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A DECADE OF CRISIS IN BLACK EDUCATION: 1976 - 1986

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SUBMITTED IN FULLFILMENT OF REQUIREMENTS FOR

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DECLARATION

I declare that the dissertation for the degree Master of Education at the University of the North hereby submitted, has not previously been submitted by me for a degree at this or any other university, that it is my own work in design and in execution and that all material contained therein has been duly acknowledged.

DEDICATION

This study is dedicated to my parents, my late father, Mr Lamla Marambana, and my mother, Mrs Grace Marambana (nee Guwa), in grateful appreciation of their tremendous Christian influence on me and their material and moral support during my entire educational career.

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ABBREVIATIONS USED

AAC	:	All African Convention
AEM	:	African Education Movement
ANC	:	African National Congress
ATASA	:	African Teachers Association of South Africa
AZASO	:	Azanian Students Organisation
BYO	:	Border Youth Organisation
CATA	:	Cape African Teachers Association
CNE	:	Christian National Education
COSAS	:	Congress of South African Students
CYL	:	Congress Youth League
DET	:	Department of Education and Training
JASCO	:	The Junior African Students' Congress
LAY	:	League of African Youth
MEDUNSA	:	Medical University of South Africa
NECC	:	National Education Crisis Committee
NEUM	:	Non-European Movement
NUSAS	:	National Union of South African Students
NYO	:	Natal Youth Organisation
PAC	:	Pan-African Congress
PFP	:	Progressive Federal Party
RAU	:	Rand Afrikaanse Universiteit
SAIRR	:	South African Institute of Race Relations
SARRS	:	South African Race Relations Survey
SASM	:	South African Students Movement
SASO	:	South African Students Organisation
SRC	:	Student Representative Council
TATA	:	Transvaal African Teachers Association
TRYO	:	Transvaal Youth Organisation
TUATA	:	Transvaal United African Teachers Association
UDF	:	United Democratic Front
UNESCO	:	United Nations Educational, Scientific and Cultural Organisation

UNIN	:	University of the North
UP	:	University of Pretoria
USSR	:	Union of Soviet Socialist Republic
UWC	:	University of Western Cape
WITS	:	University of the Witwatersrand
WRAB	:	West Rand Administration Board
WYCO	:	Western Cape Youth Organisation

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CHAPTER 1

GENERAL ORIENTATION

1.1 INTRODUCTION

There is in South Africa a widespread belief that the time has come for the country's Black education system to be subjected to a critical review. The need for this review arises from both the mistakes which were made in the past and from the bewildering rate of change of the modern world which is giving rise to new problems that call for new solutions.

The last decade, 1976-1986 has been very tragic. It has seen the destruction of schools which have been labelled repressive, non-productive and inhuman. Many schools have experienced unrest, boycotts, strikes and other forms of unrest. The Black school system has been much criticised for its failure to achieve many goals set for it and for the harmful nature of its impact upon pupils.

It is common knowledge that the record on the education of Blacks in the Republic of South Africa has been a sorry one over the years. It has been based on the chronic statutory discrimination that purposefully handicapped full and free development and utilization of the talents of the Black people.

1.2 AIM OF STUDY

Education in South Africa is inevitably determined by the national political structure. Because of the exclusion of Blacks from the open franchise and from the national parliamentary system the policies followed in Black education are not approved of and controlled by Blacks. Consequently the masses of students essentially experience this condition as a frustration. Hence in 1976, the period from which the

writer has decided to start, the crisis exploded and thereafter the credibility of the Black education system as a whole seemed to be shaken. The writer therefore feels that this field should be systematically and scientifically documented for the development of Black education.

1.3 METHODOLOGY

The historical inquiry deals more with narrative examination of available evidence that relates to, in the present case, educational phenomena. To realize the aim of this study the best, and unfortunately the only method used is the "Historical Method" which comprises in the main, three processes, namely heuristics, hermeneutics and synthesis.

In accordance with heuristics, the writer gathered all source material, primary as well as secondary, that had a direct or indirect bearing on the subject of this study. After their thorough scientific and critical evaluation she selected what was considered most relevant and significant.

According to hermeneutics the purified source material produced by heuristics was scientifically interpreted and evaluated with a view to the establishment of historical perspective. The factual material derived from dubious sources such as newspapers, documents, leaflets and copies of newsletters was continually scrutinised and checked against other available contemporary evidence before being accepted.

After the completion of the above processes the factual material was co-ordinated and integrated to produce a historical whole which, though it consists of different parts, has running through it a "golden thread" linking the parts together so that they cohere to produce a distinct, organic unity.

1.4 SCOPE OF STUDY

This work covers the ten years period from 1976 to 1986. The 1976 riots marked an upsurge of Black education. Since then, that is, for the past decade (1976-1986) criticism of formal education has continued to increase. The purpose of this study has been to review the evidence that is the basis of the growing criticism as well as the central issues that educators and planners who desire to reform the Black educational system must face.

1.5 LIMITATIONS OF THE STUDY

The task of writing about the education crisis demanded an urgent and critical appraisal of the whole enterprise of Black education in South Africa. Most problematic in the field of this research was the fact that the investigation of the educational issues had to be located within the broader context of political, social and economic issues. Education planning and policy making constitute a political action based on political or ideological foundations.

Most of available secondary sources have a conservative nature. They, rather than promote educational interests, avoid conflict between Black and White in all spheres. The few available books reveal how limited the study of Black education is. Published work is simply a reflection of the policy making process. It reflects poverty of educational research with regard to burning issues in Black education.

Fundamental questions about what schools are for, whose interest they serve, the kinds of knowledge and skills they reproduce have been avoided. Very few writers have transcended the limitations to uncover and critically analyse the practice in Black schools which form the basis of the crisis in Black education.

1.6 NOTE ON TERMINOLOGY

In South Africa, where all people are subject to race classification into one of a number of population groups: Whites, Coloureds, Indians and Blacks, it has been deemed necessary to differentiate between the various groups for the purposes of this work.

The official term which was used to describe Black Africans in South Africa was "Bantu". The term was favoured by the government because it was considered scientifically meaningful, referring to a group of people in Africa speaking one of the Bantu languages. In earlier years the term "Native" was applied in official usage.

Today most African people prefer to be called "Africans" or "Blacks".

The following system will be used: when quoting, the term used originally will be quoted, Native, Bantu, African, Black etc. Reference to official departments or to a system, such as, Bantu Education, will be as original. At all other times, the term Black(s) will be used.

CHAPTER 2

THE ORIGIN OF CRISIS IN BLACK EDUCATION

2.1 INTRODUCTION

For more than three hundred years South African educational institutions have been challenged with an intensity unparalleled in history. South Africa, a territory in which Asians, Blacks, Coloureds and Whites co-exist, has a long history not only of prolonged contact between these groups of people, but also a history of conflict. The contact between these groups has brought a complexity of issues, most of which, education included, defy logic.

To be able to understand the present status of Black education it would be necessary to look at how the system started, how it grew and what influenced it to change. This chapter will therefore look at the different historical periods, and at education in each period so as to give a picture of how the education system of Blacks came to be what it is today.

2.2 EDUCATION IN COLONIAL SOUTH AFRICA

The first school to be established in South Africa was for the Dutch East India Company slaves. It was opened in 1658. The main subjects taught in this school were the Dutch language and elements of the Calvanist faith. From the subjects taught at this school, evidence is obtained that, from the earliest days of schooling, those people formulating the education policy had specific aims. The real concern of the Dutch colonists was that the slaves should serve the purpose for which they had been bought, namely, to labour for their masters. They were more concerned with slaves as workers. It was beleived that they would be able to do so more efficiently if they understood the language of their masters. That the relationship between slave and master was

most strenuous on the part of the slaves is unquestionable since the slaves had to learn Dutch and not the masters learning the slave language. It is this aspect of racial inequality, where one group dominates all others in the political, social, economic and educational fields, that constitutes a major aspect of everyday politics in South Africa. Rousseau, when speaking of inequality, says:

"Inequality consists of various privileges which some enjoy at the expense of others; for example, being richer, more honoured, more powerful than others, and even getting others to obey your orders"
(Rousseau, 1761: 6).

Apart from the first economic objective, the colonists were hoping that through their master's religion with which they were indoctrinated, the slaves would learn obedience and discipline necessary for their total subjugation so that they could less resist the system of forced labour in which they were trapped. This is a fundamental fact in the South African scene which has made Black education assume the proportion of a crisis today. The colonist presumed that if the slaves were educated they would be easily drafted off into positions of servility and become efficient and pliant labourers. This maintenance of white domination of Blacks has been the most important aim of the South African policy through methods ranging from:

"exclusive white control of political and military power, through preferential education and economic privileges, to devices for establishing 'social distance' between Whites and Blacks"
(Hoernlé, 1939: 2).

However, the slaves did not accept the subordinate position. They resisted all attempts by running away and hiding until the school was finally closed down. This proves that Black education has had a lot of buffetings and tamperings since it has been the resultant of superimposition of systems or bits of systems from without (Malherbe, 1925: 7).

In 1663 a second school was opened. This school was attended by twelve White children, four slaves and one Khoi. Initially race and colour were not the primary criterion for stratification in the Cape Colony. Unfortunately it did not take long that race and colour became an important factor in determining the status of a person. For the Dutch settlers skin colour became the obvious and inevitable choice in defining what they were. They began to associate the dark-skinned people with sinfulness and evil in the Christian world. Consequently in 1676 the Dutch Reformed Church advocated the desirability of, and necessity for, segregation. The argument was that the slave element was not conducive to the education of White children (Mphahlele, M.C.J., 1982: 11). Exactly three hundred years later, this policy of segregation in education caused turmoil, bitterness and hostility to the Black education system in particular, and to the country in general. Dutch settlers sought biblical justification for racial segregation and White superiority. Africans, as a result, were perceived as

"the descendants of Ham, cursed by Noah, and destined to become servants of servants, the hewers of wood and the drawers of water"
(Van den Berghe, 1965: 15).

In 1685 the policy of segregation in education was further entrenched when a separate school, exclusively for slave children, was established. This policy of exclusion forced upon Blacks by the White group, from the status and privileges which the Whites insist upon reserving for themselves, is seen as an instrument of domination denying the segregated subjects important rights and keeping them at a distance implying inferiority.

The respective positions of slaves and colonists were reflected in their differentiated education, each receiving the type of education suited to the needs at that time. For White children education imparted essential skills and knowledge, and trained their minds in a manner conferring superiority.

"From their earliest youth boys were practised in the use of firearms till they became probably the best marksmen in the world. This type of education helped to preserve them against spiritual as well as physical dangers" (Malherbe, 1925: 47).

The Interdepartmental Committee puts it more clearly:

"The education of the White child prepares him for life in a dominant society and the education of the Black child for a subordinate society. There are for the White child no limits, in or out of school - other perhaps than poverty - to his development through education as far as he desires and in whatever direction he likes, if he has the necessary capactiy. For the Black child there are limits which affect him chiefly out of school".
(Report of the Interdepartmental Committee on Nature Education 1935-1936, para 458: 87).

Throughout South Africa the main aim of White educational policy has been to assure to all White children, as future members of the dominant group, at least that minimum of superiority which is conferred by education up to the age of sixteen. Throughout society there has been a rigidly ascribed principle of inequality which made Whites dominant over other racial groups. A complex array of race relations symbolizing White superiority was already a main feature in the first schools. In describing the attitude of the Dutch colonist towards the Africans De Kiwiet writes:

"According to their belief it was more than their arms that made them prevail over the Natives, and their superiority depended on more than their intelligence or their institutions. Their superiority was born of race and faith, a quality divinely given which could not be transmitted to other races or acquired by them. The 'black stinking dogs', as Van Riebeeck already called them, suffered from an inferiority, predestined and irreparable, which fixed their place in a society of white men. Economically, they had their place in the field and in the kitchen; socially and politically they stood outside the circle of rights and privileges of white men, even legally they existed in an ambiguous region between the law and arbitrary will of their masters". (De Kiwiet, 1978: 20).

However, from the type of schooling provided by the colonists, neither the slaves nor the Khoi benefitted much since most schooling had a religious content with a purpose of promoting the colonial order. No attempt was made to enforce slave children to attend school from the fear that any form of schooling might stimulate them to make demands above their station.

2.3 EDUCATION AS A MISSIONARY ENTERPRISE

The foundation of the present westernized education system for Blacks was laid by missionaries who came to South Africa from different European countries - among them Britain, Germany, France, Norway and Sweden and from America. These missionaries represented different denominations - Methodists, Roman Catholics, Congregationists, Lutherans, Anglicans, Presbyterians and others. Loram writes:

"The history of Native education in South Africa is the history of the South African missions, for it is due entirely to the efforts of the missionaries that the Natives of South Africa have received any education at all". (Loram, 1937: 46).

Alone the missionaries had the motivation and organization which enabled them to bear the brunt of work in the early period, hence they have been eulogised and venerated for their untiring efforts, energy, determination and Christian spirit in the progress of Black education. They were the first agencies to start with the founding of schools providing all the facilities when nobody else was prepared to supply them. Paying them the debt, Christie writes:

"There is no doubt that the church has done a lot of good. Missionaries were humane people who spread the Christian faith among the African tribes. At the same time they brought education and Western medicine. Missionaries were the main teachers of Blacks in South Africa before Bantu Education forced them to close the schools. Certainly, there were problems with some of these schools. But without these mission schools, Blacks would have received no education. The mission schools educated many people. Most of the really prominent Black people went to mission schools.

The missionaries deserve praise for what they did". (Christie, 1985: 61).

Early missionaries put great emphasis on christianization and evangelization. Christianity was equated with civilization. Christianity and education had inextricably been bound together. Missionaries realized that their work would be futile if they did not teach their converts to read and write so that they should immerse themselves in the church catechism and understand church hymns. They found it expedient and logical to establish schools as an ancillary to their evangelical work, hence they are seen as noble altruists , bringing enlightenment, literacy, useful new skills, superior health care to primitive and ignorant people. In spite of any weaknesses, it remains true that they did a fine piece of work in the education of the Black child. Kgware agreed with Lord Selbourne when he made an assesment of the work of the missionaries in the education of the Black people:

"Missionaries, like other people, make mistakes. Natives have often been educated on unsound lives. But instead of the missionaries ... being the subjects of reprobation ... they ... should be regarded as the people who have taken far the most trouble, and who alone have sacrificed themselves in order to ensure that the education of the Native, inevitable from the moment that he came into contact with the white man, should contain something good".
(Duminy, 1969: 54).

The controversy over state, church and educational policy is one of the persistent problems throughout the world. No matter what the contribution of the missionaries was to Black education, they also thought in racialistic terms and practised some exploitation. Hence more in fashion today an opinion is held that they were consciously or unconsciously the agents of an oppressive and exploitative foreign presence alienating Blacks from their traditional culture and beliefs by imposing inappropriate values, school curricula, ambitions and expectations on unwilling and powerless colonial subjects (Blakemore and Cooksey, 1981: 27). It is no accident therefore that most of the early missionaries made no attempt to

understand Black culture or use it with the local environment for pedagogic purposes. Most aspects of the culture of the Black people including music, dances, artistic self-expression were regarded as more or less evil influences which had to be kept away from those who went to school. This reflects that the missionaries shared the belief of the colonial authorities that European civilization was superior to African civilization by their trying to wean the children from the traditional 'heathen' communities and giving them a new set of values. Consequently, whatever the merits of missionary education are, this alone has always bred protest and cause. That children's culture, language and immediate needs were disregarded is seen as an aim to fortify the students against the influence of the community (Lister, 1971: 81).

In evangelizing, the missionaries also Europeanized Blacks. They not only changed the religion of the Black people but also changed their fundamental social institutions. According to Loram, the mistake of the missionaries was:

"to break down all the organizations and customs of the Native people without waiting to discriminate between 'good' and 'bad'. Had they studied Native life they would have found some sound qualities which would have served as a basis for superstructure of Christianity and European civilization. They destroyed what they were not able to rebuild and left many of the Natives in a worse state than they were before" (Loram, 1937: 74).

From their early schools racial prejudice influenced the curriculum. The educational policy was not inspired by a pedagogic purpose but more by a humanitarian attitude or sentiment. This stems from the fact that the mission of the missionaries was to save souls from damnation, to bring Christianity to primitive and pagan people. This led to their teaching considerable amounts of Christian doctrine.

Though the missionaries came to spread the Christian faith, their activities soon became an integral part of the colonial expression. Their activities often went hand in hand with the merchants, traders and the colonial government. They promoted the ideas and practices of the merchants by emphasizing that Blacks had to be taught to work. The aim was to make Blacks useful servants. Utilizing their energy was to be for their own benefit and advantage without realizing how that benefit could be best attained and how Blacks felt. Instruction was shaped so as to equip them for a more intelligent comprehension of any industrial work to be set before them (Rose and Tunmer, 1975: 219).

Because the European administrators soon observed that one of the main advantages of employing Blacks was that they were paid less than Whites doing the same work, they were unwilling to spend much on education. They left Black education entirely in the hands of the missionaries. New social groups were created in a society already divided along the lines of colour and class. Misison schools could thus be seen as having done the government's work because they were providing education that was mainly segregated which aimed at spreading Western values including working values (Christie, 1985: 72). Missionary enterprise is, however, not as saintly as is generally depicted. Christianization adopted in the missionary schools promoted docility which could not be countenanced. Religious instruction served to perpetuate a set of dogmas. The missionaries failed to equip Blacks with tools for free enquiry and uncircumscribed reasoning. Their teachngs held that it was sinful to agitate against anything, be it poverty or discrimination. They tended to avoid any pertinent controversial political issues. Most of their products came out of mission institutions unprepared to respond positively to burning political, social and economic issues of the time. The type of education they received created problems since the emphasis was on unrelated needs and norms to those of Blacks as a cultural group. Nothing was of their own choosing or liking (Mphahlele,MCJ,1982:10).

Kallaway describes their predicament as follows:

"Steeped in the conqueror's ways of seeing, coverted to their religion and generally accepting of the new order, the schooled corps could help disseminate a system of ideas, values, loyalties and authorities consistent with the colonists' interests and which contradicted and helped to undermine the framework that have given people an independent ideological base in their struggle to retain their land and livelihood"
(Kallaway, 1984: 50).

Moreover, missionary teachings acted like dynamite on tribal solidarity. It weakened resistance to colonisation and helped to establish Blacks in the new place of subordiantion.

However, the impact of mission education should not be over-emphasized because it did not reach many people since the missionaries were not concerned with the wider question of the Black's ultimate position in the economic and political structure of the country.

"The two social orders for which education is preparing White and Black are not identical and will for a long time to come remain essentially different. 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"
(Rose and Tunmer, 1975: 232).

The vast majority of Blacks did not attend school at all. Most of those who did had only two or three years of primary schooling. Very few had secondary schooling at all, and very, very few went up to matric. So, the main issue concerning missionary enterprise in Black education was the type of education they offered or provided as well as its relevance to the needs of the Black people.

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During the nineteenth century most mission schools operated without government support. According to the colonial government, schooling was not a priority. Colonial authorities began to interfere actively in the educational field when school education began to take on a dynamism of its own which threatened to get out of hand by providing from the official point of view 'too much education for too many Africans'. The increasing involvement by the government was not the desire to expand educational facilities for Blacks but the desire to restrict the expansion of schooling. The government made sure that the supply or the number of Blacks with a basic Western education should not outstrip the demand for their services. The general trend of government intervention was to impose certain demands. Courses of instruction, examinations, conditions of service of teachers, supervision and control were all prescribed by the government. Blacks were not afforded participation where they could use education as a means of adjustment to the changing and confusing socio-political conditions.

The first missionary school was built specifically for Black children in 1799 near the present site of King Williamstown by Dr J T van der Kemp of the London missionary society. It was twenty-one years before other missionaries followed suit and established schools in the Eastern Cape and further afield into the interior. The need for further educational facilities was apparently felt after the freeing of the slaves in 1834. To cope with the children who had been turned free, more schools were required because of the need to extend social discipline over the members of a free society (Hellman, 1949: 349).

In 1839 a Department of Education was established in the Cape Colony, and mission schools were under the jurisdiction of this department. Increasing grants for the state meant greater control by the government. Due to the fact that funds were limited marked disparity between the designation of the Black and the White school standards was soon noticeable. Financial resources had to be supplemented by contributions from the Black communities served by the schools.

This educational practice is a reflection of the present status of the system of Black education. It serves to illustrate how long educational provision has followed a strict racial pattern. Providing free education for the Black child was seen as unjust and demoralising to the parents. The result of all this was educational inequality for the Black population which has always been economically exploited, politically subordinate and socially marginal. The Interdepartmental Committee on Native Education pointed out the disparity in spending on White and Black education as follows:

"Incidentally it may be mentioned that the government contribution per pupil for European education 10 times as large as that for Native education and over 40 times as much per head of European population as per head of Native population. The idea is fairly general that Native education should be done 'on the cheap' - an idea which may cost future generations very dear".
(The Interdepartmental Committee on Native Education, 1936: 60).

The funds voted for Black education were quite inadequate with the political institutions being unwilling to provide the money for the effective functioning of the Black schools which were, as a result, characterised by overcrowding in classes, the employment of poorly qualified teachers, and the absence of adequate facilities. The schools needed state patronage and assistance which came with the appointment of Sir George Grey as Governor of the Cape from 1854 to 1861. Grey held education as a prime weapon in the subjugation of the Black people. He conceived his task as integrating Black people into the economy of the Cape. He sought a solution by means of which:

"The Natives are to become useful servants, consumers of our goods, contributors to our revenue, in short, a source of strength and wealth to this Colony, such as Providence designed them to be".
(Majeka, 1952: 66).

To assist Providence's design, Grey meant to break the power of the chiefs and educate a new class of Blacks. He wanted an educated minority, and proposed that the missionaries pay more attention to manual education. He motivated state subsidisation of missionary education because of the advantages industrial training would bring. He believed that teaching Black children to read and write did not do them any good, instead, it made them 'unfit for their work'. The course of the Cape educational policy for the nineteenth century was laid down: elementary instruction in literacy plus manual instruction for the majority of pupils, and a higher level of education for a small elite (Horrel, 1963:2-3). Education stressed only the utilitarian aspects, and Blacks, in matters pertaining to their education, were not supposed to have any opinions worthy of notice. Theal puts it clearly:

"The Native voice is after all the voice of the man who has control over them. In speaking of the Native voice, you speak of something which does not exist, except so far as matters concerning themselves are concerned: in all matters concerning their intercourse with Europeans it would after all really be the voice of the Europeans who had control over them".
(Rose and Tunmer, 1975: 213).

This alone justifies the origin and character of education supplied today to Black children. The government aimed in its policy at a disciplined population that would become an industrious work force. Most of the schools were:

"short of funds, ill-equipped, with inadequately trained and paid teachers and children often underfed, over-tired and staying too short a time to benefit ... gave the mere smattering of elementary letters and touched only a fraction of the child population".
(Troup, 1979: 11).

Dr Langham Dale who was Superintendent General of Education averred that the encouragement of industrial habits among the Blacks and the spreading of civilization through the school instruction were of importance to the political security and social progress of the community. He later described schools as 'hostages of peace'. Schooling had some other ulterior motive, that is, to assist in the discipline and the making of the Black man to serve his masters. Furthermore, Dale noted a number of problems which recurred throughout the development of Black education. These included denominational rivalries, lack of employment opportunities for trained Blacks and teachers who were often selected for their usefulness as religious agents without due regard to their aptness. Dale's concern was that education without concommitant development of other aspects of society could be disintegrative rather than being a constructive force. Black education in the twentieth century is facing the problems Dale saw in the closing years of the nineteenth century at the Cape (Rose and Tunmer, 1975: 207-211).

Reports by successive Superintendents General of Education in the Cape on the standard of education in most of the schools were sketchy. In 1862, Dr Langham Dale found that only five percent of pupils in schools could read, and a few teachers had passed standard four. Sir Thomas Muir, Dr Dale's successor, found that sixty percent of all Black children at school did not reach standard one (Horrel, 1963: 11-12). He also complained that education for Blacks was 'too bookish and unpractical'. But manual training in most schools was menial labour and a source of discontent. Giving the reasons for discontent Dr D.D.T. Jabavu explained:

"In our schools 'manual labour' consists of sweeping yards, repairing roads, cracking stones and so on, and is done by boys only as so much task force enforced by a time-keeper, and under a threat of punishment. It is defended becuase it makes for character training ...

Agriculture, where at all attempted at our schools, has suffered too, from being a motiveless task. It is the most important thing in Native life, and therefore deserves a place in the school career of our boys ...".
(Jabavu, 1920: 94).

In the years 1795 and 1806 when the English occupied the Cape, they aimed at anglicising the Blacks. By superimposing their culture on everybody, Blacks suffered by having to contend with two masters, two foreign unrelated cultures, two foreign languages. This has persisted to the present from those roots and there has been strong reaction to it in the field of education for Black children.

Before and after the Union the different governments were mainly concerned with economic development. From the early settlers the aim of education could be seen as commercial. Education was made relevant to the master or the conqueror and not to the servant or the conquered. It is quite clear that Black education has always been tolerated rather than being actively fostered by the various governments in South Africa. From the political perspective the principle was: educate them for good citizenship. On the economic side they were to be educated such that they could become as asset to industrialized South Africa. The trend culminated in the placing of all matters affecting Blacks, except education, in the hands of the Minister of Native Affairs. Major educational policies were the responsibility of the provincial administrators. This uncertainty of control of Black education has been a cause of instability, and has contributed to the present state of affairs. Despite the demand that Black education should be controlled from one source,

"Education has become a state function in all civilized countries ... In a country such as South Africa where only a fraction of the population is carrying on the government, the need of state paramountcy (in education) becomes all the greater ".
(Loram, 1937: 263).

The arbitrary imposition of the Black education system over Blacks and its unnegotiated action has led to the present impasse ever since the 1976 riots. Blacks had sought a scuttling of the whole system of education. They had demanded a new and imaginative educational dispensation and not just an overhauling of a decrepit one (Mphahlele, MCJ,1982:16).

2.4 THE IDEOLOGY OF SEGREGATED EDUCATION

The historical development of the ideology of segregated education may be discerned from a study of various political determinants that have closely affected the educational policies. Advocates of segregation claim that the roots of the policy can be traced back to the landing at the Cape of Good Hope by Jan Van Riebeeck in 1652 (Kgoale, 1985: 39).

Segregationist and unequal educational structures on the other hand were firmly entrenched in South Africa in 1676 when the Dutch Reformed Church advocated the desirability and necessity for separate schools. When speaking of the Dutch, Prof. Leo Fouchè says:

"I have studied their history, their characteristics, and their outlook on life, and I claim to know something about them. They do not believe in interdependence; they believe in isolation; they love it; they seek it; they have made it, and will make great sacrifices to attain it.

They do not love their brother unless he is of their own blood. They look upon their neighbour with suspicion and distrust. An invitation to love their neighbour, whether he be Bantu or British, is to them an invitation to commit race suicide".
(Malherbe, 1937: 66).

He further adds that to them recognizing brotherhood means a possible loss of identity and absorption by their fellow citizens of a different race.

Segregationist schooling patterns were established to reproduce racial inequality. That a distinctive system of education for Blacks had been developed suggests that separate and distinct attitudes and perceptions towards Blacks were held. This process of segregation in education gained momentum after 1910 and was legalised in 1953 with the passing of the Bantu Education Act. To be able to understand the provision of separate educational facilities for the four main ethnic groups that constitute the people of the Republic of South Africa, the concept of separate development must be understood. The problem of segregation concerns the relationship between the different ethnic groups in the various fields of human intercourse: domestic, economic, educational, political, religious and social (Behr, 1978: 150).

The main feature of the South African state has always been, with minor variations, separation or segregation, parallel development or separate freedoms, the ideological and legal basis for inequalities in education. Generally speaking, skin colour governs every aspect of life in South Africa. The official policy has ever been concentrated on 'containing white settlement and keeping the races apart' (Houghton, 1967:20). According to Mbere (1979: 2-3) this policy governs where people live, where they can travel, the political rights and power they may possess, who can carry a pass or permit, who can attend school free of charge and who can own property. The main aim of segregation was that power should remain in the control of Whites. The different racial groups classified by race and colour have been kept segregated from each other physically as far as possible except when they are required to minister to the interest of the dominant group. Racial discrimination, segregation and exploitation of the African labour for the benefit of Whites have been the main features of the South African history.

Segregation goes back a long time in the history of Black education. It is better expressed in the views and opinions of Sir Langham Dale in 1890. He reflected the contemporary attitudes and assumptions on which policy was based. He was categorical and dogmatic about the demarcation between those who were White and those who were not, insisting in his own words that the distinctions were drawn in:

"bold, inefficable lines"
and moreover that
"no legislation, no opinions about identity of origin, no religious sentiment about effacement of the distinction of Black and White, can delete the line".
(Millar and Philcox, 1981: 8).

The first discovery of diamonds at Kimberly in 1867, and then gold on the Witwatersrand in 1886, led to a significant change in the colony's economy. For the Whites to take their 'rightful place' in a racist society they needed an education that was different from that provided for Blacks. In 1889 the Superintendent General of Education in the Cape said:

"The first duty of the government has been assumed to be to recognise the position of the European colonists as holding the paramount influence, socially and politically, and to see that the sons and daughters of the colonists, and those who come hither to throw in their lot with them, would have at least such an education as their peers in Europe enjoy, with such local modifications as will fit them to maintain their unquestioned superiority, and supremacy in this land".
(Wilson and Thomson, 1971: 222).

Two broad assumptions made in this statement are, first, the colonists needed education that would maintain their paramount position relative to Blacks and, second, to achieve this paramountcy they should be given education similar to that given in Europe. The schooling offered to Whites had to be relatively superior to that provided for Blacks, and

schools had to be more strictly segregated. Legislation to put this into effect was forthcoming. Differentiation was achieved by pouring increasing resources into white schools while Black schools were short of funds. The problem of finance and paucity of state funds for Black education had long occupied the minds of Blacks. There had been strong protests against the disparity in grants made to schools for White and for Black students. In 1903 the grant for each White child in the public school was £3.86 while in equivalent Black schools the grant was 61d per child (Karis and Carter, 1972: 19).

The purpose of segregation was not merely to keep the different groups apart, but it has been the government policy to create pre-conditions for inequality giving the White section superiority and hegemony, and others inferiority and subordination.

Segregation has been the root cause of crisis in Black education. It has bred tribal schools which are condemned for offering a poor imitation of the White schools. Statistics strengthen the argument by pointing out the differences in finding crowded classrooms, and poor quality of teacher training. All this implies that the standards have been different.

More complications in the teaching and education of Blacks were brought about by the fact that education had been grounded in the world view of Whites. This has been reflected by uncertainty of the content of Black education. At first education was rooted in Christian values and attitudes like patience, piety, discipline and the value of hard work which served to prepare Blacks to accept the subordinate position in society. Later schools included industrial education and manual labour as part of their curriculum after Dr Muir in 1892 had complained that the instruction was 'too bookish and too unpractical'. This led to the statement made in parliament by Le Roux:

"We should not give the Native an academic education as some people are too prone to do. If we do we shall later be burdened with a number of academically trained Europeans and non-Europeans and who is going to do manual labour in the country?"
(Unesco, 1967: 27).

It was stressed that the Black child had to be educated to become a labourer. In 1936 the Interdepartmental Committee admitted that the manual work introduced in schools was trivial with no educative value. There was no proper skill training, instead, it was just training Blacks to have the right attitudes towards work. It served to prepare them for lower level jobs, hence school was seen as contributing to broaden social inequality. Many of the patterns of present day Black education which have given rise to opposition in various forms - protests, demonstrations and riots from Blacks, were already to be seen in the first schools which were segregated along the lines of colour. Segregation has ever had consequences for Black education which follow logically from the philosophical concept of man as conceived by this ideology, from the economical inequalities which this policy creates and enforces, and from the political situation which severely curtails freedom for Blacks who form the majority of the country's population.

In conformity with the ideal of segregation Blacks, Indians, Coloureds and Whites are educated as independent groups. The administrative structures of education, the methods of finance, differences in curricula and syllabuses, different levels of achievement deliberately imposed to fit in with different expectations in employment, emphasise separateness. The policy of segregation not only separated Blacks from Whites but it also gave White pupils a compulsory system of state - provided schools superior in every way. Blacks on the other hand were left at the tender mercies of the voluntary system of mission schools which were inadequately staffed, ill-equipped, poorly housed and scholastically ineffective.

Giving us a description of what the school looked like Clarke writes:

"Seats and desks constitute the greatest want, squatting-room being all that was formerly thought necessary in many schools and children being huddled together on the floor in a position which made order impossible".
(Rose and Tunmer, 1975: 220).

Behr (1978: 164-165) goes on to explain that there was hardly room for a blackboard or a teacher's table, let alone other educational equipment. This act alerted Blacks to the real purpose and function of segregation which first sensitized them to the indignities of differentiation, which evoked among them the most bitter resentment and the strongest objection to discrimination in education. They became aware that any differentiation in education was to their detriment.

In spite of all the protests against discrimination in education, the government against which they have been ranged had proved relentless and unyeilding. All conferences, the committees and the commissions, the delegations, the deputations and the declarations, the meetings, the motions and the memoranda, the pleas, the prayers and the petitions, the requests, the recommendations and the resolutions which had over the years since 1905 constituted the stock in trade of the participants, had been proved of very small avail.

The 1935-36 Interdepartmental Committee on Native Education recommended, for example, that Black education should be the responsibility of the central government rather than being entrusted to various provinces where different standards pertained. Conditions were since made unconducive to Black advancement. Because educated Blacks were seen as a threat to White supremacy, calls for improved conditions for Black education were not popular with many white voters. The coming into power of the National Party in 1948 brought about a need to reconsider the whole system of Black education.

A national policy was formulated in accordance with the new government's policy of separation (Wolfson, 1975: 5).

Black education was among the first matters to be put under the search light of a commission of inquiry, the Eiselen Commission which was appointed in less than a year after the new separatist regime had ascended to power in 1949. The commission's report tabled in 1951 became the blue print in the government's decision to establish a separate department for Black education, the Department of Bantu Education. In 1953 Black school education was transferred to the Department of Native Affairs.

The extremes of enforced fragmentation came also to be applied to University education in 1959 through the passage of legislation which led to the establishment of the present universities of the North, Durban-Westville, Western Cape and Zululand, as well as the transfer of the control of the then university college of Fort Hare to the Department of Bantu Education.

Further forces of separation and fragmentation were unleashed when the Black homelands were put into operation in 1959. Each of the homelands has an education system over which it has administrative control while the homeland education departments are controlled by the Department of Education and Training.

Education was used as a handmaiden to segregate the different racial groups. Schooling for Blacks continued to be provided on segregated basis, mostly unsuitable in terms of academic emphasis. Consequently, organisations have since emerged being more militant and more determined in their approach, more radical in their demands and less easily fobbed off by petty concessions and minor reforms. This political mood advanced itself in the educational struggle against the whole question of the colour bar in both the political structure and the education system and against the establishment of a separate department of Black education.

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2.5 BANTU EDUCATION

Quite clearly, a missionary dominated education system could not be relied upon to accord with an emphasis on rooting Blacks in a tribal community and segregating them from contact with whites except as labourers. For Black education to fit into the overall scheme of apartheid, it had to be state-controlled. What was needed was an education which would ensure that the 'Native knew his place': that he could fit into the role of unskilled industrial worker in a modern capitalist society and that he had the right sort of 'wants' to keep him working in the 'white' areas and to make him a useful consumer. In 1953 there was no attempt made to disguise the fact that Bantu Education was meant to fit the Black child for an inferior and subordinate role in the South African society. Bantu Education became a politically controlled weapon used by Whites to ensure their continued dominance of Blacks. Its objective was to indoctrinate Blacks to inculcate in them a feeling of inferiority.

The education process in South Africa, as in other countries, is the instrument of political as well as educational decisions. The existing system of education is a reflection of the Nationalist policy of apartheid, and is in the interest of the White group. Apartheid is a phase in a long process of continuous strengthening and bolstering of the system of White oppression in South Africa. It differs from race policies of earlier governments in that its ideology is more explicit, its rationalization more elaborate, and its implementation more systematic. General Smuts, quoted by Premier Vorster, had declared in clear terms that:

"We are for the leadership of the European race in South Africa, and no one will dispute it, and no one will endanger it except ourselves if we do not do our duty.

There are certain things about which all South Africans are agreed, all parties and all sections, except those who are quite mad. The first is that it is a fixed policy to maintain White supremacy in South Africa". (Mbere, 1979: 73).

The whole question of education was once more brought under official scrutiny, in fact, the '50s and '60s were the most crucial years that saw the most overt and the most blatant employment of education as a tool of government control. The patterns of the different ethnic groups were reinforced and fixed and set in firmer mould. They were the years in which so to speak 'the real dragon's teeth were sown' with the consequences we saw so vividly from 1976 up to date (Millar and Philcox, 1981: 17).

Subsequent to the recommendations of the Eiselen Commission Report the Bantu Education Act was passed in 1953. Following this act various changes were implemented. This act which affected the Black population only represented the first major application of the official policy of apartheid. The segregated and inferior education was intended to prepare Black children for subordinate positions that awaited them since they were equipped with limited skills. They resigned themselves to exploitation. It was an attempt to regiment the Black child's mind into accepting the policy of apartheid and the master-servant relationship so as to secure White supremacy.

Because Bantu Education has been accused for the present crisis in Black Education, this study shall attempt to look at only those aspects of the Eiselen Commission report, its main findings and recommendations and the provisions of the Bantu Education Act, which might be underlined as the main causes of the crisis.

2.5.1 THE REPORT OF THE EISELEN COMMISSION (UG 53/1951)

A discussion of Black education, no matter how brief, cannot be complete without an examination of the Report of Native Education Commission (Eiselen Commission), 1949-1951 and its product the Bantu Education Act, 1953 (Act No 47 of 1953). After the 1948 general election the newly elected Nationalist government complained that Black education was not functioning satisfactorily. It was conducted by people whom the government felt created wrong expectations in the Black. Dr Verwoerd once said:

"Education must train and teach people in accordance with their opportunities in life according to the sphere in which they live ... Good racial relations cannot exist when the education is given under the control of people who create wrong expectations on the part of the Native himself ... Native education should be controlled in such a way that it is in accordance with the policy of the state ... Racial relations cannot improve if the result is the creation of a frustrated people".
(Hansard, 1959: 8319).

According to him Black education was unco-ordinated and suffered from duplication of services and lack of effective planning. Thus, on 19 January 1949 the Commission under the chairmanship of Dr W.W.M. Eiselen was appointed and the report it published in 1951 was of considerable importance as it was the blue-print for the government's policy of Bantu Education and it played an essential part in the overall process of establishment of segregated facilities by clearly enunciating the principles and aims of Bantu Education (Wolfson, 1975: 16).

The Christian National Education manifesto of November 1948 stipulated three basic principles for the education of the Black population: that it should be of a special kind, designed for the supposed distinctive characteristics of the Black;

that it should be in the vernacular; and that it should not be paid for at the expense of the Whites (Kgoale, 1985: 63). These principles, as it will emerge, were to be the guidelines of the Eiselen Commission. The manifesto also justified the creation of a special system of education for Blacks so as to fit them into a segregated and subordinate role in South African life. The manifesto further stated that:

"The task of White South Africa with respect to the native is to Christianize him and to help him culturally, and this vocation and task has found its immediate application in the principles of trustee-ship, not placing of the Native on the level of the White and in segregation. The teaching of the Native must be based on the European's attitude to life, or particularly that of the Boer nation as the senior European trustee. Because of the cultural immaturity of the Native, it is the task of the state in co-operation with the Christian Protestant Churches to provide and superintend education for Natives".
(Manifesto for Christian National Education 1948).

The pivot of the Nationalist policy was a formula for political and social separateness or apartheid to:

"ensure the maintenance, protection and consolidation of the White race as the bearer of Christian civilization in South Africa, and to enable it to fulfil its functions of responsible trusteeship to guide other groups towards eventual freedom in a peaceful manner".
(De Kock, 1971: 43).

Article 15 of the Christian National Education manifesto of 1948 states:

"Native education should be based on the principles of trusteeship, non-equality and segregation; its aim should be to inculcate the White man's view of life ..." (Troup,1976:20).

In this spirit, the Eiselen Commission was to be an official manoeuvre to legalise the Nationalist principles and aims of education already embodied in the Christian National Education manifesto of 1948.

The Commission was asked, inter alia, to formulate plans designed to provide:

"Education for Natives as an independent race, in which their past and present, their inherent racial qualities, their distinctive characteristics and aptitude, and their needs under the ever-changing social conditions were taken into consideration.

The extent to which the existing primary and secondary and vocational education system for Natives and training of Native teachers should be modified in respect of the content and form of syllabuses in order to conform to the proposed principles and aims, and to prepare Natives more effectively for their future occupations".
(Horrel, 1964: 4).

The above terms of reference clearly enshrine most of the pre-suppositions of the apartheid ideology. The commission was required to modify Black education to conform to future occupations of Blacks. Such a value judgement would necessarily be politically biassed. The commission was judging the future of the entire race and recommending suitable education that would meet its own arbitrary assessed judgement. From these items it is clear that the election policy of apartheid and principles of separation were to be implemented.

Any study of Black education therefore requires that the Eiselen Commission report be carefully considered. The report is regarded as one of the factors that have formed the foundations of Black education and is a factor in the development of the Nationalist ideology as applied to education. The Commission was unperturbed by the lack of enthusiasm and support from Blacks and it recommended an education system specially designed for Black children:

$$y = \left[(4-3x^2)^2 (2-3x)^3\right]^2$$

$$= 2\left[(4-3x^2)^2 (2-3x)^3\right]^1$$

$$\times 2(4-3x^2)'(-6x)(2-3x)^3 + 3(2-3x)^2(-3)\cdot(4-3x^2)^2$$

$$y = \sqrt{\frac{8x-7}{5x^2+6}}$$

$$= \left(\frac{8x-7}{5x^2+6}\right)^{\frac{1}{2}}$$

$$\frac{dy}{dx} = \frac{1}{2}\left[\frac{8x-7}{5x^2+6}\right]^{-\frac{1}{2}} \cdot \frac{8(5x^2+6) - 10x(8x-7)}{(5x^2+6)^2}$$

$$= \frac{1}{2}\left[\frac{8x-7}{5x^2+6}\right]^{-\frac{1}{2}} \frac{40x^2+48-80x^2+70x}{(5x^2+6)^2}$$

$$= \frac{1}{2}\left[\frac{8x-7}{5x^2+6}\right]^{-\frac{1}{2}} \frac{-40x^2+70x+48}{(5x^2+6)^2}$$

$$y = x^2 + \sqrt{1+x}$$

$$= \sqrt{x^2 + \sqrt{1+x^2}}$$

"Educational practice must recognize that it has to deal with the Bantu child, that is, a child trained and conditioned in Bantu culture, endowed with knowledge of a Bantu language, imbued with values, interests, and behaviour patterns learned at the knee of a Bantu mother. These facts must dictate to a very large extent the content and methods of his early education".
(Horrel, 1964: 5).

Consequently, Black education was designed to control the direction of thought of the Black child, to delimit his boundaries of knowledge, to restrict his lines of communication and to curtail contact across language barriers. Blacks had to be prepared psycho-ideologically for the Bantustans, their natural homes, which placed them physically and politically. Because Bantu Education perpetuated the idea of separate and distinct racial communities, it is seen as ploy for rigid control of a defenceless people, a place outside the body politic of South Africa, a measure for the creation of untold pauperization of a people so as to ensure a regimented labour force catering to the needs of a White-controlled economy".
(Tabata, 1960: 51).

2.5.2 THE MAIN FINDINGS AND RECOMMENDATIONS OF THE EISELEN COMMISSION

The commission found that there were certain weaknesses in the prevailing system of Black education. In the main they were as follows:

"The educational programme was not part of a socio-economic development plan; there was no effective participation of the Bantu in its control; inspection and supervision of schools were inadequate; the school life of the pupil was too short; the general orientation of the schooling was too academic; teachers not sufficiently involved in the broader planning of general development schemes for the Bantu".
(Behr, 1978: 166).

$$y = \frac{(x-1)(x-2)}{(x-3)(x-4)}$$

let $P(x) = x^2 - 3x + 2$

$P'(x) = 2x - 3$

let $r(x) = x^2 - 7x + 12$

$r'(x) = 2x - 7$

$$\frac{dy}{dx} = \frac{P'(x)\,r(x) - P(x)\,r'(x)}{[r(x)]^2}$$

$$= \frac{(2x-3)(x^2-3x+2) -}{}$$

$$= \frac{(2x-3)(x^2-7x+12) - (2x-7)(x^2-3x+2)}{[(x-3)(x-4)]^2}$$

$=$

$$y = \left[\frac{x^3 - 2x + 4}{x^2 + 1}\right]^5$$

$$= 5\left[\frac{x^3-2x+4}{x^2+1}\right]^4 \cdot \frac{(3x^2-2)(x^2+1) - 2x(x^3-2x+4)}{[x^2+1]^2}$$

$$= 5\left[\frac{x^3-2x+4}{x^2+1}\right]^4 \frac{3x^4 - 2x^2 + 3x^2 - 2 - 2x^4 + 2x^2 - 8x}{(x^2+1)^2}$$

$$= 5\left[\frac{x^2-2x+4}{x^2+1}\right] \frac{x^4 + 3x^2 - 8x - 2}{(x^2+1)^2}$$

The Commission pointed out that there was no clarity about the rightful place of the Bantu in South Africa hence the educational objectives for Blacks were vague or non-existent (Eiselen Report, 1951: 562-563). Also criticised was the divided control between the four provinces resulting in the lack of effective financial planning (Eiselen Report, 1951: 574-575). It also criticised primary syllabi which were not carried out as the department had intended due to many factors such as, the use of unqualified teachers, the pressure exerted by the community for good results, very large classes and the heavy teaching burden and lack of refresher courses. The syllabi were seen to be loaded with non-essentials and were too telescoped (Eiselen Report, 1951: 686-688). The European type of academically oriented education was seen as being largely unsuitable:

"The purpose of secondary academic education in the European school system is to provide a wide general education for pupils who will proceed later to university, technical college, or an occupation which will give a training through experience. The present Bantu schools, though following the curricula set for European schools are in reality vocational schools for the preliminary training of teachers and nurses. In a sense they provide a general education for a very small percentage who proceed to professions ..."
(Eiselen Report, 1951: 689-691).

