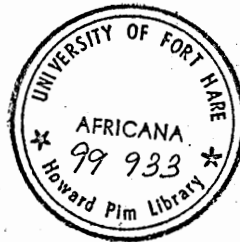


AN ANALYTICAL STUDY OF THE DEVELOPMENT OF HIGHER EDUCATION  
FOR THE BANTU OF THE REPUBLIC OF SOUTH AFRICA

by

NTSIKELELO KATIYA, B.A., M.Ed.



Submitted to satisfy the requirements for the Degree of  
Doctor of Education in the Faculty of Education,  
University of Fort Hare, 1977



Promoter: Professor Dr B. de V. Van der Merwe

P R E F A C E

The importance of the rôle of higher education in the social, economic, political and cultural development of any people in any country needs no over-emphasis. The present writer will indicate how the study of the evolution and development of higher education among the Black communities of the Republic of South Africa is a fascinating one. It is not only a necessity but is appropriate and relevant especially during the present era when it is topical amongst academics the world over, who are focussing their attention on university institutions which are providing facilities for this type of education.

In the rest of the African continent in the former colonies of overseas nations the process of decolonization brought in a period of "renaissance" in the national, social, economic and cultural life of the African peoples who now regard higher education as an essential power capable of transforming their existential life situation and of leading them to true freedom, self-realization and independence.

It is the aim of this study to show how in South Africa the birth of university institutions for Black communities during the last decade has been coeval with national independence and freedom of these communities which depended much upon the continued existence and vitality of institutions of their own. Thus upon the universities for Black communities is imposed

the responsibility to forge unity among the various population groups, progress and development among the Black communities by assuming a Black character, without becoming isolated from the main stream of civilization.

Moreover, it is the task of the writer to ascertain the extent to which universities for the Blacks of the Republic of South Africa, like their counterparts elsewhere, maintain an unswerving loyalty to the international intellectual community, transmit an appreciation of intellectual values, uphold academic standards, become a centre of intellectual mobilization and remain a focal point from which ideas and thoughts radiate.

To provide a background knowledge the writer should make a study of the origin and task of higher educational institutions of the mediaeval period on the continent of Europe as well as in Britain from which the South African universities inherited their form and tradition. From such a study it should be possible to establish whether or not, having accepted the basic pattern and characteristics of the university as a world institution, universities for Black communities do indeed assume the basic functions and responsibilities that attach to a university, namely to teach and impart knowledge in all its ramifications as an end in itself and for the edification of society, to seek and discover Truth, to disseminate their findings to all so that mankind in general and Black communities in particular may shed the shackles of ignorance and want, making this country and the world at large a better place in

which to live.

The writer will confine himself to the exposition and critical analysis of the main trends which have influenced the evolution and development of higher education among the various ethnic Bantu groups of the Republic of South Africa as from the beginning of the 20th century until the middle of the last quarter of that century, i.e. 1900-1976. It will be borne in mind that in October 1976 Transkei became independent and opted for its own independent university as from the beginning of 1977. In addition to the already existing University College of Fort Hare, two more university institutions for Black communities were established in 1960 in terms of the Extension of University Education Act No. 45 of 1959. The writer will indicate how the provision of the facilities for higher education for Blacks at this point of time was compatible with the general developmental plan of the Government of South Africa, namely social, economic, political and cultural reconstruction and development of the various population groups of the country enabling them to live side by side in peace and harmony, working together for the prosperity of the country and the happiness of all.

Since a university is an apex of the pyramid of an educational system it will be appropriate that the writer gives a brief historical perspective of Bantu education during the 19th and 20th centuries and indicates the factors which have influenced

the indigenous and "marginal" streams of this education (i.e. traditional system of the African tribes and the westernized Missionary and State-aided system).

Lastly, the aim of the research is to preserve the material which is in danger of being lost to posterity; to help future generations know the vicissitudes of the education of the Black communities in the country and so help light the path for future developments. They should see and appreciate the endeavours of men and women of the past and present centuries who have laboured to provide educational facilities for the younger generations of this country.

Concerning the provision of university institutions for the Black communities in the Republic of South Africa, coming generations will aptly say, too, that: <sup>1)</sup>

Experimental work destined one day to blaze into a consuming fire has been carried on, where men and women of faith and inspiration have lit up some dark corner of the field, and where teachers of genius have defied tradition and convention, gone their own way in scorn of consequence, and have lit a candle which will never be put out.

---

1) Jackson, M.L., Modern Trends in Education. Andrew Melrose Ltd., London. 1950.

ABBREVIATIONS

B.A.	- Bachelor of Arts
Cf.	- Compare
Co.	- Company
C.P.	- Cape Province
D.Ed.	- Doctor of Education
Dr	- Doctor
e.g.	- For example
etc.	- et cetera (and several others)
Hon.	- Honourable
Ibid	- Ibidem (in the same place)
i.e.	- Id est (that is)
J.C.	- Junior Certificate
K.W.T.	- King William's Town
Ltd.	- Limited
loc. cit.	- Locus citatem (place cited)
M.A.	- Master of Arts
M.Ed.	- Master of Education
M.P.A.	- Master of Public Administration
Mr	- Mister
N.A.D.	- Native Affairs Department
No.	- Number
O.F.S.	- Orange Free State
op. cit.	- Opus citatem (work cited)
Par.	- Paragraph
P.	- Page
Ph.D.	- Doctor of Philosophy

pp.	-	Pages
Prof.	-	Professor
Rev.	-	Reverend
SAPS	-	South African Pedagogical Society
S.G.E.	-	Superintendent-General of Education
U.G.	-	Union Government
UNISA	-	University of South Africa
Vol.	-	Volume

ACKNOWLEDGEMENTS

I owe a debt of gratitude to all those who have assisted me in the preparation of this thesis.

- In particular I wish to place on record my heart-felt thanks to my promoter, Professor Dr B. de V. van der Merwe, former Head of the Department of Philosophy and History of Education and Dean of the Faculty of Education at the University of Fort Hare, now Rector of the University of Transkei, without whose sound, constructive and sympathetic guidance this work would never have been completed.
  
- To Mr E.M. Makhanya, Deputy Librarian of the University of Fort Hare, and his staff, I extend my sincere thanks for their co-operation and assistance in enabling me to gain access to the documents from which I collected information.
  
- Finally, it gives me pleasure to record my gratitude to Mrs Janet Smith, Secretary of the Faculty of Arts of the University of Fort Hare for her willingness to undertake to type this manuscript - even when it was handed in at a very late hour and thus involving difficulties in getting it completed in time.

N. KATIYA

University of Fort Hare  
P O FORT HARE, C P

March 1977

C O N T E N T SCHAPTER IPHILOSOPHY OF HIGHER EDUCATION WITH SPECIAL REFERENCE  
TO THE REPUBLIC OF SOUTH AFRICA

1. INTRODUCTION	1
2. ANCIENT UNIVERSITY	2-12
3. THE BRITISH CONCEPT OF UNIVERSITY	12-21
4. DEVELOPMENTS IN SOUTH AFRICA PRIOR TO 1960	21-29
5. THE CHANGING CONCEPT OF THE MODERN UNIVERSITY	29-50

CHAPTER II

## BANTU EDUCATION IN HISTORICAL PERSPECTIVE

1. BANTU EDUCATION DURING THE 18TH AND 19TH CENTURIES	51
1.1 Early Bantu Traditional System of Education	52-56
1.2 Westernized System of Education	56
1.2.1 Purely Missionary Responsibility and Control	56-62
1.2.2 Recognition and Aid by the State (1850-1925)	62-66
1.3 Evaluation	66-72
2. EDUCATION FOR THE BANTU IN THE 20TH CENTURY	72
2.1 The Role of Missionaries	72-75
2.2 The Role of the State	75
2.2.1 Joint Control by the Department of Native Affairs and the Provinces	75-76

2.2.2	Joint Control by the Department of Education, Arts and Science and the Provinces	76-78
2.3	Evaluation	78-84
3.	HIGHER EDUCATION FOR THE BANTU PRIOR TO 1960	85-91

### CHAPTER III

#### THE CONCEPT OF SELF DETERMINATION AND ITS INFLUENCE ON AFRICAN EDUCATION

1.	AIMS AND POLICIES BEFORE 1948	92
1.1	The State	92-96
1.2	Religious Bodies	96-97
1.3	The Bantu	97-102
1.4	Higher Education for the Bantu	102-116
2.	AIMS AND POLICIES FROM 1949	
2.1	The State	116-132
2.2	The Bantu	132-138
2.3	Higher Education for the Bantu	138-141
3.	DEVELOPMENT OF BANTU SELF-GOVERNMENT	141-147
3.1	The Native Trust and Land Amendment Act No. 41 of 1958	147-149
3.2	Natives Taxation and Development Amendment Act No. 38 of 1958	149-152
3.3	The Promotion of Bantu Self-Government Act No. 46 of 1959	152-153
3.4	The Native Affairs Act No. 55 of 1959	153
3.5	Bantu Investment Corporation Act No. 34 of 1959	153

3.6	Extention of University Education Act No. 45 of 1959	154-156
-----	---	---------

#### CHAPTER IV

	THE DEVELOPMENT OF UNIVERSITY EDUCATION FOR THE BANTU FROM 1960	157
1.	AIMS AND FUNCTIONS OF UNIVERSITY EDUCATION FOR BLACKS	161-164
2.	PROVISION OF DIFFERENT UNIVERSITIES FOR THE BANTU	164-165
2.1	University College of Fort Hare	165
2.2	University College of the North	166
2.3	The University College of Zululand	167
3.	AUTONOMY OF THE THREE UNIVERSITIES FOR BLACKS	170-175

#### CHAPTER V

#### CONCLUSION

1.	CRITICAL COMPARISON	176-187
2.	EVALUATION	187-196

	BIBLIOGRAPHY	197-204
--	--------------	---------

#### MAPS

Map 1 :	Position of the Bantu Areas	144
Map 2 :	Principal Tribes and Tribal Groups	145

#### TABLES

Table I :	Administrative Personnel	130
-----------	--------------------------	-----

CHAPTER IPHILOSOPHY OF HIGHER EDUCATION WITH SPECIAL REFERENCE TO  
THE REPUBLIC OF SOUTH AFRICA1. INTRODUCTION

The idea of a university is nowadays so familiar and taken for granted that people rarely bother to ask the meaning of the term or even the origin of the thing itself.<sup>1)</sup> Yet the significant rôle that universities have played in the past to bring about marked developments and progress in many countries the world over, and the part these institutions are required to play in the advancement of the so-called under-developed countries necessitates our close scrutiny of them.

Schools of learning which are now scattered over many parts of the world are traced back to ancient times. In Ancient Greece, for example, Plato used to give instruction to his small group of students in the Academy, a grove in the neighbourhood of Athens which had received its name after the god of forests, Academus.<sup>2)</sup> In the 5th century before the birth of Christ the first university to flourish in Asia Minor was Nisibis. The universities as we know them today, however, have their origin from neither of these or any other preceding institutions of learning. The present universities owe their form and tradition to institutions of the Middle Ages.<sup>3)</sup>

- 
- 1) Markham, F.; Oxford, Weidenfeld and Nicolson, 5 Winsley Street, London W1, p. 19.
  - 2) de Vries, P., The Administration of a University with special Reference to the University of Cape Town (Unpublished M.P.A. dissertation of the University of Cape Town, 1973) p.1.
  - 3) Ibid.

## 2. ANCIENT UNIVERSITY

The mediaeval universities arose as a result of contact with Saracen learning and Greek philosophy and science which fanned into life a deep interest in dialectics and theological discussion, and aroused a spirit of doubt and inquiry, as well as freedom of thought and opinion. The rise of the actual universities began in the 12th century and continued into the Renaissance and Reformation periods.<sup>4)</sup> Outlining some of the factors which influenced the evolution of universities during this period Markham writes as follows :-<sup>5)</sup>

The adolescent European peoples were awakening after the nightmare of the dark ages which followed the Age of Charlemagne and were taking the first steps in the path which was to lead to four centuries of dominance of the West over the East. Their thirst for knowledge and adventure was manifested in the Crusades, the monastic revival and in the emergence of universities - made possible by the revival of town-life.

Great interest in intellectual matters resulted in the considerable growth of monastic schools wherein numbers of both students and teachers multiplied giving rise to universities which produced great scholars. Basic to the evolution and development of these early university institutions was a felt need of the communities derivable from either historical or environmental circumstances. Salerno, which was one

---

4) Lekhela, E.P., The Origin and Task of the University  
(Paper prepared on 9/10/75)

5) Markham, F., op. cit., p. 20.

of the earliest universities of the mediaeval period, came into being because of the need of the local communities to combat the problem of diseases. Thus about 1080 medicine was already one of the subjects offered at this university. The presence of mineral springs in that area and especially the exceptionally healthy climate, were some of the factors that stimulated interest towards the University of Salerno, which became the first of the medical schools of Europe. In 1224 it was incorporated in the University of Naples.<sup>6)</sup>

In northern Italy political conditions became the main factors which caused rapid progress of higher education. Because the inhabitants of this region needed to defend their independence on legal grounds against the invasions of German emperors as a result of the investiture conflict, which conflict was between the king and the pope - as to which of them should invest the bishops who ruled the cities under their authority - and raged from 1075 until 1122, local inhabitants devoted much of their time to the study of Roman (civil) and Church (canon) law. The result was that in the same region Roman legal usage and knowledge of Roman law never died out. The centre of these studies was Bologna University which received its Charter in 1158 from Frederick Barbarossa. It was in this institution that the famous jurist Irnerius, about 1067-1138, taught and with his co-workers compiled the entire body of the "CORPUS JURIS

---

6) Monroe, P., A Text-book in the History of Education, New York, The MacMillan Co. Ltd., 1926, pp. 314-316; cf. Boyd, W., The History of Western Education, 7th Edition, Adam & Charles Black, London, pp. 129-134.

CIVILIS" - the Roman civil law. Actually Bologna was the first organized university to be known as the seat of the law faculty.<sup>7)</sup>

The most important and eventually the most famous of all was the University of Paris, which was under William Champeaux about 1121. It grew out of the cathedral school of Notre Dame chiefly as a result of the brilliant teaching of philosophy and theology by Abelard and his pupil Peter the Lombard. In 1180 its standing as a university was officially recognized. It gave special attention to finding accepted answers to the controversial questions that plagued students of theology of the day, as well as to the teaching of dialectics. In fact, Bologna and Paris served as models for all the later universities.<sup>8)</sup>

Originally each university taught only one or two subjects. Even after an official charter had been granted it did not embrace all four of the faculties that were usual in mediaeval universities, namely, Arts, Law, Medicine, and Theology. Owing to "strikes", migrations and other causes which prevailed during the mediaeval period, many of the later universities were in fact "descendants" of the existing ones. Oxford, Cambridge, Padua and Leipzig are good examples of this tendency. Whereas in 1200 there were only six studia generalia which had evolved

---

7) Boyd, W., The History of Western Education, op.cit., p. 133.

8) Rashdall, H., The Universities of Europe in the Middle Ages Vol. I, Oxford University Press, pp. 273-75.

into universities, by the middle of the 13th century, because of the eagerness of the kings, popes and city dwellers to have universities in their territories so that knowledge and learning should increase and spread, there were founded no less than 80 of these institutions. By the end of the 15th century this number had increased to 100.<sup>9)</sup>

The universities were characterized by the following : They received their written charter from the Pope, the Emperor or King, and as such became independent of local control, whether clerical or political. Students came from distant places, which practice prevented provincialism. The efficiency of the teacher or the acceptability of the views he propounded, and not a thirst for knowledge as such, served as a strong magnet that drew students. The students were usually adults and each studied subjects of his own interest and followed no prescribed curriculum. The subjects were varied and not so well organized as in the schools.<sup>10)</sup>

The structure and organization of the universities of the mediæval period make an interesting study. The recognized places of study gradually became known as studia publica or studia generalia, that is, places where lectures were open to all who wished to attend them.

Originally a group of students, drawn from all over Europe to

---

9) Monroe, P., A Text-book in the History of Education,  
op. cit., pp. 316-17.

10) Rashdall, H., The Universities of Europe in the Middle Ages,  
op. cit., pp. 6-8.

some teacher of fame, was known as a studium generale. The students of the different nationalities organized themselves, according to language and birth, into associations or guilds known as "nations" for protection. The nation, in fact, exercised some control over the university especially in the South. Each "nation" chose an annual representative, called a council or procurator. The body of councillors determined the lectures, times, fees, and the like. The government of the universities was thus democratic.<sup>11)</sup>

Between 1150 and 1170 the masters or lecturers also organized themselves into guilds or faculties according to the subjects they were teaching. Thus the universities were originally academic associations analogous to the corporations and guilds of the other classes. The term universitas originally meant any legal body, corporation or company; only later did it become restricted to an organization of students and teachers. The term first used to describe such an organization was universitas magistrorum et scholarum (guild of masters and students), and it was only during the 14th century that the single word universitas came into use. Originally "Faculty" denoted a department. In those days there were usually four faculties: Arts, Law, Medicine, and Theology. As in the case of the "nations" each faculty chose an annual representative called a "dean", who, together with the councillors of the

---

11) Monroe, P., A Text-book in the History of Education,  
op. cit., pp. 319-21.

"nations", formed the governing body or University Council which in turn appointed a "rector" (usually a student) as official head of the university. The Church was represented by the chancellor (the successor of the cathedral school scholasticus) who, nonetheless, had no powers and was present only at the ceremony at which degrees were conferred.<sup>12)</sup>

The universities were held in high esteem, and from the time of their first recognition they and their personnel were granted the same privileges and exemptions by popes, emperors, kings and municipalities as were granted to teachers and physicians. Later in the Roman Empire they were granted the same privileges as were granted to the clergy of the Christian Church. The decree which was promulgated by the Emperor Frederick Barbarossa in 1158 began the granting of privileges to the studia generalia. This was followed by a number of other grants including exemptions from taxes and military service, protection against aggression, internal jurisdiction (only their own officials could hear cases against them); the right to examine and licence their own teachers, including the right to teach anywhere without further examinations. This was called "jus ubique docendi", a privilege formerly conferred only by the Church. The conferring of degrees as such came much later, namely, in the 13th century. Moreover, there was granted the privilege of the right to "strike" and move to another university should

---

12) Monroe, P., A Text-book in the History of Education, loc. cit., cf. Rashdall, H., The Universities of Europe in the Middle Ages, op. cit., pp. 299-320.

certain university privileges be infringed (cessatio); complete self-government in all internal matters, and other less important privileges.<sup>13)</sup>

Since these privileges, however, applied to all those connected with the institution, even those on their way to or from a university, there were many abuses. Among the poorer scholars, for example, there arose a group of wandering students (scholars vagantes) who organized themselves into guilds (instead of into "nations" as was the custom) under the leadership of Goliath as their patron. They were then called "Goliardi". Most of these students were without ambition, they were inefficient, irresponsible, care-free and without discipline. In the course of time, because of their wandering and roaming about they were guilty of many kinds of excesses and forms of misconduct. In general they led a reckless, riotous and unbridled life. This became so serious a problem that the authorities were eventually forced to take steps, and certain of the students' privileges were curtailed.<sup>14)</sup>

During the Middle Ages the usual method of preparing for a career was by apprenticeship. The squire was apprenticed to his lord, while the craftsman was apprenticed to his guild; so also the young student was apprenticed on going to the university at the age of 14, to some master who was to be responsible for his studies and under whose supervision he had to study for

---

13) Rashdall, H., Universities of Europe in the Middle Ages, op. cit., pp. 4-14.

14) Notes of B.Ed. Admission, UNISA, 1970, pp. 99-102.

a period of four to seven years till he became proficient in reading, writing, and speaking Latin. Having passed a test he was promoted; in the same way as the apprentice became a journeyman, so the student became a baccalaureus i.e. an assistant to his master, a beginner or student-teacher. It is worth noting that the bachelor's degree as we know it was a much later development. After this he continued his studies with a teacher as a journeyman, while at the same time he superintended the studies of other students who were younger. Usually his four to seven years of study were divided among several teachers until he was able to present himself for examinations for the teaching licence and to defend a thesis publicly. When he had completed this course he became a master in his craft and the degree of a licentiate, master, doctor or professor was conferred on him. All these terms were practically synonymous in the early university period. A degree included the licentia docendi and admitted him to the highest rank in the guild of teachers or the faculty. If he wanted to teach one of the professional subjects, he continued his studies for a number of years more until he was declared to be a Doctor of Laws or of Medicine, or of Theology.<sup>15)</sup>

During the Middle Ages university teaching had two aims, namely, to impart knowledge and to develop the ability to debate the subjects that were taught.

---

15) Monroe, P., A Text-book in the History of Education, op. cit., p. 321; cf. R.S. Rait, Life in the Mediaeval University, Cambridge University Press, 1912, pp. 41-47.

By the beginning of the 13th century the curriculum of each faculty had become efficiently organized, usually by papal decree or university law. The Faculty of Arts included the seven liberal arts and was found in all the universities. The course was preparatory to the other three, namely, Theology, Law, and Medicine and occupied six years.

Since there was great scarcity of books and manuscripts, the lecture method (lectio) was used. This comprised a slow reading and explanation of text-books (which were in Latin) and their numerous glosses, while the students wrote down their notes. Practice in the art of reasoning was provided by organized debates (which were also in Latin) between students (disputatio) in which the opinion of authorities as well as the students' own arguments were advanced. Latin was the medium of instruction and practically the sole requirement for admission to the mediaeval university.<sup>16)</sup>

Some defects which were common to the education of the mediaeval age were reflected in the universities. The curriculum was limited, rigid, stereotyped, and formal, while the methods used were also stereotyped and dogmatic. Laboratories, workshops, gymnasia, good buildings with decent classrooms were unknown. Moreover, books were scarce and expensive, and libraries consequently were not properly equipped. Classes were usually very large and students were often poorly prepared for study.

---

16) Monroe, P., A Text-book in the History of Education,  
op. cit., pp. 323-327.

On the contrary, however, much that was good and advantageous was achieved. National prejudice was largely overcome by the drawing together of so many different students from so many different parts of Europe. This practice did not only promote learning but also introduced a spirit of tolerance hitherto unknown. It exerted a beneficent influence on education in general, and properly equipped teachers were sent forth in large numbers at a time when their presence was most necessary. The standard of teaching in both primary and secondary schools was in that way considerably raised. In these mediaeval universities knowledge was acquired, preserved and transmitted. In that way it was tremendously extended and advanced. In fact, these universities were the first to break the monopoly of the Church in learning and teaching. As centres of intellectual stimulus they encouraged diligence and thoroughness and succeeded in producing great scholars. Freedom of speech which had prevailed among students on all subjects and the self-government which was instituted in these universities created a spirit of democracy that had a beneficial political, clerical and theological influence and greatly promoted the cultural progress of the times. In fact, the opinion and the influence of universities carried much weight with the leaders of both Church and State whose internal troubles were often submitted to universities for good advice and wise decision. In France, England, and Scotland universities were even granted parliamentary representation. In that way the mediaeval universities wielded an influence almost equal to that of Church, State, and nobility.

Their effort in training leaders for both Church and State is better illustrated in the way these men took the most active lead in the Renaissance and Reformation movements of the 14th and 15th centuries respectively.<sup>17)</sup>

While bearing in mind the significant rôle which the mediaeval universities played during their time, it becomes necessary to focus attention on Britain and study the early concept of the university in that country. British universities, and to a lesser degree those on the continent of Europe, have had a profound influence in the evolution and development of universities in South Africa.

### 3. BRITISH CONCEPT OF A UNIVERSITY

The difficulty of defining a university, which is universally accepted, has been acknowledged by the British also. The difficulty arises from the widely variegated ecological and historical factors (including cultural setting) which have operated in shaping and siting of the university in general. There is reasonable consensus, however, in regard to the essential features of a university, namely, the simultaneous presence of masters who engage in teaching while spending some of their time re-inforcing their knowledge by doing research, and junior scholars who engage themselves in learning.<sup>18)</sup> The most intelligible definition which reflects the British concept of a

---

17) Ibid.

18) Lekhela, E. P., The Origin and Task of the University,  
op. cit.

university is the one which appears in the OXFORD DICTIONARY : 19)

----- a body of teachers and scholars engaged at a particular place in giving or receiving instruction in the highest branches of learning; such persons associated together as a society with definite organization and acknowledged powers and privileges (especially that of conferring degrees).

A further dimension to the above definition has been added by John Masefield, and this highlights hatred of ignorance when he writes: 20)

----- a place where those who hate ignorance may strive to know; where those who perceive truth may strive to make others see, where seekers and learners alike banded together in search of knowledge -----

The origins of higher education in Great Britain date back to the 12th and 13th centuries when Oxford and Cambridge were founded. Both these institutions were strongly influenced by the universities in France.<sup>21)</sup> Oxford, on the one hand, originated in an academic migration by some masters and scholars who, on account of their quarrel with the townsmen, decided to leave Paris University and to found their own university in their home country at Oxford. Thus Oxford as a studium generale was founded in 1168. In the same year the King of England enacted

---

19) The Oxford Dictionary, Clarendon Press, Oxon., 1934.

20) Lekhela, E.P., The Origin and Task of the University, op. cit., cf. John Masefield, The Story of a Modern University, Oxford Press, 1955, p.

21) Burn, B.B., P.G. Altback, C. Kerr and Perkins, Higher Education in nine countries, A comparative study of colleges and universities abroad, McGraw-Hill Book Company, New York, p. 45.

an edict which forbade English students to attend classes at universities on the continent of Europe.<sup>22)</sup>

The founding of Cambridge, on the contrary, came about as a result of an exodus of students from Oxford in 1209. The cause of that historic migration was a quarrel between the students and the townspeople of Oxford.<sup>23)</sup> The fortunes of both these institutions in subsequent years of their history fluctuated considerably. Cambridge, for example, in 1261 and 1381 suffered severe setbacks from emigrations of students. A degree of stability to both universities was brought about by the introduction of colleges which gave these universities a new feature and a departure from the universities on the continent of Europe. Thus Oxford and Cambridge developed as collegiate institutions, that is, each of them became a federation of colleges, a concept unknown in Europe or elsewhere but peculiar to Britain. This has been the most important single element of strength in the organization of these university institutions. Until late 1950's Cambridge had twenty colleges, eighteen for men and two for women; Oxford had thirty-one colleges, twenty-six for men and five for women. Cambridge colleges were larger than those of Oxford. On the whole Cambridge enrolled more students than Oxford.<sup>24)</sup>

---

22) Rashdall, H., The Universities of Europe in the Middle Ages, Vol. III Ed. by F.M. Powicke and A.B. Emden, Oxford University Press, pp. 12-20.

23) Carmichael, O.C., Universities : Commonwealth and American (A comparative study), Harper and Brothers Publishers, New York, pp. 11-14.

24) Ibid.

Although traditionally Oxford laid emphasis on humanities, while Cambridge devoted more attention to the natural sciences, these differences in programme have become less marked in recent years. Oxford has strengthened her science programme and admitted more science students. While Oxford granted full privileges to its women students as early as 1920, Cambridge granted such privileges to its women students as late as 1948.<sup>25)</sup>

In spite of social, political and economic changes which constantly took place in England - a civil war, the Reformation, the Industrial Revolution, several changes of the monarchy, and the development of the democratic ideal - all vicissitudes that have taken place during the lifetime of more than seven centuries of these universities, these institutions have continued to serve British youth without serious interruption. Changes which have taken place in methods of instruction, in curriculum, in control, and in size of student bodies did not deflect these institutions from the pursuit of their goals. They, in fact, met with equanimity changing modes and patterns, forms of government, economic systems, political and social philosophies, and continued to minister to the deeper needs of their society. Carmichael writes :<sup>26)</sup>

The ancient universities of England have adjusted their sails, sometimes too slowly, perhaps, but

---

25) Ibid.

26) Carmichael, O.C., Universities : Commonwealth and American, op. cit.

nevertheless surely, to the shifting winds of social, economic and political doctrine, and have pursued their course towards distant goals with no basic change in direction. They established the pattern of university education, the ideals of scholarship, the meaning of higher learning and the concept of the university which have served as the foundation for all colleges and universities subsequently established in the English-speaking world. Their organization, their methods of instruction, their curricula and their provisions for students have served as models for Canada, Australia, New Zealand, South Africa and India.

According to Carmichael, therefore, the contribution of British universities to higher education at home and abroad has been profound and unequalled by any other universities of the world. Although they are not the oldest, and certainly not the wealthiest, yet among the oldest they are the most renowned.<sup>27)</sup>

Five elements have played their part at different times in the government of universities, namely, the students, the graduates, the teachers, the government (including local authorities, in former days ecclesiastical authorities) and the public at large, including self-constituted bodies of persons who had deep interest in the welfare of their communities, and as such took it upon themselves to organize institutions of higher learning. In the earliest universities in Italy and France, for example,

---

27) Ibid.

there were two currently active authorities, namely, the students or their elected representatives and the "masters" who were teachers, with the Pope or the King occasionally intervening to resolve disputes or sanction changes in constitutional arrangements. The practice of students having a dominating influence in the government of the university started in Bologna during the Middle Ages and continued into modern times. Forms of student participation in the government of the university exist in some modern universities, such as are found in Scotland where Rectors are still periodically elected by the general body of students.<sup>28)</sup>

When the modern English Universities began to emerge in the 19th century their circumstances generally called for some modification and adjustment in their governments and organization. Such changes, however, took place against the background that as a result of the Renaissance influence during the 19th and 18th centuries the State in England feared the new knowledge that was being disseminated by and the type of democratization practised in the universities. It believed that the activities of these institutions were likely to disrupt the social order. To maintain social discipline, secular authorities dominated all established university institutions. State and Church insecurity manifested itself in the manner even school masters were required to carry their licences so as to produce these whenever they were required. Church potential heretics

---

28) Caine, S. (Sir), British Universities, Purpose and Prospects, op. cit., p. 155.

were sought out, while text-books in schools were constantly checked and inspected "to ensure against aberrations from accepted moral virtues".<sup>29)</sup> As a result of the imposition of various restrictive measures on institutions of learning for more than two centuries in Britain there was no university expansion. Existing universities concerned themselves with "inherited knowledge" rather than attempting to extend their frontiers.

The strong factor which penetrated into the 19th century was that local communities who initiated the organization and establishment of universities claimed a right of authority over these institutions. As a compromise, university government became composed largely of representatives of local government to authorities and local organizations which emerged as the effective executive authority. Hence the standard constitution which has been followed even in the latest creations of universities in Britain provided in the first place for a Council, the majority of which were lay members, but with some academic representation. This body controlled the general administration and finance of the university, and, to some extent, even appointments. In the second place, a Senate which was entirely academic in composition, dealt with academic matters. The Council looked to the Senate for advice in academic priorities, and in terms of the constitution in some matters it was

---

29) Carmichael, O.C., Universities : Commonwealth and American, op. cit., pp. 61-62.

required to consult the Senate before taking action.<sup>30)</sup>

Because of the advice it gave to and the rôle it played in Council over the years the Senate's influence in the university has increased. In all matters the tendency has been to move in the direction of full academic self-government in which as far as detailed administration is concerned, the Council exercised most authority. While the Council sought the advice of the Senate on matters of staff appointments it still had the final say. In other words, the Senate has become the prime source of advice on decisions relating to academic matters such as form and content of degrees, methods of teaching, selection of students and teaching staff. While the Council, on the contrary, mainly controlled the finance and administration, other matters suitable to be determined by this body, such as terms of service of academic and other staff, fees of students, priority in building programmes, standards to be adopted in building construction, in practice have come to be settled at central government level.<sup>31)</sup>

Student participation in university government has been negligible for a long time in English universities, and a little more than a vestigial formality in Scotland. Only in isolated cases are arrangements still made for the inclusion of

---

30) Caine, S. (Sir), British Universities, Purpose and Prospects, op. cit., p. 156, cf. Rice, A.K., The Modern University, a Model Organization, Tavistock Publications, London, pp. 102-106.

