEACHERS IN 1980 WAS AS FOLLOWS

Region and name of School	Males	Females	Total
1. Northern Tvl.: P.T.C. (Junior) 1st year	-	22	22
Tvl. Teachers' Training 1st year	96	71	167
2nd year	20	107	127
J.S.T.C. (without degree courses)	-	22	22
J.S.T.C. with degree 1st year	87	21	108
2nd year	59	38	98

Region and name of School	Males	Females	Total
S.S.T.C. 1st year	21	13	34
2nd year	11	3	14
Special course: Housecraft	-	20	20
1.2 Bethel: P.T.C. 1st year	11	31	42
2. Johannesburg Pre-primary course			
2nd year	-	19	19
Soweto: P.T.C. 1st year	30	64	94
2nd year	27	77	104
J.S.T.C. (with degree courses)			
2nd year	19	13	32
S.S.T.C. 1st year	36	22	58
2nd year	8	3	11
3rd year	6	8	14
Total	126	206	332
3. O.F.S. P.T.C. 1st year	-	36	36
3.1 Sebokeng 2nd year	36	47	83
J.S.T.C. (without degree courses)	25	27	52
Total	61	110	171
3.2 Mphohadi P.T.C. 1st year	51	61	112
2nd year	67	67	134
J.S.T.C. (without degree courses)			
2nd year	18	7	25
Total	160	146	306
4. Natal			
4.1 Ndaleni: P.T.C. 1st year	60	115	175
2nd year	64	85	149
Special one-year course	9	41	50
Special course - Art & Craft	27	12	39
Total	160	253	413
4.2 Pholela: Special course- Housecraft	-	17	17

Region and name of School	Males	Females	Total
5. Cape Province			
St. Francis: Pre-primary course: 1st year	-	28	28
Total	-	28	28

From the above tables it can be realised that the total enrolment in 1978 was 1 571 and in 1979 it had reached the 1 892 mark, this shows an increase of 17,4% but the increase percent in 1980 was only 2,5. The highest increase in enrolment is noticed in the secondary education courses, i.e. J.S.T.C. and S.S.T.C. In 1978 we had only 50 student-teachers in this category but in the following year the enrolment jumped to 250, an increase of 400% and in 1980 the enrolment had reached 454, an increase of 81,6%. Another point to note is that female students are almost twice the number of male students in the P.T.C. course.

#### 6.1.7 Teacher-Training in Malaŵi

The Ministry of Education has overall responsibility for the Primary Teacher-Training - in which the Ministry's responsibilities are implemented with assistance from voluntary agencies. The University of Malaŵi is concerned with the provision of teacher-training at Secondary education level.

There are two main aims which the teacher-training colleges and the University wish to accomplish. These are to satisfy the demand for additional trained teachers resulting from increasing primary and secondary school enrolment, and further to satisfy the demand for more highly qualified teachers needed

to achieve the aim of improving the standard of education in both primary and secondary schools (18, 49).

In both rural and urban areas more and better qualified teachers must be provided. Because of the special conditions concerning urban schools, the Ministry of Education considers that the responsibility for the provision of necessary extra teaching accommodation should be shared between the Ministry and local Education Authorities.

By 1974/75 the output of student-teachers consisted solely of the more highly qualified T<sub>2</sub> and T<sub>3</sub> teachers. A large-scale programme of "up-grading" courses for serving teachers takes place yearly. Within the limits of the resources available the best possible facilities for higher education in professional field is provided at Soche Hill which is a constituent college of the University of Malaŵi (18, 50).

The whole of the Ministry's policy is closely interrelated. For example, the great wastage of talent at the primary level, and the consequent loss of this talent to higher levels and ultimately to the country as a whole, will continue unless every effort is made to increase the enrolment and standard of education in primary schools, with universal primary education as a long-term goal. The success of this policy depends entirely upon the successful implementation of the policy regarding primary teacher-training and this presupposes that sufficient numbers of prospective teacher recruits will be produced by the secondary schools, which in its turn, presupposes an adequate supply of secondary school teachers from the graduates of the University of Malaŵi (18, 51).

A general education plan covering the period 1972/80 was prepared as far back as 1970. There were, however, a number of

organisational changes which took place in the field of primary teacher-training. At the teacher-training level it was planned that instead of having many small colleges scattered all over the country, training should be concentrated in three big colleges centrally situated. In these colleges it is expected that a more diversified curriculum for teacher-training may be devised in order to cope with the ever changing role of the teacher in a country which is rapidly developing.

The two major problems facing teacher education in Malaŵi are finance and personnel. All improvements and developments are restricted by the limited amount of money available for education. As a result of the shortage of money it is not possible to employ all the people desirable in order to perform some necessary functions. A further problem concerns the great mobility of personnel. People continually move from one position to another leaving very few who can claim to have long experience in one field of education e.g. teacher-training.

Whatever changes may ultimately be recommended in the Educational Plan, will be largely dependent on external assistance for capital expenditure and not for recurrent expenditure. It might also be possible to seek outside manpower assistance for specialised fields in the sciences and languages (18, 52).