The educated Blacks were perceived as dangerous to the continued dominance of the White group because they regarded themselves as educators charged with the responsibility of educating Blacks not to accept or acquiesce into a subordinate status in life. They were seen as inculcating universal concepts and theories of education to their pupils, inspiring love for scientific and humanistic knowledge based on a concept of liberal education without regard to race, colour or creed. Because many white authorities felt that white domination was seriously threatened by gradual incursions of educated and non-obsequious Blacks who sought participation in South African political life, the Commission formulated

$$y = \frac{(x-1)(x-2)}{(x-3)(x-4)}$$

let $P(x) = (x-1)(x-2)$

$P(x)' = (x-2) + (x-1)$

$= 2x-3$

let $r(x) = (x-3)(x-4)$

$r(x)' = x-4 + x-3$

$= 2x-7$

$$y = \frac{P(x)}{r(x)}$$

$$\frac{dy}{dx} = \frac{P'(x) \cdot r(x) - P(x)\, r(x)'}{[r(x)]^2}$$

$$= (2x-3)[(x-3)(x-4)] - (x-1)(x-2)$$

drastic measures so that the trend of clear and positive Black development be arrested and South African society and culture be reconstituted so that the policies of apartheid and White supremacy were firmly maintained. South Africa had to be divided to avoid having a multi-racial society. There had to be drastic alteration in the course of Black education. It had to be transformed into a system consistent with the ideological objectives of apartheid. These findings were well received by the government because they were a theoretical justification of the system of apartheid.

The Commission recommended centralized government control, maintenance and management of Black education rather than control by the provincial administrations. The Commission prescribed the objectives for a distinctly inferior education for Blacks, aimed at giving them what the Nationalist regime considered an adequate education useful for Blacks in their own community. Black education was to be so designed as to achieve a stricter, a more rigid, effective and efficient, completely totalitarian control of student and teacher both in and out of school than had been possible with the less direct links through the provincial and church administration. On this question of control, Sauer said:

"In my opinion there is only one department which ought to have control of Native Education, and that is the Department of Native Affairs ... We want the Native problem to be regarded as a unit, and for that reason we want to place all aspects of it under one department which can carry out a continuing policy in connection with education".
(Tabata, 1960: 15).

The Commission recommended reorganisation plans for Black education, a new structure for the school system, a rigid pattern for recruiting and controlling teachers. Education was used by the government for artificially shaping the Black society preventing the advancement of the group, as evidenced by the debates in parliament:

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"... the fear exists that the Native may break down the barriers that have kept him subservient and that he will forget his lowly place and colour of his skin. This is why Native education is treated as a political rather than a cultural problem ... Because what is Native Affairs Department? It is a department which deals with the political control of the Native, not with their cultural aspirations or educational aspirations".
(Assembly Debates, 1953: 3576).

Mission schools were to be transferred to the control of the government in order to be eligible for full state aid (Eiselen Report, 1951: 909-918). Emphasis was to be on the value of agriculture and manual craft (Eiselen Report, 1951: 930), stressing the objective that Black advancement should be rural oriented. Blacks were to bear a portion of the cost of their education (Eiselen Report, 1951: 1027).

The Commission's recommendations were piloted through parliament by Dr H.F.Verwoerd, then Minister of Native Affairs, and later Prime Minister. He declared that Bantu Education should be controlled in accordance with the policy of the state, the policy of apartheid. In outlining his philosophy of Bantu Education, he pointed out why he desired to remove the control of Black education from the missionaries who were:

"... unsympathetic with the country's policy ... by blindly producing pupils who were trained on a European model, the vain hope was created among the Natives that they could occupy positions in the European community despite the country's policy of apartheid ... The school must equip him (the Black) to meet the demands which the economic life of South Africa will impose on him ... It is of no avail to receive an education 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

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from his own community; and misled him by showing him the green pastures of the European society in which he was not allowed to graze ... What is the use of teaching a Bantu child Mathematics when he cannot use it in practice? ... That is absurd. Education is after all not something htat hangs in the air".
(Bunting, 1964: 35).

Dr Verwoerd made further strong remarks that in reforming Black education:

"Natives will be taught from childhood to realize that equality with Europeans is not for them ... When my department controls Native education, it will know for what class of higher education a Native is fitted, and whether he will have a chance in life to use his knowledge".
(Bunting, 1964: 205-6).

By European definition Blacks had never been equal to Whites culturally, spiritually, financially and otherwise. It is interesting to note that the Eiselen Commission states, under the heading 'Intelligence and Aptitude' that no evidence was adduced to show that as a group Blacks could not benefit from education or that their intelligence or aptitudes were of so special and peculiar nature as to demand a special type of education (Eiselen Report, 1951: 60). The Commission maintains further that:

"The Bantu child comes to school with a basic physical and psychological endowment which differs, as far as your Commissioners have been able to determine from the evidence set before them, so slightly, if at all, from that of the European child, that no special provision has to be made in educational theory and basic aims".
(Eiselen Commission, 1951: 773).

$$f(-1) = \lim_{h \to 0^-} \frac{f(-1+h) - f(-1)}{h}$$

$$= \lim_{h \to 0}$$

$$f(-1)^+ = \lim_{h \to 0^-} \frac{(-1+h) - f(-1)}{h}$$

$$= \lim_{h \to -1^+} \frac{[(-1+h)+1]^2 - (-1)^2}{h}$$

$$= \lim_{h \to -1^+} \frac{h^2 - 1}{h}$$

$$= \frac{0}{-1}$$

$$= 0$$

$$r(t) = \left(1 + \frac{1}{t}\right)\left(1 + \frac{1}{t^2}\right)$$

$$= \left(\frac{t+1}{t}\right)\left(\frac{t^2+1}{t^2}\right)$$

$$= \frac{t}{t^3}$$

2^{-n}

$\frac{1}{2^n}$

If the Black child does not differ intellectually from the White child, and if the Black child comes to school with a basic physical and psychological endowment equivalent to that of the White child as pointed out by the Eiselen Commission, they why was there a need to provide him with an education different from that given to the White child? That it has been deemed necessary to make special provision for the education of the Black child has been for reasons other than intellectual and physical factors, it has been to keep Blacks subservient. But why and how?

"Their education should not clash with the government policy ... If the Native in South Africa today ... is being taught to expect that he will live his adult life under a policy of equal rights, he is making a big mistake". (Brookes, 1968: 51).

2.5.3 BANTU EDUCATION IMPLEMENTED

Eventually, despite opposition from within and without parliament, the Bantu Education Act (Act No 47 of 1953) was passed in 1953 (ammended in 1954, 1956, 1957, 1961 and 1970). The major provisions recommended by the Eiselen Commission became law. It outlined the system in broad outlines. The Act transferred the control of education for Blacks from the provinces and missionaries to the central government and made it illegal for anyone to establish or conduct schools without government permission. The wide powers given to the Minister to implement the new system is a good illustration of how the government had always decided on what is good for Blacks without any consultation with or approval from them.

The government did not envisage a separate but equal system of education. It was made clear that Blacks should not expect equality with Whites in the education system or the social structure. Declaring the paramount principle in educating the Black child the Minister of Education, W.A. Maree, delcared:

$$f'(x) = \lim_{h \to 0} \frac{f(x+h) - f(x)}{h}$$

$$f'(0) = \lim_{h \to 0} \frac{f(0+h) - f(0)}{h}$$

$$f'_-(0) = \lim_{h \to 0^-} \frac{f(0+h) - f(0)}{h}$$

$$= \frac{(0+h)^2 - 0}{h}$$

$$= \lim_{h \to 0} \frac{h^2}{h}$$

$$= \lim_{h \to 0} h$$

$$= 0$$

$$f'_+(0) = \lim_{h \to 0^+} \frac{(0+h) - f(0)}{h}$$

$$= \lim_{h \to 0^+} \frac{2(0+h) - 0}{h}$$

$$= \lim_{h \to 0^+} \frac{2h - 0}{h}$$

$$= \lim_{h \to 0^+} 2$$

$$= 2$$

$f'(0)$ does not exist So $f(x)$ is has no derivative at $x = 0$

"... to retain the child as a child, of his own national community, because it is the basic principle of Bantu Education in general that our aim is to keep a Bantu child a Bantu child ... The Bantu must be so educated that they do not want to be imitators (of the Whites but) that they will want to remain essentially Bantu".
(Horrel, 1968: 6).

Black education still carries the tone of the original Act No 47 of 1953 after which Strydom declared:

"he (the African) must live in the hut and we must live in the house. He must remain separate in his place ... He is not our equal. We feel that we should have central control of Native Education".
(Tabata, 1960: 60).

Schooling was, quite evidently, blatantly used as an instrument of social control. After the church authorities had been instructed by the government to hand over control of the mission schools to the Department of Bantu Education or to apply for registration as private schools, all adhered to the same government-controlled syllabuses. The state - controlled educational programme prepared Blacks for life in rural areas or as migrant workers and instilling in them that they are not equal with Whites. The policy of apartheid extended even to higher education with the passing of the Extension of University Education Act, No 45 (1959) which provided for the establishment of segregated and separate colleges for Black students, financed by the Bantu Education Account and based on tribal, ethnical and racial background.

Concerning the financing of Bantu Education, Blacks, through the compulsory poll-tax system, had to contribute towards the education of their children. Blacks have formed the poorest section of the community. Socio-political conditions had made it difficult to increase their earning power which would correspondly increase the amount available for education.

~~P(x)~~ $P(1) = 3$, is defined

$$\lim_{x \to 1} \frac{x^3 - 1}{x - 1}$$

$$= \lim_{x \to 1} \frac{(x^3 - 1)(x^2 + x + 1)}{x - 1}$$

$$= \lim_{x \to 1} (x^2 + x + 1)$$

$$= 1 + 1 + 1$$

$$= 3$$

$$\lim_{x \to 1} P(x) = P(1) = 3$$

$\therefore$ $P(x)$ is continuous at point $= 1$

$$y = x^2 + 1$$

$$\frac{dy}{dx} = \lim_{h \to 0} \frac{f(x+h) - f(x)}{h}$$

$$= \lim_{h \to 0} \frac{(x+h)^2 + 1 - (x^2 + 1)}{h}$$

$$= \lim_{h \to 0} \frac{(x^2 + 2xh + h^2 + 1 - x^2 - 1)}{h}$$

$$= \lim_{h \to 0} \frac{h(2x + h)}{h}$$

$$= \lim_{h \to 0} (2x + h)$$

$$= 2x + 0$$

$$= 2x$$

Their lack of education affected their earning power. On the other hand, education for Whites was made free and compulsory compared to the voluntary and fee paying requirement of Black education which resulted in a crippled system since the majority of Blacks lived, and still live, below the poverty datum line. The majority could not afford to pay for the education of their children since the economic opportunities were, and still are, thwarted by numerous legislation and racial discrimination. The aim could be seen as reducing the number of educated Black people as well as dwarfing their minds for servitude. This imposition of financial responsibility on Blacks had a disastrous impact on them in general and on their children in particular. The poorest and the politically powerless group in South Africa has been obliged to make great sacrifices for what is considered to be the worst system of education in the country because it is so designed that Blacks accept their racial inferiority and submit to the racist policy of apartheid.

Kallaway puts it thus:

"... perpetuated and extended educational starvation and it represented a more calculated attempt to subvert the political and economic aspirations of Black South Africans. It was an attempt tightly articulated with a broader political strategy developed by the political representatives of the subordinate classes to defend their threatened order". (Kallaway, 1984: 94).

The financing of Bantu Education had been grossly deficient and largely influenced by the apartheid policy. However, the shifting by the state the burden of financial responsibility to be shouldered by parents produced unintended consequences not initially perceived. Having to raise funds out of their meagre wages for the education of their children, many parents abhorred the system and rejected any institutions established to debase them. This has led to the intensification of the struggle for political rights. (Mbere, 1979: 147).

$f(x) = x^3$

$f(2) = (2)^3$

$= 8$ is defined

$f(2) = 10$, is defined

$\lim_{x \to 2^+} f(x)$

$= \lim_{x \to 2^+} (1 + x^2)$

$= 1 + 4$

$= 5$

$\lim_{x \to 2^+} \lim_{x \to 2^+} f(x)$

$= \lim_{x \to 2^+} (x)^3$

$= (2)^3$

$= 8$

$\lim_{x \to 2^-} (x^2 + 5)$

$= (2)^2 + 5$

$= 4 + 5$

$= 9$

$\lim_{x \to 2^-} f(x)$

$= \lim_{x \to 2^-} (x^2 + 5)$

$= (2)^2 + 5$

$= 4 + 5$

$= 9$

$\lim_{x \to 2} f(x)$ does not exist

hence $f(x)$ is not continuous at $c = 2$

$\lim_{x \to 2} f(x)$ does not exist since $\lim_{x \to 2^+} f(x) \neq \lim_{x \to 2^-} f(x)$

hence $f(x)$ is not continuous at point $c = 2$

The cost per pupil was reduced by means of double sessions, employment of underqualified teachers, paying of minimal salaries to Black teachers, phasing out school feeding services and abolishing caretakers. Pegging the state's financial contribution and extracting more from the Black communities showed in the type of schools built as well as facilities within them. Finance became one of the obstacles and it affected the quality of Black Education. The following tables outline the per capita expenditures on Black children in the Bantu schools. They serve as a clear demonstration of the South African government's commitment to the quality of education for Black pupils. The parsimony of the government was to have a debilitating effect on Black education.

$$f(x) = \begin{cases} \frac{x^2-4}{x-2}, & x \neq 2 \\ 4 & \text{if } x = 2 \end{cases}$$ is continuous $c = 2$

$f(2) = 4$ is defined

$$f(x) = \lim_{x \to 2} \frac{x^2-4}{x-2}$$

$$= \lim_{x \to 2} \frac{(x-2)(x+2)}{(x-2)}$$

$$= \lim_{x \to 2} (x+2)$$

$$= 2+2$$

$$= 4$$

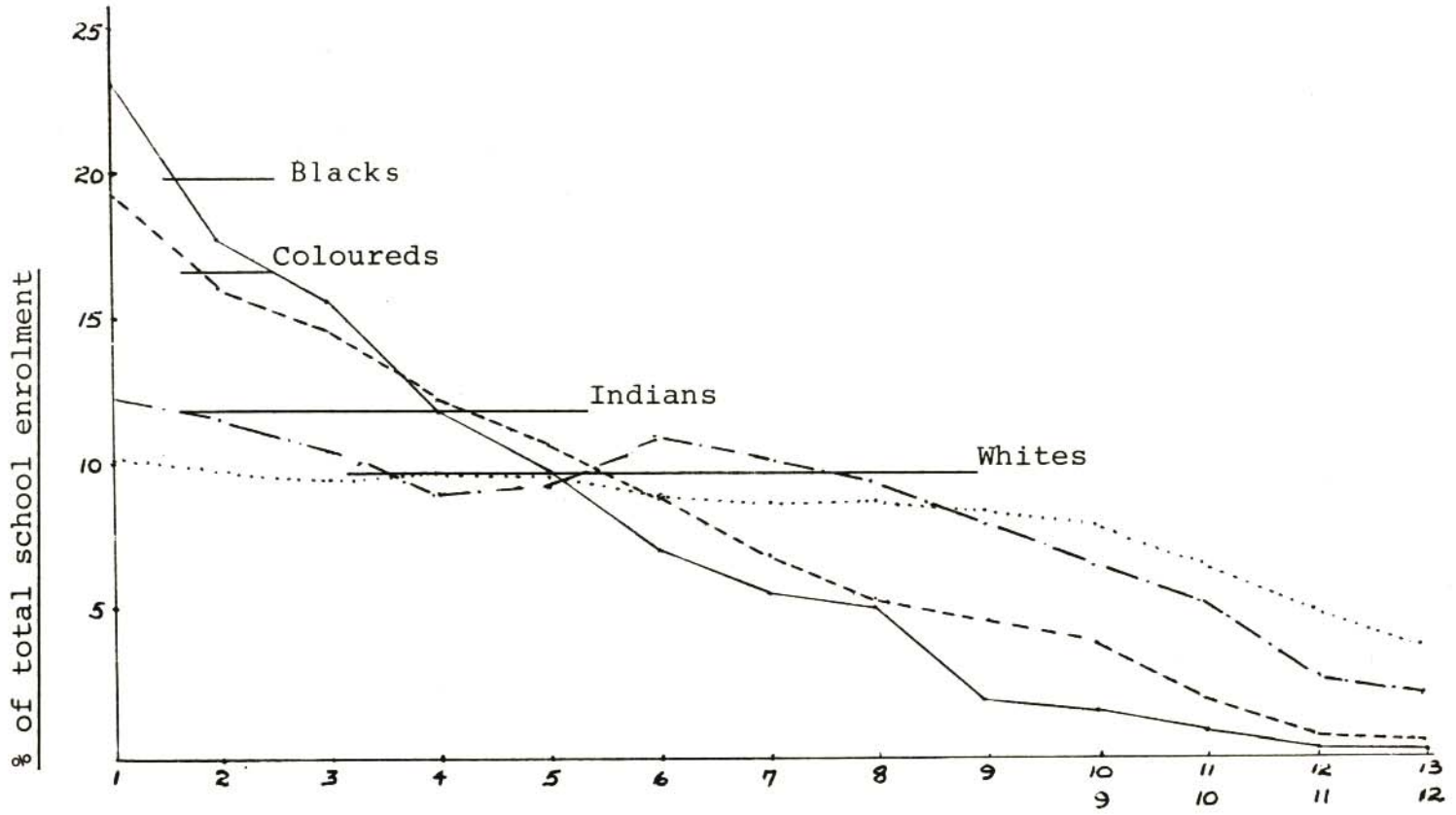
$$\lim_{x \to 2} \lim f(x) = f(2) = 4$$

Hence $f(x)$ is continuous at the point $c = 2$

TABLE 1

Showing % of Total School Enrolment for all Race Groups for Each School Year

1972



$$\lim_{x \to -\frac{1}{2}} \frac{\sin\left(x+\frac{1}{2}\right)}{\sin 3\left(x+\frac{1}{2}\right)}$$

$$= \lim_{x \to -\frac{1}{2}} \frac{\sin\left(x+\frac{1}{2}\right)}{\sin 3\left(x+\frac{1}{2}\right)} \times \frac{3\left(x+\frac{1}{2}\right)}{3\left(x+\frac{1}{2}\right)}$$

$$= \lim_{x \to -\frac{1}{2}} \frac{\sin\left(x+\frac{1}{2}\right)}{3\left(x+\frac{1}{2}\right)} \cdot \frac{3\left(x+\frac{1}{2}\right)}{\sin 3\left(x+\frac{1}{2}\right)}$$

$$= \lim_{x \to -\frac{1}{2}} \frac{1}{3} \frac{\sin\left(x+\frac{1}{2}\right)}{\left(x+\frac{1}{2}\right)} \cdot \frac{3\left(x+\frac{1}{2}\right)}{\sin 3\left(x+\frac{1}{2}\right)}$$

$$= \frac{1}{3} \lim_{3\left(x+\frac{1}{2}\right) \to 0} \frac{\sin 3\left(x+\frac{1}{2}\right)}{\left(x+\frac{1}{2}\right)} \cdot \lim_{3\left(x+\frac{1}{2}\right)} \frac{3\left(x+\frac{1}{2}\right)}{\sin 3\left(x+\frac{1}{2}\right)}$$

$$= \frac{1}{3} \cdot 1 \cdot 1$$

$$= \frac{1}{3}$$

$$g(x) = \begin{cases} \end{cases}$$

$g(0) = g(0) = 0$, is defined

$$\lim_{x \to 0^+} g(x) \qquad \lim_{x \to 0^+} g(x)$$

$$= \lim_{x \to 0^+} 1 \qquad = \lim_{x \to 0^-} -1$$

$$= 1 \qquad = -1$$

$\lim_{x \to 0} g(x)$ does not exist since $\lim_{x \to 0^+} g(x) \neq \lim_{x \to 0^-} g(x)$

Hence $g(x)$ is not continuous at point $C = 0$

TABLE 2

SHOWING SECONDARY SCHOOL FLOW ANALYSIS

Year

Class	1965	1966	1967	1968	1969	1970	1971	1972
	Batch 1	Batch 2	Batch 3					
Std VI	86311 (52538)	92031 (56332)	97604 (55593)					
Form I		33733 (6943)	35699 (5368)	42011 (7419)				
Form II			26830 (7151)	30331 (7476)	34592 (7897)			
Form III				19679 (14966)	22855 (16678)	26695 (18862)		
Form IV					4713 (1775)	6177 (2112)	7833 (3019)	
Form V				Matric Results		2937	4065	4814
				University Entrance		1009	1348	1801
				School Leaving		833	1051	1110
				Fail		961	1418	1630

$$\lim_{\theta \to 0} \frac{\cos\theta - 1}{\theta}$$

$$= \lim_{\theta \to 0} \frac{\cos\theta - 1}{\theta} \times \frac{\cos\theta + 1}{\cos\theta + 1}$$

$$= \lim_{\theta \to 0} \frac{(\cos\theta - 1)(\cos\theta + 1)}{\theta(\cos\theta + 1)}$$

$$= \lim_{\theta \to 0} \frac{\cos^2\theta - 1}{\theta(\cos\theta + 1)}$$

$$= \lim_{\theta \to 0} \frac{-\sin^2\theta}{\theta(\cos\theta + 1)}$$

$$= -\lim_{\theta \to 0} \frac{\sin^2\theta}{\theta(\cos\theta + 1)}$$

$$= -\lim_{\theta \to 0} \frac{\sin\theta}{\theta} \cdot \frac{\sin\theta}{(\cos\theta + 1)}$$

$$= -\lim_{\theta \to 0} \frac{\sin\theta}{\theta} \cdot \lim_{\theta \to 0} \frac{\sin\theta}{(\cos\theta + 1)}$$

$$= -1 \times 0$$

$$= 0$$

$$\lim_{k \to -\frac{\pi}{2}} [\sec k + \tan k]$$

$$\lim_{k \to -\frac{\pi}{2}} \left[\frac{1}{\cos k} + \frac{\sin k}{\cos k}\right]$$

$$\lim_{k \to -\frac{\pi}{2}} \left[\frac{1 + \sin k}{\cos k}\right]$$

$$= \lim_{k \to -\frac{\pi}{2}} \frac{1 - \cos\left(\frac{\pi}{2} + k\right)}{}$$

$$\lim_{\theta \to 0} \frac{\sin 2\theta}{\theta}$$

$$= \lim_{\theta \to 0} \frac{\sin 2\theta}{\theta} \times \frac{2}{2}$$

$$= \lim_{\theta \to 0} \frac{2\sin 2\theta}{2\theta}$$

$$= \lim 2 \lim_{2\theta \to 0} \frac{\sin 2\theta}{2\theta}$$

$$= 2 \times 1$$

$$= 2$$

$$\lim_{k \to -\frac{\pi}{2}} \frac{1 + \sin k}{\cos k}$$

$$= k$$

$$= \lim_{k \to -\frac{\pi}{2}} \frac{1 - \cos\left(\frac{\pi}{2} + k\right)}{\sin\left(\frac{\pi}{2} + k\right)}$$

$$= \lim_{k + \frac{\pi}{2}} \frac{1}{\sin\left(\frac{\pi}{2} + k\right)} \cdot \frac{\left[1 - \cos\left(\frac{\pi}{2} + k\right)\right]}{1}$$

$$= \lim_{k + \frac{\pi}{2} \to 0} \frac{1}{\sin\left(\frac{\pi}{2} + k\right)} \cdot \frac{1 - \cos\left(\frac{\pi}{2} + k\right)}{1}$$

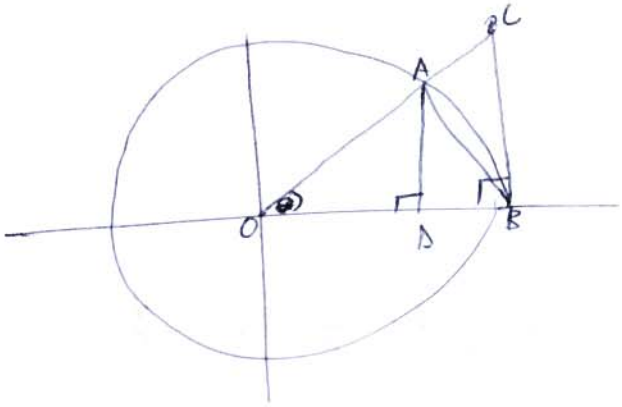
$$= \lim$$

TABLE 3

Showing Progress through the Lower Primary School

	1965	1966	1967	1968	1969	1970	1971	1972
	Batch 1	Batch 2	Batch 3	Batch 4	Batch 5			
Sub A	515 449	560 757	580 533	607 340	624 946			
		(132 707)	(146 668)	(145 301)	(146 798)	(139 089)		
Sub B		382 742	414 089	435 232	460 542	485 857		
			(27 755)	(39 311)	(38 170)	(30 992)	(34 173)	
Std I			345 987	374 778	397 062	429 550	451 684	
				(79 203)	(75 579)	(72 854)	(86 914)	(92 345)
Std II				275 784	299 199	324 208	342 636	359 339
(Exam)					(41 377)	(38 091)	(41 266)	(41 404)
Std III					234 407	261 108	282 942	301 232

(The figures in rectangular blocks represent actual enrolment in each class each year. The figures in brackets represent pupil loss between years).



Area of $\triangle OAB$ < ~~Sect~~ Area of Sector OAD < Area of $\triangle OCB$

$$\text{Area of } \triangle OAB = \frac{1}{2} \cdot b \cdot h$$
$$= \frac{1}{2} \cdot 1 \cdot \sin\theta$$
$$= \frac{1}{2}\sin\theta$$

$$\text{Area of Sector } OAD = \frac{1}{2} \cdot b \cdot \frac{r\theta}{2}$$
$$= \frac{\theta}{2}$$

$$\text{Area of } \triangle OCB = \frac{1}{2} b \times h$$
$$= \frac{1}{2} \cdot 1 \cdot \tan\theta$$
$$= \frac{1}{2}\tan\theta$$

Area of $\triangle OAB$ < Area of Sector OAD < Area of $\triangle OCB$

$$\Rightarrow \frac{1}{2}\sin\theta < \frac{\theta}{2} < \frac{1}{2}\tan\theta$$

$$\Rightarrow \frac{\sin\theta}{\sin\theta} < \frac{\theta}{\sin\theta} < \frac{\tan\theta}{\sin\theta}$$

$$\Rightarrow 1 < \frac{\theta}{\sin\theta} < \frac{1}{\cos\theta}$$

$$\Rightarrow \lim_{\theta\to 0} 1 < \lim_{\theta\to 0} \frac{\theta}{\sin\theta} < \lim_{\theta\to 0} \frac{1}{\cos\theta}$$

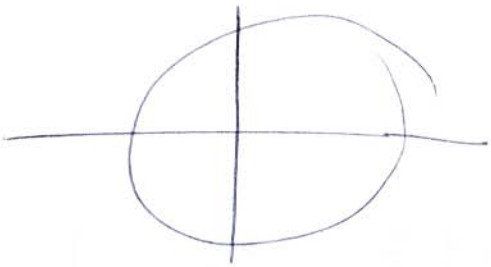
$$\Rightarrow 1 < \lim_{\theta\to 0} \frac{\theta}{\sin\theta} < 1$$

$$\lim_{\theta\to 0} \frac{\theta}{\sin\theta} = 1$$

TABLE 4

Showing pupils that obtain a Junior Certificate Continuation Pass that Drop-Out of School

	Year	Number	Year	Number	Year	Number	Year	Number	Year	Number	Year	Number
Continuation pass	1966	6 044	1967	6 682	1968	7 387	1969	9 426	1970	10 635	1971	11 073
Form IV enrolment	1967	3 728	1968	4 269	1969	4 713	1970	6 177	1971	7 833	1972	9 909
No. of pupils qualified to continue that are lost		2 316		2 413		2 674		3 249		2 801		1 164
Loss as a % of continuation pass		38.12		36.11		36.20		34.47		26.35		10.51



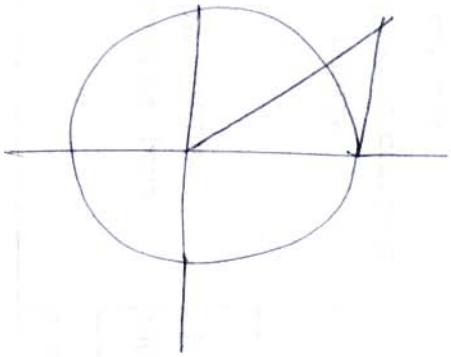


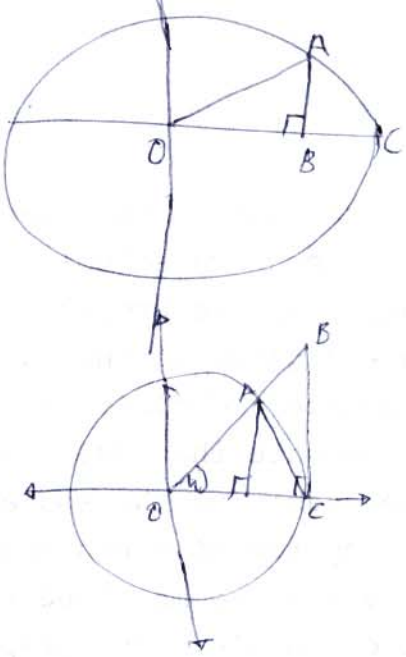
Table 1 examines the pupil flow and loss in the lower primary school and Table 2 considers the secondary school. From these tables it becomes clear that only a minute proportion of all pupils reach matric level. Table 3 gives us this picture. Although it is not possible to adduce a definite trend from these tables, however, they do indicate that quite a number of pupils have been lost. While examining the social, political and economic consequences of the system of Bantu Education, the first devastating practical effect seems to be the continuing high drop-out rate among the Black pupils. The graph on Table serves as evidence of this, which has been a disturbing feature of Bantu Education and has generated bitterness and resentment among all segments of the Black community who had perceived education as a foundation of success. The drop-out rate is seen as the intended consequences of Bantu Education for the subordinate roles Blacks are to play in society (Rose and Tunmer, 1975: 203).

Statistics demonstrate that out of 361,440 pupils who attended Sub-Standard A in 1958, more than 25% failed to move to Sub-Standard B and more than 33% failed to reach Standard 2. Out of a total number of Black pupils who attended schools, only 40% of them reached Secondary school. This table indicates the percentage of the Grand Total (1966) in each Standard.

TABLE 5

SHOWING PUPILS DISTRIBUTION IN 1966

STANDARD	PUPILS	STANDARD TAKEN AS 1000	% OF THE GRAND TOTAL
Sub Std A	463,750	168,28	26,09
Sub Std B	327,912	118,99	18,44
Std 1	275,575	100,00	15,50
Std 2	202,815	73,59	11,46
Std 3	157,349	57,09	8,83
Std 4	114,635	41,59	6,45
Std 5	87,419	31,72	4,92
Std 6	77,433	28,09	4,35
Form 1	28,307	10,39	1,59
Form 2	18,583	7,09	1,10
Form 3	12,276	4,45	0,69
Form 4	3,102	1,12	0,17
Form 5	1,382	0,50	0,07
TOTAL	1771,576		100,00



Area of ΔOAC < Area of Sector OAC < Area of ΔOBC

Area of $\Delta OAC = \frac{1}{2} \cdot b \cdot h$

$= \frac{1}{2} \cdot 1 \sin h$

Area of Sector $OAC = \frac{rh}{2}$

$= \frac{h}{2}$

Area of $\Delta OBC = \frac{1}{2} b \cdot h$

$= \frac{1}{2} 1 \cdot \tan h$

$= \frac{1}{2} \tan h$

Area of ΔOAC < Area Sector OAC < Area of ΔOBC

$\Rightarrow \frac{1}{2} \sin h < \frac{h}{2} < \frac{1}{2} \tan h$

$\Rightarrow \sin h < h < \tan h$ $\quad \frac{\sin h}{\cos h} \cdot \frac{1}{\sin h}$

$\Rightarrow 1 < \frac{h}{\sin h} < \frac{\tan h}{\sin h}$

$\Rightarrow 1 < \frac{h}{\sin h} < \frac{1}{\cos h}$

$\Rightarrow$

Another disturbing feature of the Bantu Education Act was the enforced usage of the mother tongue as medium of instruction. The problem of medium of instruction in Black schools has a long history, it has long been a subject of discussion and debate. Schools were bantuised in personnel and in medium of instruction (Kgware, 1969: 3). Schools were reorganised on 'tribal' basis. This has been rejected on the grounds that although Blacks are 'ethnologically a separate race, they are an integral part of the South African community'. That children were required to learn several languages and none of them well had been a matter of concern since a considerable amount of time is spent on language studies to the detriment of other subjects.

Bantu Education did not regulate education so as to remove anomalies but it served to control it in accordance with the policy of the state. According to E'skia Mphahlele (Judd, 1962: 121-25) it refuted the idealised contemporary definition of equality. At the root of the crisis is that it did not provide for Black expressions and aspirations, it was not rooted in the society it purported to serve. Instead of Blacks growing from the roots it seems they had to start growing from the branches. The training recommended by the government for bricklayers through to nurses and teachers would ensure third class status (Hirson, 1979: 46).

2.6 CONCLUSION

When looking at the different historical periods, one could see from the incidents and events tabled above that student discontent and administrative repression had been inevitable. Demonstrations, protests, disturbances and riots across the country have consequently never stopped. This could not have been otherwise. It seems to be what the education system had been breeding. The repression, whether covert or overt, had to lead the young Blacks to confrontation situations which seemed endemic from the early schools and colleges.

$$\lim_{x \to 4} (2x - 5) = 3$$

let $\epsilon > 0$ be given there exist $\delta > 0$ such that if ~~$\delta > 0$ then~~

$$0 < |x - 4| < \delta \text{ then } 0 < |2x - 5 - 3| < \epsilon$$

$$|2x - 8| = |2(x - 4)|$$

$$= |2| |x - 4|$$

$$= 2 |x - 4|$$

$$< \epsilon$$

$$\Rightarrow |x - 4| < \frac{\epsilon}{2}$$

hence $\delta = \frac{\epsilon}{2}$

$$\lim_{x \to 3} x^2 = 9$$

let $\epsilon > 0$ be there exist $\delta > 0$ such that if $0 < |x - 3| < \delta$ then $|x^2 - 9| < \delta$

$$|x^2 - 9| = |(x + 3)(x - 3)|$$

$$= |x + 3| |x - 3|$$

~~let δ~~ Assum that $\delta \geq 1$

$|x - 3| < \delta$

$|x - 3| < 1$

$-1 < x - 3 < 1$

$2 < x < 4$

$5 < x + 3 < 7$

$|x + 3| < 7$

$$|x^2 - 9| = |x + 3| |x - 3|$$

$$< 7 |x - 3|$$

$$< \epsilon$$

$$\Rightarrow |x - 3| < \frac{\epsilon}{7}$$

hence $\delta = \min \left\{ 1; \frac{\epsilon}{7} \right\}$

In 1976 student action coincided with deep antagonism in the country and this perpetuated the young to step right outside the classroom and enter the battleground.

Without doubt the roots of the present (1986) crisis in Black education are traceable to the Bantu Education Act of 1953 in particular.

$$\lim_{x\to\infty} \frac{3x}{\sqrt{x^2 - x}}$$

$$= \lim_{x\to\infty} \frac{\frac{3}{x^2}}{\sqrt{1 - \frac{1}{x}}}$$

$$= \lim_{x\to\infty} \frac{3 \lim_{x\to\infty} \frac{1}{x^2}}{\sqrt{\lim_{x\to\infty} 1 - \lim_{x\to\infty} \frac{1}{x}}}$$

$$= \frac{3(0)}{\sqrt{1 - 0}}$$

$$= \frac{0}{\sqrt{1}}$$

$$= \frac{0}{1}$$

$$= 0$$

$$\lim_{x\to\infty} \frac{2x^3+7}{4x^3+7x^2+6x}$$

$$= \lim_{x\to\infty} \frac{2+\frac{7}{x^3}}{4+\frac{7}{x}+\frac{8}{x^2}}$$

$$\lim_{x\to\infty} \frac{1}{x} = 0 \Rightarrow \lim_{x\to\infty} \frac{1}{x^p} = 0$$

$$\lim_{x\to\infty} \frac{2x^3+7}{4x^3+7x^2+6x}$$

$$= \frac{\lim_{x\to\infty} 2 + 7\lim_{x\to\infty} \frac{1}{x^3}}{\lim_{x\to\infty} 4 + 7\lim_{x\to\infty} \frac{1}{x} + 8\lim_{x\to\infty} \frac{1}{x^2}}$$

$$= \frac{2+7(0)}{4-7(0)+8(0)}$$

$$= \frac{2}{4}$$

$$= \frac{1}{2}$$

$$\lim_{x\to\infty} \frac{2x-4}{3-2x}$$

$$= \lim_{x\to\infty} \frac{2-\frac{4}{x}}{\frac{3}{x}-2}$$

$$= \frac{\lim_{x\to\infty} 2 - 4\lim_{x\to\infty} \frac{1}{x}}{3\lim_{x\to\infty} \frac{1}{x} - \lim_{x\to\infty} 2}$$

$$= \frac{2-4(0)}{3(0)-2} = \frac{2}{-2}$$

$$= -1$$

$$\lim_{x\to\infty} \frac{4x^3+7x}{5x^4+9}$$

$$= \lim_{x\to\infty} \frac{\frac{4}{x}+\frac{7}{x^3}}{5+\frac{9}{x^4}}$$

$$= \frac{4\lim_{x\to\infty} \frac{1}{x} + 7\lim_{x\to\infty} \frac{1}{x^3}}{\lim_{x\to\infty} 5 + 9\lim_{x\to\infty} \frac{1}{x^4}}$$

$$= \frac{4(0)+7(0)}{5+9(0)}$$

$$= \frac{0}{5}$$

$$= 0$$

CHAPTER 3

FACTORS THAT LED TO THE CRISIS IN BLACK EDUCATION

3.1 INTRODUCTION

When one looks back across the history of the decade under discussion (1976-1986) at the smoking ruins of a score of school buildings, at the outbreak of violent protests and disorders on hundreds of school premises and college campuses, at the regular harassment of students and interruptions of lessons, at the militant spirit evident among thousands of pupils and students, at the decline of genuine academic freedom to speak, teach and learn, one realizes that the areas of educational controversy and conflict merit consideration. To a degree never experienced before, ours is a society whose image of the youth in particular is one of discontent and alienation. A young Black's experience of the educational world is forged in the encounter with blackness, his social arrangements revolve around being Black with an accumulation of experiences linked with blackness.

For all his efforts and achievements he knows he is Black. Colour is part of his destiny and it affects all his chances in all spheres whether political, economic, social or educational. Taking this fact into account it seems almost natural and inevitable that the pupils should reject, with forceful contempt, the circumstances in which they find themselves both inside and outside the school. The young people as a result find themselves dissatisfied and disgruntled, bitter and resentful, intensely sensitive to the discrimination against them and fully determined to do something about it.

The students' demands appear to be simple, straightforward and easy to understand, for they have in point of fact, though perhaps more impatient in their insistence, more urgent in the climate and the times, more strident in the voice of young

$\lim_{x \to 2} f(x)$

$= \lim_{x \to 2^+} 0$

$= 0$

$\lim_{x \to 2^-} f(x)$

$= \lim_{x \to 2^-} -2x + 4$

$= -2(2) + 4$

$= -4 + 4$

$= 0$

$\lim_{x \to 2} f(x) = 0$ Since $\lim_{x \to 2^+} f(x) = \lim_{x \to 2^-} f(x)$

$$\lim_{x \to \infty} \frac{8x^2 + 2x + 3}{2x^3 + 3x - 1}$$

$$= \lim_{x \to \infty} \frac{\frac{8}{x} + \frac{2}{x^2} + \frac{3}{x^3}}{2 + \frac{3}{x^2} - \frac{1}{x^3}}$$

$$= \frac{8 \lim_{x \to \infty} \frac{1}{x} + 2 \lim_{x \to \infty} \frac{1}{x^2} + 3 \lim_{x \to \infty} \frac{1}{x^3}}{\lim_{x \to \infty} 2 + 3 \lim_{x \to \infty} \frac{1}{x^2} - \lim_{x \to \infty} \frac{1}{x^3}}$$

$$= \frac{8(0) + 2(0) + 3(0)}{2 + 3(0) - 0}$$

$$= \frac{0}{2}$$

$$= 0$$

$\rightarrow$

people, done no more than to articulate once again the historic demands that have always been made by those disenfranchised and discriminated against in this country. The unprecedented spate of demands for better quality education from all Black communities, if viewed superficially is nothing new. They are protests against discrimination in education which have been, of course, overshadowed by political protests and campaigns against some deep-seated inadequacy felt in the socio-political and economic system of the country. Black youth feel let down in many occasions by a system of education that gives them worthless qualifications. Seeing their efforts as not being repaid, and rather than continuing in such a system which is frustrating because it leads to a cul-de-sac, they organize themselves to raze it to the ground.

However, it should be understood that it is not easy to perceive of an education system in a fragmented society that displays so many contradictions, where Whites are in charge of the political and economic life of the country while Blacks are in charge of nothing that really matters and yet indispensable for the maintenance of the white man's comfort and prosperity. When judging from the recent events, it becomes clear that nothing will cure and correct the school unrest unless the underlying causes in our society are completely eradicated, for the crisis in Black education is indeed a reflection of the crisis in Black society. To remedy student unrest it is important to isolate the causes that are thought to be responsible for such behaviour in order that authorities can do something to address this disheartening situation. In attempting to account for pupils' and students' demands and the accompanying events, it is necessary to briefly discuss the notions of alienation, anomy and modernity. Perhaps it will be against the background of this discussion that the dilemmas in play will be illuminated best. The school crisis demands urgent and critical appraisal of the whole enterprise of Black education. Education and education policy-making need to be examined in their own right. The investigation of educational issues has to be located within the broader context of political, social and economic factors.

$y = \sin^3 x$.

let $u = \sin x$ $\quad \frac{du}{dx} = \cos x$.

$y = u^3$ $\quad \frac{dy}{du} = 3u^2$

$\frac{dy}{dx} = \frac{dy}{du} \times \frac{du}{dx} = \frac{dy}{dx}$

$\frac{du}{dx} = 3u^2 \cdot \cos x$.

$= \underline{\cos x \, 3 \sin^2 x}$.

$y = \sin^3 x$

$= 3 \sin^2 x \cdot \cos x$

$\cos^4 x = 4 \cos^3 x \cdot -\sin x$

$= \underline{-4 \cos^3 x \sin x}$

$y = \sin^3 x + \cos^4 x$

$= 3 \sin^2 x \cos x + 4 \cos^3 x (-\sin x)$

$= \underline{3 \sin^2 x \cos x - 4 \cos^3 x \sin x}$

3.2 THE POLITICAL FACTORS

According to Rowley:

"Education ... is a reflection of the political system of a nation, and is always to some extent, the instrument of the national government".
(Rowley, 1971: 14).

Education is the task of the state and it is susceptible to to political ideology of the party in power, tending to reflect the political system that dominates a particular society. The educational philosophy becomes an interpretation of the political philosophy of the ruling group and the education policy tends to be an expression of the interests of that group (El Ghanen, 1970: 26-7). The education process in South Africa as in other countries is the instrument of political as well as educational decisions. The existing system of education is a reflection of the National Party's policy of apartheid and is an expression of the interest of the white group. Black education has distinct political overtones. Its character is strongly determined by the politics of the groups whose needs it is intended to satisfy. In purpose and design it is supportive of the racial policy of apartheid hence the students' demand for a South African society free of all race and colour discrimination, in which all its citizens will enjoy the right to the full and equal participation in the government of the country and a new society served, supported and developed by an education system based on the concept of educational criteria which will develop to the fullest the talents, abilities and skills of all and in which its aims and objectives are determined by the needs of the society as a whole and not by particular requirements of a small minority intent on its privilege and domination.

$$f(x) = \begin{cases} 2x & ; \ x < -1 \\ x^2 - 3 & ; \ x > -1 \end{cases}$$

$\lim_{x \to -1} f(x)$

$\lim_{x \to -1^+} (x^2 - 3)$

$= \lim_{x \to -1} (x^2 - 3)$

$= (-1)^3 - 3$

$= +1 - 3$

$= -4 - 2$

$\lim_{x \to -1^-} 2x$

$= +2(-1)$

$= -2$

$\lim_{x \to -1} f(x) = -2$ since $\lim_{x \to -1^+} f(x) = \lim_{x \to -1^-} f(x) = -2$

$$\frac{dy}{dx} = 3 \sin x \cdot$$

let $u = \sin x$

$$\frac{du}{dx} = \cos x$$

let $k = \cos x$

$$\frac{dk}{dx} = -\sin x$$

$y =$

In order to candidly discuss the focus of this study, namely, Black education, the philosophies that largely influence the Blacks need to be broached. Being the most inclusive philosophy permeating the South African scope, apartheid creates a reference point from which investigations can begin.