31) Caine, S. (Sir), British Universities, Purpose and Prospects, op. cit., p. 156, cf. Carmichael, O.C., Universities: Commonwealth and American, op. cit., pp. 86-94.

one student representative in one of the senior organs of the university. Most universities have sought to develop regular means of consulting student opinion through the Students Representative Councils or staff-student liaison committees. But these mechanisms of consultation have had little success in providing channels for the expression of student opinion with the result that there has been more plea for fuller student participation.<sup>32)</sup>

In the University of London, which has a pattern of its own that is distinct from the rest of the English universities, three main organs of authority are operative, namely, the Court, Senate and Convocation. These represent broadly the general public interest, the academic interest and the graduates respectively. The Court may be equated to the Council of the other universities. This organ has more power over the main issues of finance but less powers than the Councils because it has no share in the academic staff appointments. The Senate, which has power over academic staff appointments, is unusual in that it includes in its composition representatives of the Convocation as well as of the various Faculties and administrative heads of the numerous colleges. It is thus a less purely academic body than most university Senates. The Convocation exercises a strong influence on both the Court and Senate, giving the graduate representatives a more effective share in

---

32) Caine, S. (Sir), British Universities, Purpose and Prospects, op. cit., p. 159, cf. Van Wyk de Vries Commission Report, RP 25/1974, pp. 63-64.

day-to-day administration of the university. Moreover, the Crown has a direct representation of four nominees out of the fourteen members of the Court.<sup>33)</sup>

The English universities, with their structure of government, their curricula and even their methods of instruction have had a profound influence on the origin and development of universities in South Africa in as much as they have served as models elsewhere in the English-speaking world.<sup>34)</sup>

#### 4. DEVELOPMENTS IN SOUTH AFRICA PRIOR TO 1960

Higher education in South Africa showed marked developments in the 1850's, especially during the time of Sir George Grey who was Governor of the Cape Colony from 1854-1861. James Rose-Innes was first Superintendent of Education from 1839-1859. Besides the South African College which was founded in Cape Town in 1829, the other institutions of higher learning which were established one after the other in rapid succession were: the Diocesan College at Rondebosch (1848), St Andrew's College, Grahamstown (1855), Grey Institute at Port Elizabeth (1856), Graaff-Reinet College (1860) and Gill College at Somerset East (1869). For many years school and college work combined in these institutions, although some of them were never anything more than ordinary schools. It is their distinction, however, that they laid the foundation for the future universities of

---

33) Caine, S. (Sir), British Universities, Purpose and Prospects, loc cit.

34) Carmichael, O.C., Universities : Commonwealth and American, op. cit., p. 14.

this country.<sup>35)</sup>

The Theological Seminary established in 1859 at Stellenbosch needs special mention. For as early as 1824 attempts had been made to establish such an institution, and various congregations had collected funds for the purpose. In 1847 the Synod of the Dutch Reformed Church instructed a synodal committee to take steps to found such a training centre for future ministers as soon as the necessary funds had become available. The committee endeavoured to secure professors in the Netherlands, but their attempts were unsuccessful and the Revs. John Murray and N.J. Hofmeyer were appointed as the first professors when the Seminary was opened at Stellenbosch on 1st November, 1859 with an enrolment of four students.

The growth of higher education soon made the creation of an examining body a necessity to test candidates who applied for higher appointments. In 1850 the Cape Public Service Board was formed, and the function of this body was to test candidates for the civil service by means of three examinations of different standard. In 1858 this board was replaced by the Board of Public Examiners in Literature and Science which came into effect largely as a result of the influence of Sir George Grey. The board issued the following certificates:

- 4.1 A first-class certificate in literature and science of equivalent standard to the London M.A.,

---

35) Behr, A.L. and R.G. MacMillan, op. cit., p. 229.  
Cf. Van Wyk de Vries Commission Report, RP 25/1974,  
pp. 10-14.

4.2 A second-class certificate in literature and science of equivalent standard to the London B.A.,

4.3 A Civil certificate for which a third-class certificate was substituted in 1863 and which was equivalent to matriculation.

The significance of this board lay in its influence in co-ordinating higher education in the country.

During the period of Dr Langham Dale, who succeeded ~~James Rose-Innes~~ as Superintendent-General of Education from 1859-1892 marked progress was made in higher education. The Board of Public Examiners which was set up in 1858, though an examining body, could not award degrees but issue certificates equivalent to degrees.<sup>36)</sup> In 1873 the University of the Cape of Good Hope was established on the lines of the University of London. It remained, however, purely an examining institution which laid down the standards, drew up the curricula, conducted the examinations and awarded degrees. It also controlled the Matriculation and Junior Certificate Examinations as well as the law examination of the Civil Service.<sup>37)</sup>

In 1874 a Higher Education Act was passed in terms of which the question of state aid for institutions for higher education was made clear. Until that time all colleges had received £400 p annum from the state irrespective of the number of professors and students or nature of instruction given. In terms of the

36.) Vide above.

37) Van Wyk de Vries Commission Report, loc. cit.

new act every professor was to receive a sum not exceeding £200 towards his annual salary, and an amount at least equal to that had to be provided from local sources. From 1882, however, professors were to receive an additional grant of £100 upon completion of five years good service.<sup>38)</sup>

Several of the early Cape colleges named above failed to make a lasting success. The First-Class Undenominational School at Stellenbosch which was founded in 1866 and which later achieved collegiate status was renamed Victoria College in 1887. This institution made remarkable progress. Another institution which established a flourishing collegiate department in 1869 was the Theological School of the Gereformeerde Kerk at Burgersdorp, followed by the Huguenot Seminary at Wellington in 1874. The Theological Seminary of the Nederduits Gereformeerde Kerk at Stellenbosch, founded in 1859, offered degree courses in Divinity. At the same time the first seeds of future university growth were also sown in the Orange Free State where the Nieuwe Kweek-school was opened in Bloemfontein, an institution that was renamed Grey College in 1872.

By the end of the 19th century the South African College and the Victoria College had developed to such an extent that they could be considered true university colleges. In 1896 the School of Mines was founded in Kimberley, while in 1904 in the Eastern Cape Colony higher education was concentrated in a new institution

---

38) Behr, A.L. and R.G. MacMillan, Education in South Africa, op. cit., pp. 230-236.

called Rhodes University College in Grahamstown. The collegiate department of the Huguenot Seminary received recognition under the Higher Education Act in 1898.

The department of Arts of the Theological School at Burgersdorp, in spite of the steady progress it had made up to 1905, when it was moved to Potchefstroom, could not be recognised under the Higher Education Act. Whereas under the Extension Act (1875, amended in 1896) the University of the Cape of Good Hope was permitted to work beyond the borders so that even colleges beyond the borders could have representation on the Council of this university on payment of a grant of money. Only Natal made use of this privilege up to the outbreak of the Anglo-Boer War.

The Orange River Colony and Transvaal secured their representation on the Council of the University of the Cape of Good Hope in 1906. Degree courses were offered in Bloemfontein, while Grey University College was established in 1910.<sup>39)</sup> The Kimberley School of Mines was taken over by the Transvaal Technical Institute in Johannesburg in 1904 and this became the Transvaal University College, which in 1908 established a branch of its own in Pretoria. This branch on the eve of Union became the Transvaal University College.

In Natal a university college was opened in Pietermaritzburg in 1910.

---

39) Ibid. Cf. UNISA. Notes on History of Education, 1970.

When Union was established in 1910 it was laid down that higher education would be controlled by the Union Government and that it would be the responsibility of the Union Minister of Education. In this way the Union Department of Education, later known as the Department of Education, Arts, and Science, now known as the Department of National Education, arose.

After many attempts and appointment of various commissions, a solution was ultimately arrived at in 1916. In terms of Act Nos. 12, 13 and 14 of that year the following three universities came into being on 2nd April, 1918 :

4.4 The federal University of South Africa comprising the original University of the Cape of Good Hope and the following six constituent colleges;

4.4.1 the Grey University College, Bloemfontein which in 1935 became the University College of the Orange Free State and in 1950 the independent University of the Orange Free State;

4.4.2 the Huguenot University College, Wellington, which ceased to exist in 1951;

4.4.3 the Natal University College, Pietermaritzburg, which on 15 March, 1945, became an independent university;

4.4.4 the Rhodes University College, Grahamstown, which became an independent university in 1950;

4.4.5 the Transvaal University College, Pretoria, since 10th October, 1930, the University of Pretoria;

4.4.6 the University College, Johannesburg, which became  
the University of the Witwatersrand on 1st March, 1922. <sup>40)</sup>

In 1921 the Potchefstroom University College for Higher Christian Education was incorporated as a constituent college to become an independent university in 1951.

The Department of External Studies was incorporated with the university by the Amendment Act for Higher Education, No. 18 of 1946.

4.5 The University of Stellenbosch, formerly the Victoria College.

4.6 The University of Cape Town, formerly the South African College.

In this connection two other bodies were instituted :

4.6.1 The Joint Matriculation Board consisting of representatives of the universities, the Provincial and Union Education Departments and the teachers, was put in control of the Matriculation Examination.

4.6.2 The Joint Committee for professional examinations to be responsible for the control and conducting of examinations in Law and Land Surveying.

From 1910 the colleges began to train teachers, and this function was continued by the universities. In the Cape Province all secondary and some primary teaching staff were trained by the universities.

---

40) Van Wyk de Vries Commission Report, loc.cit. Cf. UNISA Notes on History of Education for B.Ed. Admission, 1970.

In 1915 the South African Native College at Fort Hare, now the University of Fort Hare, was established as the first institution for higher education for "Natives". Fort Hare started as a private institution, half-secondary and half-tertiary in its academic offerings.<sup>41)</sup> It began with an enrolment of ten students (and in 1959 there were only 410 students on the roll).<sup>42)</sup> Several missionary bodies worked together in establishing this institution. The Church of Scotland in particular played an outstanding rôle in this enterprise and even made available the ground on which the college was built. The Union Government and the Administration of the African Territories of Transkei (now the Republic of the Transkei), Basutoland (now Lesotho) and Bechuanaland (now Botswana) made the first financial contributions towards the establishment of the college whose Governing Council became representative of the supporters mentioned above, and as such was a multi-racial body.<sup>43)</sup>

In 1923 the Union Parliament passed the Higher Education Act (No. 30 of 1923) which was designed to provide administrative control for technical colleges that were emerging in the country. These colleges, like the universities and university colleges were brought under the control of the then Union

---

41) Kgwane, W.M., Black Universities in South Africa, SAPS Publication Series 3, pp. 39-54. Cf. Kerr, A., FORT HARE 1915-48, pp. 121-125.

42) Fort Hare Calendar, 1960, p. 5.

43) Kgwane, W.M., Black Universities in South Africa, op. cit., p. 2.

Department of Education, Arts and Science (now the Department of National Education). Fort Hare was placed under the same department as the other institutions of higher education.<sup>44)</sup>

The placing of Fort Hare under the Union Department of Education brought about no change in the constitution of the Governing Council of this institution besides increasing the number of representatives of the Government from two to four. Africans continued to serve with Whites on the Council. There were no restrictions either on the admission of students from outside South Africa. These came in increasing numbers from all the territories under the British rule south of the Great Lakes.<sup>45)</sup> This position continued until the end of 1959 when the Transfer Act of the University College of Fort Hare was passed by the Union Parliament. This trend will be discussed in detail in the following chapters.

##### 5. THE CHANGING CONCEPT OF THE MODERN UNIVERSITY

The study of the evolution and development of higher education brings to the fore the permanence of four basic elements in the changing structure and pattern of university life and activity in different historical periods. These may be labelled as scholarship -- the acquisition and accumulation of knowledge for its own sake; training -- study as a preparation for particular professions or vocations; research -- additions to knowledge

---

44) Ibid. Cf. Kerr, Alexander, Fort Hare, 1915-48, op. cit., pp. 121-130.

45) University of Fort Hare Calendar, 1976, p. 3. Cf. Kgware, W.M., Black Universities in South Africa, loc.cit.

and the cultivations of habits of logical thinking; and mind-building - intellectual curiosity and moral leadership.<sup>46)</sup>

From the days of their origin universities were regarded as different from the regular school and were looked upon as "great practitioners of the learned professions".<sup>47)</sup> They existed either as monastic (other worldly) institutions exercising strict social exclusiveness in the discharge of their functions, namely, devotion to learning and acquisition of knowledge as an end in themselves, while remaining indifferent to the profane comforts of this world; or secular (worldly) institutions seeking knowledge instrumentally for the purpose of personal or collective mastery over this world. In that case university experience became an appropriate introduction to the social circle in which students expected to accommodate themselves after their period of study. These early universities, however, gradually degenerated into places of abstract thinking and knowledge which consisted mainly in verbal subtleties of dialectics, development of reason, and formal study of the classical languages.

The 16th century intellectual awakening in Europe, known as the Renaissance, brought in a new spirit that revitalized university life and stimulated its activity. Accompanied by a revival of learning the movement introduced a new type of education, the Humanistic, with man as its focal point. It

---

46) Caine, S. (Sir), British Universities, Purpose and Prospects, op. cit., p. 25.

47) Ibid.

became the first clear break from mediaevalism and it developed scholars whose renunciation of the old forms of thinking led to new craving for truth. Their continual appeal to the original sources of knowledge for guidance formed the definite beginnings of modern scientific spirit of free inquiry involving historical order, religious freedom and toleration, scholarship and ultimate rise of democracy.

The 16th century Reformation, on the other hand, was the most far-reaching, many-sided and profound awakening in the history of Western civilization. It involved, inter alia, educational and institutional changes of the most sweeping character.

This period brought three trends in education, namely, Humanism which aimed at the harmonious development of the natural man; Protestantism which aimed at a Christian life in the interest of the Church, the State and society; and Catholicism which was mainly concerned with the development of the Roman Catholic Church by means of its education. In these trends, which had important implications and far-reaching consequences in the field of education, including the use of the vernacular as medium in learning, universities played a prominent rôle.

Thus, while the great struggle of the 16th and 17th centuries was one for religious freedom and toleration, the great struggle of the 18th and 19th centuries was for political freedom and political rights. To supply universal education has been left to the universities of the 19th and 20th centuries.

The progressively changing needs of the ecological and historical factors in the communities of the Western world necessitated adjustments in the structuring of universities to suit the rôle these institutions were to play in modern societies. In 1964 the Robbins Committee stated four aims for higher education as follows :<sup>48)</sup>

1. Instruction in skills suitable to play a part in the general division of labour;
2. The production of cultivated men and women and not mere specialists;
3. The advancement of learning;
4. The transmission of a common culture and common standards of citizenship.

The above statement indicates how the functions of the traditional university, namely, learning, tuition and research developed through the ages and how universities that were traditionally aloof and uncommitted to social secular life came to be expected to become geared into their respective societies. In addition to the advancement and dissemination of knowledge, universities today are required to give vocational education in all the major occupations and to produce such leaders as are capable of maintaining and supporting the vital institutions indispensable for the survival and development of modern society. In other words, modern universities are called upon to serve a

---

48) Robbins Committee Report on Higher Education, Her Majesty's Stationery Office, 1964.

pragmatic matter of professional education and practical training.<sup>49)</sup> Professions such as engineering, architecture, accountancy, surveying, law, etc., have become of paramount importance in the life of modern communities, and universities are expected to organize the education that is appropriate to these professions and even provide degrees or courses of instruction in these fields.

The modern university and its rôle in the community is constantly being challenged by commerce and industry, technical colleges and even departments of education. These institutions even find it expedient to undertake their own research so as to obtain such information and knowledge as they need in order to use in their respective spheres of activity in the community. The pressure has grown to such an extent that universities have thrown over board the outdated concept of scientific research as being basic only and having no direct application to life. Halsey points out that "education is the essential prerequisite for modernity and universities are the source of technological advance. They are held to occupy a place at the centre of the economy once accorded to the business enterprise".<sup>50)</sup> The demand for higher education making

---

49) Steyn, G.H.A., Tertiary Didactics, Paper read at the Symposium on University Teaching organized by the South African Pedagogical Society and held at the University of Fort Hare on 24/5/1973, pp.1-2. Cf. Bozzoli, G.R., The Role of English Universities in South Africa, Paper read at the Conference on the role of Universities in Southern Africa, held in the University of Cape Town on 20/4/1976, pp. 4-5.

50) Halsey, A.H., The Universities and Powers: The European Universities in Relation to Stratification, Paper read at the Conference on the role of Universities in Southern Africa, op. cit. Cape Town 20/4/1976, p. 4.

provision for vocational needs has resulted in America in new ideas on tertiary education. Vaizey has pleaded as follows :<sup>51)</sup>

The diversity of vocational needs suggests a diversity of vocational institutions, with a system of entry qualifications which is capable of responding flexibly to the diversity of backgrounds of applicants. Some central agency to regulate the qualifications tariff seems necessary. The counterpart to this vocational diversity seems to be a series of new institutions, which could be called university colleges, offering degrees in arts and sciences up to Part One level, while the universities as we know them today would concentrate on high-quality honours degree work and post-graduate work.

Most modern publications on the aims of higher education emphasise, in addition to the functions of tuition and research, the need for professional preparation which consists in in-service education, re-education, guidance, service to the community, etc. which should be provided by universities through established tertiary institutions.<sup>52)</sup>

A warning is sounded, however, against heavy emphasis on the social involvement of universities and upon their rôle of providing indispensable trained minds for the service and welfare of their societies. There is a likelihood that this trend towards professionalization is overdone. While the modern

---

51) Vaizey, J., The Future of Higher Education in New Society, 15, 1970 pp. 866-869.

52) Steyn, G.H.A., Tertiary Didactics, op. cit., p. 2.

university should be prepared for the important role it has to play in the current life of the community, and of society as a whole, by modernizing its curricula and teaching methods to meet the intellectual impulses and spiritual aspirations of the students it teaches, it must guard against being converted into a mere professionalist training centre. Professor B. de V. van der Merwe points out that "the university must not allow itself to be dictated to by the community or large commercial concerns with huge monetary resources at their disposal to become mainly interested in the application of scientific knowledge only".<sup>53)</sup> Expressing the same thought Professor A.H. Halsey writes :<sup>54)</sup>

-----there has been a period in the twentieth century in which the universities have been asked (and have too enthusiastically responded) to satisfy the ever-growing demands for application of the natural sciences to industrial, political and social problems.

Indicating that the university has a definite academic standard to maintain as a primary function Professor van der Merwe writes:<sup>55)</sup>

The university must maintain itself as the apex, as the leader in the field of education and at the same time, shape the leaders of the next generation in such a way that they not only expand technical

---

53) Van der Merwe, B. de V., The University as related to the Community, Paper read at the University of Fort Hare on 25/8/1975.

54) Halsey, A.H., The Universities and the Powers, op.cit., pp. 6-7.

55) Van der Merwe, B. de V., The University as related to the Community, op. cit., p. 3.

ability but also enhance the cultural assets as well as refine the concept of civilization.

Modern thinking has come to realize that universities must offer to train and educate students as responsible citizens and workers in a modern society to enable the latter to survive and to flourish. These institutions should give students such knowledge (without becoming technical centres) as will be useful for them in their careers. It should be borne in mind, however, that these students will have lives to lead in addition to careers to follow. The university's task is to provide the best equipment students need but: 56)

They must not be allowed to forget that whatever their job may be, be it in teaching, in administration, in commerce, industry, journalism or the arts, it will only be worth doing if it contributes to the sum of human happiness - their own and that of others.

Professor A. McIntyre puts this matter positively, to demand university courses which enable students: 57)

to transcend the narrow professionalism of law or medicine or engineering by introducing them to a scheme of values which enables them to be both committed to doing some work in the world and to be critically aware and self aware.

It is acknowledged, therefore, that the best method of educating

---

56) Nowell-Smith, P.H., Education in a University, Leicester University Press, 1963, p. 5.

57) Halsey, A.H., The Universities and the Powers, op. cit., p. 5.

people for life and of educating them for careers coincide to a very large extent. In addition to special skills students gain by studying science, be it natural or human sciences, the most important skills they will need in their careers and their lives are intellectual skills as well as general skills, such as creative imagination, practical wisdom and logical thought. The university must train students to think about the moral, social, intellectual, aesthetic and cultural problem of human life. Modern universities are "the centres in every field of critical thought and inquiry into the ends, purposes, and values of the society to which they belong"<sup>58)</sup>. In this regard Moberly has levelled a strong criticism against modern British universities in the following terms: <sup>59)</sup>

Most students go through our universities without ever having been forced to exercise their minds on the issues which are really momentous. Under the guise of academic neutrality they are subtly condemned to unthinking acquiescence in the social and political status quo and in the secularism on which they have never seriously reflected.

Thus while showing particular concern about relevance - "serving of the community in a very direct way by presenting knowledge and skills which are relevant to the present"<sup>60)</sup> - the modern universities must train young people to think

---

58) Maccrone, I.D., "Universities" : The Challenge of Rapid Social Change in South African Journal of Science, Vol. 66 No. 7, July 1970, p. 209.

59) Kneller, G.F., Higher Learning in Britain, p. 132.

60) Van der Merwe, B.de V., Ambitious plans for University, an article written in the Supplement to the Daily Dispatch of Monday October 25, 1976, pp. 14-17.

critically and independently. Professor Van der Merwe states this in the following terms: 61)

The university must be one with the community and must of necessity take cognisance of its problems, its wishes and desires and must remember these when compiling curricula for degrees and diplomas; it must of necessity train professional men and women who can earn a living. And yet it must remain detached so as to be able to listen to the voice of science without bias or prejudice, even without concern about the outcome of the research project it is engaged in.

Even the way the university is planned or designed must bear testimony of its belief in its relatedness with the people it serves, but at the same time as an apex of the educational pyramid it must maintain its essential nature and function of independent thinking. To achieve the latter the modern university need have a secluded area for research and contemplation - the research institution which must form an integral part of the university. 62)

One other trend which is bound up with relevance and professionalization discussed above is democratization. Modern universities have inherited from their predecessors the concept of democracy which they uphold and perpetuate as reflected in the structure of their governments. Sir Sidney Caine has made interesting observations in this regard with special reference

---

61) Ibid.

62) Ibid.

to British universities.<sup>63)</sup> He maintains that the trend in recent years has been towards an increase in the power of the academic staff at the expense of the lay element within the individual university structure. (It has been stated in the preceding pages that in the latest creations of universities in Britain the Council comprised mainly lay members of the communities).

There are several other developments which, however, threaten to cut across or even complicate the general trend towards increased academic power, namely, in the first place, the increase in the effective influence of the central Government based on the overwhelming financial dependence of universities on government grants; in the second place, the division between teachers and administrators. Whereas by tradition Vice-Chancellors are the leaders of their academic communities and have commonly emerged from the professorate, there is now an increase in the number of these heads of universities being drawn from the civil or from non-university teaching world. Even below the Vice-Chancellors' committee levels there is a "strong feeling of belonging to a corps of academic administrators rather than to an academic community in the old sense".<sup>64)</sup> In the University of London, for example, there is a strong move to strengthen the influence of the Senate by increasing the measure of participation in university decisions by Heads of

---

63) Caine, S. (Sir), British Universities, Purpose and Prospects, op. cit., pp. 162-168.

64) Ibid.

Colleges operating the Collegiate Council (a sub-body of the Senate) and the teachers operating through the parallel Academic Council.

The third cross-current in the general growth of "academic" power arises from a long-standing issue between senior and junior teaching members of the university. In the traditional pattern of British Universities academic power means the power of the professors who sit on Senate and each individual professor speaking for and dominating a department which is an important unit in the academic structure. While a small number of non-professorial staff may be elected to the Senate the great majority of teachers below the professorial rank play no real part in the university government. This position recently, however, has been challenged, pressure exerted and claims made and supported by the Associations of University Teachers for more extensive and more effective participation by even junior teachers. As a result provisions for non-professorial membership of Senates are on the increase and the rigidity of professorial control over departments is on the decrease.<sup>65)</sup>

The fourth is the pressure for student participation in the internal government of universities. Caine advances several reasons for rejecting any transference of power to students, namely, the difficulty of representing the diverse views of many students who belong to different categories by a small number of elected representatives; and because of their temporary status

---

65) Ibid.

as students such representatives cannot be made responsible to the constituents that have elected them. The alternative of giving a direct share of power to a general student body in the form of the Students Representative Council or otherwise is less attractive since history and experience show that large bodies, without some effective system of delegation of authority, can only deal with simple issues and even then are merely ruled by emotion and oratory rather than reason. Moreover, students are by virtue of their inexperience not qualified to deal with issues of academic priority which underlie almost all crucial decisions in a university. The other strong cogent consideration is that recent events in the student world of activism point to a real danger that students' views on appointments and other Council decisions of policy would be politically motivated.<sup>66)</sup>

This does not mean that university authorities ought not to make it their duty to know as much as possible concerning the problems of students, especially problems relating to their studies and any ideas students have about the content and organization of their studies and their living conditions while at the university. To have facilities for representing such views is not the same thing as sharing in the responsibility for taking decisions on them.— Accordingly there is scope for the development of consultative organs at university, faculty and departmental levels. In one of the newest universities in Britain a device of establishing a consultative body with the right to

---

66) Ibid.

see the agenda of the main bodies in the university, the Council and Senate, and to comment on items before they are considered is being experimented upon.<sup>67)</sup>

So far there has been no indication that any of those in authority whether in the universities or in the government are disposed to accepting any of the more extreme proposals for the incorporation of students as members of the executive authorities of universities. Such a practice would be democratization.

One additional reflection on student participation may be made, namely, that the shadowy history of early universities such as Bologna where student control is believed to have been significant points out that students were at the same time the source of financial support. They paid the 'masters' directly and as such their authority derived from their financial contribution rather than from their tutelary status. It stands to reason, therefore, that if ever a situation developed wherein universities dependent primarily on student fees could be created, the student body might begin to be a much more serious contender for power.

The waves of student unrest in universities the world over during the last decade have served to confirm the fears and misgivings of those people who are opposed to the transference of

---

67) Ibid. Cf. Van Wyk de Vries Commission Report, op. cit., p. 64.

power to students so that they can participate in the executive organs of the university. The occurrence of these incidents prove how students can act emotionally because of their political immaturity. They become easy victims of leftists who mislead, abuse and lure them into senseless activism. In this regard in 1955 the Duminy Commission reporting on Fort Hare students stated that "There is convincing evidence that leftist and rationalist propaganda has been spread among students ----- before their arrival at Fort Hare, and in many cases, after their arrival".<sup>68)</sup> Moreover, Nikita Krushev, when he was Prime Minister of the U.S.S.R., once said that if he could get the chance to disillusion the youth of the Western countries he would bring the world under the Russian domination without having fired even a single shot.<sup>69)</sup> Disillusionment has manifested itself in student unrest and activism and it has rendered university administration difficult. It did not only disrupt social and economic stability but hindered educational progress in many Western countries.

In South Africa the trends discussed above have a strong influence but the consensus of opinion among academics and government authorities remains conventional, that is, agreeing almost entirely with the British opinion as represented by Sir Sidney Caine referred to above. The Van Wyk de Vries Commission has devoted considerable attention to the question of students'

---

68) Duminy Commission Report, 1955, A. 378, 687, 595, Fort Hare, Par. 10, p. 17.

69) Radio broadcast of the Republic of South Africa - National News, 1961.

participation in the control of universities and has recommended that such participation should be restricted to those matters laid down by statute for students' representative councils by the university Council. The Commission admits that a certain measure of control by students is in keeping with the nature of the university, but there exist numerous reasons in principle as well as practical which make it impossible to grant students this privilege in its unrestricted form. The immaturity and inexperience of students in matters academic and administrative make it inappropriate for them to take decisions in the government of the university.<sup>70)</sup> The Commission has recommended the establishment of appropriate channels of communication between students and governing bodies of universities when it states :<sup>71)</sup>

That, in so far as they have not already done so, the universities should give consideration to the creation of official channels to inform students, to the extent to which they are concerned, of council and senate affairs and to convey the views of students in an orderly manner to the council and the senate.

Of special significance since the beginning of the 1960's has been the frequent focus of attention by academics the world over upon the concepts autonomy and academic freedom of the university. In 1965, for example, the Fourth International

---

70) Van Wyk de Vries Commission Report, loc. cit., cf. Munnik Commission Report, 1972, Par. 34, p. 12.

71) Van Wyk de Vries Commission Report, op. cit., p. 78.

Conference of Universities held in Tokyo had as one of its three basic themes the subject University Autonomy, Modern Meaning. From the various arguments advanced at this conference it transpired that autonomy is concerned more with the managerial and administrative aspects of the university. The nature and function of the university, however, determine the content of the concept. Academic freedom, on the other hand, is concerned with the working conditions, conditions of service of staff and students in respect of teaching and learning, research, expression of opinions and publication. Both concepts should always be seen in relation to the economic and social aspirations of the particular society in which the university works and has its being.<sup>72)</sup>

In England the Committee on Higher Education led by Lord Robbins which had been instituted in 1964, analysed the concepts of academic freedom and autonomy of the university. In its report of 1965 the Committee states that in most Western countries academic freedom has two aspects, namely :<sup>73)</sup>

5.1 Personal, involving the relationships of the individual teacher to his colleagues, his pupils and his institution. In this regard for the teacher academic freedom means the absence of discriminatory treatment on grounds of race, sex,

---

72) Van Wyk de Vries Commission Report, op. cit., p. 35.

73) Lord Robbins Committee Report, op. cit., Chapter XVI; Cf. Van Wyk de Vries Commission Report, op. cit., pp.45-46.

religion and politics; the right to teach according to his own conception of fact and truth rather than according to any pre-determined orthodoxy; freedom to publish and, subject to the proper performance of his normal duties, freedom to pursue what personal studies and research are congenial.

5.2 institutional, involving the relations of academic institutions to society and the institutions of government or State. In this regard the subject is classified and dealt with in the following manner :<sup>74)</sup>

- 5.2.1 Freedom to appoint academic staff as an important component of academic freedom; intrusion of Government authority or even ministerial approval is undesirable.
- 5.2.2 Freedom to determine curricula and standards is a fundamental right - no prescription by State or any other external body.
- 5.2.3 Freedom for the university to decide for itself who shall be admitted as students.
- 5.2.4 Freedom to maintain the balance between teaching and research - this is freedom coupled with responsibility.
- 5.2.5 Freedom of development - the needs of society and national co-ordination are necessary in this field.
- 5.2.6 Freedom to determine salaries and staff ratios. This freedom is qualified by the limitations imposed by the

---

74) Ibid.

determination of the amount of the contribution of the State to the university.

In dealing with university autonomy the Robbins Committee Report makes frequent reference to the question of to what extent the function of the university Grants Committee and large-scale State financing have encroached on university independence. The components of academic freedom are the same as those of university autonomy but with the latter the emphasis is on financial implications more especially as these affect the functions of research councils and education departments and in the framework of the relationship between the State and the university.<sup>75)</sup>

In South Africa, in its main report on the universities of this country, the Van Wyk de Vries Commission devotes considerable attention to the analysis and clarification of these two concepts which the Commission feels "are often used in the same breath as if they were synonymous".<sup>76)</sup> In general the Commission accepts the interpretation of these concepts by the International Conference of Universities held in Tokyo referred to above. The Commission, however, notes the divergent standpoints taken by the Afrikaans and the English universities in the country on university autonomy and academic freedom. The divergent interpretation of these concepts by the named universities was caused by the Extension of University Education Act of 1959

---

75) Ibid.

76) Van Wyk de Vries Commission Report, op. cit., p. 35.

which deprived the White universities of the right to admit Black, Coloured and Indian students without the approval of the Ministers concerned. The Afrikaans universities do not see the measure as a deprivation of university autonomy and violation of academic freedom but a legislative measure which serves to promote the dignity of individuals and communities; to advance their economic, cultural and political development effectively; to expand their service function of the university institution.<sup>77)</sup>

The English-speaking universities, on the contrary, hold the view that the university is a place where men and women are welcome to join in the acquisition and advancement of knowledge irrespective of their race, colour, or creed. Similarly they maintain that the university should be free to make appointments to its staff using only qualifications as criteria and paying no attention to ethnic origins. They regard any "constraint in doing so by the threat of legislative enactments as an improper interference with our autonomy".<sup>78)</sup>

On the basis of the evidence received from various witnesses on the interpretation of these concepts the Van Wyk de Vries Commission formulates the following as its findings:<sup>79)</sup>

5.3 University Autonomy : By virtue of its nature and function and its establishing act of Parliament, the university in

---

77) Van Wyk de Vries Commission Report, op. cit., p. 38.

78) Ibid.

79) Van Wyk de Vries Commission Report, op. cit., pp. 74-76.

South Africa has autonomy, or powers of self-government, in respect of its affairs, free from extraneous regulation. This autonomy embraces every facet of the university, including the academic, the managerial and the administrative aspects. Nowhere in the world is there a university with absolute autonomy; in South Africa university autonomy is qualified inter alia by

- 5.3.1 the nature of the university which circumscribes its capacity and beyond which it can have no powers;
- 5.3.2 the uniting in its essential structure of, among other, the scholars, the community, society and the State, who have to be taken into account in the exercise of all self-governing powers in order to preserve a harmonious equilibrium between them;
- 5.3.3 relations with, and function in respect of, other spheres which the university has as an independent, but not an isolated, sphere of societal relationships;
- 5.3.4 the function of the university as determined by its nature, i.e. to be a university within its circumscribed capacity beyond which there can be no powers of autonomy;
- 5.3.5 the voluntary relinquishing of certain powers under its autonomy in co-operation with other universities, educational institutions or spheres of societal relationships for the sake of co-ordination or for other good reasons;

5.3.6 the general law of the country;

5.3.7 provisions in the Act of Parliament whereby it was established; and

5.3.8 any legislation passed by Parliament in the general public interest which may affect the university.

