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AN EXAMINATION OF THE POSITION AND ROLE OF HISTORY IN BLACK SECONDARY SCHOOLS, WITH PARTICULAR REFERENCE TO THE PERIOD SINCE THE INTRODUCTION OF BANTU EDUCATION.

ISIAH ERICH ZWANE

A Research Report submitted to the Faculty of Education, University of the Witwatersrand, Johannesburg, in partial fulfillment of the requirements for the degree of Master of Education.

Supervisor : Professor P. Randall.

Johannesburg 1991

ABSTRACT

This research report examines the position and role of South African history taught to pupils in Black Secondary schools between 1953 and 1988. This includes the perceptions of those who were pupils in Black secondary schools from 1954 to 1975, and the views of teachers who offered South African history at these schools during the period examined. There is a perception that since the victory of the National Party in the 1948 elections, the South African history textbooks used in Black secondary schools have come to resemble the Afrikaner nationalist tradition which tends to emphasize the heroic and dominant role of the white Afrikaner in South Africa. The contributions made by Blacks are depicted insignificantly if at all. The report also brings into focus the contents of textbooks on South African history used in White government schools, especially under the Transvaal Education Department [TED]. This reveals that these books portray perceptions of the dominance and superiority of White Afrikaners and the inferiority of Blacks.

Historical research methods were used in collecting and processing data. These included interviews, questionnaires, minutes of staff meetings of schools, school records and official publications like the Annual reports of the Bantu Education Department [BED], Department of Education and Training [DET], Government Gazettes, syllabi and Standard 10 National Examination question papers.

The conclusion drawn from this study is that textbooks on South African history, as used by pupils in both Black and White Secondary schools, need to be over-hauled and re-written with a view towards depoliticising history and giving recognition to contributions made by all racial groups in the socio-politico and economic development of South Africa. In this small but significant way an effort could be made to reduce the black and white polarised attitudes obtaining in South African society. The study also reveals that Blacks believe that there was a strong attempt to persuade Blacks to accept the policy of segregation - resulting in homelands - as a divinely ordained and justified normal way of life for them, through aspects of South African history contained in the textbooks.

DECLARATION:

I declare that this research report is my own, unaided work.

It is being submitted for the degree of Master of Education in the University of the Witwatersrand, Johannesburg. It has not been submitted before for any degree or examination in any other University.

ISIAH ERICH ZWANE

SIGNED at JOHANNESBURG on this 2nd day of August 1991.

DEDICATION

To my Father, Aaron Zwane and
in memory of my late Mother,
Sellinah Metshi Zwane
[born Mabuza], 1906 -1945

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PREFACE

I wish to express my most sincere gratitude to my supervisor, Professor P. Randall, Director of Teacher Education in the Faculty of Education, University of the Witwatersrand, for his guidance, valuable suggestions, and the generous manner in which he shared his vast experience with me regarding this research.

I am greatly indebted to the teachers, principals of schools, parents and other interviewees for their willingness to participate in this study. Without their co-operation and encouragement, it would not have been possible to complete this research.

I also wish to express profound gratitude to:

- all teachers and former students of various institutions, some no longer existing, who willingly participated in this study.

- colleagues who exercised enormous patience and tolerance in answering my many and searching questions. I shall always cherish the assistance they gave me.

- Stella Mokoena and Felani Besta Mahlangu who had to endure much of my unreasonable demands when typing the drafts of this research report. I thank them for the high standard of work produced.

- Mrs. Ann Strumpher, the final typist for the quality of her work.

Above all, to my family - **Miriam, Sipho, Maureen, Thamba, Thembi and Sibongile,** who were supportive and understanding during the long periods of research and study. I express my sincere thanks and appreciation for the many sacrifices and uncomplaining attitude.

SELECTED LIST OF ABBREVIATIONS USED

ANC	African National Congress.
ASSEJA	Association for Educational and Cultural Advancement of African People.
ATASA	African Teachers' Association of South Africa.
BED	Bantu Education Department.
CATA	Cape African Teachers' Association.
CED	Cape Education Department.
CNE	Christian National Education.
CPSA	Communist Party of South Africa.
DEIC	Dutch East India Company.
DET	Department of Education and Training.
DRC	Dutch Reformed Church.
FSAW	Federation of South African Women.
HG	Higher Grade.
ICU	Industrial and Commercial Workers' Union.
JMB	Joint Matriculation Board.
NAD	Native Affairs Department.
NECC	National Education Crisis Committee.
NED	Natal Education Department.
PAC	Pan Africanist Congress.
PWV	Pretoria - Witwatersrand-Vereeniging.
SACBC	South African Catholic Bishops' Conference.
SAC	Soweto Action Committee.
SAIC	South African Indian Congress.
SANNC	South African Native National Congress.
SG	Standard Grade.
SRC	Soweto Residents' Committee.
STD	Standard.
TATA	Transvaal African Teachers' Association.
TED	Transvaal Education Department.
UNESCO	United Nations Educational, Scientifica and Cultural Organisation.

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CHAPTER 1

1. BRIEF HISTORICAL BACKGROUND TO BANTU EDUCATION

Before 1953, African Education was controlled by the different provinces of the then Union of South Africa. Most of the education that had taken place was through missionary endeavour. This topic has been presented by various authors from different perspectives, expressing various views. It is not the intention of this research report to take part in this debate. Although Nosipho Majeke alleges that, in the hands of missionaries,

> Education itself had to be used as an instrument of enslavement. Having drawn the African into the economic system, the rulers had assigned him a particular place in their society [1].

it is true that missionary efforts resulted in the establishment of missionary secondary schools like St. Peter's (1925), Rosettenville [an Anglican Secondary School in Johannesburg] [2]; Healdtown (1933), Alice, Eastern Cape [a Methodist School]; St. Francis' College, at Mariannhill, Pinetown [a Roman Catholic School near Durban]; Kilnerton (1934), Silverton [a Methodist School near Pretoria] and Lovedale, Eastern Cape [a Church of Scotland School near Alice]. Such efforts went beyond the intended aims of the so-called 'colonial ideology' [3].

At these institutions the syllabi used were similar to those which obtained in White private schools; i.e. the joint Matriculation Board (JMB) examinations which represented the culmination of high school learning. The aims of the JMB history syllabus were expressed in 1945, as

> giving pupils a sense of the positive attitude and values which

> arise from a study of the past and formative value of history through the development of a sense of the past and an appreciation of the complexity of the human forces which have shaped our past [4].

There is no reason to believe that the schools mentioned did not adopt these aims as informing the teaching of history.

At this point, it is appropriate to examine the history syllabus of the JMB at Mission and other African secondary schools that offered Matriculation to African pupils prior to the enactment of Bantu Education in 1953.

2. JOINT MATRICULATION BOARD SYLLABUS IN HISTORY AT MISSION AND OTHER AFRICAN SECONDARY SCHOOLS THAT OFFERED MATRICULATION TO AFRICAN PUPILS PRIOR TO BANTU EDUCATION

The history of formal education for Africans in South Africa, is linked to the endeavour of missionary societies that eventually established secondary schools as indicated earlier. Right from the early days African education became a site of contradictions and conflicts. Moltero argues that a distinction has to be made between the declared aims of schooling, as outlined in the curricula, and what actually was intended by those who formulated educational policy [5], the hidden curriculum with its ideological connotations.

Missionary education has been known to stress Christian morality, which was equated with civilisation. This was in accord with Sir George Grey's 1855 Native education policy, in which the advantages of an education with an "industrial training" bias and the Christian responsibility of the White colonists towards others less fortunate than the white man [6], was propounded. However, Majeke argues that Grey's

policy regarded Africans as inferior beings. Their education had to limit them to what was necessary for their position as labourers [7]. [Probably Majeke's claim is drawn from Grey's usage of the phrases ".... useful servants, consumers of our goods, contributors to our revenue ... such as Providence designed them to be", in an address to the Cape Colonial Parliament in 1855. [From: British Parliamentary Papers, Cape of Good Hope, quoted in Documents in South African Education, edited by F. Rose and R. Turner, 1975, p.205]. Beyond the general missionary education effort, there emerged some elite groups whose 'demand' for further schooling resulted in the extension of the primary to the secondary phase. The academic inclination, however, was of a very low level. The mid 19th century secondary school education in South Africa was strongly influenced by the Cape Board of examiners instituted in 1858 [8]. In 1916, the Board was reconstituted assuming the name of the Joint Matriculation Board (JMB). It was entrusted with the responsibility of conducting the matriculation examination for University entrance examinations in South Africa. In practice, however, it also served as a school leaving examination [9], catering for the needs of the various racial groups.

As part of its function in the control over all matriculation examinations, the JMB had to draw up syllabi and stipulate requirements for a pass. Missionary Secondary Schools followed the JMB prescribed subjects in preparing their Matriculation classes. In 1918 candidates had to write three subjects selected from the following:

1. (a) An official language on the A grade;
   (b) Latin;
   (c) Mathematics, including
2. One Science;
3. Two further subjects, one being either, Greek or history, selected from a list of eleven subjects [10].

Unlike missionary secondary schools in the Cape, those in Natal and the Transvaal followed the JMB syllabus in history [11]. [The Cape Missionary Secondary Schools, e.g. Healdtown, Lovedale, preferred the Cape Education Department's Senior Certificate]. The Orange Free State did not, at this stage, make any provision for such "unnecessary" sophistication in the education of the Native [12]. There were no matriculation facilities for Blacks in this province. It was the Zeitgeist of the area. The most commonly used textbook for matriculation examinations was Howes and Mandelbrote's "Juta's History for Matriculation and Cape Senior Certificate" [first published in April 1927]. The South African history has no specially assigned section. The Chapter dealing with: The declining years of the DEIC at the Cape, depicts the Hottentots thus:

> The Hottentots had never been warlike and since their number had been very much reduced by smallpox the whole Karoo belt was comparatively free from native marauders [13].

The first contact with Natives (Africans) is confined to a short paragraph of Howes and Mandelbrote's textbook referred to as "Trouble with Natives". In his report Governor J. Van Plettenberg [Cape Governor from 1771 to 1783] stated that the only serious trouble was caused by Bushmen and Xhosas on the Eastern frontier [14]. In similar vein, the first encounter between trekboers and the Xhosas is described by Fowler and Smit [New Senior History Course] in terms far from generating a friendly atmosphere:

> The meeting of trekboer and Bantu stopped further European expansion eastwards, for the Bantu proved to be the most formidable enemy of all the native races that had yet been encountered [15].

The language used in the two textbooks referred to in this section is couched to create attitudes towards "marauders"

[Pilfering plunderers] in Howes and Mandelbrote and "formidable enemy" [dreaded and hostile] in Fowler and Smit. What is discernible is the division into an "us" and "them" syndrome in the interpretation of the events. Whilst the white settlers were depicted as carriers of civilization and peace [16], the Africans were labelled as the perpetrators of warfare amongst their fellowmen as well as against the white settlers [17].

The portrayal of Africans as being hostile to peace and inclined to genocide, underpinned the view of Black inferiority inculcated in White children. It afforded the white settler a welcome and propitious opportunity to conquer, tame and civilize the wild and warlike native [18]. Concomitantly the textbook promoted a view of the inferiority of African culture and values, as against the myth of white supremacy. The message that came through in the JMB syllabus of the pre-Bantu Education era was:

> In Natal the Natives were restricted. In the Transvaal and the Orange Free State, Natives had no political rights and were liable to pass laws. At the Cape all Natives outside the Transkei had equal rights with Europeans [19].

The main topics of study and the general scope of work expected in the 1950 JMB South African history syllabus were, in broad outline:

Section A: South African History, circa 1775-1910:

1. The distribution of the Colonists at the Cape; social, economic and political conditions prevailing in the settlement during the last quarter of the eighteenth century.

2. The effect of the American War of Independence and the French Revolution and Revolutionary Wars in the Cape.

3. Period of Transition [1795-1806].

4. Constitutional development in South Africa up to 1872.

5. The main facts of our political history e.g. Native Policy; extension of European boundaries; the Great Trek and the establishment of the Boer Republics; political relations of South African States and Colonies with one another; the events leading up to the Anglo Boer War.

6. The influence of economic conditions on South Africa, mainly after 1860, with special reference to agriculture and stock farming, mining, transportation, traffic and commerce, in simple outline.

7. The movement towards union in South Africa during the latter half of the 19th century and up to 1910; the South African Act [1909] in broad outline [20].

Pupils in both the Black missionary secondary schools and their counterparts at White private schools, such as Michaelhouse, Hilton, Bishops, St. Andrew's, St. John's and others, went through the content of the matriculation history, based on the syllabus outlined above, without any known disruptions recorded in the history of Black Secondary Schools.

The impression of Blacks prior to Bantu Education, was that the attitude of many missionaries in Black secondary schools

had the hidden liberal aim of making the Africans the equals of other human beings [21]. The missionaries contended that there was a conscience and light among the heathen on which they [the missionaries] should build [22]. This liberal aim formed the basis for their approach to the content of the history textbooks that used disparaging language. The pupils could address issues openly during debating sessions at inter-school contests. Further, pupils were aware of and accepted the fact that the missionaries were not part of the government authority[23]. Any protest relating to education would have been directed towards the missionary in whose denomination the pupil and the parent would likely be affiliated. While the schools fell under the control of missionaries, the Africans entertained the probability of being potential equals of whites [24]. [This argument precludes resistance in Black education emanating from issues such as assaults by White staff on Black students; forced manual labour; abusive language; the food question from parents and political organisations. These have been exhaustively researched elsewhere, and do not form part of this research report].

The use of a common syllabus in the teaching of history, and other subjects in the general curriculum of African schools, was opposed by many White South Africans, particularly those imbued with a deep sense of Afrikanerdom. In evidence before the Welsh Commission of 1936, it was clearly stated that the native should be given "an education which will keep him in his place" [25]. Although the Welsh Commission itself did not subscribe to their view, it nevertheless represented the approach of the National Party, which came to power in 1948. Consequently, an education with a curriculum specifically designed and developed for a 'dominated and subjugated African group' had to be formulated. Further justification for the idea of a particular education for the African was strengthened by the so-called different aims for the African

child and the White child. That view as expressed in evidence before the Welsh Commission thus:

> The education of the White child prepares him for life in a dominant society and the education of the Black child for a subordinate society [26].

It was that view which underpinned the attitude held by the ideologues of Afrikaner Nationalism in the years preceding 1948 [27].

By 1948 the Christian National Education [CNE] policy had already been formulated spelling out the ideology of the Afrikaner Nationalist with regard to education, including African education, as indicated in article 15 of the policy:

> We believe that the calling and the task of White South Africans with regard to the native is to Christianise him and help him on culturally, and that this calling and task has already found its nearer focussing in the principles of trusteeship, no equality and segregation .... In accordance with these principles we believe that the teaching and education of the native must be grounded in the life and world view of the whites, most especially those of the Boer nation as the senior White trustee of the native and that the native must be led to a mutatis mutandis yet independent acceptance of the Christian and National principles in our teaching [28].

With this type of ideology, the shift was swift from the use of common syllabi and approaches of the missionary era to enforced ethnicity, which could be reinforced and emphasized through history, [Vide Active History Standard 10, "the Whites regarded the Black peoples in South Africa as separate ethnical National units who have become temporarily and partially interwoven with White society" [29] among other subjects of the school curriculum. The exploitation and domination of Africans by the ruling White group became more

marked after the systematic introduction of the Nationalist Party's apartheid programme from 1948. Part of that programme was the introduction of Bantu Education in 1954, as a separate education exclusively for Africans. Through the implementation of Bantu Education from 1954 to 1975, Africans experienced the application of CNE ideology and policy. The policy of ethnicity is still emphasized in C.J. Joubert's History for Standard 10 (1986):

> The recognition of ethnic nationalism - Each and every ethnic group will thus have the full opportunity to develop and maintain itself as an autonomous unit within its own state [30].

The Christian National Education [CNE] policy is regarded by the Calvinist Afrikaner as being the basis for his worldview to formulate attitudes and a philosophy of education. It was not surprising that when Dr D.F. Malan's National Party government - the first to consist of Afrikaners only [31] came to power in 1948, it was considered necessary to take a closer look at the education provided for Blacks. To support the writer's view that the CNE policy was an important factor in the education system designed for Blacks, it will be discussed in conjunction with the Eiselen Commission Report of 1953.

3. CHRISTIAN NATIONAL EDUCATION POLICY AND THE EISELEN COMMISSION REPORT

3.1 CNE POLICY:

> The background to the CNE policy dates from 17th century Holland where the state, the church and the school were closely identified [32]. That it unfolded in a different character in South Africa, may be ascribed to various environmental circumstances after Jan Van Riebeeck's settlers had found their footing in South Africa, at the Cape. However, it is beyond the scope of

this study to delve into the nuances of the particular type of CNE policy that was finally published as a CNE manifesto in 1948. Through the efforts of Professor J.C. Coetzee and a committee assigned to synthesize Afrikaner thinking on the relationship of the school to the state and to the church, the document was made available to Afrikanerdom [Federasie van Afrikaanse Kultuurverenigings Instituut vir Christelike Nationale Onderwys, Beleid, Johannesburg, 1948] (33). The approach of the Afrikaner to education is based on the Calvinistic world-view, which -

> tends to stress in his educational theory the 'conservative' aspect of educational dynamics ... because the child has in Adam fallen from Grace, education is concerned with the restoration of the Divine image in him [34]

[Suffice to indicate that much has been and will be written on this aspect of the CNE policy].

In order for education to restore the 'Divine image' in the child, it is accepted by CNE adherents, who view education as a process, that the educand (child) has to be directed in his growth development by the educator towards an ideal self-prescribed [by the Afrikaner educator/educationist] goal. The protagonists of CNE believe that they are divinely ordained to implement Article 15 of this manifesto [referred to earlier] with regard to the education of the Bantu. "National", according to Behr, was seen as a love for one's own culture and heritage [35]. This ideological stance of the CNE provided a point of departure for the Eiselen Commission, set up in 1949.

3.2 THE EISELEN COMMISSION REPORT: (1949-1951):

Two noteworthy events took place in 1948. The National Party Government came to power in the Union of South Africa and the Christian National Education Policy manifesto was published. The following year, 1949, the Bantu Education Commission, under the Chairmanship of Dr W.W.M. Eiselen, was set up on Native Education with very significant terms of reference [36]. Believing that schooling was an essential means of bringing about apartheid, the National Party government provided the Commissioners with the following:

> make plans for 'education for Natives as an independent race' taking into account 'their inherent racial qualities, their distinctive characteristics and aptitude, and their needs under ever changing social conditions [37].

Dr Eiselen, a Broederbonder, was described as a strong supporter of the new apartheid policy, and the separation of heterogeneous groups into separate socio-economic units, inhabiting different parts of the country each enjoying in its own area full citizenship rights [38]. The Commission concluded that:

> The Bantu child comes to school with a basic physical and psychological endowment which differs so slightly, if at all, from that of the European child that no special provision has to be made in educational theory or basic aims [39].

However, in spite of the above conclusion and the acknowledgement that Africans who had given evidence to

the Commission] showed "an extreme aversion to any education specially adapted for Bantu" [40], in its general conclusion the Commission made a strong recommendation that:

> The education of the African (Bantu) had in content and method to be dictated by the needs of children brought up in Bantu culture, endowed with a knowledge of a Bantu language and imbued with values, interests and behaviour patterns characteristic of the Bantu [41].

When the report was presented in 1951, it was not difficult to identify certain Christian National Education [CNE] statements, beliefs and prejudices. Some of the main recommendations of the Commission's report are in line with Article 15 of the CNE manifesto.

- Mother-tongue must be the basis of Native Education and teaching;
- the state should take over control of Native Education;
- the financing of Native Education must not be at the cost of White Education;
- the two official languages, i.e. Afrikaans and English, must be taught as subjects because they are official languages [42].

In the main, the Commission regarded Native education to be an integral part of a carefully planned policy of segregated socio-economic development of the Black people [43]. This perception was in line with CNE policy, "that native education and teaching must lead to the development of an independent self-supporting and

self-maintaining native community [44]. Dr H.F. Verwoerd, then Minister of Native Affairs, utilized this report to criticise Missionary education.

According to him, missionary education contributed towards the destruction of Bantu culture and detribalising the native. In his view, the curriculum and practice of Missionary education had failed to prepare Bantu children for their station and service within the Bantu Community. "By blindly producing pupils trained on a European model, the vain hope was created among Natives that they could occupy posts within the European Community despite the country's policy of 'apartheid' [45]. Consequently it was his department's policy that the education of the Africans should have its roots in the "Native" areas (homelands) among the "Native" community [45].

The Eiselen Commission had found no inherent difference between the 'Bantu' child and the 'European' child, but in its final recommendation, it aligned itself with the Afrikaner's basic attitude and philosophy towards education - CNE manifesto. In the main principles it stated that:

> On the grounds of the cultural infancy of the native, we believe that it is the right and task of the state, in collaboration with the Christian Protestant churches, to give and control native education and the training of native teaching forces [47].

The Commission confirmed a White Afrikaner oriented idea of what the African child had to learn. This ideal was perceived by Blacks as an education system formulated, designed and interpreted to afford the dominant White

culture the opportunity of determining the fate of the Blacks in South Africa. What eventually issued from the Eiselen Commission Report, was what became the Bantu Education Act of 1953. This will be discussed later in Chapter 2 of this study.

By ignoring the lack of inherent difference between the 'Bantu' child and the 'European' child, the Eiselen Commission fell in line with the attitudes of those Afrikaner South Africans who argued that Blacks were inferior to Whites [48]. After the National Party election victory of 1948, this 'inherent difference' was emphasized in many laws passed by the White Parliament to rule the Blacks. By introducing a policy of ethnic separation among Blacks themselves, based on 'historical' facts, the White National Party government raised Black suspicions regarding the credibility and objectivity of the South African history taught to pupils in Black secondary schools after the introduction of Bantu Education [49].

The role of the 'Life and world view of the Whites' in the CNE article 15, contrasted with the Eiselen Commission Report's 'education of the Bantu dictated by behaviour patterns characteristic of the Bantu' recommendation, introduces a contradictory dimension. The writer contends that the CNE's manifesto was designed to justify the Afrikaner's view of the superiority and dominance of Whites and the Eiselen Commission Report formulated the vehicle - Bantu Education - to implement those tenets contained in the manifesto's article 15.

4. THE CREDIBILITY OF THE SOUTH AFRICAN HISTORY TAUGHT IN BLACK SECONDARY SCHOOLS.

In this research report, it will be argued that history is

important in intellectual preparation as an understanding of our historical roots is essential to provide a better understanding of the present.

Secondary school pupils need some insight into historical reasons for the present position of the African people. It is important for them to find out how and why most Whites came to view Africans as of lower status. The view of black inferiority has long antecedents and was deliberately inculcated in White children through, inter alia, the textbooks they used at schools. There are numerous historical examples of this. One in Hugh Bryan's Our Country : An Elementary History of Natal, published in 1909. His description of the Bantu as warlike and believers in "silly and childish" magic and dreams [50], is fairly typical of the ethnocentric views of the period. Another example may be found in a little primer, Peeps at Many Lands: South Africa, by Dudley Kidd, published in England in 1910. Among the many offensive and racist observations in this book are the following:

> Black children are the merriest little creatures alive, and everybody has a good word to say for them. They seem to spend their lives laughing, and evidently find the world a most delightful place. The mind of the Kafir is placid and easily satisfied. A Native accepts things as they are and does not worry unduly about what might have been, or even about what may be. Yet when aroused to activity by any stimulus, his brain sets to work, even though it may be in a primitive fashion ... it needs something a little out of the common to awaken his mind out of its dull, contented torpor. ... But if he is something of an animal, he is an animal with gleams that can be brightened, deepened, and intensified to a surprising degree [51].

It is essential for secondary school pupils to find out how the chains of 'enslavement' which must be broken, came about. It is also of great importance for the pupils to discover to what extent the personal viewpoints of Afrikaner South African history writers' tend to play down the accounts of past events relating to Africans. It will be further argued in this research report that the study of history as a school subject might have suffered a decline in popularity due to, among other factors, the reason that after the reaction of 1976, in Soweto and country-wide in education, the responses of the Department of Bantu Education were not seen to be:

> Enriching the lives of the pupils by deeper insight into the achievements and behaviour of mankind [52].

As history offers an insight into society and its problems not available to the contemporary observer, it can claim a major role in any liberal and progressive education [53]. In its post - 1976 response, the Department of Education and Training, the state body responsible for Black education in the Republic of South Africa, made no attempt to introduce the aspect of insight in the teaching of history. The Black secondary schools were instead perceived, through their history teaching, as failing to stem the flow of racial prejudice and stereotyping which some of the White Afrikaner historians were inculcating in the White children through the South African history interpretation found in history textbooks [54].

This perception is apparent in the justification of the policy of separate development in Active History Standard 10 [published in 1980], a textbook designated for use in Black secondary schools;

> The policy of separate development is oriented towards the past, the present and the future -

- it is based on the traditional principles of separation

- it is designed to change the present society into various national groups by means of legislation that will ensure a new future in which separate populations will co-exist in peace, security and prosperity, without any group losing its identity [55].

Viewed against the background of the countrywide turbulence and turmoil in black secondary schools in 1985-1986, the policy of separate development was unsuccessful in the claim made by the authors. Instead, it evoked deep-seated resentment and rejection. Related to the question of the credibility of South African history taught at black secondary schools, is the ideological racist interpretation conveyed in one of the standard 10 history textbooks recommended by the Transvaal Education Department [TED], which caters for White government public schools [56]. The content of C.J. Joubert's History for Standard 10 [Third edition, published in 1986] was accorded the following reception by a 'concerned white history teacher' in one of the many articles that appeared in the media regarding this textbook:

> It is in the interpretations and ideological slant that the textbook is most dangerous for our teenagers, who do not need to be pumped full of racist nonsense. It is for this reason I would like parents to note the following about Joubert: "White settlement in the interior of South Africa eventually brought peace and order. The constant tribal wars among the blacks came to an end, and with this the loss of life attendant on such wars. This was particularly so after the Great Trek. Consequently, the black population increased apace" (p.282) [57].

Linked with that perceived slanted interpretation of South African history, is the intensive programme to apply the policy of separate development and domination by the National Party government that was characteristic of the period between 1956 and 1975. Central to the government's rationale for separate development was the implementation of the ideology of apartheid. Concerted countrywide resistance by Africans helped focus attention on history teaching in Black secondary schools. The events of resistance ranged from parents' protest meetings in Orlando at the summary dismissal of three teachers from Orlando High School in 1952 [58], to parents' school boycotts. These took place in the urban areas of the Eastern Cape and the East Rand townships in 1955, following the South African government's control over Black education syllabi. The syllabi, which became operational in 1956, stressed obedience, communal loyalty, ethnic and national diversity, as well as the acceptance of allocated social roles which identify with rural culture [59]. Among legislation passed for effective control of the Blacks are:

* The Native Laws Amendment Bill of 1957 - which empowered the government to prohibit the holding of classes, entertainment and church services if they were attended by Africans in White Group Areas [60].

* The Extension of University Education Act of 1959- this made provision for the establishment of ethnic University Colleges at Turfloop [Sotho-Tswana], Ngoye [Zulus], Durban-Westville [Indians], Western Cape [Coloureds], Fort Hare [Xhosas] [61].

The 1950's took the full thrust of the Natives Resettlement Act of 1954 [effected between 1955 and 1968] relocating Blacks from their-old-established historical homes, inter alia from the Western areas of Johannesburg [Sophiatown, Newclare and Martindale] ... to the present Soweto, from Lady Selborne near Pretoria to Garankuwa, from Cato Manor near Durban to Umlazi.

During the same period the Bantu Self-Government Bill of 1959 ensured the termination of elected African representatives in the South African Parliament. It was designed to establish self-governing 'States' of Blacks which later led to so-called independent states [Transkei 1976, Bophutatswana 1977, Venda 1979, Ciskei 1981].

The South African history taught at Black secondary schools could not be left unchallenged in the face of the changes that were taking place in South Africa and neighbouring countries. Shortly after the famous 'Winds of Change' speech delivered by the British Premier, Harold Macmillan, in the White South African Houses of Parliament in 1960, denigrating the National Party Government's apartheid policy [62], the following countries were decolonised: Tanzania [1962], Kenya [1963], Zambia [1964], Malawi [1964]. Although it was not until the 1970's and 1980's that Mozambique [1975] and Zimbabwe [1980] gained independence, it was clear that this would materialise.

Bolstered by these developments, the Africans' political consciousness was given a fillip. The Whites were debating in their parliament about the future of the Blacks [63] who were absent. The African National Congress (ANC) had a misunderstanding with the Africanist Wing of its membership over the Freedom Charter of 1955. Eventually, in March 1959 the Pan Africanist Congress (PAC) was formed, adopting the Youth League's Programme of Action and the Defiance Campaign as their main points of reference [64]. Vying for membership from the masses, both the ANC and PAC chose to demonstrate against the pass laws. Pre-empting the ANC, the PAC decided to hold its demonstration at Sharpeville on March 21 1960 [65]. Langa in Cape Town, also saw demonstrations on the same date. The Sharpeville clash with the police left some 67 persons killed and 186 injured, whilst the Langa demonstration resulted in two killed and 49 injured [66]. The effect of these events was to rouse politically-minded Africans

countrywide to carry out demonstrations and protests. A Black nationalist movement, Pogo, was one outcome of the Sharpeville crisis. Its influence was immense as, among others, it attempted to assassinate Kaizer Matanzima of Transkei for having accepted so-called self-government in 1963. The National Party government's reaction to the Sharpeville and Langa episodes was to declare both the ANC and the PAC illegal [67].

Significant at this stage, was the phasing out of structures which, to Blacks were beginning to be held in high esteem in their history, although considered of no historical importance in the South African history taught at Black Secondary Schools and countrywide. The ANC was one such structure. This was in contrast to what obtained in the White Community. The Whites participated in decision-making, blacks were completely excluded. An example of this is the Referendum Act of 1960. After an intensive and acrimonious campaign, the result was a record poll of 90,5%, with 52,29% votes cast in favour of a republic [68]. In effect the republican constitution was approved by the White Parliament in April 1961, and on 31 May 1961 the Republic of South Africa came into existence [69]. Responding to this move, the Africans called for a stay-at-home on "Republic Day". An "All-in African Council" met in Orlando and later in Pietermaritzburg, in spite of the suppression of the major political organisations [70].

The events which were taking place at the time, were contrary to what was being taught at the Black secondary schools. Domination and suppression of Africans, constituted the main themes of the South African history textbooks used in Black secondary schools, as will be shown in Chapter 2. Teachers occasionally found themselves under pressure from Black pupils on certain issues relating to South African history. This was especially so when life imprisonment was imposed on Nelson Mandela and others for challenging the laws [that were being

passed by the National party government] which Blacks perceived as discriminatory and oppressive to them [71]. The pupils were dismayed at the persecution of people who were perceived as raising genuine questions about the position of Blacks in the South African context. Old-established homes were being demolished, segregation was being enforced, not only between White and Black, but even between black and black. In the majority of the history textbooks used in Black secondary schools, Blacks were not mentioned in positive terms, but were being regarded as a 'problem' to be solved by the White government of the National Party. Boyce, in Europe and South Africa: A history for South African High Schools, describes the policy towards Africans as follows:

> It is not surprising that in the early years of the Republic's history the native problem presented itself mainly as an external one requiring only defensive measures, and that the Commandant-General should have been regarded as the person most competent to deal with the problem [72].

According to history teachers with post 1976 experience in Black secondary schools, pupils were questioning the seemingly minimal contribution, by Africans, to the development of South Africa, as gleaned from the South African history in the textbooks used. Pupils were shocked by the derogatory terms used in describing issues such as 'influx of Bantu' into urban areas, following the discovery of gold [73].

> They have become detribalised, and in this process they have lost touch with many tribal customs which had a stabilizing influence over their lives. The urbanization of the Bantu people has created many social and economic problems in their lives [74].