Historians view 1948 as a crucial year in the history of South Africa, more especially the history of Black people. When the Nationalist government came to power in that year they introduced the political policy of apartheid or enforced segregation of Black and White people in all respects, socially, residentially and educationally. In the pursuance of apartheid a new ideology was introduced into the Black schooling system. The Nationalist government believed that schooling was the best means of achieving their objective.

The Afrikaner people represented mainly in the new government were, because of their frontier background, not only isolationists, but also racially prejudiced against Blacks. Their view of themselves is of a pure race which needs to maintain its purity by racial segregation. The policy of apartheid is geared towards establishing their own identity and removing other groups geographically or culturally from them. They propounded a strong segregationist ideology based on cultural differences and racial inferiority. To that effect they need to control other groups. Their control over Black schooling is viewed as the purveyor of the ideology wherein Blacks would be taught to prepare themselves for a realistic place in the white-dominated society. Education not only envisaged the separation of Whites and Blacks in political and economic structures, but also promoted the notion of political, cultural and economic segregation (Kallaway, 1984: 160-161).

$$\lim_{h\to 0} \frac{(x+h)^2 - x^2}{h}$$

$$= \lim_{h\to 0} \frac{x^2 + 2xh + h^2 - x^2}{h}$$

$$= \lim_{h\to 0} \frac{(2xh + h^2)}{h}$$

$$= \lim_{h\to 0} \frac{h(2x + h)}{h}$$

$$= \lim_{h\to 0} (2x + h)$$

$$= 2x + 0$$

$$= 2x$$

$$\lim_{x\to 1} \frac{x^3 - 1}{x - 1}$$

$$= \lim_{x\to 1} \frac{(x-1)(x^2 + x + 1)}{x - 1}$$

$$= \lim_{x\to 1} (x^2 + x + 1)$$

$$= 1 + 1 + 1$$

$$= 3$$

$$\lim_{x\to 1} \frac{x^2 - x - 2}{x^2 - 1}$$

$$= \lim_{x\to 1} \frac{(x-2)(x+1)}{(x-1)(x+1)}$$

$$= \lim_{x\to 1} \frac{x-2}{x-1}$$

$$= \text{No limit}$$

$$\frac{1 - 2/x}{1 - 1/x}$$

$$f(x) = \begin{cases} x+1 ; & x > 0 \\ x-1 ; & x < 0 \end{cases}$$

$\lim_{x\to 0} f(x)$

$\lim_{x\to 0^+} (x+1)$

$= \lim_{x\to 0} x + 1$

$= 0 + 1$

$= 1$

$\lim_{x\to 0^-} (x-1)$

$= -1$

$\lim_{x\to 0} f(x)$ does not exist since $\lim_{x\to 0^-} f(x) \neq \lim_{x\to 0^+} f(x)$

Some conclusions reached at about apartheid are enunciated by Leonard as follows:

" - Apartheid is a defence mechanism, a temporary means of cultural accommodation, created from the socio-political perceptions and reactions of White to Black cultural groups. It has a heritage which traces to the initial confrontation between alien cultures.

- Apartheid is a result of group fear of extermination and as such, economic or religious dogma as factors of its creation are most appropriately confined as variables offering both dignity and justification of its survival.

- Present education in South Africa tries to enforce, though not particularly successfully, the political philosophy of apartheid while offering a scientific basis for its existence.

- The varied educational systems of the Republic have a fairly unified educational structure but they exhibit degrees of difference as to materials, facilities and staff. The differences can be attributed to the failure of the government to financially commit itself to apartheid education to the same degree it has committed itself to the social and perceptual differences among each of the racial and cultural groups of the nation.

- ... apartheid was adjudged unnecessarily discriminating and frequently too paternalistic.

- ... it would appear that apartheid, operating in anything but the unique environment of South Africa, is actually a form of racial suicide".

(Leonard, 1969: ix-x).

$$\lim_{x\to 2}\sqrt{x^2+4}$$

$$=\sqrt{\lim_{x\to 2}(x^2+4)}$$

$$=\sqrt{(2)^2+4}$$

$$=\sqrt{5}$$

$$=2\sqrt{2}$$

$$\lim_{x\to 6}(x^2-5x-6)$$

$$=\lim_{x\to 6}x^2-\lim_{x\to 6}5x-\lim_{x\to 6}6$$

$$=(6)^2-5(6)-6$$

$$=36-30-6$$

$$=0$$

$$\lim_{x\to 4}\sqrt{x^2+x+5}$$

$$=\sqrt{\lim_{x\to 4}(x^2+x+5)}$$

$$=\sqrt{(4)^2+4+5}$$

$$=\sqrt{16+9}$$

$$=\sqrt{25}$$

$$=5$$

$$\lim_{x\to 9}\frac{4x-3}{11}$$

$$=\frac{\lim_{x\to 9}(4x-3)}{\lim_{x\to 9}11}$$

$$=\frac{4(9)-3}{11}$$

$$=\frac{36-3}{11}$$

$$=3$$

$$\lim_{x\to -2}\sqrt{\frac{4x-1}{x+1}}$$

$$=\sqrt{\lim_{x\to -2}\frac{4x-1}{x+1}}$$

$$=\sqrt{\frac{\lim_{x\to -2}(4x-1)}{\lim_{x\to -2}(x+1)}}$$

$$=\sqrt{\frac{4(-2)-1}{-2+1}}$$

$$=\sqrt{\frac{-9}{-1}}$$

$$=\sqrt{9}$$

$$=3$$

$$\lim_{x\to e}\frac{2x^2-2xe}{x-e}$$

$$=\lim_{x\to e}\frac{2x(x-e)}{(x-e)}$$

$$=\lim_{x\to e}2x$$

$$=2e$$

$$\lim_{x\to 0}\frac{x}{2x-\frac{7}{x}}$$

$$\lim_{x\to 0}\frac{x}{\frac{2x^2-7}{x}}$$

$$\lim_{x\to 0}\frac{x}{2x^2-7}\times\frac{1}{x}$$

$$=-\frac{1}{7}$$

So overwhelmimg is this phenomenon of apartheid that virtually every menace of social behaviour is directly influenced by it. As it is applied to Black development it has neither been equal nor has it suggested development of the Black to a 'rightful' place in the South African milieu. Racial and colour differences are the first and most overwhelming impressions in South Africa. They have been a strong symbol of difference and inferiority in black-white relations and are the most blatant testimony to the disparities between the groups.

Black educaiton has been used by the government as a major tool for implementing this policy. Because South Africa is ruled by a race-oligarchy in which all substantive power is arrogated to Whites, Black education performs a functional role in perpetuating the maintenance of power and privilege for Whites and the consequent subordination and dispossession of Black interests. Education has been used to promote White survival and domination on the one hand and Black servitude on the other.

"It is a ploy for the rigid control of an oppressed people placed outside the body politic of South Africa. It is a measure designed to create widespread ignorance and a lack of political and educational skills of a subjected people so as to ensure an unlimited supply of regimented and segregated labour catering to the material needs of a White dominated polity". (Mbere, 1979: 295).

To be historically accurate, the philosophy of apartheid traces back to the first settlers in what became Cape Town. This poliitcal trapping encouraged social and economic capitalization of the Afrikaans speaking minority while impeding the aspirations of other racial groups within the country. The adoption of the policy represented the covering mantle and skeletal structure to systematize a gradual withdrawal of the Blacks into a segregated setting that comprised any attempt at social-political interaction with the White community (Carter, 1958: 258).

$$\lim_{x\to 2}(x^2+x) = \lim_{x\to 2} x^2 + \lim_{x\to 2} x$$

$$= 4 + 2$$

$$= 6$$

$$\lim_{x\to 2}(x^2+x) =$$

$$\lim_{x\to 2}[(x+1)(x-3)]$$

$$= \left[\lim_{x\to 2}(x+1)\right]\cdot\left[\lim_{x\to 2}(x-3)\right]$$

$$= [2+1]\cdot[2-3]$$

$$= (3)\cdot(-1)$$

$$= -3$$

$$\lim_{x\to 3}[2(x-1)]$$

$$= 2\lim_{x\to 3}(x-1)$$

$$= 2(3-1)$$

$$= 4$$

$$\lim_{x\to a}\frac{f(x)}{g(x)}$$

$$\neq \frac{\lim_{x\to a} f(x)}{\lim_{x\to a} g(x)}$$

$$\lim_{x\to a}\sqrt[n]{f(x)}$$

$$= \sqrt[n]{\lim_{x\to a} f(x)}$$

$$\lim_{x\to 1}\frac{2x^2+x-3}{x^3+4}$$

$$= \lim_{x\to 1}$$

$$= \lim_{x\to 1}$$

$$\lim_{x\to 1}\frac{2x^2+x-3}{x^3+4}$$

$$= \lim_{x\to 1}\cdot$$

$$= \frac{\lim_{x\to 1}(2x^2+x-3)}{\lim_{x\to 1}(x^3+4)}$$

$$= \frac{0}{5}$$

$$= 0$$

A model of race relations established by white governments has its design predicated on Whites as a superior group. They believe that master-servant relationships are the proper conduct of race relations. Actually, segregation or discrimination does not prevent contact between the races. Prolonged and intimate contact is not objected to if Blacks are to be in a servile capacity (Van den Berghe, 1965: 112). Being different stretches back through the centuries:

"The existence, side by side, of conqueror and conquered, settler and native, master and man (or woman), slave owner and vassal, immediately introduces a knowledge of difference. The factor of colour only stresses the separation between interloper and victim".
(Hirson, 1979: 308).

The basic aims and principles of the policy of apartheid as formulated by Afrikaners themselves may be summarised as follows:

1. The maintenance of White domination.
2. The people desired to permit no equality between coloured people and the white inhabitants either in church or state.
3. Racial segregation and discrimination, whenever there was any threat of equality or competition between Whites and non-Whites.
4. The perpetuation of the subjugation of non-Europeans and particularly Africans, as a politically powerless and economically exploitable group.

(Rogers and Callinicos, 1977: 21).

South African politicians have, therefore, created a structure of racial domination based on doctrines of segregation and white supremacy. Shingler, when stressing the important role played by educational policies in forging the South African political order, writes:

Quotient Rule

$$P(x) = \frac{R(x)}{k(x)} \qquad P'(x) = \frac{R'(x)k(x) - k'(x)R(x)}{[k(x)]^2}$$

$$P'(x) = \lim_{h \to 0} \frac{P(x+h) - P(x)}{h}$$

$$= \lim_{h \to 0} \frac{\frac{R(x+h)}{k(x+h)} - \frac{R(x)}{k(x)}}{h}$$

$$= \lim_{h \to 0} \frac{R(x+h)k(x) - R(x)k(x+h)}{k(x+h)k(x)\,h}$$

$$= \lim_{h \to 0} \frac{R(x+h)k(x) - R(x)k(x+h) - k(x)R(x) + k(x)R(x)}{k(x+h)k(x)\,h}$$

$$= \lim_{h \to 0} \frac{k(x)[R(x+h) - R(x)] - R(x)[k(x+h) - k(x)]}{k(x+h)k(x)\,h}$$

$$= \lim_{h \to 0}$$

"The superior status of the Whites was sustained in turn by the skills which their position enabled them to acquire ... Subordination of the Blacks was reinforced and complemented by their education compulsory even in the cities and curcumscribed curricula, all combined to limit black participation in society".
(Shingler, 1973: 291-292).

To safeguard domination by the larger Black group, the technique of exclusion and expulsion has been used. It is clearly established that educational issues are essentially political.

To expedite the implementation of apartheid in education separate departments of education have been established with separate schools and colleges. This high level of racial separation results in disparities intended at making the products acquiesce to a separate and unequal status in the South African society. This system of education legitimises a set of beliefs by which those in power must maintain control over the majority. In this system, racial isolation is intense. Black education is so designed as to ensure constant flow of Black labour while avoiding at all costs racial and cultural amalgamation (La Guma, 1971: 95). As in society children are segregated and taught through the medium of their mother-tongue, taught mostly by members of the same ethnic group in schools controlled by people of the same ethnic group. On moving to the labour market they are denied the opportunity to sell their labour to the highest bidder as they are artificially constricted by various laws that limit their choice of work and place in which they work.

The goal of the government's philosophy of Black education is to produce Blacks who accept the political ideology and would work towards its implementation and fulfilment.

Product Rule

$f(x) = g(x) \cdot r(x) \quad g'(x) = g(x)\, r(x) + g(x)\, r'(x)$

$$f'(x) = \lim_{h \to 0} \frac{f(x+h) - f(x)}{h}$$

$$= \lim_{h \to 0} \frac{f(x+h) - f(x)}{h}$$

$$= \lim_{h \to 0} \frac{g(x+h)\, r(x+h) - g(x)\, r(x)}{h}$$

$$= \lim_{h \to 0} \frac{g(x+h)\, r(x+h) - g(x)\, r(x)}{h}$$

$$= \lim_{h \to 0} \frac{g(x+h)\, r(x+h) - g(x+h)\, r(x) + g(x+h)\, r(x) - g(x)\, r(x)}{h}$$

$$= \lim_{h \to 0} \frac{g(x+h)\left[r(x+h) - r(x)\right] + r(x)\left[g(x+h) - g(x)\right]}{h}$$

$$= \lim_{h \to 0} \left[g(x+h) \frac{r(x+h) - r(x)}{h} + r(x) \frac{g(x+h) - g(x)}{h} \right]$$

$$= \lim_{h \to 0} g(x+h) \lim$$

$$= \lim_{h \to 0} g(x+h) \cdot \lim_{h \to 0} \frac{r(x+h) - r(x)}{h} + \lim_{h \to 0} r(x) \cdot \lim_{h \to 0} \frac{g(x+h) - g(x)}{h}$$

$$= g(x) \cdot g\, r'(x) + r(x)\, g'(x)$$

On the whole the features that characterise Black education are described as follows:

" 1. education for people regarded as inferior in intellect;

2. education for a voteless people who must stay that way;

3. education for the people most of whom should be manual labourers, and only a limited few may be teachers, nurses, ministers of religion (who in established white-government churches come from mostly the teaching fraternity);

4. education for a limited number of prospective doctors, lawyers, artisans who must not be able to create their own jobs, but instead must be prepared for employment by Whites and work under constant white supervision;

5. education for the people the limits of whose advancement have already been pegged by laws that protect the White man from the Black populaion;

6. education for the people who are not supposed to be part of the South African nation, who are not supposed to desire education for the pre-school child, for adults, for exceptionally retarded and physically handicapped persons;

7. authoritarian education which dictates for Black people and denies them a role in planning and developing curricula;

8. in education we have had to survive for several decades because it has been totally unrelated to the dispossessed; and education meant to equip us to direct our culture beyond survival by reaching back to our traditional humanism and going forward towards complete self-fulfilment".
(Mphahlele, E, 1981: 16).

$$f(x) = \frac{g(x)}{r(x)} \qquad f'(x) = \frac{g'(x)\,r(x) - r'(x)\,g(x)}{[r(x)]^2}$$

$$f'(x) = \lim_{h \to 0} \frac{f(x+h) - f(x)}{h}$$

$$= \lim_{h \to 0} \frac{\frac{g(x+h)}{r(x+h)} - \frac{g(x)}{r(x)}}{h}$$

$$= \lim_{h \to 0} \frac{g(x+h)\,r(x) - g(x)\,r(x+h)}{r(x+h)\,r(x)\,h}$$

$$= \lim_{h \to 0} \frac{g(x+h)\,r(x) - g(x)\,r(x+h)}{r(x+h)\,r(x)\,h}$$

$$= \lim_{h \to 0} \frac{g(x+h)\,r(x) - g(x+h)\,r(x) + g(x+h)\,r(x) - g(x)\,r(x+h)}{}$$

$$= \lim_{h \to 0} g(x+h) \cdot$$

The effects of the political groups on the education system for Blacks can be envisaged under the question 'who receives how much schooling of what type and of what qualtiy?' The broad issues of how much schooling will be given to the Black population and who will receive what kind of education are issues generally settled by political bodies, public or private, outside the school system. Public bodies include parliaments, legislature and planning commissions while private include religious groups, political parties and ethnic societies. The broadscale decisions on education for the different segments of the society are finally made by political bodies and the most crucial of these bodies are the ones authorized to allocate funds. As often noted those who control the purse strings ultimately control the decisions. They make choices as to which levels and types of education should have the greatest support from the Blacks and who deserves access to the limited opportunities. It is in the struggle over educational support and access that the disadvantaged Blacks strive for at least equal treatment (Thomas, 1983: 8).

Education as the prime creator and conveyor of knowledge has showed no great propensity for searching the self-criticism by examining itself to determine whether it had done reasonably well or poorly so as to catch and deal with errors before they had hardened into habits able to resist even the stoutest hammers later used against them. Education seems stubbornly resistant to innovations in its affairs. It has failed to infuse with the new knowledge required to correct disparity between the different systems. What has been expected of the school is that it would endow children with the means to be better citizens, to get better jobs and to contribute more to society's welfare; but it has failed to meet these expectations. Bias of educational systems which deny equality of opportunity to young Blacks of inherently equal intellectual ability but unequal social background is found to be intolerable (Coombs, 1968: 32).

$$r(x) = \begin{cases} 3x^2 ; & x \le 1 \\ 2x^3 + 1 ; & x > 1 \end{cases}$$

$$r'_+(1) = \lim_{h \to 0^+} f(1+h) - f$$

$$r'_+(1) = \lim_{h \to 0^+} \frac{r(1+h) - r(1)}{h}$$

$$= \lim_{h \to 0^+} \frac{2(1+h)^3 + 1 - 3(1)^2}{h}$$

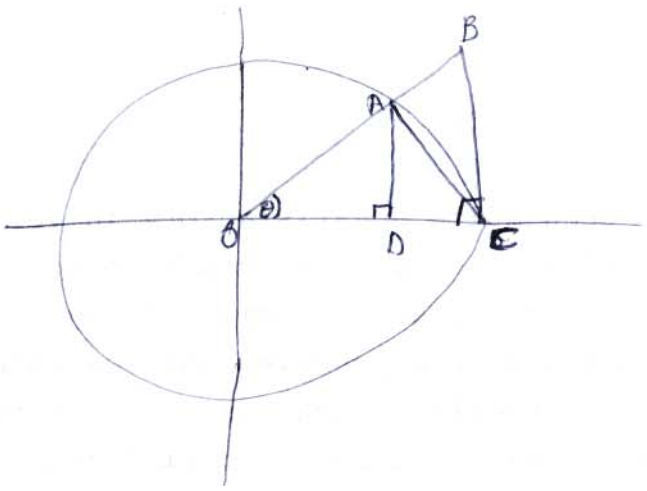
$$= \lim_{h \to 0^+} \frac{2 + 6h + 6h^2 + 2h^2 + 3}{h}$$

$$= \lim_{h \to 0}$$

Black education has been quite unsatisfactory in terms of both quality and quantity. Black students have boycotted classes in well organized and active campaigns agaisnt what has been crystallised in expressive phrases such as 'gutter education' or 'inferior education'. The struggle against Black education has been received time and again with results so tragically known, where thousands of school pupils lose a full year of study if not all prospect of further schooling (Millar and Philcox, 1981: 16).

The whole picture of education, in fact, is one of political concern combined with felt impotence to exert influence on the political structure and this is the cornerstone of unrest. Isolation, powerlessness, dissatisfaction with treatment are found to be greatly contributing to the crisis. The exclusion of Blacks from the mainstream of South African life as a result of artificial barriers resting on a foundation of racial prejudice make us find ourselves in a crisis.

Seeing education in the light of the above arguments, pupils had called for a complete boycott of schools until they receive the same educational facilities as Whites. There were demands that Bantu Education be scrapped and that equal education be instituted. The determination expressed by students was: "If it is death, we must die, if that is how Bantu Education must be scrapped". What the students want is better education, and not Bantu Education. They want to receive tuition that would make them equals in achievement to their White peers. The entire system has to go as they demand, and much more would have to change with it in the country. What the pupils and students hate are the constraints on their lives. All their efforts at both school and university levels seem to lead to a dead end. Their hopes that education could help them escape the poverty of their kin had turned sour and had been dampened by the limited opporutnities (Hirson, 1979: 284).



Area of ΔOAC < Area of sector OAC < area of OBC

Area of $\Delta OAC = \frac{1}{2} \cdot b \cdot h$

$= \frac{1}{2} \sin\theta$

Area of Sector $OAC = \frac{r\theta}{2}$

$= \frac{\theta}{2}$

Area of $\Delta OBC = \frac{1}{2} \cdot b \cdot h$

$= \frac{1}{2} \tan\theta$

Area of ΔOAC < Sector OAC < Area of ΔOBC

$\Rightarrow \frac{1}{2}\sin\theta < \frac{\theta}{2} < \frac{1}{2}\tan\theta$

$\Leftrightarrow \sin\theta < \theta < \tan\theta$

$\Rightarrow 1 < \frac{\theta}{\sin\theta} < \frac{1}{\cos\theta}$

$\Rightarrow \lim_{\theta\to 0} 1 < \lim_{\theta\to 0} \frac{\theta}{\sin\theta} < \lim_{\theta\to 0} \frac{1}{\cos\theta}$

$\Rightarrow 1 < \lim_{\theta\to 0} \frac{\theta}{\sin\theta} < 1$

$\Rightarrow \lim_{\theta\to 0} \frac{\theta}{\sin\theta} < 1$

During the period of evergrowing strife, students organized themselves in order to make their discontent known. The origin of their struggle was embedded in the general discontent that affected the entire Black population. They have been sensitive to social maladies that riddled South Africa. They have been in constant conflict with any institution designed to turn out second class products. They see themselves leaders of a Black move of liberation that would remove discrimination and allow them to take their 'rightful' place in the country (Hirson, 1979: 283-284).

What the students want is freedom from White domination and the attainment of political independence. This implies the rejection of the concept of segregation, apartheid, trusteeship, or White leadership which are all in one way or another motivated by the idea of White domination (Karis and Carter, Vol III: 204-208). Students have resolved to work for the abolition of all differential institutions specially created for Blacks.

One of the major problems that has bedevilled the development of Black education since the early twentieth century down the years up to today is the lack of consultation of the Black community in the education of their children. Educational decisions are handed down over to them without inquiring into their wishes. Blacks have always been left out in decision making positions regarding their education. Their powers are often limited serving only to facilitate the carrying out of decisions made elsewhere without taking into consideration their opinions or feelings. Mpahlele,Eskia explains this explicitly when he says:

"Having been born into the dark side of a segregated existence, I've never been encouraged to think of anything else except that I am Black. For three hundred years this has been drummed into our heads; first by cannon fire, then by acts of parliament, proclamations and regulations".
(Mpahlele, E., 1962: 68)

$$x^2 + 5xy - 3y^3 - 5 = 0$$

$$\frac{d}{dx}(x^2) + 5x\frac{dy}{dx} + 5y\frac{dx}{dx} - 3\frac{d}{dx}y^3 - \frac{d}{dx}5 = 0$$

$$2x + 5x\frac{dy}{dx} + 5y - 9y^2\frac{dy}{dx} = 0$$

$$\equiv \frac{dy}{dx}$$

$$= 5x\frac{dy}{dx} - 9y^2\frac{dy}{dx} = -2x - 5y$$

$$\therefore \frac{dy}{dx}(5x - 9y^2) = -2x - 5y$$

$$\frac{dy}{dx} = \frac{-2x - 5y}{5x - 9y^2}$$

$$\frac{dy}{dx} = \frac{2x + 5y}{9y^2 - 5x}$$

$$x^3 = (y - x^2)^2$$

$$\frac{d}{dx}x^3 = \frac{d}{dx}(y - x^2)^2$$

$$3x^2 = 2(y - x^2)\left(\frac{dy}{dx} - 2x\right)$$

$$3x^2 = 2\left(y\frac{dy}{dx} - 2xy - x^2\frac{dy}{x} + 2x^3\right)$$

$$2y\frac{dy}{dx} - 4xy - 2x^2\frac{dy}{dx} + 4x^3 - 3x^2 = 0$$

$$2y\frac{dy}{dx} - 2x^2\frac{dy}{dx} = 4xy - 4x^3 + 3x^2$$

$$\frac{dy}{dx}(2y - 2x^2) = -4x^3 + 3x^2 + 4xy$$

$$\frac{dy}{dx} = \frac{-4x^3 + 3x^2 + 4xy}{2y - 2x^2}$$

$$= \frac{3x^2 + 4xy - 4x^3}{2(y - x^2)}$$

Students have expressed conception of a better life with greater opportunities instead of this old stereotype of passivity which they renounce in favour of Black pride. They themselves have declared:

"We have the full right to stand up erect and reject the whole system of apartheid ... The Black student will stand up fearlessly and take up arms against a political system ... We shall rise and destroy a political ideology that is designed to keep us in a perpetual state of oppression and subserviency".
(Hirson, 1979: 250).

In identifying some of the errors of omission and commission that have accompanied the development of Black education, there has been illustrative neglect of black views. The Eiselen Commission (1949-1951) did not reflect the weight of opinion and evidence of black witnesses before it. It was an experience of white philosophy on Black development hence it precipitated a crisis when the Bantu Education Act was passed in 1953.

That Blacks have been granted no political rights stems from the fear that such granting could foster further development of Black nationalism. The promotion of Bantu Self-Government Act of 1959 was seen as a solution and education served to put the Blacks outside the sphere in which the wealth of the land was owned and controlled (Kallaway, 1984: 92). This serves to account for Black education and encourages Blacks to resolve to do away with such a system and demand in its place a unitary system of education for all population groups. There is sufficient evidence of huge disparities between the quality of White schools and Black schools which are just literacy classes, comprising of classes of varying shabbiness with sparse furnishings and few books, with no science laboratories, playing fields and many more other things of commonplace for Whites.

$$x^3 - y^3 - 12xy = 0$$

$$\frac{d}{dx}x^3 - \frac{d}{dx}y^3 - 12\frac{d}{dx}$$

$$\frac{d}{dx}x^3 + \frac{d}{dx}y^3 - 12x\frac{dy}{dx} - 12y\frac{dx}{dx} = 0$$

$$3x^2 + 3y^2\frac{dy}{dx} - 12x\frac{dy}{dx} - 12y = 0$$

$$3x^2 + 3y^2\frac{dy}{dx} - 12x\frac{dy}{dx} - 12y = 0$$

$$3y^2\frac{dy}{dx} - 12x\frac{dy}{dx} = 12y - 3x^2$$

$$\frac{dy}{dx}(3y^2 - 12x) = 12y - 3x^2$$

$$\frac{dy}{dx} = \frac{12y - 3x^2}{3y^2 - 12x}$$

$y = 8x^3 + 18x^2 - 24x + 6$

$y' = 24x^2 + 36x - 24$

$y'' = 48x + 36$

(b) $y \ln x$

(b) $y \ln x = xe^y$

$y''' \quad x^2 + 4y^2 = 4$

$x^{\frac{1}{2}} + y^{\frac{1}{2}} = 4$

$\frac{d}{dx}$

$$\frac{d}{dx}x^{\frac{1}{2}} + \frac{d}{dx}y^{\frac{1}{2}} = 0$$

$$2x + 8y\frac{dy}{dx} = 0$$

$$\frac{1}{2}x^{-\frac{1}{2}} + \frac{1}{2}y^{-\frac{1}{2}}\frac{dy}{dx} = 0$$

$$\frac{dy}{dx} = -\frac{2x}{8y}$$

$$\frac{1}{2}y^{-\frac{1}{2}}\frac{dy}{dx} = \frac{1}{2}x^{-\frac{1}{2}}$$

$$\frac{dy}{dx} = -\frac{x}{4y}$$

$$\frac{dy}{dx} = \frac{\frac{1}{2}x^{-\frac{1}{2}}}{\frac{1}{2}y^{-\frac{1}{2}}}$$

$$= \frac{\frac{1}{2}y^{\frac{1}{2}}}{\frac{1}{2}x^{\frac{1}{2}}}$$

$$= \frac{\sqrt{y}}{\sqrt{x}}$$

This is proof enough that for as long as the political inequalities of the apartheid society continue to affect adversely the educational provisions of Blacks, educational unrest and protests will continue. The call to South Africa is the reconceptualization of a new system of education for the future catering equally for all population groups. Equality is the principle that must be accepted. Black students are concerned with their self image and their being isolated (Morrow, 1980: 3).

3.3 THE SOCIAL FACTORS

According to Julius Nyerere the purpose of education is:

"to prepare young people to live in and to serve the society, and to transmit the knowledge, skills, values and attitudes of the society. Whenever education fails in any of these fields, there the society flatters in its progress or there is a social unrest as people find their education has prepared them for a future which is not open to them". (Lister, 1971: 95).

For this reason the relationship between the school and society can be regarded as crucial. The problems of education can therefore never be isolated from those of the society as a whole. Education is a social force in the sense that it must reflect closely the ethos of the people it is called upon to serve. Conversely, there can be no system of education without a clearly defined group of people living together as a society and the characteristics of the school are in a large measure the characteristics of the society which it serves. As the schools are reflective of society, so it follows that for the image to change, the face looking in the mirror must be altered.

$x^2 + 4y^2 = 4$

$2x + 8y\frac{dy}{dx} = 0$

$\frac{dy}{dx} = \frac{-2x}{8y}$

$\frac{dy}{dx} = \frac{-x}{4y}$

$\frac{d^2y}{dx^2} = \frac{-(4y) - x\left(4\frac{dy}{dx}\right)}{[4y]^2}$

$= \frac{-4y - x\frac{dy}{dx}}{16y^2}$

$x^2 + 4y^2 = 4$

$2x + 8y\frac{dy}{dx} = 0$

$\frac{dy}{dx} = \frac{-2x}{8y}$

$= \frac{-x}{4y}$

$\frac{d^2y}{dx^2} = \frac{-(4y) - (-x)\,4\frac{dy}{dx}}{(4y)^2}$

$= \frac{-4y - (-x)\frac{-x}{4}}{(4y)^2}$

$= \frac{-4y + x\frac{-x}{4y}}{(4y)^2}$

$= \frac{-4y + x - \frac{x}{y}}{16y^2}$

$= \frac{-4y^2 - x^2}{16y^3}$

$x^2 + 4y^2 = 4$

$2x + 4y\frac{dy}{dx} = 0$

$4y\frac{dy}{dx} = -2x$

$\frac{dy}{dx} = \frac{-2x}{4y}$

$\frac{dy}{dx} = \frac{-x}{2y}$

$\frac{d^2y}{dx^2} = \frac{-(4y) - \left[-x\,4\frac{dy}{dx}\right]}{(4y)^2}$

$= \frac{-4y - \left[-x\right.}{}$

Since $\frac{dy}{dx} = -\frac{x}{4y}$

$\frac{d^2y}{dx^2} = \frac{(-4y) - \left[-x * \left(-\frac{x}{4y}\right)\right.}{16y^2}$

$= -4y \cdot x$

$= \frac{-4y - \left[\frac{x^2}{y}\right]}{16y^2}$

$= \frac{-4y^2 - x^2}{16y^3}$

$= x^2 + 4y$

Since the Black society is committed to social inequality the schools have turned out children to fit this requirement. Both the school and the society, demonstrate the same physical defects since they are part of the same social history. A close scrutiny of the system of education for Blacks reveals a clear relationship between the social and political framework upon which the society is built and the principles upon which the system is formulated.

Going back a little to the education provided by the colonial government one realizes that it was not designed to prepare young Black people for the service of their own community. Instead it was motivated by a desire to inculcate the values of the colonial society and to train individuals for the service of the colonial state. Colonial education induced attitudes of human inequality (Lister, 1971:96).

John Dewey's concept of education is that it proceeds by participation of the individual in the social consciousness of the race. It is a process beginning unconsciously almost at birth, shaping the individual's powers, saturating his consciousness, forming his habits, training his ideas and arousing his feelings and emotions. True education comes through the stimulations of the child's powers by the demands of the social institutions in which he finds himself. Through these demands the child is stimulated to act as a member of a unity, to emerge from his original narrowness of action and feeling and to conceive of himself from the standpoint of the welfare of the group to which he belongs. He sees the school as a social institution which represents life as real and vital, not neglecting the fundamental principles that it is a form of community life (Foy, 1968: 50). In drawing the threads of the argument close togehter Socrates saw the aim and consummation of all education as

"the love of loveliness"

$y = 7 - x$

$\frac{dy}{dx} = -1$

$y = \sin^{-1} x$

$x = \sin y$

$\frac{d(x)}{dx} = \frac{d}{dx} \cos y$

$1 = \frac{dy}{dx} \cos y$

$\frac{dy}{dx} = \frac{1}{\cos y}$

$= \frac{1}{\sqrt{1 - \sin^2 y}}$

$= \frac{1}{\sqrt{1 - x^2}}$

$= \frac{1}{\sqrt{1 - x^2}}$

$y = \sin^{-1} x$

$\frac{dy}{dx} = \frac{1}{1 + s}$

$\frac{dy}{dx} = \frac{1}{1 - \cos^2 x}$

$= \frac{1}{\sqrt{1 - x^2}}$

$y = \cos^{-1} x$

$\frac{dy}{dx} = -\frac{1}{\sqrt{1 - x^2}}$

$y = \sin^{-1} x$

$\frac{dy}{dx} = \frac{1}{\sqrt{1 - x^2}}$

$y = \cos^{-1} x$

$x = \cos y$

$\frac{d(x)}{dx} = \frac{d}{dx} \cos y$

$1 = \frac{dy}{dx} - \sin y$

$\frac{dy}{dx} = -\frac{1}{\sin y}$

$= -\frac{1}{\sqrt{1 - \cos^2 y}}$

$= -\frac{1}{\sqrt{1 - x^2}}$

$y = \tan^{-1} x$

$x = \tan y$

$\frac{d(x)}{dx} = \frac{d}{dx} \tan y$

$1 = \frac{dy}{dx} \sec^2 y$

$\frac{dy}{dx} = \frac{1}{\sec^2 y}$

$= \frac{1}{1 + \tan^2 x}$

$= \frac{1}{1 + x^2}$

$y = \tan^{-1} x$

$\frac{dy}{dx} = \frac{1}{1 + x^2}$

while Plato argued that education should teach a man to fight against the ugly and the false and to strive constantly for the good and beautiful (Mallison, 1975: 7).

As perceived by Blacks, the values and objectives of society can be stated as equality and respect of human dignity, sharing of the resources produced by their efforts and work by everybody and exploitation by none. To them education has to foster the social goals of living together, preparing the young for a dynamic and constructive part in the development of a society in which all members share fairly. Education has to inculcate a sense of commitment to the entire community and help pupils to accept the values appropriate to the future and not those of the colonial past. Students would like to think for themselves, to make judgements on issues affecting them, to interpret the decisions made by the democratic institutions of society and to implement them where they live. Blacks had been hoping that education will develop in each child an enquiring mind, learning from what others do and adapting it to his own needs with a basic confidence in his position as a free and equal member of society who values others and is valued by them for what he does and for what he obtains (Lister, 1971: 97).

To their disappointment, certain elements in the education system prevent and discourage the integration of pupils into society. Education is seen to be encouraging inequality, inducing a feeling of inferiority among the majority while divorcing its participants from the society it is supposed to be preparing them for. As conceived by Blacks education should be the foundation and unifying force of the democratic way of life. It should be the mainspring of the economic and social progress. It should be the highest expression of achievement in society ennobling and enriching human life. It is the most profitable investment society can make and the richest reward it can confer.

$y = \cot^{-1} x$

$x = \cot y$

$\frac{d}{dx}(x) = \frac{d}{dx}\cot y$

$1 = \frac{dy}{dx} - \operatorname{cosec}^2 y$

$\frac{dy}{dx} = \frac{1}{\operatorname{cosec}^2 y}$

$= -\frac{1}{1 + \cot^2}$

$= -\frac{1}{1 + x^2}$

$\frac{1}{\sin x}$

$\frac{0(\sin x) - \cos x \cdot 1}{\sin^2 x}$

$= -\cot x \operatorname{cosec} x$

$x^2 - 1$
$= (x-1)(x+1)$

$\lim_{x \to 1} \frac{\sqrt{x} - 1}{x - 1}$

$= \lim_{x \to 1} \frac{x^{\frac{1}{2}} - 1}{x - 1}$

$= \lim_{x \to 0} (x^{\frac{1}{2}} - 1)(x^{\frac{1}{2}} + 1)$

$y = \operatorname{cosec}^{-1} x$

$x = \operatorname{cosec} y$

$\frac{dx}{dy} = \frac{d}{dx}\operatorname{cosec} y$

$1 = -\cot y \operatorname{cosec} y \frac{dy}{dx}$

$\frac{dy}{dx} = \frac{1}{-\cot x \operatorname{cosec} y}$

$= \frac{1}{|x| \sqrt{\operatorname{cosec}^2 x - 1}}$

$= \frac{1}{|x| \sqrt{x^2 - 1}}$

$\frac{(x^3 - 8)}{(x-2)}$

$(x-2)(x^2 + 2x + 4)$

$x^3 + 2x^2 - 2x^2$

$x^3 + 4x$

$x^3 + 4x^2$

$(x-2)(x^2 + 4x + 2x - 4)$

$x^3 + 2x^2 - 4x - 2x^2 - 4x + 8$

$(x-2)(x^2 + 2x + 4)$

$x^3 + 2x + 4x - 2x - 4x - 8$

Today, more than in any other time in history, Blacks need to develop their intellectual resources to the fullest. The facts of the matter are that many thousands of young people are not educated to their optimum capability, making maximum contribution to themselves, their families, their communities and to the entire Black nation. Their talents lie wasted and their contribution is lamentably below the levels of their potential skills, knowledge and creative ability. Consequently, such educational failure breeds delinquency, despair and dependence. Black education fails to keep pace with the needs of the complex technological society since too many Blacks are illiterate or untrained and thus unemployed or underemployed. Too many Blacks receive an education diminished in quality (Foy, 1968: 288).

The Black community has suffered much. It has been threatened with all the furies that South African legislation can unleash. The legal statutes of apartheid encompass every conceivable range of social interaction. To illustrate this statement, the right to remain in a White area is restricted to Blacks, land ownership, voting rights, social mixing, protesting against apartheid laws, to mention a few, is liable to penalties of imprisonment and fines (Leonard, 1969: 40). The Black society has been torn apart by mass removals and is conditioned by authority. Thus Blacks find themselves without a wide ranging initiative and creativity (Millar and Philcox, 1981: 23). Blacks have to develop along their own lines while acting according to the cultural demands of a separate enclave. They have never been made to forget that they are Black. They receive less opportunity for education and where they do achieve educational qualification they find that job opportunities except in special categories of work lie within the advantaged Whites. Opportunity in education is a function of social stratification. Because of the racial structure of society, the relationship between stratified society and educational opportunity is likely to persist. What has been proved to be wrong with Black education are poor social conditions. Assumption is that by improving the standards of living of Blacks, ensuring their access to school

$$\lim_{x \to 2} \frac{x^3 - 8}{x - 2}$$

$$= \lim_{x \to 2} \frac{(x-2)(x^2+2x+4)}{(x-2)}$$

$$= \lim_{x \to 2} (x^2 + 2x + 4)$$

$$= (2)^2 + 2(2) + 4$$

$$= 4 + 4 + 4$$

$$= \underline{12}$$

$$\lim_{x \to 1} \frac{x^3 - 1}{x^2 - x}$$

$$= \lim_{x \to 1} \frac{(x-1)(x^2+x+1)}{x(x-1)}$$

$$\lim_{x \to 2} \frac{3x^2}{1}$$

$$= \lim_{x \to 2} \frac{3(2)^2}{1}$$

$$= 3(4)$$

$$= \underline{12}$$

$$\frac{x}{\sin x}$$

$$\lim_{x \to 0} \frac{1}{\cos x}$$

$$= \lim_{x \to 0} \frac{1}{\cos 0}$$

$$= \lim_{\theta \to 0} \frac{\theta}{\tan \theta}$$

$$=$$

and spending more on their schools will be the panacea. With these improvements individual talent and merit will show themselves (Morrow, 1980: 8).

The Black community is facing problems of poverty, alienation between parent and child, drop-outs, under-achievement, absence of a stable parent figure with whom to identify, crime, illegitimacy, drug abuse, alcoholism. These numerous contributing factors need to be resolved on the political, economic and cultural front. The first step must be equal education, otherwise resolving these stifling factors would be impossible. Such factors as malnutrition with its retarding effects on mental growth, and migratory labour with its disruptive effects on family life militate against ideal education.

Black children have made a conscious sacrifice for the future because of the shocking discrepancy between White and Black education. They are looking for constructive change. They are asking for a stable and just society able to combat community disintegration. Education should overcome prejudice, deprivation and discrimination preparing all children for a better society because Black life with its limited and non-existent human services has produced a way of life which has shaken the roots of the individual and family cohesion.

Educational advancement has served effectively to reproduce the young Black worker as a labourer at the lower end of employment, production and skill (Cashmore and Troyna, 1882: 31). As a result, poverty, dispossession and lack of security where the Black man lives contribute to despair. The Black community suffers from so many disadvantages, houses are small, lacking privacy, giving rise to problems of studying, problems to relax and problems of living just an ordinary life. The average income of the head of the family makes it impossible to combat the cost of living. Black children are seriously hampered and their cognitive development takes place under the most difficult circumstances. From a crowded house he

$$\lim_{x\to -2} \frac{(2-x)^2 - 4}{x} = \frac{2(2-x)\,1}{1}$$

$$= \lim_{x\to -2} \frac{2(2-x)}{1}$$

$$2(2+2) - 4$$

$$= 4$$

$$\lim_{x\to\infty} \frac{3x^4}{4x^3 + x^2}$$

$$= \lim_{x\to\infty} \frac{12x^3}{12x}$$

$$= \lim_{x\to\infty} \frac{3x^4}{4x^3 + x^2}$$

$$= \lim_{x\to\infty} \frac{3}{4\cdot\frac{4}{x} + \frac{1}{x^2}}$$

$$= \frac{\lim_{x\to\infty} 3}{4\lim_{x\to\infty}\frac{1}{x} + \lim_{x\to\infty}\frac{1}{x^2}}$$

$$= \frac{3}{4(0) + 0}$$

$$= \frac{3}{0}$$

$$= \infty$$

$$\lim_{x\to\infty} \frac{6x^2 - 5x + 6}{3x^2 - 2x + 11}$$

$$= \lim_{x\to\infty} \frac{6 - \frac{5}{x} + \frac{6}{x^2}}{3 - \frac{2}{x} + \frac{11}{x^2}}$$

$$= \frac{\lim_{x\to\infty} 6 - 5\lim_{x\to\infty}\frac{1}{x} + 6\lim_{x\to\infty}\frac{1}{x^2}}{\lim_{x\to\infty} 3 - 2\lim_{x\to\infty}\frac{1}{x} + 11\lim_{x\to\infty}\frac{1}{x^2}}$$

$$= \frac{6 - 5(0) + 6(0)}{3 - 2(0) + 11(0)}$$

$$= \frac{6}{3}$$

$$= 2$$

$$\frac{3x^2}{1}$$

$$\lim_{x\to 0} \frac{3x^2 - 1}{2x - 1}$$

$$= \frac{3(0) - 1}{2(0) - 1}$$

$$= \frac{-1}{-1}$$

$$= 1$$

goes to a crowded classroom where most often he is not adequately motivated nor sufficiently prepared nor responsive. Inequality causes personal, social and community stresses. Future prosperity requires a full commitment to human service in order to build a better society.

Blacks, according to Ezkia Mphahlele,

"are the conquered people in this country, who must speak only when we are spoken to, say things that will not offend the master, think only things that we are told to think, go only to those schools which will fit the character into a mould set by the conqueror, a people who might plan an educational system but have it vetoed by the master, or, if it is not vetoed, have it killed by lack of funds to finance it or could be rendered irrelevant to the labour market, itself determined by the master, fenced in or manipulated by influx measures".
(Mpahlele, E, 1979: 10).

Black education operates as if the school has nothing to do with social realities and needs hence there is no emphasis on inter-disciplinary studies, extra-mural studies, student's involvement in community projects and research projects. Education which helps to realize the potential of every individual plays an important part in creating an acceptable society. Such education serves society by making available to it each person's gifts and labours. The overall purpose of education remains being to provide the young with an understanding of man and the world, to develop human action and man himself, to reconcile man with his social and cultural environment, to stabilise and strengthen personality and to prepare young people to discharge effectively their tasks as citizens and producers. Education for Blacks is not designed to help the individual to deal competently, creatively and humanly with the problems he shares with his fellow men. (Foy, 1968: 406).

$$\lim_{x \to -1} \frac{x^2+6x+5}{x^2-2x+3}$$

$$= \lim_{x \to -1} \frac{2x+6}{2x-2}$$

$$= \lim_{x \to -1} \frac{2}{2}$$

$$= \lim_{x \to -1} 1 \quad \frac{-2+6}{-2-2}$$

$$= 1 \quad \frac{4}{-4}$$

$$= -1$$

$$\lim_{x \to 2} \frac{2x^2-8}{2x-4}$$

$$= \lim_{x \to 2} \frac{4x}{2}$$

$$= \frac{2(2)}{2}$$

$$= 2$$

$$\lim_{x \to 2} \frac{2x^2-8}{2x-4}$$

$$= \lim_{x \to 2} \frac{4x}{2}$$

$$= \frac{4(2)}{2}$$

$$= 4$$

$$\lim_{x \to \infty} \frac{8x^2+3x-1}{x^3-7x+4}$$

$$= \lim_{x \to \infty} \frac{16x+3}{3x}$$

$$\lim_{x \to \infty} \frac{8x^2+3x-1}{x^3-7x+4}$$

$$= \lim_{x \to \infty} \frac{\frac{8}{x} + \frac{3}{x^2} - \frac{1}{x^3}}{1 - \frac{7}{x^2} + \frac{4}{x^3}}$$

$$= \frac{8 \lim_{x \to \infty} \frac{1}{x} + 3 \lim_{x \to \infty} \frac{1}{x^2} - \lim_{x \to \infty} \frac{1}{x^3}}{\lim_{x \to \infty} 1 - 7 \lim_{x \to \infty} \frac{1}{x^2} + 4 \lim_{x \to \infty} \frac{1}{x^2}}$$

$$= \frac{8(0) + 3(0) - 1(0)}{1 - 7(0) + 4(0)}$$

$$= \frac{0}{1}$$

$$= 0$$

Education is necessary if we are to have a prosperous society which is free as well. Good education will be directed towards individual growth and social improvement will prepare men and women to take an active part in the governing of democracy, in the welfare of society. All education should be the interaction between the impulses and potentialities of the individual and the opportunities and the demands of the society. All that society will accomplish should be put through the agency of the school, at the disposal of its future members.