5.4 Academic Freedom : The Van Wyk de Vries Commission, in general, accepts the concept of academic freedom as defined by the Lord Robbins Committee, which distinguishes this concept into personal and institutional, already discussed in the preceding pages under 5.1 and 5.2. Again emphasis is made that academic freedom derives from "the nature and function of the university and is consequently limited to the capacity of the university".<sup>80)</sup>

---

80) Ibid.

CHAPTER IIBANTU EDUCATION IN HISTORICAL PERSPECTIVE1. BANTU EDUCATION DURING THE 18TH AND 19TH CENTURIES

The history of formal education in South Africa goes back to the days of Jan van Riebeeck, who came to the Cape in 1652 to establish the first settlement. Having been influenced by the philanthropist movement of the 17th century Europe, the early settlers were imbued with a strong Christian faith which placed an obligation on every individual to read the Bible. In order to meet this requirement everyone had to acquire the three R's at least. The result was that illiteracy among the White population, even in the remote areas in the country, had been negligible.<sup>1)</sup> The Cape Province, therefore, became the nucleus of formal education of the Whites in South Africa. From here it spread to the other three provinces. Although the four provinces remained distinct units administratively until 1910, they gradually came to conform to a single type as regards the content, method, and organization of their education.<sup>2)</sup>

From the middle of the 17th century until the end of the 18th century the Bantu, therefore, whose cultural background differed vastly from that of the Whites, were found to know nothing of education in the sense of modern classroom tuition. Yet Bantu education in its traditional form did exist.

---

1) Du Toit, J.M., The Education of the African in the Republic of South Africa and certain African States, (unpublished D.Ed. Thesis of Potchefstroom University for Christian Higher Education, 1961), p. 34.

2) Ibid.

### 1.1 EARLY BANTU TRADITIONAL SYSTEM OF EDUCATION

Although a detailed account of the early traditional system of education of the Bantu does not fall within the scope of this investigation, because of its significance an outline of the salient aspects of this system should suffice. Early Bantu lived in tribal units and their system of education was on a tribal basis. It was a virile and continuous system which was applied to the child from birth to the time he was granted full status as an adult in his society and admitted as full member of his tribe.<sup>3)</sup> The early education, which was part of a particular culture, aimed at the transmission of cultural values of the parental generation to the rising generation in order that these might be preserved, perpetuated and adapted to new circumstances. The young were enabled to gain such skills and knowledge as would enable them to adapt themselves to their immediate environment. For that reason the education of the youth remained concrete and relevant to life situations. Thus the general education of the young was fundamentally the same for all Bantu tribes except for minor details in the application of some rituals, which differed from tribe to tribe.<sup>4)</sup>

Several significant elements were inherent in early tribal system of Bantu education. Because every child in the tribe was subjected to the same unifying educational experience, the process of socialization was continued throughout the life of

---

3) Cf. Waterink, J., Theorie der opvoeding, p. 15.

4) Van Dyk, D.F., The Education of the Griquas, Coloureds and Bantu in East Griqualand - A Historical Survey, 1863-1892 (unpublished D.Ed. Thesis of the O.F.S. University, 1964), p..316.

every individual. The system provided a common informal elementary education wherein early in their lives children were placed in situations where they learnt by doing - little or no time was wasted on acquisition of abstract knowledge. Young boys engaged in the same activities as their female age-mates. Social differentiation between the sexes came between the ages of 6 and 7 years. At this stage the parents and members of the community helped the youngsters from all sides by providing a sound and favourable climate for their development. This informal education, in which the play life of the child had its importance, was exciting and meaningful. Character-formation received attention as an important aspect of the aim of this early system of education.

Moreover, the system provided an additional training which was formal in character. At eighteen years of age initiation ceremonies for all boys were conducted. The initiates were taken to an isolated spot where they were circumcised and initiated to manhood. Similar ceremonies for young women who had reached their pubertal age were conducted. Here a premium was placed on the qualities of courage, endurance, loyalty, obedience, usefulness, self-discipline, confidence and strength which were requisites of patriotic citizenship. Discipline in these schools was severe while teaching was conducted in an atmosphere of awe and reverence.

Adults also received a measure of education through the ritual

ceremonies which played an important role in the life of the tribe. Each individual had to pass through several rites, often conducted by the witchdoctor, in order to live as part of the tribe as a youth, adult, and after death, as a spirit. The Forum or Inkundla, law courts and festivals that were held time and again also provided education for the adults. Thus the education of the Bantu in its traditional form was complete.

Instruction was simple and direct, being properly adapted to the life, ideas and resources of the tribe. It used only those media which were actually functioning in the ordinary everyday life. The system was not only creative and appropriate but was also adequate and fitting. It had as its main function the adaptation of the individual to the needs of his own and those of the tribe according to his own nature, so that he should be an orderly, contented and happy member of his society. It taught the individual such social values, virtues and ideals as were essential for the life of the community.

Although there were no schools that were set apart from the ordinary run of life of the tribe, the instruction of the young and even that of the socially immature adults was given effectively and efficiently by the family, tribal courts and ritual ceremonies. In fact, the course of instruction was life itself, whilst instructors were those members of the tribe who had a successful life experience, an exemplary record and possessed

rare and enviable qualities. This system of education was integrated with the social life of the Bantu. To distort it was to upset the entire social structure of these people.

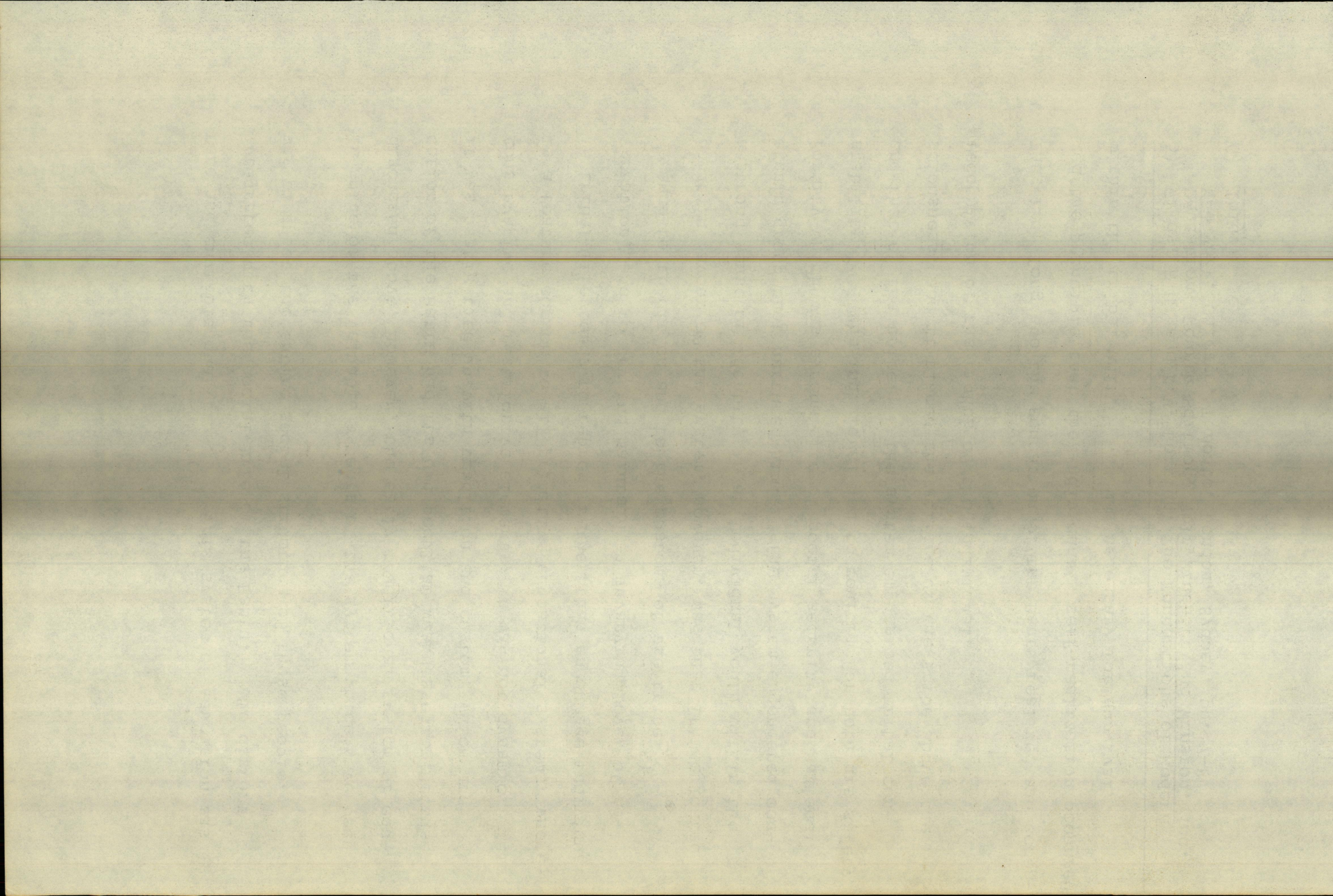
In spite of the valuable aspects of the system which have been discussed above, however, the early traditional system of education of the Bantu had its own peculiar weaknesses. Because it was neatly tied up with tradition and custom, which are conservative and restrictive elements, it was not dynamic. This is a feature common to all primitive educational systems, wherein tribal life tends to repress rather than encourage individual variation, and to try and maintain an unvarying level of adherence to tradition and to the customs of the tribe.<sup>5)</sup> A point in favour of the system, however, was that it inculcated a strong sense of identity in an individual youth within the ethnic group that nurtured him. The system engendered conformity which was a requisite of social security and national stability.<sup>6)</sup> The individual had to conform for both his safety and that of the tribe. The system emphasized tribal consciousness, and it placed the welfare of the tribe above the recognition of the rights of the individual.

Thus from long ago the education of the Bantu realized and accepted the principle that the individual's self-realization occurred within the tribal unit. As was necessary for survival,

---

5) Wilds, E.H. and K.V. Lottich, The Foundations of Modern Education, Fourth Edition, Holt, Rinehart and Winston, Inc. New York, Chicago, Toronto, London, Sydney, pp. 7-8.

6) Ibid.



likenesses among those in the tribal group were essential for the comfort and stability of each and all. Thus tribal grouping became an educational force which stamped out eccentricities and impelled each individual towards uniformity. When an individual achieved tribal standards his education was complete; and general social approval or disapproval was a sufficient force to compel each member to stay within the cultural limits of his tribe. Moreover, the system fostered national pride; it aimed at preserving national culture which contained, inter alia, the languages of the Bantu. Taught through the medium of their mother-tongue and so brought closer to their own cultural setting, Bantu children learned easily, spontaneously and naturally. The advent of the Whites to South Africa bringing with them a westernized form of culture had far-reaching results as far as the life of the Bantu in general, and particularly their indigenous education, was concerned.

## 1.2 WESTERNIZED SYSTEM OF EDUCATION

The evolution of responsibility for and the control of Bantu education in South Africa has been marked by four successive stages which the Eiselen Commission summarized as follows<sup>7)</sup>:-

### 1.2.1 PURELY MISSIONARY RESPONSIBILITY AND CONTROL

As a result of a missionary revival which took place in Europe

7) Report of the Commission on Native Education 1949-1951, U.G. No. 53/1951. Pars.163-188, pp. 33-36.

during the 18th century there came to South Africa, in successive waves, numerous missionary bodies sent by different church organizations to evangelize the Bantu tribes. The missionaries began to work among these people in isolation from each other and from the local governments of the time. Although their aim was to spread the Christian gospel among the Bantu, faced with the problem of ever-increasing numbers of converts who could neither read nor write, the missionaries took the logical step of providing elementary schooling as an ancillary to their evangelical work. In this way the missionaries began to share with the Bantu not only their knowledge of God and the Christian faith, but also their idea of civilization.<sup>8)</sup> Each missionary body, therefore, established and maintained a number of mission schools which were regarded as important agencies of the evangelical work. In this regard E.P. Lekhela writes<sup>9)</sup> :-

---conversion and education of the Bantu were synonymous. The two were interdependent. Whatever attempts were made by the Church at conversion implied some measure of education, and whatever attempts were made at education presupposed conversion----- Bantu education was Christianity and Christianity was education.

- 
- 8) Katiya, N., The Development of Bantu Rural Secondary Education in the Ciskei, A Historical Survey, 1941-1968 (Unpublished M.Ed. Dissertation of the University of Fort Hare, 1973), p. 17.
- 9) Lekhela, E.P., The Development of Bantu Education in North Western Cape, 1940-1947, Historical Survey (Unpublished M.Ed. Dissertation of UNISA, 1958), p. 38.

The westernized system of education which the missionaries brought with them thus had vague aims. While the missionaries realized the difference in cultural concepts, they were not sure how far to press education for change thereby creating a situation of confused aims. They, nevertheless, were convinced of the fact that Bantu culture and customs were wrong and heathenish. Thus the attitude of the missionaries towards Bantu culture was a negative one. To them the original make-up of the Bantu was wrong,<sup>10)</sup> and so they considered it their primary duty to make sure that the "Natives" gained salvation by being members of a particular denominational church. Describing the gravity of the situation which was caused by these denominational rivalries that unhappily existed during these early days the Rev. S.M. Mokitimi writes<sup>11)</sup> :-

Among many, adherence to a particular church became the whole content of their Christianity. -----Loyalty to denomination rather than loyalty to Christ was often stressed. ----- Denominationalism became tribalism in a new form.

Denominationalism, therefore, has had profound effects and has led to quarrels and schisms within tribal areas even causing bitterness that can hardly be exaggerated.

The influence of the vague aims of westernized system of

---

10) Loram, C.T., The Education of the South African Native, Longmans, Green & Co. 1917, p. 38.

11) Mokitimi, S.M.(Rev.), Handbook on Race Relations in South Africa, Oxford University Press, Cape Town, 1949, p. 564.

missionary education was experienced in the way school syllabi were imported from Europe and transplanted in Bantu schools without being modified and adjusted to suit the immediate needs and to fulfil the aspirations of Bantu children. In fact the missionaries formed a nucleus of a system of education which confirmed and perpetuated a prescribed curriculum in its bookish concentration on the three R's. This system of education was greatly influenced by the philosophical, psychological and pedagogical views of the 18th and 19th century Europe.<sup>12)</sup>

When they first introduced the westernized system of education the missionaries encountered some resistance from the Bantu. The moral and social conditions of these people, more especially as regarded their customs, ritual practices and their support of indigenous education, were not easy to change. The presentation of both Christian Gospel and westernized system of education by the missionaries pitted against Bantu culture. The failure of the missionaries to understand the cultural background of the Bantu retarded the progress of these people and thwarted the missionaries in their efforts to extend the influence of Christianity and to promote a westernized form of civilization. In fact, the missionaries overlooked one of the fundamental principles of education, namely, that education should never be considered apart from its cultural setting, and that educational problems should constantly be viewed in relation to their social setting. They introduced a system of education which was

---

12) Vide Supra Chapter I.

not rooted in the national past of the tribal life and tribal traditions. In fact, the acceptance of the Christian religion and the westernized form of education made the smooth-functioning of the original social institutions such as the family and the tribe increasingly difficult, while the presence of mission homes and schools in the midst of the Bantu tribesmen heightened the conflict and confusion in the minds of Bantu children whose parents resisted a break-away from their own traditions while they were not acceptable to those who would not embrace the foreign culture.

In addition to lack of clear aims on the part of the missionaries as regarded the education of the Bantu, which manifested itself in the importation of systems of literary education from Europe and their transplantation amidst a people who differed widely in original nature, environment and future opportunities from Europeans, there was the colonization trend of the country by the Colonial governments of the century. The missionaries gained favour and support from these governments, more especially that of Sir George Grey, who regarded Christianization of the Bantu as an effective means of softening and taming these people to enable the process of civilizing the country to take place easily and quickly. Thus, while the Colonial governments colonized the country, the missionaries helped the process directly or indirectly by detribalizing and anglicizing the Bantu through Christianization and education. In spite of it all,

however, the missionary endeavour and achievement in the education of the Bantu of South Africa move us to agree with Lord Selbourne who wrote<sup>13)</sup> :

Missionaries, like other people, make mistakes. Natives have often been educated on unsound lines. But instead of the missionaries-----being the subjects of reprobation-----they should be regarded as the people who have taken far the most trouble and alone have sacrificed themselves in order to ensure that the education of the Natives-----should contain something good.

The position of uncertainty of aims, more especially as regarded Bantu education, was better illustrated by the position which the White population assumed in the country during the 19th century. Dr C. T. Loram describes this position under three headings; viz., the Repressionist, the Equalitarian, and the Segregationist.<sup>14)</sup> The Repressionists wished to keep the "Natives" as hewers of wood and drawers of water; the appropriate education for them, therefore, was that which made them efficient and added to their usefulness as servants. The Equalitarians, on the other hand, desired to give the "Natives" equal treatment in every way and to vary their programme of education accordingly. The Segregationists believed in the development of the "Natives" to the fullest, but that they should do so separately.<sup>15)</sup>

---

13) Katiya, N., op. cit., p. 26.

14) Loram, C.T., op. cit., pp. 78-85.

15) Ibid.

In a climate of uncertainty such as was prevailing during the 19th century, the missionary endeavours at Christianizing the Bantu blended with the colonizing efforts of the Colonial governments of the century and policies of anglicization of the aboriginal inhabitants. During these initial stages in the development of Bantu education the missionaries shouldered the burden of financial and administrative responsibility all by themselves, and this state of affairs obtained until well into the middle of the century.

#### 1.2.2 RECOGNITION AND AID BY THE STATE (1850-1925)

This second phase which began about 1850 was marked by a gradual intervention of Colonial and Provincial Governments in the field of Bantu education. The Cape Colonial Government was the first to take a considerable step to assist Bantu education when in 1854 Sir George Grey made it known that subsidies would be paid out to missionary institutions that were prepared to undertake to train Bantu youths in industrial occupations, and to enable them to serve as interpreters, evangelists, and school-masters among their own people. Thus for the first time Bantu education was to receive some direction, namely, preparation of the youth for the service of their own communities. In Natal the first grant was made available in 1850, and this was to assist the work of the missionaries which was concerned with a settlement of the Bantu in that colony. In 1856 an ordinance was passed under which grants

could be paid to assist mission schools. In the Orange Free State small grants were paid out for the first time in 1878 but no general scheme of subsidies existed until 1903. In the Transvaal no subsidies were paid out by the Government to assist Bantu schools until 1903.<sup>16)</sup>

Although the State continued to have some measure of control in Bantu education, as a result of its aid to mission schools during the whole period between 1850 and 1925, it was only at the end of this period that certain state institutions were founded and legislation passed in all the provinces under which Government schools for the Bantu could be started.

Thus the study of the development of formal education for the Bantu reveals that the missionaries who represented various overseas church organizations and societies, shouldered the major burden and responsibility of control and financing the education of the various Bantu tribes in the four provinces alone during the first half of the 19th century. The provincial governments were initially lethargic in subsidizing "Native" education. During this whole period (1800-1850) Bantu education followed a slow pattern of development due to a number of factors which militated against rapid expansion. The fact that the control and administration of Bantu education was in the hands of greatly divergent missionary bodies who competed among themselves became a strong limiting factor.

---

16) Report of the Commission on Native Education, op. cit.,  
Par. 166, p. 33.

Furthermore, the main aim of the churches in founding and supporting mission schools was to use education as a means of spreading the gospel among the Bantu and since a number of different religious bodies were engaged in this task, it became inevitable that members of certain denominations used the schools to promote the interests and propagate the viewpoint of their own particular denominational church. For this very reason a number of mission schools were established even where there was room for only one.<sup>17)</sup>

The fact that the missionaries had no clear secular aim for the education of the Bantu resulted in a complete lack of co-ordination in respect of curriculum and organization and no clear policy to be followed in all the four provinces. Absence of clear aims and a sound policy to guide Bantu education has always been obvious and self-evident throughout the 19th century. Even when the State followed the policy of giving sporadic benevolent subsidies, and more interest and purposeful action developed gradually, this position remained unchanged. It contributed substantially towards the slow progress in the development of Bantu education.

Dr Langham Dale, who was Superintendent of Education from 1859 to 1892, in the long report he prepared on Bantu education in 1891 observed that the slow progress in Bantu education was caused partly by the fact that this education was not compulsory.

---

17) Report of the Interdepartmental Committee on Native Education, 1935-36, Par. 335, p. 67. Cf. Par. 29, p. 14.

This, however, was not possible without the will, support and co-operation of the Bantu themselves. "Realization had to come from the Bantu themselves which would lead them to consider the establishment of schools among them as a privilege for which they had to be prepared to make sacrifices".<sup>18)</sup>

Dr Dale, however, saw a crucial problem involved in the process of compulsory education calculated to improve the slow diffusion of elementary education among the Bantu. The social, economic and political structure of the country protected the interests of the White community and left the Bantu in the cold. An educational system had to be pursued which would cause no inconvenience or practical danger as far as the social, economical and political life of the country was concerned. Dr Dale wrote to say<sup>19)</sup>:

If some system of obligatory school-attendance were introduced and thousands of Kaffirs were leaving school year by year with sufficient school-instruction to set them loose from tribal customs and modes of savage life, what would you do with them?

Dale, in this statement, clearly indicated the fact that the education that was given the Bantu aimed at and resulted in de-tribalisation, and what is more, he admits that the "Kaffirs" were regarded as savages - a tendency which exists even to this day, and has its influence on Whites and Blacks. Moreover,

---

18) Report of the-Interdepartmental Committee on Native Education, 1935-36, Par. 26, p. 13.

19) Ibid.

the State did not have an integrated policy of education and employment, not even for the Whites - education was not obligatory for them either.<sup>20)</sup> He admitted that the policy of the State towards Bantu education was one of "festina lente", and he maintained that this was a safe policy "unobtrusive but slowly and steadily progressive". He even recommended its retention under the prevailing circumstances when he wrote<sup>21)</sup>:

-----and it should not be lightly set aside for a showy and popular system to suit the extreme views of philanthropists, or the theories of those who proclaim universal education as the duty of Governments.

### 1.3 EVALUATION

The westernized missionary system of education and the anglicization policies of the Colonial governments during the 19th century had a profound influence on the life of Bantu which was felt on the social and individual planes.

The social effect has been felt in the way indigenous social institutions such as the family, the tribe and chieftainship became emasculated by imposed white control. The family, which really was the basic unit of social organization among the Bantu, developed character, religious attitudes and knowledge of technical and economic matters in the individual<sup>22)</sup> :

---

20) Ibid.

21) \_\_\_\_\_ op. cit., Par. 27, p. 14.

22) Report of the Commission on Native Education, op. cit., Par. 35, p. 10.

-----the importance of the Bantu family unit lies in the patterns of behaviour it creates, the successive stages of status it confers, and the provision it makes for the economic and other well-being of the individual throughout his life.

The local tribal organization developed a knowledge of and care for matters on a wider scale. The numerous rites which marked the growth and development of the individual from birth to death did not only affirm certain ideas and values but created them in the minds of the participating individuals. There was thus always a harmony between the values and patterns expressed in the life of the tribe as an institution and the lessons which the individual learnt in his progress upwards in the hierarchy of tribal life. Missionaries and Colonial governments alike detribalized the Bantu who were living basically as tribal units rather than national entities.

Furthermore, chieftainship, which was an institution of leadership in all affairs affecting the tribe, was curtailed to such a degree that it became virtually incapable of the requisite guidance in the political, economic and administrative life of the people. It lacked the inspiration for which the contemporary problems of the people called. In many areas, for example, the old hereditary chieftainship was abolished and nominated headmen were appointed. Chiefs became appointed by the Government and were given minor legal and administrative functions. They lost their political, economic and military

powers. Thus not only were the existing tribal institutions (as mentioned above) prevented from providing the necessary adaptation to changing conditions, but the policy of both missionaries and Colonial governments was contrived in such a way as to weaken these institutions and render them so useless that they became a positive hinderance. In these circumstances the Bantu regarded the mission school as the agency that weakened and even effaced all tribal bonds and customs. While the levelling tendency of popular instruction was not consistent with their traditions, the chiefs specially watched the growth of mission schools with suspicion. Yet the schools were, in fact, hostages of peace which were designed to lift the Bantu gradually, as circumstances permitted, to a civilized and industrial mode of life.<sup>23)</sup>

With no proper leadership of their own, the Bantu were reduced either to ignoring the possibility of advancing, or to finding leadership from such European organizations as the church or school. These, nonetheless, could not provide for the evolution of the social institutions that were necessary. The result was that those Bantu who accepted and followed the external leadership of the "white man" were divorced from their own culture and their own people. Thus the Bantu came to be divided into Christians and non-Christians. The Christians came to exist through two main factors, namely the positive attack of European customs, ideas and control, on the one hand,

---

23) Ibid.

and the deficiencies of the tribal system in meeting the new situations, on the other hand. Detribalization of the Bantu was the policy of both missionaries and Colonial governments.

On the individual plane the effect of detribalization and anglicization of the Bantu had its own intensive results. The Bantu individual began to doubt the ability of his own people in determining and guiding his destiny. He accepted that he was inferior to the White man, and as such he had to adopt the White man's standards to judge things. Since his own constitution was wrong it followed that his way of judging matters was perverted. The original power which was vested in the chiefs and their councillors was lately removed and vested in the hands of distant forces, such as magistrates. Neither help nor guidance was sought from the Bantu. After he had admitted to himself that he was utterly powerless and incapable of standing on his own the Bantu individual discarded all his ideals and aspirations and decided to strive to ape the White man in whatever he did. Lost in the maze of contradictions, the Bantu individual became shortsighted and self-centred. The detribalized Bantu individual became the "middle man", the victim of the unsatisfied postulate that neither belonged fully to the social institutions of the Europeans nor to those of his own people. Eventually he led a life of mental, moral and physical disturbance and frustration.

The attitude of some Bantu towards their own language is a case in point. Having learned English, they came to look upon their language as inferior, and, therefore, refused to speak it. Their clothing was another illustration. A young man came from his own tribal home to work for a White man in town. Very soon he learned to admire the White man's clothing to such an extent that it became a passion with him. At the expiration of his term of service, when he returned to his tribal home, he found life there unbearable because his people were still using their tribal wear. He realized eventually that he could not live with the Whites because they rejected him, and he could not live happily with his people because he despised their way of life.

The missionaries and the mission schools they supervised cast disrepute and a stigma of immorality, ignorance, and irreligion upon the entire structure of tribal institutions. Through their strictures they destroyed not only the bad that might have been in the system but the system itself. In this way the missionaries succeeded in destroying the faith of the Bantu in themselves. Since the people had nothing concrete hitherto to replace the system they had lost, they had nothing to cling to, and nothing to regulate their own life and conduct. They had become mere individuals without a social organization to care for them. Yet life is an affair to be lived in a community with a definite social organization and social institutions.

The total effect of the process of detribalization upon the Bantu was the destruction of their sense of partnership in and responsibility towards the people of whom they were members. The so-called Christianized and civilized Bantu, therefore, formed a class of individuals, who, lacking the social patterns of either the tribal Bantu or the Europeans, sought their own happiness as best they could, but without the pride of "belonging". On the contrary, this class looked upon their tribesmen as stupid and benighted heathens.

Moreover, in all its aspects the South African life was marked by a number of changes and events which started in the middle of the 19th century and extended into the 20th century. The Cape, Natal and the Republics were extended to embrace all Bantu areas. In 1894 Pondoland was annexed, and in 1895 British Bechuanaland was incorporated in the Cape Colony. In 1899 the Anglo-Boer War broke out and led to the formation of the Union of South Africa in 1910. With the establishment of diamond mines in the Northern Cape, gold mines and industries in the Witwatersrand, great development in the economic and social life of the country took place. Farming was expanded in all the provinces, while railways and harbours were being extended. City populations grew tremendously as a result of influx of settlers from Europe and South Africa in general was becoming a modern industrial state.

During this period of activity in South African history Bantu

education as carried on by missionary bodies became the care of the governments concerned. Since the labour of the Bantu became increasingly important in the economic life of the country, the Bantu had to be given such educational training as would enable them to be a useful asset to the South Africa which was fast becoming industrialized. For this reason the general trend of the government intervention in Bantu education was to impose certain demands in respect of curricula, teacher-training and inspection.<sup>24)</sup>

## 2. EDUCATION FOR THE BANTU IN THE 20TH CENTURY

### 2.1 THE ROLE OF MISSIONARIES

The period 1850-1925 saw not only vast political, economic and social changes which led to the closer integration of Bantu within the structure of a united South Africa, but also rapid growth in the number of Bantu schools with an increase in Government expenditure. Until 1910 the missionaries remained responsible for Bantu education and they regarded it essentially as a pious duty. The various provinces showed varied degrees of liberality towards the cause of Bantu education. The result was that Bantu education almost resolved itself entirely into a system of state-aided mission schools. With the aim in view of accelerating Bantu education which, it was felt, was not expanding fast enough in the hands of the missionaries, the

---

24) Katiya, N., op. cit., p. 28.

Cape School Board Act was passed in 1903. This became a milestone in the development of Bantu education in South Africa. The Act stated that "the door to higher callings in life shall be open to the Natives".<sup>25)</sup> The result was the institution in the same year to investigate possible ways of speeding up the development of Bantu education, the South African Native Affairs Commission. In its report of 1905 it pointed out that education had, in a number of cases, had the effect of creating in the Bantu an aggressive spirit which was caused by an exaggerated sense of individual self-importance. "This rendered the Bantu less docile and less disposed to be contented with the inferior position for which nature or circumstances had fitted them".<sup>26)</sup>

This attitude has profoundly influenced the general attitude of the Bantu towards Bantu Education and even today operates at university level where a Bantu university is only referred to as a "bush college". Even some Whites subscribe to this point of view.

The Commission also found that there was a great desirability that the State should adopt a more positive, sympathetic and liberal attitude towards Bantu education than it had shown hitherto. Native education should cater both for intellectual

---

25) Report of South African Native Affairs Commission (1903-1905). Par. 328, p. 67.

26) Ibid.

impulses and spiritual aspirations which urgently required satisfying. Furthermore, there should be established a Native College which would provide facilities for higher education for the Natives, hence the establishment of the South African Native College at Fort Hare which was opened on the 8th February, 1916.<sup>27)</sup>

The Union of South Africa Act placed the control of all matters affecting the Bantu, except education, in the hands of the four provincial councils. This caused the position to be worse than before. The missionary system of education for the Bantu lacked clear secular aims which might even lead to the Bantu attaining technical and vocational training, which was considered costly whilst it guaranteed no future employment. Instead the missionaries offered a less expensive type of education which was bookish in character, and a replica of the English Grammar School of the 18th century. It prepared the youth for White collar jobs, and snobs of their own age they became. It made the Bantu youth despise manual labour and develop a false conception of education - an abstract idea that was removed from life realities.

The placing of the control of Bantu education in the hands of provincial councils helped to divorce even farther Bantu education from the general policy of the state regarding Bantu life and development. Yet education should always reflect the general policy of the State, the two must always intertwine. As

---

27) University of Fort Hare Calendar, 1975, p. 1.

was the position under the control of the missionaries under the provincial councils the Bantu were far removed from their own education. Their aspirations were ignored. This weakness in Bantu education as controlled and administered by either the missionaries or provincial authorities has been pointed out in no uncertain terms by the Eiselen Commission.<sup>28)</sup> This position remained unchanged from 1910 until 1925.

## 2.2 THE ROLE OF THE STATE

### 2.2.1 JOINT CONTROL BY THE DEPARTMENT OF NATIVE AFFAIRS AND THE PROVINCES

Bantu education entered its third stage of development during the period 1926-1945 when the position in respect of control and responsibility was such that the Provincial Education Departments administered funds that were made available by the central government for the maintenance and expansion of schools. The Provincial Council of the province concerned was the legislative authority controlling the schools. Each province formulated and executed the policy to be pursued without consultation, except where finance was involved. The Minister of Native Affairs, on the advice of the Native Affairs Commission, decided how much money should be made available to each province.

During this same period (1926-1945) the number of Government schools increased more especially in the Cape and Natal. The

---

28) Report of the Commission on Native Education, op. cit.

period saw a great increase in the responsibilities assumed by the State, not only in the form of large grants to a large number of schools, but also in the form of employing large administrative and inspection staffs, and in the form of Government schools and other forms of direct expenditure. Increasing control was exercised over the training of teachers, their conditions of employment and dismissal, as well as the general conduct of institutions of all types.