Seen against the background of the events of the period and the counteraction of the Africans towards what was viewed as a gross invasion of their fundamental and natural rights, the South African history found in the textbooks quoted, could not 'offer an insight' into society. Weighed against the assumption that:

> History is concerned with the totality of human experience, past and present, including every conceivable trace of all past acts and ideas of man [75].

The history of South Africa as taught in Black secondary schools can be perceived as wholly and heavily eurocentric. To a history teacher of the time, Mr Rabotapi [referred to earlier], the signal red lights were flashing, warning about the serious doubts that were being expressed by blacks regarding the authenticity of the South African history taught to Black pupils in Black secondary schools.

SUMMARY

Missionary education in Black secondary schools offered syllabi based on the JMB curriculum. As a result, the South African history taught at these schools did not differ from what obtained at White Private schools attended by white pupils. Subsequent to the Eiselen Commission report in 1951, the history taught to Black secondary school pupils had to undergo changes in keeping with the socio-economic political structures in the country, which followed the coming to power of the National Party in 1948. These changes were part of the broad apartheid ideology in which Blacks had to "learn how to prepare themselves for a realistic place in white dominated society". [76]. The result of the Eiselen Commission report was "Bantu Education", which was implemented in 1954. In Chapter 2 the Bantu Education Act will be discussed as a

background to the South African history that was taught in Black secondary schools after 1954. According to Collins and Christie, some liberal analysts regard Bantu Education as the "greatest piece of ideological manipulation of the young since Hitler" [77].

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CHAPTER 2

REACTIONS AND RESISTANCE TO THE INTRODUCTION OF BANTU EDUCATION AND TEXTBOOKS USED: 1954-1975

1. THE BANTU EDUCATION ACT

The Bantu Education Act [Act No. 47 of 1953] was passed by the White South African Parliament in 1953. This was barely five years after the National Party government had come to power. The Act, which followed in the wake of the Eiselen Commission Report, gave expression to the main ideas embodied in the Report [1]. In the main, the Eiselen Commission's major recommendation became law. Ackermann describes it as "the watershed in the control of educational services for Blacks in this country" [2]. The joint control in the hands of the missionaries and the provincial education departments was transferred to become the responsibility of the Central Government through its Department of Native Affairs. The Act stipulated that all Black schools would have to be registered with the government. This registration would be at the discretion of the Minister [3]. According to Christie and Collins State control over Black Education meant that schooling could be used to support other state policies, and in particular, the homeland or Bantustan policy [4]. Stating the aims of this separate educational system for Blacks, Dr H.F. Verwoerd, then Minister of Native Affairs, said:

> What is the use of teaching the Bantu Child Mathematics when it cannot use it in practice? Education must train and teach people in accordance with their opportunities in life, according to the sphere in which they live. I just want to remind honourable members that if the Native in South Africa today in any kind of School in existence is being taught to

> expect that he will live his adult life under a policy of equal rights, he is making a big mistake.
>
> ..... the further aim is that relations in South Africa will improve, and that this education will not lead to opposition on the part of the Europeans, because the dissatisfied products of the wrong education system come into conflict with the European Community [5].

The transfer of control provided inter alia for the following: the establishment of three types of schools - State, Bantu Community and Semi-state-aided [including missionary] schools. In spite of the provisions of the act, the Minister had to approve the establishment in writing. Schools would be illegal unless they were registered or exempted from such registration, which could be cancelled if the Minister was satisfied that the existence of the school was not in the interests of the Bantu people. Overall, the Minister was given very wide powers to make regulations governing the control of schools, conditions of service of teachers, syllabi, media of instruction and school funds [6]. On the 1st January 1954, Bantu Education became the responsibility of the Department of Native Affairs. Four years later, in October 1958, a separate Department of Bantu Education [BED] was established. Addressing the Senate on 7 June 1954, Dr Verwoerd gave an indication of how he saw the aims of Bantu Education as well as his vision of the rôle of educated Africans in the future. He regarded the Bantu Education Act as a means of transforming the education for Natives into Bantu education in the following words:

> If 'fundamental' education can also be obtained on the farms the trek from the farms will be combatted, more especially if the training contributes towards more remunerative employment in farm work, owing to the greater skill and usefulness of labourers ... More

> usefulness of labourers ... More institutions for advanced education in urban areas are not desired. Deliberate attempts will be made to keep institutions for advanced education away from the urban environment and to establish them as far as possible in the Native reserves. It is the policy of my department that education would have its roots entirely in the Native areas and in the Native environment and Native community ... There is no place for him in the European Community above the level of certain forms of labour. Within his own community, however, all doors are open. For that reason it is of no avail for him to receive a training which has as its aim absorption in the European Community, where he cannot be absorbed. Until now he has been subjected to a school system which drew him away from his own community and misled him by showing him the green pastures of European Society in which he was not allowed to graze [7].

To conform with the stated aims of the Bantu Education Act, syllabuses had to be determined for all subjects in the school curriculum, including history [8].

Among the main and basic aims contained in the standards 9 and 10 history syllabus, were the following:

i) To teach the pupil the history of his country.

ii) To teach the pupil how the conduct of public affairs in his own country has evolved.

iii) To teach the pupil the history of such major events which affect life in South Africa today [9].

In contrast with these aims are those contained in the history syllabus of the Transvaal Education Department [in use in White public/government schools in the province of Transvaal] in which the focus is:

(a) To help the child to understand that man's existence is meaningful and that he lives in an ordered society.

(b) To guide the child towards self-criticism and self-understanding in the light of the actions of man in the past.

(c) To help the pupil to realise that matters that are of value to his time, such as freedom of worship, political development and independence, were won by previous generations through struggle and sacrifice.

(d) To develop a historical sense, that is the development of an understanding of the influence of events on your land, on your people and on the world in general [10]

In the BED aim (i), the pupils are taught the history of their country, which in this particular case refers to a homeland [Bantustan]. Its counterpart in the TED, aim (a) approaches the pupil's faculty of comprehending the meaning of man's existence to participate in an ordered society. The pupil's life has to be so ordered that it has a meaningful purpose. The question that emerges is, why should pupils growing up in the same country be exposed to dissimilar aims in history. Whilst in the case of Blacks [BED], pupils are channelled to a limited viewpoint, that of the TED introduces the pupils to a wider world view. The second aim (b) endorses the argument made with regard to the first aim the pupil is acquainted with public affairs. It is quite clear that, in keeping with the Eiselen Commission recommendations for Black education, the public affairs and their devolvement' indicated here, refer to the Bantustan traced from the traditional chiefs of the Blacks, in order to justify the need for separateness. Yet, in the TED's (b) aim the pupil is made aware of understanding and positioning himself in the light of the heroic deeds of forebears in the past. As the South African history textbooks

are overloaded with Afrikaner heroes, this pupil grows up with an imbalance of his ancestral domination in South Africa. The third (iii) BED aim relates to major events affecting life in South Africa in present times. In terms of the history textbooks on South African history used in Black secondary schools, the major events were not chosen to bring into focus the contributions made by Blacks. Instead the dominance and superiority of the Afrikaner loom largely in the pages of the history textbooks. The TED's aim (c) emphasizes norms and values cherished by the Afrikaner society.

In this manner the Afrikaner pupil stands as the rightful heir of the resources and benefits of the country for which previous generations struggled and sacrificed their lives. In the chain of continuity, he has to be the exclusive custodian of these norms and values. The writer views these differences as being in line with the ideology conveyed through the policy of Apartheid. The main thrust of that policy being to dominate the Blacks and perpetuate their subordination.

As part of the research undertaken for this report, the writer interviewed retired teachers who taught history during this period, 1954 to 1975. The two sets of aims evoked the following observation from some of the interviewees: the Black secondary school pupils from the 1950's to early 1970's became sceptical and questioned the South African history in terms of learning the history of his country- 'his country' indicated a 'homeland'... Whereas to his white counterpart, it referred to his land won by previous generations through struggle and sacrifice for the whole of South Africa [11]. With regard to the secon' aim, the opinion of the respondents was that pupils in Black Secondary Schools perceived a country fragmented in its conduct of public affairs. There had always been a Native Affairs Department [NAD] and later 'Bantu development; which was transformed to 'Plural Affairs", separated from other racial groups [12]. In terms of the third aim, pupils were

expected to be taught major events which affect life in South Africa. The problem posed was, what the nature of such events should be, and on what criteria were the events selected to be classified as 'major', to the exclusion of those that involved Blacks [13]. Atkinson's argument on values influencing the choice of topic in history is appropriate:

> ..... extra-historical, moral, political, religious, in short life values-must exert influence in history, that is in relation to choice of subject matter and the point of view from which it is studied [14].

History of South Africa was utilized to convey 'values' which accorded with the policy of separation and segregation-the Native had to be educated to know his place for appropriate work ethics, attitudes, and willingness to participate in capitalist exchange relations [15]. This will be illustrated later in Chapter 3.

The introduction of Bantu Education envisaged the promotion of the ideology of apartheid through schooling. As this affected the Africans in the broader socio-political and economic traditions of their lives, there was widespread opposition to Bantu Education in the 1950's. It developed into open political rebellion in a few areas [16]. The rebellion tended to be spontaneous and sporadic, rather than organised. Levin sees the legislation and implementation of Bantu Education as signifying a process of class struggle:

> Its institution represents the assumption on the surface of society of a specific political ideological form of the essential contradictory relations of exploitation; a form which arises through the shifting dynamics of class struggle as an outcome of the dialectical interplay between the form and historical content as manifest at the level of appearance [17].

The writer contends that by implementing some aspects of separate development through the content of South African history textbooks, portraying Blacks as insignificant participants, was a deliberate attempt to present them as fourth class citizens of South Africa. It will be further argued, later, that the themes in the South African history textbooks used in Black secondary schools contain perceptions that underline ideological manipulation of African people as a strategy of maintaining white domination and oppression of the African people. Although the syllabi introduced were said to conform with what the National Party Government referred to as the nature and needs of the Bantu, vehement reactions to Bantu education were widespread in the form of protests and school boycotts [18].

2. OPPOSITION TO BANTU EDUCATION

General Black resistance to oppressive laws and acts, including Bantu Education, has been well documented in publications by, inter alia, Edward Roux in Time Longer Than Rope: A History of the Black Man's Struggle for Freedom in South Africa, published in 1948, and Tom Lodge in his Black Politics in South Africa since 1945, published in 1983. The latter deals with Black protest and resistance movements within the Black population from the end of the Second World War [19], whilst the former traces resistance and the struggle of the Blacks for freedom at the time of their first contact with Whites in the 18th century, around the 1750's [20]. The organised African teaching profession took the full-blast of Verwoerd's chastisement in his Senate speech of 1954, when he reacted to the teachers' slogan of "equal pay for equal work" [21]. Through the country-wide parents' boycotts of 1955, Black parents demonstrated their resistance to Bantu Education. Parents were not strangers to popular involvement in education

issues. Predating opposition to Bantu Education, parents had been active in a number of local African initiatives in starting schools entirely independent of state assistance [22].

2.1 CHURCH VERSUS THE STATE

The implications of the bantu Education for missionary control of Black schools can be divided into the following options:

- Churches to retain their schools and hostels as private aided institutions;
- Churches to retain control of their schools as state - aided institutions with the subsidy reduced to 75% of the salaries and cost-of-living allowances of approved teachers;
- Churches to relinquish control to "Bantu Community" organisations, i.e. to the Government [23].

Without directly stating that missionary activity should stop forthwith, the pressures brought to bear, bolstered by restrictive measures and conditions, ensured that the role of churches in Black education was being given a slow but almost certain demise. The responses of the churches will support this contention. The Anglican Church Johannesburg Synod, which had numerous primary and secondary schools [among them St Peter's, Rosettenville] stated its attitude clearly thus:

> The episcopal Synod of the Church of the Province of South Africa stated publicly that it could not but deplore the Bantu Education Act. It had repeatedly affirmed its belief that it was morally wrong to follow a policy which had for its object the keeping of a particular racial group in a permanent position of

> inferiority. The Anglican Bishop of Johannesburg decided that he could not co-operate even to the extent of leasing buildings to the department [BED]. Twenty-five schools under his control, which were on private property were handed over to the farmers, mining groups, or factory owners concerned, to run, while the remaining twenty-three schools on Church property or land leased in municipal locations were closed [24].

The Methodist Church of South Africa viewed the Act with dismay:

> The Conference of the Methodist Church stated that a policy which in effect aims at conditioning the African people to a predetermined position of inferiority in the state is incompatible with the Christian principles for which the church stands. The Missions Committee could not, therefore, assent to a proposition which seems to underlie the Act, namely, that the Bantu have no part or lot in the country of their birth outside the reserves [25].

Although the South African Catholic Bishops' Conference (SACBC), representing the Catholic Church, did not argue against Bantu Education as a cornerstone of apartheid, it expressed its views on purely religious grounds that:

> We gravely fear that any Catholic institution entering the community school system cannot retain its Catholic character nor provide the kind of education which accords with our principles [26].

Except for the Dutch Reformed Church [DRC], most of the Protestant churches expressed objections to Bantu Education,

for, according to Christie, they believed that it was education for subordination and that it denied Blacks the right to participate as equals, in areas outside the reserves [27].

The conflict between the State and the English language Churches over Bantu Education brought two perspectives into focus: the role of missionaries in providing schooling for Africans on the one hand and the significance of government assistance on the other. The history lessons, particularly of the history of South Africa, provided opportunities for questioning the actions of the National Party government in closing schools which, in some instances, were household names [28]. [Schools cited were Lovedale, Healdtown, St. Peter's among others]. There seemed to prevail a lack of relevance between what was being taught in history and the contemporary press reports on apparent reasons for persecuting the churches. On the imminent closure of St. Peter's Secondary School, Rosettenville, Drum wailed the event thus:

> For all ex-students of this great pillar of learning the announcement that their alma mater would close down in two years was a sad blow. A blow that will bring back many memories of the diligent studying to keep up with the school's high standard, of the easy, happy, disciplined life that prepared them to meet the outside world, proudly and without any fear [29].

Well established and famous institutions closed down country-wide. Pupils and most Black parents began to adopt a particular attitude towards history with a South African context [30]. The fact that some of the Black leaders who were openly opposed to White supremacy, tended to come from among 'graduates' of missionary schools - such as Adams College, Lovedale, Healdtown, Kilnerton and St. Peter's, among others-made them targets for Afrikaner attacks [31]. These events of closing down of missionary schools, disruption of

schools and harassment of Black leaders took place in the midst of Black Communities-consequently impinging on the lives of Black pupils and affecting their views on human affairs. Issues relating to the history of Blacks were brought to the foreground as never before. Blacks began to pay more attention to the background of matters concerning their Socio-political and economic lives in South Africa [32]. This tendency is common among mankind. Namier, in his essay on "History and Political Culture" supports the view that human affairs are the ingredients of history:

> Human affairs being the subject matter of history, all human pursuits and disciplines in their social aspects enter into it [33].

Blacks perceived the removal of Black schools from the control of churches as some type of 'persecution' and 'harassment' of the missionary effort. With this dismantling of missionary schools, the South African history taught at Black secondary schools was seen as misleading as it was unreliable in depicting Blacks [34]. It is the writer's strong contention that the South African history section of the history taught in Black secondary schools ascribes to Blacks stereotypes that are belittling and humiliating. The roles assigned to Blacks in history textbooks, among other issues, contribute to the subject lending itself not only to controversial situations but to the decline of interest among pupils in Black secondary schools. The history textbooks used by pupils in Black secondary schools, at the time, their themes and perceptions of people who were students during the period 1954 to 1975, will be discussed under the heading: the teaching of South African history in Black secondary schools.

3. THE TEACHING OF SOUTH AFRICAN HISTORY IN BLACK SECONDARY SCHOOLS:

As part of the research for this report, the writer interviewed a number of people who had attended Black Secondary Schools between 19 and 1975. The interviews were structured around a series of questions relating to their perceptions of the history they were taught [see Appendix I]. The results of these interviews indicate that there are certain common perceptions, for example, that the history taught was presented from a White viewpoint, and with an absence of critical questions from the Black viewpoint. The results of the interviews are presented below.

To facilitate the presentation of the results of the interviews in this discussion, the responses will be divided into the following periods:

A-Period : 1954 to 1961; B-Period : 1962 to 1968;
C-Period : 1969 to 1975. The division follows phases that characterise the three periods. The first period 1954-1961 marks the introduction of Bantu Education and its implementation. The second period 1962-1968 may be viewed as a watershed period, following the 1960 disturbances and the national Party government's reaction. In the third period 1969-1975, we note the focus of attention on the secondary schools, when the Afrikaans medium of instruction took the centre-stage.

3.1 THE TEXTBOOKS USED DURING BANTU EDUCATION: 1954-1975

A - PERIOD : 1954-1961

As indicated earlier, the Bantu Education syllabuses were implemented in 1956. Among the very first textbooks to be used in Black secondary schools for the teaching of South African History under Bantu Education, was one written by Dent, Hallowes and Wells, Social Studies for Junior Certificate: Forms II and III, published in 195[illegible] [Social Studies referred to a combination of history and

geography, which came into effect in Black schools in 1954. After Form III (Std. 8) pupils had to revert to the two subjects as separate disciplines and fields of study].

According to the A-Period respondents [35], there was a perceived decline in the popularity of the subject [Appendix I (i)]. Among the themes discussed was the so-called 'Frontier difficulties' between the Ama-Xhosa and the Boer farmers in the Eastern Cape, with reference to 'cattle-thieving' by the Ama-Xhosa. The Trekboers were supposed to be on punitive raids, recovering 'stolen cattle'. The writer argues that the frontier colonists' acquisition of cattle and land following their migration from the Western parts of the Cape is questionable. More questions are raised by the manner in which the Zuurveld was cleared of Ndlambe and his allies. It is the contention of the writer that what was referred to as the spoor-policy of tracing so-called cattle to a particular Kraal-identified as the destination of the stolen cattle-was nothing more than brazen aggression by the Trekkers on the Ama-Xhosa who possessed inferior fighting weapons-assegais and knobkerries.

In class and school debates, these unexplained interpretations in South African history textbooks and general literature were challenged [36]. These debates took place mostly among the students themselves, as the conventional response in classes of the time, was passive learning largely by rote, in that critical discussion was not only frowned upon, but discouraged [37].

Although enterprising teachers ventured to use history textbooks from the Cape, Transvaal and Natal Education Departments, these tended to be irrelevant in the examinations that Black pupils had to write at the end of

the Form III year of study. The common practice of the period then, was to confine the study of South African history to the textbook referred to earlier. The writer contends that issues like the Xhosa genocide of 1857 [38] and the events leading to the Battle of Blood River between Dingane's Zulu army and the victorious Boers in 1838 [39], among others, raise controversial and conflicting interpretations. In the former, the Nonggause episode, put into perspective is viewed by Blacks as a fraudulent ploy by White officials and possibly farmers, who were believed to be keen at the time, to break the power of the Ama-Xhosa. The period preceding this episode is dominated by the actions of Sir Harry Smith [who was Cape Governor from 1847 to 1852]. Smith was as arrogant as he was high-handed in his treatment of the Ama-Xhosa when he incorporated British Kaffraria into the colony [40]. By 1856 the rich-grazing lands of the Ama-Xhosa had been settled by white farmers, who influenced the Cape Government to pass a 'Masters and Servants Ordinance', which greatly favoured the white employers [41]. By destroying all their grain and planting no crops; as well as killing all their cattle, the Ama-Xhosa would constitute a potential and much-sought after labour force for the White farmers and diamond-fields [Diamonds were discovered in 1867 at Hopetown on the banks of the Orange River. In 1870 dry diggings were discovered at Dutoitspan, which developed into the present city of Kimberley]. In the second episode, the much-vaunted signing of the vow made to God by the Trekkers, is explained. The significance of this event among Blacks is perceived as a mere 'propaganda' stance to persuade people to accept the Afrikaner's claim that they were 'God's chosen people' to tame the Black savages. This view accords with the sub-human concept of Blacks held by some Whites [42]. It may also be regarded as one of the reasons why Blacks are being blindly led to

some of the unnecessary religious fanaticism that has resulted in the current multinumerous sects among them. The myth surrounding the Blood River vow is supported by Professor Ian Lieberberg's argument, when addressing a conference of the South African Historical Association:

> Some people claim that the Voortrekker victory at Blood River is proof that God wanted a white civilisation in South Africa; that God is against equality between white and black; and that God was not in favour of racial mixing [43].

From these respondents, it can be inferred that the teachers who taught South African history, were perceived as lukewarm on the issues of the textbook contents, in spite of the events that were taking place in the wider community. Examples of these events were, inter alia, the reactions of the churches to Bantu Education, discussed earlier; the teaching corps of organised Black teachers, represented by the Cape African Teachers' Association [CATA] and the Transvaal African Teachers' Association [TATA] between 1950 and 1954; the Federation of South African Women [FSAW] in 1954; parents' protests and boycotts in the Eastern Cape and East Rand townships in 1955, and the Evaton and Alexandra bus boycotts of 1956 and 1957 respectively. Teachers seemed to have been intimidated by the envisaged punitive measures contained in the Transvaal Education Department [TED] circular No. 70 of 1952 [44]. The interviewees also recalled that when the history teachers handled the general history [European history] component of the subject, they exhibited spark, enthusiasm and keenness-peculiarities which were conspicuous by their absence when the South African history section was being taught. The remark that accompanied this contradictory behaviour-pattern by the teachers to their charges, was generally:

> If you wished to pass the examination, you should repeat exactly what was contained in the textbook [45].

This period was marked by the fact that history textbooks used in forms IV and V in Black Secondary schools, were the same as those used in White Private schools, as well as in English-medium White state schools. Among others, these textbooks were Geen's The Making of South Africa, published in 1958 [46], Sherwin's, A Concise Matriculation History, published in 1952 [47] and Fowler and Smit's Maskew Miller's New Senior History Course, first published in 1930 [48]. Sherwin describes the encounter between the Boers and the Basutos in 1851 as follows:

> Disputes between Boers and Basutos continued as farmers' cattle were plundered and Moshesh began to claim wide areas .... General Cathcart marched against Moshesh to demand the return of stolen cattle but was repulsed at Berea Mountain in 1852. Moshesh diplomatically offered to submit and Cathcart withdrew [49].

This was the familiar refrain of 'plunder and cattle-stealing' by the Africans, which echoed through the valleys and mountains of areas traversed by the Boers. Both Black and White Matriculation students were exposed to this interpretation of events in South African history-the land of the Basutos conquered as 'fair justice' against their thieving habits. However, the writer's contention is that the land of the Blacks was simply usurped, even under the cloak of religion. According to Davenport, the 'Natal' and 'Zululand' coastal areas were already settled by Bantu-speakers

during the 4th and 5th centuries [50]. In addition to the land, the Blacks were stripped of their next most important possession-their cattle. These they held in very high esteem for they were used in marking and observing great occasions in their social life-like in feasts, celebrations and deaths. The image portrayed to White matriculants, who used the books referred to, was that of a stereotype of Black Chiefs who were 'dwarfs' in comparison to the White leaders of the time [51]. The general impression from the respondents indicated that the perception of 'inferior' Blacks and 'superior' Whites, must have contributed to the attitudes adopted by some Whites of Afrikaner extraction towards Blacks, after having been taken through a biased component of South African history [52]. Some of these attitudes related to the idea that Blacks had nothing to offer for any type of development, therefore they were of no consequence and their views could not be of any value. The writer contends that the issue of South African history needs reappraisal to enhance the contribution of Blacks to South Africa's development. Otherwise, Black students will be averse to studying South African history, as long as the White perspective remained entrenched in history textbooks used in Black secondary schools.

B - <u>PERIOD : 1962-1968</u>

Turning to the B-Period [1962-1968] respondents [53], we note that this period was characterised by a number of measures that flowed from the National Party Government, as a consequence to the 1960 disturbances-the aftermath of Sharpeville [54]. Following the Sharpeville massacre, both the African National Congress [ANC] and the Pan African Congress [PAC] were banned on 8 April 1960 [55], with the resultant formation of 'Umkhonto WeSizwe' for the ANC, and 'Pogo' for the PAC [56]. Measures that

focussed on controlling Blacks in particular, were inter alia:

- The General Law Amendment Acts, Nos. 76 of 1962 and 37 of 1963. The 1962 Act widened the State President's powers to declare unlawful any organisation which he considered was carrying on, directly or indirectly, the activities of any organisation declared unlawful under the Suppression of Communism Act or the unlawful organisation Act, or any like activities [57].

  The 1963 Act empowered the State President to declare that any organisation or group of persons which had been in existence since 7 April 1960, was in fact, an organisation which qualified, in terms of the Act, to be declared unlawful [58].

- The Bantu Laws Amendment Act, No. 42 of 1964, had many provisions that impinged on the lives of Africans, such as powers relating to influx control, transferred from municipal officials and vested in labour bureaux. The power to admit Africans who were not workseekers but merely wanted to visit a town for longer than 72 hours [59]. The respondents were emotionally affected by the 1964 Act.

Mr Mnimango [60], whose home was in Newcastle [in a freehold area known as Ducks's Pond-from which the present Madadeni Township originates], visited an uncle at a Germiston Township, during the winter school vacation. He was unlucky to arrive by the Durban-Johannesburg early evening train. This made it difficult for him to obtain the necessary permit as the labour bureau offices had closed at 4.30pm. On the

morning of the following day, a Saturday-usually a very popular day for raids for permits by Municipal Police [known in Township Language as 'Blackjacks' in those days], the raid passed his uncle's home, and he was added to the 'victims' in the back of the Police Van. The commotion and usual stares that these raids attracted, made him feel humiliated and disgraced after his so-called "School Pass" had been rejected with contempt by the Sergeant-in-charge. It had to be nothing but the labour bureau's permit. The respondent [Mr Msimang] had to be rescued by his uncle paying three pounds (R6) admission of guilt, after having experienced the crude behaviour of Municipal police in a 'charge-office' environment. This brief but harassing brush with the 'Law enforcement officers', left a very negative impression on the respondent in the manner in which Blacks were treated in South Africa. To him and many other scholars country-wide, the dignity of the Black man was being degraded by the policy of 'influx control' practised by the National Party Government. The Writer contends that this type of treatment did not stand up to the principles of democracy as outlined in Malan's South African History [No date, but the 2nd edition published early in the 1960's by Maskew Miller]; that Parliament is the supreme and sovereign authority in South Africa. It is a democratic form of government for the people appoint the members who are their representatives [61]. History, South African history in particular, as perceived by Black Secondary school students/pupils at the time, was an arena of many contradictions [62]. Illustrating this point, a respondent [63] recalled that the character of the Voortrekkers, in Van Jaarsveld and Van Wijk's book, was depicted as follows:

> They were generally of a high moral and religious standing,

> obedient and law-abiding burghars, pioneers born of a generation of pioneers [64].

It is the writer's argument that the same people, in what is described as the spiritual causes of the Great Trek, could not tolerate equality between White and Black. This sentiment is presented by these authors in the following terms:

> Equality between White and Black, which the missionaries and philanthropists achieved through ordinance No. 50, struck at the very core of the frontiersmen's being and became one of the main causes of the Great Trek. Afrikaans speaking farmers were opposed to equality on three grounds ..... [65]. The three grounds are listed.

Because of their impact on South African Socio-political and economic attitudes, it is important for this discussion, to list the reasons for opposing equality, as understood in the 19th Century.

The reasons were:

i) The Whites were Christians while at that stage many non-whites were not. They were on a much lower cultural plane than the Whites and for this reason were regarded as the Whites' inferiors.

ii) The non-whites were black and the frontier farmer could not accept equality between White and Black.

iii) The frontiersmen regarded the non-whites as inferior, and a social class distinction arose. Being unskilled, the non-whites were regarded as a labourer class. There was thus a degree of discrimination against the non-white, boosted by experience of the past. They felt that there was an unbridgeable gulf between the "boss" and his servant and to work for someone else constituted degradation to the level of the coloured labour class-hence the work "Kafirwork" [66].

The perceptions contained in the attitudes described above support the views Blacks have of the Afrikaner Whites. It is assumed, among Blacks that the concepts of 'inferior Blacks' and 'Superior Whites' were dominant in the minds of the Boer farmers right from the 19th century [67]. This is clearly portrayed in the history textbooks that flowed from the pens of the pro-Afrikaner eurocentric history writers, particularly the South African aspect. To the Black Secondary School student/pupil of the 1960's, this had a negative effect on what ever positive contribution that might have been made by Blacks to South Africa's economic development. Handling the socio-economic issues, that resulted from the discovery of diamonds in Kimberley, Van Jaarsveld and Van Wijk, present the 'rush' by both Black and White to the diamond fields in conflicting interpretations. Whilst the Whites were lured by a stimulating 'transport riding trade' to converge on the diamond fields for the inland market that was creat[illegible]68], different reasons were given for the Blacks' flocking to the diamond fields. The Blacks are portrayed as trouble-mongers, whose presence in the diamond area was for easy-going women, cheap liquor and the acquisition of illicit

firearms [69]. The view that Blacks had been forced off their land through conquest by Whites, and their attempt to procure arms equal to those of their conquerors, does not feature in the portrayal given by these authors. To further illustrate the seriousness Blacks attached to their spells on the diamond mines, we can turn to the African [vernacular] literature. Inter-alia among the Nguni and Sotho-speaking people, commemorative names were given to children born during the father's sojourn at the diamond mines. Examples of 'Nomakhimbili' [a girl- the Nguni name translated, means-mother of the diamond fields], 'Ma-Dayiman' [a girl- the Sotho name translated refers to-the mother of diamonds] [70]. It is the writer's contention that reasons ascribed to Blacks for 'flocking' to the diamond fields are rather biased, virulent and partial. The theme, "How we are governed today", is explained in a whole chapter in Social Studies for Junior Certificate: Forms II and III [71]. The history of the Union of South Africa is traced from 1909 [this year preceded the formation of the Union of South Africa-during which time the National Conventions were being convened leading to union] to 1961 when the Republic of South Africa was formed. The portion allocated to Blacks lays emphasis on the traditional social order of the Zulus, prior to their contact with Europeans [72]. Whilst this may be accepted as an introduction to the subsequent subheading of the Chapter: "The Administration of the Bantu today", the main theme is lost sight of in that it is handled in less than one-and-a-quarter pages. The opening sentence of the paragraph indicates in clear terms the view held by the majority of Whites about Blacks on racial bases:

> The State President is the head of State in South Africa, and is therefore the supreme chief of all the Bantu in the Republic [73].

The writer contends that to Blacks, reference to the Central Government in this chapter, was derogatory to them due to their exclusion from participating in the government structures. The portrayal that made miniatures of Blacks created a negative attitude amongst Black students learning South African history. Actually, Blacks were reduced to being administered by Native/Bantu Commissioners who ran the Department of Bantu Affairs/ Development and Administration/Cooperation/Plural Affairs.

As indicated earlier, social studies [Geography and History] was introduced in 1957 in Black Secondary Schools, with a specially designated syllabus. Form III [Junior Certificate] was the exit-point for pupils to train as teachers, nurses and other openings of employment. Blacks perceived this as a deliberate academic ceiling to frustrate African aspirations [74]. Those students who were keen to pursue a matriculation course had t follow syllabuses offered by other education departments, but invariably those of the Joint Matriculation Board [JMB]. Among others these were: the National Senior Certificate, Transvaal Senior Certificate, Natal Senior Certificate and the Cape Senior Certificate syllabuses. The history syllabi of the mid-1960's, used by these education departments, were followed in Black secondary schools and the textbooks used were identical. It is the writer's view that white pupils at white schools had a different concept of a theme on the history of 'our country' compared to that of Blacks whose meaning of the same theme related to a 'Homeland' as 'own' country [75]. Whilst the white pupil was being nurtured into the tenets of an ordered society, the Black pupil had to contend with the concept that at the formation of Union (1910), there was no notion of Blacks being brought into the ambit of 'an

ordered society' in that they were part of the problem [76]. From 1969 the Bantu Education Department [BED] added a further impediment in the general education of Blacks. This year saw the intensification of the medium of instruction in the schools. Afrikaans was to be used as a medium of instruction in Social Studies [77]. It is the C-Period respondents who had to cope with history learnt in Afrikaans from Form I to Form III. We shall now turn to the C-Period: 1969-1975 of this discussion.