3.4 THE ECONOMIC FACTORS

The educational policy cannot be viewed in isolation from the context of an overall social and economic policy. To change and improve the egalitarian aspects of school requires not only an attack on education but also on the economic life as well. Racial and economic inequalities determine who gets how much education. The socio-economic background affects the kind and qualtiy of education to be received. Black education acts so as not to maximize the full cognitive development of individuals but rather to limit their development. This experience legitimises the relatively subordinate position of the Blacks in the economic system and it also justifies social inequality. Morrison sums up the problem of equality and educational provision as follows:

"Although it is true that schooling can be a great equaliser by heightening social and economic mobility and hastening effective integration of disparate groups and strata, the distribution of educational opportunities can also be such that the gulf separating the privileged from the under-privileged many is deepening".
(Morrison, 1976: 307).

$$\lim_{x \to -1} \frac{x^2 + 3x + 2}{2x + 6x^2 + 8x^3}$$

$$= \lim_{x \to -1} \frac{(2x+3)}{2 - 12x - 24x^2}$$

$$= \frac{2(-1)+3}{2 - 12(-1) - 24(-1)^2}$$

$$= \frac{-2+3}{2+12-24}$$

$$= \frac{1}{14-24}$$

$$= \frac{1}{-10}$$

$$= -\frac{1}{10}$$

$$\lim_{x \to 1} \frac{\sqrt{x}-1}{x-1} \times \frac{\sqrt{x}+1}{\sqrt{x}+1}$$

$$\lim_{x \to 1} \frac{(x-1)}{(x-1)(\sqrt{x}+1)}$$

$$= \lim_{x \to 1} \frac{1}{\sqrt{x}+1}$$

$$= \frac{1}{\sqrt{1}+1}$$

$$= \lim_{x \to 1} \frac{1}{1+1} = \frac{1}{2}$$

$$= \frac{1}{2}$$

$$\lim_{x \to 3} \frac{x^2 - 9}{x+2}$$

$$= \lim_{x \to 3} \frac{2x}{1}$$

$$= \lim_{x \to 3} 2x$$

$$= 2(3)$$

$$= 6$$

$$\lim_{x \to -a} \frac{x^3 + a^3}{x+a}$$

$$= \lim_{x \to -a} \frac{3x^2}{1}$$

$$= \lim_{x \to -a} \frac{3(-a)^2}{1}$$

$$= \frac{3a^2}{1}$$

$$\lim_{x \to -a} \frac{x^3 + a^3}{x+a}$$

$$= (x^3 + a^3)$$

The primary role of black schooling is seen as producing a work force and not developing the capabilities of individuals to their fullest potential. The overtly ideological dimensions of schooling have been aimed specifically at the reproduction of the sort of workers demanded by the capitalist system. Workers do not only need to be adequately trained and skilled but also to have the appropriate ethic attitudes and willingness to participate, hence schooling has been geared to instruction in basic communication, literacy and numeracy. Familiarity with the official languages, English and Afrikaans, the languages of the employer, is an important part of the curriculum. The school becomes the principal though not the only institution in which the production and reproduction of labour power takes place.

Schooling is used to produce a sufficiently docile group to prevent an outright political challenge to the status quo while at the same time producing appropriate manpower for ever-increasing machanisation and technological sophistication with demands for versatile and competent Black employees capable of holding their own in the open racial labour market. The central control of schools by the government is the springboard for educational policies to contribute towards the reproduction of Black labour in a stable form.

Education policy can thus be linked not only to the forging of South Africa's political order but to its economic order as well. Black education fits with the state's overall programme of establishing increased political and economic control over Blacks as it worked to perpetuate and modernise the segregationist structure of social control (Kallaway, 1984: 134).

One of the major purposes of education is economic, the result of which is to equip people to earn a living as well as provide necessary skills to carry out the economic functions. Within South Africa there is no clear relationship between education and economy particularly with the availability of

$y = \sin^{-1} x$

$$\frac{dy}{dx} = \frac{1}{\sqrt{1-x^2}}$$

$y = \cos^{-1} x$, $\frac{dy}{dx} = -\frac{1}{\sqrt{1-x^2}}$

$y = \tan^{-1} x$, $\frac{dy}{dx} = +\frac{1}{1+x^2}$

$y = \cot^{-1} x$, $\frac{dy}{dx} = -\frac{1}{1+x^2}$

$y = \operatorname{cosec}^{-1} x = -\frac{1}{|x|\sqrt{x^2-1}} = -\frac{1}{|x|\sqrt{x^2-1}}$

$y = \sec^{-1} x = \frac{1}{|x|\sqrt{x^2-1}} = \frac{1}{|x|\sqrt{x^2-1}}$

$y = \sin^{-1} x^2$

let $u = x^2$

$\frac{du}{dx} = 2x$

$y = \sin^{-1} u$

$\frac{dy}{du} = \frac{1}{\sqrt{1-u^2}}$

$\frac{dy}{dx} = \frac{dy}{du} \cdot \frac{du}{dx}$

$= \frac{1}{\sqrt{1-u^2}} \cdot 2x$

$= \frac{1}{\sqrt{1-(x^2)^2}} \cdot 2x = \frac{1}{\sqrt{1-x^4}} \cdot 2x$

$=$

educational opportunities for Blacks, the largest segment of the population. Black education is financed separately as if it is an isolated phenomena in the South African life.

Yet, when it comes to manpower needs for the economy White and Black workers are inseparately bound up in respect of labour demands of industry, agriculture and public service. The contention here is that, despite the official support for the policy of apartheid, all races in South Africa are irrevocably interdependent with regard to the powerful forces of production that have transformed the South African society. It is an indisputable fact that half of the economically active Blacks are employed on essential services affecting the lives of all racial groups in the country. Without the vital contribution made by these Black workers in the industrial economy of the country, South Africa would not have become one of the more advanced industrial countries of the world (Mbere, 1979: 236).

The situation of Black workers is very bleak. Blacks live in a segregated state in which the white group has been steadily consolidating its authority in all spheres. Because of racial legislation, Black labour remains cheap, unorgnized and abundant. Blacks are faced with discriminatory labour laws. They are prevented by laws to engage in certain White-preserved occupations. Low wages for Black workers is one of the major effects of the relationship between manpower requirements and the system of Black education.

One of the most starkly evident manifestations of the system of apartheid is the marked disparity between White affluence and Black poverty. Despite this the government has refused to increase expenditure on Black education as well as to abolish restrictions on Black training and employment. It has instead embarked on a programme that maintains and perpetuates the privileged position of white workers and white employers to the detriment of black workers. Although a plan has been devised to filter Blacks into jobs formerly reserved for Whites, this is done without understanding

$y = \cos_2^{-1} x^2$

$\frac{dy}{dx}$ = let $u = x^2$

$\frac{du}{dx} = 2x$

$y = \cos_2^{-1} u$

$\frac{dy}{du} = -\frac{1}{\sqrt{1-u^2}}$

$\frac{dy}{dx} = \frac{dy}{du} \cdot \frac{du}{dx}$

$= -\frac{1}{\sqrt{1-u^2}} \cdot 2x$

$= -\frac{1}{\sqrt{1-(x^2)^2}} \cdot 2x$

$= -\frac{2x}{\sqrt{1-x^4}}$

$k = \sin^{-1} B^2$

let ~~$B = u$~~ $u = B^2$

$\frac{du}{dB} = 2B$

$k = \sin^{-1} u$

$\frac{dk}{du} = \frac{1}{\sqrt{1-u^2}}$

$\frac{dk}{dB} = \frac{dk}{du} \cdot \frac{du}{dB}$

$\frac{dk}{dB} = \frac{1}{\sqrt{1-u^2}} \cdot 2B$

$= \frac{2B}{\sqrt{1-(B^2)^2}}$

$= \frac{2B}{\sqrt{1-B^4}}$

the status of the privileged White workers. Blacks are paid less for work that would otherwise be done by Whites. The following conditions have been laid down:

1. That no white would be ousted from his job by a non-White.

2. That whites and non-Whites should not work together in the same employment.

3. That no White person should work under a non-White.

(Davis, 1978: 18).

With so many restrictions and regulations Black opportunities in achieving full development in the context of apartheid are limited. The system of Black education is an irreducible connection to the economic domination of Blacks. It is both the cause and effect of the forced institutionalization of poverty and racism in the midst of White privilege, power and wealth. The fact that extreme White wealth and extreme Black poverty coexist within one state, divided strictly on the basis of colour and race, is attributable to the apartheid system of which Black education is a constituent part. In 1976 this system was described as follows:

"What is now practised is a system of racially defined discrimination and exploitation, without, however, justifying it with the traditional ideology of race inferiority. The underprivileged ought no longer to be regarded as inferior, but solely as different ... The results of the imposed separatism no longer need an ideological justification; their mere existence demonstrates their correctness". (Review of African Political Economy, 1976:108-116).

$y = \tan^{-1} x^{\frac{1}{2}}$

let $k = x^{\frac{1}{2}}$

$$\frac{dk}{dx} = \frac{1}{2} x^{-\frac{1}{2}}$$

$y = \tan^{-1} k$

$$\frac{dy}{dk} = \frac{1}{1 + k^2}$$

$$\frac{dy}{dx} = \frac{dy}{dk} \cdot \frac{dk}{dx}$$

$$= \frac{1}{1 + k^2} \cdot \frac{1}{2} x^{-\frac{1}{2}}$$

$$= \frac{\frac{1}{2} x^{-\frac{1}{2}}}{1 + (x^{\frac{1}{2}})^2}$$

$$= \frac{\frac{1}{2} x^{-\frac{1}{2}}}{1 + x}$$

The provision of education is regarded as implicit in modern society because of its role in development, economic progress, in increasing standards of living and in the supply of manpower and significance it has on the individual. Inequalities in the provision of education to the different population groups have identified. The table that follows shows inequality in the provision of education and it discusses other matters of difference among the various population groups.

TABLE 6

SHOWING INEQUALITIES IN THE PROVISION OF EDUCATION

Population Category	UNIT COST 1983/84		Pupil-Teacher Ratio 1984	Teachers' Qualification		Std 10 Results	
	Primary and Secondary	Tertiary		Prof Unqualified	%with Std 10	% Pass	% with University entrance
Asians	1 105	4 355	1 : 23	11,0	82,3	90,3	45,0
Africans	203	5 270	1 : 41	16,9	23,6	51,1	9,3
Coloureds	722	6 021	1 : 26	8,0	40,1	82,8	16,1
Whites	1 591	3 339	1 : 19	2,3	97	96,6	48,7

$$y = \sqrt{x^2-4} - \sec^{-1}\frac{x}{2}$$

$x =$ let $u = \frac{x}{2}$ $\qquad \frac{du}{dx} = \frac{1}{2}$

$$\Rightarrow$$

$$y = (x^2-4)^{\frac{1}{2}} - \sec^{-1}\frac{x}{2}$$

$$= \frac{1}{2}(x^2-4)\cdot 2x - \frac{1}{|x|\sqrt{1+x^2}} \cdot \frac{1}{2}$$

$$=$$

$$y = \sin^{-1}\frac{x-1}{x+1}$$

let $u = \frac{x-1}{x+1}$

$$\frac{du}{dx} = \frac{1(x+1) - 1(x-1)}{(x+1)^2}$$

$$= \frac{x+1-x+1}{(x+1)^2}$$

$$= \frac{2}{(x+1)^2}$$

$$y = \sin^{-1}u$$

$$\frac{dy}{du} = \frac{1}{\sqrt{1-u^2}}$$

$$\frac{dy}{dx} = \frac{dy}{du}\cdot\frac{du}{dx}$$

$$= \frac{1}{\sqrt{1-u^2}} \cdot \frac{2}{(x+1)^2}$$

$$= \frac{2}{\sqrt{1-\left[\frac{x-1}{x+1}\right]^2}} \cdot \frac{1}{x+1}$$

Unequal provision of education naturally favours the White child as the subjoined table clearly shows. The percentages are highly significant and indicate that this form of education provision for Black pupils, in particular, is still woefully deficient. Tables 7 and 8 explain.

TABLE 7

SHOWING COMPARATIVE STATISTICS ON BLACK AND WHITE EDUCATION

Republic of South Africa	1974/75 R		1974/5 R-million
Department of Bantu Education	51 002 000	Dept of National Education ...	38,3
Homeland Governments ...	80 464 000	Provincial Administration ...	381,8
		Other State Departments	15,5
	131 466 000		435,6

	1975/76
Dept of Bantu Education	58 231 000
Homeland Governments	92 808 000
	151 039 000

	1980/81 R
Dept of Education & Training ...	143 847 700
Homelands (Excluding Transkei, Bophuthatswana and Venda	154 129 138
	297 976 838

(e) $y = \text{Cosec}^{-1}\sqrt{x} + \text{Sec}^{-1}\sqrt{x}$

. let $u = x^{\frac{1}{2}}$

$$\frac{du}{dx} = \frac{1}{2}x^{-\frac{1}{2}} \qquad nx^{n-1}$$

$$\frac{dy}{dx} = \frac{1}{|u|\sqrt{1+(x^{\frac{1}{2}})^2}}$$

$$\frac{dy}{dx} = -\frac{1}{|x^{\frac{1}{2}}|\sqrt{(x^{\frac{1}{2}})^2-1}}\,\frac{1}{2}x^{-\frac{1}{2}} + \frac{1}{|x^{\frac{1}{2}}|\sqrt{(x^{\frac{1}{2}})^2-1}}\,\frac{1}{2}x^{-\frac{1}{2}}$$

$$= \underline{0},$$

$f(x) = x^2 \qquad (1, 2)$

$$f_c = \frac{f(2) - f(1)}{2-1}$$

$$= \frac{4-1}{1}$$

$$= 3$$

$x^2 = 3$ $\quad f(x) = 2x$

$3 = 2x$

$2x = 3$

$x = \frac{3}{2}$

$c = \underline{1,5}$

	1981/82
	R
Dept of Education & Training ...	206 224 700
Homelands (Excluding Bophuthatswana) and Venda) ...	208 095 811
	414 320 511

	1980/81		1983	
	R-000	%		
Provinces	957 500	45,6	1188 700 000	44,1
Dept of National Educ	403 400	19,2	499 700 000	18,5
Dept of Col Affairs	247 100	11,8	294 300 000	10,9
Dept of Ed & Training	261 000	12,4	365 300 000	13,6
Dept of Indian Aff	122 700	5,8	154 600 000	5,7
Other State Depts	108 100	5,2	192 000 000	7,1
	2099 800	100,00	2694 600 000	100,0

These figures reveal that in 1981 45,6% of state funding is spent on White pupils who make about only 20% of the total school population.

Mean Value Theorem

$$f(c) = \frac{f(b) - f(a)}{b - a} \qquad (a, b)$$

$$f(x) = x^3 + x^2 - 2x \qquad (-2, 1)$$

$$f(-2) = 0$$

$$f(1) = 0$$

Mean value Theorem

$$f(x) = \frac{1}{2 + x}$$

$$f'(c) = \frac{f(1) - f(-1)}{1 - (-1)}$$

$$= \frac{\frac{1}{3} - 1}{1 + 2}$$

$$= \frac{\frac{1 - 3}{3}}{2}$$

$$= \frac{\frac{1}{3} - 1}{2}$$

$$= \frac{-\frac{2}{3}}{2}$$

$$= -\frac{1}{3}$$

$$\frac{1}{2+x} = -\frac{1}{3}$$

$c =$

TABLE 8

SHOWING PER CAPITA COMPARISON WITH OTHER GROUPS

	1975	1980/81		1981/82		1982/83	
		Including Capital Expenditure	Excluding Capital Expenditure	Incl	Excl	Incl	Excl
Whites	105,00	1021,00	913,00	1221,00	1048,00	1385,00	1211,00
Coloureds	125 53	286,08	253,16	418,84	356,23	593,37	497,59
Indians	170,94	-	513,00	798,00	670,00	871,87	711,16
Blacks	39,53	176,20	139,66	165,23	118,25	192,34	146,44

1981/82

Bophuthatswana	97,00
Ciskei	133,00
Gazankulu	96,00
Lebowa	91,00
KaNgwane	113,00
KwaNdebele	124,00
KwaZulu	92,00
Qwaqwa	144,00
Transkei	113,00
Venda	138,00

(Survey of Race Relations, 1975, 1976, 1981, 1983).

$f(x) = x^2 \quad (1, 2)$

$$\frac{f(2) - f(1)}{2 - 1} = \frac{4 - 1}{1}$$

$$= 3$$

$$f'(x) = 2x$$

$$= 3$$

$$2x = 3$$

$$x = \frac{3}{2}$$

$$c = \underline{1,5}$$

$$f(x) = \frac{1}{(2+x)} \quad (-1, 1)$$

$$\frac{f(b) - f(a)}{b - a} = -\frac{1}{3}$$

$$f'(x) = \frac{0(2+x) - 1(1)}{(2+x)^2}$$

$$= \frac{-1}{(2+x)^2}$$

$$= -\frac{1}{3}$$

$$\frac{-1}{(2+x)^2} = \frac{1}{3}$$

$$3 = 4 + 4x + x^2$$

$$x^2 + 4x + 4 = 3$$

$$x^2 + 4x - 3 + 4 = 0$$

$$x^2 + 4x + 1 = 0$$

As a result the education system for Blacks is seen by most children and students as serving the political and economic system of the Nationalist Party and hence they have realised that the call for 'equal' education is in fact a call for equal participation in all aspects of society. They view the school conditions, lack of stationery, shortage of textbooks as conditions endemic in the system of segregated schooling. Because of this in future educational reforms are to be looked at very critically unless they reflect, rather than serve as a substitute for genuine political change (Millar and Philcox, 1981: 3).

While examining the economic consequences of the system of Black education, one of the devastating practical effects is the continuing high drop-out rate among the pupils. This is seen as being intentional. Drop-outs are unemployable and therefore exploitable. They serve as cheap labour. Most of the Black school beginners are undernourished and have not been exposed to situations that develop their cognitive and affective skills useful in school. Deprivation in the early years of childhood has far greater consequences. The most creative and productive years of the child are wasted, perhaps never to be retrieved.

The cost of education is often too great for Black parents who are a highly disadvantaged group of second-class citizens to afford since the cost becomes increasingly expensive as the pupil progresses to higher standards. This alone may exert pressure on the children to leave school early to earn a living with which to help support the family. The home has a great effect on the child's performance at school. Because of the Black man's poor economic position, home conditions are often not conducive to learning. Observation indicates that the more a student is exposed to a learning environment at home, the greater his academic achievement will be (Simons, 1981: 91). Adequate conditions such as good light, opportunities for extra-curricula reading, a quiet room, and so on, are important predictors of achievement.

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$f(x) = x^3 - 3x \quad (-1, 1)$ $1-3 \quad -1+3$

$$\frac{f(1) - f(-1)}{1-(-1)} = \frac{-2-(2)}{1+1}$$

$$= \frac{-2-2}{2}$$

$$= \frac{-4}{2}$$

$$= -2$$

$(3x-1)(3x+1)$

$3x^2 + 3x$

$f'(x) = 3x^2 - 3$

$= -2$

$3x^2 - 3 = -2$

$3x^2 = -2 + 3$

$3x^2 = 1$

$(3x^2 - 1)\, x^2 = \frac{1}{3}$

$x = \pm\sqrt{\frac{1}{2}}$

Black pupils' education, unlike that for Whites, has not been free and compulsory. It is paradoxical that the White population which comprises the richest section of the community, obtains free education while the poorest section is forced by the laws to pay for the cost of schooling. Black parents are expected to:

"pay for the school fees so as to defray the cost of building and other facilities. Parents are asked to contribute to various funds such as sports fees, building fees, registration and examination fees. Parents are required to shoulder an inconceivable expense rendered for the educational benefit for their children".
(Rose and Tunmer, 1975: 208).

When one looks at educational provisions it becomes self-evident that the quality of schooling provided for Blacks could not equal that for Whites. State funding is always criticised for making Blacks pay for their own social services. Horrel on this practice, states:

"as should have been obvious to all legislators, ... this method of financing Bantu Education inevitably curtailed development..."
(Malherbe, 1977: 142).

That the cost of Black education has been devastating is witnessed in the hopelessly inadequate facilities throughout the country. There is an abominable shortage of schools, an acute shortage of equipment, including furniture and books, and a shortage of teachers, many of whom are poorly qualified, underqualified or simply unqualified. There are no well stocked libraries and no science laboratories. Teachers' salaries are extremely low showing a wide discrepancy between Black and White teachers with the same qualifications, except at graduate level.

Mean Value Theorem

$9 - 36 + 3$
$-27 + 3$
-24

$1 - 4 + 3$
$-$

$f(x) = \dfrac{x^2 - 4x + 3}{x - 2} \quad (1, 3)$

$\dfrac{f(3) - f(1)}{3 - 1} = \dfrac{-24 - 0}{}$

$f(x) = (x - 2)^{-1}$

$x \quad 3$
$x \quad 1$

$\lim_{x \to 1} 2x \quad 1 - 1 - 2$

$\lim_{x \to 1} \dfrac{2x - 1}{2x}$

$= \dfrac{2 - 1}{2}$

$= \dfrac{1}{2}$

$\dfrac{3x^2}{1}$

$3(1)$

$= 3$

$\dfrac{7}{x} \quad \dfrac{0(x) - 7(1)}{x^2}$

$\dfrac{7}{x} \quad \dfrac{-7}{x^2}$

$0(x) - 7(-)$

$\dfrac{4x + 1}{3x^2 + 4}$

$\dfrac{4 + 1}{3 \cdot 4}$

$\dfrac{5}{3}$

$\dfrac{1}{2 - \frac{7}{x^2}}$

No limit

$2x - x$

$\dfrac{2x - 1}{2x}$

$= \dfrac{2 - 1}{2}$

$= \dfrac{1}{2}$

That economic circumstances and educational settings strongly influence achievement and attitude is an undisputed fact. The repressive measures operating at Black schools are seen as ensuring the subordination of colour castes.

In the light of the above factors, the school has generated frustration rather than confident achievement. That education is a means to a better society has given way to disillusionment. A disproportionate share of educational and economic opportunities is illustrated by the following problems in Black education: low quality instruction which makes Black children acquire less cognitive training, slow response in providing education relevant to development goals, adverse effect in income distribution and relatively poor access especially for rural children (Simons, 1981: 113).

Expressing the same sentiments but in different words, Seers says:

"Inequalities to be found today are objectionable by any religious or ethical standards. The social barriers and inhibitions of an unequal society distort the personalities of those with high incomes no less than those who are poor. More seriously inequality of income is associated with other inequalities, especially in education and political power which reinforce it".
(Hirschmann and Rose, 1974: 178).

Money is a crucial input in any educational system. It provides the essential purchasing power with which education acquires its human and physical inputs. With too little money education proves to be helpless. With an ample supply its problems become more manageable even if they do not vanish. The financial dimension of the education crisis comes into sharper focus of the trends in expenditure and cost per pupil and the trend of overall education expenditure. Blacks have come to assign a greater value and a higher priority to education but are delayed and inconvenienced by financial constraints.

$$\int (x^2 + 2x - 4)\,dx$$

$$= \frac{x^3}{3} + \frac{2x^2}{2} - 4x + C$$

$$= \frac{1}{3}x^3 + x^2 - 4x + C$$

$$\int \left(2\sqrt[5]{x^4} - 7x^3 + 10e^x - \pi\right)dx$$

$$= \int \left(2(x^4)^{\frac{1}{5}} - 7x^3 + 10e^x - \pi\right)dx$$

$$= \int \left(2x^{\frac{4}{5}} - 7x^3 + 10e^x - \pi\right)dx$$

$$= 2\int x^{\frac{4}{5}}\,dx - 7\int x^3\,dx + 10\int e^x\,dx - \int \pi\,dx$$

$$= \frac{2x^{\frac{9}{5}}}{\frac{9}{5}} - \frac{7x^4}{4} + 10e^x - \pi x + C$$

$$= \frac{10}{9}x^{\frac{9}{5}} - \frac{7}{4}x^4 + 10e^x - \pi x + C$$

$$\int \frac{(3x + x^{\frac{1}{2}})(x^{\frac{1}{3}} - 2)}{6}\,dx$$

$$\int \frac{3x^{\frac{4}{3}} - 6x + x^{\frac{5}{6}} - 2x^{\frac{1}{2}}}{6}\,dx$$

$$\int \frac{3}{6}x^{\frac{4}{3}}\,dx - \frac{6}{6}$$

$$\frac{1}{6}\int \left(3x^{\frac{4}{3}} - 6x + x^{\frac{5}{6}} - 2x^{\frac{1}{2}}\right)dx$$

$$= \frac{3}{6}\int x^{\frac{4}{3}}\,dx - \frac{6}{6}\int x\,dx + \frac{1}{6}\int x^{\frac{5}{6}}\,dx - \frac{2}{6}\int x^{\frac{1}{2}}\,dx$$

$$= \frac{6}{32}\cdot\frac{3}{7}x^{\frac{7}{3}} - \frac{x^2}{2} + \frac{1}{6}\cdot\frac{6}{11}x^{\frac{11}{6}} - \frac{2}{6_3}\cdot\frac{2}{3}x^{\frac{3}{2}} + C$$

$$\frac{1}{4}x^{\frac{7}{3}} - \frac{1}{2}x^2 + x^{\frac{11}{6}} - \frac{2}{9}x^{\frac{3}{2}} + C$$

3.5 THE EDUCATIONAL FACTORS

Black people have been receiving school education since 1658. When one looks back at the ground which has already been covered by the sort of education that Blacks have been getting, one begins to ask such questions as:

* what is taught?
* why it is taught
* by whom it is taught
* how it is taught
* under what circumstances it is taught
* whether to whom it is taught want it to be taught.

These thorny questions are not only a subject of controversy and debate, but are also diverse and divergent views which provide grounds for resistance. They show that Black pupils are all aware of the political implications of their schooling. School organization affects students who do not accept schooling entirely passively but instead interpret and pass judgement on the way they are being processed through the organization.

There are many features typical of the Black school system that have continually caused a great deal of dissatisfaction and concern, of which the following can be identified:

3.5.1 Aims of Black Education

The uncertainty of aims suggested by the Interdepartmental Committee on Native Education 1935-1936 has prohibited the rapid advancement of Black education. Due to the involvement of complex issues such as politics, economics and culture it has been difficult to determine what the aims of Black education should be. The place Blacks were to occupy in the political and socio-economic structure and the difficulties arising from the cultural background of Blacks contributed towards this uncertainty (Duminy, 1967: 3). The Eiselen Commission (1941 - 1951) also acknowledged vagueness of objectives in Black Education. It attributed this to the lack of a clear cut economic policy for the Blacks. Besides Black education was

$$\int \left[x^{\frac{3}{4}} - \frac{3}{2}x^{\frac{1}{2}}\right] dx$$

$$= \int x^{\frac{3}{4}} dx - \int \frac{3}{2}x^{\frac{1}{2}} dx$$

$$= \frac{4}{7}x^{\frac{7}{4}} - \frac{3}{2}\cdot\frac{2}{3}x^{\frac{3}{2}} + C$$

$$= \frac{4}{7}x^{\frac{7}{4}} - x^{\frac{3}{2}} + C$$

$$\int (x+1)^{20} dx$$

~~let~~ $\frac{(x+1)^{21}}{21}$

$$\int (x+1)^{20} dx$$

let $u = x+1$

$$\frac{du}{dx} = 1$$

$$dx = du$$

$$\int u^{20} du$$

$$= \frac{u^{21}}{21} + C$$

$$= \frac{(x+1)^{21}}{21} + C$$

$$\int 2xe^{x^2} dx$$

let $k = x^2$

$$\frac{du}{dx} = 2x$$

$$dx = \frac{1}{2x} du$$

$$\int 2x e^{k} \frac{1}{2x} du$$

$$= \int e^{k} du$$

$$= e^{k} + C$$

$$= e^{x^2} + C$$

so financed that it achieved a minimum effect on the community.

Sir George Grey used education to break up tribal organization. The missionaries aimed at evangelisation of Blacks whose original make-up was according to them wrong. Until 1953, there was uncertainty which can be ascribed to the divided form of control and responsibility with the consequent absence of a national policy of Bantu Education.

Aims and purposes of Black education had been foreign to the Black world-views and self perceptions and were meant to destabilise Black societies and to destroy Black personalities and self-image (Mphahlele, M.C.J., 1982: 2). Black education, as already observed, has been influenced by pressures, constraints and challenges bearing upon it from the outer environment. The world over holds the view that education should have a liberating idea : that knowledge is the key to a whole family of powers - political, social and economic and that monopoly of knowledge in the hands of the few is but another name for the rule of the few over the lives of the many (Coombs, 1968: 99). For Blacks the right of access to education is not common property of everyone let alone the right of access to progressively higher levels of instruction.

Schooling is one factor among many which went into the making of a Black working class. Supporting the view that Blacks have been educated for a wrong purpose, Thembela quotes what the first Transvaal Inspector of Native Education, Rev. W.E.C. Clarke said in 1903. The statement revealed the interest of White employers in Black schooling and it stated that the objective was to 'teach the Native to work':

"No proposal for a plan of native education would be likely to commend itself to the great majority of the people (i.e. White) of this country that did not contemplate the actual place of the native as that of an efficient worker ... The scheme prescribed makes provision, therefore, in the first place, for the combination of manual training with elementary instruction, and, in the second, for the shaping of that elementary

$$\int x\sqrt{x^2+5}\,dx$$

$$= \int x\,(x^2+5)^{\frac{1}{2}}\,dx$$

let $k = (x^2+5)$

$$\frac{dk}{dx} = 2x$$

$$dx = \frac{1}{2x}\,dk$$

$$\int x\,k^{\frac{1}{2}}\,\frac{1}{2x}\,dk$$

$$= \int \frac{1}{2}k^{\frac{1}{2}}\,dk$$

$$= \frac{1}{2}\int k^{\frac{1}{2}}\,dk$$

$$= \frac{1}{2}\cdot\frac{k^{\frac{3}{2}}}{\frac{3}{2}} + C$$

$$= \frac{1}{2}\cdot\frac{2}{3}k^{\frac{3}{2}} + C$$

$$= \frac{1}{3}(x^2+5)^{\frac{3}{2}} + C$$

$$\int \sqrt[3]{6x}\,dx$$

$$= \int (6x)^{\frac{1}{3}}\,dx$$

let $k = 6x$

$$\frac{dk}{dx} = 6$$

$$dx = \frac{1}{6}\,dk$$

$$\int k^{\frac{1}{3}}\,\frac{1}{6}\,dk$$

$$= \frac{1}{6}\int k^{\frac{1}{2}}\,dk$$

$$= \frac{1}{6}\,\frac{k^{\frac{3}{2}}}{\frac{3}{2}} + C$$

$$= \frac{1}{6}\cdot\frac{2}{3}k^{\frac{3}{2}} + C$$

$$= \frac{1}{9}k^{\frac{3}{2}} + C$$

instruction so as to equip the native for a more intelligent comprehension of any industrial work that is set before him". (ATASA, 1985: 7).

Christianity was used or misused to prepare the Blacks for the role of cheap labourers. Christianity created need for clothing, better houses, furniture, books, education and many other things which they could get by working. Christianity denounced idleness as sin, and christianizing the Blacks was the shortest and the surest way to make them work. A great number of them were driven into wage labour. Schooling was seen as part of the related process whereby workers might be made amenable to wage labour and increasingly tractable to the new demands of the work place.

Pells puts it bluntly:

"The Bantu must be educated to enable him to fit into this new and bewildering environment, to have the right sort of 'wants', and to be able to satisfy those 'wants'. Only thus can he become a contented and useful citizen". (Pells, 1938: 152).

Black workers were drilled to accept their place of inferiority, oppression and exploitation. Through education Black children were prepared for subordinate positions through the provision of a vastly inferior education to that provided for Whites and through training them in discipline and obedience to be required of them as workers. Black education was designed so as to allow 'Whites to get into the world by trampling on the Blacks'. Education for Blacks was, and still is, so designed to fit him for a position that is forever subservient. There has never been enthusiasm in the promotion of Black education (Kallaway, 1984' 73).

$$\int (x^2+1)\, e^{x^3+3x}\, dx$$

$u = x^3+3x$, then $\frac{du}{dx} = 3x^2+3$

~~$\int u e$~~

$$\int (x^2+1)\, e^{x^3+3x}\, dx$$

- $k = x^3+3x$

$$\frac{dk}{dx} = 3x^2+3 \qquad dx = \frac{1}{3x^2+3}\, dk$$

$$\int (x^2+1)\, e^k \cdot \frac{1}{3x^2+3}\, dk$$

$$= \int \cancel{(x^2+1)}\, e^k \frac{1}{3\cancel{(x^2+1)}}\, dk$$

$$= \frac{1}{3}\int e^k\, dk$$

$$= \frac{1}{3} e^k + C$$

$$= \frac{1}{3} e^{x^3+3x} + C$$

3.5.2 The Content of Black Education

Curricula development or designing is part of a process upon which a variety of different, though not necessarily convergent considerations, are brought to bear on the individual's interests in the optimal development of his or her talents, the society's actual and anticipated needs for certain kinds of skills and qualifications, on the needs based upon the existing structures of power to socialize people into certain attitudes and dispositions towards authority, performance, co-operation etc. and on the social relations which exist in education itself. Blacks have suffered a harsh capitalist exploitation. The exploitation has been predatory, socially disorganizing and unrestrained. The system of bureaucratic authoritarianism has been so massive, deeply penetrative, paternalistic and insulted from external monitoring.

"The education system for Blacks has been so pyramidally flat, utilitarian in the service of Whites and monopolistically dominated by Whites"
(Thomas, 1983: 55).

When studying education, it is necessary for one to consider the curriculum. Official curricula are to a large extent social influences, that is, they are ideas and knowledge shaped by certain social groups like, educationists, policy-makers, politicians and which have an effect on others, ie pupils, students and teachers. School curricula serve vested interests of such social groups. The ideological content of black school curricula is apparent in some of the questions pupils were asking during the long boycotts of schools. These included the following:

$$\int \frac{2x}{x^2+5}\,dx$$

let $k = x^2+5$

$$\frac{dk}{dx} = 2x$$

$$dx = \frac{1}{2x}\,dk$$

$$\int \frac{2x}{k} \cdot \frac{1}{2x}\,dk$$

$$= \int \frac{1}{k}\,dk$$

$$= \ln|k| + c$$

$$= \ln|(x^2+5)| + c$$

$$= \ln|x^2+5| + c$$

$$= \ln|x^2+5|$$

$$\int \frac{2x}{\frac{2x^3+3x}{x^4+3x^2+7}}\,dx$$

$$\int \frac{2x^3+3x}{x^4+3x^2+7}\,dx$$

let $u = x^4+3x^2+7$

$$\frac{du}{dx} = 4x^3+6x$$

$$dx = \frac{1}{4x^3+6x}\,du\,du$$

$$\int \frac{2x^3+3x}{u} \cdot \frac{1}{4x^3+6x}\,du$$

$$= \int \frac{2x^3+3x}{u} \cdot \frac{1}{2(2x^3+3x)}\,du$$

$$= \frac{1}{2}\int \frac{1}{u}\,du$$

$$= \frac{1}{2}\ln|u| + c$$

$$= \frac{1}{2}\ln|x^4+3x^2+7| + c$$

$$= \ln\sqrt{x^4+3x^2+7} + c$$

- who decides what our syllabus should be?

- are we allowed to have a say in what we are taught?

- what sort of things are we taught?

- does our education portray a rich layer of society in a favourable light?

- does what we learn have any relevance to our real lives?

- who controls education in our society?

- if we say the state controls education, then whose interests are served by the state?

- can we have non-racial education in a racial society? (Millar and Philcox, 1981: 19).

The answers to these questions are given in pupils' language and terms as:

"THEY control our minds and thoughts in the classroom. THEY decide what we are taught. Our history is written according to their ideas. Biology and Physics are subjects taught in our schools but which we cannot apply in our daily lives. We learn all about the squint-eyed caterpillar, but we are not told that most diseases of the workers stem from the fact that they are undernourished and overworked. We are taught Biology, but not in terms of the Biology of liberation, where we can tackle the concept of 'race', to prove that there is no such a thing a 'race'. We are taught Geography, but not Geography of liberation. We are not taught that 80% of South Africans are dumped in 13% of the land. We are not taught that, in spite of the wide open spaces of South Africa, people are crammed into council houses ..." (Millar and Philcox, 1981: 19).

$$\int \left[\frac{1}{(1-x)^2} + \frac{1}{x-1} \right] dx$$

let $u = x - 1$

$$\frac{du}{dx} = 1$$

$$du = dx$$

$$= \int \frac{1}{(1-x)^2} dx + \int \frac{1}{x-1} dx$$

$$= \int \frac{1}{(1-x)^2} dx + \int \frac{1}{u} du$$

$$= \int (1-x)^{-2} dx + \int \frac{1}{u} du$$

$$= \frac{(1-x)^{-1}}{-1} + \ln|u| + c$$

$$= -\frac{1}{(1-x)} + \ln|x-1| + c$$

The grievance is in that they are taught things far removed from the real world in which they live. The curriculum is seen as irrelevant because it does not help students understand themselves, their society, their world and the natural universe. It does not help them ask questions that will increase their understanding. The students' eager responsiveness suggests how ready they are to explore ideas and the world. But the school is prevented from meeting this need by the emptiness and dishonesty of the curriculum. Certain areas of knowledge are rarely included in the school curricula, for example, the study of inequality among nations, racial and ethnic conflict or political education. Although subjects as these are considered to be too dangerous or politically sensitive to be included in the curricula, Paulo Freire, a South American educationist, suggests a 'problem-solving education' whereby learning is supposed to be stimulated by teachers and students working together to solve problems. He convinces us that most curricula are outmoded and politically conservative (Blakemore and Cooksey, 1981: 142).

The ineptness of the curriculum is showed by its alienating children from their social matrix. This stems from a curriculum that is conceived by an authoritarian sensibility - this is what you must learn, this is the examination you must prepare for. Pupils are told what to do and are never led to the source of knowledge which , when acquired, is not simply a possession of facts, but a challenge testing personality and communal myths giving and enriching their real sense of being (Mphahlele, 1979: 14).

The most dramatic incidence of irrelevance is in English and History taught in Black schools. In History the realities and Black experience are strangled in a net of half-truths, unrelated details and idiot clichés. South Africa is described as a country once populated by people whose emergence from non-history and barbarism was achieved only by European intervention. These books are seen by Black students as racist texts.

$$\int 3(x-1)^{-1}\,dx$$

$$= 3\int \frac{1}{(x-1)}\,dx$$

$$= 3\ln|x-1| + C$$

$$\int (3x^2+14x)(x^3+7x^2+1)\,dx$$

$$\int \frac{x-2}{x^2-4x+15}\,dx$$

let $k = x^2-4x+15$

$$\frac{dk}{dx} = 2x-4 \qquad dx = \frac{1}{2x-4}\,dk$$

$$\int \frac{x-2}{k}\cdot\frac{1}{2x-4}\,dk$$

$$= \int \frac{x-2}{k}\cdot\frac{1}{2(x-2)}\,dk$$

$$= \frac{1}{2}\int \frac{1}{k}\,dk$$

$$= \frac{1}{2}\ln|k| + C$$

$$= \frac{1}{2}\ln|x^2-4x+15| + C$$

$$= \ln\sqrt{x^2-4x+15} + C$$

Language instead of being developed as a tool for thinking, expressing and appreciating, is seen as a body of precepts as rigid and unreal as the rules governing school behaviour. Literature, instead of being an expression of the most creative uses of language and ways of exploring men and the world, is composed of plots and characters to be remembered, vocabulary words to be learned and little moralism and lessons tucked away between the rhymes and inside the themes (Grambs et al, 1972: 224 - 225).

It is quite clear from the above arguments that there has always been a relation between the form taken by black schooling and the social places for which Black youth are generally destined. Constraints exist to block independent thought, to fit Blacks into the status quo. If systems were to be judged solely by the size of student enrolments, the question of crisis in the content and quality of these systems would not rise.

In judging the content of education we ought to know what the pupils have been actually learning, how much, how fast and how well they have learned and, if there is any difference between what and how well students are learning, and what and how well their predecessors learned before the 60's and 50's or even earlier. Since the school's function should be to inculcate the values of society, the selection and non-selection of curriculum content is seen by pupils as a political act based on a political ideology. The school is seen as a means of achieving societal objectives. It is believed a change in school will lead to a change in society and the structure of the school should mirror what future society should be like.

$$\int \frac{8x^2}{(x^3+3)^3}\,dx$$

let $k = $ ____

let $k = x^3+3$

$$\frac{dk}{dx} = 3x^2 \quad dx = \frac{1}{3x^2}\,dk$$

$$\int \frac{8x^2}{k^3}\,\frac{1}{3x^2}\,dk$$

$$= \frac{8}{3}\int \frac{1}{k}\,dk$$

$$= \frac{8}{3}\ln|k| + C$$

$$= \frac{8}{3}\ln x^3+3$$

$$\frac{8}{3}\int \frac{1}{k^3}\,dk$$

$$\frac{8}{3}\int k^{-3}\,dk$$

$$\frac{8}{3}\,\frac{1}{-2}\,k^{-2} + C$$

$$-\frac{4}{3}\,k^{-2} + C$$

$$-\frac{4}{3}\,(x^3+3)^{-2} + C$$

$$\int \frac{x^4}{(x^5-7)^4}\,dx$$

let $k = (x^5-7)$

$$\frac{dk}{dx} = 5x^4$$

$$dx = \frac{1}{5x^4}\,dk$$

$$\int \frac{x^4}{k}\,\frac{1}{5x^4}\,dk$$

$$= \frac{1}{5}\int \frac{1}{k}\,dk$$

$$= \frac{1}{5}\ln|k| + C$$

$$= \frac{1}{5}\ln|x^5-7| + C$$

3.5.3 The Methods of Instruction

The Black child experiences problems in the effective development of his intelligence and in his self-actualization. The problems may be ascribed to the defecitve learning intent. A defective orientation towards activities requiring intellectual effort and the meagreness of his material milieu. The Black education system produces human beings who should never argue or debate, who should not possess any activation of a sense of inquiry and a desire to read more outside the school text. The education system for Blacks is so inadequate that it fails to inspire a sense of inquiry and independent thinking.

The relationships between educator and educatee are the relations of a subject and an object, the educatee being a mere recipient of the contents of the knowledge of the educator. Lister explains it thus:

"The educator, he who knows, he who separates the act of teaching from the act of learning, is therefore always the educatee of the educator. This explains the antidiological character of this form of education".
(Lister, 1971: 20).

The educator is the one who thinks, who speaks and who knows, and the educatee has the illusion that he is thinking through the thinking of the educator, he has the illusion that he is saying his word in repeating what the educator says, he has an illusion that he knows because the educator knows. Pupil-teacher relationship as a result is coercive hierarchical power orientation instead of one of mutual enquiry and shared power. The child is not oriented to try and find a logical explanation of events but only to accept them. There is absolutely no indication of imaginative power and as a rule it is direct imitation (Groenewald, 1976: 25).

$$\int \frac{x+3}{\sqrt[3]{x^2+6x}}\,dx$$

$$= \int \frac{x+3}{(x^2+6x)^{\frac{1}{2}}}\,dx$$

let $u = x^2+6x$

$$\frac{du}{dx} = 2x+6$$

$$dx = \frac{1}{2x+6}\,du$$

$$\int \frac{x+3}{u^{\frac{1}{3}}} \cdot \frac{1}{2(x+3)}\,du$$

$$= \frac{1}{2}\int \frac{1}{u^{\frac{1}{3}}}\,du$$

$$= \frac{1}{2}\int u^{-\frac{1}{2}}\,du$$

$$= \frac{1}{2}\,\frac{u^{\frac{1}{2}}}{\frac{1}{2}} + C$$

$$= \frac{1}{2}\cdot\frac{2}{1}\,u^{\frac{1}{2}} + C$$

$$= u^{\frac{1}{2}} + C$$

$$= \sqrt{x^2+6x} + C$$

The learner is someone on which teaching operations are performed. He does not take responsibility for his own learning as a problem solver. The methods of instruction in Black schools are far inferior (Malherbe, 1937 : 449). They are often scrutinized if they are for gathering information, for critically analyzing evidence, for estimating people's motives, for discovering unstated assumptions underlying an argument, for inspecting theories and for proposing new interpretations of data. Educators have extolled such methods as the chief devices of discovering truth, for correcting past errors and for distinguishing false prophets and true ones. Such skills are viewed as dangerous and steps are taken to control and eliminate the pursuit of such goals in the educational programme (Thomas, 1981 : 11).

The methods are predominantly of the rote memory type. The result is that when the child is faced with novel situations that require initiative and independent activity he is confused. The methods are still formal emphasizing drill and transmission of information instead of stressing understanding and creativity. School children spend most of their time accumulating and storing inert ideas that are merely received into the mind without being utilized or tested or thrown into fresh combinations (Lister, 1971 : 81). The knowledge acquired as a result, could not be used in the occupational situation nor used with insight in new situations.