#### 2.2.2 JOINT CONTROL BY THE DEPARTMENT OF EDUCATION, ARTS AND SCIENCE AND THE PROVINCES

This was a short period between 1946-1949, during which there was very little change in the administration and control of Bantu education. As before, the Provincial Councils remained the legislative authorities in their respective provinces. One change that came into being concerned financial matters. By Act No. 29 of 1945 the control of the financing of Bantu education passed to the Minister of Education, Arts and Science who was advised by the Union Advisory Board. During this brief period the Board, with the approval of the Minister, fixed the salaries for primary and post-primary school teachers throughout the Union and set up a sound system of budgeting for the provinces. There was a substantial increase in the number of Government schools and generally the commitment of the State to Bantu education also increased considerably. In essence, however, the control of and responsibility for Bantu schools did not change

much from the position that obtained before Union, even though financial forces had been at work tending towards an increased measure of central control.

The period 1926-1945 was marked by increasing financial difficulties owing to the operation of several adverse factors over which the then Native Affairs Commission had no control; the alarming rate at which the Bantu population was increasing, the sharp drop in the national income which marked the years from 1927 to 1931, rapid urbanization of the Bantu with the accompanying problems of mass removals such as overcrowding, shortage of houses, breakdown of family control and the resultant outcry for more schools in the urban areas to combat neglect of children and juvenile delinquency. In fact, the desire for education on the part of the Bantu and their needs for education grew far more rapidly than the funds that were available.

To advise the Union Government and the Provincial Administration on matters relating to Bantu education and its maintenance, extension and improvement, the Union Advisory Board for Native Education was set up during this same period. Its functions were of a purely advisory character. The Provinces framed their estimates which were then discussed by the Board before they were submitted to the Minister for Education, Arts and Science for approval. The Provinces administered and controlled Bantu schools whereas the Provincial Councils were legislative

authorities in each province.<sup>29)</sup>

### 2.3 EVALUATION

The function of Bantu education from the point of view of the State had political implications. From the middle to the end of the 19th century it had to carry out the policy of civilization and pacification of the warlike savage Bantu tribes along the Border by the Colonial Governments. Sir George Grey made this explicit in 1854 when he took the first positive steps to foster and subsidize Bantu education as part of his border policy, and stated<sup>30)</sup> :-

-----by establishing institutions for the education of their children and the relief of their sick; by introducing among them institutions of civil character suited to their present condition; and by these and other like means to attempt to win them to civilization and Christianity, and thus to change by degrees our present unconquered and apparently irreclaimable foes into friends who may have common interests with us.

Even Dr Langham Dale in his report of 1891 made this point of view clear that education was in fact regarded as one of the means which were employed in the pacification of the Border when he stated that schools were hostages for peace and that they were

---

29) Report of the Commission on Native Education, op. cit.,  
 Pars. 179-187, pp. 35-36.

30) Report of the Commission on Native Education, 1949-1951,  
op. cit., Par. 205, p. 39.

meant to lift the "Aborigines gradually, as circumstances permitted, to the platform of civilized and industrialized life".<sup>31)</sup> The South African Native Affairs Commission in 1903-1905 came in full support of the policy of civilizing and of stimulating industry among the Bantu when it recommended "the encouragement of higher standards among Natives by support given to education with a view to increase their efficiency and wants".<sup>32)</sup> Thus in addition to the political implication the economic motive made itself felt in the development of Black education. The educated Bantu would be useful in the economic expansion of the country. Similarly the Select Committee on Native and Coloured Education (Cape) of 1908 insisted on the advantage of education for development and promotion of industry in the Bantu, an idea also shared by the Director of Education, Transvaal, when he said<sup>33)</sup> :-

-----the true principle by which the education of the Native is to be regulated and controlled----- is that of an efficient worker-----the shaping of that elementary instruction so as to equip the Native for a more intelligent comprehension of any industrial work that is set before him.

The general attitude of the Government, nonetheless, towards Bantu education was not to exploit the economic possibilities of the Bantu. The obvious feeling was that through the

---

31) Ibid.

32) Report of the South African Native Affairs Commission, 1903-1905, Par. 343, p. 72.

33) Report of the Director of Education. Transvaal 1903, p.62.

encouragement of industry among the Bantu all sections of the community would benefit, including the Bantu themselves. With this idea in mind the Transvaal imposed a special education tax on the Bantu in 1921 to try and meet the growing expenditure of Bantu education of that province. After protracted discussions the Union Government resolved to bear the responsibility of levying direct taxation on the Bantu for financing and expanding their education.

In spite of the efforts expended, as indicated above, to try and give Bantu education a measure of meaning and direction, a large part of this education remained ineffective. The main reason for this, which has been advanced by the Union of South Africa Report of Native Economic Commission of 1930-1932, was that the aim of Bantu education was "social" and "economic" rather than "cultural".<sup>34)</sup> Tied up with this was the fact that Bantu education was given in a foreign language instead of the vernacular. This caused education to be foreign instead of becoming a genuine thing in the life of the Bantu. Because the Bantu could not experience, achieve and move upwards by developing the qualities he possessed, his progress towards real civilization became slow. But this tendency of using the vernacular as medium of instruction was treated by the Bantu with suspicion. The people were apt to regard education as a process designed to teach them something that could be transformed to

---

34) Union of South Africa Report of Native Economic Commission 1930-1932, Pars. 604-629, pp. 91-92.

monetary advantage. To them the White man earned more money than they because he was educated;<sup>35)</sup> an idea which is prevailing to the present day. Thus as far as the commission was concerned Bantu education required broader and sounder material foundations to stand on, so that it could change the whole outlook of the Bantu on life.<sup>36)</sup> But since the establishment of such foundations was costly moneywise, the White man could aid the Bantu to go farthest by developing their wealth-earning potentialities. Once those potentialities were developed in these people, the latter would be in a position to pay for the measure of educational or any other advancement which they desired.

The existing social education of the Bantu was not only deficient in quantity but inadequate to encompass its purposes as listed by the Commission.<sup>37)</sup> According to the Commission Bantu "social" education should embrace the following aims :-

- (1) It should aim at freeing the mass of Natives from their reactionary conceptions-----
- (2) ----should not pursue a course which makes the Natives dissatisfied with everything in his own background. But it should proceed from the foundations of Native society, and build up, giving the Native a pride in his own people,

---

35) Union of South Africa Report of Native Economic Commission, op. cit., Pars. 624-629, pp. 91-92.

36) Ibid.

37) Ibid.

and a desire to develop what is good in his own institutions.

- (3) It should aim at making the educated Native a missionary to his own people, an instrument in advancing their material progress, without which they will never as a people achieve cultural progress.

The orientation of education was wrong and misleading in that it tended to inculcate the idea, which was based on the assumption, that the Bantu must rise on the shoulders of the White man, instead of standing on his own to fend for himself. The kind of paternalism which was prevailing served to reduce the status of the Bantu to mere apes instead of borrowers from the White man.

The inadequacy of the report of the Union of South Africa Native Economic Commission which was submitted in 1932 caused the Central Government to appoint the Interdepartmental Committee on Native Education in 1935 to investigate the factors that militated against rapid progress of Bantu education. In its report of 1936 the Committee again attributed the slow progress in Bantu education to uncertainty of aims. But owing to the imminent outbreak of the World War II, which actually took place in September 1939, the Central Government deferred sine die the implementation of the recommendations of the Interdepartmental Committee.

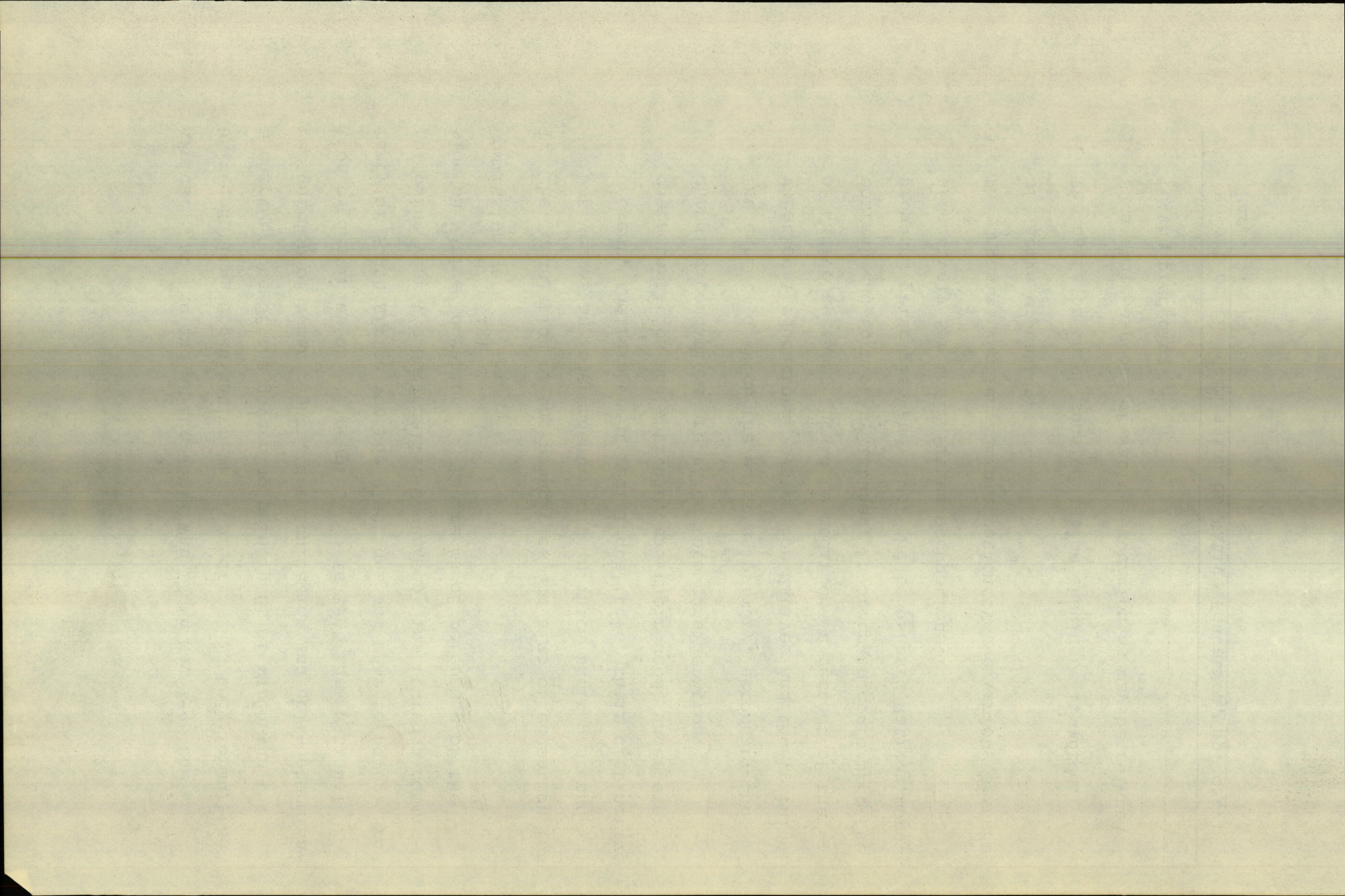
The period from 1945 onwards ushered a new era that was characterized by a number of significant events in the life of South

Africa. At the end of the World War II in May 1945 the United Nations Organization was formed. This body formulated a charter, one of the governing principles of which was the recognition of human rights, decolonization and self-determination of destinies of all peoples. In 1948 the National Party of South Africa won the elections and came to power. The following year the Nationalist Government instituted a commission on Native Education. The terms of reference of the Commission were 38):-

1. The formulation of the principles and aims of education for Natives as an independent race, in which their past and present, their inherent racial qualities, their distinctive characteristics and aptitude, and their needs under ever-changing conditions are taken into consideration.
2. The extent to which the existing primary, secondary and vocational educational system for Natives and the training of Native teachers should be modified in respect of the content and form of syllabuses, in order to conform to the proposed principles and aims, and to prepare Natives more effectively for their future occupations.
3. The organization and administration of the various branches of Native education.
4. The basis on which such education should be financed.
5. Such other aspects of Native education as may be related to the preceding.

---

38) Report on the Commission on Native Education, op. cit.,  
 Para. 1, p. 7.



As a result of the report of this commission the central Government passed the Bantu Education Act in 1953 which enabled the State to take direct control of and responsibility for Bantu education. For the first time Bantu education was co-ordinated and given meaningful direction. The Department of Native Affairs was the first to assume responsibility, superseded by the Department of Bantu Administration and Development. In 1958 the Department of Bantu Education, with its Minister as a political head and a Secretary as an administrative officer, was created. Pretoria became the Head Office of the new Department. The country was then divided up into regions each with its own Regional Director, circuit inspectors, Bantu sub-inspectors and assistant-inspectors, who were also Bantu. School boards and School Committees representing local communities and parents, were also created. Thus Bantu education was put on a sound footing of nationalization. As a result of this system of education, based on the clear aims of acculturation, socialization, and character-formation which were formulated by the Native Education Commission (known as the Eiselen Commission) a new spirit of enthusiasm was kindled and a keen interest stimulated in the Bantu communities whose members took an active part in the education of their children. Rapid increase in the number of pupils that attended school was experienced.<sup>39)</sup> These trends in the general development of Bantu education affected also higher education for the Bantu during the 20th century.

---

39) Katiya, N., op. cit., p. 66.

### 3. HIGHER EDUCATION FOR THE BANTU PRIOR TO 1960

For some time before 1916 Bantu students in South Africa obtained higher education from overseas universities, especially England and the United States of America. This practice gradually lost favour with the realization by both White and Black intellectuals of the country that there was a dire need for the establishment of an institution of higher learning for the non-European students of South Africa. As early as 1878 Dr James Stewart of Lovedale stated that "even the Dark Continent shall have its Native Universities",<sup>40)</sup> and he recognized the necessity for providing an institution which would give an education, under Christian auspices, of university standing for the Bantu.<sup>41)</sup> The long and persistent missionary endeavour in the field of Bantu education culminated in the establishment of the South African Native College which was opened in February, 1916 at Fort Hare.<sup>42)</sup> This institution became the first residential college of its kind where Bantu students, not only from South Africa but also from those countries as far afield as Kenya and Uganda, attended classes. Although primarily intended to serve Bantu students this College admitted both Coloured and Indian students until the end of 1959.

The South African Native College, which became the University College of Fort Hare in 1951, was aided and controlled by the

---

40) Wells, J., The Life of James Stewart, p. 411.

41) University of Fort Hare Calendar, p. 1.

42) Seboni, M.O.M., The South African Native College, Fort Hare 1903-1954 (Unpublished D.Ed. Thesis of UNISA, 1959) for full history of Fort Hare.

Union Department of Education, Arts and Science under the provisions of the Higher Education Act of 1923 and not under legislation which affected other university institutions. While it was a recognized teaching and examining college with partial representation on the committees and faculties of the University of South Africa, it was not a full constituent University College of UNISA. With the change in the composition of the latter, by Act No. 15 of 1949, provision was made for the affiliation of the South African Native College to Rhodes University as a temporary measure which would bring its academic standards under the control of Rhodes University until such time as it could be established as a completely independent institution for non-Europeans.<sup>43)</sup>

The range of studies offered at Fort Hare, nevertheless, was restricted. The staff in 1949 consisted of one principal, ten professors, seven senior lecturers and nine lecturers. In view of this limited staff a very wide range of subjects could not be offered.<sup>44)</sup>

In addition to the University College of Fort Hare, Bantu students could attend, in limited numbers, the so-called "open" universities of Cape Town and Witwatersrand, where a practice of academic non-separation was followed. They could enrol with the University of Natal which had established as an integral

---

43) Report of Commission on Native Education, op. cit., Pars. 376-377, p. 69.

44) Ibid.

portion of itself a non-European section in which separate classes were given, leading to degrees in Arts, Commerce and Social Science. As far as possible the staff, the syllabus and examinations were the same as for European students. The expectation in 1949 was that before long the non-European section would have its own buildings including lecture rooms, laboratories, hostels and play grounds. In addition, the erection of a medical school for non-Europeans in the University of Natal had already been approved by the Government. Of the university colleges Rhodes admitted non-European students to advanced courses of post-graduate study not available at Fort Hare.

The attendance of classes at the "open" universities was anomalous, misleading and unsatisfactory. The impression it created was that these white universities were open, in the widest sense of the word, to the Bantu students when in fact they could take only a limited number of students each year. This meant that even if the Bantu communities were in a position to send students in big numbers to attain higher education at the White universities that would not be possible. The policy which was followed, therefore, was tantamount to rationing Bantu communities with manpower that had received university training. The progress of these Bantu communities, numerous and diverse as they were, and with a multiplicity of needs, was restricted and hampered. No doubt the policy offered no hope of providing the Bantu with adequate higher education facilities that would

meet the evergrowing needs of such developing people.

Furthermore, Bantu students who attended classes in the "open" universities could not be considered as forming an integral part of the student body. They could not live in the same hostels as White students; they could not participate in the normal student cultural activities, for example, sport, Students Representative Councils and numerous social activities in which the rest of White students engaged. Their main prerogative was to receive book learning and classroom tuition. In this way these Bantu students left the White universities as "topplings" who lacked the very character of their alma mater universities, and who as such could exert very little cultural influence on their own home communities. These men developed an exaggerated view of themselves, their heads were stuck in the clouds while their feet dangled in the air and could not reach the soil. The Bantu communities were looking at them with suspicion. The White universities overlooked the fundamentally educational principle that in order to gain harmony and balance these Bantu students needed both academic tuition as their vertical growth and cultural training as their horizontal development. In other words, the so-called "open" universities offered the Bantu student a one-sided type of education which was unable to affect positively the various human dimensions.<sup>45)</sup> In more than one sense, therefore, the "open" universities did not only practise discrimination against Bantu students but succeeded in giving them a kind of academic training

---

44) This point is pursued in Chapter V of this work.

that was not integrated with the cultural life of these people. In such a state of affairs friction and frustration were inevitable.

In Pretoria a small part-time Kolege ya Bana ba Africa was founded in 1946 by members of the Dutch Reformed Churches. This institution had 22 full-time students and 14 part-time students in 1949. It prepared students for the degrees and diplomas of the University of South Africa. The staff consisted of part-time lecturers and professors of the University of South Africa and the University of Pretoria. The College received a grant from the Union Department of Education, Arts and Science as a continuation class, while it also received financial assistance from the Transvaal Education Department for services that were rendered to the Bantu Normal College. The Union Department of Education, Arts and Science also financed continuation classes that were conducted for a small number of students who were prepared for external examinations of the University of South Africa at the Strydom Training School in Bloemfontein.<sup>46)</sup>

In 1945 the Roman Catholic Church established the Pope Pius XII University College at Roma in Basutoland, where students were prepared for the external examinations of the University of South Africa. The Division of External studies of the University of South Africa provided correspondence courses, library facilities and vacation courses for external students in a wide variety of subjects. Private correspondence colleges specially

---

46) Report of the Commission on Native Education, op. cit.,  
Par. 387, p. 71.

drew up commercial and other academic courses which were available to students, regardless of race and prepared them for external examinations of the University of South Africa.<sup>47)</sup>

In 1959 the South African Government passed two acts of far-reaching significance in the history of higher education in the country. They were the Extension of University Education Act and the University College of Fort Hare Transfer Act. The first act provided for the establishment of four new university institutions, two for Bantu and one each for Coloureds and Indians. These were the University College of the North, mainly the Sotho, Tsonga and Venda speaking peoples, the University College of Zululand for the Zulu, the University College of the Western Cape for the Coloured people, and the Indian University College in Durban. The second act provided for the transfer of the maintenance, management and control of the University College of Fort Hare from the Department of Education, Arts and Science to the Department of Bantu Education with effect from 1st January 1960.

The passing of the two acts by Parliament and the transfer of control and management to the Department of Bantu Education were a necessary step in the right direction to implement the Government policy to provide more adequate and effective university training for the Bantu by creating separate universities for the various ethnic groups. This step also served to remove the limitations and anomalies which arose from the system

---

47) Report of the Commission on Native Education, op. cit.,  
pars. 388-390, p. 71.

of so-called "open" universities.<sup>48)</sup>

The acts also made provision for the University of South Africa to act as examiner in all courses for which the syllabus of the University made provision. Thus from 1960 onwards a new era had set in for the higher education of the Bantu of the Republic of South Africa. As the number of Bantu children who were receiving secondary education rose, it was inevitable that the question of adequate provision for university education of these people should come to the fore.<sup>49)</sup> It had become clear that the existing university institutions cited above could not stretch their available facilities any farther in order to accommodate the rapidly increasing numbers of Bantu who were qualifying for admission to university. Thence the best way of making provision for university education for the Bantu became a matter of not only educational policy but of political ideology as well. The entire question, therefore, has to be examined in the light of the general separate development policy of the South African Government in relation to the United Nations Organization concept of self-determination which brought about winds of change in Africa.

---

48) University of Fort Hare Calendar, 1976, loc. cit.

49) Behr, A.L., and R.G. MacMillan, Education in South Africa, J.L. van Schaik, Ltd., Publishers, Pretoria, 1971, p. 237.

CHAPTER IIITHE CONCEPT OF SELF DETERMINATION AND ITS INFLUENCE ON  
AFRICAN EDUCATION

The concept of self determination which was hastened by the winds of change which swept over the entire continent of Africa during the latter half of the 20th century and had far-reaching consequences in the development of education of the Bantu in the Republic of South Africa, was preceded by numerous aims and policies on the part of the State, religious bodies, and Bantu in the country prior to 1948.

1. AIMS AND POLICIES BEFORE 19481.1 THE STATE

The coming of the Europeans to South Africa ultimately brought about a period of colonization of the country by the Colonial Governments. This was particularly noticeable during the governments of Caledon, Cradock, Lord Charles Somerset and Sir George Grey, a period between 1806 and 1900. To achieve their aims Colonial Governments embarked on a systematic policy of anglicization of all the inhabitants of the country - Dutch and aborigines alike. The inhabitants vehemently opposed the anglicizing efforts of the Colonial Governments and their opposition eventually led to quarrels, conflicts and even to wars, which culminated in the formation of Union in 1910.

During this whole period 1806-1910 Bantu education suffered severe setbacks. The attitude of the Governments of the Cape, Natal and the Republics towards Bantu education was lethargic

and took the form of benevolent assistance by way of sporadic subsidies. Sir George Grey took the first positive step to subsidize Bantu education in 1854. Even then his aim was to use education as one of the many means of carrying out his policy of civilizing and pacifying the warlike Bantu tribes along the Cape Eastern Border.<sup>1)</sup>

The discovery of gold, diamonds and other minerals, the building of railways, and the outbreak of the Anglo-Boer War radically transformed the political and economic life of South Africa as from the close of the 19th century onwards. The new conditions which had arisen placed an obligation on the State to accentuate in its Native policy the importance of education. Since Bantu labour was becoming more and more important in the economic life of the country, the government involved itself more in the education of the Bantu. It made the necessary adjustments and modifications in respect of the curriculum, financial aid, staffing and administration with the aim in view of raising the intellectual level and know-how of the Bantu so as to increase their capacity as workers.

The South African Native Affairs Commission of 1903-1905 recommended, inter alia, the encouragement of a higher standard among Natives by a support given to education with a view to increasing their efficiency and wants; the encouragement of industrial training and instruction in manual work,<sup>2)</sup> since

---

1) Report of Commission on Native Education, op.cit., Par.205, p. 39.

2) The South African Native Affairs Commission, op. cit., Pars. 342-345, pp. 72-73.

these were of particular advantage to the Bantu in fitting them for their position in life. It was clear, however, that this branch of education was attended with special difficulties and expenses which rendered its being undertaken on an intensive scale impossible without an adequate contribution from the students. It should be borne in mind that during this period great demand in South Africa was for unskilled or semi-skilled Bantu labour.

The attitude of the State during these early days was that where possible workshops and school farms along with the established elementary Bantu schools should receive a measure of encouragement and support. More advanced industrial training, nevertheless, required the establishment of trade schools or technical institutions which involved elaborate equipment and the maintenance of an expensive staff of instructors. Moreover, there was no likelihood of institutions of this character rapidly multiplying in the then near future. A step in the right direction, therefore, was to establish a few high-class technical schools that were properly equipped rather than to increase the number of second-rate ones which were likely to turn out poorly trained workmen.<sup>3)</sup>

From the above it will be seen how insistently the economic motive was making itself felt. The aim was to make the educated Bantu useful in the economic expansion of the country.

---

3) The South African Native Affairs Commission, loc. cit.

Even the report of the Select Committee on Native and Coloured Education of 1908 contains this same insistence on the advantage of education for developing industry in the Native.<sup>4)</sup> In a lesser tone it also admitted that education made the Native more moral and more industrious. Yet the primary objects of Bantu education should be the development of intelligence, the training of character and in particular the promotion of industry.

The problem of the available funds from which to pay the costs of Bantu education has always been an acute one. Between 1925-1945, for example, the expenditure on Bantu education far exceeded the funds that were available from direct Bantu taxation. Even the Native Economic Commission of 1930-32 after it had pointed out the general poverty of the Bantu, came to consider the high cost of education. In 1930, for instance, one-fifth of the children between six and sixteen years of age who attended school cost the state R1 236 000. If all children of this age did attend school the cost would have been over R6 000 000. This meant that no matter what ambitious programme the State had for Bantu education the availability of funds remained the main obstacle. Large sums of money were necessary to enable education to permeate even a considerable part of the Bantu population.

The Interdepartmental Committee on Native Education, 1935-36, avoided consideration of the economic implications of Bantu education but recommended the payment of per capital grant of

---

4) Ibid.

R7,25 per pupil in average attendance.<sup>4)</sup> This unsatisfactory position in the development of Bantu education remained unaltered until a few years after 1949 when the Bantu Education Act was passed by the Central Government.

## 1.2 RELIGIOUS BODIES

The main aim of the various churches and church organizations in founding and maintaining schools was to use education as an ancillary in their spreading of the Christian Gospel among the Bantu. Because of the multiplicity of the different religious denominations engaged in the evangelization of the Bantu it was inevitable that certain persons and even organizations would use the schools to promote particular church or denominational interests. Mutual rivalries caused by overlapping in the distribution and functioning of these denominations in the heterogeneous school population they were serving became a common feature. This state of affairs was aggravated by government financial aid towards the mission schools. The result was that the more enterprising churches sought to have an advantage over other competitors in securing control over teachers.

The Churches did not confine their interest in the schools to evangelization. Because their motto was "Ora et labore", they became active in endeavouring to link the schools with the economic progress of Bantu as the foundation of certain industrial schools by some of them would testify. "Certain churches

---

4) Ibid.

have also been active in forming banks, co-operatives for marketing agricultural products, spinning and weaving artefacts, baskets, etc. and in settling the Bantu on individual holdings. In education itself they have been active in improving all aspects of the work from genuine altruistic motives".<sup>5)</sup>

The prominent aim which dominated the policy of the various Church bodies was that the Bantu should gain spiritual salvation and ultimately eternal life. Thus the westernized system of education they introduced among the Bantu had a strong moral bias. While they realized cultural divergences, Church bodies were not sure how far to press education for change lest they should upset the political, economic and social structure of the country. To assist the colonization policies of the governments from whom they were receiving financial aid, in the form of subsidies, and protection, the Churches detribalized and anglicized their Bantu converts. They were helped in their task by bookish learning which they introduced to these people which perpetuated the 19th century English Grammar School. The effects which the processes of detribalization and anglicization had on the Bantu have been discussed in Chapter II of this work.

### 1.3 THE BANTU

At its outset the 20th century ushered a new era of political awareness for the Bantu especially the enlightened ones who

---

5) Report of the Commission on Native Education, op. cit.,  
Par. 229, p. 42.

sought to liberate themselves from the 19th century imperialism, colonialism and neo-colonialism. The first seeds of this awareness were broadcast through the instrumentality of the Bantu Press which, though it had not arrived at maturity, threw interesting light on the contemporary phase of educated Bantu thought. In many respects the Bantu Press proved itself to be a fairly accurate chronicle of events that were happening, and it was found useful in extending the range of Bantu information. It resulted in a wider dissemination of contemporary knowledge among the literate Bantu and through them among the illiterate masses. In short, the Bantu Press became a valuable index to certain aspects of Bantu thinking and feeling although at the time it was not a faithful guide to Bantu opinion as a whole.<sup>6)</sup>

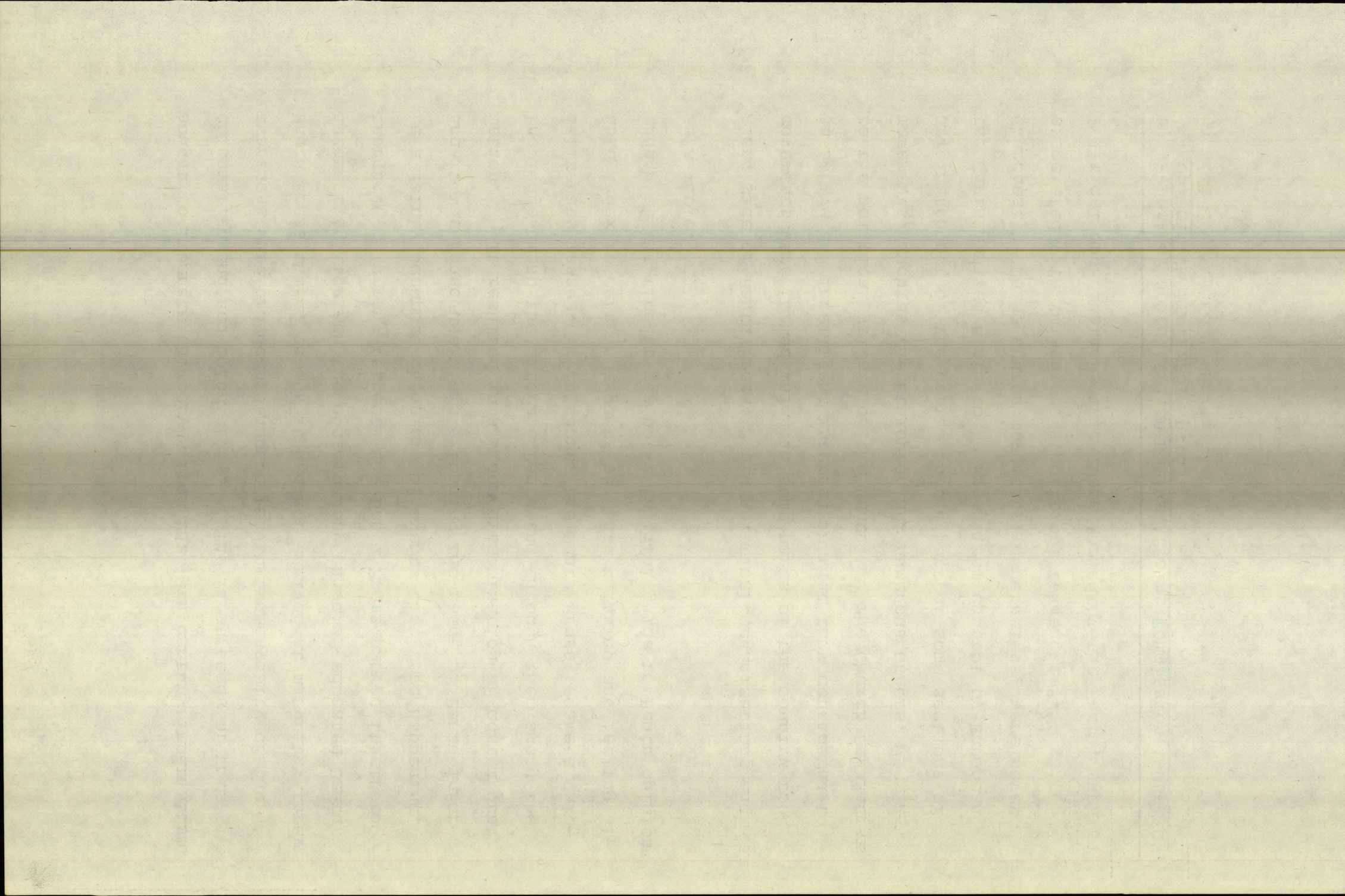
Along side of Bantu Press, Bantu political organizations and movements were formed which in some parts of the country took an active and intelligent interest in what they considered to be the political welfare of the Bantu. The Church Separatist movements, such as the Ethiopian and numerous others, originated out of the desire on the part of some sections of the Christianized Bantu to be freed from control by European Churches. These Church movements, nonetheless, were never associated with "mischievous political tendencies".<sup>7)</sup>

Political organizations which were formed by the Bantu, such as

---

6) Report of South African Native Affairs Commission 1903-1905,  
op. cit., Par. 323, p. 65.