C-PERIOD : 1969-1975

During this period, the centre of gravity in the BED schools moved from the Primary to the Secondary phase with regard to the medium of instruction policy. Social Studies was specifically selected to be learnt through the medium of Afrikaans as from 1969 in Forms I to III. Among the textbooks released to assist teachers and pupils to cope with the Afrikaans medium, were: Hersiene Sosiale Studie: Vorms 2 en 3, published in 1967 [78], Hersiene Sosiale : Vorm I, which was published in 1971 [79] and Nuwe Geskiedenis : Vorm III, published in 1974 [80]. Although the Afrikaans medium of instruction is not the subject of this research report, it is important to note that the use of Afrikaans in teaching Social Studies [history combined with geography] to Forms I to III, had a significant impact on the Black Secondary School pupils. After Form III [Std 8] pupils had to learn either history or geography through the medium of English if they proceeded to the matriculation class. The difficulties that resulted from this transition added to the frustrations of the Black secondary school pupils [81]. In Hersiene Sosiale Studie : Vorm I the procurement of livestock from the Khoikhoi [Hottentots] by Jan van Riebeeck : is described as an "exchange" [82]. The seasonal visits of the Khoikhoi to the Cape is

portrayed as deliberate expeditions to 'steal' the livestock that belonged to the Dutch East India Company [83]. What is not explained, however, is that these cattle and sheep were traded from the Khoikhoi for pieces of iron and lengths of copper [84]. In the process the land that had belonged to the Khoikhoi was also being taken. The writer agrees that:

> For the trekboers, South Africa's first White 'Africans', the destruction of Khoikhoi Societies was the necessary outcome of their own thirst for land [85].

That this greed for land by the trekboers dispossessed the Khoikhoi, does not feature in this part of the South African history. It manifested itself in the claims made in the history textbooks that the trekboers moved into unoccupied land.

The South African history syllabus in Hersiene Sosiale Studie : Vorms 2 en 3, commences from the first British occupation of the Cape in 1795. Emphasis is placed on the conflict over Land [the so-called frontier wars] between the Xma-Xhosa and the Whites [86]. The contents reflect a litany of organised murders by Blacks on Whites [87] to the self-destruction of Black on Black by Moselekazi on the Barolong [88] and the murder of Dingane by the Swazis in 1840 [89]. Throughout the South African history aspect of this textbook, the Whites assume the role of a deus ex machina to save the Xma-Xhosa after the National Xhosa suicide of 1857 [90]. In the chapter where Black education is treated, the advantages of introducing Bantu Education for the Blacks in 1954 are indicated among others, as the contribution that will be made by Blacks in the development of their homelands; the Black children learning through the medium

of their mother-tongue in the primary school phase and the opportunity of enhancing their talents [91]. The chaotic situation that resulted in the 1976 Soweto and country-wide uprising, contradicts the interpretation contained in this chapter of the textbook.

As stated earlier, pupils who offered history or geography to complete their high school careers in Forms IV and V, had to switch from the Afrikaans to the English medium. The most common history textbooks for the last two years of high school study for Black Secondary school pupils were : Europe and South Africa: A history for South African High Schools, by A.N. Boyce, published in 1969 [92] and F.A. van Jaarsveld's New Illustrated History for the Senior Certificate : Stds IX and X, volume I, published in 1970 [93]. To grasp fully the plight of the Black Secondary school pupils between the years 1962 and 1975 [B-Period : 1962-1968 and C-Period : 1969-1975], it has to be reiterated that the foundation of history from From I to Form III was laid in Afrikaans [as Social Studies], as it was the medium of instruction. Those pupils who offered either history and geography in the matriculation course, had to face up to the daunting challenge of learning these subjects through English.

The transition from the one medium of instruction to the other was to say the least, a disruptive factor in the pupils' study of history. It also introduced a perceived element among Black secondary school pupils-the belief that the Bantu Education Department was engaged in a calculated as well as an ideological campaign of deliberately depriving them of insight into the subject [94]. This view was further underpinned by two features. Firstly, the subject social studies was a compulsory component of the Form I to III phase of Black

secondary schooling. But, in the majority of cases, it was offered by teachers whose proficiency in Afrikaans was generally elementary [95]. Secondly, the over-eager BED officials to implement the Bantu Education Department's policy with regard to the medium of instruction - equal use of official languages. It was an open secret, at the time, that many teachers took pains to translate the Afrikaans text in the Social Study textbooks, and drew on their preparation and set test questions in Afrikaans only for satisfying the BED officials [who came for inspections]. The lessons were in English all the time [96]. The over-zealousness of the BED officials was reflected in the BED's annual report of 1970, published in 1971:

> Great progress was being made with the implementation of the Departmental policy of equal use of Afrikaans and English as media of instruction at secondary school level. Up to the Junior Certificate class the staff of the majority of schools are in a position to fulfill the requirements. In the senior classes [Forms IV-V], where the teachers do not as yet have the required standard, the medium of instruction is mainly English [97].

Linked to this was the practice of BED officials to reject out-of-hand any applications made by Headmasters to the BED to wave the policy stipulations of the Medium of instruction [98]. An example of such an application is shown in Appendix III.

What emerged from the textbooks used for Social Studies up to Form III, and those used in Forms IV-V for learning history in Black secondary schools during 1967 to 1975, can, for the purpose of this research report, be classified into the following interwoven subsections:

- Conquest, subjugation and the genocide of Blacks.

- Suicidal and other inexplicable tendencies by the barbaric Blacks.

- The Great Trek and the fulfilment of a 'divine purpose' by the Afrikaner.

- Resistance to and the triumph of the Afrikaner over British imperialism.

Conquest, Subjugation and the genocide of Blacks:

In Hersiene Sosiale Studie, Vorm I Grové and others portray the tension caused by one Harry [leader of the Strandlopers] who murdered a herdsman for the purpose of stealing Riebeeck's cattle [99]. Without bringing the Hottentots or Xhosa into the scenario of contributing towards the development of the colony, the only other instances which are portrayed in this textbook, relate to the laziness of the Hottentots as labourers [100], as well as the emphasis on the tribal divisions of the Bantu [101] and the conflict of 1779 [102]. The Blacks are further depicted in their tribal context when the Black territories are justified [103]. Their wars of self-destruction are discussed in Chapter 8 of this book, as well as the protection provided by the Whites [104]. The Forms II and III textbook, Hersiene Sosiale Studie : Vorms II en III, carries the story of conflict between the indigenous Xhosa and the Trekkers further from 1793 [105]. The difficulties encountered by the Trekkers towards the North is hindered by the presence of the Bushman, who are described as knavish in their habits [106]. The incidents of violating boundaries by Xhosa to commit murder and general plundering comprise the major topic. This manifests itself up to 21 December 1834,

when thousands of Blacks were repulsed by Colonel Harry Smith who drove them back across the Kei river [107]. Thereafter the textbook is dominated by the Great Trek of 1838, for half of Chapter 13 [page 230 to 244]. This topic portrays the heroic deeds of conquest and subjugation attributed to the Trekkers-the Vow and the great Battle of Blood River [108]. In turn comes the self-destruction and genocide from Tshaka to Dingane, Mzilikazi and Moshoeshoe [109]. Only by placing the conquered Blacks in reserves were they saved from genocide, including the Nongqause episode of the Ama-Xhosa in 1857 [110]. Summing up the episode relating to Dingane and Piet Retief, Nuwe Geskiedenis : Vorm III, states: a coward such as Dingane was to pay dearly for his treachery [111].

In Van Jaarsveld's New Illustrated History for the Senior Certificate : Stds IX and X, the differences in colour, race and the segregation between the Khoikhoi and the Free burghers are highlighted [112]. When Pieter Cruijthaff's party was on an expedition to seek the land of Monomotapa, in 1662, contact was made with the Namaquas, Griquas and Hottentots, conflict resulted. These tribes were the aggressors [113]. It is strange that tribes who were living in their own territory became the attackers and not those who were moving around, hunting and conquering with their guns. The relationship between the Difaqane and the Great Trek is portrayed in what Blacks perceive as a eurocentric Afrikaner reason to justify a biased interpretation of history. After the Blacks had gone through the internicine struggles of the Difaqane, the land was deserted, providing the Trekkers free unoccupied land [114]. However, Van der Merwe and Strydom furnish the view that the self-destruction of the Blacks was halted by the arrival of the Trekkers on the scene [115]. It is in Boyce where the result of the

Great Trek is clearly stated - a detribalised and landless Black community was created [116]. To illustrate the self-imposed role of the most important white race in South African history, the Afrikaner does not only conquer and subdue the unchristian Blacks but also holds his own against the imperialism of the English.

Afrikaner [Trekkers] Resistance to the British imperialism

In this discussion emphasis is on the eurocentric nature and Afrikaner bias of South African history, as perceived by Black Secondary school students. To further underline the self-imposed superior Afrikaner-image and focus on the heroism of the Trekkers, the thread of resistance to British imperialism, as found in the history textbooks used in Black Secondary schools, will be briefly examined. As early as before the first occupation of the Cape by the British in 1795, the traits of resistance to authority, were discernible among the Trekboers. In 1745 the Great Brak River was proclaimed as the eastern boundary and by 1770 this had been moved to the Gamtoos River. The Burghers never bothered to observe these boundaries [117]. The resistance syndrome had manifested itself. By 1778 Governor Van Plettenberg was left no alternative except to declare the Great Fish River as the eastern boundary [118]. Supporting this rebellious attitude of the Trekboers, Van Jaarsveld gives nine reasons for what he calls - reasons for the rapid and spontaneous expansion of the colony. Among these, is that the frontiers were open pastures and game on free land, which lured the trekboer into the unknown [119]. The writer contends, however, that the resistance of the frontiersmen, who set upon a group of Nama near the Orange River mouth in 1739, killing them and stealing some

cattle, but refused to appear before the landdrost of Stellenbosch [120], was typical of the trekboers defiance to authority.

Temporary as it was, the British control of the Cape from 1795 to 1803, did not fail to expose the resistance of the trekboers. Lord Macartney, first British Governor, made a very bold effort to establish boundaries. In spite of strong measures taken against transgressors, the boundary-measures were violated by groups of trekboers [121]. The brief Batavian Republic rule of the Cape between 1803 and 1806 brought no changes in the defiance inherent in the trekboer [122].

It is from the second British occupation, in 1806 onward, that the resistance of the Afrikaner to British imperialism looms largely in the pages of textbooks on South African history. After the introduction of Circuit courts by the English authorities in 1811, resistance to law eventually led to the incident referred to as the Slachter's Nek Rebellion in 1815 [123]. The boundary problem became the focal point of British rule at the Cape. The influence of the missionaries, with their philanthropic and negrophilistic ideas, especially that of Dr John Philip of the London Missionary Society, was interpreted as favouring the Blacks [124]. The resistance of the Afrikaner to British imperialism is summarised in Piet Retief's manifesto, published in the Grahamstown Journal, February 1837 [125]. In article 9 of this manifesto Retief stated:

> We quit this colony with the full assurance that the English Government has nothing to require of us, and will allow us to govern ourselves without interference in future [126].

After subduing the Zulu impis, Andries Pretorius and his followers established the Republic of Natalia in 1840 [127]. However, this republic was of short duration. Once more the resistance of the Afrikaners came to the fore in 1843 after the annexation of Natal by the British [128]. To escape the British imperialism, the Trekkers crossed the Drakensberg to the North [129]. The republics established between the Orange River and the Vaal River, and across the Vaal River, known respectively as the Orange Free State and the South African Republic - later known as Transvaal - [130] are indicative of the resistance to British imperialism displayed by the Afrikaners. It is the writer's view that whilst the facts may be true in the history of South Africa, the interpretation of these facts is eurocentric and centered on the heroic exploits of Afrikaners to the exclusion of other racial groups in the country. This gives a distorted, desecrated and mutilated past which aims at portraying the Afrikaner as a superior being.

Significant also, regarding textbooks prescribed for Social Studies and history used by Forms I-III in Black secondary schools, is that these books came from the pens of people who had some type of connection with the Bantu Education Department [BED]. They were either officials related to policy-making or persons in very senior spheres of influence of the government of the day [See Appendix IV]. While it cannot be argued that the authors had an Afrikaner bias, as more than half were Afrikaans speaking, the absence of Blacks is quite conspicuous in the schedule. It is the writer's contention that contributions made by some Black authors to the history of South Africa learnt by pupils at Black Secondary schools, might have dispelled the perception of eurocentric exclusivity that obtained in the textbooks discussed. This could, undoubtedly have introduced a

dimension that would depict the African as a co-builder instead of being portrayed as a problem in the politico-socio-economic development of South Africa. Black researchers and students of history whose names come to mind are: Mapena, IOHM, Ngoongoo, LD, Nyubo, A. Gasa, Ed, Mathoane, MM, Mphahlele, MCJ, Mohlamme, JS [131]. This line of argument does not suggest that history should avoid those aspects and facts that are unpalatable to certain sections of the society of South Africa, such as defeats at battles like Blood River [the Trekkers and the Zulus]. At all times, the history written should be as accurate as is humanly possible flowing from proper and acceptable standards of historical research. However, the absence of Black perspectives in the South African history has resulted in portraying Africans in what they perceive as immature and under-developed 'accidents' of creation.

It is a generally accepted assumption that historians and writers of history textbooks have a point of view. This point of view tends to reveal itself in the historian's writing. It is due to this 'point of view' that the African's contribution to the development of South Africa is put in a very poor light.

Among other reasons, the absence of the Black viewpoint in the South African history taught at Black Secondary schools helped to spin the web that was to engulf Black schools in particular and Black education in general from 1976. Pupils in Forms IV and V were showing some political awareness in various ways. Comments, though made in muffled tones at the time, indicated concern from pupils about the arrests and detentions of Black political leaders, that were prevalent country-wide during 1969 to 1972 [132]. The incidents of arrests were contrasted with topics from lessons in South African

history, where the leaders did not have similar harassment meted out to them. Relevant among these were: the Witwatersrand Miners and Railworkers strikes in 1913 and 1914. The resistance of the White miners and railworkers against being replaced by cheap Black labour on the mines resulted in an act of parliament to protect their interests as voters [133]. Individually, the respondents were unambiguous in pointing out that teachers during this period never encouraged discussions openly in class. The 'cautious' attitude adopted by history teachers could be attributed to various factors. It was not uncommon at the time to have alleged 'police-informers' among the pupils 'planted' in schools to inform on their teachers [134].

As leaders of banned organisations were either detained or leaving the country, South African history learnt by pupils at Black secondary schools became a sensitive and emotive issue. Given the interest pupils were developing towards the activities of political leaders, the eurocentric South African history became an arena of serious scepticism [135]. Black secondary school pupils were beginning to doubt the facts relating to Blacks in South African history. What is more, these incidents generated a negative attitude among the pupils towards the subject content. The cumulative effect was a backlash adding to the many factors that contributed to the rejection of Bantu Education in 1976. South African history learnt by White and Black matriculation pupils portrayed different perceptions to the two sections of South African society. The White matriculant was depicted on the positive side, as a member of a dominant race that enjoyed superiority over Blacks. In contrast, the Black stereotype was that of a subjugated and inferior race group who was a danger to Whites [136]. Blacks perceived the Bantu Education Department [BED] as

a state apparatus designed to perform the functions of the governing party of prescribing the destinies and prescribing the aspirations of Blacks, as this was the Afrikaner's God-given task in Africa [137].

It is the writer's contention that Blacks, like other members of the human race, have their past struggles for survival and development. In the wider community of political thinking, these struggles reflect the efforts of the Blacks, but were deliberately omitted [138]. Among others, organisations such as the African National Congress [ANC], had been engaged in responding to the political emasculation of Blacks, as long ago as 1912. The founding of the Industrial and Commercial Workers' Union ([ICU] in 1919, witnessed the launching of African resistance to the exploitation of Black labour by Industry and big Business [139]. It is the researcher's view that by depriving people a proper perspective of their past, such people are denied the opportunity of learning from their past mistakes. Concomitant with this is that people so disadvantaged are less capable of building a future with confidence. The pupils of this period perceived South African history as a tool contrived by the National Party Government to keep Blacks in perpetual suppression, control and domination [140]. This view is supported by UNESCO research analysing South African textbooks thus:

> **White supremacist attitudes, glorified nationalism as a historical theme, discredited counter ideologies and negatively stereotyped black people [141].**

Against the background of harassment of Black leaders in the political arena, contrasted with the reactions of authorities against white leaders in history-the Black secondary school pupils perceived the government as

riding rought-shod over Black aspirations [142]. Although the 1922 white miners' strike took the proportions of a strike, the white leaders procured a change of government in the 1924 elections and Smuts was replace by Hertzog as Prime Minister [143]. South African history learnt by Black pupils underpinned the status quo to keep the Afrikaner in a position of domination. This notion is supported by the dictatorial stance of the BED to compel Black secondary schools to be taught history through a medium not understood by those who taught and unacceptable to the pupils [144]. The resistance which ensued, known as the Soweto revolt [does not form part of this research report] has been well documented by writers such as Baruch Hirson in Year of Fire, Year of Ash, published in 1979; Brooks and Brickhill in Whirlwind Before the Storm, 1980; Tom Lodge in Black Politics in South Africa since 1945, published in 1983. Consequent to the Soweto uprising, the Bantu Education Department (BED) embarked on some changes in Black Secondary schools in general-overhauling the education system for Blacks. In Chapter 3 we shall examine whether this could be regarded as a genuine response to the factors that resulted in the revolt. In particular, attention will be focused on the history textbooks used in Black Secondary schools during the post 1976 Soweto revolt period.

SUMMARY

The Social Studies [history and geography] textbooks used in the junior section of Black secondary schools, were particularly designated for a special sector of the people of South Africa - Blacks. From the experiences of the teachers who taught the subject and the responses of those who were actually in those classes - Forms I to III - it was by and large not easy for the former to teach

through the medium prescribed and to the latter the difficulty of learning was compounded by the use of Afrikaans as a medium of instruction. Discussing issues that belittled and denigrated Blacks did not take place spontaneously. Teachers displayed certain unexplained inhibitions. It was by no stretch of the imagination to discern that the hidden curriculum of the history textbooks was to promote the ideol[illegible] the apartheid policy of the National Party. [illegible]olicy is perceived by Blacks to be heavily laden with ethnic and racial overtones.

In Forms IV and V the history textbooks used in Black secondary schools were the same as those found in the Liberal White private and some government schools. However, with the completely unsettled climate in the country, especially after Sharpeville, pupils in these forms began to ask pertinent if muffled questions about the Black mumblings and rumblings in the political front. Due to the alleged presence of paid 'police informers' in the class rooms, both teachers and pupils dared not rock the boat of general 'satisfaction' in the classroom by participating in debates of the events and issues of the time. Some were relevant to history lessons, but the time for raising questions such as why? had not dawned [145].

The South African history learnt by Black Secondary school pupils, underl[illegible]ed the ideas propounded by Hendrik Verwoerd- Prime Minister in the 1960's - who was the architect of grand apartheid. The superiority of the Afrikaner and the inferiority of the Blacks had to be imprinted in the minds of the latter, consigning them to alienation in the country of their birth.

FOOTNOTES

1. Malherbe, EG: Education in South Africa, Vol. II, 1923-1975, Juta, Cape Town, 1977, p.548.

2. Ackermann, GJ: "Education for Blacks in historical perspective", in Publication Series No. 3 of the South African Pedagogical Society, 1975 pp22-28.

3. Christie, P and Collins, C: 'Bantu Education: Apartheid Ideology and Labour Reproduction' in Kallaway, P (ed.) Apartheid and Education, Ravan Press, Johannesburg, 1984, p171.

4. Christie and Collins, Ibid. p172.

5. Hansard, V83, Government Printer, Cape Town, 1953: Columns 3585, 3586 and 3590.

6. Horrel, M: Bantu Education to 1968, SAIRR, Johannesburg, 1968, p10 ff.

7. Quoted in Rose, B and Tunmer, R (eds) Documents in South African Education, Ad. Jonker, Johannesburg, 1975, pp261-266.

8. Bantu Education Act and Regulations, Government Printer, 1956-57, p23 [Article 15 (d)].

9. Standards 9 and 10 History Syllabus HG, Department of Bantu Education, Pretoria, 1959, p1.

10. Syllabus for History, Higher and Standard Grades, Standards 8, 9 and 10 Transvaal Education Department, Pretoria, 1960, pp1-2

11. Mantanga CM: Former History Teacher, Morris Isaacson High School, Soweto. Personal interview on 27 January 1988.

12. Madlala, VN: Former History Teacher, Lady Selborne High School. Personal interview on 3 February 1988.

13. Adrian, Sister: Former History Teacher, Holy Cross Mission High School, Alexandra: 1959-1964. Personal interview on 10 February 1988.

14. **Atkinson, RF:** Knowledge and Explanation in History: An Introduction to the Philosophy of History, Macmillan, London, 1978, p192.

15. **Christie and Collins:** Op. Cit. p164.

16. **Lodge, T:** Black Politics in South Africa Since 1945, Ravan Press, Johannesburg, 1983, p129.

17. **Levin, R:** 'Black Education, Class Struggle and Dynamics of change in South Africa since 1946', Africa Perspective, Number 17, 1980, p25.

18. **Muller, CFJ:** (ed.) Five Hundred Years: A History of South Africa, H. & R. Academica, Pretoria, 1973, p387.

19. **Lodge J:** Op. Cit. Ch. 5
Horrell, M: Op. Cit.
Christie, P: The Right to Learn: The Struggle for Education in South Africa, Ravan Press, Johannesburg, 1985, Ch.3.

20. **Roux, E:** Time Longer Than Rope: The Black Man's Struggle for Freedom in South Africa, University of Wisconsin, 1964, p5.

21. **Rose and Tunmer** (eds.) Op. Cit. p265.
[In the White Parliament, Cape Town on 7 June 1954, Dr HF Verwoerd, the Minister of Native Affairs-also responsible for Black education-delivered a lengthy speech expounding his version of what Bantu Education meant for the Bantu and South Africa. Among others he chastised the Bantu teacher for seeking parity with his White counterpart under slogans like "equal pay for equal work", "payment in accordance with the qualifications irrespective of race or colour" ... The Salaries which European teachers enjoy were said to be in no way a fit or permissible criterion for the salaries of Bantu teachers].

22. **Lodge, T:** Op. Cit. p117.

23. Troup, F: Forbidden Pastures: Education under Apartheid. Defence and Aid Fund, London EC1, 1976, p23.

24. Horrell, M: A Survey of Race Relations 1954-1955, SAIRR Johannesburg, 1955, p176.

25. Ibid. p177 [This stand represented the national body of the Methodist Church in South Africa].

26. Christie, 1985 Op. Cit. p82. [Quoted from the S.A. Outlook-November 1954].

27. Ibid. p81

28. Ngqangweni, SK: Personal interview on 15 February 1988. [The respondent, now an Inspector of Education in Black Schools, taught History to Matriculation classes at Lovedale High School during the 1950's].

29. Drum Magazine Johannesburg, October 1954. [Article by Arthur J. Maimane].

30. Makhubela, NV: Personal interview on 16 March 1988. [The interviewee was a history teacher at the Orlando High School, Soweto, near Johannesburg, in the 1950's to early 1960's].

31. Dube, ET: This point is made by Dube in 'The Relationship between Racism and Education in South Africa'- Havard Education Review, Vol. 55 No. 1, February 1985.

32. Pilisc SW: Personal interview on 29 March 1988. [The respondent taught History to Standard 8 classes at Pimville High School, Soweto, between 1959 and 1967].

33. Namier, LB: 'History and Political Culture' in Stern, F(ed): The Varieties of History from Voltaire to the Present, Macmillan & Co., London, 1970, p378.

34. Mthembu, AS: Personal interview on 11 July 1988. [Mr Mthembu was a History teacher of note at Inkamana High School in the mid-1950's

35. Thethe, PB: Personal interview on 10 November 1988. [The respondent was a student at Payneville (now Tlakula Secondary School), near Springs, from 1952 to 1955 in Forms I to III. He matriculated at the then Kilnerton High School, near Pretoria in 1957].

36. Lakaje, EN: Personal interview on 28 November 1988. [The interviewee attended Orlando High School, Soweto, from 1955 to 1958 in Forms I to IV].

37. Maduwane, J: Personal interview on 29 November 1988. [The respondent was a student at the Meadowlands Secondary School, Soweto, between 1959 and 196 in Forms I to III. She completed matriculation between 1962 and 1963 at Orlando High School.

38. Dent, SR Hallowes, EE and Wells RW: Social Studies for Junior Certificate: Forms II and III Shuter and Shooter, Pietermaritzburg, 1957 p233.

39. Ibid. p222

40. Oakes, D: (ed) Reader's Digest Illustrated History of South Africa: The Real Story, The Reader's Digest Association, Cape Town, 1988, p133.

41. Ibid. p126

42. Ngwenya, LT: Personal interview on 11 December 1988 [Mr Lancelot T Ngwenya was a student at the then Kilnerton High School, near Pretoria, from 1956 to 1960, in Forms I to V. He is presently an Inspector of Education].

43. The Star Johannesburg, 16 May 1988. [Article by Johan de Villiers: 'Blood River. the myth that led to more myths' - Quoting Professor Ben Liebenberg of the UNISA History Department; Topic: 'Myths Surrounding Blood River and the Vow'].

44. Transvaal Education Department, Circular No. 70 of 1952, Pretoria, dated 29 December 1952: Appendix II.

45. Mzingelwa, JF: Personal interview on 14 December 1988. [The respondent was a student at Amanzimtoti High School (then Adam's College), near Durban from 1955 to 1959. He did Forms I to V at the school).

46. Geen, MC: The Making of South Africa, Maskew Miller, Cape Town, 1958.

47. Sherwin, IM: A Concise Matriculation History, Juta, Johannesburg, 1952.

48. Fowler, C. de K and Smit, GJJ: Maskew Miller's New Senior History Course, Maskew Miller, Cape Town, 1930.

49. Sherwin, Op. Cit. pp66-67.

50. Davenport, THR: South Africa: A Modern History, Macmillan, Johannesburg, 1987, p9.

51. Mchunu, Chris Personal interview on 12 October 1988. [Mr Mchunu was a student at Mariannhill St. Francis' College High School, near Durban in Forms I to V in 1956-1960].

[illegible]nyoni, LS: Personal interview on 31 October 1988 [The respondent completed high school studies at Western High School, near Johannesburg in 1956].

53. Mathibedi, BG: Personal interview on 16 January 1989. [Mr Mathibedi was a student at Charterston High School near Nigel, in Forms I to V from 1958 to 1962].

54. Davenport, Op. Cit. p396.

55. Ibid. p396

56. Ibid. p396

57. Horrell, M: Laws Affecting Race Relations in South Africa: 1948-1976, SAIRR, Johannesburg, 1978, p416.

58. Ibid.

59. Ibid. p179

60. Msimango, Milindi S: Personal interview on 16 February 1989. [Mr Msimango was a student at Inkamana High School from 1962-1966 in Forms I to VI.

61. **Malan, MA:** South African History, Maskew Miller, Cape Town, 2nd Revised edition, n.d. (but circa early 1960's) p165. [This 177 page book was actually written for Std VI pupils in White Schools. However, according to Mr MS Msimang (60 above) it was used as a supplementary textbook on South African history by Form III pupils in Black secondary schools. The authors of Social Studies for Junior Certificate: Forms II and III, make acknowledgements to this publication].

62. **Dlangamandla, SS** Personal interview on 21 February 1989. [Mr Dlangamandla was a student at the then Kilnerton High School, near Pretoria, between 1964 and 1968 in Forms I to V].

63. **Ndlela, Joseph M:** Personal interview on 23 March 1989. [Mr Ndlela attended St. Francis' College High School at Mariannhill, near Durban, from 1962-1967, where he did Forms I to V. He is presently a High School Headmaster on the East Rand].

64. **Van Jaarsveld, FA and Van Wijk, Theo:** Illustrated History for Senior Certificate: Stds IX and X, Voortrekkerpers, Johannesburg, 1962, p259.

65. Ibid. pp253-254

66. Ibid

67. **Mathabathe, LM:** Personal interview on 25 March 1989. [Mr Mathabathe was a history teacher at Orlando High School, Headmaster at Morris Isaacson High School, both in Soweto. He was among those who resigned in protest in 1980].

68. **Van Jaarsveld and Van Wijk** Op. Cit. p362

69. Ibid. p363

70. African [Vernacular Language] literature Books published between 1930 to 1977, recommended for reading in schools] [Among these are: Zulu, Xhosa, South Sotho, Tswana, Tsonga and North Sotho literature books].

71. Den[illegible] et al. — Op. Cit. p285

72. Ibi[illegible] p293

73. Ibid. p303

74. Mzimela, RD: — Personal interview on 12 November 1988. [Mr Mzimela was a history teacher at Adams College High School, Amanzimtoti, between 1964 and 1970. He is presently employed in the South African Broadcasting Corporation].

75. Davenport, — Op. Cit. p389 .
[Homelands are areas set aside for occupation by Blacks in the rural areas of South Africa. These were envisaged to develop 'nation states' within South Africa, each to be developed independently of the other and offering political rights to Blacks up to independence, if they so chose].

76. Van Jaarsveld and Van Wijk, — Op. Cit. 462

77. Bantu Education Department — Annual Report, Government Printer, Pretoria, 1968, p9.

78. Grovè, BS Le Roux, FJ, Geyser O, Dugard, JH: — Hersiene Sosiale Studie: Vorms 2 en 3, Via Afrika, Cape Town, 1967.

79. Grovè, BS Le Roux, FJ, Geyser O, Dugard, JH: — Hersiene Sosiale Studie: Vorm I, Via Afrika, Cape Town, 1971.

80. Van der Merwe W, Strydom, JCL: — Nuwe Geskiedenis: Vorm III, Educum, Johannesburg, 1974.

81. Phetoe, AM: — Personal interview on 30 January 1989. [Mr Phetoe taught history to Forms IV and V between 1966 and 1973 at the Khaiso High School].

82. Grovè — et. al., Vorm I, Op. Cit. p154

83. Ibid. p15[illegible]

84. Oakes D, — (ed), Reader's Digest Illustrated History of South Africa: The Real Story, Reader's Digest Association of South Africa, Cape Town, 1988, p39.

85. Ibid. p40

86. Grové et. al., Vorms 2 en 3, Op. Cit. p221

87. Ibid. p228

88. Ibid. p232

89. Ibid. p235

90. Ibid. p244

91. Ibid. p259

92. Boyce, AN: Europe and South Africa: A History for South African High Schools, Juta, Cape Town, 1969 (Second Impression), Fifth Impression 1972.

93. Van Jaarsveld, FA: New Illustrated History for the Senior Certificate: Stds IX and X, Vol. I, South African History, Voortrekkerpers, Johannesburg, 1970.

94. Mokoena, Theresa: Personal interview on 27 January 1989. [Mrs Mokoena (nee Morati) attended high school at Sekano-Ntoane High School, Soweto, from 1968 to 1972 in Forms I-V. She is presently an Inspectress in the Department of Education and Training].

95. Sandlana, Margaret: Personal interview on 13 January 1989. [Mrs Sandlana (nee Ngema) attended school at Orlando West High School, Soweto, from 1968 to 1970 in Forms I to III. She matriculated at St. Augustine's High School, near Ladysmith, Natal, in 1974. She spent 1971-1972 training as a primary school teacher [PTC]. Presently she is a Circuit Inspector in the Department of Education and Training].

96. Nzaidume, BL: Personal interview on 29 November 1988. [Mr Nzaidume was a history teacher and Vice Principal at the Orlando West High School, Soweto, from 1967 to 1975].