#### 6.1.8 Synopsis of prospects in Teacher-Training

After having treated teacher-training in South African Homelands, South African Urban Areas and Malaŵi, it is realised that this is one of the most important aspects of the Education Department. As the educational system of each area expands year by year, it implies that teacher-training institutions should produce manpower to meet such demands. Indeed

the teacher-training schools are doing their best in all these areas to produce the needed teachers.

Nevertheless those produced teachers are never enough for any of the named areas. The quantity of teachers produced leaves much to be desired, this is the reason why we still have a bulk of untrained teachers at various schools. The other problem associated with the shortage of trained teachers is that the few that qualify are faced by classes beyond their training. For instance a qualified J.S.T.C. teacher may find himself teaching a matric class.

There is also a growing dissatisfaction among the inspectors of schools, principals and old teachers that the young teacher is not worth the name, in other words he/she is not up to the mark. On the outset this accusation is directed to the quality of our training schools i.e. the quality of staff, content and methods being employed in these institutions. But when the syllabi of P.T.C. are scrutinised it is realised that a product thereof must fair well as a teacher. Therefore it only implies that the student himself must be blamed not the syllabi. Probably the quality of staff at the training schools must be selected on merit. Probably the student-teachers must be given more time for practice teaching than at present.

We realise that the provision of more training schools in different areas is probably part of the answer of shortage of trained teachers. For instance in South African Urban Areas, besides expanding courses at one training school, new training schools are always in plan e.g. in 1978 there were 6 training schools, in 1979 there were 7 and in 1980 8.

One other important tendency that is observed is that in all the studied areas the Department of Education is seriously



thinking of raising the entrance qualification for primary school from std. 8 to std. 10. At the time of writing the Venda Education Department has started with this move already, all the P.T.C. students who enrolled in 1981 had a std. 10 certificate. At secondary schools teachers are urged to improve their qualifications in school subjects. In Venda all serving teachers who pass a school course with Unisa are offered R50 per course so that they can be motivated to continue.

In South Africa and Malaŵi, the highest enrolment percentage increase is found in Junior and Senior secondary Teachers' courses. This is no wonder because the rate of expansion of Secondary Education is alarming. This presupposes that teacher-training institutions must make more provisions for training facilities in respect of secondary school teachers.

## 6.2 Conclusions

### 6.2.1 Historical background

Teacher-training institutions in Black South Africa and Malaŵi were founded by the Missionary Societies in the 19th century. The Missionaries, thus, were the very first people in both areas who started the western type of education. Various schools were established, and about 90 percent of the work was religious and their main aim was the training of evangelist-teachers for work at the various branch mission stations.

The interesting fact deduced from this study is that there is a direct link in the teacher-training in South Africa and Malaŵi. Some important characters in South Africa went to serve Malaŵian people in as far as establishing schools was concerned. In this connection we think of people like Shadrock Ngunana, William Ntusane Koyi, the men from Lovedale in South

Africa. There were also people who came to train as teachers in South Africa from Malaŵi and after completion returned to serve in Malaŵi, one example is Charles Domingo. The latter qualified as a teacher at Lovedale. This practice is still being done today. The researcher met some Malaŵian students at the University of the North, studying in various faculties and after completion of their studies they went back to serve their country, Malaŵi.

The work of the various missionary societies in different training schools was unco-ordinated and therefore lacked uniformity. Most missionary teacher-training schools were ultimately closed down, especially in South Africa, due to several reasons which were mainly financial and political. But in Malaŵi there are still a number of training schools under the missionaries, but the Government designs the general policy to be followed by all such schools.

The South African Government handed over most missionary teacher-training institutions to the various Homelands after the latter were created starting with the Transkei in 1964.

#### 6.2.2 The Christian Missionaries' aims of education

The development of Education and Missionary work in Black South Africa and Malaŵi was interrelated because the aim of all missionary societies was the christianization and civilization of the Blacks. As stated earlier there was no general agreement among the different missionary societies on the policy upon which the above two aims were to be achieved. As a result of this there were usually many minor differences in emphasis in education of Blacks among various missionary societies.

### 6.2.3 Teacher-Training under Government Control

As stated in Chapter 5, missionaries were primarily concerned with making their scholars able to read the Bible in their mother tongue so that they could be sent to various mission stations where they taught other Blacks how to read and write. Thus, the development of teacher-training under the control of the missionaries was rather too low because the aims were very simple and undemanding. Nevertheless there were some missionary societies which did magnificent work which remain the pride of the people even up to this day.

However, in both Black South Africa and Malaŵi teacher-training flourished rapidly as soon as the Government or province took total control of the institutions. This was and is still so, because such schools have a share in the national budget as opposed to the missionary societies that depended on outside agencies. This fact suggests that it is essential to keep teacher-training schools under Government control.