7)



the All African Convention, the African National Congress and the Pan African Congress, during the 20th century sought in the main to attain redress of what they believed were their genuine grievances by constitutional means, and made their resolutions public. For that reason the South African Native Commission in its report of 1905 recommended that since the wishes of these bodies were more easily dealt with when they were openly expressed and clearly understood, and as such far better than discontented silence, they should be allowed free expression.<sup>8)</sup>

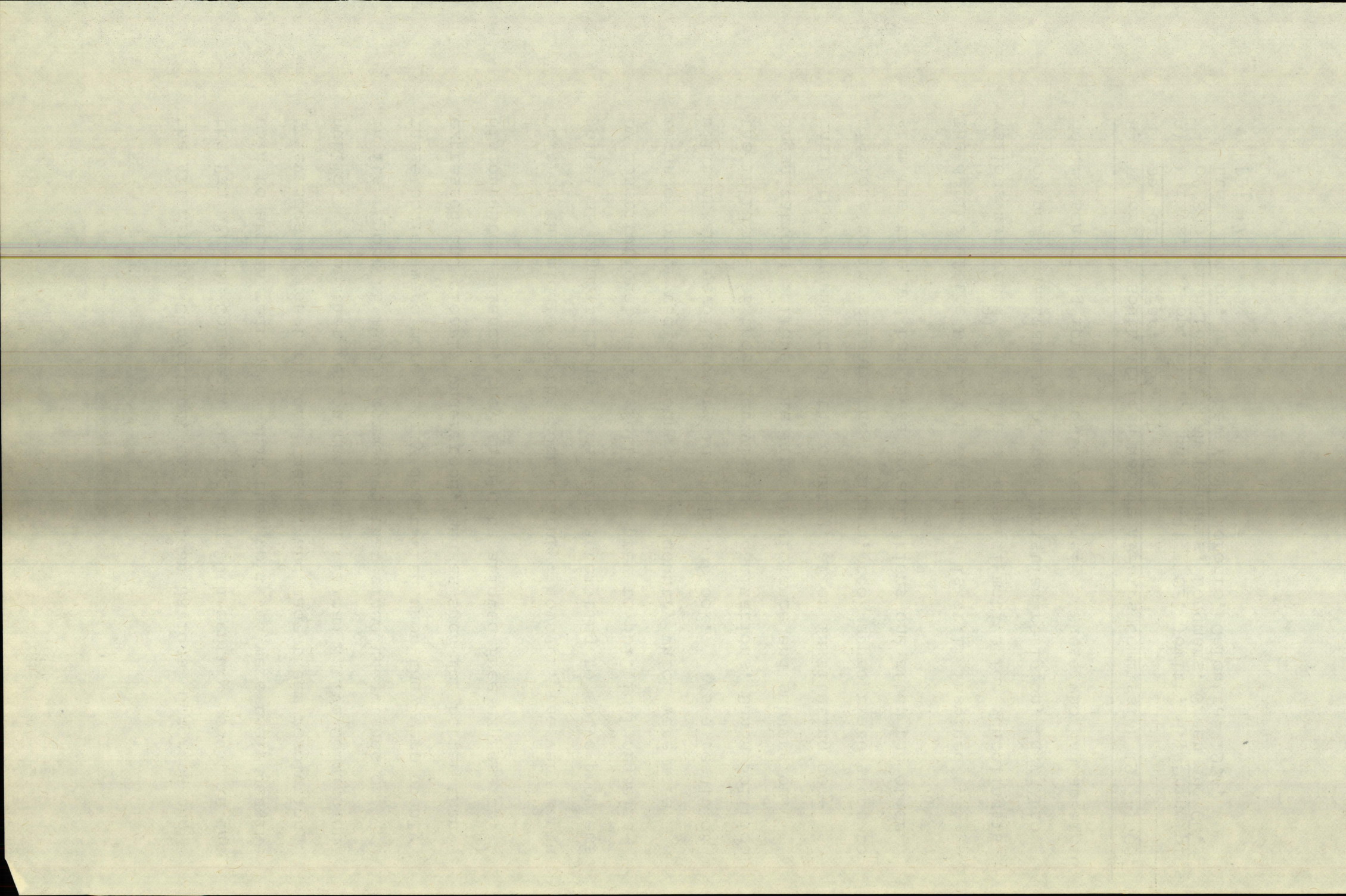
Towards the middle of the 20th century, however, the very Bantu political organizations which were attempting to solve problems by constitutional means, fell easy prey to political organizations of other racial groups in the country which were more militant and revolutionary in their outlook. As a result of the influence of these activist organizations, Bantu political organizations followed the line of violence and subversion, until the government of the country, after instituting commissions to investigate the position, took appropriate steps to stem the tide and ban these organizations one after the other.

The desire of the Bantu for education is still inspired by various motives.<sup>9)</sup> While a powerful motive for schooling is the deeper understanding of the Christian religion, they also desire schooling for economic reasons. Those who had attained

---

8) Report of South African Native Affairs Commission 1903-1905, op. cit., Par. 324, p. 66.

9) Katiya, N., op. cit., pp. 40-41. Cf. Jowitt, H., Principles of Education for African Teachers, Longmans, Green and Co. Ltd. London, W.1., New York, Toronto, Calcutta, 1954, pp. 17-32.



higher education in particular were always believed to be in a better position to earn more money. Because of the employment situation academic education has become a kind of professional training. Moreover, arising from the economic aspect of education as seen by the Bantu, two phenomena emerge, namely a strong drive for certificates and a strong aversion to any education system specially adapted for them. Bantu parents, teachers and children are all far more concerned with certificates than they are with the deeper values of education. To these people a certificate represents a key to a better economic world. It is also regarded as a higher status symbol. Furthermore, the Bantu, for a number of reasons, have come to feel that any differentiation in education must be to their detriment. The reason for this attitude is the kind of education which these people received from the missionaries during the days of imperialism when colonization and anglicization practices prevailed in the country. The anglicizing policies of those days injected in the Bantu an inferiority complex. In their effort at detribalizing the Bantu the missionaries caused these people to despise their culture. They gave a type of English education which helped to blindfold and render them unable to understand even the most obvious fundamentals of educational principles. The result was that they showed strong antagonism to anything that was named after them, including education. They immediately identify any system that

---

10) Report of the Commission on Native Education, 1949-1951,  
op. cit., Par. 232, p. 43.

is designed for their own good as a deliberate attempt to keep them backward.

Although they have no criteria for their judgment, the Bantu tend to regard their culture as inferior. They were taught that way, and they believed it. They fail even to realize that culture is a universal phenomenon which originates in the human soul which is holy, and links directly with the divine. It, therefore, can neither be superior nor inferior. It is nature's gift to the people concerned, whose duty is to develop it themselves since they alone are in the unique position of being able to reflect upon their inborn capacities which their own system of education can help to unfold.<sup>11)</sup> The colonial and anglicizing powers, including the missionaries, gave the Bantu such civilization and education as helped to remove them from themselves, and all that is real to their livelihood, regard themselves as savages that were in sore need of redemption and salvation. To receive these they had to look to far away green pastures where, in any case, they would never graze.

For this same reason they insisted on curricula and examinations that were exactly the same as were found in White schools, so that they should obtain certificates of equal value. That position would strengthen their case for claiming equal pay for equal qualifications. In order to accomplish "equality" with

---

11) Katiya, N., op. cit., pp. 95-96.

the White man, even in education, the Bantu are prepared to accept any form or system of education no matter how ineffective and inefficient in meeting their needs so long as it has a White tinge. This idea and attitude are prevalent not only among some Bantu but among some White liberals to this present day, hence the rejection or half-hearted acceptance of Bantu Education and all that it stands for.

#### 1.4 HIGHER EDUCATION FOR THE BANTU

As has been pointed out in the second chapter of this work, since the mid 19th century the Bantu received their higher education by attending classes in overseas universities, especially those in England and the United States of America. They were also allowed to register with and attend classes at the so-called "open" White universities in South Africa. Both practices, nevertheless, proved not only unsatisfactory but educationally unsound. Apart from the high costs involved, especially when students had to attend classes in overseas universities, there were several other anomalies which served as limiting factors as shown in the previous chapter. More of these will be discussed in the next two chapters.

The desire of the Bantu for higher education, the availability and attainability of which they had become aware, had been stimulated by several factors of political, economic and socio-cultural nature.<sup>12)</sup> This desire received support and

---

12) Katiya, N., op. cit., pp. 38-42.

encouragement from all sectors of the population in the country. The result was that a South African Native College (later known as the University of Fort Hare) was established at Fort Hare near Alice in the Ciskei in 1916. This came as an answer to the prayers of the Bantu and a culmination of a long and persistent missionary endeavour in the field of Bantu Education, especially by the United Free Church of Scotland. In this connection Dr James Stewart of Lovedale goes down in the annals of history as the first White missionary who, as early as 1878, recognized the dire need for an institution of this kind to provide educational facilities of university standard for the Bantu.

Although established primarily for the Bantu, where accommodation permitted, Coloured and Indian students were allowed to enrol at this College which offered courses in the faculties of Arts, Science, Theology, Education, and Agriculture. In 1923 this institution was incorporated under the Higher Education Act; thus it was given a status of a university college and subsidized in the same way as other similar colleges. Students wrote the external examinations of the University of South Africa.<sup>13)</sup>

The initial stages of the development of the South African Native College at Fort Hare reveal certain crucial ideas which were entertained by the founders of this institution, as well

---

13) University of Fort Hare Calendar, 1976, p. 3.

as the official attitude of the Cape Education Department and the Union Government. Because the new college was founded on the historic ground on which the struggle between the White and the Black races was fought to a decisive issue through blood and tears, it was looked upon as a monument created to stand and commemorate the barriers of animosity that have been broken down between White and Black races so that through it mutual understanding, goodwill and respect should be established.<sup>14)</sup> At the same time, this institution which came into being as a result of the strong recommendation of the South African Native Affairs Commission of 1905, stood as a symbol of friendliness and co-operation among various Governments of states south of the Zambezi and between these and various missionary organizations.

The College came into being in circumstances which opened the door for its taking lines of development of its own, chalking new courses for itself along lines that experience alone would tell whether or not they were best fitted for the furtherance of the worthiest aspirations of the Bantu and the strengthening and development of the best gifts and talents of these people. It must be borne in mind, however, that many people in the country, both White and Black, observed in the establishment of the new College a premature venture that was well ahead of genuine Bantu need. While some Blacks were apathetic, some

---

14) Kerr, Alexander, Fort Hare 1915-48, The Evolution of an African College, Shuter & Shooter, Pietermaritzburg; C. Hurst & Co., London, p. 23.

Whites insinuated that a venture such as had been embarked upon was nothing more than mere aping of institutions that were obtaining in civilized Western education and a pretentious striving to impose these on Bantu education without taking into account the vast cultural and environmental divergencies that existed.<sup>15)</sup>

As much as there was abundance of truth in some of these allegations the new College was designed to create opportunities for stimulating the Bantu to enter 'fresh fields and pastures new' which were limitless along lines of self-cultivation in the soil in which they were indeed rooted. It was to be an institution destined profoundly to influence Bantu life and thought by becoming a nursery of Bantu young men and women, fitting them mentally and morally to become leaders of their people in various fields of activity. Because of their more advanced education, far from becoming estranged from their less favoured kinsmen, they should realize all the more keenly their responsibility towards them. To achieve its greatness this had to be an educational institution with a noble tradition to live up to. As it settled down to carve Bantu youths that would be capable of setting before the people in whose midst their lot was cast, the new institution had to have newer and higher aims and uphold the great truth embraced by its motto:

---

15) Kerr, Alexander, Fort Hare 1915-48, op. cit., p. 135.

build the College. Indeed, in 1905 they were alarmed lest the then prospective authorities should apply the theory to their disadvantage and give the Black people a stone instead of bread, as they expressed it. He was therefore glad to say that, through the educational management of the Principal ----- the theory no longer awakened misgivings. All the non-Europeans in the country appreciated the benefits bestowed by the College and that they were able to subscribe to the theory which they had formerly suspected to be risky.

During the period 1936-42 the College of Fort Hare entered a second phase which was characterized by a climate of opinion when statements of policy were made by several distinguished personalities and educationists. In 1936, at a graduation ceremony held in April at Fort Hare, Dr Edgar Brookes, then Principal of Adams College, Amanzimtoti in Natal, and who was Professor of Public Administration and Political Science at the University of Pretoria from 1923 to 1933 and became Senator, representing Natives of Natal and Zululand from 1933 until 1952, delivered his oration and stated inter alia :<sup>19)</sup>

In preparing their students for the same examinations as those written by European students, the founders of and builders of Fort Hare have afforded us a living proof on the oneness of education and of the ability of the non-European races in South Africa to profit by it. Fort Hare has given the Bantu self-respect. It has won them the respect of other races. It has for ever dispelled the heresy of the inferior mental ability of the man of colour. Up to a

---

19) Kerr, Alexander, op. cit., p. 194.

point it has succeeded in providing the Bantu with sane and wise leadership.

Continuing to address the graduands Dr Brookes pointed out to them that great events in the not distant future would happen which would cause alterations and adjustments in the life of South Africa to be unavoidable. Young Bantu leadership would make definite claims especially for and among the Bantu themselves. Dr Brookes stated it categorically that the pursuance of the policy of colour bar which separated Bantu from the European institutions would make it anomalous for Whites to serve even on the staff of Fort Hare. After all education cannot be treated apart from political and social structure of a country. But he sounded a word of warning against militancy of Bantu Nationalism which might in due course be used as a means of saving the Bantu from servitude. Nationalism can be dangerous if it is bitter and cuts off those who hold it from the springs of life. It is dangerous if it is intolerant and narrow ----- if it is the ultimate loyalty, leading those who hold it to put ideals which are supranational in the second place.<sup>20)</sup>

On the occasion of the laying of the foundation stone of Livingstone Hall that same afternoon Senator the Hon. F.S.Malan, then Minister of Education, in his moving address exhorted the young Bantu men and women to make full use of the opportunities that were available to them and to use them to the best of their

---

20) Kerr, Alexander, op. cit., pp. 196-197.

advantage. He reminded them that out of bitterness and hatred no good can come to any people. They should make full use of the opportunities that they had and in that way demonstrate that they were not only entitled to those opportunities but that they deserved even greater recognition. Because Fort Hare graduates were trustees for the development of a vast people who expected a wise leadership from them, they would have to cultivate and show real culture - good manners, refinement, self-discipline, self-restraint, discretion, correct judgment, resourcefulness, preparedness to listen to the other man's point of view, etc. They needed to build on what they had and be practical in all their activities.<sup>21)</sup>

In his oration at the 1937 graduation ceremony the Hon. J. H. Hofmeyr said that although there were many respects in which the South African Native College was considered least among institutions that were engaged in university work, it was certainly not the least in its opportunities or in destiny which it was challenged to fulfil. That College was called upon, almost exclusively, to meet the higher educational needs and in large measure to shape the educational destiny of a far greater population than was served by all the rest of other university institutions in the whole country. There could be no educational task in South Africa more challenging, more stimulating, more inspiring than that of Fort Hare.<sup>22)</sup>

---

21) Kerr, Alexander, Fort Hare 1915-48, op. cit., pp. 201-224.

22) Ibid.

The Hon. J. H. Hofmeyr, however, wondered what the aim of the Native Education policy should be. He wondered if the conferring of degrees of a European university necessarily implied that the Whites in South Africa were seeking to mould the Bantu to the pattern of their European civilization with all possible speed, to divest them of their inherited culture and traditions and to point to these people to the White man's footprints as marking the only path to educational advancement. Alternatively, was it ideal that the Bantu should be set on the path to development on their own lines by the Whites? As a liberal the Hon. J.H. Hofmeyr was reluctant to accept this course. But he accepted the ideal of the education of the Bantu on their own lines in so far as it meant that. He admitted that the aim and scope of White and Bantu education cannot be the same; the educational process has to be related both to the environment from which the child comes and to the environment for life in which he is being prepared. White and Black children are born and nurtured in different social and cultural environments.<sup>23)</sup>

In accepting the concept that the Bantu have to be educated on their own lines the Hon. J.H. Hofmeyr associated himself wholeheartedly with the Inter-Departmental Committee on Native Education in the view that it is a matter primarily for the Bantu themselves to determine what the lines shall be along which their children should be educated. He went on to say:<sup>24)</sup>

---

23) Kerr, Alexander, op. cit., pp. 206-207.

24) Ibid.

If the system of education is to develop naturally along a distinctive course, then it must get most of its inspiration from Native sources - it is not for us Europeans presumptuously to decide what is best for those of whose cultural background we have necessarily but an inadequate understanding ----- the Native should be allowed to decide for himself which elements in his indigenous culture should be preserved.

Such a decision as the one above, therefore, could only best be taken by educated Bantu who, while they have retained their contact with their own Bantu heritage have at the same time imbibed what is best in European culture. The task of the College was thus to train the Bantu to get the best they can in the education on Western lines, while consciously stimulating their continued allegiance to their African past, and to hold ever before them the challenge to go out among their own people and build for them their own system of education. Such a system would take from both these elements what was best suited to Bantu needs; would start from their store of inherited experience and adjust their attitudes and aptitudes of mind to the environment in which these people would find their being.<sup>25)</sup>

All in all the aim of Native education was to shape the development of the Native in such a way as to be compatible with the framework of the general Native policy of the time. It was a policy based on the acceptance of inherent human differences.

---

25) Kerr, Alexander, op. cit., p. 206.

"Men are not equal in their capacity to serve the community, nor are they equal in their needs". Through education and otherwise the Native policy of development had to take these inequalities into account. Men, nevertheless, are equal in the possession of a personality that is worthy of reverence and respect, and they are equal in the right to the development of that personality as far as may be compatible with the common good.<sup>26)</sup>

In 1938 the Rt. Hon. General J.C. Smuts, who was then Chancellor of the University of Cape Town and who had been invited to speak after the oration of the Vice-Chancellor of the University of South Africa, Professor J. Smeath Thomas, stated inter alia, that a great future lay before the graduates who had received their degrees that day. Fort Hare was the beginning of what was bound to be very big in South Africa. The graduates were the spear-head of what would be a mighty movement. The Bantu population in South Africa then was a little over six million people and the graduates could understand that more and more progress, education and the higher life of the Bantu would lie with themselves. Whites in the country had only to be bearers of the more advanced culture. They were in a sense a missionary race, but if salvation was ever to come to the Bantu of South Africa, it would finally have to come from themselves. In view of the vast field of work which lay before those graduating that day, Fort Hare would come in handy to

---

26) Kerr, Alexander, op. cit., pp. 207-208.

assist in the training of suitable young Bantu thus creating scope and opportunity for them to perform certain vital functions in their communities, and keeping pace with the growing demands for culture and education in order to shoulder their tasks. The accepted policy of the country then was to see that no undue effort was made to impose European conditions on the Bantu. The Whites proceeded from the assumption that there was something in the Bantu of this continent, be it in their character or past experience, that was worthy of developing, and which ought to furnish the lines of their future growth. It was for the Bantu to develop what was best in the Bantu outlook and character, to realize what was best in the way of possibilities in themselves. Whites could be helpful up to a certain stage, but beyond that the Bantu themselves should do the job and do it well.<sup>27)</sup>

Scientific knowledge which students should engage in seeking must rest on a basis of character and social development. To imbibe science and scholastic learning does not provide a master key to open everything. Character remains the basis of all. Moreover, Bantu culture contains some of the most valuable humble attributes, viz., kindness, humanity, helping one another, good faith, cheerfulness, communal spirit and simplicity - all attributes which are greater than all the most brilliant discoveries of science. Bantu university graduates should not drift away but develop that heritage which

---

27) Kerr, Alexander, op. cit., pp. 215-217.

they have received from their forefathers.<sup>28)</sup>

The Rector of the University College of Potchefstroom for Christian Higher Education, Professor F. Postma, then Vice-Chancellor of the University of South Africa, delivered an address at the graduation ceremony at Fort Hare in 1941 and said inter alia that the very existence of the South African Native College and the good work it had already done and was still doing, was a powerful factor to promote a better understanding and appreciation of the cultural aims and ideals of the Bantu.<sup>29)</sup>

The statements which were made at various occasions by different persons of standing during the brief period 1936-1942 and which statements contained several crucial ideas as regarded the provision of higher education for the Bantu in the country, prepared a favourable climate of opinion for the period. Such climate of opinion formed the basis for a definite policy to be followed by subsequent governments of the country in their efforts to gain insight into and solve the problem of Bantu education in general and Bantu higher education in particular. It must be borne in mind that the various governments of the country have shown concern for the education of the Bantu by appointing commissions at different times to probe and investigate the intriguing problem of Bantu education, and then to make appropriate recommendations. The Native Economic

---

28) Kerr, Alexander, op. cit., p. 219.

29) Kerr, Alexander, op. cit., p. 221.

Commission of 1930-32 and the Inter-Departmental Committee on Native Education of 1935-36 are worth mentioning in this regard. The ideas expressed in the reports and recommendations of both these bodies have a bearing on the statements that were made previous to the 1936-42 period as indicated above.

In its report in 1932 the Native Economic Commission states:<sup>30)</sup>

It is necessary to point out, however, that for the regeneration of a primitive people there are educational needs which precede ordinary school education. European school education is based on a civilized environment; for a great proportion of the Native people this civilized environment has still to be created. It is an educational task, but it is not solely the task of the ordinary school, although the school can in a measure assist in carrying it out.

A careful study of the report of the Native Economic Commission gives the impression that the Inter-Departmental Committee does no justice to the recommendations of the Commission. For example, it emphasizes school education and classroom procedure, while not giving sufficient due to the significance of the rôle played by other forces and factors which combine to influence and transform the outlook of the Bantu from day to day, i.e. social education. The fact is that a measure of book education is essential to balance with social education. The Native Economic Commission makes a significant remark that large sums of money have in the past been spent on the education of

---

30) The Native Economic Commission 1930-32, U.G.22/1932  
Par. 627, p.

the Bantu of a type that was inadequate though unavoidable during the circumstances that were then prevailing. Money spent on a sound education for the Bantu which entails social services - agricultural activities, hospitals and all relevant health services including training of doctors and nurses, etc. - would be money well spent.

The Inter-Departmental Committee on Native Education has rendered the following as a general definition of the aims of education of the Bantu:<sup>31)</sup>

The effective organization of the Native's experiences so that his tendencies and powers may develop in a manner satisfactory to himself and to the community in which he lives, by the growth of socially desirable knowledge, attitudes and skills.

The study of the aims of education as defined by both the Native Economic Commission and the Inter-Departmental Committee on Native Education indicates that there existed a measure of confusion with regard to two very important aspects of education, namely, social education and school education. Yet both aspects are of equal value and need scientific study and development.

## 2. AIMS AND POLICIES FROM 1949

### 2.1 THE STATE

It was as a result of the confusion, vagueness of aims,

---

31) Inter-Departmental Committee on Native Education, 1935-36, op. cit., Par. 467.

uncertainty as to future development of Bantu culture, lack of a clearcut economic policy and absence of direction in Bantu education in general that the Nationalist Government, which came to power in South Africa in 1948, appointed the Commission on Native Education on the 19th January 1949 to investigate the problem of Bantu education and submit a report and recommendations. The Commission had to work under the following terms of reference:<sup>32)</sup>

1. The formulation of the principles and aims of education for Natives as an independent race, in which their past and present, their inherent racial qualities, their distinctive characteristics and aptitude, and their needs under everchanging social conditions are taken into consideration.
2. The extent to which the existing primary, secondary and vocational educational system for Natives and the training of Native teachers should be modified in respect of the content and form of syllabuses in order to conform to the proposed principles and aims, and to prepare Natives more effectively for their future occupations.
3. The organization and administration of the various branches of Native education.
4. The basis on which such education should be financed.
5. Such other aspects of Native education as may be related to the preceding.

---

32) Report of the Commission on Native Education, 1949-1951,  
op. cit., Par. 1, p. 7.

The Commission on Native Education conducted its investigations amidst numerous considerations which influenced it in its task, such as the magnitude of the problem - Bantu education was a field of enquiry of major proportions because it involved consideration of a wide variety of economic and sociological factors - the study of which was complicated by the cultural heterogeneity found among the Bantu. Important social changes which were occurring at an increasingly accelerated tempo during the 20 years previous to the appointment of the Commission had decisive effects upon the functioning of the educational system of that period.<sup>33)</sup>

Moreover, the Commission had not only to contend with the magnitude but also with the many ramifications of the complex problem of Bantu education and its complex situation. For example, there were four provincial education departments, the then Union Department of Education, Arts and Science, a large number of religious and other non-official bodies, all of which were concerned in the administration of Bantu education. In addition there were also a number of other state departments which performed important functions in the total school system.<sup>34)</sup>

The Commission found that the then system of Native education contained several general defects which it listed as follows:<sup>35)</sup>

- (i) Vagueness of objectives;
- (ii) Uncertainty as to Future Development of Bantu culture;

33) Report of Commission on Native Education, op.cit., Par.9,p.7.

34) Ibid.

35) Report of Commission on Native Education, op.cit., Pars. 562-579, pp. 103-105.

- (iii) Lack of clearcut Economic Policy;
- (iv) Absence of co-ordination between Training and Provision of Employment for Bantu youth;
- (v) Lack of Holding Power of the schools.

Having dealt in detail with these defects the Commission arrived at the conclusion that there were four major criticisms to be leveled against the prevailing Native education system and these were as follows:

- (i) Bantu education was not an integral part of a plan of socio-economic development;
- (ii) Bantu education in itself had no organic unity; it was split into a number of different agencies and was not planned;
- (iii) Bantu education was conducted without the active participation of the Bantu as a people, either locally or on a wider basis;
- (iv) Bantu education was financed in such a way that it achieved a minimum of educational effect on the Bantu community, and planning was made virtually impossible.

In addition to the above the following important shortcomings and weaknesses in Bantu education were pointed out by the Commission:

- (i) The inadequacy of the prevailing system of inspection and supervision.
- (ii) The failure to couple vocational education with economic development.
- (iii) The inadequacy of the measures taken to combat the problem of early elimination from school.

- (iv) The inadequacy of the functions of teachers in schemes of Bantu development.

In view of all the defects listed above which were inherent in Bantu education and which contributed heavily to its slow progress, the Commission briefly adumbrated what it saw as the aims of Bantu education and the line of reasoning upon which such aims were formulated. These were as follows:

(i) Acculturation

It is the primary function of education to transmit the culture of a society from its more mature members to its younger immature members and in so doing develop the powers of the latter to the fullest extent possible. In this way the immature younger generation would be enabled to serve to preserve, enrich, evaluate and perpetuate the cultural heritage so placed at their disposal. The school is one of the institutions set up by society or community for the purpose of evaluating and transmitting those elements and portions of culture which cannot be easily transmitted by other social institutions such as the family, community, tribe, or church. All these institutions are also employed in the task of transmitting selected portions of the cultural heritage to the young with a view to conserving and perpetuating that culture. Education as a facet of culture finds its full realization within its cultural environment.

(ii) Socialization

Man as a social being lives in a society where there are

numerous institutions or groupings which have to fulfil certain specific functions of cardinal importance to the participating members. As such young people need to be guided in such a way that they understand and accept the wider values of their society. They have to be moulded, polished, and refined so that they can take up their places, and fit them adequately in society and then make their positive contribution towards the welfare and well-being of that society. Existing social institutions imbue the young with attitudes, social values and knowledge which are not only necessary but are sine qua non for the successful functioning of particular institutions and maintenance of society as a whole. Such life-long education is called "social education", and it entails numerous regular social activities. Thus education is socio-cultural.

The school system in western society, however, has evolved into a series of separate and distinct social institutions which have developed special techniques of teaching. Because of the balanced nature of this society such institutions afford to exist side by side in a harmonious manner, so that not much difficulty is ever experienced by an individual who may wish to belong to all of these institutions at the same time, for they all have values and attitudes that are basically in harmony. In such a society the work of the school is supplemented and reinforced by these other institutions, while the school benefits these institutions and reinforces them. Where there exists harmony between school and other institutions or educative

organs of society more attention can easily be concentrated exclusively on the school itself.

The more primitive or less developed the culture of a society is, the simpler is the task of education because the difference between the mature and the immature members is very slight. Almost all education is given by the existing institutions themselves mainly in an informal manner. The relatively simple social organization of the Bantu in South Africa, within a short space of time, underwent two major changes. In the first place, the subjection of the Bantu to European political and economic control rendered the smooth-functioning of the original institutions such as the family and tribe increasingly difficult. At the same time the informal social education that was given by these institutions was challenged vehemently by what the Bantu youth saw practised by similar institutions amongst Europeans. In the second place, schools of a western type have been introduced, schools which were concerned primarily, not with reinforcing or being reinforced by the other social institutions of Bantu society, but more largely with the transmission of ideas, values, attitudes and skills which have not been developed in Bantu society itself, and are often not in harmony with its institutions.

As a result of these changes Bantu social institutions became paralysed, while schools of the western type were being introduced in great numbers. The harmony which should have

existed between the "social" or institutional education of the children and their "schooling" became more seriously hindered. The school taught the children virtues and merits of modern hygiene, for example, which the traditional family knew nothing about, and both its organization and economic facilities made the practice of such hygiene knowledge impossible. The school taught modern methods of agriculture which the traditional family or tribe was not only unwilling but unable to practise. The result was that the modern school tended to develop persons who were compelled to reject either the school or those ideas which were basic to their own social institutions. Such state of affairs could be averted by the evolution of Bantu social institutions which would bridge the gap between themselves and the schools. The crux of the problem lay in the fact that the system of education which the Bantu had inherited from the Europeans helped to alienate them from their own culture, or caused them to adopt an attitude of apathy towards it. Hence the fitting remark which the Native Economic Commission made when it focused attention upon the essential contradiction between the schools and the economic institutions of the Bantu in the reserves that :<sup>36)</sup>

The inevitable effect of the underdevelopment of the Reserves is that the orientation of most advanced natives has been towards the Europeans. Instead of finding in their own area a fruitful field for using their own energies and their knowledge to uplift their own people, they have been forced out from among them and have become "exiles" elsewhere.

---

36) Report of Native Economic Commission 1930-1932, op. cit.,  
Par. 82, p. 12.

The above remark also serves to indicate that with the march of events the staggering power and glitter of western culture tended to make the Bantu who had received some learning despise their own culture. Any attempts to focus attention on the importance for the Bantu to preserve their institutional life were regarded with suspicion both by the Bantu themselves and some of the white population. This attitude was, and still is, based upon confused ideas and even ignorance of the fact that a happy and prosperous Bantu population must have a social organization with healthy and vigorous social institutions, namely, a fitting religious, economic, and political structure based on an orderly family life and attuned to the demands of modern conditions.<sup>37)</sup>

In the light of the above the Commission's recommendation was for a carefully considered governmental action to assist the growth and development of social institutions capable of working together with benefit from and support of the work of the schools. Such an action was of paramount significance and particular urgency in the economic field so as to enable the Bantu children to apply the knowledge they were acquiring at school, and at the same time enable the Bantu communities to carry some of the immense burden which would eventually be presented by the full development of an adequate educational system.<sup>38)</sup> This implied that Bantu education and Bantu

---

37) Report of the Commission on Native Education, op. cit.,  
Pars. 763-764, p. 130.

38) Ibid.

development should be synonymous. In other words, education in the prevailing Bantu situation had to be seen as a matter more than the ordinary schooling of children. It had to be regarded as only a part of a large process: school education which had to be co-ordinated and harmonized with social development; it had to be seen and treated as one of the many educational agencies and processes which would lead the Bantu to better and fuller living instead of merely showing these people distant green pastures where they would never graze.<sup>39)</sup>

With the above considerations in mind, the Commission defined the aims of Bantu education as follows: <sup>40)</sup>

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

It becomes clear from the above discussion that the aims of the State, which were implicit even in Bantu education, were interwoven with the wider and general government policy of the development of the various racial groups of the country's

---

39) Bantu Education Journal, April, 1957, p. 118.

40) Report of the Commission on Native Education, op. cit., Par. 765, p. 130.

population on separate vertical lines. Operating within the the context of this policy Bantu education had a very definite task to fulfil beyond the confines of the classroom. In the social, economic and political structure of Bantu life there were matters of cardinal importance which demanded the guidance and support of education in the widest national sense of the word. This was particularly so because the Bantu, during the preceding century, had suffered numerous setbacks of denationalization, de-economization, and desocialization. As from the beginning of 1949 a new era of renationalization, re-economization and resocialization in the life of these people was setting in. For that matter, when addressing the House of Senate the Honourable Dr H. F. Verwoerd, then Minister of Native Affairs, stated, inter alia:<sup>41)</sup>

My Department's policy is that education should stand with both feet in the reserves and have its roots in the spirit and being of Bantu Society. There Bantu education must be able to give itself complete expression and there it will be called upon to perform its real service. The Bantu must be guided to serve his own community in all respects.