97. Bantu Education Dept. Op. Cit. 1971, p112.

98. Appendix III

99. Grové et. al. Vorm I, Op. Cit. p154.

100 Ibid. p162

101. Ibid. p165

102. Ibid. p166

103. Ibid. p50

104. Ibid. p50

105. Grovè et. al. Vorms 2 en 3, Op. Cit. p221.

106. Ibid. p222

107. Ibid. p228

108. Ibid. p234

109. Ibid. p272

110. Ibid. p276

111. Van der Merwe and Strydom Op. Cit. p157

112. Van Jaarsveld Op. Cit. p23 [These differences were supposed to be underscored by the incidents of burning down of houses and stock-theft].

113. Ibid. p26

114. Ibid. p51

115. Van der Merwe and Strydom Op. Cit. p107

116. Boyce, AN Op. Cit. p108

117. Grovè et. al., Vorm I p164

118. Grovè et. al., Vorms 2 en 3 p221

119. Van Jaarsveld Op. Cit. p40

120. Davenport Op Cit. p37

121. Grovè et. al., Vorms 2 en 3, Op. Cit. p223

122. Ibid. p223

123. Van der Merwe and Strydom Vorm III, Op. Cit. p90

124. **Grove** et. al. Vorms 2 en 3, Op. Cit. pp228 and 251.
Van der Merwe and Strydom, Vorm III, Op. Cit. pp118 and 128.
Boyce, Op. Cit. P130.
Van Jaarsveld, Op. Cit. p68.

125. **Boyce** Op. Cit. p171

126. **Van Jaarsveld** Op. Cit. p76

127. **Van der Merwe and Strydom** Vorm III, Op. Cit. p160.
Grovè et. al. Vorms 2 en 3 Op. Cit. p235.
Van Jaarsveld, Op. Cit. p84.
Boyce, OP Cit. p178.

128. **Grovè** et. al Vorms 2 en 3, Op. Cit. P237.
Van der Merwe and Strydom, Vorm III, Op. Cit. p161.
Van Jaarsveld, Op. Cit. p87.

129. **Grovè** et. al. Vorms 2 en 3, Op. Cit. p.240.
Van der Merwe and Strydom, Vorm III, Op. Cit. pp163-164.
Boyce, Op. Cit. p194.

130. **Van Jaarsveld,** Op. Cit. pp138,139.

131. Black researchers on South African History topics, who have submitted unpublished dissertations/theses to various Universities:

* **Mapena, IOHM:** The Witzieshoek Native Reserve: Description of the administration. Unp. M.A. thesis, UNISA, 1970.

* **Ngoongoo, LD:** Imvo Zabantsundu and Cape 'Native' Policy, 1884-1902. Unp. M.A. thesis, UNISA, 1974.

* **Ngubo, A:** A Development of African Political Protest in South Africa, 1882-1910: An analytical approach. Unp. Ph. D. thesis, University of California (Los Angeles), 1973.

* **Mphahlele, MCJ:** The Methodist venture in education at Kilnerton, 1886-1962: An Historical-critical Survey. Unp. M.Ed. thesis, University of the North, 1972.

* **Gasa, ED:** The Native Question in Natal 1880-1893: An Inquiry with Reference to the Struggle for Constitutional Reform in the Colony. Unp. M.A. thesis, UNISA, 1974.

* **Mutloane, MM:** Political Development of KwaZulu. Unp. M.A. thesis, University of Natal 1977.

* **Mohlamme, JS:** 'You cannot sever the Jaw Bone from the Head'. Unp. M.A.dissertation, the Univ. of Wisconsin, 1979, U.S.A. [Professor Mohlamme, J.S. is presently a Professor of history at Vista Univ., Soweto campus. He now holds a Ph. D. from the University of Wisconsin].

132. **Soukane, Seth:** Personal interview on 19 March 1989. [Mr Soukane attended high school at Tlakula High School, Kwa-Thema near Springs, from 1969 to 1973 in Forms I to V. He proceeded to the University of the North, where he obtained a BSc degree. Presently he is employed as a laboratory researcher in the private sector].

133. **Ndlovu, D:** Personal interview on 25 March 1989. [Mr Ndlovu was a student at Dlangezwa High School, KwaZulu, from 1970 to 1974 in Forms I to V. He is presently employed as a Public Relations Officer in the private sector].

Mdakane, HB: Personal interview on 10 February 1989. [Mr Mdakane was a history teacher at the Kilnerton High School, near Pretoria, from 1960 to 1969. He is now retired].

134. **Sibisi, NF:** Personal interview on 20 March 1989. [Mr Sibisi taught history to Forms IV and V classes at the Hofmeyr High School in Atteridgeville, near Pretoria, from 1967 to 1975. According to the respondent his lessons were always lively with heated debates the 'unfair' manner in which Black political activists were being referred to as 'agitators' and 'communists' in the media of the time].

135. Quoted in Michael Ashley: Ideologies and Schooling in South Africa, SAIA, Rondebosch, 1989, p24.

136. Ibid. p23

137. Horrell, M: Race Relations was Regulated by Law in South Africa: 1948-1979, SAIRR, Johannesburg, 1982, p255. [Statements or writings by banned or listed persons].

138. Oakes, (ed): Op. Cit. p310

139. Buthelezi, MN: Personal interview on 23 March 1989. [Mr Buthelezi taught history to Forms III-V at Inkamana High School, Vryheid, between 1967 and 1973. He is present an Inspector of Education under the Department of Education and Culture, KwaZulu].

* Shezi, RB: Personal interview on 26 March 1989. [Mr Shezi attended school at St. Francis' High School, Mariannhill, near Durban. He did Forms I to V from 1969-1973. Presently he is a Headmaster at a High School in Durban].

140. Sekhoos,PW: Personal interview on 31 March 1989. [Mr Sekhoos taught history to Forms IV to V at the Mamelodi High School between 1970-1975. He is a retired Inspector of Education].

141. Quoted in Michael Ashley, Op. Cit. p25.

142. Tshabelala, BJ: Personal interview on 4 April 1989. [Mr Tshabalala was a Form II-IV history teacher at Pimville High School, Soweto, between 1970 and 1975. Presently he is a Headmaster in one of the Soweto High Schools].

143. Boyce, AN: Op. Cit. p679 [The aftermath of this strike was the depicting of Smuts as being hand in glove with the capitalists of the Chamber of Mines. He lost the 1924 general election to Hertzog].

144. Appendix III: Application by a Black Secondary School Headmaster requesting that the

Afrikaans medium be waived at his school due to the difficulties which were being experienced by the members of Staff offering Social Studies in Forms I to III. The Circuit Inspector concerned, without ascertaining what the nature of the problem was, went ahead to recommend that the application be turned down.

145. Carr, EA: What is History. Macmillan, London, 1977, p87.

CHAPTER 3

THE TEACHING OF SOUTH AFRICAN HISTORY IN BLACK SECONDARY SCHOOLS:

THE POST 1976 DECADE

3.1 BACKGROUND TO THE 1976 SOWETO REVOLTS

The Medium of Instruction in Black Secondary Schools

It has already been indicated earlier in this discussion that the policy regarding the medium of instruction in Black Schools, under the Bantu Education Department (BED), was the use of the mother tongue in primary schools and both Afrikaans and English at the Secondary level.

While the primary schools had experienced complete implementation of the policy by 1959 [1], in secondary schools by 1971 the BED was able merely to refer to 'great progress' [2] being made in this regard.

The use of both Afrikaans and English as medium of tuition in Black Secondary Schools had been official policy since 1955. However, the lack of teachers capable of using Afrikaans made it necessary to defer complete application of the policy. The 1968 BED Annual Report reflected that only 26% of all secondary schools were carrying out the departmental policy on the medium of instruction in full. The reason, according to the 1968 BED annual report, was the shortage of teachers proficient in both official languages [3]. In the 1972 BED Annual Report, the policy regarding the medium of instruction was further spelt out for those who might have been in any doubt previously:

> The medium of instruction in all Secondary Classes (from Standard 5 to Form V) will be English and/or Afrikaans. For schools situated in the homelands, the decision as to which medium policy will be followed will, in each case, be taken by the homeland government concerned, in consultation with the Minister of Bantu Education. For schools under the Department of Bantu Education, the final decision on the medium of instruction at the secondary school level rests with the Secretary for Bantu Education (4).

What did flow from the intense frustration of the pupils over the Afrikaans question, especially in the teaching of social studies, culminated in the anger of Afrikaner country side directed at apartheid [5]. It is the writer's contention that the equal use of the official languages as media of instruction contributed significantly to the turmoil in black education in general and, in particular, affected the role and position of South African history taught in black secondary schools. The pupils had to learn history through the medium of Afrikaans in the lower standards of the secondary school, as part of the Forms I to III social studies syllabus. This was especially so after the Acting Secretary for Bantu Education, G J Rousseau, had issued Circular No. 6 of 1974, dated 17 April 1974. It was this circular, sent to all Regional Directors and Circuit Inspectors, where the directive for all secondary school classes in 'white' regions were given in the following terms:

> (a) the status quo in the use of both official languages, on a 50-50 basis, for the purpose of instruction at the secondary level will be maintained.
>
> (b) should practical difficulties arise in giving

> instruction in half of the subjects through the medium of one or other of the official languages, departmental approval must be obtained for any deviation from the above decision. Departmental approval in such cases will be dependent largely upon the availability or non-availability of teachers competent to teach the particular subject through the official language concerned [6].

The Acting Secretary's circular had tempered the stipulations with the proviso that, in schools where difficulties were experienced in implementing the policy, 'application requesting permission to deviate' [7] would be entertained. The trigger for the 1976 Soweto Revolt may be placed at the door of the Southern Transvaal Regional Director of Bantu Education, who modified Departmental Circular No. 6 of 1974, in his Regional Circular No. 2 of 1974, dated 29 August 1974. He chose to label this as a 'Uniform Approach to Schools' [8]. The use of language medium was specified thus:

(a) Standard V, Forms I and II:

English medium: i) General Science
ii) Practical subjects (Homecraft/Needlework, Woodwork and Metalwork/ Art/Agricultural Science).

Afrikaans medium: i) Wiskunde (Rekenkunde) (Mathematics)
ii) Sosiale Studie (Social Studies).

Vernacular: Religious Education, Music and Song, Physical Education.

These subjects will be taught from 1975 in the abovementioned media in Standard V (and preferably in Standard VI also). In 1976, the Secondary Schools will continue with these media.

(b) Forms III, IV and V:

The 50-50 basis should already be in operation in Form III. Subjects which replace the subjects mentioned under (a) will be taught through the same medium. Schools which are not teaching on a 50-50 basis must do so fro 1975 [9].

When these requirements were enforced in 1975, other interested groups in the schools entered the scene. Among these were the school boards in the Pretoria-Witwatersrand-Vereeniging (PWV) area, the 20 000 strong African Teachers' Association of South Africa (ATASA) and the Association for Educational and Cultural Advancement of African People (ASSECA) [10]. They joined those who made appeals and proteats to the BED to have the matter reconsidered. In a case study made in black secondary schools on the East Rand, the Circuit Inspector recommended that Afrikaans be used as medium in Social Studies.

This, however, was not in keeping with the spirit and letter of Circular No. 6 of 1974, paragraphs 1(b) and 3 (See appendices V and VII). In similar vein, a school board like other school boards in the PWV area, pointed out the difficulties of complying

with the circular on 'uniform approach to schools' referred to above [11]. The writer was Headmaster at Tlakula High School, Kwa Thema in 1974, and was personally involved in the applications for deviation which were turned down by Circuit Inspectors even before being forwarded to the Regional Director. The officials were uncompromising and not prepared to listen to any contrary opinion [12]. A situation that led to conflict and confrontation was created and June, 16, 1976 unleashed a chain of events in which the detonator - the Afrikaans issue - s quickly forgotten [13].

The years after 1976 presented a difficult period for teachers in Black secondary schools including teachers of history; they may, indeed, have been particularly difficult for history teachers, for reasons which will be argued later. We shall now turn to the responses of the Bantu Education Department to the June 16, 1976 Soweto uprising. The writer contends that these provided no amelioration for the attitudes of pupils towards some aspects of South African history. These were the aspects perceived not only as eurocentric, but also those presented in the history textbooks as proof of the inherent 'superiority' of whites over blacks. South African history became the site for this conflict in that it was being offered in the language used by those who were regarded to be 'agents' of oppression in the service of the hated apartheid system among blacks. Among others were the police, the courts and the administrative structures of the Native Affairs [14]. This is

illustrated by the contention expressed in Active History: Std 8 by APJ van Rensburg et al., published in 1976, that the arrival of the Trekkers in the interior curbed "anarchic conditions amongst the highveld peoples" [15]. According to the authors, it was the intervention of the trekkers that brought the genocide of the blacks to an end. By an odd coincidence, these views were the same as those presented by the authors of Hersiene Sosiale Studie: Vorms 2 en 3 and Nuwe Geskiedenis: Vorm III, exhaustively discussed in Chapter 2 [C Period: [1969-1975] of this research report. It is in Active History Std 8 where it is stated that:

> **An attempt to give land to individual Hottentot families was unsuccessful. More success was achieved by giving land to missionary societies where Hottentots could settle [16].**

Seen against the background of the instructions given to the 'Commandant of the Eastern Country' - Adriaan van Jaarsveld in 1780, "to wage total war upon the Hottentots, without shedding innocent blood [17]", questions raised by pupils during South African history lessons concerning blacks being landless and how the trekkers acquired their herds of cattle were not adequately answered [18]. The conclusion that may be drawn from the above interpretation is that the fact that 'individual Hottentot families' failed to look after the land, legitimises an action of injustice committed by the trekkers using their superior arms to seize land from the blacks. The BaSothos' loss of part of their land to the trekkers

in 1843 is given as the result of a treaty between Moshoeshoe of the BaSotho and Napier, the Cape Governor, according to History for Std 9 by C J Joubert and J J Britz [19]. That Moshoeshoe had granted them grazing ground for their flocks until they were able to proceed further [20] is not indicated. Urbanisation problems are discussed by Smit et al. in their textbook, History for Standard 10. The introduction of the Bantu Education Act in 1953 is hailed by these authors as a mark of progress, in that, according to them, it would help to ease the uncontrolled influx of blacks into the towns and cities of South Africa:

> **Progress was made in this regard however, with the Bantu Education Act of 1953 and the establishment of a separate Department of Bantu Education in 1958 [21].**

It is quite clear that the above interpretation, given by the authors, regarding the Bantu Education Act, missed the reality of the situation of black education. From 1981 onwards, black education was plunged into a culture of school boycotts that reached its climax in 1985 when the schooling system simply collapsed under the sustained assaults of students and mobilised working-class communities [22]. Views such as these created problems in the teaching of history to black secondary school pupils after 1976.

3.2 POST 1976 REFORMS IN BLACK EDUCATION: ACT NUMBER 90 OF 1979: CHANGE OF NOMENCLATURE

It has already been indicated in this research report that the perceptions of teachers/pupils who

offered South African history from 1954 to 1987, will form the basis of our argument. The post-1976 decade in black education was used by the BED to spread an intertwined web of 'reform'; that was viewed by teachers who taught South African history between 1977 and 1987 as heightening the levels of reaction and counter-reaction by pupils on the one hand and the BED [DET in 1980] on the other. The respondents interviewed appear in the footnotes of this chapter.

The 'reforms' were interpreted as failure on the part of the BED and the government to address the real causes of the uprising which had ripple effects countrywide. The BED's 'reforms' were seen to be focusing on the symptoms and side-stepping the root cause.

From the respondents, the writer gained the depressing view that the teachers were subjected to tremendous stress. Whilst they had to take their pupils through the South African history syllabus [in order to pass their examinations], they were being reminded by their pupils that the education the teachers were espousing had no overall societal support [23]. Points raised, struck controversial topics relating to the 1913 and 1936 Land Acts, that affected the allocation of land to blacks in South Africa. These find very scanty treatment in History for Std 10, by C J Joubert, published in 1975 [24]. This rang a familiar bell as that proffered in explaining how the BaSotho lost their land to the Trekkers referred to earlier. The role and place of Sol Plaatje and the resistance put up

by the South African Native National Congress [SANNC which became the African National Congress (ANC) in 1923] on the Native Land Act of 1913, does not feature at all [25]. By this and other omissions or lack of emphasis, South African history lost credibility amongst black secondary school pupils. Instead, it evoked hatred for those who were seen as perpetrating the subordination of blacks [26].

Among the "reforms" the BED embarked upon in its 'back-down' were those that focused on teachers as well as on the language issue itself. Qualified black teachers had their salaries raised together with key scales of other teachers of all population groups [27]. However, black teachers were not placed at the same level as white teachers with similar qualifications. Black teachers ended up still earning 67% of a white teacher's salary, narrowing the gap by about 10% [28].

Related to the issue that triggered the 1976 revolt, the Minister of the BED announced on 5 July 1976 that the choice of language of instruction would be left in future to school principals, acting on advice from their school boards [29]. All that this move elicited was: 'the principals will try to please their masters in Pretoria. As long as there is Bantu Education, there will be unrest. Small concessions are not solutions' [30]. The Rand Daily Mail of 6 July 1976 quoted this as an explanation given by Mrs Winnie Mandela, on behalf of the students. Another action taken in the name of 'reform' was a token 'compulsory education'. It was decided by the BED that parents of a child who

commenced schooling in January 1977 would sign an undertaking to keep the child at school until the completion of Standard II [31]. However, without the necessary mechanism to enforce this ruling, the 'compulsory education' announcement remained a cosmetic exercise. It never took off. Eventually, in yet another so-called 'reform', BED officials who were perceived to have exacerbated the confusion that had occurred in the black secondary schools of the Southern Transvaal Region, were transferred. This re-shuffling and removal of officials resulted in Mr Jaap C L Strydom replacing Mr W C Ackermann as BED Regional Director in the Southern Transvaal [it later changed also to become the Johannesburg region] [32].

The BED's 'reform' programme did not address the recommendations of the African Teachers' Association [ATASA], opposition MPs, the Soweto Residents' Committee [SRC] and Soweto Action Committee [SAC] among others. Some of these recommendations were:

* Education for all races should fall under the Department of National Education
* There should be commitment to equalisation of expenditure on education for different race groups.
* Teachers should be paid equal salaries for equal qualifications, regardless of race.
* Compulsory and free education should be introduced for children of all race groups.
* Black studies should be introduced in schools, emphasising the history, heritage and contributions of blacks in all fields in the development of South Africa [33].

The views of black secondary school pupils on the South African history taught, were summarised as follows in the Financial Mail: The courses ignore our views of history and stress things like Bantustans which we reject [34]. Continued boycotts of school attendance in 1977 and 1978, although uneven in character [35], compelled the Bantu Education Department to respond to this unprecedented challenge from the pupils. The BED authorities played what they considered to be their trump card - replacing the Bantu Education Act [36], by a change of nomenclature. This move was supported among others by an argument advanced by the then BED Deputy Minister, Dr A P Treurnicht, who was quoted as stating that the Department of National Education would not take over the education of blacks. Justifying his government's attitude on separate education, he quoted Professor W Kgware, Rector of the University of the North, a known supporter of segregated education [37].

The move to change the name of the department from Bantu Education to the Department of Education and Training was tackled with vigour and enthusiasm by the government. On 10 November 1978, the draft of the envisaged act was published for general comment [38].

The term Bantu was dropped from documents and institutions early in 1978 [39], long before the Bill was released for public comment. The Bill provided for the education and training of Africans to replace the Bantu Education Act of 1953 and the Bantu Special Education Act of 1964 [40]. By June

29, 1979, Act Number 90 of 1979 had gone through Parliament and been assented to by the State President. The Bantu Education Department [BED] had been transformed into the Department of Education and Training [DET].

In terms of the Act, educational policy would be decided by the Minister after consultation with, or consideration of proposals made by the Council for Education [41]. Contrary to some expectations, the implementation of Act No. 90 of 1979 did not end the pupils' rejection of the schooling system. Instead, what followed were the 1980 school boycotts in black townships, as well as broader political and industrial unrest. The 'reforms' were perceived, by teachers offering South African history in Black Secondary Schools, as nothing but superficial changes that were meant for the consumption of the critics of Bantu Education [42]. The programme of reforms ignored the root-cause of the 1976 unrest and attempted to paper over the symptoms. The history textbooks that were recommended in black secondary schools in the post-1976 decade showed no improvement in the treatment of issues that had been highlighted as sensitive to blacks prior to 1976 [43]. This will be illustrated in the next section. The passage of the Act through Parliament received the following comment in the 1979 Annual Report of the Bantu Education Department:

> A most important matter was the piloting of the new Act through all its phases so that it can come into effect on 1 January 1980. As a direct result of this, the Department will be able to fulfil its functions without hindrance [44].

The history textbooks introduced in black secondary schools after the 1976 Soweto and countrywide unrest, will now come under consideration.

3.3 HISTORY TEXTBOOKS USED IN BLACK SECONDARY SCHOOLS: 1977-1987

3.3.1 TEACHER PERCEPTIONS OF PUPIL REACTIONS TO SOUTH AFRICAN HISTORY

After the upheavals of 1976, teachers who offered history at black secondary schools perceived history textbooks prescribed by the Department of Bantu Education [BED] in three categories drawn from different schools of interpretation of South African history [45]. The first was that drawn from the liberal interpretation of South African history, represented by such authors as W M MacMillan, Eric Walker and C W de Kiewiet, among others [46]. In the second category is that interpretation drawn from the radical school, with representatives such as Martin Legassick, Shula Marks and Stanley Trapido, inter alia [47].

Finally, the third category emerges from the first two, with a greater inclination on the liberal interpretation - shaped by Afrikaner-oriented writers - expressing the Afrikaner view of South African history to unify the 'volk' in a common vision of an heroic past [48].

History textbooks regarded as steeped in the liberal school of interpretation, used in black secondary schools, came from the pen of A N Boyce [49].

[Europe and South Africa: A History for South African High Schools, 1972; Europe and South Africa, Part I: A History for Std 9, 1974; Europe and South Africa Part 2: A History for Std 10, 1974]. On the other hand, no history textbooks whose authors were seen as radical, were prescribed for use in black secondary schools. From 1975 onwards, history textbooks inclined towards the third category of interpretation made a strong challenge to the liberal school of interpretation. Van Jaarsveld's New Illustrated History for the Senior Certificate: Stds IX and X, whose first impression was published in 1970, had a new partner in C J Joubert's History for Std 10, published in 1975 [50]. The latter publication aroused great interest among teachers in black secondary schools, due to the fact that standard 10 examination questions were perceived to have been drawn from this textbook [51].

The Standard 9 version of this textbook was published in 1977, under the title: History for Std 9: according to the new core syllabus. The aftermath of the change of nomonclature in Act No. 90 of 1979 to DET, saw the rise of history textbooks specifically meant for black secondary schools in tandem with the rise of resistance to black schooling from 1980 onwards. These textbooks were perceived, by teachers, as belonging to the category of Afrikaner interpretation of South African history, since all the respondents who offered history at black secondary schools during this period used them [52].

Taking a point by point response to the questionnaire [See Appendix I], the interviewees were in agreement that the post - 1976 'reforms' of the BED [which became DET in 1979] contributed to the further hardening of attitudes of pupils regarding South African history in black secondary schools. Act No. 90 of 1979 merely accelerated the pace as can be deduced from the perceived bias conveyed by the history textbooks which flooded the shelves of black secondary schools, with a pro-Afrikaner interpretation of South African history. In the earlier chapters of this research, it has been argued that the subject showed these characteristics after the introduction of Bantu Education in 1954. Perhaps it may be appropriate here to give Lauwery's views on the functions of textbook writers"

> ..... **Writers should take facts into account, endeavour to remove particularist and sectarian bias, try to tell the truth, and set themselves aims which are comprehensive, constructive and relevant to the paramount needs of present stage in the development of mankind [53].**

It can be argued that the textbooks described so far, rather foster a divided consciousness, portraying the different race groups as not belonging to a common nation and race of mankind. Instead, many of the South African history textbook writers have fallen into the trap of holding to their opinions without being aware and some are biased and prejudiced without knowing it [54].

The initial theme of the standard 10 [Matriculation] South African history is: the political development of South Africa from 1910-1970, in both the standard and higher grade [55]. In a comparative study, it came to light that the same theme obtained in the Transvaal Education Department's [TED] South African history syllabus [56]. The exclusion of black involvement in this theme is quite clear. Introducing the theme, in Active History Std 10, Van Rensburg and Schoeman state unequivocally that:

> **On 31 May 1910, South Africa was united. There were two obvious candidates for the premiership: General Louis Botha from Transvaal and Mr John X Merriman of the Cape [57].**

The two parties from which the candidates were drawn were both white - the South African Party [Louis Botha] and the Unionists or Labour Party [J. X Merriman].

Whilst it was crystal clear that blacks existed in South Africa, their participation in the political activities of 1910 was not on the agenda of the white participants. The Labour Party emerged with a manifesto which advocated severe discrimination against non-whites [blacks, coloured and indians] described in Senior History for South African Schools: Standard 10, in these terms:

> **This Party was mainly concerned with the interests of the skilled white artisan .... the party's programme of principles demanded that the migration of blacks to white areas should be discouraged by offering all black people the opportunity of development in separate reserves [58].**

The Labour Party's concern, as portrayed in the above quotation, reinforced the stereotypes of subjugation of blacks under the cloak of separate development.

The attitudes developed in white standard 10 pupils, taken through Senior History's concern 'with the interests of the skilled white artisan', are aptly summarised by Chisholm:

> South African history textbooks are goldmines for those interested in how the status quo is legitimated through ideology [59].

Consequently, the role of blacks in the political development in South Africa is so scantily treated that the history of this period is seen, in the words of the respondents as:

> a vehicle of showing how dominant minority attitudes, finding expression in certain interpretations and phraseology, can be responsible for the creation of those attitudes which characterise, underpin and sustain the status quo [60].

This view is supported by Phyllis Lewsen in her analysis of F A Van Jaarsveld's "New Illustrated History":

> Parts of the approved school textbook, "New Illustrated History for Senior Certificate" are, explicitly, history shaped to carry a political and ideological message [61].

Notwithstanding the great furore raised by blacks against the exclusion of voting rights for blacks in

the envisaged 'Union', nothing came of it. The resistance by blacks culminated in a South African Native Convention, that convened in Bloemfontein from 24 to 26 March 1909 [62].

However, there was no indication that blacks would be offered the opportunity of deliberating with representatives from the white governments in the four provinces. The White National Convention went ahead with the agenda of a 'united' South Africa despite the loud voices of black protest. The convention was concerned with Boer and Briton as expressed by Van Jaarsveld:

> **the conflict between Boer and Briton which so often arose in the past, would disappear in a union. Such a solid state would unite the two white language groups into a new nation and end the old conflict between Boer and Briton [63].**

The black man's struggles and achievements were relegated into non-events, and referred to as a problem - thus the 'problem of the Bantu'. In the history textbooks listed under footnote 52, this label is the norm. Pupils in black secondary schools perceived this designation as derogatory, humiliating and having a complete disregard for the aspirations of blacks. To black pupils, South African history was regarded as biased and prejudiced against blacks, portraying political immaturity where black participation and involvement were concerned [64]. What emerges from this debate is that the theme 'political development' in South African history reveals two sides of the same coin. To white pupils, it is what Peter Kallaway

calls 'indoctrination by commission', and to black pupils "indoctrination by omission" [65]. Placing Kallaway's explanation in perspective, black pupils are exposed to what the writer has labelled as eurocentric and white Afrikaner dominated textbooks in history. The interpretations in these books have been allowed to go unchallenged, until the pupils themselves started questioning the contents as a result of the political upheavals in the country. From the reactions of the respondents, no apparent attempts on the part of the teachers was made to challenge the pupils' beliefs nationally. It is the writer's view that pupils at black secondary schools were being 'indoctrinated by omission'. Contrary to this, white pupils, especially of Afrikaner extraction, came into contact with the history textbooks from an environment of beliefs closed to rational debate. To them the superiority of white to blacks was indisputable and the inferiority of the blacks was part of creation. This belief is supported by the finding of Jacklyn Cock in a sample survey which revealed that 68% of the white respondents believed that blacks were generally inferior to whites in their personal qualities [66]. Professor Herbert Vilakazi also, in an article entitled "Academic Freedom Must be All Inclusive", refers to this general inferiority belief whites have about blacks:

> **Almost all whites in South Africa and in the United States were conditioned from childhood to take it for granted that the intellectual capacities of blacks are doubtful [67].**

Basic in this posturing of 'indoctrination by

commission' regarding white pupils, is the content of Standards 9 and 10 history syllabi of the Transvaal Education Department [TED] schools. The intention, in the writer's view, is to make the pupils believe that the actions of the white Afrikaners are true, and nothing should shake that belief [68]. However, among blacks, 'indoctrination by omission' lost ground to challenges made by blacks to the absence of black contributions to the development of South Africa, as portrayed in the history textbooks on South African history. A body known as the National Education Crisis Committee [NECC], came to life after the 1985 crisis in black schools. Among its activities was the development and dissemination of the conception of a 'People's Education' [With implications of a socialist vision for a reconstructed system] [69].

People's education presents a programme for an alternative education to challenge the ruling ideology of the apartheid policy. South African history, in particular, contains the 'myths' which need to be exploded as they depict Afrikaner whites as 'shining angels of light' and the native peoples of South Africa and elsewhere in the world, as 'ignorant and uncivilised' [70]. It is the contention of this study that South African history, contained in the textbooks used in black secondary schools, makes blacks not to feel as being part of their country. This can be restored by acknowledging contributions made by blacks towards the development of South Africa. Through this, a truly distinctive, balanced and indigenous viewpoint can be developed by most peoples of South Africa, to

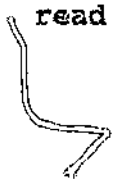
form 'a new South Africa' [71]. In the next chapter, this argument will be elaborated on to bring about suggestions to change the pattern followed in textbooks on South African history.

One issue related to the theme discussed above is raised by the post First World War independence deputations to Paris in 1919. The official deputation of Louis Botha and Jan C Smuts had travelled to Versailles to sign the Peace Treaty. General J B M Hertzog [together with D F Malan and N C Havenga] led the second but unofficial deputation of nine members. The third deputation, also unofficial, came from the South African Native National Congress [SANNC, later to become the African National Congress [ANC] in 1923] [72]. Not much is said about this deputation, which was led by Sol. Plaatje [the other members were J T Gumede, L T Mvabaza, R V Selope-Thema and the Rev H R Ngcayiya] [73]. In Active History, its fate is summed up in four words: They got no hearing [74]. Later, under the special heading: 'Political, Social and Constitutional Development of the Non-White', in the same history textbook, this theme is given attention as follows:

> **A deputation of the ANC also left for Versailles at the same time to insist on a change in South Africa's racial policy. The British Prime Minister refused the requests of both deputations, in the case of the latter on the ground of non-interference in the domestic affairs of another country [75].**

The Senior History authors make no mention of this event in the main chapter [6] which discusses 'the

political development of South Africa: 1910-1939'. Instead, the event is relegated to chapter 9, under the heading: Political, social and economic development of the Black, Indian and Coloured groups, in seven lines, the first three read thus:



The result was that the ANC, like the former Boer republics, sent a freedom deputation to Versailles [76].

In ten pages, issues affecting Blacks are handled, ranging from political awakening and consciousness during the 19th century, the South African Native Convention in 1909, the South African Native National Congress [SANNC], the 1913 Native Land Act, the Industrial and Commercial Workers' Union [ICU], Black Policy and Administration, Racial Segregation, to separate development and homelands, and Black education. It is the writer's contention that the discussion of the political development of South Africa, without weaving the emergence of the ANC into the web of political development, is a deliberate effort to indoctrinate pupils by both omission and commission. Pupils at the secondary school level should be made aware of the efforts of the ANC [then the SANNC] from its first delegation of May 1914 which proceeded to England to protest against the 1913 Land Act [the delegation was led by J L Dube, with Sol Plaatje, T M Mapikela, Saul Msane and W Rubusana as members].

The Act was the forerunner of 'territorial separation or segregation', for its central provision was:

to deprive Africans of the right to acquire land outside their existing areas of occupation [77].