The school disorientates the child from the realities of life and facts to respond to the needs of society. The overconcern of schools with book learning and examinations tends to divorce the school from the world of reality. The examination system tends to exalt memory into a high place. The teacher's main task is seen as driving the facts into children's heads to be reproduced on demand. Pupils and students become mark-producing machines. The learning situation is so closed that it requires reproduction of theorems, rules of grammar etc, instead of it being open so that the pupil can give more of himself by

$$-2x^2 + 5x - 6$$
$$-2\left[x^2 - \frac{5}{2}x + \left(\frac{5}{2}\right)^2\right.$$

$f(x) = \sin x$, $f'(x) = \cos x$, $\int \cos x\,dx = \sin x + c$

$f(x) = \cos x$, $f'(x) = -\sin x$ $\int \sin x = -\cos x$

$$\tan x = \int \frac{\sin x}{\cos x}$$

$$= -\ln|\cos x| + c$$

$$\cot x = \frac{\sin x}{1} \quad \frac{\cos x}{\sin x}$$

$$= \ln|\sin x| + c$$

$$\int \sin(4x+3)\,dx$$

$$-\cos(4x+3) \cdot 4$$

looking for solutions into problems, trying different possible approaches, recognizing the possibility of a diversity of solutions and methods. Mechanical aids upon which the child exercises mental power, from which he derives intellectual stimulus, through which he receives new impressions by exercising and utilizing his thinking power are not known to the Black child who is still faced with rigid classroom walls, chalkboards and single textbooks instead of overheads, microfilm readers, tapes and other complex mechanical devices which aim at helping each learner to paddle his canoe.

Such a closed learning situation is characterized by learning by authority. Learning by authority implies that the pupil is told precisely what he must learn, how he must learn and what he should accept as true and correct on the strength of what has been laid down by some authority. It also makes demands on certain cognitive potentialities, inter alia, memorization. Pupils are expected to remember and not to think. Their search for truth is inhibited. The child who through personal exploration of the world showing independent judgement and who interprets certain information contents by himself clashes with authority. A certain degree of conformity is required on the part of the child who later becomes more dependent of guidance with no confidence in his own ideas or judgements. He, as a result, tries to find security and acceptance and rejects what is foreign and avoids new experiences and such a child is not oriented towards the interpretation of the surrounding world since he had to submit slavishly to authority (Groenewald, 1976: 38).

Punishment is used more than positive reinforcement. Teachers respond with either authoritarian or coercive behaviour. This reduces self-esteem and results in disruptive behaviour by the pupils. The excessive use of power results in pupils and students overvaluing their freedom becoming concerned about their rights indirectly or subtly counteracting to the teachers' authority (Bybee and Gee, 1982: 110).

$$\int \sin(4x+3)\,dx$$

let $u = (4x+3)$

$$\frac{du}{dx} = 4$$

$$dx = \frac{1}{4}\,du$$

$$\int \sin u \cdot \frac{1}{4}\,du$$

$$= \frac{1}{4}\int \sin u\,du$$

$$= -\frac{1}{4}\cos u + C$$

$$= -\frac{1}{4}\cos(4x+3) + C$$

$$\int \tan\left(\frac{5x}{3} - 3\right)dx$$

- let $k = \frac{5}{3}x - 3$

$$\frac{dk}{dx} = \frac{5}{3}$$

$$dx = \frac{3}{5}\,dk$$

$$\int \tan k \cdot \frac{3}{5}\,dk$$

$$= \frac{3}{5}\int \tan k\,dk$$

$$= \frac{3}{5}\ln - \frac{3}{5}\ln|\cos k| + C$$

$$= -\frac{3}{5}\ln\left|\cos\left(\frac{5}{3}x - 3\right)\right| + C$$

$$\int \sqrt{\sin x}\cos x\,dx$$

$$= \int (\sin x)^{\frac{1}{2}}\cos x\,dx$$

- let ~~$u = u$~~ $u = (\sin x)'$

$$\frac{du}{dx} = \cos x$$

$$dx = \frac{1}{\cos x}\,du$$

$$\int u^{\frac{1}{2}}\cancel{\cos x}\cdot\frac{1}{\cancel{\cos x}}\,du$$

$$= \int u^{\frac{1}{2}}\,du$$

$$= \frac{2}{3}u^{\frac{3}{2}} + C$$

$$= \frac{2}{3}(\sin x)^{\frac{3}{2}} + C$$

Progress at school cannot be explained solely by the intelligence of the individual, by his willingness to work hard or by his home background. All these factors are important but classroom interaction has the most decisive effect on the students' academic performance.

One of the cherished and hallowed idols of education is the textbook. The textbook is the core of instructional material. It is used by many teachers as an authoritarian block upon which to chop student inquiry. Learning is confined within its scope. Pupils and students can have answers correctly without comprehending the meaning of answers. Most of the time is spent in having pupils and students regurgitate items. The teacher exposes the group to a certain sequence of ideas, continuity of material, list of categories. The assumption is that a given amount of exposure equals a given amount of learning. This has been challenged by John Dewey when he said:

"The most scientific matter arranged in most logical fashion loses this quality, when presented in external, ready-made fashion, by the time it gets to the child. It has to undergo some modification in order to shut up some phases too hard to grasp and to reduce some of the attendant difficulties. What happens? Those things which are most significant to the scientific man, and most valuable in the logic of actual inquiry and classification, drop out. The really thought-provoking character is obscured, and the organizing function disappears. So the subject matter is evacuated of its logical value, and though it is what it is only from the logical standpoint, is presented as stuff only for memory". (Grambs et al., 1972: 242).

$\int x^2 \cdot e^x \, dx$

let $u = x$

$\int \sec^6 x \tan x \, dx$

let $u = \sec x$

$\frac{du}{dx} = \sec x \tan x$

$\int u^5 \sec x \tan x \, dx$

$dx = \frac{1}{\sec x \tan x} \, du$

$\int \sec^6 x \tan x \, dx$

$= \int u^5 \sec x \tan x \frac{1}{\sec x \tan x} \, du$

$= \int u^5 \, du$

$= \frac{u^6}{6} + C$

$= \frac{\sec^6 x}{6} + C$

$= \frac{1}{6} \sec^6 x + C$

$\int \sin^3 x \cdot \cos^{\frac{4}{3}} x \, dx$

$= \int \sin \cdot \sin^2 x \sin x \cos^{\frac{4}{3}} x \, dx$

$= \int \sin^2 x$

$= \int (1 - \cos^2 x) \sin x \cos^{\frac{4}{3}} x \, dx$

$= \sin x \cos^{\frac{4}{3}} x - \sin x \cos^{\frac{10}{3}}$

let $u = \cos x$

$\frac{du}{dx} = -\sin x$

$dx = -\frac{1}{\sin x} \, du$

$\int \sin x \, u^{\frac{4}{3}} \cdot \frac{1}{\sin x} \, du - \sin x \cdot u^{\frac{10}{3}} \frac{1}{\sin x} \, du$

$= \int u^{\frac{4}{3}} \, du - \int u^{\frac{10}{3}} \, du$

$= \frac{3}{7} u^{\frac{7}{3}} - \frac{3}{13} u^{\frac{13}{3}} + C$

$= \frac{3}{7} \cos^{\frac{7}{3}} x - \frac{3}{13} \cos^{\frac{13}{3}} x + C$

Hilda Taba labels 'right' answers as those depending on authority rather than on rational judgement. The textbook controls and limits the responses of pupils and students and inhibits their mental activity. Pupils' interests and abilities are reduced to one level. The exercises, questions and drills centre primarily on convergent answer-giving behaviour. Rarely are pupils challenged by textbooks to produce divergent, creative acts or perform analysis on the logic of the ideas of organization of content. Charles Keller expressed this view about textbooks thus:

"Current textbooks and their excessive use are bad ... Testbooks tally the fact by fact approach. They tell students things in a way and an order which the author has decided - too frequently with his eye, or that of his publisher, on getting adoptions in as many school systems as possible. The textbook-learning teacher gives students little chance to figure things out for themselves".
(Grambs et al., 1972 : 262).

Traditionally, the schools have been organized around groups of pupils or classes which had to cover a certain portion of the curriculum. The class progressed at a fixed rate. The students' performance is compared to that of his classmates. If he does worse than his fellow students, he is sometimes failed, a thing which involves negative consequences. Of course, this can be attributed to the large numbers the teacher is faced with in Black education. The enrolment tables 9-11 give us the picture. Table 12 gives the numbers of teachers and pupils as well as ratios.

let $u = \frac{1}{\sqrt[3]{x}} + 1$

$\frac{dy}{dx}\ u = \frac{1}{x^{\frac{1}{3}}} + 1$

$= x^{-\frac{1}{3}} + 1$

$\frac{du}{dx} = -\frac{1}{3} x^{\frac{2}{3}}$

$dx = \frac{1}{-\frac{1}{3} x^{\frac{2}{3}}} du$

$\left[\frac{1}{x^{\frac{1}{3}}} + 1\right]\left(\frac{1}{\sqrt{x}^{\frac{1}{3}}} + 1\right) dx$

$= \left(\frac{1}{x^{\frac{2}{3}}} + \frac{1}{x^{\frac{1}{3}}} + \frac{1}{x^{\frac{1}{3}}} + 1\right) dx$

$= \left[\frac{1}{x^{\frac{2}{3}}} + \frac{2}{x^{\frac{1}{3}}} + 1\right] dx$

$= \left(x^{-\frac{2}{3}} + 2x^{-\frac{1}{3}} + 1\right) dx$

$= \int x^{-\frac{2}{3}} dx + 2\int x^{-\frac{1}{3}} dx + \int 1 dx$

$= \frac{3}{1} x^{\frac{1}{3}} + \frac{2 \cdot 3}{2} x^{\frac{2}{3}} + x + C$

$= 3x^{\frac{1}{3}} + 3x^{\frac{2}{3}} + x + C$

$-\frac{2}{3} + 1$

$\frac{-2+3}{3}$

$\frac{-1+3}{3}$

TABLE 9

SHOWING ENROLEMENTS FOR 1975

BLACK			WHITE		
Sub A	808 251	21,86	Grade 1	89 403	9,90
B	598 335	16,18	2	82 649	9,15
Std 1	540 026	14,61	Std 1	81 195	8,99
2	419 212	11,35	2	77 716	8,61
Sbt L P	2365 824	63,99	3	78 669	8,71
			4	78 169	8,66
3	365 934	9,90	5	74 901	8,29
4	280 434	7,58	total primary	562 702	62,31
5	221 019	5,98			
6	145 662	3,94	Std 6	78 865	8,73
Sbt H P	1013 049	27,40	7	74 839	8,29
			8	75 492	8,36
Tt L P	3378 873	91,39	9	56 102	6,21
			10	43 776	4,85
Form 1	149 251	4,04	total secondary	329 074	36,44
2	91 265	2,47			
3	50 772	1,37	unspecified	196	0,02
4	18 271	0,49	Sp classes	11 090	1,23
5	9 009	0,24	combined total	903 062	100,00
total Sec	318 568	8,61			
combined	3697 441	100,00			

(Race Relations Survey, 1975).

$$\int \frac{2e^x}{\sqrt[3]{e^x+1}}\,dx$$

$$= \int \frac{2e^x}{(e^x+1)^{\frac{1}{3}}}\,dx$$

let $u = e^x + 1$

$$\frac{du}{dx} = e^x$$

$$dx = \frac{1}{e^x}\,du$$

$$\int \frac{2e^x}{(e^x+1)^{\frac{1}{3}}}\,dx = \int \frac{2e^x}{u^{\frac{1}{3}}} \cdot \frac{1}{e^x}\,du$$

$$= 2\int \frac{1}{u^{\frac{1}{3}}}\,du$$

$$= 2\int u^{-\frac{1}{3}}\,du$$

$$= \frac{2 \cdot u^{\frac{-1+3}{3}}}{\frac{2}{3}} + C$$

$$= 2 \cdot \frac{3}{2} u^{\frac{2}{3}} + C$$

$$= 3u^{\frac{2}{3}} + C$$

$$= 3(e^x+1)^{\frac{2}{3}} + C$$

TABLE 10

ENROLMENT FOR 1981

	WHITE AREAS	TRANSKEI, BOPHUTHATSWANA, VENDA	TOTAL	%
Sub A	709 326	293 340	1002 666	19,8
B	539 526	186 059	725 585	14,3
1	500 271	172 632	672 903	13,3
2	408 430	147 782	556 212	11,0
TOTAL	2157 553	799 813	2953 366	58,4
3	375 445	139 513	514 958	10,2
4	299 074	109 240	408 314	8,0
5	268 498	84 351	352 855	7,0
TOT H Pr	943 017	333 110	1276 127	25,2
TOT Pr	3100 570	1132 923	4233 493	83,6
6	200 426	71 286	271 712	5,4
7	155 104	66 784	221 888	4,4
8	132 023	49 223	181 246	3,6
9	69 567	24 506	94 073	1,8
10	40 800	16 120	56 920	1,1
TOT SEC	597 920	227 919	825 839	16,3
COMBINED	3698 490	1360 842	5059 332	100,00

(Race Relations Survey, 1981).

$$y = \frac{1}{x+1}$$

$$f(x) = \lim_{h \to 0} \frac{\frac{1}{(x+h)+1} - \frac{1}{x+1}}{h}$$

$$= \frac{0(x+1) - 1(1)}{(x+1)^2}$$

$$= -\frac{1}{(x+1)^2}$$

$$= \frac{\frac{(x+1) - (x+h+1)}{(x+h+1)(x+1)}}{h}$$

$$= \lim_{h \to 0} \frac{x+1-x-h-1}{(x+h+1)(x+1)\,h}$$

$$= \lim_{h \to 0} \frac{-h}{(x+h)(x+1)\,h}$$

$$= \lim_{h \to 0} \frac{-1}{(x+h+1)(x+1)}$$

$$= -\lim_{h \to 0} 1$$

$$= \frac{}{\lim_{h \to 0} (x+h+1)(x+1)}$$

$$= \frac{-1}{(x+1)(x+1)}$$

$$= \frac{-1}{(x+1)^2}$$

TABLE 11

SHOWING ENROLMENT FOR 1982

	WHITE AREAS	HOMELANDS INDEPENDENT AND NON-INDEPENDENT	TOTAL	%
Sub A	308 831	700 107	1008 928	19,0
B	249 368	518 930	768 298	14,4
1	224 714	465 526	690 240	13,0
2	179 598	395 006	574 604	10,8
Tot.L	962 511	2079 569	3042 080	57,3
3	161 210	365 153	526 363	9,9
4	134 082	307 123	441 205	8,3
5	117 161	264 280	381 441	7,2
Tot H Pr	412 453	936 556	1349 009	25,4
Tot Pr	1374 964	3016 125	4391 089	82,7
6	86 790	208 536	295 326	5,6
7	63 993	173 667	237 660	4,5
8	50 096	144 487	194 583	3,7
9	28 448	83 935	112 383	2,1
10	16 523	55 978	72 501	1,4
Tot Sec	245 850	666 603	912 453	17,3
	1620 814	3682 728	5303 542	100,0

(Survey of Race Relations, 1982: 435)

$$\int x^5 \sqrt{x^2+1}\, dx$$

$$= \int x^5 (x^2+1)^{\frac{1}{2}} dx$$

let $u = x^2 + 1$

$$\frac{du}{dx} = 2x$$

$$\int \frac{2x^3 - 6x^2 - 10x - 6}{x^4 - 1}$$

$$\int (e^4 - 2^e)\, dx$$

$$\int e^4\, dx - \int 2^e\, dx$$

TABLE 12

SHOWING PUPIL-TEACHER RATIOS AND STRENGTH OF TEACHING BODY (HOMELANDS INCLUDED)

YEAR	No of Teachers	No. of Pupils	Teacher:Pupil Ratio
1945	13 900	587 586	1 : 42.27
1950	18 530	747 026	1 : 40 31
1955	21 974	1 013 910	1 : 46.14
1960	27 767	1 506 034	1 : 54.24
1961	27 828	1 608 668	1 : 57.81
1962	28 849	1 684 426	1 : 58.39
1963	30 119	1 770 371	1 : 58.78
1964	32 414	1 836 414	1 : 56.65
1965	34 042	1 957 836	1 : 57.51
1966	35 998	2 111 886	1 : 58.67
1967	38 403	2 241 477	1 : 58.37
1968	41 011	2 397 152	1 : 58.45
1969	43 638	2 552 807	1 : 58.50
1970	45 953	2 748 650	1 : 59.81
1971	50 193	2 936 862	1 : 58.51
1972	54 097	3 101 821	1 : 57.34

(Annual Report, 1972: 118)

$$r(x) = g(x) f(x)$$

$$r'(x) = g'(x) f(x) + g$$

$$\int h(x) f(x) = f(x) \int h(x) - \int [f'(x) \int h(x)\, dx]\, dx$$

$$\int h(x) f(x) = f(x) \int h(x) - \int [f'(x) \int h(x)\, dx$$

$$\int P(x) R(x) = R(x) \int P(x) - \int [R'(x) \int P(x)\, dx]\, dx$$

$$R(x) P(x) = P(x) \int R(x) - L$$

$$R(x) P(x) = R(x) \int P(x)\, dx - \int [R'(x) \int P(x)\, dx]$$

$$\int \sin x \cos x = \sin x \int \cos x\, dx - \int [\cos x \int \cos x\, dx]\, dx$$

$$= \sin x [-\sin x] - \int [\cos x \sin x]\, dx$$

The mind of the Black child is waiting to be unchained, redefined and re-routed towards a worthier sense of being. The Whites have exploited the school to promote their own survival. In an extensive research conducted by Kgoale on Black education, pupils speaking in their own phraseology made the following complaints:

"Some of our teachers were no better than students because they were unqualified to teach the subjects they were supposed to teach. They simply read from text-books. It was worse in the science subjects (Black student).

Due to lack of apparatus we concentrated on theory and hardly performed any experiments at high school. Even our school library was not useful because you could not find any useful material (Black student).

There is little, and in some cases no connection at all between what one does at high school and at university. University started with far more advanced work than where high school had left off. The gap is too great (Black student).

School work requires no individual thinking; pure regurgitation of classwork usually means excellent examination results. This is hardly the case at university (White student).

The student 'Guidance' was a free period when it should have been used to inform pupils about the demands of university life and different vocations (White student).

The restricted and disciplined school life prepares you in no way for the freedom a person experiences at university. Social life at school is too restricted with the result that sudden freedom at university could be catastrophic (White student)".
(Kgoale, 1985: 343).

$R(x) = 1$

$$\int P(x) f(x) = P(x) \int f(x)\, dx - \int \left[P'(x) \int f(x)\, dx \right] dx$$

$$\int x e^x = x \int e^x dx - \int \left[1 \cdot \int e^x dx \right] dx$$

$$= x e^x - \int [e^x] dx$$

$$= x e^x - e^x + c$$

$$\int e^x \sin x \, dx$$

$$= e^x \int \sin x \, dx - \int \left[e^x \int \sin x \, dx \right] dx$$

$$= e^x \cos x - \int \left[e^x \cos x \, dx \right] dx$$

$$= e^x \cos x - e^x \int \cos x \, dx - \int \left[e^x \int \cos x \, dx \right] dx$$

$$= e^x \cos x - e^x [-\sin x] - \int [e^x - \sin x] \, dx$$

$$= e^x \cos x + e^x \sin x + \int e^x \sin x \, dx$$

3.5.4 The Medium of Instruction Controversy

Throughout the history of Black education in South Africa, the debatable question has always centred on the problem of whether the Black child should be taught through the medium of his mother-tongue or through the medium of one of both official languages of the country. Dispute often arises over the languages in which students should be fluent. The issue of which language(s) should be used as medium or media of instruction and at what step of the education ladder to use them continues to evoke vigorous controversy. Pells, while discussing 'Obstacles to the development of Native Education', says:

"Through what language are they to be taught? English and Afrikaans are to the Native child foreign languages. If the vernacular is to be used, then which one, for there are many native dialects?"
(Pells, 1938 : 133).

This was uttered during the early stages of Black education. The problem of the medium of instruction in Black schools is not just a problem of pedagogics alone but also of socio-economics and history. The value to all South African races of a knowledge of Afrikaans and English need not be stressed. As the languages of the dominant group within the country and beyond its borders, economic, political and intellectual progress of individuals of other race groups at present depends on their fluency in one or both languages. In pre-Bantu Education days, English was the medium of instruction in mission schools but in recent years a knowledge of Afrikaans has become of greater importance than was previously the case.

$$\int e^x \sin x \, dx$$

$$= e^x \int \sin x \, dx - \int \left[e^x \int \sin x \, dx \right] dx$$

$$= -e^x \cos x - \int \left[e^x (-\cos x) \right] dx$$

$$= -e^x \cos x + \int e^x \cos x \, dx$$

$$= -e^x \cos x + e^x \int \cos x \, dx - \int \left[e^x \int \cos x \, dx \right] dx$$

$$= -e^x \cos x + e^x \sin x - \int e^x \sin x \, dx$$

$$\int e^x \sin x \, dx + \int e^x \sin x \, dx = -e^x \cos x + e^x \sin x$$

$$2 \int e^x \sin x \, dx = e^x \sin x - e^x \cos x$$

$$\int e^x \sin x \, dx = -\frac{1}{2} \cos - \frac{1}{2} e^x \cos x + \frac{1}{2} e^x \sin x$$

$$\int \log_e^x \, dx = \log_e^x \int 1 \, dx - \int \left[\frac{1}{x} \int 1 \, dx \right] dx$$

$$\frac{1}{x} \cdot \qquad = \log_e^x \cdot x - \int \left[\frac{1}{x} \cdot x \right] dx$$

$$= x \log_e^x - x + C$$

This has led to re-appraisal of the role of the previously neglected Afrikaans in Black schools. As a result, all school children, whether White or Black, are compelled to learn both official languages. White children learn through their mother-tongue and learn the other official language as a second language while Black children must learn all three. Afrikaans had to be given the same priority or esteem as English. For ideological reasons, both languages had to be employed in Black schools. The emotional connotations of the entire language issue required that both official languages should receive equality of treatment, making schooling more difficult for Black children. The South African government, by virtue of its political domination of the Black people has been able to implement its ideology in its system of Black education. This was corroborated by Lee in 1973 when he said:

"There is a familiar saying that education is too important to be left to educationists, which implied that other persons - for instance, politicians, moralists or employers - have a deep interest in the product of the educational system, and attempt to have their opinions and needs embodied in the stated goals of the system. No statement of educational value is, thus, 'purely educational'. The values of the system will reflect or be influenced by the prevailing social, economic, moral and political climate. In this way, all educational goals are statements of the values of the society ... and are relative to the situation in which they are stated ... The result of this is that all forms of educational practice owe more to tradition and individual intuition than they do to controlled research or clear indications from any scientific source regarding the selection of ends or means".
(Thembela, 1974: 2-3)

$$\int x^2 e^{-x}\,dx$$

$$= x^2\int e^{-x}\,dx - \int\left[2x\int e^{-x}\,dx\right]dx$$

$$= -x^2e^{-x} - \int -2xe^{-x}\,dx$$

$$= -x^2e^{-x} + \int 2xe^{-x}\,dx$$

$$= -x^2e^{-x} + 2x\int e^{-x}\,dx - \int\left[2\int e^{-x}\,dx\right]dx$$

$$= -x^2e^{-x} + 2xe^{-x} - \int 2e^{-x}\,dx$$

e^{-x}

let $u = -x$

$\frac{du}{dx} = -1$

$dx = -du$

$\int e^u - du$

$-\int e^u du$

$= -e^u + C$ →

$$\int x^2e^{-x}\,dx = -x^2e^{-x} + 2xe^{-x} - 2\int e^{-x}\,dx + \int\left[0\int e^{-x}\,dx\right]dx$$

$$\int x^2e^{-x} = -x^2e^{-x} + 2xe^{-x} - 2e^{-x} + C$$

$$\int x^2e^{-x} = -x^2e^{-x}$$ →

$$\int x^2e^{-x} = e^{-x}\int x^2\,dx - \int\left[-e^{-x}\int x^2\,dx\right]dx$$

$$= e^{-x}2x + \int e^{-x}2x\,dx$$

$$= e^{-x}2xe^{-x} + e^{-x}\int 2x$$

$$= e^{-x}\frac{x^3}{3} \cdot \int -e^{-x}\frac{x^3}{3}\cdot dx$$

$$= \frac{1}{3}e^{-x}x^3 + \frac{1}{3}\int e^{-x}x^3\,dx$$

$$= \frac{1}{3}\frac{1}{3}x^3e^{-x} + \cdot$$

$$= \frac{1}{3}e^{x}x^3 + \frac{1}{3}e^{-x}\int x^3\,dx - \int\left[-e^{x}\int x^3\right.$$

$$= \frac{1}{3}x^3e^{x} + \frac{1}{3}e^{-x}\frac{x^4}{4} + \cdot\left(e^{-x}\frac{x^4}{4}\right.$$

It is interesting to note that largely and directly responsible for the disorders in schools in 1976 was the policy of the medium of instruction and the application of that policy, the organized resistance against its application and the official handling of that resistance.

One of the first steps taken after the passage of the Bantu Education Act was the introduction of the mother-tongue instruction in Black schools. Practical problems were however experienced, for example, the lack of sufficient translated material and textbooks and many teachers were not equipped to teach in the home/first languages. This lack of preparedness and Black political and educational commitment against education had a deliterious effect on the quality of Bantu Education (Marquard, 1960: 205).

Prior to the Bantu Education era, the practice in Black schools was for the use of the vernacular in the first four years only (Interdepartmental Committee on Native Education, 1936: para 441). Where a polyglot population lived that was linguistically homogeneous, English or Afrikaans was used as medium of instruction right from the first year (para. 428). Since the introduction of the system of Bantu Education both official languages have been taught from the earliest days in such a way that the Black child would be able to find his way in the White community. This was a policy which was never welcomed by Black educationists and politicians. The government policy of enforcing mother-tongue instruction on Blacks without their consent was seen as intending to imprison Black school children in a moribund tribal culture (Mbere, 1979: 148). From 1954 to 1958 mother-tongue instruction was introduced in Black primary schools and in 1959 it was extended to the first class of secondary school. The question of which language to use as the medium of instruction in Black schools has long been difficult and controversial. The issue has not merely been technical-educational but one that is fraught with political overtones that exacerbate the problem of planners.

$$\int x^2 e^{-x}\,dx$$

$$= x^2\int e^{-x}\,dx - \int\left[2x\int e^{-x}\,dx\right]dx$$

$$= -x^2e^{-x} + \int 2xe^{-x}\,dx$$

$$= -x^2e^{-x} + 2x\int e^{-x}\,dx - \int\left[2\int e^{-x}\,dx\right]dx$$

$$= -x^2e^{-x} - 2xe^{-x} - \int 2(-e^{-x})\,dx$$

$$= -x^2e^{-x} - 2xe^{-x} + 2e^{-x} + C$$

$$= -x^2e^{-x} + C$$

$$= -x^2e^{-x} + C$$

let $u = -x$

$\frac{du}{dx} = -1$

$du = -dx$

$\int e^u \cdot -du$

$-\int e^u\,du$

$-e^u + C$

e^{-x}

$\int x e^{3x}\,dx$

$x^2e^{-x} + 2xe^{-x} - 2e^{-x} + C$

$e^x($

$-x^2e^{-x}$

$-2xe^{-x} + (-e^{-x} \div 2x^2$

$-2xe^{-x} + 2x^2e^{-x}$

$-2($

Mother-tongue education is sometimes seen as the means of holding Black people by artificially restricting their horizons and concepts. Loram clearly indicated the political aspects of vernacular in education:

"The argument advanced by the politician for the retention of the vernacular is that it will prove a desirable separating factor between the White and the Black races. The chief want of the educated Native is pride of race. If we allow him to forget his native tongue, the last shreds of his nationality will disappear, and the danger of assimilation through the natives' desire to be like a European will be increased".
(Loram, 1927: 229 - 230).

However, there has never been any doubt in the minds of educationists that the mother-tongue is the most suitable form of communication for effective learning. Yet under certain circumstances this principle cannot be applied without modifications, which should take cognisance of certain practical problems obtaining in a given situation (Mawasha: 1973).

The pre-Bantu Education period was characterised by the predominance of English as a medium of instruction.

"It was the aim of the teachers to use English as a medium of instruction as early and as fully as possible, and to devote a great part of their energies to the instruction of English as a subject".
(Behr and Macmillan, 1971: 380).

$$\int x e^{3x}\, dx$$

$$= x\int e^{3x}\, dx - \int\left[1\int e^{3x}\, dx\right] dx$$

$$= x\frac{1}{3}e^{3x} - \int \frac{1}{3}e^{3x}\, dx$$

$$= \frac{1}{3}xe^{3x} - \frac{1}{3}\int e^{3x}\, dx$$

$$= \frac{1}{3}xe^{3x} - \frac{1}{3}\frac{1}{3}e^{3x} + c$$

$$= \frac{1}{3}xe^{3x} - \frac{1}{9}e^{3x} + c$$

$\int e^{3x}\, dx$

let $u = 3x$

$\frac{du}{dx} = 3$

$dx = \frac{1}{3}\, du$

$\int e^{u} \cdot \frac{1}{3}\, du$

$= \frac{1}{3}\int e^{u}$

$= \frac{1}{3}e^{u} + c$

$\int e^{3x} \sin 2x\, dx$

$= e^{3x}\int \sin 2x\, dx - \int\left[3e^{3x}\int \sin 2x\, dx\right] dx$

$= -e^{3x}\cdot\cos 2x - \int\left[3e^{3x} - \cos 2x\right] dx$

$= -e^{3x}\cos 2x + 3\int e^{3x}\cos 2x$

$= -e^{3x}\cos 2x + 3\int 3e^{}$

$y = e^{3x}$

let $u = 3x$

$\frac{du}{dx} = 3$

$y = e^{u}$

$\frac{dy}{du} = e^{u}$

$\frac{dy}{dx} = \frac{dy}{du}\cdot\frac{du}{dx}$

$\frac{dy}{du} = 3.e^{u}$

$= \frac{3}{3}e^{3x} + c$

$= e^{3x} + c$

Efforts to introduce mother-tongue as a medium of instruction aroused violent opposition on the part of the parents. Vernacular instruction had its own problems. New terminologies had to be completed since the vernacular could not adequately express many subtle conceptual objects of certain subject matter. It was particularly inadequate for the communication of scientific and technical terms and data. Difficulties arose since the new terms and expressions were not understood outside the classroom (Horrel, 1964: 54-55). In fact the produced ad hoc language had to be learnt like any other foreign language (Xuma, 1961: 18). This language did not have the advantage of wider currency that English has. It was the very parochialism of mother-tongue education that prompted it to be described as 'Bantu Education'. Vernacular education becomes:

" ... the educational counter point of Bantustan policy, the logical outcome of apartheid ... (which) fobs the African off with a substitute which is recognised as such and disliked by those who have to undergo it".
(Lowe et al, 1971: 204-205).

The vernacular education is seen as a handicap to the educational and socio-political advancement of the Black people. On 29 December 1959 the Department Circular No 31 of 1959 was issued to all directors and inspectors. It dealt with the medium of instruction in Black schools. Firstly, it referred to progress in the use of mother-tongue education. Regarding the use of English and Afrikaans in secondary classes it went on to say:

③ $\int e^{3x} \sin 2x \, dx$

$= e^{3x} \int \sin 2x \, dx - \int \left[3e^{3x} \int \sin 2x \, dx \right] dx$

$= e^{3x}$

$= -e^{3x} \cos 2x - \int \left[3e^{3x} [-\cos 2x] \right] dx$

$= -e^{3x} \cos 2x + 3 \int e^{3x} \cos 2x \, dx$

$= -e^{3x} \cos 2x + 3 e^{3x} \int \cos 2x \, dx - \int \left[3e^{3x} \int \cos 2x \, dx \right] dx$

$= -e^{3x} \cos 2x + 3e^{3x} \sin 2x - 3 \int e^{3x} \sin 2x \, dx +$

$\int \sin$

$\int e^{3x} \sin 2x \, dx + 3 \int e^{3x} \sin 2x \, dx = -e^{3x} \cos 2x +$

$4 \int e^{3x} \sin 2x \, dx = -e^{3x} \cos 2x + 3e^{3x} \sin 2x + C$

$\int e^{3x} \sin x \, dx = -\frac{1}{4} e^{3x} \cos 2x + \frac{3}{4} e^{3x} \sin 2x + C$

$\int x^{\frac{1}{2}} \ln x \, dx$

$= x^{\frac{1}{2}} \int \ln x \, dx - \int \left[\frac{1}{2} x^{-\frac{1}{2}} \int \ln x \, dx \right] dx$

$= x^{\frac{1}{2}} \frac{1}{x} - \frac{1}{2} \int x^{-\frac{1}{2}} \frac{1}{x} \, dx$

$= x^{-\frac{1}{2}} - \frac{1}{2} \int x^{-\frac{3}{2}} \, dx$

$= x^{-\frac{1}{2}} - \frac{1}{2} x^{-\frac{3+2}{2}} \cdot -\frac{1}{2}$

$= -\frac{1}{2} x \quad x^{-\frac{1}{2}} + x^{-\frac{1}{2}}$

$x^{1+\frac{1}{2}}$

$\frac{-2+1}{2} \quad -\frac{1}{2}$

$-\frac{1}{2} - 1$

$-\frac{3}{2}$

let $u = x^{\frac{1}{2}}$

$\frac{du}{dx} = \frac{x^{-\frac{1}{2}}}{2}$

$dx = \frac{1}{2 \, du} \, dx \, x^{-\frac{1}{2}}$

dx

"Because of the backlog of Afrikaans and especially because of the inability of certain Bantu teachers to use this language as medium, most of the secondary schools have applied for exemption from the requirement during the last three years. This exemption has been granted in most cases.

From 1960 exemption from the use of Afrikaans as medium will not be granted so readily; it will be expected that everything possible will be done to bring Afrikaans to its rightful position as a medium of instruction" (Cillie Commission Report, 1977: 43).

The school in consultation with the circuit inspector would decide which subjects were to be taught in Afrikaans and which in English. Permission to depart from the rule of equal use of both media had to be obtained from the Department. With regard to application for exemption from the fifty-fifty rule the inadequate knowledge of Afrikaans by pupils was not accepted as an excuse if there was a teacher who could teach through Afrikaans.

The Department Circular No 2 of 1960 stated that the instructions of Circular No 31 of 1959 were to be applied to the Form 1 classes only and thereafter 'progressively annually' to the higher forms. It was envisaged that the equal use of both official languages would become operative in Form V by 1963. The Departmental Circular No 12 of 1962 made a survey of the way the policy of medium of instruction was applied. On an appended form the inspector had to indicate which subjects were taught in English and which in Afrikaans in each school. For any deviation from the rule, the inspector had to quote the number and the date

$$dx = \frac{2}{x^{-\frac{1}{2}}}$$

$\int x^{\frac{1}{2}} \ln x \, dx$

let ~~$x^{\frac{1}{2}} = du$~~ $u = x^{\frac{1}{2}}$

let $dx = \frac{2}{x^{\frac{1}{2}}} du$ $\frac{du}{dx} = \frac{1}{2} x^{-\frac{1}{2}}$

$\int u \cdot$

~~$4(x^2-1)^3(x^2+1)^5 + 5(x$~~

$4(x^2-1)^3 2x (x^2+1)^5 + 5(x^2+1)^4 \cdot 2x \cdot (x^2-1)^4$

$8x(x-1)^3(x^2+1)^5 + 10x(x^2+1)^4(x^2-1)^4$

$$\frac{x}{(2x+3)} = \frac{1(2x+3) - x(2)}{(2x+3)^2}$$

$$= \frac{2x+3-2x}{(2x+3)^2}$$

$$= \frac{3}{(2x+3)^2}$$

$x^2 y + xy^3 - 3x = 5$

$y\frac{dx^2}{dx} + x^2\frac{dy}{dx} + x\frac{dy^3}{dx} + y^3\frac{dx}{dx} - 3\frac{d}{dx}x - \frac{d}{dx}5 = 0$

~~$2yx\frac{dy}{dx}$~~ $2xy + x^2\frac{dy}{dx} + 3xy^2\frac{dy}{dx} + y^3 - 3 = 0$

$\frac{dy}{dx}(x^2 + 3xy^2) = -2xy - y^3 + 3$

$$\frac{dy}{dx} = \frac{3 - y^3 - 2xy}{x^2 + 3xy^2}$$

of the Departmental letter giving permission to depart from the regulation. The Departmental Circular No 10 of 1970 stresses that pupils should have knowledge of Afrikaans. The Minister is quoted as follows:

"In view of practical demands of the whole employer's sector, we must see to it that the Bantu children do not lag behind in Afrikaans, which is the most widely spoken language in South Africa. It must be our aim to equip all Bantu children equally well in Afrikaans and English". (Cillie Commission Report, 1977:45).

Through the Departmental Circular No 2 of 1970, inspectors and directors were asked to promote the use of Afrikaans and English not only as media of instruction but also in other activities of the school. Departmental Circular No 2 of 1973 was also devoted to the policy of medium of instruction and the way in which the policy was to be carried into effect. It has always been stated that Blacks had not been asked for their opinion on the question of medium of instruction and that the adoption of the policy had been entirely against the wishes of Blacks. According to the Departmental Circular No 6 of 1974 the fifty-fifty use of English and Afrikaans for the purposes of instruction was to be maintained. As a result, the Regional Circular No 2 of 1974 was issued after the inspectors of the Transvaal Region had met to discuss uniformity and continuity in regard to medium of instruction. In their schools Arithmetic and Social Studies were to be taught in Afrikaans. From Standard V subjects previously taught in the mother-tongue were to be presented in the official language(s).

$\tan(t^3+1)$

$= \sec^2(t^3+1) \cdot 3t^2$

$= 3t^2 \sec^2(t^3+1)$

~~$= 3\tan^2 t \cdot$~~

$\tan 3t$

$= 3\tan^2 t \cdot \sec^2 t$

$(t^2+3\sin t)^5$

$= 5(t^2+3\sin t)^4 \cdot [2t + \cos t]$

$\int \frac{1}{9+4x^2}\, dx$

$= \frac{1}{9}\int \frac{1}{1+\frac{4x^2}{9}}\, dx$

$= \frac{1}{9}\int \frac{1}{1+\left(\frac{2x}{3}\right)^2}\, dx$

$= \frac{1}{9}\cdot\frac{3}{2}\int \frac{\frac{2}{3}}{1+\left[\frac{2x}{3}\right]^2}\, dx$

$= \frac{1}{6}\tan^{-1}\frac{2x}{3} + C$

$\int \frac{1}{9+4x^2}\, dx$

$= \frac{1}{9}\int \frac{1}{1+\frac{4x^2}{9}}\, dx$

$= \frac{1}{9}\int \frac{1}{1+\left(\frac{2x}{3}\right)^2}\, dx$

$= \frac{1}{9}\cdot\frac{3}{2}\int \frac{\frac{2}{3}}{1+\left[\frac{2x}{3}\right]^2}\, dx$

$= \frac{1}{6}\int \tan^{-1}\frac{2x}{3} + C$

$\int x^7 \ln x\, dx$

$= \ln \int$

$= \log x \int x^7\, dx - \int \left[\frac{1}{x}\int x^7\, dx\right]$

$= \log x \frac{x^8}{8} - \int \frac{1}{x}\frac{x^8}{8}\, dx$

$= \log x \frac{x^8}{8} - \frac{1}{8}\int x^7\, dx$

$= \log x \frac{x^8}{8} - \frac{1}{8}\frac{x^8}{8}$

$= \log x\, x^8 - \frac{x^8}{64}$

$= \frac{x^8}{8}\log x^8 - \frac{1}{64}x^8$

$= \frac{1}{64}x^8(\log$

More often than not, applications to deviate from the 50-50 policy as medium of instruction were turned down, thus giving credence to the suspicion that Afrikaans was being forced upon them. Towards the end of December 1974 the Orlando-Diepkloof Zulu School board made an application for exemption on behalf of nine schools. The application was not approved and no reasons were given. This led the school boards' taking authority to decide the medium to use in the schools under their jurisdiction. In most cases they chose English only. The Departmental Circular No 6 and 7 of 1975 stressed that there has not been change in the policy and reminded school boards that they had no right to decide on the issue as it was a professional matter upon which no school board had jurisdiction and any contradictory instructions were to be revoked immediately.

According to the Bantu Education Act No 47 or 1953, (Section 15) it was the Minister who had the right to make regulations of prescribing the medium of instruction in Black schools. Parents and school board members resented the fact that they had no say in the matter of medium of instruction in their schools, which shows that they had no power with regard to the education of their children. Certain schools heeded the order to revoke their instructions of schools. The Batswana School Board resolved unanimously that English was to be used from Std III to VII in their schools. Two board members were dismissed, the remaining members tendered their resignations in protest; scholars demonstrated for their re-appointment; classses were boycotted and there were events of stone throwing.

The Orlando-Diepkloof Zulu High School Board submitted a memorandum to the Department rejecting the use of Afrikaans as medium of instruction on the grounds that there were no

$$\int \cos^3 x \cdot \sin^9 x \, dx$$

$$= \int \cos^2 x \cdot \sin x \cos x \sin^9 x \, dx$$

$$= \int (1 - \sin^2 x) \cos x \sin^9 x \, dx$$

$$= \int \cos x \sin^9 x \, dx - \int \cos x \sin^{11} x \, dx$$

let $u = \sin x$

$$\frac{du}{dx} = \cos x$$

$$dx = \frac{1}{\cos x} du$$

$\sin^2 x + \cos^2 x = 1$

$\sec^2 x = \tan^2 x + 1$

$\cos^2 x = \cot^2 x + 1$

$= 1 + \cot^2 x$

$$= \int \cos^3 x \cdot \sin^9 x = \int \ldots$$

$$\int \cos x \sin^9 x \, dx - \int \cos x \sin^{11} x \, dx$$

$$= \int \cos x \, u^9 \frac{1}{\cos x} du - \int \cos x \, u^{11} \frac{1}{\cos x} du$$

$$= \int u^9 \, du - \int u^{11} \, du$$

$$= \frac{u^{10}}{10} - \frac{u^{12}}{12} + C$$

$$= \frac{1}{10} \sin^{10} x - \frac{1}{12} \sin^{12} x + C$$

teachers with the proficiency of the language, children were not at home with Afrikaans, English was the medium at Universities and training colleges, and that they had not been consulted on the issue. The chairman, Mr Mahlangu, who was a fierce opponent of Afrikaans as medium, was dismissed because of the strong stand he had taken. Students demanded his reappointment and protested against the use of Afrikaans (Cillie Commission Report, 1977: 45-59).

There were reasons for opposing Afrikaans and there were reasons for preferring English. From the point of view of the educationalist, a switch to instruction in Afrikaans would be disastrous. Time and again both teachers and pupils stressed the fact that their education was inferior to that of whites. They saw the system as designed to fit the youth for a subservient position, economically, socially and politically. They perceived that education conducted in Afrikaans would definitely lead to a deterioration in standards.

Black teachers had received their instruction almost exclusively in English and many were barely able to converse in Afrikaans, to it was inconceivable for them to master the technical language required for the classroom in a language they did not speak, more especially for Arithmetic or Mathematics (Hirson, 1979: 176). Albert Luthuli held the view that education through the medium of an international language such as English provides access to the 'commonwealth of learning'. He believed that vernacular education cut children off:

1 $\int x^2 \cdot e^x \, dx$

$= x^2 \int e^x dx - \int [e^x \int 0$

$= x^2 \int e^x dx - \int [2x \int e^x dx] dx$

$= x^2 e^x - 2 \int x e^x dx$

$= x^2 e^x - 2x \int e^x dx - \int [2 \int e^x dx] dx$

$= x^2 e^x - 2xe^x - \int e^x dx$

$= x^2 e^x - 2xe^x - 2e^x + c$

$= e^x (x^2 - 2x - 2) + c$

$\int x^2 \cdot e^x dx$

$= x^2 \int e^x dx - \int [2x \int e^x dx] dx$

$= x^2 e^x - \int 2x e^x dx$

$= x^2 e^x - 2x \int e^x dx - \int [2 \int e^x dx] dx$

$= x^2 e^x - 2xe^x - \int 2e^x dx$

$= x^2 e^x - 2xe^x - 2 \int e^x dx$

$= [x^2 e^x - 2xe^x - 2e^x]$

"deliberately and violently from access to outside influences and ideas - and the heritage of much of the civilised world".
(Luthuli, 1962: 47-48).

It is believed that man should have free access to knowledge outside his immediate cultural and linguistic environment to be able to communicate with the wider world.

The secretary of the African Teachers Association of South Africa (ATASA) stated the teachers' case in measured terms:

"To say that Blacks are opposed to the study of Afrikaans is a gross understatement ... In strict terms what we oppose now is the manner in which this is being done without regard to the interests of the children concerned. And if this trend continues without being checked then the education of the Black child will be seriously threatened...".
(Black Review, 1974-5: 97).