The aim of Bantu education, therefore, was to stimulate the Bantu to realize the tremendous field of challenge and opportunity of activity that lay before them through which they should prove themselves from the exigencies of life instead of wasting their resources trying to become Black Europeans, as

---

41) Verwoerd, H.F., Institutions for Higher Education, 7/6/54.

the anglicization policy of the previous century had taught them. The move was calculated to sting and excite the rural tribal communities first to the recognition of the natural law which operates in the development of any culture, namely, to face reality and to use their energies to develop their culture and society for the good of all. The Honourable the Minister for Bantu Education pointed out that education was not merely for the training of the individual, but for the training of the individual to take his part in society. He emphasized the need for development in the Bantu areas of agriculture, irrigation, forestry, marketing, construction of roads and bridges, supply of medical services, social services and many other similar institutions. To attain these goals it was highly necessary for Bantu education to be given "deur die Bantoe en vir die Bantoe", and it was necessary for the Bantu to carry an ever-increasing share of the responsibility.<sup>42)</sup>

On the occasion of his introduction of the Bill for the Separate Government Department of Bantu Education before the Senate in 1959 the Honourable the Minister for Bantu Education stated categorically that the intention was not to make the new Department stand alone, aloof and in isolation from other departments, but that it should, in fact, be closely co-ordinated with them and in particular the Department of Bantu Administration and Development. Such close co-ordination was also envisaged for the various planes within the Department itself,

---

42) Address given to the Northern Transvaal Branch of Sabra by the Hon. the Minister for Bantu Education, Mr W.A. Maree on 30/11/1956.

between the inspectors of schools and Bantu Authorities, teachers and Bantu School Committees and School Boards, Regional Directors and Chiefs and the Ministers of the various Departments.

Emphasizing the importance of responsibility and training for citizenship, the Minister mentioned important factors to be borne in mind by both Bantu School Committees and Bantu School Boards:<sup>43)</sup>

- (i) Preservation of homogeneity within the ethnic group as regards language and tribal unity;
- (ii) Grouping of those with common interests within a given area;
- (iii) Religious aspect of education. Religious education would be made compulsory and representatives of recognized churches would be allowed a number of periods per week for religious instruction in schools.

The policy of Bantu Education Act laid stress, inter alia, on growth and responsibility on the part of the Bantu themselves. Outlining the Government policy and explaining why Bantu Education was being extended along the lines of the policy of separate development the Minister stated that:<sup>44)</sup>

Under the policy of separate development in separate Bantu territories, respective Bantu authorities will be given increasing responsibility for control and

---

43) Ibid.

44) Maree, W.A., The Policy of Separate Development in South Africa. A study presented to an American Study Group visiting South Africa, pp. 28-31.

management of their own educational services and their own schools and colleges, and so be able to plan according to their own requirements.

----- it must be clear that the Bantu Education Act, the Bantu Investment Bill, the Separate Universities Bill, and the Bill for promoting Bantu Self-Government, are not isolated repressive measures as our opponents love to tell the world, but form part of the pattern of separate development, part of a positive plan to help solve the difficulties of the country as a whole, in a manner that will be acceptable to both the parties interested.

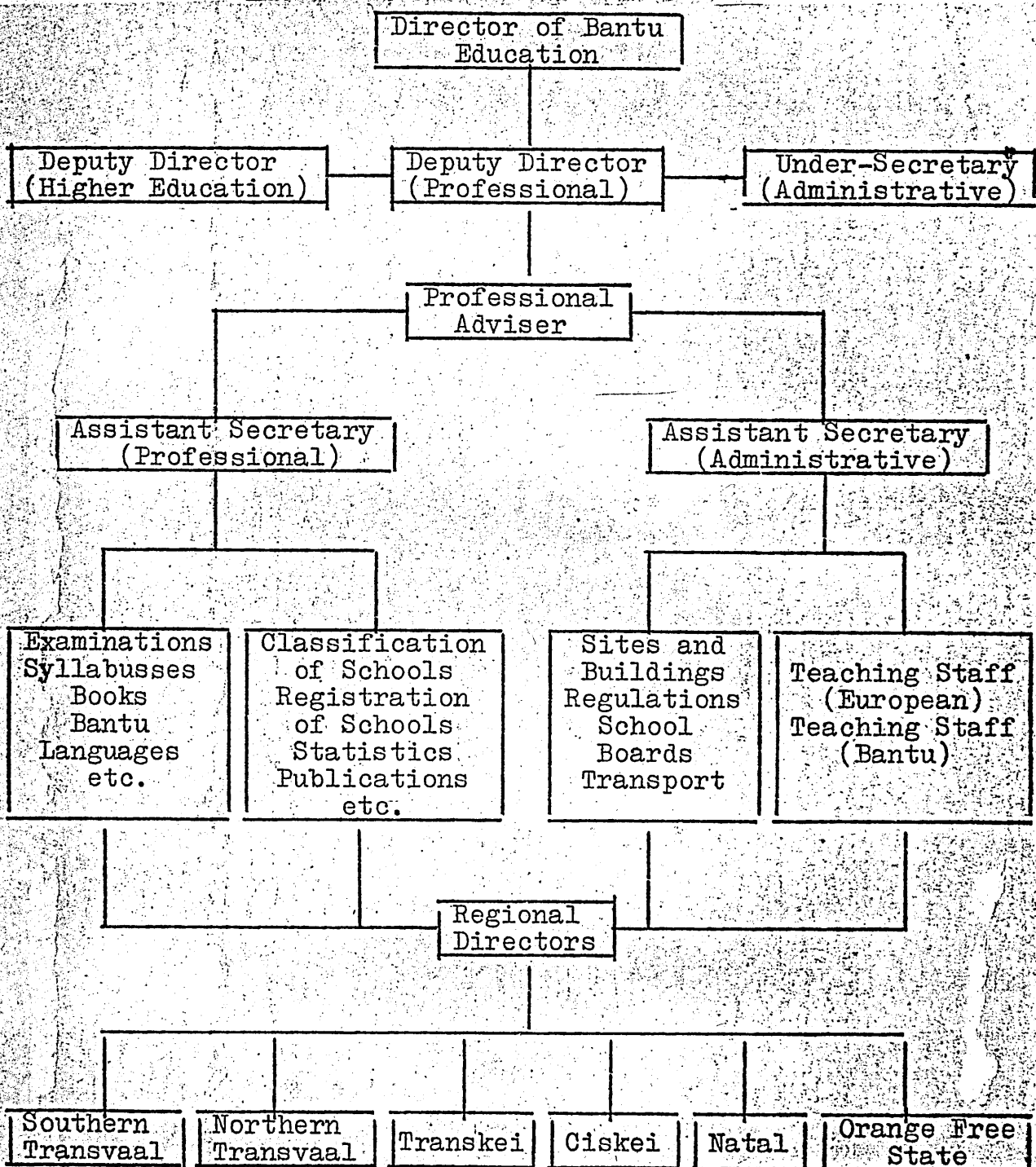
Thus the Report of the Commission on Native Education, which was tabled before and accepted by the South African Government in 1951, had far-reaching consequences in the history of the education of the Bantu in the country. It led to the enactment of the Bantu Education Act No. 47 of 1953 which came into operation on January 1st 1954, and from that date has been the centre of controversy. Steps were taken soon after to implement the provisions of the Act, namely :-

1. The transfer of the control of Bantu Education from the Provincial Administration to the Department of Native Affairs under the Union Government.
2. The establishment of subsidization of the following types of schools
  - 2.1 Government Bantu Schools.
  - 2.2 Bantu Community Schools.
  - 2.3 State-aided Bantu Schools (mission, farm, mine or factory schools).

In order to facilitate the implementation of the above provisions

there was created a Division of Bantu Education with an Under-Secretary of the Department of Native Affairs as its head in 1954. Because of the rapid increase in the responsibilities of the new Division, however, the post of Under-Secretary was upgraded in 1957 to that of Director of Bantu Education, assisted by two Deputy Directors (professional) and an Under-Secretary of Native Affairs (Administrative). In 1957, therefore, the structuring of the Administrative personnel of the Division of Bantu Education was as follows :-

TABLE I: Administrative Personnel



The passing of the Bantu Education Act and the implementation of the provisions thereof caused the creation of a separate Government Department of Bantu Education, with its own Minister as a political figure and a Secretary as an administrative officer, on November 1st 1958, with headquarters in Pretoria.

One of the major objectives of the Bantu Education Act was to ensure the active participation of the Bantu in the management of their schools - nationalization policy. To achieve this object the Bantu Education Amendment Act (No. 44 of 1954) was passed. In the following years school boards and school committees were set up in compliance with the appropriate regulations. Whereas up to 1954 the missions had taken the initiative in establishing schools and taking all responsibility for their control, the unavoidable and even desirable consequence of the policy of increasing the share of the Bantu in the management of their schools was a change in the system of aiding mission schools, and the status of mission superintendents.

Various factors contributed towards the making of a change in policy possible and desirable mainly for two reasons, namely, the initiation by the Department of Bantu Administration and Development of a policy which stressed the participation by Bantu in local government more especially in the reserves, and the passing of the Bantu Authorities Act (No. 68 of 1951) which marked an important stage in the evolution of this policy. In addition there was a growing desire of Bantu communities

themselves to take responsibility for and control of their own schools.

From 1949 the expressed policy of the South African Government was the development of all the different racial groups of the population of the country on separate vertical lines. The policy was designed to prevent friction and conflict and to ensure peaceful, natural evolution, co-existence, happiness and prosperity of all. The aim of Bantu Education Act was to carry out the recommendations of the Commission which saw that education should be broadly conceived as a vital social service concerned not only with the intellectual, moral and emotional development of the individual but also with socio-economic development of the Bantu as a people. As one of a number of social services it must be integrated organically with all other state efforts which were designed to raise the level of Bantu life. Such integration needed to be effected both at the local and national levels. There was a dire need for co-ordination and nationalization of Bantu education so as to gear it to the general development plan of the Bantu which envisaged economization, socialization, politicalization and acculturation of these people.

## 2.2 THE BANTU

For a whole century prior to 1949 the Bantu of South Africa had been subjected to policies of colonization and anglicization of the Colonial Governments. These policies had a profound

influence on the life and thinking of the Bantu who were affected by them and became marginal persons with no sense of belonging.<sup>45)</sup> The system of education which the Bantu inherited from the missionaries lacked clear aims as regarded the social, economic, and political development of these people. The result was the number of weaknesses which had been pointed out by Commissions that were set up at various periods to investigate the problem of Bantu education in South Africa.<sup>46)</sup> The trend that Bantu education followed during the 19th until the middle of the 20th century has been discussed at length in Chapter II of this work.

At the end of World War II in 1945 a new spirit developed among the nations of the world. The United Nations Organization was formed which adopted a Charter in terms of which there was a call for decolonization and scrapping of all forms of imperialism. All peoples of the world were to be set on the road to self-determination. The result was the emergence of numerous independent states in Africa and elsewhere. Pan-Africanism dominated the thinking of African leaders who advocated a new "typical African" system of education for their states, a system that would "fulfil the national ideas and aspirations, refresh the fabric of African life and contribute to the development of national pride and unity".<sup>47)</sup> It was a

---

45) See Katiya, N., op. cit., pp. 84-86.

46) Report of South African Native Affairs Commission, 1903-1905; Report of the Select Committee on Native Education, 1908; Report of the Native Economic Commission, 1930-1932; Welsh Commission Report and Eiselen Commission Report, 1949-1951.

47) Greenough, G., African Prospect, Unesco, 1966, p. 28.

kind of nationalism which called for Africanization of education through overhauling of curricula, syllabi, adjustment and modification of teaching methods so that it should be possible to re-establish African culture and its values. The general feeling was that education should aim at the preparation of the African child to live well in his own country.<sup>48)</sup>

While there was rejection of education that was a replica of the overseas countries whose aim was to perpetuate colonialism, modernization in education was most welcomed provided Africanization in respect of teaching materials, personnel, and adaptation of curricula to suit African conditions and interests was strictly observed. Rejecting the former colonial system of education which tended to alienate the people from their culture and their country, Professor Joseph Ki-Zerbo of Upper Volta had this to say:<sup>49)</sup>

Education thus has a strategic position in the great battle for progress. Now, if it is to fulfil its many functions satisfactorily, education in Africa must be African; it must rest on a foundation of specifically African culture and be based on the special requirements of African progress in all fields.

This meant that education to be of material value must be related to real life situations of the people, and promote their culture while sinking its roots into the very soil of the country concerned. It must develop the innate capacities of

---

48) Nuffield Report, 1953, p. 67.

49) Addis Ababa Conference Report, 1961, Unesco, Chapter I Vol. 24. Annex IV, p. 55.

the people causing them to unfold. Educational influences thrust from outside must serve as forces that prepare the climate for the desired natural growth. The point of education as essentially a process of acculturation has been made clear by Donald G. Burns when he writes to say<sup>50)</sup>

One of the more urgent requirements in virtually all educational programmes in Africa is that they should be grounded more deeply in the culture of African countries-----Students of Africa need to be thoroughly grounded in a firm knowledge of their own cultural heritage.

While, therefore, in the formerly colonized African states the decolonization era ushered a new and strong feeling for independent and self-determination, in South Africa it gave impetus to a trend which had been envisaged already by the concept of Separate Development, which was an official policy of the Government of the country. The policy presupposed not only the re-nationalization of education among the various population groups in the country, but also advocated and planned for the catering for permanent peaceful co-existence of these peoples, each with its own right to determine its way of life, develop its own culture at its own pace, establish its self-respect and retain its identity. In effect each racial group was afforded full opportunity to determine its own natural "state of being" and spontaneous development to full social, cultural,

---

50) Burns, Donald, G., African Education (Tananarive Conference) An Introductory Survey of Education in Commonwealth Countries, p. 204.

economical and political stature, while realizing the importance of interdependence of the national groups in the home country and the remote nations of the wide world.

It must be borne in mind that while the trends of indigenization and nationalization were gaining widespread popularity in the newly independent states of Africa, a new trend of internationalization intercepted and paralysed the realization of the concept of Africanization as advocated above. As a result of the overlapping and duplication of these trends, education in these states lost its desired local character and direction.<sup>51)</sup>

With the ideal of Separate Development in view the South African Government enacted the following Acts:-

Bantu Education Act, 1953; The Native Trust and Land Amendment Act, 1958; The Promotion of Bantu Self-Government Act, 1959; The Bantu Investment Corporation Act, 1959; The Native Affairs Act, 1959; The Natives' Taxation and Development Amendment, 1958.

This was an effort calculated to enable the Bantu to evolve their self-rule, independence and eventual self-determination.

Because of the type of education, which was unrealistic and with no clear aims, which they had inherited from the missionaries and provinces during the colonial era, some of the enlightened Bantu had become blindfolded to realizing the extent to which the policy of Separate Development was bringing rare

---

51) Katiya, N., op. cit., p. 95.

opportunities to the Bantu population. They adopted a negative attitude which led them to reject the entire system, identifying it as a deliberate trick on the part of the Government to keep the Bantu backward. They branded Bantu Education as inferior although they offered no valid scale for their judgment. They made no attempt to study and analyse with any measure of understanding the system of education which they had received from the missionaries with its implications for their future development. They overlooked even the fundamental principle that governs cultural development, namely that culture originates in the human soul which is holy and links directly with the divine. As such it can neither be judged as superior or inferior. It may be undeveloped or not sufficiently polished.<sup>52)</sup> Education as a facet of culture, therefore, cannot be superior or inferior. Bantu culture, which is certainly not inferior, is nature's own gift to these people, which can only be developed by them since they alone are in the unique position of being able to reflect upon their innate capacities which their system of education can help to unfold.

The presence of the culture of the whites alongside Bantu culture should be regarded as a great blessing and privilege, a harbinger of a prosperous future rather than as a symbol of oppression. The culture of the whites serves to supply the stimulus so necessary for the development of Bantu culture, freeing

---

52) Rauche, G.A., The Bantu and Culture (An article published in the Bantu Education Journal, December, 1956, p. 425).

the latter from conservative and restrictive traditionalism and rendering it dynamic enough to meet the demands of a progressive modern society. History teaches that culture develops better and more quickly when a more highly developed culture exerts its pressure upon it.<sup>53)</sup>

### 2.3 HIGHER EDUCATION FOR THE BANTU

Up to 1949 Bantu university education was at its early stages. The only residential college which admitted full-time non-European students was the South African Native College, Fort Hare, which in 1948 enrolled 226 students. At all university institutions the total number of full-time Bantu students was 400.<sup>54)</sup> The chief avenue of employment for graduates was the teaching profession, because there has always been a great shortage of secondary, high and training school teachers. Because university education was expensive the majority of Fort Hare students depended on bursaries which were provided by government and other departments that were interested in employing university graduates.

University education for the Bantu was of great importance even during these early formative years. It was needed to provide general education for leaders and to provide technical knowledge and skill to men who were in great demand for the future economic, social, political and educational development

---

53) Ibid.

54) Report of the Commission on Native Education, op. cit., Par. 707, p. 124.

of the Bantu. However, Fort Hare could not be expected to do any justice to its real calling as a university institution.<sup>55)</sup>

The Commission on Native Education attributed the reason of the sad state in which Bantu university education was to the paucity of openings for the employment of the Bantu in professional fields. The result was that students who wanted to follow other professions were forced into the teaching profession where they were invariably unhappy in their work, and often displaying an attitude of resentment towards authority. The origin of a greater part of the negative attitude of the students towards both church and authority could be sought in the natural desire of the young men to take positions of leadership, authority and influence in their communities. They became impatient with the tardy way in which such positions were being made available to them. The second factor contributing its share towards the situation was the imbalance in the studies that were offered. Subjects such as Economics, Commerce, Sociology, etc., which introduce a note of realism concerning a number of difficult problems that adversely affected the livelihood of both whites and blacks in South Africa, were not included.<sup>56)</sup>

Thus, while realizing the dire necessity for facilities for university education for the Bantu, the Commission expressed

---

55) Report of the Commission on Native Education, op. cit.,  
Par. 709, p. 125.

56) Report of the Commission on Native Education, op. cit.,  
Par. 959, p. 151.

the opinion that three principles were important and needed to be borne in mind in connection with the provision of such, namely: 57)

- (i) that adequate facilities should be provided by the State with a view to the eventual founding of an independent Bantu university;
- (ii) that Bantu students who wish to study subjects for which their own institutions do not yet make provision should temporarily be provided with the necessary training facilities in conjunction with European institutions within the Union of South Africa;
- (iii) that future development of university education must largely depend on the Development Plan and the employment possibilities which evolve from it.

The Commission went on to indicate how premature it was then to speak of Fort Hare as a university for the Bantu, because that institution lacked not only adequate research facilities but a sufficient number of Bantu professors with sufficient standing in the world of learning. In view of the great expenditure that would be involved in university education, and the fact that the success of any scheme for the reorganization and expansion of existing facilities or the creation of new institutions for the purpose, was more dependent upon opportunities for expressing professional ability, in which case a well thought-out plan for Bantu development was requisite, the Commission could make no recommendation at that stage. It merely pointed out that the whole question was in nature and

---

57) Ibid.

magnitude so serious that the Department of Bantu Education in concert with the Development Authority and other bodies concerned, which it had proposed, should make a thorough study of the matter as soon as those bodies had been created.<sup>58)</sup>

### 3. DEVELOPMENT OF BANTU SELF-GOVERNMENT

Consonant with its policy of Separate Development which in its own way of thinking complied with the requirement of the United Nations' Organization Charter which demanded, inter alia, the observance of human rights, granting of independence to former colonies and the placing of all peoples on the road to self-determination, the South African Government devised a machinery whereby the Bantu of the country had to evolve and develop socially, economically, politically and culturally so as to attain eventual self-determination. In 1951 it appointed the Commission for the Socio-Economic Development of the Bantu Areas within the Union of South Africa, to be referred to hereafter as the Tomlinson Commission, the general terms of reference of which Commission were "to conduct an exhaustive inquiry into, and to report on a comprehensive scheme for the rehabilitation of the Native Areas with a view to developing within them a social structure in keeping with the culture of the Native and based on effective socio-economic planning".<sup>59)</sup>

On tackling its task the Commission soon realized that the

58) Report of the Commission on Native Education, op. cit.,  
Pars. 959, p. 151.

59) Summary of the Tomlinson Commission Report, U.G.61/1955,  
p. xvii.

problems relative to the development of the Bantu Areas could be analysed and studied thoroughly only in the light of the wider economic, social and political framework of the Union of South Africa. It then gave the widest interpretation to its terms of reference so as to be able to make its study as comprehensive as possible of the problems involved.

The Commission described the Bantu Areas of the Union of South Africa as blocks of land which appear roughly in the form of a horseshoe across the map of that country. The right segment of these Areas extends more or less from the Ciskei along the east coast to the southern boundary of Portuguese East Africa, while the left segment consists of detached Bantu Reserves extending westwards from the Kruger National Park, across the Northern Transvaal, to the North-western Cape. Roughly midway between the two forks are the Thaba Nchu and Witzieshoek Bantu Reserves. According to the Commission Bantu Areas consisted of 16 blocks as indicated in Map 1 and 2 in this chapter.

On the strength of its findings the Tomlinson Commission made recommendations which had far-reaching consequences for life in South Africa. It came to the conclusion that circumstances in the whole country demanded "speedy, definite and unambiguous decisions". It was convinced that separate development of the European and Bantu communities should be striven for as the only direction in which racial conflict might possibly be eliminated and racial harmony possibly be maintained. The only

obvious way out of the dilemma lay in the sustained full-scale development of the Bantu Areas. Hence this became the germinal point in the process of separate development of European and Bantu.<sup>60)</sup>

The Commission's recommendation of the full-scale development of Bantu Areas was based on the assumption that the following benefits would be derived :<sup>61)</sup>

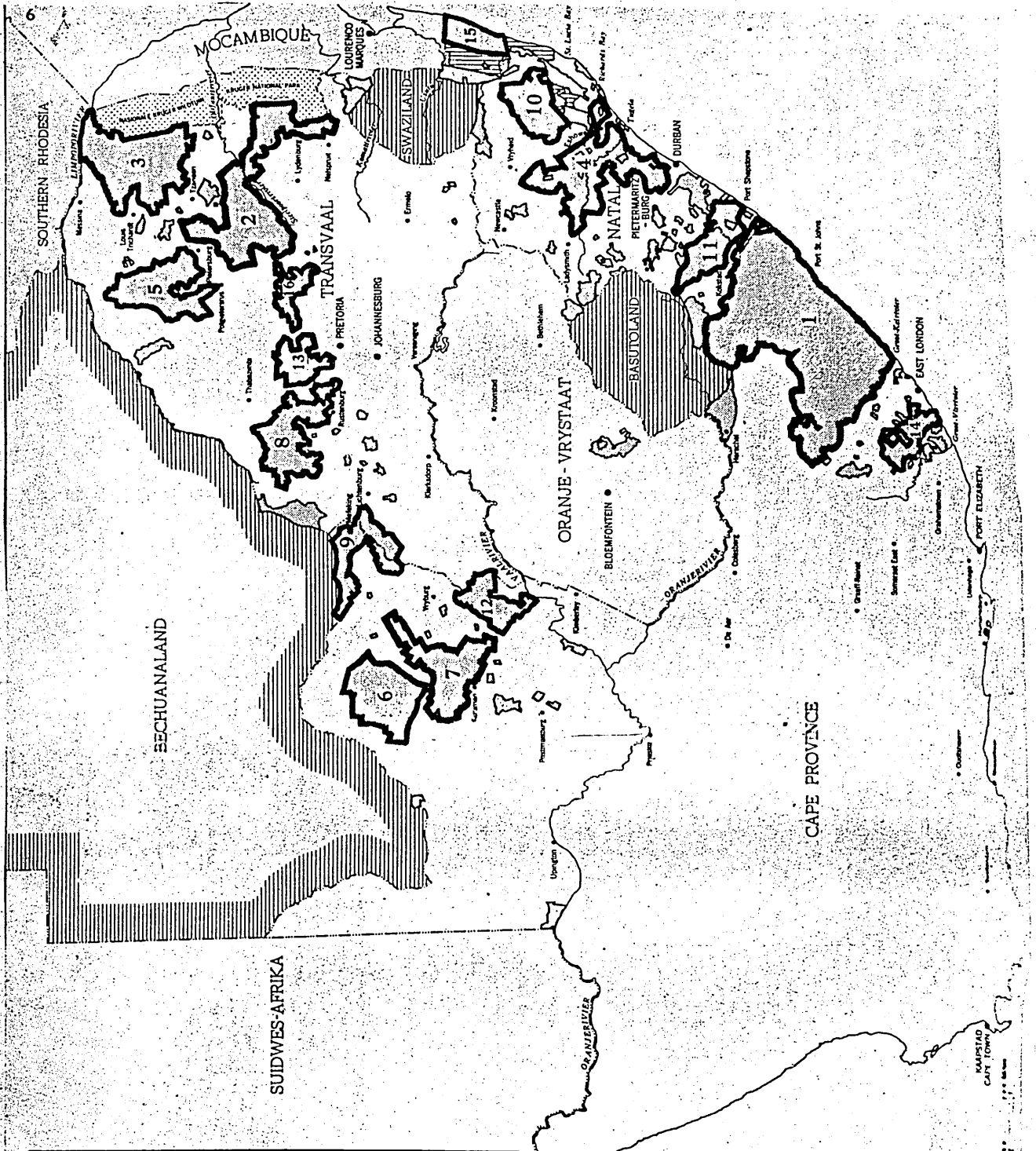
- (i) Better dispersion of the industrial areas of the Union;
- (ii) prevention of the further deterioration and destruction of the natural resources;
- (iii) increase of food production in the Union, especially in view of the expected increase of population;
- (iv) more productive utilization of Bantu labour;
- (v) provision of opportunities for free development of the Bantu in their Areas;
- (vi) raising of the standard of living in the Bantu Areas;
- (vii) urbanization of the Bantu population in a more sound and effective manner than was the case before;
- (viii) creation of a greater diversity of economic activities for the Bantu in their Areas;
- (ix) preservation, as far as possible, of the cultural assets of the Bantu;
- (x) development of the Bantu communities on a sound social basis;
- (xi) logical implementation of state policy as laid down in 1913 and 1936;
- (xii) determination of the future part and place of the Bantu Areas in the light of South Africa's population problem;
- (xiii) demonstration of goodwill on the part of the European population;

---

60) Summary of the Tomlinson Commission Report, op. cit., pp. 194-195.

61) Ibid.

MAP 1



BENADERDE OPPERVLAKTES VAN DIE 16 GROOTSTE BANTOEBLOKKE		Grootte in miljoen vierkante kilometer
Nr. No.	Blok/Blokk	
1	Tsimkhal	4.4
2	Olifants-Steepoort-Blydenker	1.4
3	Lesaba-Shingwedzi	1.3
4	Tugela	1.2
5	Bochum-Potgieterrus	0.8
6	Kalshari	0.8
7	Kuruman	0.7
8	Rustenburg-Phanetsberg	0.7
9	Marikling	0.5
10	Nongoma	0.5
11	Umtinkulu-Harding	0.4
12	Taung	0.36
13	Hammankraal	0.31
14	Ciskei	0.3
15	Macraaiand	0.3
16	Premiermynt	0.2
Totaal Total		14.22

Note: Hierdie syfers sluit die blank gebiede binne die blokke in.  
 Note: These numbers include the European areas within the blocks.

LIGGING van die BANTOEBLOKKE (Copied deur die kommissie)

POSITION of the BANTU AREAS (Prepared by the Commission)

- Protectorate
- Protectorates
- Kroongrond
- Crown Land
- Wildreserwe
- Game Reserves

KAPSTAD CAPE TOWN

FORT ELIZABETH

EAST LONDON

CAPE PROVINCE

ORANJE-VRystaat

BECHUANALAND

SUIDWES-APRIKA

MOZAMBIQUE

LOURENCO MARQUES

ESWAZILAND

TRANSVAAL

PRETORIA

JOHANNESBURG

ERENBO

NEWCASTLE

WYDEK

BLIEMFONTEIN

ORANJE-RIVIER

ORANJE-VRystaat

BLIEMFONTEIN

ORANJE-RIVIER

ORANJE-VRystaat

ORANJE-RIVIER

ORANJE-VRystaat

ORANJE-RIVIER

ORANJE-VRystaat

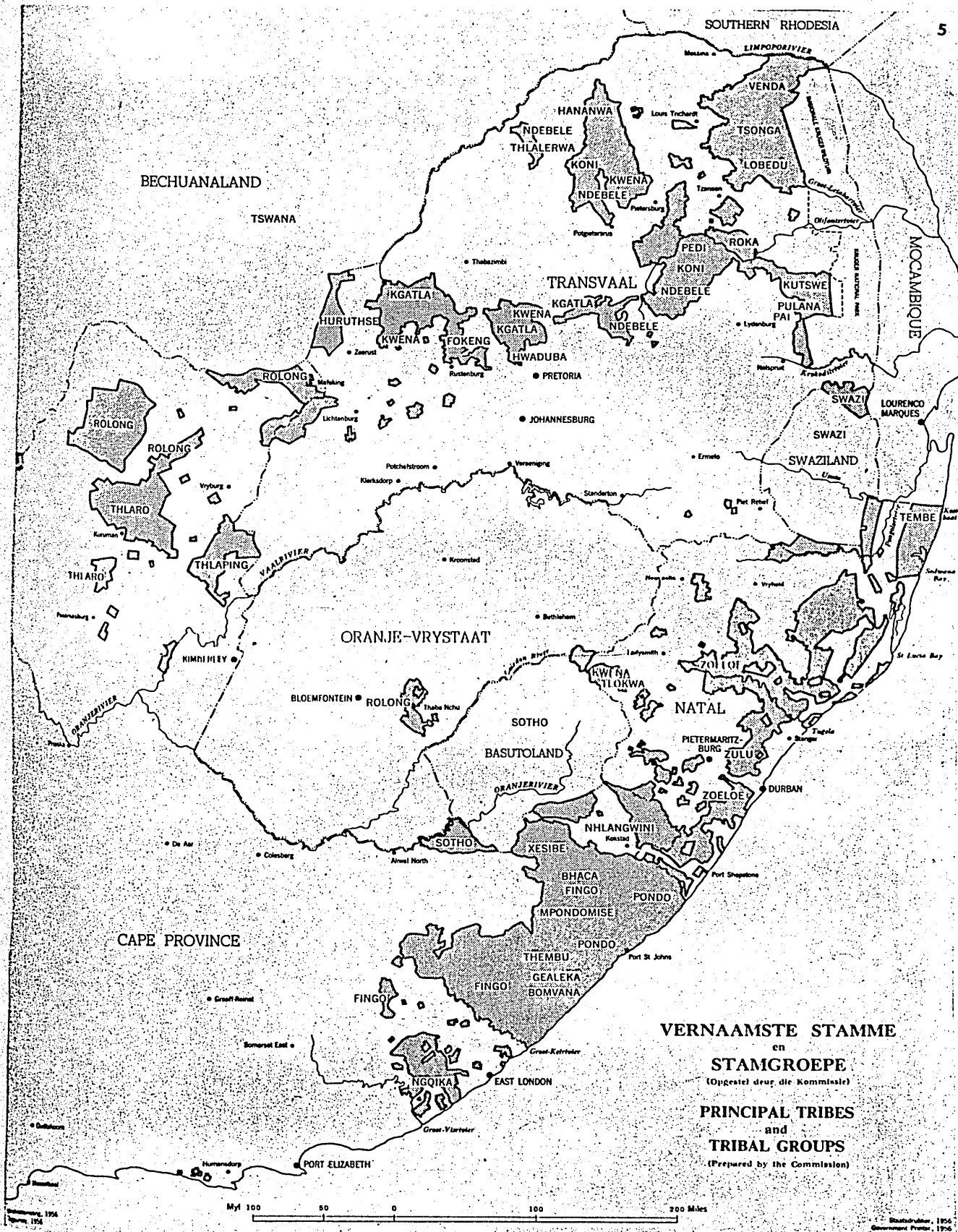
ORANJE-RIVIER

ORANJE-VRystaat

ORANJE-RIVIER

ORANJE-VRystaat

MAP 2



**VERNAAMSTE STAMME**  
 en  
**STAMGROEPE**  
 (Opgevat deur die Kommissie)  
**PRINCIPAL TRIBES**  
 and  
**TRIBAL GROUPS**  
 (Prepared by the Commission)

Revised, 1956  
 Government Printer, 1956

- (xiv) creation of a basis for the political development of the Bantu.

The above considerations played a significant role in the findings and comprehensive investigations of the Commission and even influenced the recommendations of the latter. The following main points in the Commission's recommendations are worth mentioning, namely that a choice had to be made by the people of South Africa between two ultimate poles, viz., that of complete integration and that of separate development of the various racial groups. Having taken all factors into consideration the Commission recommended separate development. It, however, emphasized that the initial step towards the practical realization of separate development of Europeans and Bantu lay in the full-scale development of the Bantu Areas.<sup>62)</sup>

Moreover, the development of Bantu Areas would need to embrace a fully diversified economy that comprised development in primary, secondary and tertiary spheres. The development of the human potential, however, remained an essential ingredient in the entire development programme. This had to be seriously considered so that the Bantu should be enabled to take their place and climb to the highest rungs of the social ladder in all spheres of life within their own Areas. Any programme of development which did not aim at providing all possible opportunities of development for the Bantu in their own Areas was bound to be of little social and political significance.