Although Boyce [Europe and South Africa Part 2: A History for Std 10] does not discuss the ANC resistance to the 1913 Land Act, he does point out that it was subtle determination to secure labour as cheaply as possible [78]. This was to be achieved by putting an end to the practice of share-farming with Blacks and not paying more than was necessary for labour [79]. In Active History Std 10 [Van Rensburg and Schoeman], resistance by the SANNC is hinted at and is handled with very little depth and insight [80] according to the writer. C J Joubert, in History for Std 10, does not refer to the 1913 Land Act, and History in Action Std 10 [Grobler et al] states that:

> **due to fierce opposition from Blacks, who felt that there was not enough land, and Whites who thought the Blacks were getting too much land, the matter was eventually abandoned [81].**

Respondents underlined the fact that South African history does not reflect the black political development and struggle in the textbooks used in black secondary schools. It is further claimed that the perceptions of black pupils could be summed up as placing Blacks in oblivion, and when they raised their heads through the SANNC [later the ANC], Pan African Congress [PAC] among others, these were declared terrorist organisations, perpetrating and perpetuating violence [82]. This, among other

factors, demotivated both teachers and pupils in the study of South African history.

A theme, closely associated to the one discussed above, constituting ramifications in the Standard 10 South African history syllabus, is the discovery of diamonds and gold, its effects and subsequently the phenomenon of urbanisation.

As background, in the standard 9 history textbooks, the consequences of the discovery of diamonds are given as follows:

* As a result of the trade in firearms and ammunition, a large number of the tribal Bantu became armed, which posed a threat to the white community. When the British authorities attempted to disarm the Basuto in 1880, the latter revolted. The Sekukuni revolt against the Transvaal in 1876 was largely due to the arming of the Bantu on the diamond fields [83].

* Thousands of black labourers who streamed to the diggings and towns lost their tribal orientation in their urbanised life. This had a disastrous effect on tribal morals and customs. Southey opened the trade in firearms to the Blacks, and soon 400 000 were armed ..... This constituted a serious threat to the Whites and resulted in permanent tensions [84].

* Thousands of black people also flocked to the diggings. Here they came into contact with western civilisation and soon became detribalised. They also managed to buy firearms illegally which were later sold in their homelands. This soon created a threat to the Whites [85].

* Bantu flocked in thousands to the diamond fields in search of employment, for they were finding it increasingly difficult to make a living in the reserves as a result of the disruption of tribal life and economy. Many were attracted to the mines because they hoped to buy guns and liquor from certain unscrupulous Whites [86].

The first three extracts all stress the 'threat' posed to Whites, that is written from a 'white' perspective which sees armed Blacks as threatening white power. Whereas in the fourth and I extract, the historical fact of migrant labour is stated and given acceptable interpretation. It was during this period that Blacks lost the struggle for land and with it subsistence farming. In the two colonies [Cape and Natal] as well as the two Boer territories [Orange Free State and the South African Republic] Blacks had to pay taxes using money [Hut tax, poll tax - one pound or about two Rand - for every man over 18 years of age] [87]. The impressions of pupils perceived by the teachers [88], was that contact with foreign culture, left the Blacks so bereft of stability that their lives were affected. Based on this premise, it can be inferred that the 'tribal customs' of the Blacks have to 'stabilise them through all time. Blacks unlike other members of the human race, should have been insulated against acculturation. As this is a natural phenomenon, curbing it should arouse one's curiosity. In the context of this argument, the proponents of Blacks being tied to tribal customs have a hidden agenda. It is the contention of the writer that control, manipulation and subjugation of Blacks is intended by having them shackled to some of the tribal customs that perpetuate ignorance, superstition and the divisiveness of ethnic mobilisation.

A corollary to the discovery of diamonds in 1867, was the discovery of gold in 1886 and the subsequent development of the mining and secondary industries,

especially after the formation of Union in 1910. The portrayal of black forebears is that of people who were attracted to the diamond and gold fields by puerile reasons [89]. The accounts given by the respondents convey the impression that Blacks would have been better off by remaining in the designated separate reserves. This would have saved them the loss of stability referred to earlier. However, the current debate on the issues of 'People's History', 'Write your own History' and 'What is History?' [a new approach to history] [90], indicates that such a step would have delayed Blacks even longer from entering the South African economy. It would have also deprived them of a stake in it, as well as the 'disadvantaged schooling' by which they are striving to pole-vault themselves into the socio-economic and political life of South Africa. It can be argued that, in these circumstances, Blacks would have virtually remained 'foreigners' in their country of birth, and consigned them to the role of perpetual hewers of wood and drawers of water in the wider community of South Africa.

Allied to the discovery of minerals [diamonds and gold] in South Africa, from 1910 is urbanisation. This phenomenon was the inevitable outcome of the development of the mining and manufacturing industries.

South African urbanisation in history textbooks used in Black secondary schools is presented as a dichotomy that underpins the separation of races - i.e. 'White' from 'Black'. The impression created

by this treatment emphasises the perception of black pupils that issues in South African history promote the political ideology of 'Apartheid' of the National Party [91]. Whilst Blacks were attracted from rural poverty and tribal protection by the glitter and fascination of the city, Whites, according to the history textbooks, were compelled by the vicissitudes that afflicted them. This resulted in the problem known as 'Poor Whitism'. Active History Std 10 explains that 'poor whitism' was due to the isolation of young colonial society in outposts; and thus lacked educational facilities, inability to cope with the more sophisticated economic conditions brought by the discovery of diamonds and gold. Because of isolation, they remained ignorant of new agricultural methods, techniques and monetary developments [92]. To Joubert, white migration into urban areas was caused, among others, by the rinderpest of 1896, which ruined farmers, the British 'scorched earth' tactics of the Anglo-Boer War in which Afrikaner farmers lost R140 million, the traditional Afrikaner system of dividing the farm among surviving sons, which diminished the sizes of farms [93]. In contrast, when Joubert treats black migration to the cities, he cites white settlement in the interior of South Africa as a deus ex machina to stop the self-destruction of Blacks:

> White settlement in the interior of South Africa eventually brought peace and order: the constant tribal wars among black came to an end and with this the loss of life attendant on such wars ... The black population increased apace ... As the black population increased, the reserves eventually became too small to support it [94].

In Senior History for South African Schools: Std 10, Whites are said to have migrated to the urban areas mainly as a result of inadequate adaption to modern economic conditions by a section of the Afrikaans population [95]. On the other side of the coin, the stopping of tribal wars among the Blacks, contributed to a population explosion, which led to the underdeveloped homelands ceasing to offer them sufficient livelihood - the urbanisation of Blacks gained momentum [96].

The crux here is the portrayal of Blacks as an unwanted and unnecessary sector of society in the industrial development of South Africa. The contradictory element in South African history textbooks is the handling of issues that concern the racial divide. Seen through Van Rensburg & Schoeman's interpretation, Whites are depicted as 'pioneers' - ending up by winning a place in the city [97], yet on the other hand Blacks lost the stabilising factors of their tribal society by contributing to urbanisation. This development among the 'Bantu' was unwelcome to the National Party government. The policy of separate development based on ethnic units was introduced for:

> It attempts to stop this process of denationalisation. The urbanised black is regarded as a temporary sojourner in a white area. He has no political rights here [as the white has no political rights in the black states]. The Homelands Citizenship Act of 1970 allows the urbanised black man to exercise his political rights in his state, even though he is settled in a white area of South Africa [98].

To pupils learning South African history, the above extract lacks sensitivity and judgement as it justifies an ideological stance of the Afrikaner view of the history of South Africa [99].

A bizarre picture is painted in Active History: Std 10, of primitive dwellings made of wood, sacking and corrugated iron, conditions which bred vice and all social evils - communists were fast to exploit these conditions for stirring up ill-feeling against Whites [100]. To rescue the Blacks from these 'evils', the state undertook to pass acts, among which are:

- the Group Areas Act of 1950: separating black towns from white towns.
- the Resettlement of Bantu Act of 1954: authorising relocation of Blacks [without their consent].
- the Locations in the Sky Act of 1955: limiting the number of black servants who could live on the premises of Whites.
- the Bantu Laws Amendment Act of 1964: extending influx control beyond the urban areas to include peri-urban districts.
- the Community Councils Act of 1977: empowered the Minister to establish a community council for any urban residential area.

The current debate on South African history textbooks supports the writer's contention that the superiority of Whites is assumed. Whites, pupils are taught, brought peace and an end to tribal wars .... The discussions on apartheid implies throughout that the system is 'separate but equal' [101]. In the final analysis, according to this

argument, Blacks have no cause to complain.

However, the writer contends that, for both racial groups - Whites and Blacks - urbanisation brought untold labour problems.

To help the impoverished Whites in the urban areas, General Hertzog's Pact government introduced a 'civilised labour policy', after it came to power in 1924 [102]. According to this policy, Whites were protected from competing with Blacks to ensure a 'civilised' standard of living for Whites. By 1928, Blacks, Coloureds and Asians on the South African Railways were replaced by 16 000 unskilled Whites and Coloureds against competition from Blacks and the Indians [103]. In contrast to the protection extended to the Whites, the Blacks were, according to the perceptions of the respondents, being suppressed under the title: 'Protection of Black Workers' in: the Bantu Labour [Settlement of Disputes] Act of 1953: creating regional committees for people who were not permitted to establish trade unions. Its amendment in 1973 provided what Joubert describes as:

> **Better communication between employer and black employee [104].**

It is the writer's argument that the protection afforded to the Whites placed them at an advantage over the Blacks. With black secondary school pupils being influenced by the media and Blacks involved in the labour disputes in the country, the history lessons on this issue made them all the more aware of preferential treatment the Whites

received. As a consequence, their acceptance of South African history declined to a level of doubt and later to challenge the justifiability of the historical facts. Labour statistics of the decade 1972 to 1981 seem to support the view that Whites received preferential treatment [TABLE I].

In its main thrust, this research report seeks to examine the presentation of South African history to Black secondary school pupils during the period after the introduction of Bantu Education for Blacks in South Africa, i.e. from 1954 up to 1987. In the process, the contribution of Blacks to the development of South Africa, as interpreted in the history textbooks used in Black secondary schools, comes under focus. The industrial activities in the country deserve attention as they relate to both White and Black members of the South African society. Whilst Blacks have been exposed to capitalist exchange relations since their contact with Whites, their place of operation has been deliberately designed to be below that of Whites - thus maintaining the inferiority image of Blacks and portraying the superiority of Whites. Mining and quarrying, manufacturing and government services are activities that may be regarded as symbols of both development and urbanisation. In South Africa, these symbols indicate how discrimination found in textbooks on South African history is further supported by the employment in this supposed industrialised country.

TABLE I: EMPLOYMENT, SALARIES AND WAGES: 1979-1981 [105]

MINING AND QUARRYING (Salaries and Wages R1000).

[Source: South African Central Statistics Services: 1982]

Year	Whites Employed	Salaries & Wages: R	Blacks Employed	Salaries & Wages: R
1972	52 752	288 562	555 165	147 644
1975	63 249	482 532	568 100	504 851
1978	67 438	679 095	588 201	832 218
1981	77 209	1140 642	639 888	1627 741
MANUFACTURING				
1972	258 061	1111 378	614 382	448 687
1975	287 900	1765 561	722 700	923 498
1978	301 600	2529 212	723 500	1405 559
1981	322 500	4386 540	801 200	2603 073

GOVERNMENT AND SERVICES

1972	279 793	1[illegible] 706	383 206	234 977
1975	297 795	1[illegible] 2[illegible]	489 559	516 304
1978	329 322	2069 678	465 596	681 057
[illegible]981	342 725	3373 738	489 738	1286 681

* In 1972, mining and quarrying employed 52 752 Whites, who formed 8,6% of the total 607 917 White and Black employees. However, the Whites earned 66,1% of the total earnings. Manufacturing employed 29,5% Whites of the total labour force. This small percentage earn[illegible] a huge 71,2% of the total salaries and wages [illegible]r [illegible]ear. In Government and services, there were 58,2% of the total labour force, who earned only 18,4% of the total salaries paid in 1972.

* In 1981, mining and quarrying employed 10,7% of the total 171 097.

  Their earnings were 41,2% of the total, which was 17,6% lower than that of Blacks. However, it has to be borne in mind that the Blacks constituted 71,3% of the total labour force in this sector. Manufacturing accounted for 28,6% Whites of the total, who earned 62,7% of the total salaries. In

the Government and services sector, Whites employed comprised 41,1% of the total employed. However, their earnings were 72,3% of the total in this sector. In context, Table I supports the argument that Whites received protection from the National Party government. This protection enabled them to enter into employment closed to Blacks - thus the competition for a place in the urban areas was deliberately designed to present Blacks with inaccessible hurdles. The dice was loaded against their advancement. Hence, their poverty contributed, among other factors, to the squalor and overcrowding of black urban townships.

The respondents interviewed corroborated the view that most of the sections of South African history offered at Black secondary schools reflect an essentially 'white' perspective of the history of the country with a strong emphasis on historical development supposedly effected or precipitated by 'Whites' [106].

The theme on separate development does not only evoke emotive reaction amongst black secondary school pupils, but is also an issue in the current debates through the media and the political attitudes of Blacks in South Africa. Beyers Naude put it as follows in an article on 'Building a New South Africa':

> The Afrikaners, when they dreamed about their political future, used the phrase 'Volks Demokrasie' [people's democracy]. This same concept has to be enlarged to include all South Africans - and thus in turn would imply that, in a future South Africa, the present homelands ['National States'] as

> well as the so-called independent states would eventually disappear and be re-incorporated into a unitary South Africa [107].

Political awakening of Blacks is also coupled with the factor of ethnic nationalities in the black context. This view emanates from Afrikaner oriented history textbook writers, and accords with Peter Geyl's argument that:

> History cannot be conceived, and it cannot be written or communicated, except from a point of view conditioned by the circumstances of the historian [108].

Acclaiming the introduction of the Bantu Education Act in 1954, the textbooks use statistics to prove that, during the period 1954 to 1971, the school enrolment soared from 869 000 to 3 million pupils. Higher education was promoted by the establishment of three purely black university colleges, which achieved full university status in 1970 [109]. In substance, according to the history textbooks used in Black secondary schools, separateness is equated with 'development'. It can be argued that separate institutions or amenities, cannot be equal. It does not take a genius to prove this. A sample comparison of facilities in black and white matriculation schools will reveal that what goes by the label of 'Library' in a black school cannot even begin to stand beside a library in a white primary school catering for a modest suburb community. Comparisons are odious. However, trying to equate

separateness with development is reduced to the ridiculous when the estimated per capita spending by the state during 1982/83 on pupils is examined. Funds for the different race groups were allocated as reflected in Table II:

TABLE II: PER CAPITA SPENDING FOR DIFFERENT RACIAL GROUPS: 1982/83 [110]

[Source: SAIRR Annual Survey: 1983]

RACE GROUP	ENROLMENT PER GROUP	EXPENDITURE[R] [Including Capital]	EXPENDITURE [R] [Excluding Capital]
White	986 276	1 385,00	1 211,00
Indian	223 745	871,87	711,16
Coloured	766 179	593,37	497,59
African [Blacks in White Areas & non-independent homelands]	5303 542	192,34	146,44

It can be discerned from Table II that Black pupil enrolments at Black schools during 1982/83 were higher than those of the first three combined. In actual figures: White, Indian and Coloured pupils were 1 976 200 against 5 303 542 Black pupils. Whilst White pupils were 18,6% of the Black pupils enrolled in 1982/83, a Black pupil's per capita expenditure [including capital] was 13,8% of that expended for a White pupil. Consequently, in the writer's view, the quantitative enrolment of Black schools pales beside the qualitative support enjoyed by White schools. Joubert's argument that

the Bantu Education Act was a boon to Blacks holds no water. Through the interpretation and presentation of historical facts, Joubert has attempted to perpetuate the philosophy of the domination of Blacks by the National Party government.

At the forming of Union in 1910, the main problem of the white National Convention was the 'Native Problem', among many minor ones. Reference to those aspects omitted by the Convention from its agenda has been made in this discussion. The following portrayal of Dr D F Malan [who led the National Party to victory in the 1948 general election] is found in Active History Std 10:

> **Today, South Africa belongs to us once more. For the first time since Union, South Africa is our own. May God grant it will always be so [111].**

What can be drawn from this interpretation is the exclusiveness of all other racial groups - thus the promotion and furtherance of the myth of white Afrikaner divine assistance. The 'solemn vow' of Andries Pretorius and the Battle of Blood River against Dingane's Zulus in 1838 is another reminder in this regard [112].

Further, Blacks were not involved in the 1960 'White' referendum, when - by a majority of 74 580, the white voters opted for a Republic - 13 million non-Whites were just ignored. Black secondary school Standard 10 pupils face the political awakening in their history textbooks on South African history as a separate, special entity of

people who do not form part of South Africa. It is this myth of the Black people's non-existence or their subordinate role in South African history textbooks which, among other factors, is perceived as creating negative attitudes among Blacks directed towards white Afrikaners. What is generally portrayed is the Blacks being defined according to the wishes of dominant ideology of the Whites. In an article in The Sunday Star of 19 October 1986, Professor B A Le Cordeurs described the current versions of South African history as:

> **designed to divide Blacks by exaggerating, or even inventing, their ethnic differentiation [113].**

Introducing separate development, under the title 'Political Emancipation of Black Areas', Joubert states:

> **Separate development was probably a more realistic approach to the racial situation in South Africa than was attempted before 1948 [114].**

This statement represents a value-judgement. The author may be busy expressing the attitude of the Afrikaner towards the despised and oppressed Blacks. Assuming that history has to offer an insight into society and its problems not available to the contemporary observer [115], South African history, as presented in the textbooks used in Black secondary schools, fails to attain this objective.

When this research project began, the writer assumed that there had been a very dramatic decrease in the

number of candidates in Black schools offering history at the Senior Certificate [Standard 10] level. However, an analysis of the data reflected in Table III below, indicates that, while there has been a significant decrease [from nearly 50% in 1971 to just over 40% in 1987], this has not been as marked as anticipated:

TABLE III: SENIOR CERTIFICATE (STD 10) EXAMINATION ENTRIES [Sources: Annual Reports Bantu Education Department] [116].

YEAR	Total Entered Candidates	Candidates Entered History: SG/HG	Percent Entered: History	Nomenclature of Dept
1. 1967	2034	935	45,9	BED
2. 1971	4423	2211	9,9	BED
3. 1977	7729	3555	45,9	BED
4. 1983	60334	26846	43,9	DET
5. 1986	89476	37651	42,0	DET
6. 1987	113862	46419	40,7	DET

BED : Bantu Education Department.
DET : Department of Education and Training.

* From Table III it can be inferred that:

- The reasons for the decline may well include a growing unpopularity of the subject due to factors that are dealt with elsewhere in this report.
- The fact that the decline has not been as great as expected may be due to a number of reasons. Inter alia, the political awareness of Black secondary school pupils of the

prosecutions of Black political leaders that followed in the wake of the banning of organisations such as the ANC and PAC - the ripple-effect of the interest provoked by the wider resistance to apartheid in the 1960's. These were the detentions of persons for indefinite periods if suspected of terrorism, Act No. 83 of 1967 [117], the activities of 'Poqo' and 'Umkhonto Wesizwe' military wings in the rural areas of Transkei, Ciskei, Sekhukhuniland and Marico [118].

- The lack of laboratory facilities for science subjects and the unavailability of suitable employment opportunities for pupils who had pursued the commercial stream in Black secondary schools.

It is the writer's view that a balanced presentation of South African history in textbooks prescribed for secondary/high school pupils can be used as an anvil to forge positive attitudes to one another among the various racial groups of South Africa. This can be achieved by perceiving all occupants of this country as equal contributors to its socio-economic and political development.

SUMMARY

In the post 1976 uprising response, the Bantu Education Department was expected by the Blacks and other involved participants in education to be equal to the challenges of reform on Black education. Instead, it concentrated on what the writer regards as trivialities and the redelimitation of regions. Further, it came up with a so-called new and revised education act - Act No. 90 of 1979. All this amounted to cosmetic reforms. The history of South Africa, as reflected in textbooks used in Black secondary schools, presents White Afrikaners as super-beings, all-knowing; and Blacks as immature members of some inferior race to be ignored. The history content is perceived by Blacks as tendentious, harping on the raw nerve of sensitivity where deliberate discrimination against Blacks is justified as a preservation of the culture and tradition of the Blacks to save them against self-destruction. Distasteful, unacceptable and oppressive issues such as separate development are hailed as an essential ingredient for the socio-economic-political problems of South Africa. It is through the South African history textbook writers that the National Party policy of ethnic separation is divinely ordained and thus justified. South African history, more than any other subject, is seen by Blacks as a vehicle of reproducing and maintaining the status quo - the dominance of the Afrikaner and the subjugation of Blacks [119]. The writer contends that it became a conduit through which has flowed the views of discord that contributed to the conflict that

erupted after the DET Act No. 90 of 1979 - the turmoil of 1984-1986 in Black schools countrywide. It is the writer's opinion that both Black and White have to contribute to a history of 'togetherness in South Africa'. Denis Scott supports this view when he states that:

> to educate for togetherness implies that each has something uniquely worthwhile to contribute [120].

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FOOTNOTES

1. Horrell, M: A Survey of Race Relations: 1962, SAIRR, Johannesburg, 1962, p179.

2. Department of Bantu Education, Annual Report, Government Printer, Pretoria, 1971, p112.

3. Ibid. 1968, p9.

4. Ibid. 1972, p45.

5. Rand Daily Mail, Johannesburg, 5 August 1976.

6. Departmental Circular No. 6 of 1974, Bantu Education Department, Pretoria, 17 April 1974 (signed by the then Acting Secretary for Bantu Education, G J Rousseau: Appendix V).

7. Ibid. par. 3.

8. Southern Transvaal Region: Regional Director of Bantu Education, Regional Circular No. 2 of 1974, Pretoria, 29 August 1974. (Signed by J C Ackermann. Schools in Soweto, the East Rand and the Vaal Triangle were under the jurisdiction of the Southern Transvaal Region, headed by Mr W C Ackermann: Appendix VI).

9. Ibid.

10. Brooks, A. and Brickhill, J: Whirlwind Before the Storm, International Defence and Aid Fund, London, 1980 p46.
(School Boards and School Committees were established in terms of Act No. 47 of 1953. They were to operate at a local level as part of so-called Bantu participation in

the administration of schooling in black areas - J. Hyslop 'Aspects of the Failure of Bantu Education as a hegemonic Strategy: School Boards, School Committees and Educational Politics 1955-1976', History Workshop, University of the Witwatersrand, 9-14 February 1987, p1.
The 1962 Federal Council of African Teachers' Association of South Africa (FCATA) conference resolved to change the name of the organisation to African Teachers' Association of South Africa (ATASA) - R L Peteni, Towards Tomorrow: The Story of the African Teachers' Association of South Africa, WCOPT, Morges, Switzerland, 1978, p1v1).

11. Vosloorus Zulu School Boards, Minutes of meeting held on 17 December 1975 (See Appendix VII). (Vosloorus is a black residential township near Boksburg on the East Rand. The township was established in 1964 - P T Xulu, The Growth of African Education in Boksburg: 1955-1976, B.Ed: Long Essay, University of the Witwatersrand 1987).

12. Brooks and Brickhill, Op. Cit. p47.
[Mr Punt Janson, Deputy Minister of BED in 1975, is quoted saying: 'No, I have not consulted them (Africans) and I am not going to consult them'. Dr Andries Treurnicht, who succeeded Mr Janson as Deputy Minister of BED is quoted in the Cape Town newspaper Die Burger, 17-06-1976 as saying: 'In the white areas of South Africa, where the government pays, it is certainly our right to decide on the language division].

13. Ibid. p52.
[The 1976 Soweto revolt and the countrywide effect in its wake is well documented by writers such as Brooks and Brickhill in Whirlwind Before the

Storm, 1980: Hirson, B in Year of Fire, Year of Ash. The Soweto Revolt: Roots of a Revolution?, 1979; John Kane-Berman, Soweto: Black Revolt White Reaction, 1978; Tom Lodge, Black Politics in South Africa Since 1945, 1983, among others].

14. The Rand Daily Mail, Johannesburg, 1 December 1976

15. Van Rensburg, A P J, Schoeman, J and Vorster, B J: Active History Std 8, De Jager-Haum, Pretoria, 1976, p95.

16. Van Rensburg et al. Op. cit. p68.

17. Davenport, T H R: South Africa - A Modern History, Third Edition, Macmillan, Johannesburg, 1987, p33.

18. Mkhize, S B: Personal interview on 30 July 1989 [Mr Mkhize taught history to Stds 9 and 10 at Tembisa High School, near Kempton Park on the East Rand, from 1976 to 1979. Between 1980 and 1984 he taught the same standards at Illinge High School in Vosloorus, near Boksburg. Presently he is a Headmaster of one of the Comprehensive High Schools on the East Rand].

19. Joubert, C J and Britz, J J: History for Std 9: [According to the new core syllabus], Perskor, Johannesburg, 1977, p112.

20. Oakes, D (ed.): Reader's Digest Illustrated History of South Africa: The Real Story, Reader's Digest Association, Cape Town, 1988, p120.

21. Smit, G J J, Lintvelt, H G J, Eksteen, T A, Smit, F P J: History for Standard 10, Maskew Miller, Cape Town, 1976, p214.

22. Quoted in Education for Affirmation: Conference Papers, Skotaville, Braamfontein, 1988, p13. Title of article: Ten Years of Educational Crisis: The Resonance of 1976, by Neville Alexander).

23. Tshabalala, A N: Personal interview on 14 January 1989. (Mr Tshabalala taught history to Standard 8 to 10 classes at Thesele High School in Soweto from 1979 to 1983. He is at present a Head of Department at one of Soweto's high schools).

24. Joubert, C J: History for Std 10, Perskor, Johannesburg, 1975, pp245-246.

25. Lapping, Brian: Apartheid: A History, Grafton Books, London, 1986, p52.

26. Mabutyane, A M: Personal interview on 25 January 1989. (Mr Mabutyane taught Standard 8 history between 1977 and 1981 at Phulong Secondary School, Kwa-Thema near Springs. From 1982 onwards he offered the subject to Standards 9 and 10).

27. The Cape Times, Cape Town, 9 December 1976.

28. Horrell, Op. Cit. 1978 p146.

29. Brooks and Brickhill, Op. Cit. p53.

30. Rand Daily Mail, Johannesburg, 6 July 1976. (An article by Staff Reporter. Mrs Winnie Mandela was quoted as having explained why the pupils were rejecting the clarification made by Minister M C Botha about the language instruction on 5 July 1976).

31. Horrell, M: Race Relations as Regulated by Law in South Africa: 1948, 1979, SAIRR, Johannesburg, 1982, p122.

32. Brooks and Brickhill, Op. Cit. p59. [Mr J C L Strydom was supposedly more enlightened, flexible and approachable compared to Mr W C Ackermann. The political climate of the National Party at the time classified Jaap Strydom as a 'verligte'].

33. Horrell, M: Survey of Race Relations in South Africa: 1978, SAIRR, Johannesburg, 1979, p402.

34. Financial Mail, Johannesburg, 5 August 1977.

35. Brooks and Brickhill, Op. Cit. p64.

36. Horrell, Op. Cit. p402. [Mr W A Cruywagen, who was one of the Deputy Ministers in the Department of Bantu Affairs, of which Bantu Education was a sub-section, had announced in March 1978 that the Bantu Education Act would be replaced. He had hastened to add, however, that the government's basic educational policy would not be changed].

37. Ibid. p402.

38. Blignaut, S: Statistics on Education in South Africa: 1968-1979, SAIRR, Johannesburg, 1981, p9.

39. Brooks and Brickhill, Op. Cit. p65.

40. Horrell, Op. Cit. p403.

41. Government Gazette, No. 6539, Vol. 168, Republic

of South Africa, Cape Town, 29 June 1979, p6 par. 3.

42. Maseko, M P: Personal interview on 23 March 1989. [Mr Maseko has been teaching Standards 9 and 10 history since 1980 to the date of the interview, at Hofmeyr High School, Atteridgeville near Pretoria].

43. Mabutyane, A M: Op. Cit.: Personal interview.

44. Department of Education and Training, Annual Report 1979, Government Print, Pretoria, 1980, p23.

45. Schlemmer L, Giliomee, H (eds): From Apartheid to Nation-Building: Contemporary South African Debates, Oxford University Press, Cape Town, 1989, pp40-61.

46. Wright, H M: The Burden of the Present: Liberal-Radical Controversy over Southern African History, David Philip, Claremont, Cape, 1980, pp4-5. [Liberal interpretation has its roots in 19th century liberal thought; characteristically with liberal assumptions about basic unity of mankind, the dignity of human personality, the fundamental rights of the individual without respect to race or creed, the benefits of education, the power of reason, and the possibilities of reasoned progress. South African Liberalism has been marked by its concern with race relations. South African liberals have been united in their concern for the best interests of the blacks as they have perceived them].

47. Ibid. pp14, 18 and 19. [The origins of radical interpretation lie deep in the 19th century, with Marx, and in contemporary radical attacks on European exploitation of colonial areas. One of the major influences on recent radical history has been their revisionist assault on Marxists who believe the spread of capitalism throughout the 'undeveloped' world is a necessary and, in its ultimate results, even a progressive stage on the road to socialist revolution. They have been engaged in attacking liberals. Their basic argument is that capitalism everywhere seeks the cheapest labour possible. In South Africa, radicals emphasise class rather than race as the motor force of South African history].

48. The Sunday Star, Johannesburg, 28 December 1986. [This view is discussed in greater detail in The Political Mythology of Apartheid, by Prof. L Thomson, published in 1986].

49. Kekana, J S H: Personal interview on 15 March 1989. [Mr Kekana taught history to Standards 8 to 10 from 1975 to 1981, when he was promoted to the position of Principal at the Hofmeyr High School, Atteridgeville, near Pretoria. In his wide experience as a history teacher, he has also served as a sub-examiner in history for the Std 10 Higher Grade examination].

50. Ramaisa, N L: Personal interview on 20 March 1989. [Mr Ramaisa taught history to Standard 8 classes from 1974 to 1977 at Thoko-Thaba High School, Tokoza near Alberton. Between 1978 and 1985 he offered history to Standard 10 at the same school. As an experienced and successful history

teacher, he has been involved as a history sub-examiner for Standard 10 Higher Grade examinations]. Mkhize, S B: Op. Cit.; Personal interview. Tshabalala, A N: Op. Cit.: Personal interview.

51. Coki, C R: Personal interview on 30 March 1989. [Mr Coki, now a retired teacher, offered history to Standards 9 and 10 classes at the Orlando High School, Soweto, from 1978 to 1985].
Kekana, J S H: Op. Cit.; Personal interview.
Mabutyane, A M: Op. Cit.: Personal interview.

52. Van Rensburg, A P J, Schoeman, J: Active History Std 10, De Jager-Haum, Pretoria, 1980. [Van Rensburg, Schoeman, Active History Std 9, De Jager-Haum, Pretoria, 1980.
- Mocke, H A and Wallis, H C: New Structure History Standard 8, Via Afrika, Johannesburg, 1980.
- Davel, D L, Schreuder, H A, Rautenbach, T C, Engelbrecht, E: History in Action: Standard 9, Juta, Kenwyn, 1985.
- Grobler, J C H, Rautenbach, T C and Engelbrecht, E: History in Action: Standard 10, Juta, Kenwyn, 1987.
- Van Rensburg, A P J and Oosthuizen, F G S, Active History Std 10, De Jager-Haum, Pretoria, 1987.
- Malan, S F and Appelgryn, M S: New History to The Point: Std 10, Educum, Johannesburg, 1986.
- Davel, D L, Jordaan, S P, Malan, S F and Mocke, H A: Exploring History: Std 9, Via Afrik Johannesburg 1986].

53. Lauwerys, J A: History Textbooks and International Understanding, UNESCO, Paris, 1953, p31.

54. Ibid. p30.

55. Department of Education and Training: Syllabus for History Standards 9 and 10 [Higher and Standard Grade], Government Printer, Pretoria, 1976 [Reprinted in 1981], p6.