Parents and their children and many teachers objected to the new regulations for a number of reasons' English was the main language of industry and commerce, and was essential for the youth who wanted to find a place in the economy of South Africa; it was an international language and the medium through which contact could be made with the rest of Africa and it was the one lingua franca which bound Blacks together. Fro the pupils who sought to organise opposition to the system of Bantu Education the language issue assumed importance because it bound primary and secondary schools on a single issue and offered a theme around which a campaign could be built. It is not surprising, therefore,

$\int \cos(-3x) \sin 5x \, dx$

$\frac{S}{C} + \frac{C}{C} = \frac{1}{C}$

$T + 1 = \sec$

$\cos(-3x) \int \sin 5x \, dx$:

$\int \tan 5 \, dx$

$= \int \tan^2 x \tan^3 x \, dx$

$= \int (\sec^2 x - 1) \tan^3 x \, dx$

$= \int \sec^2 \tan^3 x \, dx - \int \tan^3 x \, dx$

$= \int \sec^2 \cdot \tan^2 x \cdot \tan x$

$= \int \sec^2 (\sec^2 - 1) \tan x - \int \tan^2 \cdot \tan x \, dx$

$= \int \sec^4 x \tan x - \sec^2 x \tan x - \int (\sec^2 x - 1) \tan x \, dx$

$= \int \sec^4 x \tan x \, dx - \int \sec^2 x \tan x \, dx - \int \sec^2 x \tan x \, dx - \int \tan x \, dx$

let $u = \sec x$

$\frac{du}{dx} = \sec x \tan x$

$= \int u^3 \sec$

that the fracas of June 1976 was precipitated by the question of enforcement of Afrikaans as medium of instruction in Black schools.

3.5.5 The Teacher Supply

Teachers lie at the heart of the cirsis for many reasons. The problem of teacher supply is at first and foremost a problem of quality. The quality of teaching has an important influence on the achievement of students. Black education in South Africa has been faced by a dilemma that is by no means unique. As a result of government ideology and planning, the emphasis has been placed on recruiting and training teachers for the primary schools. The majority of prospective teachers have been removed from schools before matriculating and the quality of the education system has suffered from the injection of relatively poorly qualified manpower.

As mentioned in the KNN Report on education in the Transkei children suffer 'from gross neglect and harsh treatment by inefficient teachers'. The school inspection report points to 'a weakness in the teacher's tuition' in almost all the primary school subjects. In criticising secondary teachers it said:

"In general the standard of teaching can only be graded as fair ... There are a few brilliant teachers, (but) many are indifferent and not dedicated. The majority need constant supervision and guidance for success". (Wolfson, 1975: 101).

$$\int \tan^5 x \, dx$$

$$= \int \sin \tan^2 x \tan^3 x \, dx$$

$$= \int (\sec^2 x - 1) \tan^3 x \, dx$$

$$= \int (\sec^2 x \tan^3 x - \tan^3 x) \, dx$$

$$= \int \sec^2 x \tan^2 x \tan x \, dx - \int \tan^2 x \tan x \, dx$$

$$= \int \sec^2 x (\sec^2 - 1) \tan x \, dx - \int (\sec^2 x - 1) \tan x \, dx$$

$$= \int \sec^4 x \tan x - \sec^2 x \tan x \, dx \; \cancel{- \int \sec^2 x \tan x \, dx} - \tan x \, dx$$

$$= \text{let } u = \sec x$$

$$\frac{du}{dx} = \sec x \tan x \quad dx = \frac{1}{\sec x \tan x} du$$

$$= \int u^3 \sec x \tan x \cdot \frac{1}{\sec x \tan x} du - \int u \sec x \tan \cdot \frac{1}{\sec x \tan} du \; \cancel{- \int \tan x \, dx} - \int \tan x \, dx$$

$$= \int u^3 \, du - \int u \, du - \int \tan x \, du$$

$$= \frac{u^4}{4} - \frac{u^2}{2} + \cancel{\sec^2 x} \ln |\cos x| + C$$

$$= \frac{\sec^4 x}{4} - \frac{\sec^2 x}{2} + \ln |\cos x| + C$$

$$= \frac{1}{4} \sec^4 x - \frac{1}{2} \sec^2 x + \ln |\cos x| + C$$

These criticisms however are a severe condemnation of the entire system of Bantu Education in South Africa. Teachers with poor academic qualifications are required to cope with severe overcrowding, lack of adequate facilities and generally unsatisfactory working conditions. With so much against them it is perhaps not surprising that many are open to censure for lacking dedication. Poor working conditions in teaching may tend to discourage more of the able school leavers and graduates from entering the profession at all, or may cause more able teachers to seek employment elsewhere, where their academic abilities are in demand (Wolfson, 1975: 103). The hard economic facts have far reaching repercussions on the attractiveness of teaching. It is more difficult for education to match competitive salaries. In the degree to which it fails it contributes to a downward spiral of teacher status and thus further compounds the difficulty it has in attracting precisely the kind of people it needs to improve the quality of education and productivity (Coombs, 1968 : 35).

The issue of financial resources has lurked in the background of almost everything. Money is proved to be a crucial input of any education system. It provides the essential purchasing power with which education acquires its human and physical inputs. Tables 19-23 indicate that teachers are generally of inadequate calibres and qualifications. Among the reasons for this, one can add that it is because of the failure to supply more exacting techniques in choosing teacher-trainees because an increase in selectivity or an insistence on higher qualifications would reduce the number of teachers in service or those available for service, a trend that would send the already imperilled pupil-teacher ratio soaring.

$$\int \sin^2\theta \cdot \sin^3\theta \, d\theta$$

$$= \int (1-\cos^2\theta)\sin^3\theta \, d\theta$$

$$= \int \sin^3\theta - \sin^3\theta \cdot \cos\theta \, d\theta$$

$$= \int \sin^2\theta \sin\theta \, d\theta - \int \sin^2\theta \sin\theta \cos\theta \, d\theta$$

$$= \int \sin(1-\cos^2\theta)\sin\theta - \int \cos^2\theta (1-\cos^2\theta)\sin\theta\cos\theta \, d\theta$$

$$= \int \sin\theta - \cos^2\theta \sin\theta - \int \sin\theta\cos\theta - \sin\theta \cdot \cos^3\theta \, d\theta$$

$$= \int \sin\theta \, d\theta - \int \cos^2\theta \sin\theta \, d\theta - \int \sin\theta\cos\theta \, d\theta - \int \sin\theta \cdot \cos^3\theta \, d\theta$$

· let $u = \cos\theta$

$$\frac{du}{d\theta} = -\sin\theta$$

$$d\theta = -\frac{1}{\sin\theta} du$$

$$= \int \sin\theta \, d\theta - \int u^2 \sin\theta \frac{1}{\sin\theta} du - \int u \sin\theta \cdot \frac{1}{\sin\theta} du - \int u^3 \sin\theta \cdot \frac{1}{\sin\theta} du$$

$$= \int \sin\theta \, d\theta - \int u^2 du - \int u \, du - \int u^3 du$$

$$= -\cos\theta - \frac{u^3}{3} - \frac{u^2}{2} - \frac{u^4}{4} + C$$

$$= \frac{-\cos\theta}{12}$$

$$= -\cos\theta - \frac{1}{3}\cos^3\theta - \frac{1}{2}\cos^2\theta - \frac{1}{4}\cos^4\theta$$

The low status of the profession contributes much to the lack of dedication, self respect and energy in the teaching force and it is unrealistic at present to expect teachers to project themselves into their work with the kind of vigour necessary for accelerating progress (Hirschman and Rose, 1974 : 16).

TABLE 13

SHOWING NUMBERS OF TEACHERS AND QUALIFICATIONS, 1965 and 1967

	% of total teaching force	
	1965	1967
1. Degree + professional qualification	1,33	1,27
2. Degree only	0,06	0,33
3. Bantu Education Diploma (Junior Secondary Diploma)	0,81	0,67
4. Professional qualification + special course	1,54	3,47
5. Primary Certificate	31,45	33,78
6. Lower Primary Certificate	45,47	41,71
7. Technical qualification	0,21	-
8. Lesser qualification	19,13	18,88
	100,00	100,00

Survey of Race Relations, 1967

$$\int \cos^5 x \, dx$$

$$= \int \cos^2 \cos^3 x \, dx$$

$$= \int \cos(1 - \sin^2 x) \cos^3 x \, dx$$

$$= \int \cos^3 x \, dx - \int \cos^3 x \sin^2 x \, dx$$

$$= \int \cos(1 - \sin^2 x) \cos x - \int (1 - \sin^2 x) \cos x \sin^2 x$$

$$= \int \cos x - \cos x \sin^2 x - \int \cos x \sin^2 x - \int \cos^2 x \sin^2 x \, dx$$

$$= \int \cos x - 2 \int \cos x \sin^2 x - \int \cos^2 x \sin^2 x$$

$$= \int \cos x - 2 \int \cos x \sin x - \int (1 - \sin^2 x) \sin^2 x$$

Together, the holders of both primary school qualifications constitute no less than 76.92% and 75.49% of the entire teaching force for 1965 and 1967 respectively.

Further, after holders of these two certificates, the next greatest proportion is those teachers holding 'lesser qualifications' - 19.13% and 18.77% for 1965 and 1967 respectively. Thus tor the two years in question, no less than 96.05% and 94.26% of the teaching force of the Department of Bantu Education had primary school, lower-primary or 'lesser' qualifications.

$$\int \cos^5\theta \, d\theta$$

$$= \int \cos^2\theta \cos^2\theta \cdot \cos\theta \, d\theta$$

$$= \int \cos^2\theta (1 - \sin^2\theta)(1 - \sin^2\theta) \cos\theta \, d\theta$$

$$= \int (1 - 2\sin^2\theta + \sin^4\theta)\cos\theta$$

$$= \int \cos\theta - 2\sin^2\theta \cos\theta + \sin^4\theta \cos\theta$$

$$= \int \cos\theta - 2\int \sin^2\theta \cos\theta + \sin^4 \cos 2\theta$$

let $u = \sin\theta$

$$\frac{du}{dx} = \cos 2\theta$$

$$dx = \frac{1}{\cos 2\theta} du$$

$$\int \cos^2 2\theta - \cos^2\theta \cdot \cos 2\theta \, d\theta = \int \cos 2\theta - 2\int u^2 \frac{\cos 2\theta}{\sin\theta} \cdot \frac{1}{\cos\theta} du + \int u^4 \cos 2\theta \frac{1}{\cos\theta} du$$

$$= \int \cos\theta \, d\theta - 2\int u^2 \, du + \int u^4 \, du$$

$$= +\sin\theta - \frac{2}{3}u^3 + \frac{u^5}{5} + C$$

$$= \sin\theta - \frac{2}{3}\sin^3\theta + \frac{1}{5}\sin^5\theta + C$$

$$\int \frac{1}{9 + 25x^2}$$

$$= \frac{1}{9}\int \frac{1}{1 + \frac{25x^2}{9}} dx$$

$$= \frac{1}{9}\int \frac{1}{1 + \left(\frac{5x}{3}\right)^2} = \frac{1}{9} \cdot \frac{5}{3}\int \frac{\frac{3}{5}}{1 + \left(\frac{5x}{3}\right)^2}$$

$$= \frac{5}{27} \tan \frac{5x}{3} + C$$

The situation for 1970 - 1972 is shown below. TABLE 14

SHOWING NUMBERS OF BLACK TEACHERS AND QUALIFICATIONS, 1970 - 1972

	1970		1971		1972	
	No	%	No	%	No	%
Professionally qualified and had:						
1) University degree	717	1,52	752	1,46	835	1,57
2) Matric	4 731	10,04	5 294	10,27	5 529	10,37
3) Passed Std VI or above, No Matric	33 031	70,12	36 082	69,97	38 360	71,98
4) Other qualifications (eg technical)	476	1,01	99	0,19	136	0,26
No Professional qualifications but had:						
1) University degree	34	0,07	50	0,10	60	0,11
2) Matric	270	0,57	382	0,74	300	0,56
3) Technical or Vocational qualification	66	0,14	69	0,13	81	0,15
Not matriculated and had no Technical or vocational qualifications	7 784	16,53	8 837	17,14	7 993	15,00
	47 109	100,00	51 565	100,00	53 294	100,00

Table compiled from Assembly Debates : Questions and Replies, 1971, 1972 and 1973, 18th February, 1971 Columns 232-4; 6th March, 1972, Col. 459; 13th April, 1973, Col 654-5. These figures, supplied by the Minister, include South West Africa (Namibia) and the Homelands.

$$\frac{1}{4}\int \frac{1}{\sqrt{1-\left(\frac{x}{2}\right)^2}}\,dx$$

$$\frac{3}{2}\,\frac{1}{4}\int \frac{\frac{2}{3}}{\sqrt{1-\left(\frac{x}{2}\right)^2}}$$

$$\frac{3}{8}\ \text{Tan}$$

$$\int_0^2 (4-x^2)\,dx$$

$$= \int_0^{\cdot} \left[4x - \frac{x^3}{3}\right]_0^2$$

$$= \left[4(2) - \frac{(4)^2}{3}\right] - 0$$

$$= 8 - \frac{16}{3}$$

$$= \frac{24-16}{3}$$

$$= \frac{8}{3}$$

$$\int_0^2 (4-x^2)\,dx$$

$$= \left[4x - \frac{x^3}{3}\right]_0^2$$

$$= \left(4(2) - \frac{(2)^3}{3}\right) - 0$$

$$= 8 - \frac{8}{3}$$

$$= \frac{24-8}{3}$$

$$= \frac{16}{3}$$

TABLE 15

SHOWING TEACHERS' QUALIFICATIONS IN BLACK SCHOOLS IN 1975

	No	Percentage
Professionally Qualified with		
University Degree	1 143	1,68
Matriculation/Equivalent	6 488	9,53
Junior Certificate/Equivalent	33 578	49,32
Standard 6	14 339	21,06
Other Qualifications	1 542	2,26
No Professional Qualifications but with		
University Degree	60	0,09
Passed University Subjects	78	0,11
Matriculation/Equivalent	591	0,87
Technical or other Qualification	95	0,14
No Matriculation with no Technical or other Qualification(s)	10 169	14,94
	68 083	100,00

(Compiled from Race Relation's Survey, 1976)

$$\int_{-1}^{3} (3x^3 - x + 6)\,dx$$

$$= \left[\frac{3x^3}{3} - \frac{x^2}{2} + 6x\right]_{-1}^{3}$$

$$= \left[x^3 - \frac{1}{2}x^2 + 6x\right]_{-1}^{3}$$

$$= \left[(3)^3 - \frac{1}{2}(3)^2 + 6(3)\right] - \left[(-1)^3 - \frac{1}{2}(-1)^2 + 6(-1)\right]$$

$$= \left[27 - \frac{9}{2} + 18\right] - \left[-1 + \frac{1}{2} - 6\right]$$

$$= \frac{[54 - 9 + 36]}{2} - \frac{[-2 + 1 - 12]}{2}$$

$$= 9 - (-13)$$

$$= 9 + 13$$

$$= 22 = \frac{81}{2} + \frac{15}{2}$$

$$= \frac{96}{2}$$

$$= 48$$

TABLE 16

SHOWING TEACHERS' QUALIFICATIONS IN 1981

	No	Percentage
Professionally qualified with		
Standard 6	8 730	10,4
Junior Certificate	42 775	51,0
Std 10 + PTC	9 942	11,9
Std 10 + STC	4 031	4,8
Degree incomplete	1 238	1,5
Degree	1 999	2,4
Special Teachers' Certificate	372	0,4
Technical	160	0,2
SUB TOTAL	69 247	82,6
No Professional Qualifications		
Junior Certificate	10 743	12,8
Technical Certificate	193	0,2
Senior Certificate	3 315	4,0
Degree Incomplete	112	0,1
Degree	209	0,2
SUB TOTAL	14 572	17,4
TOTAL	83 819	100,0

(South African Race Relations Survey, 1981 : 447).

$$y = 4 - x^2$$

$$0 = 4 - x^2$$

$$(2-x)(2+x) = 0$$

$$x = +2 \quad \text{or} \quad x = -2$$

$$\text{Area} = \int_{-2}^{2} \left[(4 - x^2) - 0 \right] dx$$

$$= \int_{-2}^{2} \left[4 - x^2 \right] dx$$

$$= \left[4x - \frac{x^3}{3} \right]_{-2}^{2}$$

$$= \left(4(2) - \frac{(2)^3}{3} \right) - \left(4(-2) - \frac{(-2)^3}{3} \right)$$

$$= \left(8 - \frac{8}{3} \right) - \left(-8 + \frac{8}{3} \right)$$

$$= 8 - \frac{8}{3} + 8 - \frac{8}{3}$$

$$= \frac{8+8}{3} \qquad = 8 + 8 - \frac{8}{3} - \frac{8}{3}$$

$$= \frac{16}{3} \qquad = 16 - \frac{16}{3}$$

$$= \frac{48 - 16}{3}$$

$$= \frac{32}{3}$$

TABLE 17

SHOWING COMPARISON OF BLACK AND WHITE TEACHERS' QUALIFICATIONS,1983.

	Whites	Blacks	Total	%
Professional, qualified with:				
Standard 6	-	7 911	7 911	9,4
Junior Certificate	6	10 592	40 598	48,5
Std 10 + PTC	334	10 770	11 104	13,3
Std 10 + STC	16	4 462	4 478	5,4
Degree Incomplete	49	1 266	1 315	1,6
Degree	539	1 590	2 129	2,5
Special Teachers' Certificate	7	279	286	0,3
Technical	47	63	100	0,1
SUB TOTAL	998	66 933	67 931	81,1
No Professional Qualifications +				
Junior Certificate	29	11 336	11 365	13,6
Technical Certificate	209	45	254	0,3
Matriculation/Sen Certificate	50	3 773	3 823	4,6
Degree Incomplete	8	70	78	0,0
Degree	83	208	291	0,4
SUB TOTAL	379	14 432	15 811	18,9
TOTAL	1 377	82 365	83 742	100,00

(Race Relations Survey, 1983: 440).

$y = x^2 - x - 2$

$x - 2$
$x + 1$

$0 = x^2 - x - 2$

$(x-2)(x+1) = 0$

or

$x = 2$ and $x = -1$

$$\text{Area} = \int_{-1}^{2} \left[(x^2 - x - 2) - 0 \right] dx$$

$$= \int_{-1}^{2} (x^2 - x - 2)\, dx$$

$$= \left[\frac{x^3}{3} - \frac{x^2}{2} - 2x \right]_{-1}^{2} dx$$

$$= \left(\frac{(2)^3}{3} - \frac{(2)^2}{2} - 2(2) \right) - \left(\frac{(-1)^3}{3} - \frac{(-1)^2}{2} - 2(-1) \right)$$

$$= \left(\frac{8}{3} - \frac{4}{2} - 4 \right) - \left(\frac{-1}{3} - \frac{1}{2} + 2 \right)$$

$=$

TABLE 18

SHOWING EXAMINATION RESULTS

	1975	1980
Higher Primary Certificate (Std 5)		
No of Candidates	295 343	220 398
No Passed	211 089	172 034
% Passed	71,5	70,9
Junior Certificate (Std 8)		
No of Candidates	47 672	110 120
No Passed	34 813	60 230
% Passed	73,0	54,7
Matric (Std 10)		
No of Candidates	8 378	29 973
Exemptions	3 481	4 714
School Leaving	1 866	11 221
% Exemptions	39,5	15,7
% School leaving	22,2	37,4
No Passed	5 347	14 935
% Passed	63,8	53,1

(Race Relation's Survey 1976: 333 and 1982: 474)

In 1979, of the 24 280 white candidates who sat for the Standard 10 examinations only 2420 failed, and out of 22103 candidates in 1980 only 2592 failed compared to 14038 failures in black schools.

$\lim_{x \to c} f(x) = L$, then $\lim_{x \to c} af(x) = aL$

We want to show that $\epsilon > 0$ there exist $\delta > 0$ such that if

$0 < |x - c| < \delta$ then $|af(x) - aL| < \epsilon$

Let $a \neq 0$ for each $\frac{\epsilon}{|a|} > 0$ there exist $\delta > 0$ such that

$0 < |x - c| < \delta$

implies $|f(x) - L| < \frac{\epsilon}{|a|}$

$\Rightarrow |a| |f(x) - L| < |a| \frac{\epsilon}{|a|}$

$\Rightarrow |\,|a| f(x) - |a| L\,| < \epsilon$

$\Rightarrow |af(x) - aL| < \epsilon$

$\therefore \lim_{x \to c} af(x) = a \lim_{x \to c} f(x)$

$= aL$

African teachers earn salaries that are proportionally far lower than those of teachers of other race groups. In the tables 25 - 27 below, comparative figures are given for White, Coloured, Indian and Black teachers as at 1972.

The government's policy is to narrow the gap between black and white salaries hence the increases in Black salaries.

TABLE 19

SHOWING WHITE TEACHERS' SALARY SCALES, 1972

Matric + one year training (ie no professional qualification 12 years + 1 year)

Men	R2 280 x 180 - 4 080
Women	R1 740 x 180 - 3 540

Matric + three years training ("Standard scale". Usually for a teachers' diploma holder - 12 years + 3 years)

Men	R2 820 x 180 - 4 620
Women	R2 460 x 180 - 4 080

Matric + four years training ("Standard scale". Usually a degree and a diploma 12 years + 4 years)

Men	R3 360 x 180 - 4 800 x 300 - 5 100
Women	R3 000 x 180 - 4 440

$\lim_{x \to c} f(x) = L \quad \lim_{x \to c} af(x) = aL$

let $\epsilon > 0$ there exist $\delta > 0$ such that if $0 < |x - c| < \delta$ then

$|af(x) - aL| < \epsilon$

let $a \neq 0$. for each $\frac{\epsilon}{|a|}$ there exist $\delta > 0$ such that if

$0 < |x - c|$ then

implies ~~$|af(x) - aL| < \frac{\epsilon}{2}$~~

$$|f(x) - L| < \frac{\epsilon}{|a|}$$

$$\Rightarrow \{ |a|f(x) - |a|L| < \frac{\epsilon}{|a|} \cdot |a|$$

$$\Rightarrow |af(x) - aL| < \epsilon$$

$$\lim_{x \to c} af(x) = a \lim_{x \to c} f(x)$$

$$= aL$$

TABLE 20

SHOWING COLOURED TEACHERS' AND INDIAN TEACHERS' SALARY SCALES, 1972

Lower Primary Certificate (J.C. + 2 years ie : 8 years + 2 years

Men R1 140 x 60 - 1 200 x 90 - 2 370

Women R1 020 x 60 - 1 200 x 90 - 1 740

Matric + 3 years training (12 years + 3 years)

Men R1 650 x 90 - 2 640 x 120 - 3 120

Women R1 740 x 90 - 2 640 x 120 - 3 000

A 17% increase on the above scales became effective on 1st April, 1973, and applied to Asian and Coloured teachers.

TABLE 21

SHOWING BLACK TEACHERS' SALARY SCALES, 1972

Qualified Primary School Teachers (Usually J.C. + 2 years)

Men R 600 x 60 - 1 500

Women R 534 x 42 - 660 x 60 - 1 260

Matric + 3 years training and teaching in a secondary school

Men R 960 x 60 - 1 800 x 90 - 2 340

Women R 840 x 60 - 1 800 x 90 - 1 980

Matric + 4 years training and teaching in a secondary school

Men R1 260 x 60 - 1 800 x 90 - 2 610

Women R1 140 x 60 - 1 800 x 90 - 2 160

A 17% increase on the above scales became effective on 1st April, 1973.

$\lim_{x \to c} f(x) = L \qquad \lim_{x \to c} a f(x) = aL$

let $\epsilon > 0$ there exist $\delta > 0$ such that if $0 < |x - c| < \delta$ then $|af(x) - aL| < \epsilon$

let $a \neq 0$ for each $\frac{\epsilon}{|a|} > 0$ there exist $\delta > 0$ such that if $0 < |x - c| < \delta$

implies $|f(x) - L| < \frac{\epsilon}{|a|}$

$\Rightarrow |\,|a| f(x) - |a| L\,| < \frac{\epsilon}{|a|} |a|$

$\Rightarrow |af(x) - aL| < \epsilon$

$\therefore \lim_{x \to c} af(x) = a \lim_{x \to c} f(x)$

$= aL$

Society expects many things from the teachers. Students expect them to relay ideas and information effectively. Parents expect teachers to discipline their classes, to instil moral values and promote academic achievement. Development planners expect teachers to become key figures in plans to revitalise villages or begin some sort of co-operative effort. Curriculum reformers expect teachers to adopt new ways of teaching and new syllabuses. Governments expect teachers to introduce to their students ideas of national unity and respect for state institutions. While society is ready to heap all expectations and obligations onto the shoulders of teachers, it is surprising to find that teachers are not given the material rewards, training and social prestige to match their supposed importance (Blackmore and Cooksey, 1981: 127).

Apart from the fact that there is an inadequate supply of suitable candidates for teacher training for the most part, teachers do not bring the content to bear upon an interpretation of the pupils environment or conditions. Mphahlele lists the following as reasons for this:

" - neither the wording nor the conception of the syllabus is challenging for the teacher to want to interest the pupils in a broader perspective of any particular topic that will touch his life at certain points.
- the teacher is himself ill-equipped for the task.
- his eyes are fixed on the examinations".

(Mphahlele, E, 1979: 14).

$\lim_{x \to a} p(x) = N \quad \lim_{x \to a} k P(x) = kN$

let $\epsilon > 0$ be gwen, there exist $\delta > 0$, such that if $0 < |x-a| < \delta$ then

$$|kP(x) - kN| < \epsilon$$

$k \neq 0$. for each $\frac{\epsilon > 0}{|k|}$ there exist $\delta > 0$ such that if $0 < |x-a| < \delta$ then

implies $|P(x) - N| < \frac{\epsilon}{|k|}$

$\Rightarrow |k| P(x) - |k| N| < \epsilon$

$\Rightarrow |kP(x) - kN| < \epsilon$

A student who has been made to remember facts feels inadequate to comprehend poverty, overcrowding housing, violence, lack of job opportunities, as a result such students feel cheated since they are not made to comprehend the causes and effects of a situation, nor think them through or talk about them. Of course it is not the teacher's duty to volunteer solutions to these problems. His role is seen as that of sharpening the pupil's awareness of these problems so that they can think for themselves.

Teachers on the other hand, have a difficulty in establishing themselves as a fully professional group. Firstly, because teaching lacks the mystique and revenue. Schooling is commonplace and teachers are regarded as ordinary workers with commonplace skills. Teachers do not have their own well developed body of skills or expertise. They are often not seen as having to take crucial decisions or whose ability is all that important, beyond a certain basic competence. This view is unfair, given teachers' influence over the welfare and academic progress of their students. Examination success is dependent on the teachers' skills in helping students beforehand. But most of the credit for successful academic performance goes to the pupil. The teacher is not seen as a decider of fate. Most teachers are underqualified for no special skills have been needed for teaching.

There has been down-grading of teacher training colleges especially those supplying primary school teachers. They have been admitting pupils and students with lower academic qualifications. The authority structure weakens the teacher's claim to be professional. Teachers are subject to bureaucratic rules and regulations and they are more likely to be questioned by authority if they demand some freedom in arranging school affairs themselves (Blakemore and Cooksey, 1981: 135-137). There is often less pressure on teachers to be up-to-date

$$\lim_{x\to c}\left[f(x)+g(x)\right] = \lim_{x\to c} f(x) + \lim_{x\to c} g(x)$$

$$= L_1 + L_2$$

let $\epsilon > 0$ there $\delta > 0$ such that $0 < |x-c| < \delta$ then

$$\Rightarrow \left|f(x)+g(x)-L_1-L_2\right| < \epsilon$$

Since $\lim_{x\to c} f(x) = L_1$. for each $\frac{\epsilon}{2} > 0$ there exist $\delta > 0$ such that

if $0 < |x-c| < \delta$ then $|f(x)-L_1| < \frac{\epsilon}{2}$

Since $\lim_{x\to c} g(x) = L_2$. for each $\frac{\epsilon}{2} > 0$ there exist $\delta > 0$ such that

if $0 < |x-c| < \delta$ then $|g(x)-L_2| < \frac{\epsilon}{2}$

let $\delta = \min\{\delta_1, \delta_2\}$ for each $\epsilon > 0$ such that if $0 < |x-c| < \delta$

then $\Rightarrow 0 < \left|f(x)+g(x)-L_1-L_2\right| < \frac{\epsilon}{2}$

$$= \left|(f(x)-L_1)+(g(x)-L_2)\right|$$

$$\leq |f(x)-L_2| + |g(x)-L_2|$$

$$< \frac{\epsilon}{2} + \frac{\epsilon}{2}$$

$$= \epsilon$$

$$\therefore \lim_{x\to c}\left[f(x)+g(x)\right] = \lim_{x\to c} f(x) + \lim_{x\to c} g(x)$$

$$= L_1 + L_2$$

with recent changes in professional knowledge and research findings which affect their job.

The high regard we have for education and the low regard we have usually shown for teachers is part of the paradox of Black education. Richard Galish describes a real teacher in the following terms:

"Good teaching is done by good students, by people who themselves are compulsive about learning. It takes intelligence, it takes ability to read and to write well.

Good teaching takes the kind of person who wants to know just about all there is to know about his subject and who tops everything off with a strong desire to help his students acquire knowledge".
(Grambs et al.,1972: 322).

The teacher is expected to know his field. He needs to be an expert, a specialist, a scholar, a consistent learner with a wide range of adult knowledge and interest. He should be well read in literature, music, art, history and be alert (of the newest of the new). He should be knowledgeable and never forget that he is there to bring young people up the educational ladder. He must understand pupils' likes and dislikes, hopes and fears. He must be creative and imaginative. Every good teacher has in himself self-reliance and confidence. Teaching involves a great deal of showmanship and salesmanship. Exasperated students will think, ask, read, search for answers and that is education.

$$\lim_{x \to a} P(x) = A_1 \qquad \lim_{x \to a} R(x) = A_2$$

$$\lim_{x \to a} [P(x) + R(x)] = \lim_{x \to a} P(x) + \lim_{x \to a} R(x)$$

$$= A_1 + A_2$$

Proof

let $\epsilon > 0$ be given. there exis $\sigma > 0$ such that if $0 < |x - a| < \sigma$ then $0 < |P(x) + R(x) - A_1 - A_2|$

Since $\lim_{x \to a} P(x) = A_1$ for each $\frac{\epsilon}{2} > 0$ there exist $\sigma > 0$ such that if $0 < |x - a| < \sigma$ then $|P(x) - A| < \frac{\epsilon}{2}$

Since $\lim_{x \to a} R(x) = A_2$ for each $\frac{\epsilon}{2} > 0$ there exist $\sigma > 0$ such that if $0 < |x - a| < A_2$ then $|R(x) - A_2| < \frac{\epsilon}{2}$

let $\sigma = \min\{\sigma_1, \sigma_2\}$ for each $\epsilon > 0$ there exist $\sigma > 0$ such that if $0 < |x - a| < \sigma$ ~~then~~

implies $\Rightarrow$ $|P(x) + R(x) - A_1 - A_2|$

$= |(P(x) - A_1) + (R(x) - A_2)|$

$\leq |P(x) - A_1| + |R(x) - A_2|$

$< \frac{\epsilon}{2} + \frac{\epsilon}{2}$

$= \epsilon$

$\therefore \lim_{x \to a} [P(x) + R(x)] = \lim_{x \to a} P(x) + \lim_{x \to a} R(x)$

$= A_1 + A_2$

The job of the teacher is to help the child realize who he is, what his potential is, what his strengths are. He must be dedicated to teaching despite its drawbacks. When looking at the individual child he should see a piece of art to which he brings his talent, his craftsmanship, his experience, learning, intelligence and inspiration (Grambs et al, 323-324). He should certify that a student is able to perform a certain task. He should make changes in educational organization and practice necessitated by new demands on the education system.

The teaching body is of quite inadequate strength to provide even reasonable pupil-teacher ratios with the present pupil enrolment. The lack of teachers will restrict any programme that might be implemented in the near future to introduce compulsory education. Personal contact with the teacher is impossible and teachers are strained as they have to deal with unreasonable loads. Having large classes relatively taught by poorly qualified teachers militate against pupil's progress.

$\lim_{x \to c} f(x) = L_1$ and $\lim_{x \to c} g(x) = L_2$

If $\lim_{x \to c} [f(x) \cdot g(x)] = \lim_{x \to c} f(x) \cdot \lim_{x \to c} g(x)$

$= L_1 \cdot L_2$

Proof

We what to Schow that $\epsilon > 0$ for each $\epsilon > 0$ there exists a $\delta > 0$ such that if $0 < |x - c| < \delta$ then $|f(x)\, g(x) - L_1 L_2| < \epsilon$

Since $\lim_{x \to c} f(x) = L_1$ for each $\epsilon_1 > 0$ there exists $\delta_1 > 0$ such that if $0 < |x - c| < \delta_1$ then $|f(x) - L_1| < \delta_1$

$$|f(x)| - |L_1| \leq |f(x) - L_1|$$
$$< \epsilon_1$$
$$f(x) < \epsilon_1 + |L_1|$$

Since $\lim_{x \to c} g(x) = L_2$ for each $\epsilon_2 > 0$ there $\delta_2 > 0$ such that ~~if~~

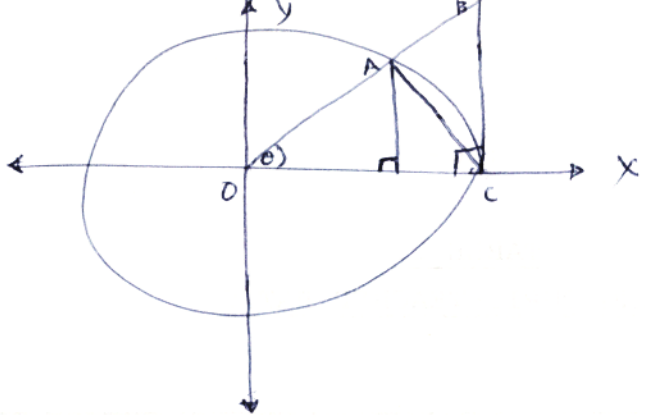
$0 < |x - c| < \delta_2 \Rightarrow |g(x) - L_2| < \epsilon_2$

TABLE 22

SHOWING PUPIL-TEACHER RATIO

	1975	1982	1983
Whites	1 : 20,1	1 : 18,2	1 : 18,2
Coloureds	1 : 30,6	1 : 27,3	1 : 26,7
Indians	1 : 26,9	1 : 24,3	1 : 23,6
Blacks	1 : 54,1	1 : 39,1	1 : 42,7
For The Homelands			
Bophuthatswana			1 : 45,7
Ciskei			1 : 40,1
Gazankulu			1 : 45,7
Lebowa			1 : 49,2
KaNgwane			1 : 42,8
Kwa Ndebele			1 : 41,9
Kwa Zulu			1 : 49,7
Qwaqwa			1 : 31,9
Transkei			1 : 48,0
Venda			1 : 40,3

(Survey of Race Relations, 1975, 1982, 1983).



Δ Area of ΔOAC < Sector OAC < Area of ΔOBC

Area of $\Delta OAC = \frac{1}{2} b \cdot h$

$= \frac{1}{2} \sin\theta$

Area of Sector $OAC = \frac{r\theta}{2}$

$= \frac{\theta}{2}$

Area of $\Delta OBC = \frac{1}{2} \cdot b \cdot h$

$= \frac{1}{2} \cdot \tan\theta$

Area of ΔOAC < Area of Sector OAC < Area of ΔOBC

$\Rightarrow \frac{1}{2}\sin\theta < \frac{\theta}{2} < \frac{1}{2}\tan\theta$

$\Rightarrow \sin\theta < \theta < \tan\theta$

$\Rightarrow \frac{\sin\theta}{\sin\theta} < \frac{\theta}{\sin\theta} < \cos\theta \cdot \frac{\sin\theta}{\cos\theta} \cdot \frac{1}{\sin\theta}$

$\Rightarrow 1 < \frac{\theta}{\sin\theta} < \frac{1}{\cos\theta}$

$\Rightarrow \cos\theta < \frac{\sin\theta}{\theta} < 1$

$\Rightarrow \lim_{\theta \to 0} \cos\theta < \lim_{\theta \to 0} \frac{\sin\theta}{\theta} < \lim_{\theta \to 0} 1$

$\Rightarrow 1 < \lim_{\theta \to 0} \frac{\sin\theta}{\theta} < 1$

$\therefore \lim_{\theta \to 0} \frac{\sin\theta}{\theta} = 1$

3.5.6 The Operation of the Black Education System

Any productive system must have leadership, direction, supervision, co-ordination, constant evaluation and adjustment. The issue concerning Black education is whether the basic managerial arrangements are adequate to the tasks before them, whether they are oriented to these tasks, whether those responsible for major decisions and direction of the system have the right kinds of specialized help and information flows, whether they have appropriate analytical concepts and tools to know what is going on within the system to assess its performances both internally and in relation to its environment, to size up its options and plans its future, and to monitor the implication of such plans, whether the management process of the system draws on all available resources for maximum strength and effectiveness and whether there are adequate means of seeing where changes are needed in the system and getting those changes adopted.

Typical of Black education managerial arrangements are grossly inadequate to deal with a crisis-ridden set of new challenges and themselves are a crucial part of the educational crisis. They do not have the tools nor the personnel or the necessary means of consultation, communication and co-ordination (Coombs, 1968: 120).

African scholars are almost agreed that no respectable nation has handed over the conditioning of the minds of its youth, its future manpower to foreigners (Mphahlele, E, 1979: 19). What the schools are doing is seen as sharing the priorities of the whites. Schools devote very little time to academic skills. Teachers spend their days in a vain effort to teach the children to behave in what they and most employers regard as a proper way. Discipline is strict and severe.

$$\lim_{\theta \to 0} \frac{\cos 2\theta - 1}{\theta}$$

$$= \lim_{\theta \to 0} \frac{\cos 2\theta - 1}{\theta} \times \frac{\cos 2\theta + 1}{\cos 2\theta + 1}$$

$$= \lim_{\theta \to 0} \frac{\cos^2 \theta - 1}{\theta(\cos 2\theta + 1)}$$

$$= \lim_{\theta \to 0} \frac{-\sin^2 \theta}{\theta(\cos 2\theta + 1)}$$

$$= -\lim_{\theta \to 0} \frac{\sin^2 \theta}{\theta} \cdot \frac{\sin \theta}{\cos 2\theta + 1}$$

$$= -\lim_{\theta \to 0} \frac{\sin \theta}{\theta} \cdot \lim_{\theta \to 0} \frac{\sin \theta}{\cos 2\theta + 1}$$

$$= -1(0)$$

$$= 0$$

The teacher is a repository of all wisdom and his word is not to be questioned even when he is clearly out of his depth. Democratic ideas such as consultation and representation carry little weight in such an authoritarian context.

Democratic alternatives in which every man's opinion is held to be important are not known. This has led students to demand the establishment of democratically elected Student Representative Councils (SRCs).They want structures which will represent them and give them power in the schools. They want their voices to be heard and recognised and they see SRCs as a step towards preparing themselves for a future South Africa where representation will be genuine and democratic.

A good deal of Black reaction has been characterised by mistrust of the government's instructions. Verwoerd's speeches that suggested that Black education might retard Black progress - 'to relegate the African to a position of perpetual servitude', have always been recalled with some dismay. A good deal of unrest has also taken place in Black universities, much of it occasioned by disenchantment with the system of discriminatory education.

From a questionnaire sent to University academics as those closer to the students, the following responses indicated below were obtained:

$$\lim_{x\to a}\left[P(x)\,k(x)\right] = \lim_{x\to a} P(x)\cdot \lim_{x\to a} k(x)$$

$$= A_1 \cdot A_2$$

We want to show that for each $\epsilon>0$ there exist $\sigma>0$ such that if

$$0<|x-a|<\sigma \text{ then } |P(x)\,k(x) - A_1A_2| < \epsilon$$

Since $\lim_{x\to a} P(x) = A_1$ for each $\epsilon_1>0$ there exist $\sigma_1>0$ such that if

$$0<|x-a|<\sigma_1 \Rightarrow |P(x) - A_1| < \epsilon_1$$

Since $\lim_{x\to a} k(x) = A$

But

$$|P(x)| - |A_1| \le |P(x) - A_1|$$

$$< \epsilon_1$$

$$\therefore |P(x)| < \epsilon_1 + |A_1|$$

Since $\lim_{x\to a} k(x) = A_2$ for each $\epsilon_2>0$ there exist $\sigma_2>0$ such that

if $0<|x-a|<\sigma_2 \Rightarrow |k(x) - A_2| < \epsilon_2$

for each $\epsilon>0$ there exist $\min\{\sigma_1,\sigma_2\}$ such that if

$0<|x-a|<\sigma$ then

$$\Rightarrow |P(x)\,k(x) - A_1A_2| < \epsilon$$

$$\Rightarrow \text{i.e.} = |P(x)\,k(x) - A_2P(x) + A_2P(x) - A_1A_2|$$

$$= |P(x)[kx - A_2] + A_2[P(x) - A_1]|$$

$$= |Px(\epsilon_1 + |A|) \Rightarrow (\epsilon_1 + |A_1|)\epsilon_2 + |A_2|\epsilon_1$$

$$= |\epsilon_1 + A_1| = \epsilon \text{ when } \epsilon_2 \frac{\epsilon}{2|\epsilon_1 + A_1|} \quad \epsilon_1 = \frac{2}{2|A_2|}$$

TABLE 23

SHOWING WHAT ACADEMICS REGARD AS THE MAIN CAUSES OF STUDENT UNREST

Causes of Student unrest in the country	U N I N			M E D U N S A			R A U	W I T S	U P	TOTAL
	Black	White	Total	Black	White	Total	Black White	White	White	
Apartheid	17	11	28	5	4	9	7	17	11	72
%	42,5	30,55	36,84	41,67	14,81	23,08	13,46	51,51	16,18	26,86
Poor race relations	3	3	6	-	3	3	5*	-	3	17
%	7,5	8,33	7,89	-	11,11	7,69	9,61	-	4,41	6,34
External intimidation	4	9	13	-	11	11	10*	3	26	63
%	10	25	17,10	-	40,74	28,20	19,23	9,09	38,23	23,51
Student activists	8	5	13	2	2	4	13	5	7	42
%	20	13,89	17,10	16,67	7,41	10,26	25	15,15	10,29	15,67
Poor academic record	2	2	4	-	-	-	3	-	2	9
%	5	5,55	5,26	-	-	-	5,77	-	2,44	3,36
Poor facilities for Blacks	6	2	8	4	2	6	6*	5	4	29
%	15	5,55	10,53	53,33	7,41	15,38	11,54	15,15	5,88	10,82
Infancy	-	2	2	1	1	2	3	2	5	14
%	-	5,55	2,63	8,33	3,70	5,13	5,77	6,06	7,35	5,22
Uncertain	-	-	-	-	-	-	-	-	4	4
%	-	-	-	-	-	-	-	-	5,88	1,49
No response	-	2	2	-	4	4	5	1	6	18
%	-	5,55	2,63	-	14,81	10,26	9,61	3,03	8,82	6,72
TOTAL	40	36	76	12	27	39	52	33	68	268
%	100	99,97	99,98	100	99,99	100	99,99	99,99	99,98	99,99

But each university the number of respondents is more than that of respondents because respondents gave multiple responses. * Inclusion of Black respondents.

(Kgoale, 1985: 331)

$$\lim_{x\to c}[f(x)\cdot g(x)] = \lim_{x\to c} f(x)\cdot \lim_{x\to c} g(x)$$

$$= L_1 \cdot L_2$$

lim we what to show that for each $\epsilon>0$ there exist $\delta>0$ such that if $0<|x-c|<\delta$ then $|f(x)\,g(x) - L_1L_2| < \epsilon$

Since $\lim_{x\to c} f(x) = L_1$ for each $\epsilon_1>0$ there exis $\delta_1>0$ such that if

$$0<|x-c|<\delta_1 \implies |f(x) - L_1| < \epsilon_1$$

$$|fx| - |L_1| \le |f(x) - L_1|$$

$$< \epsilon_1$$

But

$$|fx| < \epsilon_1 + |L_1|$$

Since $\lim_{x\to c} g(x) = L_2$ for each $\epsilon_2>0$ there exist $\delta_2>0$ such that if $0<|x-c|<\delta_2$

$$\implies |g(x) - L_2| < \epsilon_2$$

for each $\epsilon>0$ there exis $\min\{\delta_1, \delta_2\}$ such that if $0<|x-c|<\delta$

$$\implies |f(x)\,g(x) - L_1L_2|$$

$$= |f(x)\,g(x) - f(x)L_2 + f(x)L_2 - L_1L_2|$$

$$= |f(x)(g(x)-L_2) + L_2(Fx - L_1)|$$

$$0 \le |f(x)(gx-L_2)| + |L_2(f(x)-L_1)|$$

$$= |f(x)|\,|g(x)-L_2| + |L_2|\,|f(x)-L_1|$$

$$< (\epsilon_1 + |L_1|)\epsilon_2 + |L_2|\epsilon_1$$

$$= \epsilon \quad \text{where } \epsilon_2 = \frac{\epsilon}{2(\epsilon_1+|L_1|)},\ \epsilon_1 = \frac{\epsilon}{2|L_2|}$$

Since the questionnaire was open-ended the respondents themselves gave what they regarded as the main causes of student unrest in different tones. Five examples are quoted verbatim below:

FROM UNIN : "The government's refusal in giving Black fair opportunities of taking part in the decision making process" (Black respondent).

"The inequality of Black and White systems of education. Apartheid coupled with oppression by the Government and Blacks being excluded from the Tricameral Parliament. In their endeavour to dismantle apartheid the Black students are further influenced by external forces like the ANC" (Black respondent).

"Poor race relations and racial hatred necessitated by apartheid laws" (White respondent).

"They are uninformed. They are led by their noses by external radicals who think they can break the political system by boycotting and damaging educational institutions"(White respondent).