---

62) Op. cit., p. 207.

The report of the Tomlinson Commission greatly helped the implementation of the official policy in South Africa. During the period between 1955 and 1960 the Government passed several Acts that were meant to promote and hasten the process of evolutionary development of the Bantu in the country. These Acts which were passed, had been preceded by the passing of the Bantu Authorities Act No. 68 of 1951 designed to provide for the establishment of certain Bantu Authorities and to define their functions, to abolish the Native Representative Council, to amend the Bantu Affairs Act of 1920 and the Representation of Bantu Act of 1936, and to provide for other incidental matters.<sup>63)</sup>

### 3.1 THE NATIVE TRUST AND LAND AMENDMENT ACT NO. 41 OF 1958

This Act amends Section 6 bis of Act No. 18 of 1936 which in turn is an amendment of the Native Land Act No. 27 of 1913.<sup>64)</sup> The latter was the initial legislative enactment embodying the principles of territorial segregation and separation of land rights between Natives and non-Natives. The Act contained a Schedule of "Native Areas" and its provisions prohibited the acquisition by any person other than a Native of any land or interest in land in such Scheduled Native Areas without the consent of the Governor-General. Conversely it prohibited,

---

63) Statutes of the Union of South Africa, 1959, Government Printer, Pretoria, pp. 348-360.

64) Statutes of the Union of South Africa, 1958, Government Printer, Parow, 1959, pp. 229-43.  
 Cf. Summary of the Tomlinson Commission Report, op. cit., Pars. 30-43, pp. 44-46.

without such consent, the acquisition by a Native of any land or interest in land from a person other than a Native outside a Scheduled Native Area. Moreover, the Act made provision for the appointment of a Commission whose functions were to lay down permanent lines of territorial segregation i.e. permanent Native Areas. In terms of the Native Land Act of 1913, therefore, a Commission (The Native Lands Commission), generally known as the Beaumont Commission, was appointed and it submitted its report in 1916. Its recommendations, however, were not accepted in their entirety with the result that five separate committees, known as Local Committees, were appointed on a regional basis, to revise the recommendations of the Beaumont Commission. The reports of the Local Committees which were furnished in 1918, contained proposals that were received with mixed feelings.

These matters were bound up with what were known as the Native Bills which became the subjects of a long Parliamentary history over many years. After many vicissitudes, nevertheless, the further legislation, for which the Beaumont Commission's and the Local Committees' Reports were intended to form the ground-work, was passed by Parliament in 1936 and called the Native Trust and Land Act No. 18 of 1936. The latter prescribed, inter alia, a large number of areas which were called Released Areas and based largely on the recommendations of the Beaumont Commission as modified by the local committees. The term "Released Area" means an area which was released from the

restrictive provisions of the Native Land Act of 1913; in other words, these additional areas contained in the Schedule to the Native Trust and Land Act of 1936 were "released" for acquisition and occupation, subject to certain reservations, by Natives and the South African Native Trust.

In prescribing the Released Areas, the Native Trust and Land Act of 1936 also laid down quotas, on a provincial basis, of the extent of land which the South African Native Trust and Natives would be allowed to acquire in each province. Such land may be acquired by the Trust in or adjoining a Scheduled Native Area or Released Area. Thus the quotas apportioned between the provinces stood as follows :

Transvaal .....	5 028 000	morgen
Cape .....	1 616 000	"
Natal .....	526 000	"
Orange Free State .....	80 000	"
	<u>7 250 000</u>	"
TOTAL		

To the above figure there was added the Extent of Scheduled Native Areas of 10 729 000 morgen and 1 632 000 morgen of more land to be acquired to make up the full quota so that the eventual extent of Native Areas would be 19 611 000 morgen.

### 3.2 NATIVES TAXATION AND DEVELOPMENT AMENDMENT ACT NO. 38 OF 1958

This Act amends Section 2 of Act No. 41 of 1925 as amended by Section 1 of Act No. 28 of 1926, and it is of the utmost importance to the development of Bantu Education. Its enactment was prompted by the felt need for increase in the basic tax

and the additional general tax paid by the Bantu to meet the requirements of Bantu Education. It needs to be borne in mind that in 1958 the Department of Bantu Education became a separate department and as such it required its own sources of revenue in order to meet its obligations.

Since 1926, when Act No. 41 of 1925 came into operation, the Bantu were paying a general tax of £1. The money obtained from these taxes was used in accordance with the objects of the Act, namely, the education of the Bantu and the development of their areas. Although the tax money received during the initial years was sufficient to cover the expenditure, in 1942 the expenditure on Bantu Education alone far exceeded the general taxes collected during that year. The result was that no funds remained from the source of the general taxation for the development of Bantu Areas. The expenditure in respect of Bantu Education and development of Bantu Areas continued to rise whilst no increase was realized in taxes paid by the Bantu. The shortfall had to be made good out of the Treasury funds.

As a result of the rate at which the expenditure in respect of Bantu Education rose, the Government with the passing of the Bantu Education Act in 1953, decided that its contribution from Treasury funds towards Bantu Education would be limited to an amount not exceeding R13 million. Since the contribution of the Government to the Fund remained constant and the expenditure in respect of Bantu Education showed an ever-increasing rise, supplementary funds had to be found by increasing the general

tax so as to finance the existing Bantu services, and at the same time ensure that there were surplus funds for future development. As an initial measure the general tax on Bantu males, which since 1926 stood at R2, was increased by R1-50. Even that increase, nonetheless, could not provide sufficient funds to meet the requirements of Bantu Education. It became necessary to levy an additional general tax, and in so doing, the basis of approach used was the application of the taxation principles, namely, that payments should be made according to means. Thus a tax was levied on Bantu with an income exceeding R360 per annum.

In terms of the above Act, therefore, Bantu males as from the 1st January 1959 paid an annual general tax of R3-50 (hereinafter called the basic tax). After the 1st January, 1960, an additional general tax - additional to the basic tax - was calculated on income exceeding R360 per annum. In the first place this tax was payable in respect of income obtained during the period 1st July, 1958 to 30th June, 1959 and thereafter on income received from the period 1st July to 30th June of each subsequent year.

Although Bantu females are not liable to the payment of the "basic general tax", from and after the 1st January 1960, they were to pay "additional general tax" in respect of income received for the periods mentioned above. In their case they were taxed R2 for R360 to R480 annual income, and R2 more in respect of each amount of R120 or part thereof exceeding the

amount of 480)<sup>65)</sup>

### 3.3 THE PROMOTION OF BANTU SELF-GOVERNMENT ACT NO. 46 OF 1959

"To provide for the gradual development of self-governing Bantu national units and for direct consultation between the Government of the Union and the said national units in regard to matters affecting the interests of such national units, to amend the Native Administration Act, 1927, the Native Trust and Land Act, 1936, and the Bantu Authorities Act, 1951, and to repeal the Representation of Natives Act, 1936; and to provide for other incidental matters".

With this Act the Union Government gave the unequivocal assurance that it aimed at the establishment of self-governing Bantu units on the basis of its conviction that the Bantu of the Union of South Africa do not constitute a homogeneous people but form separate national units on the basis of language and culture. It was, therefore, highly desirable for the welfare and progress of these people to afford recognition to their various national units and to provide self-governing units on the basis of Bantu systems of government. For that reason the Government felt it expedient to develop and extend the Bantu system of government for which provision had already been in the Bantu Authorities Act of 1951 with due regard to prevailing needs and to assign further powers, functions and duties to regional and territorial authorities. Self-government would thus be stimulated by the transfer of rights

---

65) Ibid.

and obligations to these authorities and by giving Bantu communities administrative powers and control over their own areas. The national units referred to by the Act were the following :<sup>66)</sup>

- 3.3.1 North-Sotho
- 3.3.2 South-Sotho
- 3.3.3 Swazi
- 3.3.4 Tsonga
- 3.3.5 Tswana
- 3.3.6 Venda
- 3.3.7 Xhosa
- 3.3.8 Zulu

#### 3.4 THE NATIVE AFFAIRS ACT NO. 55 OF 1959

This Act was passed so that it should serve to consolidate the laws which provided for the establishment of a Commissioner of Native Councils with a view to facilitating the administration of Native Affairs. (It repeals Act No. 23 of 1920).<sup>67)</sup>

#### 3.5 BANTU INVESTMENT CORPORATION ACT NO. 34 OF 1959

This Act was passed as a result of the report of the Commission for the Socio-Economic Development of the Bantu Areas within the Union of South Africa. It was meant to constitute a corporation with the object of promoting and encouraging industrial and other undertakings and to act as a development, financial and investment institution among Bantu persons in the

66) Statutes of the Union of South Africa, 1959, Government Printer, Pretoria, p. 530.

67) Statutes of the Union of South Africa, 1959, Government Printer, Parow, C.P. p. 597.

Bantu Areas and to provide for other incidental matters.<sup>68)</sup>

### 3.6 EXTENSION OF UNIVERSITY EDUCATION ACT NO. 45 OF 1959

The Act sought to provide for the establishment, maintenance, management and control of university colleges for non-White persons; for admission of students to and their instruction at university colleges; for the limitation of the admission of non-White students to certain university institutions; and for incidental matters.<sup>69)</sup>

The passing of the Acts discussed above added new dimensions to the life of the Bantu of South Africa, namely the provision of facilities which promoted the establishment of homelands for the Bantu according to their national units, thus the concept of Separate Development becoming a reality. A system of education which was linked to the homelands had already been formulated through the enactment of Bantu Education Act of 1953, and in this regard it must be remembered that the Eiselen Commission, heretofore called the Commission on Native Education 1949-51, expressed the opinion that Bantu development and Bantu education must largely be synonymous terms. The Commission then defined the aims of Bantu education as the development of a modern progressive culture with social institutions which would be in harmony with one another and with the evolving conditions of life to be met in South Africa, and with schools

---

68) Statutes of the Union of South Africa, 1959, Government Printer, Pretoria, pp. 348-360.

69) Statutes of the Union of South Africa, 1959, loc. cit.

which must serve as effective agents in this process of development. Moreover, the aims of Bantu education are the development of character and intellect and the equipping of the Bantu child for his future work to master his environment.<sup>70)</sup>

The principles raised above, though put concisely, are not only of cardinal importance in the development of Bantu education but also contain implications that transcend local political barriers to agree fully with fundamental agogical and pedagogical principles that are universally accepted. They imply processes of naturalization, indigenization, relevance and harmonization as prerequisites of any sound system of education which is meaningful and capable of producing balanced and creative individuals who can make their positive contribution towards the welfare and well-being of a modern progressive society.<sup>71)</sup>

The development of a modern, progressive Bantu culture is the task of the Bantu themselves. Foreign races can only assist them in providing a fertile, healthy and conducive climate which is capable of promoting and stimulating the spontaneous growth, unfolding and development of such a culture from within. The Bantu themselves must interpret, control and harness their own environment. But in controlling their environment they should control themselves as well. Since modern human society,

---

70) Eiselen Commission Report, 1949-51, op. cit., Par.764, p. 130.

71) This point will be discussed in more detail in Chapter V of this work.

however, has become more complex than ever before, the Bantu need the assistance of other races in the task of making adjustments and modifications as they set out to establish new and modern social institutions that are capable of functioning satisfactorily in their economic, political, social and cultural development.

Since education should enable the Bantu to interpret, control and enrich their environment the ancient social education of these people, which is not adequate to serve their modern community, must be supplemented, certainly not supplanted, by a set of institutions for the purpose of transmitting those elements of their culture not easily transmitted by other social institutions. In addition to these institutions university colleges are essential for acquiring knowledge through research, then transmitting that knowledge and enriching the culture of the Bantu.

CHAPTER IVTHE DEVELOPMENT OF UNIVERSITY EDUCATION FOR THE BANTU FROM  
1960

As a result of the rapid increase of the number of Bantu pupils who received secondary education and qualified for admission to university since 1955, it became imperative that the question of provision of adequate facilities for university education for the Bantu in the country should come to the fore. The so-called "open" universities were no longer able to make the necessary facilities available. The matter, on being considered by the Government, became not only of importance as educational policy but also as political ideology.<sup>1)</sup>

It must be remembered that the Eiselen Commission had recommended the provision of adequate university facilities for the Bantu with a view to the eventual founding of an independent Bantu university, the future development of which would have to be part and parcel of the comprehensive Development Plan of the Bantu.<sup>2)</sup> At the end of 1953 a Commission of Enquiry on Separate Training Facilities for non-Europeans at Universities, the Holloway Commission, was instituted and charged with the responsibility of investigating the practicability and financial implications of providing separate higher education facilities for non-Whites. In its report, published in 1955, the Commission rejected, on financial grounds, both the idea of establishing a new university for non-Whites and the creation of separate

---

1) Behr, A.L. and R.G. MacMillan, op. cit., p. 237.

2) Eiselen Commission Report, op. cit., Par. 959, p. 151.

non-White sections adjacent to White universities. The Commission recommended that Bantu students rather be concentrated at Fort Hare and Durban. Coloured students were to be allowed to continue to be admitted at the "open" universities.<sup>3)</sup>

Of the various suggestions that were made to the Commission in this regard, by far the most striking was the one that came from the University of Pretoria. This contained the idea that a separate Bantu university be established in the North and be Afrikaans in its orientation. This idea became part of a pattern that developed in later years, namely, that non-White universities were established along ethnic lines. According to the idea there would be established a university in the South specifically for Coloureds which would be under the guardianship of the University of Stellenbosch. The then University College of Fort Hare was to be reconstituted for assignment to the Nguni Bantu group under the guardianship of Rhodes University, while the non-European section of the University of Natal in Durban would be allocated to the Indian group. As these developed they would in time become independent universities.<sup>4)</sup>

The result was that in 1955 the then Minister of Education, Arts and Science stated the Government's policy to have separate

---

3) De Wet Nel Commission Report, U.G. 32-'58 p. 123.

4) Holloway Commission Report, 1954, B 378-68 SOU, Fort Hare, Par. 58, p. 78.

university facilities for non-Whites in the country. In April 1957 he introduced the Separate University Education Bill to Parliament which formulated the policy of the Government by indicating that the necessity of maintaining ethnic ties in university institutions flowed from the conviction that the future leaders during their training, including their university training, must remain in close touch with the habits, ways of life and views of the members of their population groups. It was envisaged, therefore, to make provision for a separate university college for the Xhosa population group at the already existing University College of Fort Hare, a separate university college for the Zulu group in Zululand, one for the Sotho group in the Northern Transvaal, one for the Coloureds at Athlone in the Cape Peninsula, and one for the Indians near Durban in Natal.<sup>5)</sup>

In terms of the Bill no White students were to be admitted to these university colleges which were to be under the control of the Minister of Native Affairs, not of Education, Arts and Science, who would be responsible even for the appointment and dismissal of professors and lecturers. Thus the latter were to be State employees subject to a disciplinary code which stipulated, inter alia, that any member of staff was guilty of misconduct should he publicly comment adversely on the administration of any department of the Government or propagate any idea or take part or identify himself with any propaganda or activity

---

5) Ibid.

or acts in a manner calculated to cause or promote antagonism amongst any other section of the population of the country; or to impede, obstruct and undermine the activities of any department of the Government.<sup>6)</sup>

The Bill immediately raised widespread controversy. Some people felt that it constituted a serious threat to both university autonomy and academic freedom and the independence of university staff. Consequently the Bill was referred to a Select Committee which submitted its report in 1958 wherein it stated that many educated Africans were not serving their communities as they should because they had been educated along European lines. They were underdeveloped people who did not yet have the sense of responsibility, who lacked initiative or knowledge to found and control their own universities.<sup>7)</sup> If the Government of the country was in earnest about the full development of the Bantu the establishment of their own universities was imperative. Such institutions would produce the leaders who were so essential in many fields and without whom the whole development plan would be a futile exercise. It was the bounden duty, therefore, of the State to make sure that the Bantu underwent a sound process of development. Their leaders needed to be trained well and should be enabled to render service of such a high standard to their people as the White leaders who were produced by White universities render to

---

6) De Wet Nel Commission Report, op. cit., Pars. 20-21, pp. 33-34.

7) De Wet Nel Commission Report, op. cit., Par. 23, p. 3.

their communities.<sup>8)</sup>

The Commission recommended that the proposed university colleges should be the responsibility of the State as far as the control and financing were concerned. The reason for this lay in the fact that the State had taken the initiative in their establishment and was therefore responsible for their success. At the same time the non-European population groups were neither in a position to assume a substantial part of the financial responsibility nor could they assume responsibility for the provision of adequate teaching staff. Since it was its duty to provide for the general cultural development of the underdeveloped groups in its care, the State was obliged to employ every means to develop the non-European groups in such a manner that they could assume control over and responsibility for their own institutions.<sup>9)</sup>

#### 1. AIMS AND FUNCTIONS OF UNIVERSITY EDUCATION FOR BLACKS

In its report the Commission on the Separate University Education Bill declares that the university has an important mission to perform in the life of every people; that a people without a university is poor. The university is one of the most important means for the enrichment and moulding of the whole life of the people. This means that the Blacks as people and racial groups were entitled to their own universities which would fulfil the same functions in their national life as the White

---

8) De Wet Nel Commission Report, op.cit., Par. 28, p. 4.

9) De Wet Nel Commission Report, op.cit., Par. 53, p. 9.

universities fulfil in the life of the White communities.<sup>10)</sup>

Thus the Commission envisages the aims and functions of the universities for the Blacks as follows :<sup>11)</sup>

- 1.1 Each should serve an ethnic group, enriching it both spiritually and materially, as well as promoting the broader interests of South Africa.
- 1.2 Each should be entrusted with the task of developing all aspects of the culture, technological development and the general progress and welfare of the ethnic group concerned.
- 1.3 Each should guide the ethnic group towards greater responsibility, knowledge, self-sufficiency, self-respect and self-development.
- 1.4 Each should develop the individual to the fullest extent, imbuing him with pride and the ideal service to the community.
- 1.5 Each should encourage its students to play an active part, and train them in all facets of the process of development of the life of their group. The students should be the pioneers in the whole process of civilizing the ethnic group concerned.
- 1.6 They should train their students to realize their duty towards a greater South Africa and to humanity as a whole and to maintain a balanced outlook.

---

10) De Wet Nel Commission Report, op. cit., pars. 34-35.

11) Ibid.

The aims and functions of universities for Blacks briefly stated above were to develop and equip the individual to become a full human being who involves himself in the development of his community and the life of his people. The Commission points out that in under-developed communities in particular the individual has an important duty of inculcating noble and lofty principles of civilizing the community. From its practical experience the Commission had observed some tragic happenings in the process of civilization in South Africa when many educated Blacks were indifferent towards their own people and were interested in seeking ways and means of identifying themselves with the Whites instead of the progress and welfare of their own race. Black universities were meant to put an end to this practice by training the Black youth to engage actively in all the essential activities of both university and community, and infuse in them a sense of responsibility.<sup>12)</sup>

The process of development and adaptation of Black universities to the growing demands of the people are clearly stated by the Commission in the following :<sup>13)</sup>

In order to fulfil their real aims and functions the Bantu universities should not only be guided through a process of development to complete maturity, but should also have a mission and a character, closely related to growing needs of the various racial groups - particularly in regard to their spiritual, material and technological development. ----- These aims

---

12) De Wet Nel Commission Report, op. cit., Pars. 36-37, p. 5.

13) De Wet Nel Commission Report, op. cit., Pars. 38-40, p. 5.

and functions will never be realized by the mere presence of a small group of non-Europeans at existing South African universities, and even less by simply copying the organization and composition of existing universities. ----- a university can fulfil its true functions only if its aims and aspirations are specifically based upon the needs of the community it has to serve.

## 2. PROVISION OF DIFFERENT UNIVERSITIES FOR THE BANTU

In 1959 the South African Parliament passed two acts which became of vital significance and consequence in the history of higher education in the country. These were the Extension of University Education Act and the University College of Fort Hare Transfer Act.

The first Act sought to provide for the establishment, maintenance, management and control of university colleges for non-White persons; for admission of students to and their instruction at university colleges; for the limitation of the admission of non-White students to certain university institutions; and for other incidental matters. As a result of the passing of the Act, four university colleges for non-Whites were established, namely, the University College of the North at Turfloop near Pietersburg, the University College of Zululand, the University College of the Western Cape at Bellville for Coloureds, and the University College of Durban-Westville for Indians.

The second Act provided for the transfer of the control of the University College of Fort Hare from the Department of Education,

Arts and Science (now the Department of National Education) to the Department of Bantu Education.<sup>14)</sup>

## 2.1 UNIVERSITY COLLEGE OF FORT HARE

The transfer of this college to the Department of Bantu Education was effected at the beginning of 1960 as a necessary step in the implementation by the Government of its policy to provide more adequate and effective university education facilities for the Blacks by the creation of separate university institutions for the various ethnic groups. In this way the limitations and anomalies which arose from a system of the so-called "open" universities would be removed. In terms of the Act this University College is specifically for the Xhosa-speaking group of the Bantu.<sup>15)</sup> Thus for the first time in 1960 the University College of Fort Hare, which is the oldest of the university colleges for Blacks, became not only a state university college but an ethnic university college.

Moreover, in terms of the Act the University of South Africa acted as examiner in all courses for which the syllabus of that University made provision. As far as the prescribing of courses and conducting of examinations were concerned there existed harmony and co-operation between the two institutions.

As from the beginning of 1960 new faculties and departments were introduced to give as wide a range of courses offered at

---

15) University of Fort Hare Calendar, 1969, p. 3.

this University College as possible. At the same time a start was made with a comprehensive programme for the extension of buildings, which included a new administrative block, the extension of Stewart Hall to provide additional staff offices, the extension of Livingstone Hall to provide additional laboratories and lecture rooms to accommodate the departments of Natural Sciences more satisfactorily and a new building to accommodate the library.

As a result of the steady rise in the number of students who enrolled at Fort Hare during the years between 1960 and 1968, and in view of the expected rapid rise in the students' enrolment during subsequent years, the programme for the expansion of buildings and academic facilities was stepped up considerably. The Department of Bantu Education instituted a Planning Committee to plan in advance and on a long-term basis, for the necessary expansion.<sup>16)</sup>

## 2.2 UNIVERSITY COLLEGE OF THE NORTH

This University College was founded at Turfloop near Pietersburg on 1st August 1959 in terms of the Extension of University Education Act No. 45 of 1959 to serve the Northern Sotho, Southern Sotho, Tsonga, Tswana and Venda communities. Although primarily existing for these ethnic groups, this institution has always allowed students from other ethnic groups of South West Africa, Rhodesia and even Malawi to enroll with it.<sup>17)</sup>

---

16) Records of the University of Fort Hare.

17) University of the North Calendar, 1971 p. 14.

At the inception of the University College of the North, the South African Parliament stipulated that it would be under the University of South Africa, like the other university colleges for Blacks which were established simultaneously. That relationship worked harmoniously until the development of the university colleges necessitated that they should stand on their own, which stage was reached in 1969 when the South African Parliament made provision for the academic independence of this institution through the University of the North Act No. 47 of 1969.<sup>18)</sup>

A wide range of academic facilities were provided by this University College. Several aspects of students' cultural and social life received attention. Since 1960 a comprehensive building programme has been in progress in order to cope with the rapid growth and development of the university college. A spacious library, one of the best equipped pharmacy departments in the country, various auditoriums, lecture halls and laboratories have been erected, while a number of residences providing commodious accommodation to students were also put up.<sup>19)</sup>

### 2.3 THE UNIVERSITY COLLEGE OF ZULULAND

The University College of Zululand was established less than two kilometres from the national road, 155 kilometres from Durban and 19 kilometres from Empangeni, on August 1st 1959 in terms of the Extension of University Education Act No. 45 of 1959, in order to provide university education for the Zulu

---

18) Ibid.

19) Records of the University of the North. Cf. Calendar of the University of the North, 1971, loc. cit.

national unit. It was officially opened on March 8, 1961 by the then Minister of Bantu Education, Mr W. A. Maree, who, in the speech he delivered on that occasion, made the following points :<sup>20)</sup>

- 2.3.1 The name, IYUNIVESITHI KHOLIJI LAKWA ZULU, was suggested by the Advisory Council - a purely Zulu body.
- 2.3.2 The College will maintain high academic standards. This will be achieved by appointing the best staff available.
- 2.3.3 All vacant posts have been advertised, and, where possible preference has been given to Zulu applicants.
- 2.3.4 The syllabuses for degree courses are determined by the Senate of the University of South Africa, on which the Senates of all the other South African universities are represented.
- 2.3.5 The College will introduce courses from time to time which will be of the greatest service to the evolving culture of the Zulu people.
- 2.3.6 The College will provide a full and satisfactory student life.

From its humble beginning in 1960 the University College had two lecture blocks, two hostels for men and two sleeping quarters for women. Since that time it developed rapidly and had no less than twelve lecture and laboratory blocks, an administrative block, a modern four-storey library building and

---

20) Speech delivered by the Honourable W.A. Maree, Minister of Bantu Education. Cf. du Toit, Murray J., The Education of the African in the Republic of South Africa and in certain African States (Unpublished D.Ed. Thesis of Potchefstroom University for Christian Higher Education, 1961), p. 53.

seventeen hostels of which one is a ten-storey building.

Ample facilities for sport and recreation were also provided.<sup>21)</sup>

Thus the enactment of the Extension of University Education Act and the University College of Fort Hare Transfer Act brought about in South Africa not only ethnic university colleges but State university college institutions which would develop into independent universities not in the distant future. Each of these university colleges was placed under the administrative control of an all-White Council which was appointed by the State President and answerable for its actions to the Minister of Bantu Education. These university colleges were an integral part of the Department of Bantu Education which made available the funds that were necessary for the running of the colleges from the Bantu Revenue Account.<sup>22)</sup>

Moreover, in each of the colleges the Acts mentioned above made provision for the State President to appoint an all-Black Advisory Council. Provision was also made for the academic control of each college by an all-White Senate helped by an all-Black Advisory Senate. The declared policy of the Government was that ultimately Blacks would take over the control of their university institutions.

The development of the then Black university colleges is shown by the number of students who enrolled with them since their

---

21) Records of the University of Zululand. Cf. The University of Zululand Calendar, 1973, p. 18.

22) Kgware, W.M., Black Universities in South Africa in South African Pedagogical Society, publication series of SAPS 3, pp. 39-53.

seventeen hostels of which one is a ten-storey building.

Ample facilities for sport and recreation were also provided.<sup>21)</sup>

Thus the enactment of the Extension of University Education Act and the University College of Fort Hare Transfer Act brought about in South Africa not only ethnic university colleges but State university college institutions which would develop into independent universities not in the distant future. Each of these university colleges was placed under the administrative control of an all-White Council which was appointed by the State President and answerable for its actions to the Minister of Bantu Education. These university colleges were an integral part of the Department of Bantu Education which made available the funds that were necessary for the running of the colleges from the Bantu Revenue Account.<sup>22)</sup>

Moreover, in each of the colleges the Acts mentioned above made provision for the State President to appoint an all-Black Advisory Council. Provision was also made for the academic control of each college by an all-White Senate helped by an all-Black Advisory Senate. The declared policy of the Government was that ultimately Blacks would take over the control of their university institutions.

The development of the then Black university colleges is shown by the number of students who enrolled with them since their

---

21) Records of the University of Zululand. Cf. The University of Zululand Calendar, 1973, p. 18.

22) Kgwane, W.M., Black Universities in South Africa in South African Pedagogical Society, publication series of SAPS 3, pp. 39-53.

inception in 1960 until they received their autonomy in 1970 as indicated below : <sup>23)</sup>

YEARS	UNIVERSITY COLLEGE OF FORT HARE	UNIVERSITY COLLEGE OF THE NORTH	UNIVERSITY COLLEGE OF ZULULAND
1960	360	80	41
1961	344	122	53
1962	242	194	94
1963	239	248	136
1964	272	304	180
1965	317	384	238
1966	402	460	299
1967	436	538	331
1968	451	611	368
1969	487	671	428
1970	613	810	599

### 3. AUTONOMY OF THE THREE UNIVERSITIES FOR BLACKS

On the 1st of January 1970 all three Black universities, by an Act of Parliament applicable to each, attained their academic autonomy i.e. self-government qualified by the nature and function of the university concerned and limited to its competence to pursue knowledge at the tertiary level and to be a centre of learning, teaching and education.<sup>24)</sup> In terms of

24) Snyman Commission Report, 30/6/75, Par. 2.4, p. 26.

the Act of each the constitution of the university was as follows : 25)

- 3.1 A Chancellor elected by the Council whose powers, privileges, functions, duties and period of office are as prescribed by statute. To date the Chancellors of all these universities are White.
- 3.2 Rector appointed by the Minister of Bantu Education after consultation with the Council of the university concerned. Until December 1976 the rectors of these universities were White. Professor W. Kgware assumed duty as from 1.1.77.
- 3.3 Council consisting of the rector, 15 persons appointed by the State President and two members elected by the Senate. From the beginning of 1975 the Council of each university included not less than four Black members, which number is progressively being increased.
- 3.4 Advisory Council. An interesting departure from the normal constitution of a university is the presence of an all-Black Advisory Council consisting of not less than eight persons appointed by the State President. This body was intended to provide for consultation with Black communities in general as well as for opportunities for its members to be trained in the administration of a university. While originally the policy was that the

---

25) Snyman Commission Report, op. cit., Pars. 2.3.1-2.3.6, pp. 23-25.

Council would consist of Whites only and the Advisory Council of Blacks only until such time as the roles of these two bodies were reversed, with the appointment of Black members to the Council, there has been a development in recent years involving an expressed desire for the modification of the policy so that the Advisory Council has become redundant. Yet, the Advisory Council is being retained at its own request.

- 3.5 Senate consisting of the rector (who is also chairman), two members of the Council elected by the Council, professors and those senior lecturers so appointed by Council, and one or more persons of a corresponding faculty of another university appointed for that purpose by the Council. The functions and duties of the Senate are the same as those of Senate of a university for Whites.

Since their inception these universities for the Bantu have been designed to fulfil certain general or remote as well as specific or immediate functions. Their immediate function lies in the task which is being undertaken, namely to assist in the development of the Bantu Areas, now called Homelands, with their vast potentialities. The policy followed in this regard is that these Areas or Homelands should be developed for and by the Bantu. The Bantu, therefore, should be enlisted to play an active and meaningful rôle in the entire development project. Shortage of trained leaders and men with the essential technical skills in the various fields is always the main hinderance.

Development is always accompanied by a growing demand and need for trained and professionally equipped personnel. Without their own universities development of the people and the development of the Bantu Areas as envisaged by the Tomlinson Commission would be impossible.<sup>26)</sup> These universities are meant to provide skilled manpower for service to their communities, but this is to be distinguished from purely practical professional training which is not their function.<sup>27)</sup>

The universities for the Bantu justify their existence by determining their functions in the modern world in the same way other modern universities fulfil their functions, namely, by engaging in the general advancement of learning by bringing to light the knowledge which has been amassed through the ages, systematizing it into the various disciplines that form the components of the whole structure of knowledge. Furthermore, they form centres for new discoveries which they make through inquiry, investigation, and research. By making their findings known and by transmitting these for employment and application to existential life situations these universities contribute positively towards the welfare and well-being of society. There are three main fields in which this research is concentrated at present, namely, natural sciences, humanistic or social sciences and philosophy and religion. With the measure of freedom they enjoy and financial means at their disposal to pursue inquiry

---

26) De Wet Nel Commission Report, op.cit., Par. 28, p.4.  
 Cf. Kgware, W.M., op. cit., p. 4.

27) Van Wyk de Vries Commission Report, loc. cit.

and publish the results thereof, these universities have to date mounted several programmes of research and have prepared some publications. Nevertheless there is still much scope for improvement in this regard.

One other significant function of the universities for the Blacks is to arouse awareness in the students which will cause them to be intensely active, in a scientific manner, in the field of politics the process of "politicology" whereby knowledge, scientific facts and ideas on the subject are gathered from all over the world, studied, analysed, synchronized and disseminated scientifically with the object of creating an orderly, sound and healthy national system that is worth preserving. In this way can well-educated and well equipped citizens be sent out into Black communities and society at large.<sup>28)</sup>

Black universities are in the unique position of having to serve a utilitarian function of producing leaders for the various Black communities who have to face the challenge posed by the concept of separate development. Describing this great challenge the Honourable M.C. Botha said :<sup>29)</sup>

it required a corps of highly-trained specialists to be available for the various territorial authorities that would be entrusted with responsibilities of guiding their nations along the road to self-

---

28) Van Wyk de Vries Commission Report, op.cit., p. 74.