56. Transvaal Education Department, Syllabus for History: Stds 9 and 10: Higher and Standard Grade, Pretoria, 1972, p15. [Reprinted in 1987, p13].

57. Van Rensburg and Schoeman, Op. Cit. p141. [History in Action: Std 10 refers to this theme: There were three obvious candidates: former President M T Steyn of the Free State, General Louis Botha of the Transvaal and John X Merriman of the Cape, p165. In History for Std 10 by C J Joubert, the theme is introduced as follows: Only two parties actually took part in the 1910 election, p162. Van Jaarsveld's New Illustrated History for the Senior Certificate: Std IX and X, conveyed the theme on the following: The question was whom the Governor-General, Herbert Gladstone, had to appoint as the first Prime Minister of the Union. Ex-President Steyn was seriously considered. Both Botha and Merriman would have gladly served under him, but due to illness he was unavailable, p280].

58. Van Schoor, M C E et al: Senior History for South African Schools: Standard 10, Nasou, Goodwood, 1980, p113. (This textbook was specially written for use in white schools of the Provincial Education Departments, the Joint Matriculation Board and the Coloured Education Department, for

the Higher as well as the Standard grade).

59. Chisholm, L: 'Ideology, Legitimation of the Status Quo and History Textbooks in South Africa': Perspectives in Education, Vol. 5 No. 3, November 1981, pp134-149.

60. Mojapelo, J S: Personal interview on 11 March 1989. [Mr Mojapelo offered history to Standards 9 and 10 at Musi High School, Pimville, Soweto from 1978 to 1986. He has since joined the private sector].

61. The Sunday Times, Johannesburg, 28 February 1971. [Article by Phyllis Lewsen then Senior Lecturer in history at the University of the Witwatersrand: 'Naked politics has no place in history books'].

62. Willan, Brian: Sol. Plaatje: A Biography 1876-1932, Ravan, Johannesburg, 1984, p139.

63. Van Jaarsveld, Op. Cit. p267.

64. Langa, C M: Personal interview on 23 March 1989. [Mr Langa taught history to Standards 9 and 10 classes at Tshepo-Themba High School, Sebokeng near Vereeniging from 1978 to 1986. He has now joined a College of Education in Natal].

Maseko, M P: Op. Cit. Personal interview.

65. Kallaway, P: 'Indoctrination in the history class', Articles, p14. [Indoctrination by omission, according to Kallaway, takes place when the pupil's irrational beliefs are allowed by the

teacher or so conveyed in the textbook that they are unchallenged. On the other hand, indoctrination by commission occurs when the intention in a textbook is conveyed in such a way that a belief should be regarded as true to the extent that nothing will shake such a belief].

66. Cock, J: Maids and Madams: A Study in the Politics of Exploitation, Ravan Press, Johannesburg, 1984, p161. [In this book, appellations such as "girl" abound, referring to a woman aged 58. Black servants are constantly said to be like children; this is said of women who were middle-aged and older, who happened to be domestic workers].

67. City Press, Johannesburg, 6 September 1987, p7. [In an article: Academic Freedom must be All inclusive. Professor Herbert Vilakazi is a lecturer in sociology at the University of Cape Town. He taught at the University of Transkei from 1980 to 1984. In 1984 he taught at the Witwatersrand University before moving to UCT. Before coming to South Africa in 1980, he taught at Columbia University in the United States].

68. Transvaal Department of Education Syllabus for History [Higher Grade], Pretoria, 1984, pp16 and 20.
[The Standard 9 syllabus on South African History covers:

* Discovery of diamonds and gold and the economic and social effects up to 1910: emphasis is on White Afrikaner activities - subjugation of blacks and the anti-British imperialistic manoeuvres of the white Afrikaners.

* Afrikaner Republicanism and the incorporation of independent chiefdoms
* The reconstruction and unification of South Africa: Milnerism; factors which led to unification. The constitution of the Union of South Africa. In the Standard 10 syllabus, focus is on:
* Political, economic and social development of South Africa 1910 to 1970. As observed in the South African history textbooks examined, blacks are playing a very insignificant role. The main actors, according to the syllabus are: Louis Botha, Smuts, Hertzog, Dr D F Malan and his apartheid, Adv. J G Strijdom and Dr H F Verwoerd, the designer of grand apartheid and his removing of South Africa out of the commonwealth back to the Afrikaner 'dream' of a Republic].

69. Ashley, M: Ideologies and Schooling in South Africa, South African Teachers' Association (SATA), Rondebosch, 1989, p48.
[People's Education is education that:
1. enables the oppressed to understand the evils of the apartheid system and prepares them for participation in a non-racial, democratic system;
2. eliminates capitalist norms of competition, individualism and stunted intellectual development and one that encourages collective input and active participation by all, as well as stimulating critical thinking and analysis (NECC, 1986)].

70. Ibid. p55.

71. YUATA MAGAZINE, Johannesburg, Vol. 1, No. 1, March

1987 p2. [The article: Syllabus for a New South Africa, quotes Prof. M Ashley of the University of Cape Town, Education Department].

72. Boyce, A N: Europe and South Africa: A History for Std 10: Part 2, Juta & Co., Kenwyn, [First Published 1974] 13th Impression 1985, p220. [The SANNC was founded on 12 January 1912. It was the forerunner of the ANC, which name was adopted in 1923].

73. Roux, E: Time Longer Than Rope: The Black Man's Struggle for Freedom in South Africa, University of Wisconsin, 1964, p111.

74. Van Rensburg and Schoeman, Op. Cit. p153.

75. Ibid. p222.

76. Van Schoor, et. al., Op. Cit. p164.

77. Willan, Op. Cit. p159.

78. Boyce, Op. Cit. p274.

79. Ibid. p274.

80. Van Rensburg and Schoeman, Op. Cit. p221. [As a matter of fact, J L Dube, who was Chairman of SANNC, travelled to London to lead the delegation. In this textbook, it is stated that J L Dube sent a deputation to London in 1914. Dube returned ahead of the others with the purpose of raising funds to support the deputation's work and families].

81. Grobler, et. al. Op. Cit. p170.

82. Seboni, P A: Personal interview on 30 March 1989. [Mr Seboni taught history to Forms IV and V at the Sekano-Ntoane High School, Soweto, from 1978 to 1986. Presently he is a lecturer at the Soweto College of Education].

83. Van Jaarsveld, Op. Cit. p169.

84. Davel, et. al., Op. Cit. p168.

85. Van Rensburg and Schoeman, Op. Cit. p113.

86. Boyce, Op. Cit. p130.

87. Callinicos, L: Gold and Workers: 1886-1924: A People's History of South Africa, Vol. 1, Ravan Press, Johannesburg, 1981, p7.

88. Chiloane, J: Personal interview on 21 May 1989. [Mr Chiloane was a history teacher to Forms IV and V at Mabuya High School, Daveyton, near Benoni from 1980 to 1986. He is presently a Vista University history lecturer].

89. Phungwayo, L G: Personal interview on 22 May 1989. [Mr Phungwayo taught history at the Fumana High School, Katlehong, near Germiston. He specialised in Forms IV and V history from 1981 to 1987. He is presently attached to a private concern as a Public Relations Officer].

Motsabi, S: Personal interview on 20 May 1989. [Mrs Motsabi taught history to Forms III-V at the Katlehong High School, Katlehong near Germiston

from 1978 to 1989].

90. Witz, L: Write Your Own History, Ravan Press, Johannesburg, 1988. [Editorial Advisory Group: Belinda Bozzoli, Luli Callinicos, Peter Delius, Philip Boner].
What is History? A New Approach to History for Students, Workers and Communities: People's Education for Peoples' Power, Skotaville, Johannesburg, 1987 [Published for the National Education Crisis Committee (NECC)].

91. Langa, C M: Op. Cit.: Personal interview.
Tshabalala, A: Op. Cit.: Personal interview.
Mabutyane, A M: Op. Cit.: Personal interview.
Sehoni, P A: Op. Cit.: Personal interview.

92. [illegible] and Schoeman, Op. Cit. p188.

93. Joubert, J: Op. Cit. [Third Edition, 15th Impression 1986], p225.

94. Ibid. p228.

95. Van Schoor, et. al., Op. Cit. p156.

96. Ibid. p160.

97. Van Rensburg and Schoeman, Op. Cit. p192.

98. Joubert, Op. Cit. p229-230.

99. Dubazana, N C: Personal interview on 17 May 1989. [Mr Dubazana offered history to Forms III to V at the Illinge High School, Vosloorus near Boksburg, from 1982 to 1988. Presently he is a

lecturer in one of the Colleges of Education.]
Ramaisa, N L: Op. Cit.: Personal interview.
Mojapelo, J S: Op. Cit.: Personal interview.
Coki, C R: Op. Cit.: Personal interview.
Mkhize, S B: Op. Cit.: Personal interview.

100. Van Rensburg and Schoeman, Op. Cit. p195.

101. The Star, Johannesburg, 23 March 1988. [An article: 'Std 10 History Textbook is ignorant, boring and unbalanced, say teachers', By Zenaide Vendeiro].

102. Van Rensburg and Schoeman, Op. Cit. p190.

103. Joubert, Op. Cit. p234.

104. Ibid. p234.

105. Republic of South Africa, South African Statistics, Central Statistics Services, Pretoria, 1982, p7.6.

106. Journal for History Teaching, Yesterday and Today, No. 8, Historical Society of South Africa, Johannesburg, September 1984, p14.

107. The Sunday Times, Johannesburg, 29 June 1986. (Article by Beyers Naude of the South African Council of Churches (SACC): 'As long as whites remain ignorant of black aspirations, we can never build a new South Africa').

108. Geyl, P: Debates with Historians, The New American Library, Inc., New York, 1958, p221.

109. Joubert, . Cit. p254. (From many quarters the idea rece..ed ridicule and the institutions were referred to as 'Bush', 'Ethnic' universities. They are:
* The University of the North (known as Turfloop) near Pietersburg;
* The University of Zululand (known as Ngoye) near Empangeni;
* The University of Fort Hare, near Alice. [Fort Hare had been in existence since 1916, (catering for all black groups) but became ethnic at this stage)].

110. Cooper, C (et al), Survey of Race Relations in South Africa, SAIRR, Johannesburg, 1983, pp420, 435, 444, 447, 450.

111. Van Rensburg and Schoeman, Op. Cit. p206.

112. Van Rensburg et. al., Op. Cit., p117.

113. The Sunday Star, Johannesburg, 19 October 1986. [An article by Veritus Cincit, under the title: 'How the Nats. Control minds and underpin the apartheid system'].

114. Joubert, Op. Cit. p247.

115. Burston, W H: Principles of History Teaching, Methuen Educational Ltd., London, 1972, p139.

116. Bantu Education Department, Annual Report, Government Printer, Pretoria, 1967 (1) p50-51.
(2) Ibid., 1971, pp133-135.
(3) Ibid., 1977, pp308-309.

(4) Department of Education and Training (DET) Ibid., 1983, p210.
(5) Ibid., 1986, p266.
(6) Ibid., 1987, p274.

117. Horrell, M: Laws Affecting Race Relations in South Africa: 1948-1976, SAIRR, Johannesburg, 1978, p238.

118. Lodge, T: Black Politics in South Africa Since 1945, Ravan Press, Johannesburg, 1983, p290.

119. Mothiba, R: Personal interview on 13 April 1989. [Mr Mothiba taught history to standards 9 and 10 at Tembisa High School, near Kempton Park, from 1970 to 1981. He is presently principal of the school].
Tshabalala, A N: Op. Cit.: Personal interview.
Kekana, J S H: Op. Cit.: Personal interview.
Ramaisa, N L: Op. Cit.: Personal interview.

120. The Star, Johannesburg, 11 November 1986. [Article: 'Cultural context of vital importance in education' by Denis Scott, a lecturer in the Rhodes University Education Department, at the time].

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CHAPTER 4

CONCLUSION AND PROPOSALS

4.1 FINDINGS SUMMARISED

What has emerged from our argument in the preceding Chapters [2 and 3], is that the Standard 10 textbooks on South African history recommended for use in black as well as white government secondary schools [TED, NED, CED] generally have a eurocentric approach. The over-emphasis on political, constitutional and diplomatic history, with an essentially 'white' perspective on the history of South Africa, remains entrenched in all syllabi used. The textbooks, being based as they are on these syllabi, tend to amplify the concept of White 'dominance' and 'superiority' over Blacks. Chisholm lends support to this view:

> For a teacher working with textbooks of this kind, textbooks which not only abound in inaccuracies and unjustifiable simplifications, but also develop an interpretation of history designed to have a distinctive effect on the pupils' self-perceptions and perceptions of history as either a heroic saga [in the case of white pupils] or as lies and just another technique of control [in the case of black pupils], there are several problems [1].

The perceptions of black secondary school pupils, as gleaned from the responses of the teachers who taught South African history during the period examined, are that

contributions of Blacks to the history of South Africa are discriminated, neglected and relegated to oblivion. This negative attitude may be attributed to many factors. The writer's contention is that one of the main factors is 'Apartheid' ideology, through which a system of controlling black education was designed to be a vehicle to promote and perpetuate inequality and suppression. History and politics have a symbiotic relationship. The one has no life without the other and Blacks are portrayed as barbaric and retrogressive. It was through the political factor that the apartheid ideology excluded Blacks from economic participation and determined an education that focused on segregation and ethnicity. As Blacks were denied an economic contribution, the apartheid ideology further ensured their domination by Whites. Randall makes a general point that is relevant to this argument:

> **Inequality and suppression do not originate in the education system as such, or in parts of it: 'The roots of repression and inequality lie in the structure and functioning of the capitalist economy', according to Bowles and Gintis, while in South Africa a system of institutionalised racial discrimination in favour of Whites adds a further dimension [2].**

The trend of giving South African history in Black secondary schools a greater critical attention was gradual but effective. The subject engendered emotional feelings as well as political awareness among pupils. In Active History Std 10, is a typical example of the presentation of facts in history textbooks used in black secondary schools. The feelings and aspirations of Blacks are ignored while apartheid policy is portrayed as a normal and

rational arrangement:

> Many of these measures were not in conflict with existing conventions, traditions and usages. But what was new was their embodiment in law and the consistency with which they were implemented [3].

The conflicts that followed in black schools early in the 1980s proved that conventions, traditions and usages had remained rigid when time for change and flexibility had arrived. The response of black pupils after the change of nomenclature, already discussed, expressed itself particularly during the 1984 to 1986 school boycotts in black townships, as well as broader political and industrial demonstrations and unrest countrywide [4].

Subsequent to the 1980 school boycotts, the widely published De Lange Commission was set up in 1981. The Commission had its origin in the 'triple-crisis' [5] which faced education in South Africa at the time. The crisis was articulated in terms of a critical 'skilled-manpower shortage', the severe shortage of white teachers in provincial schools and the widespread boycott of schools by black pupils. In the consequent turmoil, especially in black schools, it is evident that no solution was provided by either the Education and Training Act of 1979, Act No. 90 of 1979, or the De Lange Commission [6]. It is highly likely that the rejection of schooling by many black pupils was at least partly as a result of the way in which South African history was taught. The writer contends that some important events in

South African history have been totally ignored in the teaching of history because of the failure to recognise black protest and black aspirations. Among others, the following reflect the attempt made by Blacks to pursue the path of self-determination in the labour and economic issues:

* the Port Elizabeth Disturbances of October 1920 - an expression of popular protest and resistance against intimidation and repression by the state [7].
* the Black workers' strike at the Lichtenburg diamond diggings in 1928, against a general reduction in weekly wages. To the government of the day, the strike by Blacks broached the more fundamental question of black working class control [8].
* after the end of the Anglo-Boer war in 1901, the unskilled black workers boycotted working on the mines when the wages were dropped from 45 shillings to 30 shillings a month [9].

It is the writer's view and the respondents [10] that these omissions in the history textbooks used in black secondary schools reduce the balance, to a certain extent, that the history taught would have in the perceptions of black pupils.

Generally, Blacks have the conception that South African history taught to white pupils tends to provide them with exaggerated notions and interpretations of the Afrikaners. This view gains further support from comments which emanated from some English-speaking teachers in Transvaal government schools, on receiving History for Std 10 by C J Joubert, 1987 edition. This was the only book prescribed for state schools. In an article entitled "History Syllabus Attacked as Propaganda",

published in The Star of 7 March 1987, the writer expressed the following view:

> Pupils, teachers and headmasters have attacked higher grade history taught at Transvaal Education Department schools as "Apartheid Propaganda" directly furthered by the government. They have condemned the new version of the only textbook permitted by the TED as a "disgrace" and an embarrassment to black pupils who use the same book [11].

The use of history to present a racist view has a long tradition in South Africa, as may be illustrated by an elementary reader used in Natal white schools in the 1930s, quoted by Randall:

> It was 'quite clear that the Zulus could not rule themselves or keep order in their country; so the white men were forced to do it for them, and in the process thousands of foolish natives were killed or put into prison' [12].

The selection of 'facts' and the manner in which they have been presented in South African history textbooks, at least until the very recent past [see for example P Kallaway et al - History Alive, Neil Parsons - A New History of Southern Africa], have had the effect of underpinning a racial ideology in which Whites are seen as "superior" and Blacks as "inferior". An inevitable result has been feelings of scorn on the part of Whites and of resentment on that of the Blacks. Conflict is one likely outcome of such a situation, and the words of Beyers N Naude seem apposite at this point:

> South Africa is busy creating a legacy of violence which threatens to become such a permanent feature of our whole society that it will be

increasingly difficult to rid our society of this blight after apartheid has disappeared [13].

It is their historical heritage that has always meant a great deal to all nations in the world, and had underpinned the growth of nationalism of mighty nations through history. In the South African context however, this potentially unifying force has been used as a divisive agent to keep the various racial groups apart, by applying separate development - which has been discussed earlier in this report. The writer contends that one of the factors that will determine the kind of adults the present pupils will become; the kind of society that will be fashioned in 'a new South Africa', is the type of South African history taught to both black and white pupils, among other subjects of the school system's curriculum.

If that history is based on notions of equality and justice, and gives due recognition to the contributions of all groups, rather than being based on separation and a biased portrayal of Blacks and Whites, then it could play an important role in the fashioning of a non-racist, just and democratic society.

The argument in this report acknowledges the fact that history has to be taught as factually and objectively as is possible. Further, that history is a site for debate, in that issues that emerge become meaningful only after interpretation by historians who hold differing viewpoints. The latter are emphasized by writers of history textbooks in accordance with their background and milieu of

their upbringing. It has been argued in this report that the Afrikaner perspective assumed dominance in its attitude towards Blacks. Objectivity, therefore, cannot be absolute in history. Isaiah Berlin asserts this view in stating that:

> The truth is rather that History is an active force in the struggles of every generation and that the historian by his interpretation of the past, consciously or half-consciously or even unconsciously, takes his part in them, for good or for evil [14].

Attempts to introduce a Black point of view in South African history has been made in a very small and unimpressive manner, as may be discerned from the book, Write your Own History, by Leslie Witz [15]. Whilst this may be regarded as 'a declaration of intent', the writer believes that a more radical and bold approach would lay a sound foundation for better results. This approach will form part of the proposals to be discussed in this chapter. Write Your Own History is part of the outcome of a commission set up by the National Education Crisis Committee [NECC] in 1986. The other is What is History?, sponsored by the NECC and published by Skotaville, Johannesburg in 1987. Shortcomings in these publications were observed in a critical appraisal by Professor R Davenport as reported in The Star of 15 November 1988:

> While correcting imbalances in earlier historiography - what the black Consciousness leader Steve Biko once referred to as the "appalling misrepresentation of facts" - the new people's history faces similar problems to Afrikaner Volksgeskiedenis [16].

For the interpretation of South African history to be given reasonable acceptance by all who comprise the South African racial divisions, every group should have confidence that the history is interpreted within the mandate of all participants in the development of South Africa. The writer contends that such an interpretation would assuage Black and White Afrikaner fears of each other and inspire confidence in a multi-racial future.

The problem which this report originally set out to probe was the position and role of history in Black secondary schools. What has been revealed is that whilst there are perceptions from former pupils of the missionary education era of accepting history then, the Bantu education era pupils are seen to be sceptical about South African history as it tends to be highly biased and prejudiced against Blacks. This has posed the contradiction of the Standard 10 examination entries not reflecting a dramatic numerical decline as compared to other subjects. Instead [the writer agrees here with the views of the interviewees], the subject became a 'political battleground' to politicised pupils in Black secondary schools [17]. Where it was expected to engender ethnicity enthusiasm, the opposite resulted. Complete rejection of separate development and the Afrikaans medium of instruction gained momentum. The bias against and dismissal of black contributions to the South African development as a non-event gained some support from the type of questions set in the end-of-year examinations for Std 10 candidates in Black secondary schools. An analysis of question papers set for the period 1979

to 1988 will now be examined.

4.2 STANDARD 10 NATIONAL SENIOR CERTIFICATE EXAMINATION QUESTION PAPERS: 1979 TO 1988

The examination question papers analysed range from 1979 to 1988, written by Black secondary school Standard 10 candidates who presented themselves for the National Senior Certificate examination Higher Grade History paper. As stated earlier in Chapter 3, the change of nomenclature from Bantu Education Department [BED] to the Department of Education and Training [DET] came as a result of the Department of Education and Training Act, Act No. 90 of 1979. Owing to the high expectations raised by the envisaged 'reforms', the South African history examination question papers were expected to reflect such reforms. The Standard 10 National Senior Certificate examination question papers for the post-1979 period are regarded to be typical for DET schools. For the purpose of this analysis attention will be focused on the B section of the examination question paper, which is concerned with the South African history.

Up to 1985, the National Senior Certificate [Std 10] examination question paper was divided into two sections. Section A, with five questions, dealt with General History and Section B, also with five questions, with South African history. From 1986 onwards, the paper was divided into two separate papers. A First Paper and a Second Paper. The first paper deals with General History and carries 200 marks, the second paper with South African

history, has an evaluation of 200 marks. From the 1979 to the 1985 question papers, the South African history section had five questions - 6 to 10; one compulsory non-essay multiple choice question carrying 50 marks and three essay type questions carrying 100 marks each. The candidate had to answer one essay-type question in addition to the compulsory multiple choice question in Section B. Apart from this, the candidate was free to answer a second essay-type question from this section. The instructions were quite clear on two questions from either section A or B. As from 1986, the Second Papers have been divided into two sections. Section A contains the compulsory multiple choice question of fifty marks, and Section B the four essay-type questions. Each question carries 75 marks. The candidate has to answer two questions in this section.

The main topics in the examination question papers of the Standard 10 National Senior Certificate relate to the topics highlighted in the textbooks discussed in depth in the previous chapter.

The pattern that became clear from the compulsory multiple choice questions of the examination question papers analysed is that, on average, forty-two questions valued at one mark each and four credited with two marks, were set. Of these fifty marks, not more than 14% can be perceived as having positive black relevance. The actual questions from the question papers illustrate the point:

1979: * The first chairman of the ANC was ....[1]

* The Commission of 1955 which investigated the socio-economic conditions of the Homelands is the.....Commission [1]
* Botswana became independent in ..... [1]
* The First Newspaper in a Bantu language had as editor ..... [1]
* The PAC was founded by ..... [1]

[Total: 5]

1980:
* At the time of the Union in 1910, the Non-Whites only held the franchise in the [Free State/Transvaal/Cape Province] [1]
* In terms of the [Natives Land Act/Public Security Act/Bantu Homelands Act] of 1913, the country was partitioned into White and Black areas [1]
* [Dr H F Verwoerd/Mr M C Botha/Dr E G Jansen] as Minister of Native Affairs, started in 1950 reforming the policy of "apartheid" into a policy of separate development [1]
* Chief [Jonathan/Matanzima/Khama] is the Prime Minister of Lesotho. [1]
* The first chairman of the ANC was.... [1]
* The Commission of 1955 which investigated the socio-economic conditions of the Homelands is [1]
* The first Bantu Newspaper had as editor [1]
* The PAC was founded by ..... [1]

[Total: 8]

1981:
* Matching number with the KwaZulu National state on a given map. [1]

* The former British Protectorates are obliged to co-operate with South Africa in economic matters because ..... they form part of Southern Africa. [1]
* The MPLA is a liberation movement in [1]
* Basutoland changed its name to .... [1]
* The President of Botswana is..... [1]

[Total: 5]

1982: * Matching number on a given map the capital of the first Xhosa republic [1]
* Matching number with the KaNgwane national state on a given map. [1]
* A number representing the location of Chief Buthelezi's government on a given map. [1]
* For 5 marks each, short notes on Cahora Bassa, Marais Viljoen, Ruacana, Gerrit Viljoen, Sol T Plaatjie, J T Jabavu, Eric Louw, H Hofmeyr. [The underlining has been done by the writer to indicate the two Blacks on this list. With reference to the textbooks on South African history used in Black secondary schools, very little information was available on Sol Plaatjie and J T Jabavu]. [5]
* The -Act as link between the South African Government and the National States. [1]
* The leader of the Industrial and Commercial Worker's Union of South Africa was ..... [1]

* The 1912 Black nationalists established the ... in Bloemfontein [1]

[Total: 1]

1983: * The ANC was founded in South Africa in [1]

* South Africa rendered direct assistance with the construction of the ... hydro-electric and irrigation scheme in Lesotho [1]

* Short notes on <u>two</u> of the following:

- <u>Bondelzwarts</u>
- De Wildt 1912
- <u>Indian Relief Act</u> [4]

[Total: 6]

1984: * Identify the following figures in historical context by writing an explanatory sentence on each:

Dr Theodor Seitz
Dr J Van Rensburg
<u>Sir Seretse Khama</u>
Sir Roy Welensky
<u>Dr Hastings Banda</u> [Total: 4]

1985: * Despite the Afro-Asian inspired request by the General Assembly of the UNO for an arms boycott against South Africa, [the USA/Britain/France] continued to supply arms to South Africa. [1]

* Lesotho received assistance from South Africa for her hydro-electric and irrigation scheme on the [Kunene River/Ox Bow Lake/Caledon River]. [1]

* Before independence Botswana was a British [Protectorate/Colony/Province]. [1]
* During a serious political crisis in Lesotho the RSA under Premier John Vorster [aided the Lesotho government with arms/actively supported the Lesotho opposition/did not interfere at all [1]
* Matching the historical person or event with information given:

1. Sir Seretse Khama	A.SecretaryGeneral UNO
2. Chief Leabua Jonathan	B.Good relations with Africa
3. Dag Hammarskjold	C.Lesotho's economic Adviser
4. Dr Anton Rupert	D.Zimbabwe African National Union [ZANU]
5. Sir Percy Spender	E.The President of Botswana
6. Policy of Detente	F.The "liberation" of Southern Africa
7. Rev Ndabaningi Sithole	G.International Court of Justice
8. Felix Houphoet-Boigny	H.Rhodesian Front Party
9. Winston Field	I. President, Ivory Coast

10. Lusaka Manifesto J. Prime Minister of Lesotho [5]

[Total: 9]

1986: * Before independence Botswana was a British [mandated territory/colony province/protectorate]. [1]

* The Lusaka Manifesto was issued in 1969 after discussions by 13 African states which had been convened at the initiative of Tanzania and (Ivory Coast/Zambia/Zimbabwe/Liberia) [1]

* The RSA continually criticised Botswana for (causing border incidents/not meeting her obligations toward the SA Customs Union/propagating armed violence against South Africa/providing refuge to political refugees from South Africa) [1]

* On 4 October 1966 the independent Kingdom of Lesotho came into being with (Sir Seretse Khama/Chief Leabua Jonathan/Paramount Chief Moshoshoe II/Dr Kenneth Kaunda] as Prime Minister. [1]

* Since 1964 Mozambique had been infiltrated by so-called freedom fighters from (Angola/Zaire/Tanzania/Uganda). [1]

* (Dr Banda/King Sobhuza/Dr Kaunda/President Nyerere) of Malawi is the most outspoken advocate of contact with South Africa among African leaders. [1]

[Total: 6]

1987: * When Swaziland became independent in September 1968, the sovereign was [Chief Leabua Jonathan/Prince Makhosini Dlamini/King Sobhuza II/King Moshoeshoe II] [1]

* The most outspoken country supporting contact with South Africa is [Lesotho/Kenya/Malawi/Zaire]. [1]

* During a serious political crisis in Lesotho the RSA under premier John Vorster [aided the Lesotho Government/actively supported the Lesotho opposition/did not interfere at all/sent military reinforcements to the border]. [1]

* The two main reasons why South Africa was continually attacked in the UNO since 1946 were ..... and ..... [1]

[Total: 5]

1988: * The 'Freedom Deputation' to Versailles under leadership of Sol Plaatjie represented the [Unionist Party/Natal Indian Congress/Coloured Representative Council/African National Congress]. [1]

* The ANC was founded in South Africa in [1]

* Matching the historical person or event with information given:

1. Col F H P Cresswall	A. Investigate Indian grievances
2. Sir William Solomon	B. First Chairman of ANC

3. Mohandas Gandhi	C. Commander, SA Defence Force
4. Minister J W Sauer	D. Labour Party Leader
5. Rev. John Dube	E. Natives Land Act 1913
6. Dr L S Jameson	F. Passive Resistance
7. Clements Kadalie	G. Unionist Party Leader.
8. C F Beyers	H. Bulhoek Incident
9. Jopie Fourie	I. Industrial and Commercial Workers Union
10. Enoch Mgijima	J. Receive Death Sentence [5]
	[Total: 18]

[The underlined questions are regarded as having relevance to the contributions made by Blacks to the development of South Africa] [19].

Over the ten years analysed, the compulsory multiple choice questions had questions with relevance for black participation distributed as follows:

TABLE IV: BLACK PARTICIPATION: MULTIPLE CHOICE COMPULSORY QUESTION:

Year	Total No. of Marks	No. of marks Relevant to Black Participation	Percentage Black Participation

1979	50	5	10%
1980	50	8	16%
1981	50	5	10%
1982	50	11	22%
1983	50	6	12%
1984	50	4	8%
1985	50	9	18%
1986	50	6	12%
1987	50	5	10%
1988	50	9	18%
10	**500**		

SOURCE: NATIONAL SENIOR CERTIFICATE [STD 10] EXAMINATION QUESTION PAPERS: 1979-1988

The trend that emerges from the compulsory multiple choice questions reflects that:

- Typical questions which indicate dependence of Black states on South Africa - the often repeated hydro-electric scheme for Lesotho. Under this category, is the economic dependence of the three former British Protectorates - Swaziland, Lesotho and Botswana.

- The emphasis on Homeland leadership and the importance of separate development by giving the 'Homelands' the status of 'national states' and justify the policy of 'apartheid'.

- The lack of depth in issues that should have been handled with greater Black participation -

the ANC as an indicator of Black political aspirations and the contribution of the ICU to South African trade and industry.

- The myth that South Africa is being unfairly and unjustifiably isolated by the world community in questions such as 'the support' from 'Dr Banda of Malawi', 'Felix Houphoet-Boigny of the Ivory Coast', the continued supply of 'arms to South Africa by France' in spite of the Afro-Asian inspired request by the General Assembly of the United Nations Organisation for an arms boycott.

With regard to the essay-type questions, the candidate had to make a choice of two out of four questions as already indicated earlier. For purposes of depicting a clear picture the following table is given to reflect the year and questions perceived to have relevance for Blacks in contributing to the development of South Africa:

TABLE V: BLACK PARTICIPATION: ESSAY TYPE QUESTION

Year	Number of questions set	Number of questions with relevance for Blacks
1979	4	1. Essay: on relationships between Lesotho, Botswana and Mozambique. [100 marks]
1980	4	1. Essay: characteristics of segregation affecting Blacks from 1910 to the 1980s. [100 marks]

1981	4	1. Essay: on black urbanisation reasons/extent/effects [100 marks]
1982	4	None
1983	4	1. Black Nationalism before 1948 - black expression of political awareness in South Africa up to 1948. [100 marks]
1984	4	None
1985	4	1. Discuss the political awakening of the black people in South Africa from 1910 to 1961, giving the general content and significance of the legislation of 1913, 1923 and 1936 [100marks]
1986	4	None
1987	4	1. Discuss the political awakening and development of the black people in South Africa up to 1961 and indicate the general content and significance of the legislation of 1913, 1923 and 1936 [75 marks]
1988	4	1. The establishment of the United Nations Organisation in 1945

resulted in several problems for South Africa. Discuss how these were handled until 1948.
[25 marks]

SOURCE: National [Senior Certificate [Std 10] Examination Question Papers: 1979-1988.