### 6.2.4 Teacher-training today and in future

In South African Homelands, Republics within South Africa, Urban areas and Malaŵi, there is a fast growing expansion of teacher-training at all levels i.e. primary and secondary school levels. The tendency in all areas is not only to produce enough teachers for the nation but to produce well-qualified teachers who will be competent in their class-room work. This aim will be achieved mostly by raising the entrance qualification to primary teachers' certificate course from std. 8 to std. 10. As mentioned earlier the Republic of Venda started with this practice in 1981 and most Homelands would like to follow suit. In Malaŵi more concentration is given to the training of  $T_3$  and  $T_2$  teachers; these are corresponding to

J.S.T.C. and S.S.T.C. in South Africa. If we look at the statistics given earlier in this chapter we realise that more and more students are enrolling for higher specialised teacher-training courses.

Another important move is that most Homelands want to establish a University branch in which students can further both academic and professional qualifications nearer their homes. Such institutions are already established in the Transkei, Bophuthatswana, Venda and in 1982 another one will start in Qwa-Qwa.

It is the researcher's contention that teacher-training is developing so fast that in each area it is becoming more necessary to create a post equivalent to that of an inspector or planner who will be solely responsible to do research and advise the Department of Education on matters concerning the improvement of the teacher-training programme.

#### 6.5.5 Synopsis of conclusions

A universal problem in education is the training of an adequate number of teachers - who can carry on the educational process efficiently. The acute teacher shortage not only in quantity but also in quality and commitment still remains the burning problem of most educational systems. The teachers' upgrading project and in-service training sections are grappling with this problem with teachers in the job situation while there are visible signs of re-awakening and re-orientation in our training colleges to produce a teacher better equipped in new methods, techniques and procedures to make our teaching more effective and effective.

### 6.3 Recommendations

The key component in the whole education system is the training of teachers. Teachers require specialised training in the art of teaching, an art that is continually changing. In order to produce more and better teachers than we are currently encountering the researcher suggests the following:

#### 6.3.1 The provision of more Teacher-Training schools

The provision of more training schools according to the demand of the area under consideration is very essential. Probably this is why we are having two or more such schools established yearly in South Africa. However, the provision of such schools must be accompanied by the proper staff to man these schools.

#### 6.3.2 Raising entrance qualification of P.T.C. or T<sub>3</sub>

If the entrance qualification to the lowest teacher-training course is raised to std. 10 as already being implemented in certain areas, the quality of the teachers produced will undoubtedly be of a better quality as compared with the present teachers.

#### 6.3.3 Provision of more practice-teaching period

Most young teachers are very naive to problems related to the classroom situation. The solution to this problem could be minimized if student-teachers are given more opportunity to be in contact with the children or pupils they are going to face for the rest of their lives. The researcher is of the opinion that 50 percent of the period spent at the training college must be in the classroom-situation. It is the researcher's submission that if at least 50% of his time is

spent in the actual teaching situation the student-teacher will be better prepared for the task he will face after completion of the course.

#### 6.3.4 The improvement of the status of the teaching profession

There is no doubt that if the status of our teaching profession is improved, more people would be enticed to join the profession and those already inside will likely remain in the profession for as long as possible. Teachers must always be better paid in any society for their services are indispensable to the latter. The teacher directly influences the quality and quantity of the services provided by all other professions or trades. It is thus important that the status of the teacher should continually be improved.

#### 6.3.5 A selection of prospective student-teachers

Although there is still a shortage of properly trained teachers, the researcher feels, very strongly that there should be a selection board for prospective student-teachers in our training schools. This suggestion is made upon the background that year in and year out there is a good number of the qualified teachers straight from the college who take up other employments than teaching. It is quite clear that training colleges sometimes waste time training people who have no interest in teaching. Although this will not totally solve the problem it is the researcher's firm belief that such a problem can be minimized by introducing the selection approach. In Malaŵi it is done, and the authorities are satisfied with the outcome.

#### 6.3.6 Contact between serving teachers and teacher-training schools

It is essential to make official provision for teachers to

meet with the staff and student-teachers at training colleges so as to discuss matters affecting school organisation, problems and prospects related to a particular educational level. By so doing student-teachers will have more opportunity of acquainting themselves with the situation at various school levels.

#### 6.3.7 Teacher-training in Urban Areas

The teacher-training in Urban areas must be developed. This means that development must be made in curriculum and the number of such institutions in various areas as soon as possible. If this is done fast enough, many social problems can be minimized.

#### 6.3.8 Language teachers in Teacher-Training

It is the researcher's submission that there must be more specialised teachers to handle languages at teacher-training level. If language teachers are highly specialised, the student-teacher will undoubtedly be positively motivated. This should be so because the newly qualified teachers are going to converse with pupils in these languages and they therefore need to master these languages properly.

#### 6.3.9 The importance of In-service-Training

It is clear that the various Education Departments have to make the best use of the potential of teachers already in service. The teacher undoubtedly has a crucial role in maintaining educational standards in the school. For this reason a purposeful and effective system of in-service instruction is imperative for the re-training and upgrading of teachers working at a level beyond their original academic or pro-

fessional qualifications. There is another overriding consideration too. We are living in a generation that is experiencing rapid explosion of knowledge. There is often a serious gap between research and new knowledge and what is actually being taught in the classroom or how it is being taught.



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