29) Duminy, P.A., Trends and Challenges in the Education of the South African Bantu, J.L. van Schaik, Ltd., Pretoria, 1967, p.xi-xvi.

realization and independent development -----  
men who were equipped for imminent opportunities  
that were coming their way, bringing in their  
train responsibilities of national circumstances,  
and enabled to attain control over their environment  
in order to meet their particular requirements.

CHAPTER VCONCLUSION1. CRITICAL COMPARISON

Since their origin university institutions the world over have engaged in the task of providing facilities for higher education. The universities that have been established for the Black communities of the Republic of South Africa during the 20th century are no exception. Widely different ecological and historical factors which have operated and influenced the shaping and siting of the universities, have made it difficult to define these institutions in terms which are universally accepted. Even so, universities have both universalistic and particularistic elements. In this regard Van der Merwe writes:<sup>1)</sup>

Although all universities have in common the fact that they are universities - places of higher learning and of research - they differ to such an extent that no two are alike. These differences are of a two-fold nature: physically the campuses and buildings differ, but secondly, and perhaps more significantly, their spirit and direction differ. The latter depends upon the philosophy of education as well as the philosophy of life the university as a corporate body collectively subscribes to.

The Van Wyk de Vries Commission reports that there is no universally valid definition of the university although certain elements of a university are internationally recognized and

---

1) Van der Merwe, B.de V., Supplement of the Daily Dispatch, loc. cit.

accepted. Concepts of a university are given form by the various states, political economies, social orders and cultures of the communities in which these institutions exist. That is why the universities of one country cannot be identical with those of another country. There always exists a bond between the university and the nation. This is true of all the universities in South Africa including universities for the Black communities. These have their own character and of necessity follow a distinctive South African pattern of development.<sup>2)</sup>

The South African idea and nature of the university has its origin in Great Britain especially in England, where two types of universities have evolved, namely, the University established by statute, for example, Oxford University, and the University established by Royal Charter, for example, London University. The statutory university exercises only those powers vested in it by the statute that brought it into being: it is a corporate body. On the other hand, a university established by Royal Charter has all the powers which are normally possessed by an individual, "natural person".

In South Africa all the universities have been established by statute, that is, by act of Parliament, and like the corresponding universities in Britain, their powers are defined and limited, being subject to the law that applies to corporations. All the acts that established South African universities prescribe in specific terms what the rights and privileges and duties of the university concerned shall be.<sup>3)</sup>

---

2) Van Wyk de Vries Commission Report, op. cit., p. 17.

3) Van Wyk de Vries Commission Report, op. cit., pp. 54-56.

These university institutions have always been aided by the State enjoying a large measure of autonomy. Their task has been to provide for the needs of communities with a highly developed culture. In almost all cases these institutions had small beginnings - evolved without previous planning - and gradually expanded as a result of the growing needs, support and interest of the White communities. As a result of their work White communities experienced phenomenal growth in every sphere of life. As the products of these universities were utilized more and more in the interest of national service and national development, this process of growth was accelerated.<sup>4)</sup>

The only non-European university college, namely, Fort Hare, which was in existence up to 1960, was established by mission churches under European control and received financial assistance from the State. It is significant too that the aim of the establishment of this institution was primarily to provide teachers and advance the development of Bantu culture. Yet, ironically, the system of education for the Bantu during these days was eradicating and killing that culture, attaching a stigma of immorality to it and calling it heathenish. It has been shown in Chapters II and III that the establishment and maintenance of a multiplicity of western institutions by both missionary bodies and colonial governments in the midst of tribal Bantu communities emasculated, and supplanted existing traditional institutions of these communities. Vague and even conflicting aims of the education of the missionaries for the Bantu tribes worked to the detriment of both the natural growth and progress of the Bantu culture and the missionary

---

4) De Wet Nel Commission Report, op. cit., Par. 21, p. 3.

enterprise.

In spite of this several environmental and historical factors combined and fanned a strong desire and need in both White and Black members of the population of the country for the establishment and maintenance of institutions of a university standing to provide facilities for university education for the Black communities. The existence of universities for White communities in the country, which owed their origin to the realization on the part of those communities of the need for and the essentiality of such institutions for their progress and development, became a strong motivation.

It should be borne in mind that since the beginning of the 20th century, when an unprecedented exodus of non-European students to Great Britain and the United States of America occurred in search of higher education which they were denied in South Africa, fear was expressed everywhere that even apart from economic considerations the course was likely to expose the students to foreign influences which would unfit them for existence in South Africa. John Tengo Jabavu, whose son was refused admission at Dale College, King William's Town, in 1906, and was compelled to send him overseas at great expense, made the following remarks which illustrate this point:<sup>5)</sup>

I have three other boys. What am I to do with them? Am I to go to great expense of sending them also to England? It is very far from my wish that they should go either to America or England.

---

5) The Christian Express, 1/1/1906, p. 14.

They may come back with ideas that may unfit them for life here.

Similar fears and misgivings were expressed from time to time by members of the Black communities concerning Black students who attended White universities in South Africa. There was a general feeling that Black students came out of these universities "too Europeanized" to be able to identify themselves with and to be of use to their own people. The view that was put forward very pertinently and picturesquely by a Zulu chief at a sitting of the Eiselen Commission at Eshowe in 1950 is a good illustration of the extent to which Black communities were not keen that their young men and women should attend classes at the "open" White universities. He put it in these words : 6)

What do you do with our sons and daughters in your education plan? When you have finished with them they tower like bluegum trees above our people with the knowledge of the European, but their only value to their own people is the value of the bluegum for the soil, namely they take but do not give.

Thus instead of regarding their young men and women who had attended "open" White universities as a boon, Black communities suspected them of being social parasites, and as such, their leadership was doubted by these communities. In addition to the anomalies which went with the admission of Black students to White universities, which have been discussed in detail in

---

6) De Wet Nel Commission Report, op. cit., Par. 27, p. 4.

Chapter II, Section 3, the practice was contrary to the aspirations of Black communities who were keen to retain their national identity and feared to be absorbed and finally assimilated by "foreign" communities. It was contrary to the winds of change which brought about the spirit of decolonization and revival of nationalism among the peoples of Africa. Kenneth Kaunda, the President of Zambia, makes this point clear when he writes:<sup>7)</sup>

-----what is needed is an educational system which is in accordance with cultural heritage and sociological environment and one that is aimed at projecting and promoting the African personality.

Contrary to the accepted trends of indigenization and Africanization of all institutions in Africa so that they foster national pride and promote cultural development, the practice encouraged alienation of black students from their own culture and their own selves. Emphasizing the necessity for a kind of higher education which should aim at the development of the "whole man", the Tananarive Conference writes:<sup>8)</sup>

For full and complete development and enrichment of the individual, higher education institutions in Africa should become responsible for placing emphasis on moral and spiritual values, developing a sense of social and civic responsibility

---

7) Kaunda, K., Makulu : Education, Development and Nation-building in Independent Africa.

8) UNESCO, The Development of higher education in Africa, pp cit., p. 18.

-----They should endeavour to develop an awareness of local problems and aspirations, cultivate the ability to analyse and seek solutions to problems, and help realize national aspirations.

Such self-identification of the individual with the great cause of his community in the first instance should evoke a loyalty and dedication to his country and its people, and should strengthen the bonds that bind these to the large human society. The clamour by some people, both Black and White, for free admission of Black students to White universities is a clear indication of how these people have lost sight of the above aims and ideals, which could never be achieved by the policy they are advocating. Moreover, little have the supporters of this policy considered its financial implications and the economic position of the Black communities. The policy would place the Black student, who comes from an underdeveloped community economically, at an unfair state of competition. The result would be the retardation rather than acceleration of the progress of the Black communities, since it would be the few Black students who had the financial means who would gain admission to the White universities.

On the contrary, the Government policy of providing separate universities for the Black communities has been influenced by the realization of the importance of the mission the university has to perform in the development and life of every people, namely the enrichment and refinement of the culture as well as

the moulding of the whole life of the people. It is a policy designed to remove the anomalies which go with the free admission of non-White students to White universities. Black universities are meant to fulfil exactly the same functions in the national life of Black communities as White universities fulfil in the national life of the White communities. In carrying out this policy the Government has been called upon never to "flinch or waver in its obligation and responsibility for creating a happy and prosperous future for all races in South Africa".<sup>9)</sup>

The desire to attain political independence was yet another factor which stimulated the idea among Black communities to have their own university institutions. Since the beginning of the 20th century as a result of imperialism and colonialism which featured prominently as practised by western powers, the Bantu developed political awareness which, at its extreme, was negative. They formed political organizations such as the All African Convention (AAC), the African National Congress (ANC), the Unity Movement and later the Pan-African Congress (PAC) to serve as mouthpieces for airing their political and social grievances. While calling for the abolition of all forms of imperialism and colonization these organizations demanded the restoration of Africa to the Africans who should be allowed to determine their own destiny in matters political, social, economical and educational in the country of their

---

9) De Wet Nel Commission Report, op. cit., Par. 32, p. 5.

birth.

In pursuing the hard line of political struggle the leaders of these various movements, who were enlightened and some of whom had attained university education, realized that the White man whom they regarded as their oppressor and arch enemy, possessed power in the form of education, especially higher education. They had become aware of the availability and attainability of higher education without which political independence could be of no material significance.

Economic considerations became another strong motivating factor. Because of their realization of the fact that economic viability is an essential and integral component of political independence, it was logical that Bantu communities should attach economic significance to education. By comparing their simple economic life with that of their White neighbours, which was advanced and better organized than theirs Bantu communities ascribed the disparity to the kind of tertiary education the Whites had received, which in fact placed them at an advantage and enabled them to receive "more remuneration for lighter work", as the Bantu thought. On this ground the Bantu attached more importance to the certificate than to the deeper value of education, and strongly opposed any form of differentiation in education lest their argument for "equal pay for equal qualification" should be weakened.<sup>10)</sup> To these people tertiary education was a key for opening avenues leading to opportunities

---

10) Eiselen Commission Report, op. cit., Par. 235, p. 43.

of receiving better pay, to wealth and prosperity.

There was an ever-growing awareness among Bantu communities of the need for the re-orientation of their education so that it should be relevant and more meaningful to their existential life situation. They were realizing the vast potential which their environment offered and which was awaiting to be tapped and utilized for the general good of themselves and society. There were immense chances of development in the industrial, agricultural, trade, forestry, mining and many other sectors which, when properly explored and exploited, could yield a tremendous lift to these communities. Deprivation and suffering among these people could be overcome and removed by the initiative and enterprise of the Bantu themselves. Their numerous needs required the availability of adequate facilities for tertiary education to offer them professional training and technological skills and knowledge in many fields.

With the unco-ordinated, unplanned and undirected system of education which prevailed among the Bantu communities before 1950, the needs of the communities could not be met. The rapid rate at which they were evolving from their tribal life into a more sophisticated and functionalistic westernized life made it imperative that the governments and peoples of South Africa re-evaluate their developmental policies and programmes and make such adjustments as would accommodate the changing circumstances and their accompanying challenges.

The institution of the Esielen Commission in 1949-51, the report

of which led to the passing of the Bantu Education Act in 1953, was a break-through which ushered a new era of a "renaissance" in the history of Bantu education in South Africa. For the first time in its history Bantu education experienced great moments of phenomenal expansion. Through the trend of renationalization there was a rapid increase in the number of pupils attending school and a great number of schools was established subsequently to cope with the ever-growing numbers of school-going children. The position called for the expansion of provisions for facilities for tertiary education. Moreover, the implementation of the policy of Separate Development which was recommended by the Tomlinson Commission in 1954, which aimed at the development of Bantu communities to the fullest extent in their own right, namely Bantu Homelands, brought about repoliticalization, re-economization and re-socialization in the cultural development of these communities. In the entire plan of social, economic and cultural development of Bantu communities as envisaged by the Tomlinson Commission the establishment of universities to provide more adequately for tertiary education for aspiring Bantu young men and women was not only essential but a sine qua non. The Commission made it clear that without universities of their own, Bantu communities would find it difficult to make a substantial progress in their development.<sup>11)</sup>

---

11) De Wet Nel Commission Report, op. cit., Pars. 27-29, P. 4.

In its report of 1958 the Commission on the Separate University Education Bill (De Wet Nel Commission) states that the majority of non-Europeans who received their education at the European universities have not been prepared to use their talents in the service and development of their own people. They have sought, on the contrary, a livelihood in European-orientated communities. The Commission goes on to state that such a policy amounted to exploitation of the racial group concerned. It aroused suspicion among the Bantu that the Europeans were following a policy calculated to use the cream of their sons and daughters for the benefit of the Europeans.<sup>12)</sup>

## 2. EVALUATION

The step taken by the South African Government to establish separate universities for the non-White people of the country in 1960 co-incided with the main aim of all the governments of African countries at this point of time, namely to improve the economic, social, cultural and political conditions of their respective peoples. The establishment and development of higher educational institutions among the non-White people is, as elsewhere, basic to the social, national and economic reconstruction of these people. In order to provide more adequately the high-level manpower, trained specialized personnel for public administration, economic development techniques so essential in the process of social, economic, and cultural development of these communities in their own areas, universities need to increase many times the number of students who receive

---

12) De Wet Nel Commission Report, op. cit., Par. 27, p. 4.

tuition from them.

The establishment and development of university institutions for the Bantu, however, raise fundamental issues of their precise rôle in Bantu community life, namely, whether they should merely perform the traditional functions which White universities in the country and elsewhere have performed for their societies for many years, or whether they should take on additional roles which, while radically distinguishing them from the White universities, nevertheless fit them for greater service to the Bantu communities. Can they effectively cope with the immediate and urgent demands made upon them for the improvement of Bantu community life and at the same time maintain the world standards of higher education? Around these questions adverse criticism has been levelled against the establishment and maintenance of separate universities for non-White people in the country. These universities have often been labelled "bush colleges" offering inferior education to the Blacks. As such they were unacceptable to some members of the South African community, both White and Black.

The position of scepticism about and unacceptability of the universities for non-White communities of the country is understood better when perceived against the socio-political background of South Africa, which has a long history. During the period of colonization (from approximately 1806 to 1945) when the official policy of the country was "Colour Bar",

non-White communities were dissatisfied and restless. They adopted an attitude of passive resistance to the policy which they considered unjust and oppressive. SASO (South African Students Organization) describes the position as follows :<sup>13)</sup>

The black masses hungered for a political solution to the maladies of their own situation. They demanded viable institutions which would bring about an end to their political disenfranchisement, economic exploitation, social degradation and educational deceptions and duplicities. In other words, the black masses demanded their inalienable right to manage their own affairs.

The establishment of these university institutions took place at the height of political activity in the country when several political organizations of the Blacks were being banned by the Government in the sixties. They were branded as instruments of oppression created by the South African Government to "dampen the spiritual hunger of the people ----- to kill the meaningful aspirations of the black man". SASO goes on to write :<sup>14)</sup>

It had come to the realisation of the White oppressor that the educational system from which blacks and whites benefitted had created a situation where blacks were shaking off the naked tribalism fostered by the oppressors for the purpose of maintaining capitalism and its inherent exploitation of the black masses and laying a claim to political power.

According to SASO the overall aim of the creation of separate

---

13) SASO DAY 10TH MAY 1976, Published by King SASO Local Branch, p. 8.

14) Ibid.

universities for the Black was to arrest the development of the Black man for economic purposes - to guarantee the maintenance of the capitalist system in the country. SASO makes the following indictment :<sup>15)</sup>

They are institutions created for the sole purpose of maintaining the dividing line between the master race and the dispossessed black masses, institutions where the so-called black intelligentsia would be absorbed into the capitalist system so that they can be better tools in the exploitation and further emasculation of the black masses.

The above statements are in agreement with some of the ideas that have been expressed about Bantu Education by certain politicians who referred to it as education for retribalization. Consequently they perceived the separate universities for the Blacks as having been contrived to give expression to an explicit political ideology of separate development. They see in these institutions instruments of political control whereby Black students are coerced to accept this ideology. C.J. Millar states that all modern universities have to come to terms with opposing or contradictory functions. In the case of separate universities some of these functions are heightened. One significant function these universities serve is to offer a rare opportunity to Black students to achieve professional status, a responsible position and economic security. Compared with their less fortunate peers the educational experience and prospects of these students are

---

15) SASO DAY 10TH MAY 1976, op. cit., p. 10.

attractive. But when compared with White graduates both their educational experience and their prospects are frustratingly restricted by what appears to be a network of economic, political and ideological constraints acting to channel their aspirations into the service of ethnic homelands rather than participation in a shared South Africa.<sup>16)</sup>

Overwhelmed and bewildered by fears and suspicions as has been indicated above some individuals, politicians and political organizations, including SASO, began to make damaging statements about these university institutions and levelled destructive criticisms against them. The establishment of these on ethnic lines worsened the fears of some of the Blacks and afforded the leftists a good opportunity to agitate and incite the people against these university institutions. Hence the occurrence of student unrests at and subjection of these institutions to riots in recent years. The Snyman Commission Report makes a significant observation when it states that :<sup>17)</sup>

There is sufficient evidence that the majority of students reject ethnic grouping as seen by the Whites. That is why it is difficult for them to accept the University. Some way must be found of instilling a sense of pride in their university into the students. The Commission feels that this would be achieved to some extent if the students no longer felt compelled to attend a certain university and at least had a choice of universities.

16) Millar, C.J., Improving University Teaching, Inaugural Lecture given at the University of Fort Hare on 20/5/1976.  
 17) Snyman Commission Report, op. cit., Par. 7.6.2.2. pp. 158-159.

Fears, suspicions and misgivings which have thus been entertained and which have resulted in adverse criticism being levelled against the university institutions for the Black communities, have no foundation. To a great extent adverse criticism which has been levelled against separate universities for the Black communities is based on erroneous understanding of the concept of the nature and function of the university, which has been discussed in the first chapter above. Leftists and activists inside and outside university campuses have certain arguments to convince students that by their character and siting these institutions are inferior and can only serve to retard the progress of the Black communities. Absence of any evidence being made available to the Commissions of Inquiry into student unrest at Black universities to substantiate this viewpoint, proves that this allegation has no foundation.<sup>18)</sup> Moreover, students who have been to these universities and who afterwards attend universities abroad hold, in the main, a record of very good performance in their studies at those overseas universities. They attain senior degrees at those universities in the shortest time possible. Available evidence on student unrest at Black universities fails to substantiate the alleged inferiority of these institutions.

On the contrary available evidence on these student unrests proves that the leftists' aim is to sabotage and wreck the entire development and progress of the Blacks by creating chaos and confusion for their own selfish ends. They have hardly

---

18) The Munnick Commission, 1972, at Fort Hare; The Jackson Commission, 1973, and The Snyman Commission 1975, both at the University of the North.

given an outline of the alternative system of education they envisage for the Black communities. By implication they advocate a utopian system of education which is run on international lines, not on national lines, and which would certainly be unacceptable to "black masses". Researches which have been conducted in education hitherto reveal that there is no ideal system of education anywhere in the world. Bantu Education, like all systems of education the world over, has its own obstacles. These will be overcome by the Blacks themselves and nobody else.

The leftists pretend to sympathize with the Blacks by wishing to improve matters in their universities by hastening the process of Africanization. But their Africanization is politically orientated, and as such, revolutionary. Africanization which is evolutionary is acceptable, but to achieve Africanization at all costs can only work to the detriment of both Black students and universities.

Differentiation in university education in the South African context is inevitable. Even the founders of Fort Hare College in the 1920's found this to be a sound alternative policy.<sup>19)</sup> Like universities elsewhere, South African universities are apexes of educational pyramids - differentiated educational pyramids - in the socio-political context of the country. Differentiated as these institutions are they serve the same functions as their counterparts elsewhere, namely the advancement of the frontiers of knowledge through teaching and research. These are traditional functions basic to the work

---

19) Vide Chapter III above.

of any university and form the foundation of its intellectual life.

The Conference on the Development of Higher Education in Africa which was held in Tananarive from 3-12 September 1962, and which gave serious consideration to the pressing problems of African countries which they will have to face in planning the development of their higher education between 1962 and 1980, stated, inter alia :<sup>20)</sup>

No single type of foreign university can, in itself, meet the aspirations of the African people for social and economic development. Each country has its own genius and its special characteristics. Its institutions must bear the stamp of those special characteristics. Consequently, in addition to the traditional rôle of giving a broad liberal education, African universities must reflect the needs of the African world by providing African society with men and women equipped with skills that will enable them to participate fully and usefully in the economic and social development of their continent.

This conference observed that until recent times, education in Africa was entirely or mainly centred on the study of foreign civilizations. The mission of a university is to define and confirm the aspirations of the society which it is established to serve. The mission of a Black university to a Black community cannot be different. While wishing to

---

20) UNESCO, The Development of Higher Education in Africa, Tananarive 3-12, 1962.

make its full contribution to the universal stock of knowledge, higher education for Blacks must aspire to give the Blacks of South Africa their rightful place among the variegated societies of the world, and cement national unity at home. Towards this end the universities of the Blacks must regard themselves as guardians and proponents of the cultural heritage of their communities. They should provide amenities for research into that heritage with the aim in view of criticizing and re-evaluating the culture, removing all that which is dead wood and retaining the "living elements". The fruits of the research must be made available to the public.

For over a century the education of the Blacks has been largely orientated by the culture of the Europeans. The present universities for the Blacks in the country must correct this imbalance by adapting the content of both their teaching and research also towards Black communities. Such adaptation must manifest itself in the needs of the people concerned, and in the progressive Africanization of the executive organs and teaching staff, provided, however, that academic standards are not lowered.

Even the planning of university institutions for the Blacks must reflect adaptation. In this regard Van der Merwe, referring to the University of Transkei, writes :<sup>21)</sup>

----- a new university in a newly independent state in Africa will have its own specific interpretation of generally accepted

21) Van der Merwe, B.de V., Supplement of the Daily Dispatch, loc. cit.

principles. It will be the responsibility of the planners to actualize this in design and activity. A university must be viewed as a living organism. If not, it will never achieve its composite ideal of fostering higher education and of advancing refined civilization. In the design of the campus and the buildings ----- the architecture must speak of an understanding of the complex nature of higher education - of preserving the essential roots from which the future growth must of necessity spring.

In order to perform their task successfully and effectively the universities for the Black communities must enjoy the traditional academic freedom - certainly not licence - to the fullest extent possible. They must be free to teach and advance knowledge through research and disseminate as widely as possible the results of their research. Like universities elsewhere, they must serve the national interests first, and international interests second. In this way they can never lose their right direction and legitimate duty. "They must be of Africa but not of the dark Africa of the colonial past; on the contrary, they must show the way to Africa, freed from negative influences of the past, but free in order to set foot on a modern road. This they must do in their own right and not by the grace of anybody else".<sup>22)</sup>

---

22) Ibid.

BIBLIOGRAPHYPUBLISHED SOURCES

- Adams, John, Modern Developments in Educational Practice. University of London Press. 1924.
- Adamson, J.E., The Individual and Environment. London, Longmans, Green & Co. 1921.
- Behr, A.L. and R.G. Macmillan: Education in South Africa. Pretoria, Van Schaik, Ltd. 1971.
- Boyd, W., The History of Western Education. 7th Edition, London, Adam & Charles Black. 1964.
- Brown, J.D., The Liberal University, An Institutional Analysis. New York, London, Sydney, McGraw-Hill Book Company.
- Burn, B.B., P.G. Altbach, C. Kerr, J.A. Perkins, Higher Education in Nine Countries. New York, London, Toronto, McGraw-Hill Book Company. 1971.
- Burns, Donald, G., African Education. (An Introductory Survey of Education in Commonwealth Countries). London, Oxford University Press. 1965.
- Caine, Sidney, Sir, British Universities, Purpose and Prospects. London, Sydney, Toronto, The Bodley Head. 1969.
- Carmichael, O.C., Universities: Commonwealth and American. New York, Harper and Brothers Publishers. 1959.
- Clark, Kerr, The Uses of the University. Cambridge, Massachusetts, Harvard University Press. 1964.

- Curzon, Lord Principles and Methods of University Reform. Oxford, Clarendon Press. 1909.
- Duminy, P.A., Editor, Trends and Challenges in the Education of The South African Bantu. Pretoria, Van Schaik, Ltd. 1967.
- Fehl, Noah, E., The Idea of a University in East and West. Hong Kong, Chung Chi College. 1962.
- Gasset, J.O.Y., Mission of the University. London, Routledge and Kegan Paul, Ltd. 1952.
- Goheen, Robert, F., The Human Nature of a University. Princeton University Press. 1969.
- Hoenle, A.W. and Ellen Hellmann: An Analysis of Social Change and its Bearing on Education. Race Relations Journal Vol. 20 No. 4. 1953.
- Kerr, A., Fort Hare, 1915-48. The Evolution of an Africa College. Pietermaritzburg, Shuter and Shooter, and London, C. Hurst & Co. 1968.
- Kneller, G.F. (Editor), Foundations of Education. New York, London, Sydney, John Wiley & Son, Inc. 2nd edition.
- Lawlor, John (Editor), Higher Education. Patterns of Change in the 1970's. London and Boston, Routledge & Kegan Paul. 1972.
- Loram, C.T., The Education of the South African Native. London, New York, Bombay, Calcutta and Madras, Longmans, Green & Co. 1917.
- Malherbe, E.G., Education in South Africa. 1652-1922. Cape Town, Juta and Company. 1925.

- Markham, F., Oxford. London, Weidenfield and Nicolson.
- Marquard, L., The Peoples and Policies of South Africa. Oxford University Press. 1962.
- Masefield, J., The Story of a Modern University. Oxford University Press. 1955.
- McCluskey, N.G. (Editor), The Catholic University. A Modern Appraisal. London, University of Notre Dame Press. 1970.
- McKerron, M.E., A History of Education in South Africa, 1652-1932. Pretoria, Van Schaik Ltd. 1934.
- Moberly, W., The Crisis in the University. London S.C.M. Press Ltd. 1949.
- Monroe, P., A Text-Book in the History of Education. New York, London, The MacMillan Company Ltd. 1926.
- Pells, E.G., European, Coloured and Native Education in South Africa, 1652-1938. Cape Town and Johannesburg, Juta & Co. Ltd.
- Pells, E.G., 300 Years of Education in South Africa. Cape Town, Juta & Co., Ltd. 1954.
- Perkins, J.A., The University in Transition. New Jersey, Princeton-University Press. 2nd Edition. 1967.
- Pifer, A., The Higher Education of Blacks in the United States. Johannesburg. 1973.
- Rait, R.S., Life in the Medieval University. Cambridge University Press. 1912.

Rashdall, H.,

The Universities of Europe in the  
Middle Ages. Vols. I & III.  
Oxford University Press. 1895.

Report of South African Native Affairs Commission 1903-1905.  
Cape Town, Cape Times Ltd., Printers. 1905.

Report of the Select Committee on Native Education, 1908.  
Cape Town, Cape Times Ltd., Government Printers 1908.

Report of a Commission Appointed to inquire into and Report  
Upon Matters Concerning Higher Education in the Union 1911.  
U.G. No. 48.

Report of Commission on Native Education, 1919. Cape Town,  
Cape Times Limited, Government Printers, 1920.

Report of the Native Economic Commission 1930-32. U.G. 22/1932.

Report of the Interdepartmental Committee on Native Education,  
1935-36 (Welsh Commission Report). U.G. No. 29/1936.

Report of the Commission on Native Education, 1949-51 (Eiselen  
Commission Report). U.G. No. 53/1951.

Report of Nuffield Commission, 1953.

Report of the Commission for the Socio-Economic Development  
of the Bantu Areas Within the Union of South Africa (Tomlinson  
Commission). U.G. No. 61/1955.

Report of the Duminy Commission, Fort Hare, 1955.

Report of the Addis Ababa Conference, 1961. UNESCO.

Report of the Commission on the Separate University Education  
Bill (De Wet Nel Commission Report). U.G. 32 - '58.

Report of Commission of Enquiry into the Student Unrest At  
Fort Hare in May 1972. (Munnik Commission).

Report of the Commission of Inquiry into Certain Matters  
Relating to the University of the North, 1975.

Rose, Brian (General Editor), Education in Southern Africa.  
London, Collier-MacMillan Publishers.

Saso Day 10th May 1976, Published by King Saso Local Branch.

Steenekamp, J.C. (Editor), South African Pedagogical Society.  
Publication Series of SAPS 3. 1975.

Truscot, Bruce, First Year at the University.  
London, Faber and Faber Ltd.

UNESCO, The Development of Higher Education  
in Africa, 1963.

Van Dyk, D.F., The Contact between the Early Tribal  
African Education and the Westernized  
System of Missionary Education.  
Fort Hare University Press. 1967.

Van der Merwe, B.de V., Ambitious Plans for University.  
Supplement to the Daily Dispatch,  
Monday, October 25, 1976.

#### UNPUBLISHED SOURCES

Bhana, S., University Education for Indians.  
Paper read at Conference on the Role  
of Universities in Southern Africa,  
held at the University of Cape Town  
on 3.6.76.

Blake, E., The Role of Black Universities in the  
United States of America. Paper read  
at Conference on the Role of Univer-  
sities in Southern Africa, held at  
the University of Cape Town on  
3.6.76.

Bozzoli, G.R.,

The Role of English Universities in South Africa. Paper read at Conference on the Role of Universities in Southern Africa, held at the University of Cape Town on 3.6.76.

Brinkman, H.J.,

Comments on the Papers of Prof. J. Degenaar (The Concept of a Volksuniversiteit) and Prof. T. van der Walt (A University for Christian Higher Education). Paper read at Conference on the Role of Universities in Southern Africa, held at the University of Cape Town on 3.6.76.

De Vries, Peter,

The Administration of a University with Particular Reference to the University of Cape Town. (M.P.A. dissertation of the University of Cape Town, 1973).

du Toit, J.M.,

The Education of the African in the Republic of South Africa and in certain African States. (D.Ed. thesis of Potchefstroom University for Christian Higher Education, 1961).

Halsey, A.H.,

The Universities and the Powers : The European University in Relation to Stratification. Paper read at Conference on the Role of Universities in Southern Africa, held at the University of Cape Town on 3.6.76.

Katiya, N.,

The Development of Bantu Rural Secondary Education in the Ciskei, 1941-1968 (A Historical Survey). (M.Ed. dissertation of the University of Fort Hare, 1973).

Lekhela, E.P.,

The Development of Bantu Education in the North-Western Cape, 1840-1947. (M.Ed. dissertation of the University of South Africa, 1958).

Lekhela, E.P.,

The Origin and Task of the University. Lecture delivered at the University of the North, 1976.

Millar, C.J.,

Improving University Teaching.  
Inaugural Lecture given at the  
University of Fort Hare on 20.5.76.

Report of the Committee of Inquiry into Student Unrest at the  
University of the North, 1972. (Jackson Committee).

Report of the Commission of Enquiry on Separate University  
Training Facilities for Non-Europeans at Universities.  
(Holloway Commission 1953).

Seboni, M.O.M.,

The South African Native College,  
Fort Hare, 1903-1954 (D.Ed. Thesis  
of the University of South Africa,  
1958).

Steyn, G.H.A.,

Tertiary Didactics. Paper read at  
the Symposium on University Teaching  
at the University of Fort Hare on  
24.5.73.

Thompson, L.,

Some Problems of Southern African  
Universities. Paper read at the  
Conference on the Role of Universities  
in Southern Africa, held at the  
University of Cape Town on 3.6.76.

Van Dyk, D.F.,

The Education of the Griquas,  
Coloureds, and Bantu in East Grigua-  
land. (A Historical Survey) 1863-  
1892. (D.Ed. Thesis of the Univer-  
sity of the Orange Free State, 1964).

Van der Ross, R.E.,

The Role of a Coloured University in  
Southern Africa. Paper read at  
Conference on the Role of Universities  
in Southern Africa, held at the  
University of Cape Town on 3.6.76.

Vann Woodward, C.,

The Role of Universities in Desegre-  
gation : The American South. Paper  
read at Conference on the Role of  
Universities in Southern Africa,  
held at the University of Cape Town  
on 3.6.76.

Wandira, W.,

The Special Task and Problems of the 'One-Country-One University' Institution in Middle Africa. Paper read at Conference on The Role of Universities in Southern Africa, held at the University of Cape Town on 3.6.76.

Welsh, D. and M. Savage,

The University in Divided Societies : The Case of South Africa. Paper read at Conference on The Role of Universities in Southern Africa, held at the University of Cape Town on 3.6.76.

Zengeni, T.G.,

Education in an Emerging Nation : The Role of the University. Paper read at Conference on The Role of Universities in Southern Africa, held at the University of Cape Town on 3.6.76.