What can be discerned from Table V is that in the years 1982, 1984 and 1986, no questions were set which had relevance for Blacks in the essay type questions. On the other side of the spectrum, the single question that had to be answered on each of the other years shows a particular tendency in the writer's view. The questions emphasize once more the dependence of Blacks on White Afrikaner skills and know-how. Lesotho's dependence on South Africa's skills to develop the agricultural economy for her people to survive is obvious. This is also clearly underlined by the Cahora-Bassa power development to support Mozambique. Without South Africa's white Afrikaner assistance, the former British colonies of Botswana, Swaziland and Lesotho have no future. Political awakening and development of Blacks features in three years of this period. However, from what has been learnt from the textbooks in the earlier discussion of this report, this political expression is intended to focus attention on the 'advantages' brought to Blacks by the legislation of the land acts of 1913, 1923 and 1936 [20]. Both the 1913 and 1936 Native Land Acts are intended to portray a benevolence from White rulers towards Blacks on the issue of land ownership. The

Whites are to be stopped from exploiting land 'reserved' for Blacks and Blacks prevented by law from procuring land designated for white occupation. The Urban Areas Act of 1923 was introduced for the purpose of controlling the movements of Blacks from the rural areas to the cities and towns as well as establishing 'Locations' [21]. Joubert applauds the Urban Areas Act of 1923, welcoming it for providing improved housing for Blacks in the cities and empowering local authorities to create separate locations for urban Blacks [22]. These questions endorse and underpin the contents of the history textbooks used in Black secondary schools on South African history - indicating the assumptions that underlay a negative approach to the existence of Blacks in South Africa and underplayed their contributions to the socio-political and economic development of the country. It can be deduced that the Standard 10 South African history Higher Grade, taught at Black secondary schools, following the passing of the Department of Education and Training Act [Act No. 90h of 1979], is perceived by Blacks to reflect:

> **Excessive concentration on ethnic considerations 'For the Afrikaans-oriented historian, history began with the settlement of the Whites ..... in 1653' [23].**

The manner in which the theme: 'Political Development in South Africa' is presented in the history textbooks on South African history further supports the perception on excessive concentration on ethnic considerations. In Active History Std 10, published in 1980, the African National Congress

[ANC] is discussed in one page for candidates to obtain 75 marks [24]. In contrast to this, the same textbook handles the political aspirations of Whites through the parties of the time: the South African Party, the Unionists, the Labour Party and the establishment of the National Party in a whole unit of eight pages [25]. However, what is more, the same authors treat the Pact Government - the co-operation between the Labour and the National Parties in five pages, which constitute a unit in this textbook [26]. Thereafter, the whole of unit 9 [sixteen pages] in this textbook is devoted to the neo-National Party of Dr D F Malan up to the withdrawal of Dr H F Verwoerd from the British commonwealth of Nations to form a republic in 1961 [27]. Joubert's [fifteenth impression of the third edition] History for Std 10, published in 1986, does not treat black political aspirations anywhere under the relevant theme: 'Political Development in South Africa' [28]. However, for the Whites, Joubert's apportionment of pages to the parties presented in this important chapter [6], the following emerge:

[i]	The South African Labour Party	- two pages
[ii]	The Unionists	- two pages
[iii]	The South African history	- two pages
[iv]	National Party	- eighteen pages
[v]	The Pact-National and Labour Parties	- three pages
[vi]	Coalition: Hertzog and Smuts	- five pages
[vii]	United Party	- one page
[viii]	Dominion Party	- one page

[29]

Joubert's special section presenting the political development of Blacks [his theme's heading is labelled thus: political, social and economic development of the non-Whites] does not even hint at political aspirations by Blacks other than the emphasis on separate development and the Homelands' thesis. Then the chapter is sub-divided to discuss Blacks - from page 238 to 258, Indians follow from part of page 258 to a quarter of page 269; whilst the Coloureds are allotted pages 269 to 277 [30]. Eight years after the banning of the Education and Training Act [Act No. 90 of 1979] History in Action: Standard 10, was published in 1987 [31].

Whilst some effort has been made in this textbook to relate events to pictures of historical figures, issues relevant to Blacks are perceived to have been presented as an after-thought [32]. Theme six on South Africa, 1910 to 1924, is discussed from pages 163 to 195. Pictures illustrating issues on Blacks are two, as against thirteen relating to Whites [33]. The ANC is treated in three paragraphs as against the whole chapter being devoted to the white parties of the time - i.e. the South African Party under Louis Botha and General J C Smuts [six pages], the Labour Party [three pages], the South African National Party [ten pages], the Unionists [two pages]. Interspersing the growth, demise and merging of these white parties, are the struggles of Blacks in trade and industry. Only six paragraphs are ascribed to discuss the founding and 'ineffectiveness' of the Industrial and Commercial Workers' Union [ICU] founded by Clements Kadalie in

1919 [34]. The contribution of Blacks is presented under the shadow of the white dominant control and superior action of the main contributors. To this extent, Blacks have the perception that black contributions are regarded by White Afrikaners as merely incidental to what the Whites have contributed to the socio-political and economic development of South Africa [35]. In chapter 13 of History in Action Std 10, the authors handle the theme: The Economic Development of South Africa [36], focusing on Hertzog's Pact government of 1924 and the issues of secondary industry, the depression, urbanisation and poor Whites [37]. Blacks are presented in three paragraphs of this whole theme of twenty pages [38]. Tracing the political awareness of Blacks under the sub-heading: The Native Representation Act of 1936 [39], the period spanning thirty-nine years [1910 to 1948] is allocated six pages [40] in contrast to twenty pages that discuss the closing stages of the United Party under Smuts during the Second World War and the take-over by Dr D F Malan in 1948 [41].

The writer contends that the rather limited information on the achievements of Blacks in textbooks on South African history, taught in Black secondary schools, is an indication of the struggle for survival by Blacks as of little consequence. Whilst Blacks tend to develop an inferiority complex, the White Afrikaners develop a superiority complex which may manifest itself in the peculiar aspects of arrogant and aggressive behaviour towards the Blacks, whom they despise [42]. Both groups suffer due to the hatred engendered against the white Afrikaners by

Blacks and the suspicion as well as the underrating of Blacks developed by White Afrikaners.

The frequency with which the topics that highlight white superiority and notable achievements in the Std 10 examinations, ensures the participants in the South African past a niche of prominence in the socio-politico and economic development of South Africa. Conversely, the regular appearance of topics on separate development, dependence on the superior skills and techniques of Whites, conditions the black mind to accept, without question, that Blacks are inferior to Whites. At the same time, the promotion of the ethnic 'Homelands' is not only given prominence, but importance as well to be regarded as a norm and way of life for South African Blacks. As already argued in this research report, textbooks on South African history are bereft of material relating to contributions made by Blacks to the socio-politico and economic development of South Africa. The same pattern is discerned in the National Senior Certificate [Std 10] examination question papers analysed. Insidiously, the germ of inferiority was implanted in the mind of the black pupil as his forebears were portrayed as nothing more than loafers, thieves, scoundrels and cowards [43].

On the political development, interrelated with the theme: "Political development after 1910", the "seeds of African Nationalism" from 1895 to 1906, could have been woven into the theme to give background to the founding of the South African Native National Congress [SANNC] in 1912 [later to become the African National Congress (ANC)].

Writers such as Luli Callinicos, in Gold and Workers: A People's History of South Africa [1985] series, William Beinart et. al. in Putting a Plough to the Ground: Accumulation and Dispossession in Rural South Africa, 1850-1930, [1986], Council for Black Education and Research in 'The Capricorn Papers' [1982], L Witz, in Write Your Own History: History Workshop [1988] and Neil Parsons, in A New History of South Africa [1985] have already made a great effort in publishing works that place the indigenous people of Southern Africa where they belong - at the centre of the historical frame.

4.3 PROPOSALS TO MAKE HISTORY MORE ACCEPTABLE TO BLACK SECONDARY SCHOOL PUPILS

Basing our assumption on the premise that history could be an appropriate place for the meeting of minds, rather than a clash of irreconcilable opposites, as well as a convenient agent for the transmission of value systems, school history should then be regarded rather as an introduction to historical thinking [44]. In Burston's concept, historical thinking is seeing an age in its place in a procession of ages, related to what came before and what follows [45]. South African history is ideal for this approach to eliminate the domination of one culture over others. Pupils exposed to history textbook contents found in the publications of the writers who 'place the indigenous people at the centre of the historical frame', would be led to individual or group 'reconstructions' resulting in what Chisholm calls:

> **A perennially sceptical and critical attitude towards everything that is presented to them [46].**

Greater interest in the subject would be generated, leading to deeper insight. It is the writer's contention that history requires interpretation of actual phenomena which have been selected from among many events to enrich the lives of pupils through the strivings and achievements of mankind. To the extent that this can be attained in the South African history textbooks, a balance would be struck if all racial groups represented in the South African society made an acceptable contribution in the selection of events and the writing of South African history. Such 'events' would be neither offensive nor insulting to any racial group in South Africa. As a beginning has already been made in this direction, this mammoth task can be tackled by a broadly-based team of qualified South African history researchers to discuss a South African history content, designed to avoid any ideological dominance - whose main objective would be to generate a loyalty, for South Africa, conveying the same meaning to the various sectors constituting the country's society. In the writer's view, this would be a worthy venture to search for an equitable dispensation in the South African history learnt at Black secondary schools. Presently, South African history contained in textbooks used by pupils at these schools, may be appropriately described in Jordaan's words as:

> **Almost every section of South Africa is guilty of approaching history in reverse; that is, of using their understanding and interpretation of the present - in many cases their misunderstanding and misinterpretation - to explain the historical past [47].**

The joint effort proposed above would lead towards attempting to create a South Africa free of retribution, a peaceful conversion to a society where there is fairness, equality before the law and freedom of political expression and views - moulding a common nationalism and patriotism with both the Black and the White sectors of the society accorded human dignity.

To provide the necessary framework for the ideal envisaged in the proposal, it is essential to examine the content of a South African history syllabus that, in the view of the writer, would foster a common patriotism for South Africans of all races.

4.3.1 CONTENT: SOUTH AFRICAN HISTORY SYLLABUS

The latest syllabus introduced in Black secondary schools, following the passing of the Education and Training Act [Act No. 90 of 1979], in Standard 10 History Higher Grade, was published in 1987 [for implementation in January 1988] [48]. The period covered is 1910 to 1970. Each theme features with sub-themes that are perceived to be dominated by Afrikaner-oriented actors and events [49]. Whilst English-speaking activities and events are presented in a low profile manner, those of Blacks are portrayed as appendages not forming part of the South African history.

THEMES AND SUB-THEMES:

1. South Africa 1910 to 1924

1.1 The main features of South African Society in 1910.

1.2 The first general election: political parties and their policies; Botha-Hertzog crisis; the foundation of the National Party.

1.3 Economic and social development: growth of commercial agriculture; development of mining.

1.4 The effects of participation in the First World War; the Rebellion and the occupation of South South West Africa; the Peace of Versailles; the self-determination issue and the deputation for independence; the assumption of the mandate over South West Africa.

1.5 The amalgamation of the South African Party and the Unionist Party; the Labour Party; the political implications of the 1922 strike on the Witwatersrand; the growth of extra-parliamentary activity.

1.6 The fall of the Smuts government, 1924.

2. South Africa, 1924 to 1948

2.1 Co-operation between the National Party and the Labour Party; the recognition of Afrikaans; the flag question;

recognition of South Africa's sovereign independence; the 1926 Imperial Conference and the Balfour Declaration; independent Department of External Affairs; Statute of Westminster; Status and Seal Acts.

2.2 The economic development of South Africa: growth of agriculture; expansion of the mining industry; diversification of the economy and government involvement in the expansion of secondary industry; measures taken to combat the depression.

2.3 Factors and events which led to coalition and fusion of parties; foundation of the United Party; grouping of other parties; segregation; major legislation; forms of extra-parliamentary activity; the issue of neutrality and the decision to participate in the Second World War.

2.4 Participation and role in the Second World War; political strife in opposition ranks; South Africa as member of the United Nations Organisation and the South West African question.

2.5 Post-war internal problems; economic growth and industrialisation; the urbanisation of the population; segregation under strain; labour unrest

and discontent; party politics during and after the war; forms of extra-parliamentary activity.

2.6 The election of 1948 and the fall of the Smuts government [50].

Without being perceived to be advocating for the interpretation of South African history in the so-called Black 'School', which has a black perspective, the writer believes that a history depicting the sharing of positive contributions by all members of the South African Society would ensure interdependence between black and white in all activities of their lives. The writer concedes that the approach proposed on South African history syllabus content is merely one of many possible ways of improving the presentation and portrayal of South African history content to Black secondary pupils, and that much will depend on the contributions received from the historical societies to be discussed later in this research report. Among the first essential steps required towards balancing the South African school history, would be a complete overhaul of the syllabus content, culminating in a Standard 10 [Matriculation] syllabus for all racial groups. Consequently, the alternative to the Standard 10 syllabus content discussed earlier, might be along the following lines.

PROPOSED THEMES AND SUB-THEMES: STANDARD 10 [MATRICULATION] SYLLABUS:

1. Political Development in South Africa: 1900 to 1924.

1.1 The period to Union 1900 to 1909:

- The main features of society at the end of the Anglo-Boer War in 1902: Roles played by Boers, British and Blacks.

- The situation in: the colonies of the Cape, Natal, Transvaal, Orange Free State and the High Commission Territories: Botswana, Lesotho and Swaziland.

- The Rise of White Power and Black Protests: The South African Native Affairs Commission [SANAC], the South African Native Congress: 1903 to 1909.

1.2 Formation of the Union of South Africa:

- National Convention; Black response to union.

- Political Groupings after 1910: South African [National] Party, Labour Party, Unionist Party, South African Native National Congress, Gandhi's Passive Resistance movement.

1.3 The Botha Government: 1910 to 1919:

- Industrial and Economic Development

- Gold Mining; Labour Recruitment-Control, Wage Colour Bar and the 1913 strikes

- Unequal Division of Land - 1913 Land Act and its effects on Whites and Blacks

- South Africa and the First World War 1914-1918: Internal Rebellion - white participation; black contribution and the Mendi saga.

1.4 Aftermath of the War:

- Treaty of Versailles; White and Black expectations.

- Smuts as Premier 1919 to 1924
  The Industrial and Commercial Union - 1919
  The De Lange Commission - 1920
  The Bulhoek and the Bondelzwarts Revolt
  The Rand Strike - 1922

2. South Africa 1924 to 1945

2.1 The Pact Government and Segregation
- The white worker - 'civilised Labour policy'
- Black resistance - through the ICU and the ANC

2.2 White entrenchment - Afrikaans becomes official language, the South African flag and sovereign independence within commonwealth.
- The Great Depression - effects: Urbanisation; the Native Trust and Land Act of 1936.

2.3 South Africa's participation in the

Second World War 1939-1945.

- Crisis over participation, division over war

- Effects of participation - Ossewabrandwag; Blacks and the war.

- Squatter communities

- The resistance movements of Blacks.

3. South Africa 1948 to 1960

3.1 The National Party and Apartheid

- Apartheid laws: Immorality Act; The Population Registration Act; Group Areas Act; Separate Amenities Act.

- 'Native policy': Abolition of Passes Act [Reference Book]; Prevention of Illegal Squatting Act [eliminating 'black spots']: Bantu Education Act; Bantustans.

3.2 Black liberation struggle against Apartheid 1948 to 1960

- The African National Congress [ANC]; the South African Indian Congress [SAIC]; the Communist Part of South Africa [CPSA].

- Defying Apartheid laws: Freedom Charter; Treason Trial; Pan African National Congress [PAC]; Sharpeville

Massacre 1960; State of Emergency; Banning of the ANC and the PAC.

3.3 South African economy 1948 to 1960
- Economic depression - Domestic; Foreign
- Investments and sanctions: effects on social attitudes; Trade Unions.

In conjunction with the overhauling of history syllabi content and themes proposed above, teaching methods and teaching aids have to come under consideration. It has to be borne in mind that at Black secondary schools, the method of approach has invariably been the conveying and memorising of facts, especially in the teaching of a content subject such as history. The combination of the inductive and deductive approaches has not always been utilized. Further, teachers seem to have relied more on the narrative method, leaning rather heavily on summarising the prescribed textbook [51]. The writer contends that the use of the textbook as a reference work would assist the learner to develop and realise aspects such as self-selection, self-manipulation and self-construction [52].

4.3.2 TEACHING METHODS

Whilst there are many methods for ordinary teaching, for purposes of this research report, only those considered to be appropriate for the teaching of South African history in Black secondary schools will be examined for recommendation.

* **THE NARRATIVE METHOD**

For the reason that history is essentially the narrative of man's past, this method lends itself admirably to bringing man's story to life through the teacher's spoken word, provided the following basic requirements are met:

(i) The teacher's mastery of the learning content.

(ii) The learning content divided into more and less important facts

(iii) The narrative must be simple, lucid and interesting

(iv) The story should have a climax

(v) There should be a lively and enthusiastic tone

(vi) The narrative should be "vivid"

(vii) The method demands intensive preparation by the teacher

(viii) Passivity of the pupils should be converted to active interest and activity.

The advantages are many and varied. Among others, by using the living word it is possible to interest and inspire the pupils. The oral presentation makes it easier for the class to grasp the content of the story and there is scope for variety in presentation. In most Black secondary schools, this method is used by many teachers without meeting the above basic requirements. The result is that the pupils remain passive, uninterested listeners and the learning content has no lasting value.

The versatility of this method is such that if used in conjunction with other methods such as question and answer, free-activity and source method, teaching aids can involve pupils more actively in acquiring insight into secondary and primary sources [53].

* **THE QUESTION AND ANSWER METHOD:**

The teacher is required to plan the questions diligently in a logical sequence around a defined area. Through thorough preparation the pupils can be guided towards a specific reaction. Further, in this method both the inductive and deductive approaches are possible, whilst the method reaches out to involve all pupils in the class. Whilst an attempt is made to use this method at Black secondary schools, the illogical and haphazard questions posed, with hardly any questions coming from pupils, has caused this method to be of little consequence.

* **THE DISCUSSION METHOD:**

In this method, the aim is to involve everyone concerned in the lesson - both the teacher as well as the pupils. It is actually a variant and an extension of the 'question and answer' method. Pupils are taught to formulate their thoughts from given topics to enhance their knowledge and insight into history. To succeed, the discussion method has to fulfil the following requirements:

[i] Preparation by both the pupils and teacher by announcing the topic well in advance.

[ii] The teacher requires skills to control discussion.

[iii] Questions raised should lead to ideas that may be formulated. In addition, quizzes compiled by the teacher and the pupils can be used together with problem-solving. The problem-solving method implies that the pupils are confronted with a specific problem. By using this method, the pupils develop a critical attitude, healthy questioning, analysis and independence at arriving a a solution.

AN EXAMPLE OF PROBLEM-SOLVING

Theme: The Union of South Africa is formed in 1910

Sub-Theme: A common Black policy would end Black riots in the country.

Problem: To what extent did the lack of a Uniform Black Policy in the two British colonies [Cape, Natal] and the former Boer Republic [Transvaal and Orange Free State] influence the formation of the Union of South Africa in 1910? How successful was the solution as seen in the 1950s?

EXPLANATION:

- Pupils have to be conversant with the policies that obtained in the British colonies and the Boer republics respectively.
- They should discover why the compromise was reached.
- They will have briefly to indicate how the Whites reacted, and also find out how the Blacks responded.
- From further reading and insight come up with an opinion whether this was a solution at all, and if not why?

* **THE SOURCE METHOD**

By this method the past is reconstructed with the help of original historical sources. Pupils are to discover the truth for themselves, thereby forming their own objective opinions. By dividing historical sources into 'primary' and 'secondary' sources, pupils are made to realise that the prescribed history textbook is not the sole source at the disposal of the student of history. It is further demonstrated that history deals with real people and not mere names in books. The following points need to be borne in mind when this method is used:

[i] Sources should be suitable, appropriate, meaningful and used with discretion.

[ii] Sources used should not contain biased, emotional and subjective postulates.

[iii] More than one document covering the same event or period affords the pupils the opportunity of acquiring insight into comparative studies.

[iv] Sources covering contemporary history - such as newspapers, periodicals and brochures should be utilised.

[v] The school library should form part of the source studies.

This method can also incorporate the project method where the pupils are introduced into elementary research work.

EXAMPLE: For a Standard 10 HG class the source method could be used in: The investigation on the Reports given on the Sharpeville shooting incident: 21 March 1960:

- Documents provided to the pupils:
* Circular issued on behalf of the PAC National Executive
* The Star of 21 March 1960
* The Africa Weekly of April 1960
* Diemont Commission Annexure A, p4
* Wessels Commission Annexure E, p2
* Debates of the House of Assembly, Vol. 104, 28 March 1960
* Die Transvaler, 22 March 1960
* Rand Daily Mail, 22 March 1960
* Van Zyl Commission Annexure 21 p18
* The Observer, London, 27 March 1960, p15

With the teacher's guidance, the pupils scrutinize the documents under the following headings:

- How genuine they are
- Why they were written
- Whether they can be believed: Politics of the Newspapers
- Whether there was anything new which could not be found from existing secondary information in history textbooks

Working in small groups, the pupils work on the cause of the incident, the actual shooting and the outcome for South Africa.

The main drawback in Black secondary schools is the inadequate provisioned libraries. The lack of books and other relevant material in school libraries, aggravates the situation caused by the generally under-qualified teacher who handles history lessons in Black secondary schools. This point may best be illustrated by a survey of the academic qualifications of the teachers who offered history between 1984 and 1989 at Black secondary schools to pupils in standards 6 to 10.

TABLE: VI

ACADEMIC QUALIFICATIONS OF TEACHERS WHO OFFERED HISTORY AT BLACK SECONDARY SCHOOLS FROM 1984 TO 1989 *

NAME OF SCHOOL	STANDARDS TAKING HISTORY	NUMBER OF TEACHERS	HISTORY ACADEMIC QUALIFIC.	TEACHING EXPERIENCE [YRS]
A	6-7	1	Std 10	2
	8	1	Std 10	8

	9-10	1	BA	4
B	6-7	2	Std 10	3 & 5
	8	1	BA	2
	9-10	1	BA	2
C	6-7	1	Std 8	5
	8	1	Std 10	6
	9-10	1	BA I	7
D	6-7	2	Std 10	3 & 6
	8	1	Std 10	4
	9-10	1	Std 10	8
E	6-7	1	Std 8	7
	8	1	Std 8	10
	9-10	1	BA 2	5
F	6-7	1	Std 10	4
	8	1	Std 10	5
	9-10	1	BA [Hon]	12
G	6-7	2	Std 8	7 & 9
	8	1	Std 8	9
	9-10	1	Std 10	6
H	6-7	1	Std 10	7
	8	1	Std 10	6
	9-10	1	Std 10	10
I	6-7	1	Std 8	8
	8	1	Std 10	7
	9-10	1	Std 10	8
J	6-7	1	Std 8	7
	8	1	Std 8	8
	9-10	1	BA	5
10	-	33	-	-

* **SOURCE:** Classification documents of the schools visited

SUMMARY OF TABLE VI:

1.	Teachers with Std 8 qualifications in history: 9-27,3%	
2.	Teachers with Std 10 qualification in history: 17-51,5%	
3.	Teachers holding a qualification higher than Std 10 but not degree	2
4.	Teachers holding a full degree qualification in subject	5 = 21,2%
		33
TOTAL:		

The identities of the schools have been withheld for the purpose of this report. Ten schools had thirty-three teachers handling history.

The table reveals that of the 33 teachers who were teaching history, 27,3% [nine with Std 8] should not have taught the subject at all [these teachers had a standard 10 certificate in which history had not been done].

Group 2 indicates that 51,5% [17 with Std 10] formed the majority, four of them at schools D, G, H and I were out of their depths in teaching a subject in which their only qualification was their possession of a certificate which their pupils in Standard 10 did not have. Groups 3 and 4 comprise 21,2% of the total number of teachers, and these may be regarded as complying with the requirement to teach the subject. Consequently, 78,8% of the teachers who

offered history at these schools during the period of the survey were absolutely underqualified.

It has to be accepted that no single method can be regarded as the panacea for the teaching of history. Depending on the lesson theme, a particular method or combination of methods could be used to realise the set objective. Black secondary school history teachers have become enslaved to the textbook method, which has lowered interest in South African history in particular. What can be suggested here is that the textbook should be seen more as a reference work to assist the teacher in broadening the theme of the lesson.

The methods discussed above among others may be developed by a history teacher through years of experience, and made even more effective by using teaching aids. We will now discuss some of the teaching aids that may assist in making history teaching more acceptable in Black secondary schools.

4.3.3 TEACHING AIDS

It has to be emphasized that the writer believes that machines can never replace the personal contact of the teacher, as he has to be the main agent of the learning process. To awaken the interest of the pupils in learning history will still depend very much on the teacher's creativity in using the aids at his disposal. Supplementing the spoken word by using a diagram, model or similar means has been used from time immemorial [54].

For the purpose of this report, the distinction between instructional aids and learning aids will not be gone into in detail. Suffice to state that instructional aids can be described as what the teacher employs in order to emphasize the function of instruction. On the other hand, learning aids are those which are placed at the disposal of the pupil to facilitate his learning. In this discussion, teaching aids will imply both instructional and learning aids.

* **NON-PROJECTED TEACHING AIDS**

[i] **The Chalkboard**

To the history teacher, the chalkboard remains the most indispensable of all teaching aids. It has to be used continuously but meaningfully to record systematically facts in abbreviated form as the lesson develops. Pupils can be actively involved to complete sketched maps as well as writing down answers. At the end of the lesson, the pupils could then copy the summary into their books. For maximum success, however, the following have to be kept in mind:

* constant planning with initiative by the teacher.
* a neatly drawn summary arranged chronologically
* the teacher's ability to write on the chalkboard without interrupting the narrative or explanation

* without turning his back completely on the class, the teacher should write attempting to keep the pupils in view.

Pupils in Black secondary schools hardly have the opportunity of completing sketched maps as the chalk may be unavailable or the chalkboard itself is in a dilapidated condition.

[ii] **The Flannelograph**

The flannelograph, with its variants, the plastigraph and magnetic board, can be used for displaying cards, diagrams and pictures. Class involvement in the lesson is at a very high level through handling the material and building the diagram required. This teaching aid is the most effective and adaptable of teaching aids after the chalkboard [55]. With the lack of initiative and large classes, teachers at Black secondary schools seldom find it possible to work on producing a flannelograph.

[iii] **Wall/Time Charts, Maps and Models**

Specific topics can be illustrated by the use of wall charts collected by both the teacher and the pupils. Commercial firms produce a variety of wall charts relevant to South African history. From time to time, the teacher could make specific charts to suit topics of

lessons. Maps form an integral part of history teaching - to create a realisation of the historical in pupils, localising events and places. Models bring the pupil closer to reality. While affording the opportunity of integrating such as science and woodwork, group-work for specific projects to depict for example a typical route model of the Trekkers or Dingane's kraal, parents as well can participate in the creation of suitable models.

[iv] **The Textbook and Duplicated/Photocopied Notes**

Reference has already been made to the improper use of the textbooks in this report. The 'improved' textbook on South African history would be used in conjunction with methods such as the Narrative method, question and answer and problem solving already discussed in this report. Its success will lie in ensuring that it is combined with other teaching aids. Duplicated and/or photocopied notes provide more detailed facts and information to supplement and complement the textbook. In this category, maps and pictures can be made available to pupils without increasing the teacher's workload. However, the teacher has to engage in thorough planning to eliminate cutting out

pupil-participation.

Whilst duplicating and photocopying facilities may be found in some Black secondary schools, due to factors such as lack of proper accommodation and mismanagement at times, these facilities cannot be used as outlined above. On many occasions the machines are either broken or material for reproduction is not available.

* **PROJECTION AND AUDITORY TEACHING AIDS**

[i] The Overhead Projector

The advantage of this aid is that it enables the teacher to maintain 'personal contact' between himself and the class as the lesson progresses.

[ii] The Slide Film and Film Strip Projector

Historical films projected with the necessary explanations are bound to increase the pupils' interest in history. Care has to be taken to avoid reducing the period to a 'recreation' session. Relevant films planned with an evaluation phase are bound to enhance the pupils' understanding of South African history. The slide film's advantage over the ordinary film is that it can be interrupted or reversed at any time for purposes of stressing or repeating important aspects of the lesson.

[iii] The Radio

The history programmes on the radio usually assume the form of dramatised versions of historical events. Recommending the use of this aid in the teaching of history UNESCO offers the following hint:

> It can provide authoritative talks by experts on historical topics, suitable for pupils of the 15-18 year old group; it can procure excellent descriptive accounts of past episodes and events. Often in the form of an imaginary eye-witness account similar to those "live" commentaries given by news reporters on important events [56].

To reduce high costs of procuring a radio for several classrooms where needed, sound distribution equipment can be resorted to, achieving the required results:

[iv] The Tape Recorder and Record Player

With the use of tape cassettes, important speeches from community leaders, television and the radio are recorded to be used for class discussions and thereby bring 'reality' into both the pupils' life-view and the classroom. A recorded programme on a tape-cassette or record is under the teacher's control and can

therefore be adapted to the school's time-table and programme without causing any inconvenience to other school subjects and activities.

While accepting that due to financial constraints, some of the teaching aids discussed in this report may not be easily available, the writer contends that, with proper planning and control of the available funds, these teaching aids can be procured for a greater number of Black secondary schools.

To attain a measure of success in making South African history more acceptable to pupils in Black secondary schools - employing some of the teaching methods and teaching aids discussed earlier in this research report - the establishment of historical societies in the schools and communities is cardinal. We shall now examine the idea of historical societies as the rallying point linking the learning of South African history to the life-world view of pupils.

4.3.4 HISTORICAL SOCIETIES:

The concept envisaged in historical societies differs from the generally accepted definition of a loosely connected group of people involved in history teaching, normally academics and those employed in institutions such as museums and libraries, bound by some document [constitution] to carry out certain aims and objectives.

The historical society proposed in this research report is intended to extend and buttress the 'societies' described above. The difference lies in the fact that, whereas the "academics' historical societies" lack grassroot support, these are intended to address three levels in order to involve, and be of interest to a wider spectrum of society. Society involvement in this case should not be seen as a hidden curriculum of introducing Ivan Illich's 'Open education and the deschooling of society' [57] into the teaching of South African history in Black secondary schools. The thesis aims at re-establishing the identity of the Blacks and bringing to the fore their philosophy as well as their life-and-world view by involving those interested in history to participate in the historical society.

* <u>THE FIRST LEVEL: SCHOOL SOCIETY</u>

In the initial phase, the school in a particular residential/geographical area, through the pupils and history teacher constitute a 'historical society'.

The parents of the pupils make in-puts through attending seminars/discussions during 'open evenings' at a locally convenient school/venue.

A local history may be compiled at this level. Essential and important events are recorded by producing newsletters and bulletins

researched through oral and written evidence by the school's historical society. Where there are more than one secondary school, an 'area historical society' is formed from the societies drawn from the various schools. This society meets on a quarterly basis.

* **THE SECOND LEVEL: DISTRICT SOCIETY**

The second level of the historical society emerges from a combination of schools/areas to form a district society. On a representative basis, the district arranges for seminars/discussions to take place twice per year.