FROM MEDUNSA: Apartheid (Black respondent)

"Upsurge of Black nationalism coupled with many years of repression fuelled by radical elements from inside and outside the country" (Black respondent).

$$\lim_{x \to a} [r(x) + p(x)] = \lim_{x \to a} r(x) + \lim_{x \to a} p(x)$$
$$= A + B$$

Prove

We what to show that for each $\epsilon > 0$ there exist $\delta > 0$ such that if $0 < |x - a| < \delta$ then $|r(x) + p(x) - A - B| < \epsilon$

Since $\lim_{x \to a} r(x) = A$ · for each $\frac{\epsilon}{2} > 0$ there exist $\delta_1 > 0$ such that if $0 < |x - a| < \delta_1$, then $|r(x) - A| < \frac{\epsilon}{2}$

Since $\lim_{x \to a} p(x) = B$ · for each $\frac{\epsilon}{2} > 0$ there exist $\delta_2 > 0$ such that if $0 < |x - a| < \delta_2$ then $|p(x) - B| < \epsilon_2$

let $\delta = \min\{\delta_1, \delta_2\}$ for each $\epsilon > 0$ such that if $0 < |x - a| < \delta$

$\Rightarrow$ then $|r(x) + p(x) - A - B|$

$= |(r(x) - B) + p(x) - A|$

$\leq |r(x) - B| + |p(x) - A|$

$< \frac{\epsilon}{2} + \frac{\epsilon}{2}$

$< \epsilon$

$\therefore \lim_{x \to a} [r(x) + p(x)] = \lim_{x \to a} r(x) + \lim_{x \to a} p(x)$

$= A + B$

"Agitators trying to serve their own causes are part of the problem, but I understand that many Black students feel that restrictions are applied to them and limitations of opportunities which they see as unfair, and then protest". (White respondent).

"Politics, inequality, different educational systems, and adherence to obsolete beliefs" (White respondent).

FROM WITS : "Apartheid and its concommitant injustice and inequality".

"Student idealism versus the apathy of the establishment".

"Solidarity with anti-establishment forces".

"Frustration due to lack of adequate schooling, limited access to secondary and tertiary educational facilities".

FROM RAU : "Bad upbringing at home. No sense of responsibility because too much as far as facilities and social services have been given free by the government".

"External political organisations who find ready audience in Black students who are politically sensitive and believe that they are being discriminated against by the policies of the government by providing them with inferior pre-university education. Of course downright hooliganism take advantage of student grievances."

$\lim_{x \to c} f(x) = L$, $\lim_{x \to c} af(x) = aL$

let $\epsilon > 0$ be given there exist $\delta > 0$ such that if $0 < |x-c| < \delta$

then $|af(x) - aL| < \delta$

let $a \neq 0$ for each $\frac{\epsilon}{|a|} > 0$ such that if $0 < |x-c| < \delta$

then $|f(x) - L| < \frac{\epsilon}{|a|}$

$\Rightarrow |a| f(x) - |a| L | < a \frac{\epsilon}{|a|}$ $|a|$

$\Rightarrow |af(x) - aL| < \epsilon$

$\Rightarrow |af(x) - aL| < \epsilon$

$\therefore \lim_{x \to c} af(x) = a \lim_{x \to c} f(x)$

$= aL$ $\Rightarrow$

"Lack of Black-White communication".

"Feelings amongst Blacks that they are not treated equally as human-beings. Not adequate university education for Blacks. Apartheid laws in general".

FROM UP : "No idea. Students at UP are peaceful. Perhaps it is because of the so-called inferior educational provision for Blacks combined with communist agitation and lack of discipline".

"General dissatisfaction among Non-Whites with the apartheid system".

"Politically immature students and poor academic achievement".

"Exploitation of problems in Black education by communist inspired agigators like ANC and UDF". (Kgoale,1985: 332 - 333)

When students were asked what they considered to be the causes they gave the following responses:

$$f'_+(1) = \lim_{h\to 0^+} \frac{f(1+h) - f(1)}{h}$$

$$= \lim_{h\to 0^+} \frac{2(1+h)^3 + 1 - 3(1)^2}{h}$$

$$= \lim_{h\to 0^+} \frac{2(1+3h+3h^2+h^3)+1-3}{h}$$

$$= \lim_{h\to 0} \frac{2+6h+6h^2+2h^3-2}{h}$$

$$= \lim_{h\to 0} \frac{6h+6h^2+2h^3}{h}$$

$$= \lim_{h\to 0} \frac{h(6+6h^2+2h^3)}{h}$$

$$= \lim_{h\to 0} (6+6h^2+2h^3)$$

$$= 6 = \lim_{h\to 0} \frac{h(6+6h+2h^2)}{h}$$

$$= \lim_{h\to 0} \left(\frac{6+6h+2h^2}{1}\right)$$

$$= 6 + 6(0) + 2(0)$$

$$= 6$$

$(1+h)^3$

$= \binom{3}{0}1^3h^0 + \binom{3}{1}1^2h + \binom{3}{2}1h^2 + \binom{3}{3}h^3$

$= 1 + 3h + 3h^2 + h^3$

$\frac{3!}{0!(3-0)!}$

$\frac{3!}{0!3!}$ $\frac{3}{1!3-2!}$ $\frac{3!}{2!}$

$\frac{6}{2}$

$\frac{3!}{2!1!}$

$\frac{6}{2}$

TABLE 24

SHOWING WHAT STUDENTS CONSIDER TO BE THE CAUSES OF UNREST AT UNIVERSITIES

CAUSES OF UNREST	%	UNIN	MEDUNSA	RAU	WITS	U P	TOTAL
Apartheid/Political		39	17	15	16	16	103
	%	60	50	9,15	53,33	10,36	22,94
Inferior Black Education		7	5	10	4	9	35
	%	10,77	14,70	6,10	13,33	5,77	7,79
External political activists		3	2	80	8	71	164
	%	4,61	5,88	48,78	26,67	45,51	36,52
Radical students		3	3	10	2	17	35
	%	4,61	8,82	6,10	6,67	10,90	7,79
Racist White staff		5	2	-	-	-	7
	%	7.69	5,88	-	-	-	1,56
Harsh university rules		8	5	-	-	13	26
	%	12,31	14,70	-	-	8,33	5,79
Irresponsibility		-	-	24	-	9	33
	%	-	-	14,63	-	5,77	7,35
I do not know		-	-	5	-	11	16
	%	-	-	3,05	-	7.05	3,56
No response		-	-	20	-	10	30
	%	-	-	12,19	-	6,41	6,68
TOTAL		65	34	164	30	156	449
	%	99,99	99,98	100	100	100	99,98

(Kgoale,1985: 363)

$$\lim_{x \to -3} |x+4| = 1$$

let $\epsilon > 0$ beginn. there exist $\delta > 0$ such such that if

$0 < |x+3| < \delta$, then $||x+4| - 1| < \epsilon$

Now $||x+4| - 1| < \epsilon$

but $|x+4| - 1| \leq |x+4| - 1|$

hence $||x+4| - 1| < \epsilon$

$|x+4| < \epsilon + 1$

$-\epsilon - 1 < x + 4 < \epsilon + 1$

$-\epsilon - 2 < x + 3 < \epsilon$

$-(\epsilon + 2) < x + 3 < \epsilon + 2$

$|x+3| < \epsilon + 2$

$\delta = \epsilon + 2$

Elaborating on the causes mentioned above, students at the five universities had this to say:

FROM UNIN: "Oppression, exploitation and racial discrimination against Blacks".

"Poor education facilities and outside political influence".

"Rules applied to serve and perpetuate apartheid".

"The attitude of some White lecturers who expect Blacks to be and to remain subservient to them".

FROM MEDUNSA :"Apartheid and its child -- poor Bantu Education".

"Apartheid".

"The reluctance of the government to abandon apartheid, release Mandela and other political prisoners".

"That Black institutions should be controlled by Whites who perpetuate apartheid".

"Apartheid is the cause of all evil in South Africa".

FROM WITS : "Students are politically volatile people. There is social and political dissatisfaction which naturally expresses itself on campus".

"The bias in education systems".

$$\lim_{x \to -3} |x+4| = 1$$

let $\epsilon > 0$ be given. there exist $\delta > 0$ such that if $0 < |x+3| < \epsilon$

then $\big||x+4| - 1\big| < \epsilon$

but $\big||x+4| - |1|\big| \leq |(x+4) - 1|$

hence $|x+4| - |1| < \epsilon$

$\Rightarrow |x+4| < \epsilon + 1$

$\Rightarrow -\epsilon - 1 < x + 4 < \epsilon + 1$

$\Rightarrow -\epsilon - 2 < x + 3 < \epsilon$

$\Rightarrow -(\epsilon + 2) < x + 3 < (\epsilon + 2)$

$\Rightarrow |x+3) < \epsilon + 2$

$\delta = \epsilon + 2$

"Political activists who use the universities to further their own political aims".

"A consciousness that the system outside the university is essentially unequal and prejudiced by race."

"Intimidation, dissatisfaction with poor facilities for Blacks and intolerance of apartheid".

FROM RAU : "The Black people do not know what they want and why they do what they are doing. It is just hooliganism and irresponsibility".

"Radical elements influenced by ANC and communist propaganda".

"Apartheid -- this assertion is supported by the fact that such unrests are mainly at Black universities as Blacks are the most affected by apartheid."

"I do not know. Ask Wits and Non-White universities".

"Dissatisfaction with the political situation".

FROM UP : "Revolutionary elements exploiting Black people's needs and demands".

"Seeing that mainly Black universities are affected the main cause is probably the negative effect that apartheid laws have on them".

$\forall\ 0 < |x+3| < \delta$ then $||x+3| - 1| < \epsilon$

~~$|x+1| - |1|$~~

Now $||x+3| - 1| < \epsilon$

But $|x+3| - |1| \leq ||x+3| - 1|$

Hence $|x+3| - |1| < \epsilon$

$\Rightarrow |x+3| < \epsilon + 1$

$\Rightarrow -\epsilon - 1 < x+4 < \epsilon + 1$

$\Rightarrow -\epsilon - 2 < x+3 < \epsilon$

$\Rightarrow -(\epsilon+2) < x+3 < \epsilon+2$

$\Rightarrow |x+3| < \epsilon+2$

$\delta < \epsilon + 2$

"Communist inspired anti-South African campaign instigated by some radical elements at Non-White universities and certain White universities".

"Political dissatisfaction and anger caused by inadequate Black education facilities."

"A genuine protest against apartheid; wrong information by ANC, UDF and PAC; and a well planned strategy to overthrow the government by the USSR". (Kgoale,1985: 364 - 365)

3.6 CONCLUSION

The school problems in Black education are a combination of several factors, social, economic, political and of course educational. Politics is of particular importance in achieving a racially just and harmonious society in education. Of course, that education alone can achieve all the objectives on which society set its sights or that it could function unaffected by conditions in society at large would be wrong to suppose (Simmons and Taylor : 1981: 56). Discrimination affects children in various ways. They experience its consequences on their parents who, for example, have limited job opportunities. As a result, their own up-bringing is less favourable than it might have been. Later on they themselves face discrimination at school and at the labour market. Since they grew up in a prejudiced world, they themselves are prejudiced and this is what results in feelings of rejection which generate learning problems.

let $\epsilon > 0$ be given there exist $\delta > 0$ such that if $0 < |x-3| < \delta$

then $|\sqrt{x+1} - 2| < \epsilon$

Now $|\sqrt{x+1} - 2|$

but $|\sqrt{x+1}| - |2| \leq |\sqrt{x+1} - 2|$

hence $|\sqrt{x+1}| - |2| < \epsilon$

$\Rightarrow |\sqrt{x+1}| - 2 < \epsilon$

$\Rightarrow |\sqrt{x+1}| < \epsilon + 2$

$-\epsilon - 2 < \sqrt{x+1} < \epsilon + 2$

$(-\epsilon - 2)^2 < x + 1 < (\epsilon + 2)^2$

$\epsilon^2 + 4\epsilon + 4 - 4 < x - 3 < \epsilon^2 + 4\epsilon + 4 - 4$

$\epsilon^2 + 4\epsilon < x - 3 < \epsilon^2 + 4\epsilon$

$-(\epsilon^2 + 4\epsilon) < x - 3 < \epsilon^2 + 4\epsilon$

$|x - 3| < \epsilon^2 + 4\epsilon$

$\delta = \epsilon^2 + 4\epsilon$

In fact, the education system has served effectively to depress the general opportunities for educational advancement hence the Black people reject anything which implies or seems to imply that they are something apart which must be catered for in a different way and that they are only relevant in the context of the black community. They want education which frees them from such shackles and makes them feel they can fit anywhere where their skills or knowledge are required.

$$\lim_{x \to 3} \sqrt{x+1} = 2$$

let $\epsilon > 0$ be given there exist $\delta > 0$ such that if $0 < |x-3| < \delta$

then $|\sqrt{x+1} - 2| < \epsilon$

Now $|\sqrt{x+1} - 2| < \epsilon$

but $|\sqrt{x+1}| - |2| \leq |\sqrt{x+1} - 2|$

hence $|\sqrt{x+1}| - |2| < \epsilon$

$(-\epsilon - 2)(-\epsilon - 2)$
$\epsilon^2 + 4\epsilon + 4$

$\Rightarrow |\sqrt{x+1}| - 2 < \epsilon$

$\Rightarrow |\sqrt{x+1}| < \epsilon + 2$

$-\epsilon - 2 < \sqrt{x+1} < \epsilon + 2$

$\Rightarrow (-\epsilon-2)^2 - 4 < (\sqrt{x+1})^2 - 4 < (\epsilon+2)^2 - 4$

$\Rightarrow \epsilon^2 + 4\epsilon + 4 - 4 < x + 1 - 4 < \epsilon^2 + 4\epsilon + 4 - 4$

$\Rightarrow \epsilon^2 + 4\epsilon < x - 3 < \epsilon^2 + 4\epsilon$

$\Rightarrow -(\epsilon^2 + 4\epsilon) < x - 3 < \epsilon^2 + 4\epsilon$

$\Rightarrow |x - 3| < \epsilon^2 + 4\epsilon$

$\therefore \delta = \epsilon^2 + 4\epsilon$

CHAPTER 4

RESISTANCE IN EDUCATION

4.1 INTRODUCTION

Black anger against White domination has never been far below the surface in South Africa. In the countryside, on the farms, and in the town, Blacks have voiced their protests, organised campaigns and used every means available to them ir order to secure some concessions from the White ruling class. At every turn Blacks were met by an intransigent minority which meant to maintain its control by political hegemony, by economic subordination, by social segregation, by rules and regulations and if need be, by brute force.

To understand what has happened in South Africa we must trace, however briefly, some of the main strands in her history, for unless we do so it will be difficult to grasp present day policies or arrive at a reasonable evaluation of the situation that exists. The history of political opposition to the system of racial discrimination and subjection has been a long and a bitter one. Deep hatred of endless humiliation has been felt by every Black man, woman and child. The roots of student activism can therefore be seen in the light of unresolved conflicts in the Blacks' national life. Schools are in a turmoil of protest and rebellion today (1986). The educational arena is a contested terrain. Because formal educational insitituions are seen as primary structures for the perpetuation of ideologies sympathetic to the status quo, or contained by it, Black resistance to schooling in the form of outright rejection or avoidance has veen considerable for most of the nineteenth and twentieth centuries.

$$\lim_{x \to -3} |x+4| = 1$$

let $\epsilon > 0$ there exist $\sigma > 0$ such that if $0 < |x+3| < \sigma$

then $||x+4| - 1| < \epsilon$

Now $|x+4| - 1| < \epsilon$

but $|x+4| - |1| \leq |x+4| - 1|$

hence $|x+4| - |1| < \epsilon$

~~$\Rightarrow |x+4| < \epsilon$~~

$\Rightarrow |x+4| - 1 < \epsilon$

$\Rightarrow |x+4| < \epsilon + 1$

$\Rightarrow -\epsilon - 1 < x+4 < \epsilon + 1$

$\Rightarrow -\epsilon - 2 < x+3 < \epsilon$

$\Rightarrow -(\epsilon+2) < x+3 < \epsilon + 2$

$\Rightarrow |x+3| < \epsilon + 2$

$\therefore \sigma < \epsilon + 2$

$$g'(4) = \lim_{h \to 0} \frac{4 - 4}{h}$$

$$= \lim_{h \to 0} \frac{0}{h}$$

$$= \lim_{h \to 0} 0$$

$$= \lim_{h \to 0} 0$$

$$= 0 \longrightarrow$$

4.2 EARLIEST RESISTANCE

Opposition to schooling has a long history. As mentioned in Chapter 2, the first school to be set up in South Africa was for slaves in 1658. It is claimed that the colonists opened up the school because they were concerned with the intellectual and moral welfare of the slaves. There is also a belief that the colonists were more concerned with the slaves as workers. Schools were therefore one way of teaching the slaves to understand and accept their masters' orders. Whatever the reasons were, the slaves resisted any attempts to school them. In the new regimented environment where elementary academic matter had to be imbued by rote and where respect for new superiors and a new authority was beaten in, the slaves were expected to learn obedience and discipline. The earliest form of resistance and the most effective mode was flight. Once, the whole school stayed out for five days and hid in a cave near Hout Bay. The teacher had to induce and win them with brandy and tobacco. The slaves, however, continued to run away, their co-operation seemed not to be so cheaply bought. The school was closed down (Christie, 1985: 221-222).

The slaves resisted the imposition of schools, and probably, they were resisting their inferior, subordinate position in society. Education provided by the colonial government was not designed to prepare them for the service of their own country, instead, it was motivated by the desire to inculcate the values of the colonial society and to train individuals for the service of the colonial state. Colonial education induced attitudes of human inequality. It was an attempt to change values and to replace traditional knowledge by the knowledge from a different society. This resulted in the rejection of racial distinction (Lister, 1971: 96).

$$k(x) = \lim_{h \to 0} \frac{\frac{1}{2(x-3)}}{}$$

$$= \lim_{h \to 0} \frac{\frac{1}{2((x+h)-3}}{}$$

$$k'(x) = \lim_{h \to 0} \frac{k(x+h) - k(x)}{h}$$

$$= \lim_{h \to 0} \frac{\frac{1}{2(x+h)-3} - \frac{1}{2(x-3)}}{h}$$

$$= \lim_{h \to 0} \frac{\frac{1}{(2x+2h-6)} - \frac{1}{2x-6}}{h}$$

$$= \lim_{h \to 0} \frac{2x-6-(2x+2h-6)}{(2x+2h-6)(2x-6)\,h}$$

$$= \lim_{h \to 0} \frac{2x-6-2x-2h+6}{(2x+2h-6)\,h\,(2x-6)}$$

$$= \lim_{h \to 0} \frac{-6-2h+6}{\cdot\cdot \cdot h}$$

$$= \lim$$

Although in 1682 the colonial authorities decreed that all slave children under twelve had to attend school while older ones had to go for instruction twice a week for the most part, this injunction was ignored and no attempt was made to enforce it. This was in part due to the fact that the slave owners were not prepared to forego the slave children's labour and it reflected their fear that any form of education might stimulate the slaves to make demands above their station. This serves as evidence that the slaves were to be prepared for the subordinate positions which they had rejected.

The type of formal education that emerged with colonialism was not based on indigenous social structure. It has always sought to draw the aboriginal population into harness, bending their necks to the life-preserving yoke of labour. Cook, writing in 1949, described the education for Blacks in South Africa as having been 'for the most part, a purposeful process aiming at the incorporation of dependent peoples into the structures of western civilization' (Hellman, 1949: 348). Rejection stemmed from the fact that the content and consequences of schooling were crucially conditioned by the colonial order. Schooling was rejected for playing a part in the process of conquest as well as in the social consolidation of conquest and the control of the conquered.

4.3 RESISTANCE TO MISSION SCHOOLS

The problems connected with Black education have exercised many minds and in South Africa they are complicated by the need to consider them in the social environment of a multi-racial society. It is not merely a question of what and how to teach, but of what the evolving Black society asks and of what the White society is prepared to pay.

Q. $f(x) = P(x) \cdot k(x)$ Product Rule

$f'(x) = P'(x)\,k(x) + P(x)\,k'(x)$

$$f'(x) = \lim_{h\to 0} \frac{f(x+h) - f(x)}{h}$$

$$= \lim_{h\to 0} \frac{P(x+h)\cdot k(x+h) - P(x)\,k(x)}{h}$$

$$= \lim_{h\to 0} \frac{P(x+h)\cdot k(x+h) - P(x+h)\,k(x) + P(x+h)\,k(x) - P(x)\,k(x)}{h}$$

$$= \lim_{h\to 0} \frac{P(x+h)[k(x+h) - k(x)] + k(x)[P(x+h) - P(x)]}{h}$$

$$= \lim_{h\to 0} \frac{}{}$$

$$= \lim_{h\to 0} P(x+h)\left[\frac{k(x+h) - k(x)}{h}\right] -$$

$$= \lim_{h\to 0} \left[P(x+h)\,\frac{k(x+h) - k(x)}{h} + k(x)\,\frac{P(x+h) - P(x)}{h}\right]$$

$$= \lim_{h\to 0} P(x+h) \cdot \lim_{h\to 0} \frac{k(x+h) - k(x)}{h} + \lim_{h\to 0} k(x) \cdot \lim_{h\to 0} \frac{P(x+h) - P(x)}{h}$$

$$= P(x)\cdot k'(x) + k(x)\,P'(x)$$

There was much cause for the rejection of schooling provided for Blacks by the missionaries. They were castigated for providing inferior education. The mission schools were poorly funded, facilities were grossly inadequate and the teachers were poorly trained and poorly paid. The curricula in use were dull and overloaded with moral instruction. The teaching was unimaginative, consisting of repetitive recitation or of learning texts by rote. Describing the deplorable conditions, he found in Black schools Dr O.D. Wollheim said:

"Native education has been in an appalling condition. Buildings in most cases consists of tin shanties or wattle and daub huts into which are crammed two or three times the number of pupils which the room should hold. The equipment is correspondingly pitiful ... The salaries paid to teachers are likewise appalling ... The teacher will be found to be teaching from eighty to a hundred pupils in two or three different standards all in the same room"
(Horrel, 1963: 54).

Black communities were discontented with the school system:

"...there was growing antagonism among Africans to the mission control of schools. Opponents of this system wanted their schools to be administered in the same way as those of the Whites, and felt that the Department schools were better off in regard to funds and supplies".
(Horrel, 1963: 37).

In their demands Blacks wanted more schools, compulsory education and state responsibility for education. A few called an end to 'Native education' and integration of the school system. A few connected the rotten school system with the entire apparatus of segregation in the country. Most criticism ended with calls for improvement and small groups demanded radical change and condemned the message of humility in missionary education. Some of the early missionaries believed that the quickest way of christianizing and civilizing Blacks was to open schools where White education in a White

QUOTIENT RULE

$$R(x) = \frac{P(x)}{f(x)}$$

$$R'(x) = \lim_{h \to 0} \frac{R(x+h) - R(x)}{h}$$

$$= \lim_{h \to 0} \frac{\frac{P(x+h)}{f(x+h)} - \frac{P(x)}{f(x)}}{h}$$

$$= \lim_{h \to 0} \frac{r(x)P(x+h) - P(x)f(x+h)}{f(x+h)f(x)h}$$

$$= \lim_{h \to 0} r(x)P(x+h) - P(x)fx.$$

language was made available. Later generations doubted the wisdom of this policy which ran counter to much psychological theory of education. The belief grew that attention should be paid to the cultural background of the Blacks.

Black resistance to schooling primarily in the form of rejection or avoidance was considerable for the most part of the nineteenth century. Black people perceived little if any benefit to be derived from schooling and had resisted sending their children to school. In a letter to the High Commissioner at the Cape, a missionary wrote:

"it is not so difficult to get the church filled with people, as it is to get the children to school".
(DuToit, 1963: 41).

Even the chiefs watched the growth of schools with suspicion. They did not always welcome the missionaries and their schools and even avoided sending children to these schools altogether. The pupils vigorously opposed the dilution of academic education with manual labour. They rejected forced labour characterising it as 'a sore point', 'the bane of their lives' and 'an utter abhorrence'. This is illustrated in the 1892 report of commission appointed to enquire into education in the Cape Colony:

"The heredities of South African aborigines are not in the direction of love of bodily toil; consequently schools which allow the four hours to be occupied with more or less of dawdling over spelling books or school slates tend to be numerically stronger".
(Kallaway, 1984' 53).

$$P(x) = P\,\frac{k(x)}{g(x)}$$

$$P'(x) = \lim_{h\to 0} \frac{P(x+h) - P(x)}{h}$$

$$= \lim_{h\to 0} \frac{\frac{k(x+h)}{g(x+h)} - \frac{k(x)}{g(x)}}{h}$$

$$= \lim_{h\to 0} \frac{g(x)\,k(x+h) - k(x)\,g(x+h)}{g(x+h)\,g(x)\,h}$$

$$= \lim_{h\to 0} \frac{g(x)\,k(x+h) - k(x)\,g(x+h) - g(x)\,k(x) + g(x)\,k(x)}{g(x+h)\,g(x)\,h}$$

$$= \lim_{h\to 0} \frac{g(x)\left[k(x+h) - k(x)\right] - k(x)\left[g(x+h) - g(x)\right]}{g(x+h)\,g(x)\,h}$$

$$= \lim_{h\to 0} \frac{}{}$$

$$= g(x) \lim_{h\to 0} \frac{k(x+h) - k(x)}{h} - k(x) \lim_{h\to 0} \frac{g(x+h) - g(x)}{h}$$

$$= \frac{}{\lim_{h\to 0} g(x+h) \lim_{h\to 0} g(x)}$$

$$= \frac{g(x)\,k'(x) - k(x)\,g'(x)}{g(x)\cdot g(x)}$$

$$= \frac{g(x)\,k'(x) - k(x)\,g'(x)}{\left[g(x)\right]^2}$$

The missionaries were not averse to providing the sort of schooling desired so long as it brought children to their schools and aided in the achievement of their primary objective which was to evangelise. What the missionaries desired most was that the relations between Blacks and the Government should be those of perfect loyalty, and, invariably, they concentrated on counselling Blacks to be law abiding and peaceful. Clearly, the roots of a racially differentiated education system date far back in the South African history.

Certainly, there were conditions which frustrated expectations generated by schooling. There were few openings for the Blacks in the colonial system. Due to colour prejudice the only occupations available to them were those of telegraph messenger, teacher, railway porter, interpreter and minister of the gospel. Those who had been taught to read and write were seen as not fit for any other type of work. Throuth the exposure to new and broader horizons shortcomings in this dispensation were revealed. The school was seen as one factor among many which went into making a Black working class. Schooling was seen as separating socially the Blacks and the Whites. The Education Act of 1865 discouraged mission schools from opening their schools to all irrespective of colour. Separate and un-equal schooling helped to rigidify racist lines of division. Differentiated schooling was perceived as moulding the children for their respective dominant and dominated places. This had to be resisted.

Parents, teachers and the Black community at large, were at various points, all involved in this resistance. Parents opposed Black education in its structure and content, in its complement parts and in toto. They did not want the inferior education designed specifically for their children, and were

Power Rule

$f(x) = x^n$

$f'(x) = nx^{n-1}$

$$f'(x) = \lim_{h \to 0} \frac{f(x+h) - f(x)}{h}$$

$$= \lim_{h \to 0} \frac{(x+h)^n - x^n}{h}$$

By Binomial theorem

$$(x+h)^n = x^n + \frac{n}{1}x^{n-1}h + \frac{n(n-1)}{1 \cdot 2 \cdot 1}x^{n-2}h^2 + \cdots + h^n$$

$$f'(x) = \lim_{h \to 0} \frac{x^n + \frac{n}{1}x^{n-1}h + \frac{n(n-1)}{1 \cdot 2}x^{n-2}h^2 + \cdots + h^n - x^n}{h}$$

$$= \lim_{h \to 0} \frac{nx^{n-1}h + \frac{n(n-1)}{2}x^{n-2}h^2 + \cdots + h^n}{h}$$

$$= \lim_{h \to 0} \frac{h\left(nx^{n-1} + \frac{n(n-1)}{2}x^{n-2}h + \cdots + h^{n-1}\right)}{h}$$

$$= \lim_{h \to 0} nx^{n-1} + \frac{n(n-1)}{2}x^{n-2}h + \cdots + h^{n-1}$$

$$= nx^{n-1} + 0 + \cdots + 0$$

$$= nx^{n-1}$$

determined to wage a ruthless struggle to give their children that education which would make them equals of any other South Africans.

They challenged the principle upon which Black education was based, namely, the principle of Black development along separate and inferior lines. They demanded education for citizenship and not for servitude.

In 1903, the South African Native Congress addressed a statement to Joseph Chamberlain at the British Colonial office strongly protesting against the disparity in grants made to schools for White and Black students. The problem of finance and the paucity of state funds has ong been a cause of dissatisfaction. In 1904, Martin Luthuli asked that education be transferred from missions to State control in order to be eligible to free and compulsory education since the government had the resources and ability to provide the training desired. The South African Native Congress condemned the salaries of teachers as 'scandalously illiberal' and also rejected Dr Langham Dale's statement that he did not consider it his 'vusiness to enforce education on all the aborigines, it would ruin South Africa'.

In 1912, Tengo Jabavu condemned mission schools for their disregard of efficiency. He spoke of the drop in educational standards and of great failure of Black students at the mission schools. In 1920, Professor D.D.T. Jabavu criticised missionaries for being socially distant, stand-offish and even 'lordly'. The missionaries were accused of maintaining a military discipline and of treating Blacks as masters would to servants. The pupils who too were dissatisfied with conditions in the mission schools which provided the only education for Blacks,

resented the inflexibility in the schoolroom which far too often bordered on the racism of the outside world (Hirson, 1979: 20-22).

However, the pupils were not heard at conferences and the process which led to changes in schools in Britain, where these attitudes were once prevalent, was not repeated in the South African context.

The most fundamental question to be raised by those strictly outside the school system was that of its control. As early as 1917 Dr C.T.Loram urged central control of Black education on the grounds that:

"Education has become a state function in all civilized countries ... In a country such as South Africa, where only a section of the population is carrying on the government, the need of state paramountcy (in education) becomes all greater".
(Loram, 1937:263)

This proves how long there has been a cry for the provision of ampler funds for the development of social services for Blacks and especially for education. In 1930, Dr Edgar H. Brookes criticised the administration of Black education as follows:

"Native Education is so integral a part of Native policy generally ... that it should be dealt with by the body responsible for Native Policy, namely, the Union Government".
(Brookes, 1930: 119).

The Native Economic Commission of 1930-32 and the Interdepartmental Committee on Native Education came to the same conclusion that education should be controlled from one source, that is, the Union Government. Stating its view in 1949, the Native Education Commission stated:

"Your commission feels very strongly that the present system of divided control has a prejudicial effect upon Bantu Education, and this has been the opinion of practically every Committee or Commission which has had to report on this or related matters since the establishment of the Union". (The Native Education Commission Report, 1949: 43)

It is against the background of the above-mentioned ills that even today Black education is in crisis. It was not as equal individuals that Blacks were to be educated, but as a subordinate category which was to be integrated economically but kept outside politically, and at a distance socially (Kallaway, 1984: 52). Blacks were schooled into an acceptance of the new 'civilization' while their expectations of participation as equals were suppressed. The parents consequently, felt they should be consulted for any changes or vital concern in the school. They felt as having an eternal right to say what form of education should be given to their children.

There were even times when the parents attempted to intervene in the school system directly. In 1920, for example, the American School Movement in the Transkei founded and ran separate schools from, and in opposition to, the mission and government institutions. In its argument it saw the mission schools as imposing alien cultural values and ideologies to Black children divorcing them from traditional beliefs and

conditioning them to accept subservient positions in the white dominated system. To break this monotony, a proposition was made for Blacks to control their own schools where teachers and the curriculum were to be under the control of the people and not under foreign agents. The American Schools mounted a challenge to White control over Black education and they remained one of the few serious attempts to create a system of education run by Blacks in South Africa (Kallaway, 1984: 186).

Half a century later the primary focus of protest had similar features with the American School Movement, both on iniquities in education for Blacks and Whites and indoctrination inherent in the White controlled system. Both found it impossible to keep the question of educational protest from more general protests against the whole system of white rule. That there have been changes in the form and content of educational protests over the last fifty years is a measure of the entrenchment of state education and the extent to which government policies have undermined the cohesiveness of the Black communities. But the very fact that educational protest has not diminished but intensified underscores the resistance of Black communities in continuing to resist White domination.

From 1920 through to the introduction of Bantu Education in 1954 and beyond, there were periodic upheavals in the school. There were student strikes at Kilnerton and Lovedale between 1920 and 1946 and at Bethesda Training College in 1946. Students protested and demonstrated, boycotted chapel or classes and rioted. The resistance was generally provided by some immediate issue or a set of issues. The events which provoked students and let to counter-actions were generally related to a restricted number of complaints. By far the commonest were about severity of punishment, the oppressive

authority which staff wielded on students, assaults perpetrated by White staff on both pupils and Black servants, and on the quality and quantity of food. Students seemed aware of the pattern of South African discrimination especially the distinction across colour and class. The White staff employed was often seen as less sympathetic. The lack of students' control over their education and more specifically over their schools frustrated them. Nonetheless, over long periods of time students were quiescent about their complaints for where discontent was made known, impositions, extra duties, threats of expulsion were used to abort any move to collective action.

Despite these restraints, especially in boarding schools, students conducted discussions on the current problems. As a result, some of the resistance in schools coincided with the events outside. The outbreak of World War II, the mine workers' strike of 1946, the events in Ghana in the 1950's or in Congo (Zaire) in 1960-63, all contributed to increased political consciousness and helped to precipitate student clashes with staff. Political groups such as the Congress Youth League (CYL) and the Non-European Movement (NEUM) were founded in 1943 and in the late forties respectively. Through these organisations, students became more politically conscious. However, with the aftermath of the Nationalist Party, success at the polls in 1948 the students face increasing restrictions and a hardening of attitudes. The past war years, however, increased students' political activity and interest in other parts of the colonial world.

Students' resistance becomes intelligible if one examines what they were taught, how they were taught and the conditions under which they were taught. From the functionalist perspective, what was of significance was the need to incorporate the indigenous population into the colonial economy and, undoubtedly, the educational work of the missionaries did contribute towards this. The early missionary approach of an integrationist ideology which saw Blacks as potentially equal to Whites was sooner modified to fit more the segregationist ideology. Education had to be racially differentiated. It was primarily vocational for Blacks. The supremacist ideology saw Blacks as inevitably inferior and education for them had to be limited to what was necessary to their position as labourers (Cook, 1980: 288).

4.4 OPPOSITION TO BANTU EDUCATION(1953-1976)

4.4.1 The Ideology of "Separate Development" or Apartheid in Education rejected.

The passing of the Bantu Education Act in 1953 caused a great deal of concern not only among the Black people but also among all those who had interest and welfare at heart of the Black people in particular and of the people of South Africa in general. The implementation of the act and the regulations framed under it had caused an even greater sense of anxiety among those directly affected by it. In fact, much of the early apartheid legislation adopted by the National Party government after coming into power in 1948 was opposed by most Blacks. These include the Bantu Authorities Act (1951) which was opposed on the grounds that it fragmented people; the Native Labour Act (1953) which set up separate industrial conciliation machinery for Blacks; the Bantu Education Act (1953) which transferred the control of education for Blacks from the provinces and the missions to the state with a ministerial statement giving Blacks cause to rear that the type of education provided for them would be inferior (Kotze, 1975: 9). The resistance to Bantu Education was of greater importance since

it was to be a national protest in the form of a boycott of government controlled schools during 1955. What is it that the Bantu Education Act did which aroused so much opposition in so many quarters?

The greatest concern among Blacks in connection with the Bantu Education Act was caused by the covert intention of the government to make Black schools purveyors of apartheid propaganda. The theory by which Black education was to be inspired in the future is gathered from the utterances of the principal architect of apartheid Dr Verwoed. It was his complaint that hitherto Black schools had been 'unsympathetic to the country's policy' and had 'ignored the segregation or apartheid policy'. To him these schools had committed and unpardonable sin of 'blindly producing pupils on a European model', thus creating 'the vain hope among Natives that they could occupy posts within the European community despite the country's policy of apartheid' . Blacks found repugnant the conception that their children must be moulded to the master-servant pattern associated with the policy of apartheid. No parent or teacher was satisfied with putting the theory into practice in its stark nakedness without taking steps overt or covert to counteract its evil effects. At all events Black people had never subscribed to the theory that they were to be subordinate to others.

Secondly, in making the education of Blacks different form that of Whites, was an attempt to foster an inferior brand of education on Blacks. Since its inception opponents of Bantu Education had seen its segregated and inferior nature as evil because the system as a whole was starbed financially and thus prevented from expanding. Development dependent

upon such funds as the people may be able to raise themselves. In this way by design, there would gradually settly upon the Black educational system a kind of paralysis which would render its products incapable of raising a finger against the dominant white man and thus making the southern tip of the African continent of Africa a White man's country forever.

The demand was always for integration and equality of opportunity. Critisism was levelled at the iniquities between the education of Blacks and that of other groups, principally Whites, evidenced by the meagre financial provision made for the Bantu Education Department. The government claimed that it was a plan to make Blacks aware of themselves and their place in the South African society. Such a place was envisaged as a menial one. The development and advancement educationally would be adversely affected. Bantu Education was therefore regarded with aversion by large numbers of Blacks who did not agree with the policy of apartheid and who did not trust the government's good intentions hence the resentment at the apparent use of Black schools for promoting the ideology that many felt was inimical to the best interests of the Black people.

At the forefront of most arguments condemning separate schools, was that the nature of Bantu Education obscured the power of schooling for social control and hegemony under capitalism. Separation, historically, has always been offensive and repugnant exacerbating feelings of invidious distinction, difference and differentiation. This system evolved pari passu with the politival arrangements that evicted people from their homes under the Group Areas Act, shut off Blacks from mobs reserved for Whites, denied them any political voice in the government of the country, and reduced them to a position of subordination and subservience.

This resulted in an all-embracing, searching and thorough examination and evaluation of the whole theory and philosophy underlying the education Blacks were receiving, requiring and making a radical demand for a total revision of the whole aim and purpose, the ideological orientation and the content of their education. Bantu Education was condemned in an overall attack on the government and its social-political philosophy. Education was seen as a tool to omplement the racial policy of apartheid which is condemed because it refutes the idealized contemporary definition of equality and denies full expression of one's humanity. It is condemned for its insistance on restrictive and prohibitive measures applied to all groups at the convenience of the ruling power structure. Writing on the colour problem in 1959, an ex-professor on the staff of the University of the Witwatersrand once said:

"The Union is heading for a disaster. This is almost a common-place; we have heard it from our friends abroad, we hear it from love of South Africa at home; .....
South Africa is good for a White man to live in. But we are living in a fool's paradise. We close our ears to those subdued rumblings that precede a volcano's eruption or a disastrous earthquake.

We indignantly deny we have slavery in the country but ... I wonder if we are really as innocent as we pretend to be. Surely the way to prevent bloodshed is to accord at once to our Bantu fellow-countrymen the basic human rights which we White people expect and demand as part of our human heritage". (Neame, 1962: 7).

Education was seen as having a flattering role of being the primary agent in creating a complacency that fertilizes the social myopia. The attacks have been endless and often forsake objectivity. Attacks have been directed at the elevated position education is proferred as the handmaiden of government policy.

Since the time of its introduction, opponents of Bantu Education had stated that it was a system that would hinder development of the Black people. By rigidly controlling all aspects of the education and the training of the Blacks, the government aimed at moulding ideas and limiting the aspirations of the people and in particular removing from among them anything likely to give them flase hope that they might eventually achieve a status of equality with the White man in any field of life - political, economic or social. Bantu Educaiton perpetuated and extended educational starvation, religious indoctrination and inferiority and it represented a more calculated attempt to subvert the political and economic aspirations of the Blacks. It has therefore been seen as an attempt tightly articulated with a broader political strategy by the political representatives of the subordinate classes to defend their threatened order.

Black people were from the outset implacably opposed to Bantu Education. Even before its implementation people perceived it as part of the imposition of passes, Bantustans and the whole repressive apparatue. Resistance to its introduction was widespread. Even in the remote areas it was intense. Parents played a particularly prominent part in the popular opposition which mounted against it. Demonstrating the depth of their resentment against Bantu Education, many refused to send their children to school. Parents boycotted the school boards and committees. Those appointed by the government refused to serve on them. Involvement in educational issues predated opposition to Bantu Education.

4.4.2 Organisation: The School Boards and Committees Opposed.

The department introduced new features to the organization of Black education by far the most important being an attempt to secure the active participation of Blacks themselves in the management of schools by setting up school committees and school boards as in the education for Whites. In this matter of closer association of Black people with local management of the education of their children, it is clear that it was not intended to give the people genuine representation and authority. All or the majority of members were to be appointed by public officials such as chiefs or headmen or Bantu Affairs Commissioners or urban superintendents. The vast majority of these members were to be official members and there was little doubt as to whose will would prevail (Spottiswoode, 1960: 179).

This also remained a subject of controversy because while it is true that these bodies brought about involvement of a large number of Blacks in the administration of education, the real power was with the Secretary of Bantu Education who either accepted or rejected the decisions made by the school boards or committees. An appointment made by them was subject to approval. Their continuation in office was also subject to approval by the minister or his deputy who had powers to even dissolve the board or committee (Marquard, 1969: 203).

Superficially, most parents had hoped that the new order had some features which might have appeared attractive. They had thought that access to education would become easier with the school boards and committees prividing an illusion of local accountability.

From primary school through secondary and high schools, through teacher training institutions right up to university education, the Bantu Education Department had the final say as to who shall learn, what he shall learn, how he shall learn, and from whom he shall learn. When it is remembered that this was done to people who were not represented at all at any of the organs of the government in the country, it would be realized to what extent this represented a completely totalitarian domination of the Black education system. Black education was a closed system where entry and exit were controlled. The rigid control over it suggested that it was a system designed to prevent rather than promote self-expression and self-realization, the real objectives of any true education system.

4.4.3 Tribalism and Ethnicity in Education

Another ground which was regarded with grave suspicion was the emphasis laid on tribalism and on the vernacular. The changing of medium of instruction to the language for the ethnic group concerned was seen as the government's hope to ensure that contact and communication between the different ethnic groups will be reduced to a minimum, thus rendering difficult if not impossible the growth of that measure of a common standpoint on matters of common concern and a broad nationalism among them instead of the narrow tribalism on which the advocates of white supremacy had decided to pin their hopes for the future. The main aim seemed to be:

"Keep the various African groups apart and ensure that they continue to perceive each other as separate and distinct groups and so inhibit the growth of a single African nationalism".
(Potholm and Dale, 1974: 61).

The syllabuses prescribed by the Bantu Education Act were supposed to reflect the cardinal principle of Christian National Education - 'love of one's own' and the restriction of knowledge to the pupils' particular language or group. When the Black child left school he would find that his world consisted of his home/district. It was not only segregated education that was rejected but also the tribalsim or ethnic sectionalism essential for the policy of separate development.

4.4.4 The Teachers' Reactions to Bantu Education

The earliest concerted resistance to the Bantu Education proposals came from the group mostly affected and most sensitive to their implications - the teachers. Their profession was degraded with teachers having to work a double session per day with large classes whilst salaries would remian at their existing levels. Teachers were reduced to the level of state employees directly subordinate to uneducated school boards which had power to recommend their dismissal. Seeing education as a corollary of the fundamental tenets of the apartheid system, the teachers were wholly in opposition to the system because they possessed a clearer understanding of the aims and purposed of education. Many felt they were no longer involved in the educational and cultural upliftment of their people, instead, they saw themselves as having become instruments by which the cultural and educational debasement of their people was affected.

Most teachers saw Bantu Education as contradictory to the loftier aims and purposes of education, that is, to inculcate a spirit of scientific enquirey and also to foster an appreciation of world cultures and civilizations. Instead Bantu Education fostered tribalsim and parochialism among the pupils, the result of which pupils became narrow-minded and very provincial in their attitudes. Albert Luthuli stated the issue trenchantly:

"the (Nationalists) are requiring our teachers to help enslave the hearts and minds of our children".
(Mbere, 1979: 263).

Black teachers were subjected to severe disciplinary code. It was, as Tabata had put it, 'a reign of terror has been let loose on teachers'.

Teachers' opposition came mainly from two sources: the Cape African Teachers Association (CATA) and the Transvaal African Teachers Association (TATA). CATA with its sister organisation the Teachers' League of South Africa were both affiliated to the All African Convention (AAC). The first serious conflict between CATA and the educational authorities was in 1950 when with AAC it attacked new provincial legislations aimed at easing overcrowding by imposing a quota on schools, effectively excluding 30,000 pupils in the Eastern Cape (Kallaway, 1984: 270). CATA also ocndemned the Eiselen regulations calling on its members to organise and explain to people the recommendations of the Eiselen report. They also discussed ways of resisting Bantu Education and called upon teachers and parents to oppose the schemes for their enslavement. In the 1950's teachers were potentially natural leaders of opposition to authority since they were educated people in societies which placed a high premium on education.

CATA rejected the new Bantu Education system on the grounds that Blacks had no 'special' qualities and aptitudes peculiar to themselves and different from other human beings. Further the economic forces in South Africa had completely broken down the basis of the tribal system. It was therefore fraudulent, reactionary, unrealistic and futile to attempt to revive tribalism through the agency of the schools. The government considered this and other associations subversive and in many instances armed police raided schools and houses of teachers. When parents protested against such action and kept their children from school, the Department closed schools (Tatz, 1962:146). TATA began organising anti-Bantu Education teachers' conferences in Johannesburg and East Rand as from 1952 and attempted to set up or revitalise Parent/Teacher Associations so as to lend some popular want to the resistance to Bantu Education.