At this level, developments from the various schools comprising a district are examined, highlighting those regarded as contributing to the development and progress of the residents of the district. It has to be emphasized that it is not only the academics who are engaged in these seminars/discussions, but all those interested in history in any given community. Both past and current events are handled. Through a two-way communication and report-back system, the first level is kept aware of what is o ining in the district historical society.

* **THE THIRD LEVEL: REGIONAL SOCIETY**

From the district societies, regional societies are formed also on a representative basis.

Regional societies could encompass an area such as Northern Natal as against the midlands and the coastal region. The same is applicable to the Transvaal, which may be divided into eastern, northern, western and Witwatersrand regions. Regional seminars/discussions are then held annually to consider material emanating from their constituencies - the district historical societies. Depending on geographical factors, a fourth level may be necessary to cope with a zonal-regional society. This level could combine regions that may be cumbersome to operate on a regional basis due to demographic reasons.

As a result of this network of societies, a golden thread of interest and involvement from the pupils and grassroots of the parent-body of each school can be maintained in South African history. At the apex of these levels, the conventional historical societies of academics and other historical experts are developed. The best minds across the politico-socio-economic and academic spectrum debate the issues from regional societies and reach a general accord on South African history to be presented to the South African community. In this way, the writer believes, a South African history more acceptable to the majority of members of the various racial groups of South Africa may be written. While it may sound more utopian than realistic, the writer contends that a 'charter' of distributive contribution might accompany this

method; thereby help to depoliticise what has been otherwise an issue of a sensitive divisiveness, in particular the South African history taught to pupils at Black secondary schools, that might wreck a fragile social system. It is the writer's view that a history that enjoys a broad support and legitimacy is capable of creating a true and honest patriotism among the inhabitants of South Africa. In accord with the writer, the perceptions of the respondents support the view that South African history presented as a dimension of historical thinking to secondary school pupils of all racial groups, may become a much needed catalyst of harmony and better interaction among the inhabitants of South Africa [58].

Consequent to this, will be an ideal commitment by each racial group for the common good, as the symptoms of rejection would be drastically reduced, and gradually eliminated after identifying and addressing the "root-causes". In an article "Many are blind because they don't wish to see", 14 June 1985 in The Star, Barry Jammy sums it aptly thus:

> The right to work according to individual choice, to sell one's skills for the best return in an unrestricted open market, to equal justice before the law. The right to government of the people by people freely elected to office by the people [59].

The textbooks on South African history used in

Black secondary schools are riddled with prejudices and stereotypes that are of no benefit to the future of both the Black and the White pupils who will be adults of this country at the end of the decade that precedes the 21st century.

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2. **Chiloane, J (Mr)**

   Former history teacher to Forms IV and V at Mabuya High School, Daveyton near Benoni. Now retired.

3. **Ooki, CR (Mr)**

   Former standard 9 and 10 history teacher at Orlando High School, Soweto near Johannesburg. Now retired.

4. **Dlangamandla, SS (Mr)**

   Former student of the then Methodist Kilnerton High School near Pretoria. This High School disappeared in 1962 as a result of the changes brought by the Bantu Education Act [Act No. 4 of 1953].

5. Dubazana, NC (Mr)

Former standard 8, 9 and 10 history teacher at Illinge High School, Vosloorus near Boksburg. He is presently employed in the private sector.

6. Kekana, JSH (Mr)

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7. Kgamakga, MW (Mr)

Former history teacher at Tembisa High School, Tembisa near Kempton Park. Later became a Principal in one of Soweto's High Schools.

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9. Khoza, L (Mr)

A standard 8, 9 and 10 history teacher at Landulwazi High School, near Alberton.

10 **Lakaje, EN (Mr)**

Former student of Orlando High School, Soweto near Johannesburg. Now employed as a Public Relations Officer in one of the leading Commercial Houses in Johannesburg.

11. **Langa CM (Mr**

Former Standard 9 and 10 history teacher of Tshepo-Themba High School, Sebokeng near Vereeniging. Presently a senior government official in one of the Homelands.

12. **Mabutyana, AM (Mr)**

A teacher who has been teaching Standard 8, 9 and 10 history at Phulong High School, Kwa Thema near Springs, from 1982 to date.

13. **Madlala, VN (Mr)**

Former Form IV and V history teacher at the then Lady Selborne High School, Lady Selborne near Pretoria. He was later promoted to the position of School Inspector in the Department of Education and Training. Lady Selborne township was affected by the Native Resettlement Act of 1954 which brought forced removals of Blacks in many residential areas countrywide.

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Former Meadowlands Secondary School and Orlando High School student, Soweto near Johannesburg. Now a Welfare Officer attached to a Provincial Hospital.

15. **Mahasela, CB (Mr)**

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Past student of Khaiso High School near Pietersburg. Later he became a School Inspector under the Department of Education and Training. He is now retired.

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Former history teacher at the Orlando High School, Soweto near Johannesburg. He is now retired.

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Former Standard 8, 9 and 10 history teacher at Morris Isaacson High School, Soweto near Johannesburg. Now in business.

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Former Standard 9 and 10 history teacher at Morris Isaacson High School in Soweto near Johannesburg. Later became Principal of the school. Resigned in protest to 'Bantu Education' in 1980 to join the private sector.

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Former student of the then Chartarston High School, Charterston near Nigel. Now employed in industry.

25. **Matoti, IN (Ms)**

Former history teacher and Head of Department at Fumana High School, Katlehong near Germiston. Later became a lecturer at a College of Education.

26. **Mchunu, C (Mr)**

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28. **Mhlabala, TL (Mrs)**

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Former Standard 10 teacher at Tembisa High School near Kempton Park, Illinge High School, Vosloorus near Boksburg. Presently Headmaster of a High School.

30. **Mokhabi, FR (Mr)**

Former student of various schools in the Orange Free State and subsequently a Principal of the Ladybrand Secondary School. Now serving as an Inspector of Education in the Department of Education and Training.

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32. **Mokhosi, JL (Mr)**

A Standard 8 and 9 history teacher at Landulwazi High School, Tokoza near Alberton.

33. **Mokhothu, JR (Mr)**

Former standard 8 history teacher at MDM Seboni High School, Duduza near Nigel. Now employed as a PRO in the private sector.

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A Standard 8, 9 and 10 history teacher at Vosloorus High School, Vosloorus near Boksburg. Now Head of Department at the School.

39. **Msimango, MS (Mr)**

Former student of Inkamana High School near Vryheid, Natal. Now a specialist Instructor at a Technical College.

40. **Mthembu, AS (Mr)**

Former Forms IV and V history teacher at Inkamana High School, Vryheid. Later became Headmaster of Georgetown High School near Pietermaritzburg. Now an official in the Kwa-Zulu Department of Education and Culture.

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Former Standard 9 and 10 history teacher at Rumana High School, Katlehong near Germiston. Later became Headmaster of the school and subsequently became an Inspector of education in the Department of Education and Training.

42. **Mzaidume, BL (Mr)**

Former Standard 9 and 10 history teacher at Orlando West High School, Soweto near Johannesburg. Later became Vice-Principal of the school. Now retired.

43. **Nxumalo, RD (Mr)**

Former Standard 9 and 10 teacher at the then Adam's College High School near Durban. Now retired. Adam's College Missionary venture was snuffed out by the Bantu Education structure after the introduction of Bantu education in 1953.

44. Mzingelwa, JF (Mr)

Former student of the then Adams College High School near Durban. Now a successful businessman in Kwa-Thema near Springs.

45. Ndlela, JM (Mr)

Former student of St. Francis' College High School, Mariannhill near Durban. Now Headmaster of Buhlebuzile High School, Tokoza near Alberton.

46. Ndlovu, D (Mr)

Former student of Dlangezwa High School, Empangeni in Kwa-Zulu. Presently employed as a PRO by a leading sugar Company

47. Nkosi, D (Mr)

A Standard 8 history teacher at Illinge High School, Vosloorus near Boksburg.

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Former Form V history teacher at the then Loveldale High School, Alice in the Cape. Now an Inspector of Education in the Department of Education and Training.

49. Ngubani, BD (Mr

Former history teacher at Mabuya High School, Daveyton near Benoni. Presently employed in the Private sector.

50. Ngwenya, LT (Mr)

Former student of the then Kilnerton High School near Pretoria. At present he is employed as an Inspector of Education by the Department of Education and Training.

51. Phatoe,AM (Mr)

Former Forms III-V history teacher at the Khaiso High School near Pietersburg. Now Retired.

52. Phungwayo, LG (Mr)

Former Standard 9 and 10 history teacher at Fumana High School, Katlehong near Germiston. Now a lecturer at a College of Education.

53. Pilisa, SM (Mr)

Taught Form II history at Musi High School, Pimville in Soweto. Now retired.

54. Rakotani, AS (Mr)

Former history teacher at the then Johannesburg Western Bantu High School in the Western Areas [Sophiatown, Martindale, Western Native Township and Newclare: 1941-1965]. Later became Headmaster of Fumana Secondary School at Dukathole [old township disestablished to develop Katlehong] near Germiston. He is now retired.

55. Rapaisa, NL (Mr)

Former history teacher at Thoko-Thaba High School, Tokoza near Alberton. Later became Headmaster of the school and is now an Inspector of Education in the Department of Education and Training.

56. Rapodile, VK (Mrs)

Former Standard 8 and 9 history teacher at Tlakula High School, Kwa-Thema near Springs. Now a Head of Department in social sciences at Thuto-Lesedi High School, Vosloorus near Boksburg.

57. Sandlana, M (Mrs)

Former student of Orlando West High School, Soweto and later St. Augustine's High School, Ladysmith Natal. Presently employed as an Inspector of Education in the Department of Education and Training.

58. Sekoni, PA (Mr)

Former Forms IV and V history teacher at Sekano-Ntoane High School, Soweto near Johannesburg. Now a lecturer at the Soweto College of Education.

59. Sekhoto, PM (Mr)

Former Forms III to V history teacher at Mamelodi High School, Mamelodi near Pretoria. Later became a Headmaster in various High Schools in Lebowa and now retired Inspector of Education, Lebowa Department of Education and Culture.

60. Shezi, BN (Mr)

Past student of St. Francis' College High School, Mariannhill near Durban. Now a Head of Department at a Soweto High School.

61. Sibanyoni, IS (Mr)

Former student of the then Johannesburg Western Bantu High School in the Western Areas [Sophiatown, Martindale, Western Native Township and Martindale]. Later became an Officer in the KwaNdebele Education Department.

62. Sibisi, NF (Mr)

Former history teacher at Hofmeyr High School, Atteridgeville near Pretoria. Later took up law.

63. Sigabi, ND (Mr)

Former Standard 8, 9 and 10 history teacher at Mabuya High School, Daveyton near Benoni. Now a Headmaster at a Department of Education and Training High School.

64. Silwana, MA (Mr)

A Standard 9 and 10 history teacher at Tlakula High School, Kwa-Thema near Springs.

65. Soukana, Seth (Mr)

Former student of Tlakula High School, Kwa-Thema near Springs. Now a Laboratory Supervisor in a large Industrial concern.

66. Stemmet, PG (Mr)

Former student of the then Healdtown High School near Alice. Later became Headmaster in several high schools and subsequently became an Inspector of Education in the Department of Education and Training. Now retired.

67. Thetha, PB (Mr)

Former student of the then Payneville (now Tlakula) secondary school and of the then Kilnerton High School near Pretoria, where he matriculated. Now a Headmaster of a large primary school in Kwa-Thema.

68. Tshabalala, AN (Mr)

A Standard 8 history teacher at Thesele High School in Soweto. Now holds the position of Head of Department at the same school.

69. Tshabalala, BJ (Mr)

Former history teacher at Musi High School, Pimville in Soweto near Johannesburg. Now a Headmaster in one of the high schools in Soweto.

70. Xulu, PT (Mr)

Former student of Inkamana High School, near Vryheid Natal. After a successful teaching career at high schools, became founder-Principal of Illinge High School at the then Stirtonville near Boksburg. Later became Inspector of Education in the Department of Education and Training. Now Retired.

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APPENDIX I

I am an M Ed student at the University of the Witwatersrand. My interest lies in Black education, in particular.

At the moment I wish to focus attention on the position and role of history in Black Secondary Schools, with particular reference to the apparent decline in popularity of the subject among Black Secondary School Pupils.

The period I wish to investigate is from 1954 to 1987. Stress will be laid on Schools in the East Rand Townships.

I am going to interview ten former Black Secondary School students who were at school between 1954 to 1975, on their perceptions on the history they learnt, the attitudes they had and the attitudes of teachers as seen by the students.

1. Do you agree that there is a decline in the popularity of the subject?

   If so, what do you think is the cause?

2. In retrospect, how do you view the history you learnt at the time, especially the South African History?

3. What history text books did you use? Authors?

   3.1 How did you view the themes and portrayal of the participants in the textbooks on South African history?

   [Expand on any issue that you recall].

   3.2 What is your perception of this issue now that you reflect on it as an adult?

3.3 To what extent do some of the issues relate to your experiences as an adult?

4. What would you suggest should be done to correct the perceptions in the South African history?

APPENDIX II

N.E. 38268.

TRANSVAAL EDUCATION DEPARTMENT

P.O. BOX 564,
PRETORIA.
29th. December, 1952.

N.
CIRCULAR NO. 70 OF 1952.

Superintendents of Native Schools
Administrative Organisers
School Committees School Boards
Principals of Schools/Institutions
and Assistants,

POLITICAL ACTIVITIES OF TEACHERS.

Cases of teachers taking part in political activities and movements are being brought more and more frequently to the notice of the Department.

Administrator's Notice No. 311 of 19th. April, 1950 lays down that any teacher who

> "becomes a member of any political organisation or takes an active part in political matters" shall be deemed to have been guilty of misconduct and may be dealt with under the Disciplinary Regulations.

It has further been learned that there are teachers who use their position as teachers to further private or party political aims or to encourage disobedience or resistance to constituted authority or the laws of the State.

The Department takes a very serious view of this matter and all parties concerned are hereby warned that

(a) any teacher found guilty of abusing his position as outlined above, will be struck off the roll of teachers, and under no circumstances be re-employed by the Department or approved of for appointment at registered schools; and

(b) should it be found that any authority controlling a school is supporting such a teacher or passively permitting any such activity or generally fostering the propagation of subversive activities, then serious consideration will have to be given to the withdrawal of the financial assistance given by the Government.

This Circular must be brought prominently to the notice of all school committees and boards and a special entry must be made in the Minute Book as proof that this has been done.

Every principal must paste this Circular in the Logbook of his school, and must append his signature (with date) as proof that he has studied the contents thereof, and must further ensure that every assistant on his staff does likewise. Thereafter, every new member on the staff must be instructed to attach his signature even if such member of the staff comes on transfer from another school.

SECRETARY: TRANSVAAL EDUCATION DEPARTMENT.

APPENDIX III

AANSOEK OM AFWYKING VAN 50/50 BASIS MEDIUM VAN ONDERRIG
APPLICATION FOR DEVIATION FROM 50/50 BASIS MEDIUM OF INSTRUCTION:

(Voltooi in viervoud / Complete in quadruplicate)

L.W./N.B. Aansoek moet jaarliks vooruit gedoen word/
Application must be submitted annually in advance.

A. Skool/School: MANKLAING-MOAHENI SECONDARY SCHOOL.

Posadres
Postal Address P.O. Box 362, ROSSLYN, 2148.

St. waarvoor aansoek gedoen Vak
Standard applied for FORM III Subject: HISTORY

[signature] 6/8/75
Handtekening van Hoof/Signature of Principal — Datum/Date

B. BESONDERHEDE VAN VAKONDERWYSERS/PARTICULARS OF SUBJECT TEACHERS

Naam van onderwyser / Name of Teacher:	Akademiese kwalifikasie / Academic qualification:
AMIAH M. MANLASE	B. A.
Departementele verwysingsnommer / Departmental reference number:	1536/1
Huwelikstaat / Marital status	Professionele kwalifikasie / Professional qualification
MARRIED	BANTU EDUCATION DIPLOMA.
	Waar behaal/Where obtained
[signature]	WITWATERSRAND NORMAL COLLEGE
	Jaar/Year: September, 1953
Handtekening van onderwyser/ Signature of teacher	Datum/Date: 6/8/75

C VORIGE ONDERVINDING / PREVIOUS EXPERIENCE

(1) Klasonderwys /Class teaching:

Skool / School	St. onderrig / Std. taught	Datum/Date Van / From	Tot / To
MALIMAKATSAL SECONDARY SCHOOL	Forms 1 to III	1954	1960
MAMIYA HIGH SCHOOL	Forms 1 to III	1961	1968
MANKLAING-MOAHENI SECONDARY SCH.	Forms 1 to III	1969	to Date.

(2) Vakonderwys/Subject teaching:

Blaai om/P.T.O.

(2) Vakonderwys/Subject teaching:

Skool/School	Vak/Subject	Medium	Van/From	Tot/To
Vallenaarthal Sec. School	History	English	1954	1960
Mabuya High School	Sociale Studie	Afrikaans	1961	1968
Masellong-Mqabeni Sec. School	Sociale Studie	Afrikaans	1969	1973
	History	English	1974	

(3) Ek verklaar dat ek *gekwalifiseerd/nie gekwalifiseerd is om die vak in afdeling "A" hierbo genoem deur die medium soos voorgeskryf in Streekkomsendbrief No. 2 van 1974 te onderrig nie.

I declare that I am *~~qualified~~/not qualified to teach the subject mentioned in section "A" above through the medium as prescribed in Regional Director's Circular No. 2 of 1974.

* Haal deur wat nie van toepassing is nie/Delete whichever is not applicable

.....
Handtekening van onderwyser/Signature of Teacher

.....
Datum/Date

D. AANSOEK DEUR HOOF/APPLICATION BY PRINCIPAL

Aan Kringinspekteur van Bantoe-onderwys
To Circuit Inspector of Bantu Education

~~POKSNEK~~ EAST CIRCUIT ..... Kring/Circuit

Ek verklaar dat geen ander personeellid geskik is om die vak te onderrig nie/I certify that no other staff member is capable to teach the subject.

Buissinghoff 6/3/75
Handtekening van hoof/Signature of Principal — Datum/Date

E. AANBEVELING VAN KRINGINSPEKTEUR
RECOMMENDATION OF CIRCUIT INSPECTOR:

Nie aanbeveel nie.

12-3-1975
KRINGINSPEKTEUR/CIRCUIT INSPECTOR — Datum/Date

F. AANBEVELING VAN STREEKDIREKTEUR
RECOMMENDATION OF REGIONAL DIRECTOR

Aanbeveel dat leerling toegelaat word om Engels as medium gebruik tot voltooiing van sy opleiding vir onderwys.

M.A. Schoeman 24/3/75
STREEKDIREKTEUR/REGIONAL DIRECTOR — Datum/Date

G. BESLISSING VAN HOOFKANTOOR/DECISION OF HEAD OFFICE: Dwarsgelede medium vir onderwys mag gebruik word as wat die betrokke klas in vorms 1 - 2 gebruik het

A.P. Engelbrecht 27/4/75
SEKRETARIS VAN BANTOE-ONDERWYS
SECRETARY FOR BANTU EDUCATION — Datum/Date

APPENDIX IV

SCHEDULE OF AUTHORS OF SOCIAL STUDIES AND HISTORY TEXTBOOKS WITH A CONNECTION WITH THE BED: 1957-1975: TEXTBOOKS PRESCRIBED IN BLACK SECONDARY SCHOOLS OF THE FOURTEEN : 10 Afrikaans-speaking; 4 English-speaking*

TITLE	YEAR PUBLISHED	AUTHOR	CONNECTION
1. Social Studies for Junior Certificate 4th Impression 1968	1957	* Dent, SR * Hallowes, EE * Wells, RW	Inspector-BED do do
2. Hersiene Sosiale Studie Vorms 2 en 3	1967	Grove, BS Le Roux, FJ *Dugard, JH	Principal-Welsh High School (Black) Principal-Tsingiwe High School (Black) Regional Director, BED
3. Nuwe Geskiedenis Vorm III	1974	Van der Merwe, W Strydom, JCL.	Principal: Teacher Training College, Lovedale Principal: Amanzimtoti Teacher Training College
4. Hersiene Sosiale Studie Vorm I (Derde Druk)	1971	See 2 above	See 2 Above
5. New Structure Social Studies Standard 5	1975	Hurry, LB Mocke, HA Wallis, HC Engelbrecht, G	In-Service Training Centre-Mamelodi Education Planner BED Education Planner BED Education Planner BED
6. New Standard 5 Illustrated Social Studies	1975	Van Niekerk, WAJ Van Zyl, MC	Inspector-BED NONE

Telegrafiese Adres:
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"IMFUNDO"
Privaatsak/Private Bag 212
Navrae/Enquiries:
Tel. No. 3-9931

APPENDIX V

BD/BE 238

Verw./Ref. No.....

REPUBLIEK VAN SUID-AFRIKA--REPUBLIC OF SOUTH AFRICA

DEPARTEMENT VAN BANTOE-ONDERWYS,
DEPARTMENT OF BANTU EDUCATION,

PRETORIA.

17.4.1974

TO: REGIONAL DIRECTORS — TRANSVAAL
CIRCUIT INSPECTORS — ORANGE FREE STATE
NATAL
CAPE

DEPARTMENTAL CIRCULAR NO. 2 OF 1974. File: 6/8/37

MEDIUM OF INSTRUCTION AT THE SECONDARY LEVEL

1. Concerning the medium of instruction in secondary classes (Std 5, Forms I-V) in relation to the implementation of the new 12-year structure in 1975, the Honourable the Minister has decided as follows for all secondary classes in White regions:-

   (a) That the status quo in the use of both official languages, on a 50-50 basis, for the purpose of instruction at the secondary level will be maintained.

   (b) Should practical difficulties arise in giving instruction in half of the subjects through the medium of one or other of the official languages, departmental approval must be obtained for any deviation from the above decision. Departmental approval in such cases will be dependent largely upon the availability, or non-availability, of teachers competent to teach the particular subject through the official language concerned.

2. Schools which in the past have already received approval to deviate from the laid-down policy need not apply again.

3. Should practical difficulties be experienced in future at new schools or where new courses/subjects are introduced the necessary application requesting permission to deviate from the established policy must be submitted.

4. Applications from schools must be submitted to Head Office through the normal channels, and must bear the recommendations of the Circuit Inspector and Regional Director.

ACTING SECRETARY FOR BANTU EDUCATION

APPENDIX VI

Ref. 28/[illegible]/9/2

Office of the
REGIONAL DIRECTOR OF BANTU EDUCATION
SOUTHERN TRANSVAAL REGION
PRIVATE BAG X100
PRETORIA
0001

29th August, 1974

REGIONAL CIRCULAR NO. 2 of 1974

TO ALL PRINCIPALS: SOUTHERN TRANSVAAL REGION

UNIFORM APPROACH IN SCHOOLS

In the guide to principals of schools the duties of principals are clearly set out.

The Southern Transvaal Region is a compact unit and the Inspectorate desire a more uniform approach in our schools. It is thus necessary to bring the following matters specially to your notice:

1. Language medium from Std. V to Form V.
   In the Southern Transvaal Region English and Afrikaans are used on a 50 - 50 basis.

   (a) Std. V, Forms I and II

   English medium: (i) General Science
   (ii) Practical Subjects (Homecraft/Needlework/Woodwork & Metalwork/Art & Craft/Agricultural Science

   Afrikaans medium: (i) Wiskunde (Rekenkunde)
   (ii) Sosiale Studie

   Vernacular: Religious Education, Music and Song, Physical Education

   These subjects will be taught from 1975 in the above-mentioned media in Std. V (and preferably in Std. VI also) In 1976 the Secondary Schools will continue with these media.

   (b) Forms III, IV and V

   The 50-50 basis should already be in operation in Form III. Subjects which replace the subjects mentioned under (a) will be taught through the same medium. Schools which are not teaching on a 50-50 basis must do so from 1975.

2. Class visits and compilation of reports

   Every principal is expected to visit the classes of each teacher once a quarter. A report of the visits in the first three quarters must be drawn up and a copy of these reports must reach the Circuit Inspector before the end of the quarter.
   From Sub A to Std. IV Form B.E.340 is used. From Std. V to Form V Form 370 is used. The forms will be supplied by the circuit office.

3. SCHOOL TOURS: We learned with sorrow of the accident in which pupils and teachers of the Soweto Secondary School were involved.

   The lesson to be learned from the accident and similar accidents in the past is that no school tours should be undertaken without comprehensive insurance having been taken out. Circuit Inspectors will give guidance on these matters.

4. Your whole-hearted co-operation to carry out these instructions is desired. Let us work together to raise the standard of education.

W. J. Odendaal
REGIONAL DIRECTOR OF BANTU EDUCATION
SOUTHERN TRANSVAAL REGION

APPENDIX VII

VCSLOORUS ZULU SCHOOL BOARD

Minutes of a Special Postponed Meeting held on the 17th December 1975 at Hlabahlangene Higher Primary School at 7.30 pm.

PRESENT: Rev D.M Nhlapho (Chairman), Mr J.K Meyane, Mr Shobede , Mr J.K Mahlangu, Mr Kunene (Prinsipal), Mrs V. Ndube (Prinsipal), Mrs Mthombeni(Prinsipal Mrs E.Jiyane?,Mr Mazibuko G,Mr J.T Radebe

OPENING OF THE MEETING:Rev D.M Nhlapho(Chairman) opened the meeting with a prayer and declared the meeting opened.

A G E N D A.

MEDIUM OF INSTRUCTION:

After the Circulars concerning the Medium Of Instruction were read in the meeting. That is the Circulars received during the course of 1974 by prinsipals and School Board secretaries.The matter was then discussed for a long time.

Difficulties Pointed out by the Meeting;

1.We have no qualified teachers to teech Mathematics and Science through the medium of Afrikaans.

2.As previously suggested by the Department that our children do not fare so well in the above named subjects, we feel that the position will further deteriorate. This being a direct result of having tobe taught by teachers equally inefficient in both Afrikaans as a subject and Mathematics as presently taught even through the medium of English.

3.Having no high school in our area, our children arre to furhter their studies in the Homelands where the medium is English.

RESOLUTION:

The meeting than decided that a letter to the Department thruogh the Circuit Inspector be written to plead for the sake of our children , stating the above named points.

CLOSURE:

There be no further bussiness discussed the meeting was closed and a prayer was given by Mr Meyane at 8.30pm.

....

CHAIRMAN DATE

APPENDIX VIII

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Verw. Nr./Ref. No. 6/8/3

REPUBLIEK VAN SUID-AFRIKA—REPUBLIC OF SOUTH AFRICA

DEPARTEMENT VAN BANTOE-ONDERWYS.
DEPARTMENT OF BANTU EDUCATION.

PRETORIA 0001
6 February 1975

DEPARTMENTAL CIRCULAR NO. 6 OF 1975
FILE NO. 6/8/3

TO:

1. PRINCIPALS OF SCHOOLS IN WHITE AREA
2. SCHOOL BOARDS AND COMMITTEE BOARDS
3. REGIONAL DIRECTORS
4. CIRCUIT INSPECTORS

MEDIUM OF INSTRUCTION IN SCHOOLS IN WHITE AREA

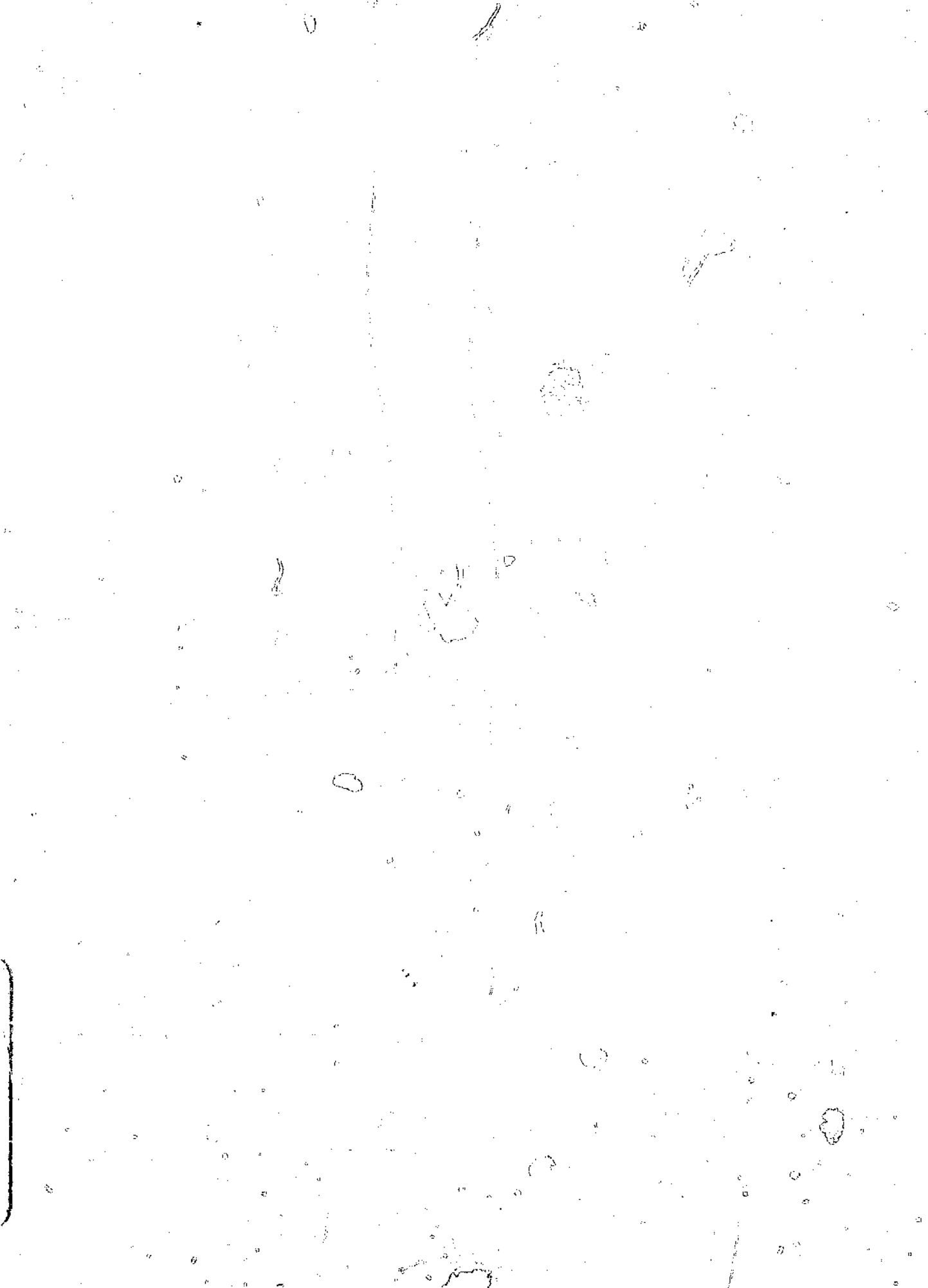
1. The decision of the Honourable the Minister of Bantu Education on the medium of instruction to be used in schools in relation to the implementation of the new 12-year structure in 1975, was made known in Departmental Circular no. 6 of 19 April 1974. The instructions contained in Circular 6 of 1974 are hereby reaffirmed.

2. For the past 20 years the policy has been that the vernacular should be the medium of instruction in all primary education and that English and Afrikaans should be used on a 50-50 basis in secondary education. This policy remains unchanged. The only change is that primary education now stops at the std 4 level and that secondary education starts at the Std 5 level. Consequently the vernacular must be used as medium of instruction up to and including Std 4 and from std 5 to form V the medium is both Afrikaans and English.

3. Principals of schools are requested to ensure that this policy is applied strictly. As in the past, Principals may apply to the Department (through their Circuit Inspectors) for permission to deviate from the 50-50 requirement at secondary level if serious problems are encountered at their individual schools.

M.A.H. Engelbrecht
SECRETARY FOR BANTU EDUCATION

/A.I.



Author:Zwane IE
Name of thesis:An examination of the position and role of history in black secondary schools, with particular reference to the period since the introduction of Bantu Education

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