4.4.5 The ANC and AEM Involvement

Another campaign against the implementation of Bantu Education in the schools was initiated by the African National Congress (ANC). In May, 1954, with its associated organisations of the Congress Alliance, the South African Indian Congress, the South African Coloured People's Organisation and the Congress of Democrats (Whites), announced the launching of a 'Resist Apartheid Campaign' which included the Bantu Education Act among its six issues (Karis and Carter, Vol 111: 152). A resolution adopted at a conference called for the total rejection of Verwoed's evil act and further decided to call on parents to make preparations to withdraw their children from schools.

A committee under the chairmanship of Father Huddlestone was set up to provide alternative education. This committee was later transformed into the African Education Movement (AEM)

and, under its aegis, a chain of cultural clubs was established to provide an outlet for children who were kept out of schools when the boycott commenced. The AEM managed to carry through until 1960 (Hirson, 1979: 48). The organisation of the boycott was left in the hands of the CYL and the women section of ANC. On 12 April 1955, the first day of the new school term entrances to schools, especially in the Eastern Cape and on the Rand, were picketed by members of the Youth League. There were marches through the streets by children and women carrying banners and posters rejecting Bantu Education. The CYL was in the forefront of the agitation against the implementation of Bantu Education.

4.4.6 Opposition from Colleges of Education and Universities

The missions and churches faced a government which was intent on expropriating all teacher training colleges which were to be taken over immediately. Through 1951 and 1958 the situation was tense because the students were opposed to the transfer of their colleges. At Fort Hare, after the passing of the Extension of University Education Act, the students and staff expressed their disapproval. Further outbursts of indignation erupted over the governments' decision to segregate education by removing Black students from the 'open' universities, a motive considered ideological rather than educational. The government's intention was seen as intending to politically socialise the products of its education system at the school and thus come to accept a system that to many Blacks was basically repugnant (Wolfson, 1975: 194).

A three-man commission which was appointed by the government to inquire into separate training for Blacks in universities concluded:

"It is the considered opinion of the Commission that the existing 'open' or mixed universities will never be able to meet the real requirements of non-Europeans. At best they will only be able to provide university education for a limited number of non-Eurpoeans, as has been the case up to now. Moreover they will give students a background which does not fit in with their national character and will give them an alien and contemptuous attitude towards their own culture ... the establishment of their own universities is imperative ... Each should serve an ethnic group, enriching it both spiritually and materially, as well as promoting the broader interests of South Africa ... The product of the university should seek and find its highest fulfilment in the enrichment of its own social group ... The university colleges will eventually be financed and controlled by the non-European themselves as full-fledged universities that will take place among the best in the world".
(Tatz, 1962: 146)

Universities protested against 'university apartheid' but the government was not moved by the storm: in April 1957 Mr J. G. Strydom said:

"The universities are there to serve the nation and are not apart from and independent of the nation. While we cannot tie the universities down in their research, and in developing the faculties of the students to think independently and to attain knowledge, no Christian nation can, for instance, allow state-supposted institutions to undermine the Christian foundations fo the state. The nation cannot allow such institutions to spread doctrines that are perilous to the life and future of the white race".
(Neame, 1962:98).

Students rejected educational policies which sought to perpetuate white domination, accentuate ethnic differences and resuscitate tribal nationalism. In October 1959 students at Fort Hare reacted and passed the resolution that:

"The Government in its dictatorial action in dismissing our staff members without stating any reasons has added to the atmosphere of insecurity and uncertainty that has engulfed Fort Hare during the past few years.

But let it be noted once and for all, that our stand as students of Fort Hare and as future leaders of our country, upholding the principles of education as universally accepted, remains unchanged and uncompromising. Our outright condemnation of the university apartheid legislation remains steadfast ...

We wish to warn the architects of white domination, the whole country and the whole world at large that we will not be held responsible for the disastrous repercussions of this apartheid policy, which in the forseeable future will destroy the entire social, political and economic structure of our country".
(Tatz, 1962: 148).

There was strong opposition against the new legislation. At the Universities of Cape Town and Witwatersrand and elsewhere, there were mass meetings on and off campuses, boycotting of classes and solemn processions yet the legislation was placed on the statute book.

When the government established separate 'trival' universities for Blacks, a period of disillusion and disenchantment was experienced by Black students across the country. A resurgence

of political interest among university students started in 1967 after a vacuum was created in the political scene by mass arrest of political leaders. A new mood of intense activity, expressive of the disenchantment experienced by students emerged, having been influenced by the political climate. This mood was channelled into what became known as the Black Consciousness Movement (Mbere, 1979: 267).

The emergence of the Black Consciousness Movement was perhaps the single most important development in the internal politics of South Africa in the period 1967-1976. It was important not only because of the forces of protest and rebellion it proved itself capable of unleashing, but also because of the questions it posed about the nature of appositional politics in South Africa and its relation to the nature of the South African society (Nolutshungu, 1982: 147).

4.4.7 Opposition from Black (Student) Consciousness Movements

This was a period in which it seemed the state would be moved and consequently start with a selective relaxation of racial discriminatory laws. That did not happen, thus fanning the fires of Black Counscousness.

Black consciousness is a common factor unifying opponents of separate development. The history of the movement is traced to the protests by Blacks at black legislation in 1911:

"..not a new and sudden freakish happening, but an evolutionary development over the years ... germane to the soil and nurtured in the climate of this country". (Kotzé, 1975: 78).

Black consciousness is seen as something through which Blacks can look at themselves with new eyes and not by reference to the values of White society. The movement expressed an unequivocal rejection of white domination in all its political, economical, social, cultural and psychological consideration and White values seen as responsible for instilling inferiority complexes in Blacks. Its major thrust was to instil the idea of self-determination, self-reliance and to restore a sense of pride, dignity and self-worth in Blacks after centuries of racial and cultural domination. It rejected the apartheid-inspired institutions such as homelands and Bantu Education. According to Adam Small, it rejected the negative definition of people, such as 'non-Whites', and the idea that Blacks exist through the mercy of the Whites. For the Black Consciousness Movement total involvement of Blacks and their solidarity were essential prerequisites for success. Further, it was overwhelmingly concerned with contemporary issues. It led to the political crystallisation where attempts would be made to maintain and seek political power in Black hands (Kotzè, 1975: 81-82).

Having begun in the segregated tribal universities, the movement began to spread its tentacles to Black schools in the country. While initially it was concerned with educational issues it soon included all issues affecting the lives of Blacks. Its main mission was described as follows:

"Whereas, we Black students of South Africa, having examined and assessed the role of Black students in the struggle for the emancipation of the Black people in Sourh Africa and the betterment of their social, political and economic lot, and having unconditionally declared our lack of faith in the genuineness and capability of multi-racial organisations and individual Whites in the country to effect rapid social change ... do commit ourselves to the realisation of the worth of the Black man, the assertion of his human dignity and promoting consciousness and self-reliance of the black community". (Wolfson, 1976: 12).

Students expressed militant opposition to the National Government policies in general and Bantu Education in particular. Black student reaction was spear-headed by the South African Student Organisation (SASO) which had formed the core of the militant new Black Consciousness Movement. SASO arose from a belief among Black students that it was futile to co-operate with White students within a single organisation. It was inaugurated in 1969 after its leaders had split from the multi-racial and white-student led National Union of South African Students (NUSAS). SASO itself was not a political party, it had no well defined ideology, programme of action or code of internal discipline. Having arisen as a succession from the white-dominated NUSAS, it was primarily a student organisation. Black students were not pleased with the inferiority of their facilities and the subservient role the government expected them to play. In rejecting segregated education, they said:

"A. We Black students are:

1. An integral part of the Black oppressed community .. and (we) studying under the oppressive restrictions of a racial education.

B. We reject the whole sphere of racist education and commit ourselves to

2. the definition that education in South Africa is unashamedly political".

(Wolfson, 1975: 167).

SASO translated its educational opposition to Bantu Education into an ideological critique of the whole edifice of apartheid. The interconnection between what was happening in the schools and in society was transparently obvious to Black students.

The poverty and racism that permeated society, stalked them in the schools. The 'gripes' students felt were not trivial and personal, they understood that what was happening in their schools was happening in their country. They began to perceive economic struggles waged by their parents as well as lack of Black political participation coupled with the wholesale arrest of numerous Black leaders as integral component of their fervent ideology of Black Consciousness. What students were demanding was 'Black education that would act as a catalyst for political, social and economic change'. In 1972, it was felt that alternative types of institution would be needed to teach Black education in the way Black people wanted it to be taught and to train teachers who could take the system into schools. Their observation was that:

"It is apparent that the education for Black people as (it) is presently meted out ... serves to entrench the policies of racist South Africa".
(Wolfson, 1975: 169).

Black children were never allowed to forget that they were from a subordinate people. At home and at school they met discrimination and learned to hate the institutions that oppressed them. A number of provincial and regional bodies were launched in 1972 to 1973, which included: the Natal Youth Organisation (NYO); the Transvaal Youth Organisation (TRYO); the League of African Youth (LAY); the Junior African Students' Congress (JASCO); the Western Cape Youth Organisation (WYCO) and the Border Youth Organisation (BYO). The aim of these organisations were:

"To project the Black consciousness image, culturally, socially, religiously, educationally, politically and otherwise.

To commit itself to the elimination of psychological and physical oppression of the Black people".
(Hirson, 1979: 101).

An organisation which was later to play an important role in planning the demonstrations of 1976 was the South African Students Movement (SASM). Black consciousness and Black solidarity became SASM's stock in trade. It played a part, with other organisations, in politicising young people, especially high school pupils, in preparation for some future active phase of the liberation struggle. Describing the situation in 1976 the Secretary-General of SASM said:

"We were, of course, very alive to the fact that we, as Black people, were being oppressed. The students especially were quite sensitive to this and we were all the time trying to find a way of doing something about it. It was just unfortunate that we were not so clear about how to show our anger and resentment in a clear political way. But we certainly expressed ourselves directly in things like poetry, reading and so on".
(Sechaba, Vol 2: 49).

Despite the harassment and repression of all democratic organisations in June 1979 a new student body, the Congress of South African Students (COSAS) was formed after a meeting at Roodepoort attended by delegates from the East and West Rand, Soweto, Pretoria, Northern Transvaal, Qwaqwa, Cape Town, Port Elizabeth and Natal. The delegates included students from secondary and high schools, technical and teacher training colleges, centres of higher education and correspondence colleges. The aims of this newly formed body were stated as,

to normalise the relationship between teachers and students, to create a spirit of trust, responsibility and creative companionship among students, to strive for an education that is dynamic, free and compulsory for all for the betterment of society, to involve themselves practically in projects contributing to these aspirations and to impress on students the necessity of their being involved in the attainment of these aims (SAIRR, 1979: 500). COSAS was banned in August 1985.

A national organisation of Black university students, the Azanian Students Organisation (AZASO) was formed in 1979. It has worked closely with COSAS and NUSAS and joined the United Democratic Front (UDF). AZASO sees the problems and conflicts in South Africa as narrowly found in political and economic factors. Education is seen as continually perpetuating the exploitation and oppression of Blacks, hence it will continue to be a focal point in the struggle for liberation. Present and future struggles on education will link up to the broad national struggle for democracy. They see reform and repression as the cornerstones of the state's response to democratic organizations. Reforms such as the President's Council have been seen as an attempt to divide people by creating forums for collaboration within the system.

In 1984, with COSAS and other relevant interested organizations and people, AZASO launched the Education Charter which set guidelines for a democratic education containing student rights and demands to prevent any inco-ordination in demands for change in education. This would also serve as a guide for measuring current educational reforms to see whether students' demands are being met. The basic objectives of the Charter Campaign are listed as follows:

" 1. To establish an Education Charter that would streamline student demands and present a view of a viable alternative to our present system of education.

2. To reach out to, and consult all students in, all corners of the country together with our communities and to receive contributions from them so that the document arises out of the principle of democracy.

3. To develop the organizational network of both AZASO and COSAS and all other participatory organizations.

4. To establish branches of AZASO and COSAS in those areas where they do not exist presently.

5. To demonstrate to South Africa and all the world that the students and community have rejected the present system of education.

6. To create a document around which students can organise and rally in striving for a democratic and relevant system of education for all".

(Africa Perspective, 1984: 74).

4.5 BLACK SCHOOLS IN CRISIS

The Republic of South Africa reached the long-predicted watershed in its affairs in 1976. After twenty-eight years of confident assurances that Afrikanerdom had answers to all the country's acute racial conflicts, the Republic faced an eruption of Black anger in its sensitive urban areas, which was only contained by rigorous police violence and

repression. June 16th 1976 came to stand for Black Africa what December 16th 1838 has for so long symbolized for Afrikanerdom, a day of vengeance for the massacre of Trekkers at Blood River and a day of triumph over the Zulu impis. June 16th, 1976 served notice of impending Black revolt, of the new generation of Black youth who have known nothing but apartheid all their lives; a generation more angry, more bitter and much more race conscious than their parents; a generation, moreover not afraid to invite and face violence, while expressing a rare courage and anger against the system of White domination and demanding political power and status in the South African society.

The instruction issued from the office of the Minister of Bantu Education in 1975 that half the subjects taught in Standard five and first form be in Afrikaans was immediately opposed by parents, teachers and pupils. This opposition grew strongly during the closing months of 1975, and by early 1976, there were demonstrations in some schools against the introduction of lessons in Afrikaans. As the protests increased, school after school in the Soweto region joined forces and eventually marched together in the demonstration of June 16th 1976 that sparked off the revolt. The widespread opposition to the new regulation which brought together conservatives and radicals, teachers and pupils, indicated that the many strands of opposition were uniting against something more than an instruction in a language. In 1976, the united stand against Afrikaans was only the external manifestation of the deep resentment inside the townships against the entire administration:

"Although it was a language issue which proved to be the flashpoint, the general consensus of opinion amongst Black and White leaders is that violence on such a vast scale could not have resulted from this issue alone. It seems evident that the underlying causes of the initial riots and the continuing unrest are the poor socio-economic conditions in the township and lack of security and deep resentment felt by urban Africans".
(SARRS, 1976: 51).

June 16th, 1976 saw the outbreak of race riots on a larger scale that has never been experienced in South Africa. On this fateful day 10,000 school children took to the Soweto streets in a well organised demonstration to protest against the use of Afrikaans as a second language of instruction. On June 16th, the crowd, though large and tense, was well ordered.

"The student leaders knew that the mood was angry, fuelled by deep-seated and accumulated grievances and frustrations. But they had emphasised the need for a peaceful demonstration, and peaceful it was and remained even when brought to a halt by the police cordon".
(Brooks and Brickhill, 1980: 25).

The students were to march and gather in mass at Orlando Stadium for a mass rally. While the demonstrators were still marching they were confronted by armed policemen. Despite the tense atmosphere, the crowd remained calm and well ordered. It is reported that up to the point where they opened fire the police were in no danger whatsoever, and the crowd remained controlled. It was the control of self-discipline among the pupils and that of their own leaders. The police may have sensed that their own presence, their habitual authority

and threatening behaviour were going to have little impact on this demonstration (Brooks and Brickhill, 1980: 25).

There are great differences in the evidence in what followed thereafter. According to Brooks and Brickhill (1980:9), a policeman lobbed a teargas canister into the front of the crowd. The crowd retreated slightly out of the teargas smoke but remained facing the police, waving placards and singing. A Black journalist on the scene reported what followed:

"Although I had seen most of the police were armed, I did not believe they would use these firearms on young, defenceless children. I trembled when I saw a White policeman pull out a revolver and aim at the pupils standing in the front line". (Africa Contemporary Record, 1976-77: B791).

Pandemonium broke out when the first shots were fired. Children screamed. More shots were fired. At least four pupils fell while others ran screaming in all directions. Out of the blur of dust and fleeing children, stones began to fly at the police. Within minutes a well-ordered demonstration had been turned out into a riot(Brooks and Brickhill, 1980:9).

After the shooting, chaos broke out, barricades were erected and a number of vehicles and buildings were set alight. Because fellow scholars were shot and killed for real grievances on educational matters, the pupils reacted violently by smashing all symbols of White power and authority. The hated township administration offices were set aflame as well as all property belonging to the government which symbolized hatred. It was the determination of young people to smash manifestations of White domination.

"All administrative offices, post offices, beer-halls and bottlestores were destroyed. The rioting kids were quite clear of where to spend their fury which was quite inflamed by the presence of the police and their shooting and killing of Black kids".
(Brooks and Brickhill, 1980: 10).

The riots spread like wildfire to other places beyond the borders of Soweto. The biolence became endemic and it escalated. On 17th June, students from the University of Witwatersrand, who were later joined by Black workers, marched through central Johannesburg protesting at the massacre of school children in Soweto. The group was attacked by police. The Black universities of the North and Zululand were closed after protest demonstrations. At the University of Natal (Black) Medical School a protest march was organized and 87 were taken into custody and charged under the Riotus Assembly Act. Disturbances spread even to beyond the borders of Transvaal to the Orange Free State and the Cape. These reports gave an insight into the depth of hatred and anger throughout the country and the extent to which other people responded to the events in Soweto (Hirson, 1979: 188). Schools were deserted. Students pledged support to their fellows. Youth were detained. The pattern of events was repeated.

From the start there was widespread scepticism about the casualty figures issued by the police. Later, as evidence emerged, it became clear that the authorities had made considerable efforts to conceal the extent of deaths and injuries. Early on June 17th, seventeen corpses were recovered by the first patrols bringing the reported death toll to 23. The official death-toll on 24th June was 140 with well over 1000 injured and 908 arrested. Damage was

extensive. Numerous buildings and vehicles were damaged and destroyed, including 67 beer-halls and bottlestores and 53 Bantu Administration buildings. By the end of June the death toll was 176 (SARRS, 1976:58). According to Brooks and Brickhill (1980:25) at the end of the first three days the authorities conceded that 95 Blacks had died but later it became apparent that the death toll for these days was substantially higher - possibly as many as 500 people had died, while thousands were wounded, many permanently crippled and maimed.

The explosion that started in Soweto was heard in every part of South Africa and throughout the world. Thereafter the days passed in a fevered rush of demonstrations and shootings, arson and sabotage, strikes and boycotts. The period from June to December 1976 had a certain shape; it had its peaks, troughs, and plateaux. The day-to-day course of events threw up a great variety of acts and forms of resistance to the apartheid system. The percpectives of the student movement had broadened from the campaign against Afrikaans and Bantu Education in general into demands for the release of political prisoners and the rejection of the apartheid system. The rebellion had thus begun to assume a more radical complexion. At the beginning of August 1976, in a new wave of violence, students tried to persuade parents not to go to work asking them to join in a protest march to Johannesburg.

The students tried to establish solidarity with Black workers. They organized stayaway from work on three separate occasions on 5th and 13th August and 13th September, 1976:

"The idea is that we Blacks of South Africa do not have arms. The only thing we can hit at the system with is to cripple the economy".
(Africa Contemporary Record,1976-77: 792).

The support for industrial action was seen as a significant victory for the Chamber of Commerce because the strike hit at Johannesburg's economic life and it called for radical changes.

What initially began as a student movement against official imposition of Afrikaans as medium of instruction in Bantu Education schools now assumed enormous and radical political overtones. The marriage between student grievances and Black workers' plight challenged the fundamental structure of White power and political privilege. In fact, it was not a coincidence that the flashpoint in Soweto was the Afrikaans language issue which was seen by Black youth as a racist measure to retard and devalue Black education and as an attempt to separate Blacks from the large English speaking outside world. The Black students felt that Afrikaans was the 'White oppressor's language, the language of apartheid'. Over and above, the education system has been a source of frustration and discontent for Blacks since 1955. From 1969 the Black student movement had vigorously opposed this inferior education system branding it as the product of the more fundamentally unequal power structure in South African society. Therefore, the unrest from June onwards could be seen as a direct result of the apartheid policy, rather than the work of 'agitators and hooligans' as the authorities tried to insist (Africa Contemporary Record, 1976-77:B791).

Anybody wishing to get an overall view of the uprising needs to follow its unfolding closely to grasp its width and depth. For this purpose a detailed chronology of events, focusing especially on acts of resistance rather than on government and other responses to the situation, is presented in Appendix 1 - the Diary of the struggle.

The Nationalist government responded by banning the main political Black consciousness organisations and detaining their leaders. But in spite of the bannings and detention, the campaign against Bantu Education continued throughout the country. The boycotting of schools was to continue unabated until the whole edifice of the Bantu Education system was destroyed. What was expected was that the whole structure of Black education would be replaced by a system of universal education similar to that given to White pupils and students in the country(Mbere, 1979: 277).

The Black revolt intensified and in August it spread to Cape Town, Port Elizabeth, East London and to some homelands including Transkei, Bophuthatswana, KwaZulu and Ciskei. The most serious wave of protest following Soweto erupted in the Black townships of Cape Town (Langa, Nyanga, and Guguletu) after police had fired on unarmed demonstrators. Another important phenomenon was that the Coloured people joined the Black struggle after boycotting classes. Coloured students demonstrated in the centre of Cape Town in September. Police organised a backlash.

Police repression was merciless and brutal. Following the Soweto riots of June 1976, outbreaks of civil unrest continued almost daily during 1977. Despite proposed reforms in the Bantu Education system, disturbances continued in schools often aggravated by police action.

The students continued to build a systematic and sustained boycott of Bantu Education as a whole. This reflected the growth in political consciousness among the youth. The struggle against Bantu Education was part of a broader one. One student put it clearly when he said:

"Afrikaans was not the real issue. It provided the spark that fell on top of the powder keg that was building up amongst African people as a whole. The real issues are racism, oppression, exploitation and so on".
(Brooks and Brickhill, 1980: 61).

However, Bantu Education is part of that racism and oppression preparing the Black youth for their exploitation as workers. The students saw the need to extend the struggle against their inferior and discriminatory education thereby intensifying the crisis. They saw the troubles as not likely to end until the government accepted the need for radical change. The Soweto Students' Representative Council (SSRC) president asked:

"If we stop now without achieving what we set out to do, how will we explain the deaths of our colleagues?"
(Africa Contemporary Record, 1976-77: 793).

After the boycott had gathered support throughout the country, arson attacks increased and police clashed repeatedly with demonstrating pupils. Black universities closed, re-opened, suffered boycotts and arson attacks and closed again. The Financial Mail issued the following warning:

"Unless the government agrees to conciliate, the crisis will continue indefinitely, sucking more and more students (and possibly others) into the conflict. And then the whole focus will uncoubtedly move beyond education into the broader arena of economic and political rights".
(Brooks and Brickhill, 1980: 64).

By the time the Prime Minister said he was prepared to hear Black grievances and demands, virtually the entire Black leadership had been arrested or banned or had fled the country. Between June and September 1976, 2600 were arrested and many more subsequently. Several people died in detention. Nevertheless, the struggle against Bantu Education continued. The Christian Institute summed up the students' struggle as follows:

"The students present a different problem (to security forces). They are numerous, fearless and their political awareness mirrored by their organizational ability and the level of their demands grow daily. Although hundreds have been killed and thousands wounded and arrested, their voice has not been suppressed. The struggle continues".
(Africa Contemporary Record, 1976-77: 794).

In most parts of the country schooling ceased completely. It was stated that the boycott would continue unless Bantu Education was scrapped and replaced by universal education on par with that given to white children. When the new term of the new year in 1977 began, it was almost clear that students were not intending to return to school. The boycott was aimed at the examinations for which special arrangements had been made. On 10th January, 1977, six schools were attacked by arsonists.

In subsequent months the boycott appears to have been maintained until the time of the first anniversary of the 16 June shootings. With the support of parents they forced resignation of school boards and committees on the grounds that these bodies were powerless to do anything but administer Bantu Education on behalf of the state. As the anniversary approached, plans were made to commemorate the day in various ways. A call was made to observe the period of mourning. During this period

a number of cars belonging to the West Rand Administration Board (WRAB) were stoned. A memorial service was attended. More deaths were reported. Extensive damage was made to property. Even during the second half of 1977 violence flared up continually throughout the country. It was against this background of continuing outbreaks of unrest and boycotting of educational institutions that secondary education collapsed almost completely in Soweto (SAIRR, 1977: 62). By mid-September 1977 at least 250 000 students were on strike and the Bantu Education machine was grinding to a halt. The teachers were resigning and in Soweto alone 600 did so.

In October 1977, the boycott still spread rapidly, particularly in the homelands. Violence continued to flare up throughout the country, resistance sitll centering on Black schools which soon became ungovernable and some forced to close.

When schools reopened in 1978, there was uncertainty whether pupils would return to school or the boycott of 1977 would continue. Attendance at schools fluctuated against a background of sporadic outbreaks of violence and numerous cases of arson. The 1978 school boycott had an uneven character with some areas holding out against the authorities with more success than others. But the 'hard core', mainly consisting of older pupils, in maintaining their boycott ensured that the system would continue to stumble in a state of crisis. Even in the later half of the year there were still isolated cases of unrest and schools continued to be intermittently burnt down. The battle against Bantu Education brought home to countless young Blacks the reality that an equal and democratic system of education will only be possible after the overthrow of apartheid.

The debate on the question of whether students should return to school was continued at the start of 1979. It was, however, decided to return to school while continuing the fight against Bantu Education. At the beginning of 1980 school boycotts were resumed. Coloured pupils, mainly taking the lead, joined their Black fellows in the conflict. They did so not only in solidarity with the Black students and in protest against the apartheid state, but because they had their own educational demands. There was little support from the Indian schools. In fact it appears that Indian schools rarely entered the conflict independently and when they did, it was in solidarity with other Black students rather than to present their own demands.

The position, however, in Indian schools, is generally better than in Black and Coloured schools because of the larger government expenditure and the larger financial resources of sections of the Indian community. The Coloured school pupils appeared to be more militant and responded with more determination. A Committee of 61 from the Peninsula High Schools, colleges and the University of Western Cape was formed and it demanded immediate action on their demands. There were mass rallies and marches which were dispersed by police baton-charges and teargas.

As the boycott continued in Black institutions, nation wide protest meetings were held and many civic and religious bodies expressed their support of the students' rejection of an inferior educational system. Throughout the country students resolved to continue their boycott until there was tangilbe evidence that their grievances were redressed. They dedicated themselves to:

"the achievement of a single, non-discriminatory, non-racial society within which no racially stratified educational system can function".
(Hare, 1983: 84).

Many were arrested and others killed. Such deaths were reported. By the end of 1980, 77 schools under the control of the Department of Education and Training had been closed. More than 63 000 pupils were affected and about 2000 matriculation candidates did not write examinations.

When schools reopened in January 1981, boycotts continued only in Coloured and Black schools in the Eastern Cape and Cape Town. Although the government did not comply with the students' demands that all detained student leaders shoudl be released and free stationery and library books be provided. The students decided to end the boycott on March 12th, 1981, because, as they said, they had realised the government's intention, which was:

"to keep us - Black children - uneducated. Although the boycott is now suspended, the struggle against inferior education is still continuing. Our form of struggle will from now on take a different complexion and tactics".
(SAIRR, 1981: 384).

The general election for the all-White parliament on April 29th 1981 became a focus of student protest against the nature of South African society. Sit-in demonstrations to protest against the elections and unequal education were held mainly by Coloured high school pupils in Johannesburg and Cape Town. In the period marking the twentieth anniversary of the Republic of South Africa, student groups organised wide-spread

campaigns of protest against the whole concept of celebrating this occasion. There were further demonstrations to commemorate the risings of June 16th, 1976.

After two years of relative calm, conflict in Black educational institutions increased in 1983. Boycotts and demonstrations affected pupils in all four provinces and the homelands. Many grievances were about the shortage of textbooks, unqualified teachers, lack of genuine democratic representation, exessive corporal punishment, lack of facilities and general dissatisfaction with bureaucratic and authoritarian nature of education. The militancy of 1976 escalated throughout the subsequent years representing a radically new element in the history of the long struggle for freedom in South Africa. It seemed that what to one generation was the closing of one chapter came to be the preface for the next. School boycotts were renewed in 1984 and 1985 focusing attention on youth and demonstrating the extent to which educational institutions had become sites of fierce struggle. The institutions designed to propagate 'education for domestication' on the Verwoedan model once again turned out to be Trojan horses. The upsurge of student power heightened community consciousness and worker organizations and had marked the beginning of a new era of resistance to apartheid.

In 1986 education remained a particularly important area of the struggle. In his presidential address at the 80th annual conference of the Transvaal United African Teacher's Association (TUATA)focusing on 'South Africa's Apartheid Education - Problems and Solutions', Mr Leepile Taunyane said:

"Our beleagured country has come through a decade of crisis which has not left a single Black parent, child or teacher untouched. Right now we are at possibly the darkest point

of this agony which is the worst education South Africa has ever faced.

We, as the providers of formal education to the Black community ... are caught between the authorities who appear prepared to take any measure to try to restore stability and our youth who believe almost any means should be employed to win their liberation"
(The Star, 16.09.86: 10).

The fabric of education has been almost destroyed in many areas. Education once more has been wielded as a weapon for liberation. The key issues of conflict in schools include: expulsion of teachers and students; inadequate and poor stationery and lack of textbooks; detentions; killings and police action; the reluctance to implement democratic SRC's; corporal punishment; and the paying of examination fees. Further, the government has failed to meet people's national education demands which include People's education. Explaining what People's education entails, Dr Hartshorne says:

"The broad goals of People's Education are the setting up of a free, compulsory, unitary, non-racial and democratic system of education relevant to the establishment of a unitary, nonracial democratic South Africa".
(Sunday Times, 21.09.86: 27).

Severe repression and government refusal to meet demands has thus forced students out on boycott. Pupils have protested against the introduction of security measures and regulations at their schools under the Department of Education and Training (DET). They have responded to the restrictions

which included compulsory re-registration and identity documents with mass stayaways. Many were reported to have burned their identity documents. With their parents, students have objected to the presence of soldiers at school during class hours. A parents' delegation from Soweto was sent to meet regional authorities of education to ask them to withdraw troops from all schools. Joe Qwelane, giving his personal view of the situation, says:

"Because of measures introduced at Black schools in terms of Emergency Regulations, schooling has virtually collapsed in some areas of the country. In addition to the 33 schools closed in the Eastern Cape, Soweto and the East Rand, the authorities have decided to shut another 40 institutions in the Cape in the new year until there is proof there will be attendance."

He goes on to say:

"End-of-year examinations for 1986 have been a dismal flop in many urban communities, not helped by the fact that the Department of Education and Training has decided to withhold all information about the examinations. But to many residents it is evident that the results will be no better than in the past ten years".
(Sunday Times, 16.11.86:19).

The closing of schools because of Bantu Education's disastrous effects on children has built up great resentment not only among children but among parents. The National Education Crisis Committee (NECC) has called upon the Government to hand over education to the people. It said:

"The Government seems hell-bent on destroying what remains of our education. It is clear that Government policy has failed totally. If our children are to have education, education must be in the hands of the people". (The Star, 10.09.86).

However, the great expectation of commemorating the tenth anniversary of the 16th June in 1986 was clamped down by the Government. But schools are still emptying in protest against unequal education and against the apartheid state in general. It does not look as if the protest is at its end. That brings to an end our assessment of resistance to Bantu Education by Blacks in South Africa from the earliest times to 1986. It is a multi-faceted story and it is also a story that has many different interpretations, depending to a greater extent on which side of the colour line one finds oneself.

4.6 CONCLUSION

Black schools have become major battle grounds in the struggle for fundamental social change and what initially started as a protest over educational grievances had been extended to embrace wider community and political issues. A number of surveys of Black students have been made. These give a good indication of students' conceptions of politics, their degree of national as opposed to local or ethnic identity and their feelings of political competence and their desire to participate actively in the political process. Students claim that they are students because they possess a critical outlook on society. They claim that they are able to make the required analysis of any government action and more importantly act upon it. Moreover, this generation has been reared in a climate even harsher than that of its forebears. This was

a climate of terror, in which torture had become routine, indefinite detention normal, lengthy imprisonment unavoidable and violent death an ever-present possibility. It is a climate of fear and suspicion fuelled by the insidious activities of informers. Hence this is a generation which not only has had to make its own way in the world, but which has done so in grim conditions which allowed for few illusions. It is difficult to predict how long the present unrest will last but we can be sure that resistance in education is not over. Those who believe that every cloud has a silver lining saw the positive aspects of Bantu Education, up to 1976, as centralised control, generous funding and upliftment of the African languages which served as media of instruction in the primary schools. But the debit is to ugly that it has plunged the whole country in crisis. That type of education needs to be scrapped and replaced by something more relevant and imaginative.

CHAPTER 5

RESTRUCTURING IN THE DEPARTMENT OF EDUCATION AND TRAINING

5.1 INTRODUCTION

Following the Soweto riots in 1976 which were triggered off by an educational issue - the enforcement of Afrikaans as medium of instruction in Black schools - the then State President Nico Diederichs said:

"the only way in which South Africa can survive in a hostile world is to recognise and apply the principle of justice towards all races".
(Africa Contemporary Record, 1977: 795).

He added that South Africa might be on the brink of another Blood River, and that this might be:

"the beginning of the most vicious battle"

in South Africa's existence. He further warned that:

"Apartheid, the great dream of the National Party, had become the great destroyer of peace and prosperity in South Africa",

and that

"it was a time to destroy apartheid before it destroyed South Africa".
(Africa Contemporary Record, 1977: 795).

The need for change came to be widely accepted immediately. Although attention was focused on the problem of education for Blacks and the glaring inadequacies of the Black education system, a thorough re-evaluation of educational policy took some time to be worked through. Immediately after the uprisings only faltering attempts at educational change resulted. The state's overriding aim until the end of 1977 was to batten down the hatches on continuing student protest which reached its peak in October that year when the number of Black pupils absent from school for political reasons reached 196 000 (Kallaway, 1984: 350).

Following the Soweto uprisings of 1976, the apartheid state adopted the so-called 'total strategy' which coupled school management with military measures. This aimed at ensuring a better defence capability with a social reform which the state asserted, would result in a transformation of the apartheid system in order to satisfy Black aspirations. Educational reform was an integral part of the social design. It was a promise of a new and dramatically improved education dispensation for Black school children and students after several years of operation and of failure to produce a new educational dawn for Blacks.

5.2 PROPOSED REFORMS IN BANTU EDUCATION

In December 1976, the Minister of Bantu Education, Mr M.C. Botha, announced the following reforms in order to improve the quality of Black education:

- Compulsory education was to be phased in. Parents whose children were starting school for the first time in January 1977 were to sign a statement undertaking

to keep their children at school for the first four years of schooling, (that is, until they complete Std 2).

- Double session classes were to be eliminated and a major effort was to be made to reduce class sizes.

- The programme for the free supply of textbooks embarked upon in 1974 was to be continued and, by January 1978, all classes from Std 3 to 10 would have free books and, by 1979, this would apply to Std 1 and 2 as well.

- New schools built in urban areas would be State run and existing schools were to be taken over by the State which would be responsible for their maintenance.

- Priority was to be given to the construction of libraries and laboratories and art and craft centres at existing schools.

- Special classes for handicapped children and those with learning problems were to be increased.

- More teacher training colleges were to be built.

- Twenty adult education centres were to be opened in 1977.

- School committees were to be entirely parent elected and would administer their own finances.

- School boards would have a maximum of three nominated members and might be given wider areas of control if this seemed desirable.

- The regulation requiring the compulsory introduction of Afrikaans as a third medium of instruction in Black schools was immediately repealed. The choice of the language to be used as medium of instruction was left to the schools, committees and the boards concerned.

- Salary parity for equal qualifications irrespective of race would be implemented as soon as the economic situation improved (SAIRR, 1977: 466-467).

The announcement of these reforms was received with scepticism. These reforms were seen as not far reaching and Black schools were interested in nothing other than the scrapping of the entire Bantu Education system as this was evidenced by the school boycotts which occurred during 1977. The government stated that it was aware of the need for change and adaptation although the Minister maintained that it was misleading to compare the expenditure on Black and on White children because the circumstances of the two groups differed and that it would be meaningless to abolish the Department of Bantu Education or combine it with the departments serving White education as Bantu Education was not inferior to White education. He proposed the omission of the word 'Bantu' since it was likely to obviate antagonism towards the system. This was done by passing the Bantu Education Amendment Act, No 56 or 1977 (SAIRR, 1977: 467).

In January 1978, the name of the Bantu Education Department was changed to the Department of Education and Training in line with the government's policy to drop the word 'Bantu' which was offensive to Blacks. In addition the salaries of qualified Black teachers were raised. Black teachers were placed at the same level on the key scale as White teachers

with similar qualifications. Although the gap would be narrowed by about 10%, Black teachers still earned an average 67% of a White teacher's salary (SAIRR, 1978: 416). Expenditure on Black education was raised and industrial training was introduced into Black education.

5.3 THE EDUCATION AND TRAINING ACT NO. 90 OF 1979

The 1979 Education and Training Act marked the government's interim response to the education crisis. As mentioned above, the Act replaced the Bantu Education Act of 1953 and the Bantu Special Education Act of 1964. Its essential provisions were as follows:

- It laid down that educational policy would be decided by the Minister of Education and Training after consultation with the Advisory Council of Education which could comprise 20 members appointed by the Minister.

- The education would have a Christian character, but the religious persuasions of the parents and pupils would be respected in regard to religious instruction and religious ceremonies.

- School boards would be abolished. The central Department would take over the control of all schools outside independent states. The Minister would decide on the establishment of state and community schools, powers to appoint, promote and discharge teachers in these schools rested on him. In state-aided schools, these functions would be exercised by the governing bodies, subject to the Minister's approval.

- Recognition would be given to the active involvement of the parents and communities. School committees would administer schools and control funds.

- The Minister was empowered to introduce compulsory education for children belonging to a specific age group and resident in a specified area with the co-operation of parents. Penalties would be imposed on parents who do not co-operate.

- The principle of mother-tongue instruction would be observed. The mother-tongue would be used as medium of instruction up to, and including Standard II. The wishes of the parents would be considered in the application of the principle after Std II and also in the choice of the official language to be used as medium in the subsequent classes.

- The Minister was empowered to establish, disestablish, erect and maintain community schools, as well as State schools, and penalties for teacher misconduct were to be laid down.

- School health services would be introduced.

- In his discretion, the Minister would recognise association of teachers for the purpose of consultation and might establish a Teacher's Council for Black teachers which would register all professionally qualified teachers and all Black teachers employed in full-time permanent teaching posts. The Council would draw up a Code of Conduct and should a teacher contravene the Code, he might be struck off the register, and would be deemed to have resigned.
(Horrel, 1982: 123-127).

Despite the passage of the Education and Training Act calls for reform in education continued to be made, major grievances being perceived disparities between Black and White education and most importantly the continuation of the separate nature of the education system once more legislatively enshrined. The Black community contending that separate facilities could not be equal was greatly disappointed that once again the Government had failed to bring education for Blacks under the Department of National Education, thus reaffirming its commitment to separate educational systems in the country.

Black organizations rejected the continued categorization of education on a racial basis and the retention of a separate department of Black education. It certainly did not do away with differential education nor bring about equalisation between Black and White schools. The gap between them remained wide open. Bitter disappointment was therefore expressed about the lack of commitment to a more equitable distribution of educational resources. As recently as May 1980, Dr Hartzenberg, the then Minister of Education and Training, rejected the calls for a single education department for all races. He insisted that the government would provide the 'best possible education' for Blacks which apparently has been worse than that for Whites (Africa Perspective, 1984: 60). The Act did not go far enough to satisfy the aspirations of most Blacks. Even the Progressive Federal Party (PFP) saw it as an insufficient means of defusing mass doscontent over education. Declining to support the Bill, Mr Ray Swart of PFP said it:

"Fails to provide a positive programme for the elimination of the grave disparities in education and other school facilities available for white and black children respectively.

(It) fails to remove the basic causes of frustration and discontent expressed by Blacks about education of their children". (SAIRR, 1979: 491).

The Act allows for a more flexible application of the medium of instruction provisions of the earlier act. It declares as its aim and objective the introduction of compulsory education although this does not tally with the socio-economic reality of South Africa. It would only be meaningful if the clause also stipulated that the educational systems for all South Africans in matters pertaining to administrative arrangements regarding curriculum, examinations especially matriculation and senior certificate would be the same, or would try by all neans to maintain the same standards. This did not suggest that the fundamental tenets of apartheid in education would be breached as races were still to go to separate schools (Kallaway, 1984: 25). From the minute fraction of Black pupils who reach matriculation level having been given differential education but equal examinations high failure rate could be the only result.

Conditions of employment for teachers were improved, with their employments now falling under the Department instead of under the disliked and unqualified School Boards. This gave the teachers more job security than previously although this is coupled with very detailed and stringent conditions of service. Misconduct is heavily underlined. It includes doing, or causing, or permitting to be done, or conniving at

"any act which is prejudicial to the administration, discipline or efficiency of a school department, office or institution of gonvernment".
(Section 522 (b)).

and

"publicly, otherwise than at a meeting convened by an association of teachers recognised in terms of section 30, criticis(ing) derogatively the administration of the Department"
(Section 522(f)).

In general, the Act is not particularly startling and reveals a trend towards an attempt to improve quality, and to increase state control at all levels. Even in the unlikely event of facilities for Blacks being equal to those for Whites, the 'separate but equal' claim is likely to prove as unconvincing to future employers as it does in the case of racially differentiated education. Even if teaching and facilities improve and education becomes fully free and compulsory, What is taught will remain a problem.

5.4 THE DE LANGE COMMISSION

5.4.1 Appointment and Terms of Reference

In 1980, four years after the Soweto uprising and in the midst of school boycotts throughout the country, the state appointed a Human Sciences Research Council Commission of Inquiry to conduct an in-depth investigation into all facets of education in South Africa with the aim of establishing principles for an education policy which would allow for the realisation of the potential of all the inhabitants of South Africa, promote econimic growth and improve the quality of life of all inhabitants. The commission produced what is commonly known as the 'de Lange Report'. In response to various accusations a full-blown attempt was made to renegotiate

the racial component of state ideologh in education. The 'de Lange Commission Report' provides focus for discussions about educational reforms. It recognises an educational crisis and addresses itself in finding ways and means of overcoming the crisis.

Reporting in June 1981, the Commission proposed a scheme to streamline and rationalise the existing education system. It also articulated a new meritocratic, non-racial, technicist educational ideology. It recommended a more differentiated system of career-orientee education which would answer more adeuqately the more differentiated labour needs of employers with regard to the Black labour force (Africa Perspective, 1984: 22). With a brief to provide recommendations for an education system, which would provide education of 'equal quality' for all population groups, the commission recommended a system of formal (academic) education running parallel and 'interfacing' with a non-formal (vocational) education structure.

The formal structure was to be composed of three tiers, pre-basic, basic and post-basic education. It was recommended that both the formal and non-formal education should fall within the jurisdiction of a single education department - as opposed to the racially divided departments of the present system (Comparative Education Review, 1983: 357). On this question of separate education systems for each population group the report noted the frustration generated at the level of pupil population and recommends that Black education be brought into the South African mainstream in order to create a new spirit of confidence for futher educational reforms and a new base for more equal standards and facilities for all. According to the report education should be of equal quality

for all irrespective of colour, sex, race or religion.

Equal education however according to the report, did not mean identical or the same for everybody, discrimination might be made if only 'educationally relevant' differences could be indicated. It was noted that as a result of the many inequalities outside the school, there had been little success in creating equal educational opportunities. In the light of this, the report recommended that the point of departure should be the elimination of demonstrable inequality in the provision of education (SAIRR, 1981: 339).

The main principles agreed upon by the committee were:

- Equal opportunities for education, including equal standards for every inhabitant, irrespective of race, colour, creed or sex, shall be the purposeful endeavour of the state.

- Education shall afford positive recognition of what is common as well as what is diverse in the religious and cultural way of life and the languages of inhabitants.

- Education shall give positive recognition to the freedom of choice of the individual, parents and organisations in society.

- The provision for education shall be directed in all educationally responsible manner to meet the needs of the individual as well as those of society and economic development, and shall take into consideration manpower needs for the country.

- Education shall endeavour to achieve a positive relationship between formal, non-formal and informal aspects of education in the school, society and family.

- The provision of formal education shall be the responsibility of the state, provided the individual, parents and organisations in society shall have a share of responsibility, choice and voice in this matter.

- The private sector and the state shall have shared responsibility in the provision of non-formal education.

- Provision shall be made for the establishment and state subsidisation of private education.

- In the provision of education, the process of centralisation and decentralisation shall be reconciled organisationally and functionally.

- The professional status of the teacher and lecturer shall be recognised.

- Effective provision of education shall be based on continuing research.

(SAIRR, 1981: 338-9)

To prevent the recurrence of the crisis at 201 schools in 38 townships throughout the country, compulsory education was introduced in 1981 and 45 000 children were affected. They were provided with free books and stationery at a cost of R4.10 a child. Many were still opposed to this because they had expected the government to move towards upgrading the quality of Black education rather than make compulsory a system they had expressly rejected over the years. This made many to see education as a ruse to force Blacks into

accepting the system of education they had laid down their lives to reject in 1976. While the government perceived these measures as a major step towards the fulfilment of official pledges to equalise education between the races, to many Blacks, on the other hand, it had a sinister purpose, that of a political tool to be used against school boycotts since trouble-free areas were given educational preference to the troublesome ones. Furthermore, since penalties were to be imposed for non-attendance at school, the onus of getting children to school and thereby containing student unrest was being shifted from the authorities to the parents.

The Vista University Act No 106 of 1981 provided for a University to be established for Blacks. Two additional campuses were to be attached to the Black University of the North and situated in the 'independent states' of Qwaqwa and Venda. The establishment of Vista University, a racially exclusive institution of higher learning for Blacks, was due to a strong pressure from academic and business communities. A further development was the establishment of four technikons which catered for Blacks. Adequate teacher training was encouraged through upgrading Black teacher qualifications. Matriculation or an equivalent qualification became the minimum entrance requirement of teacher training and the minimum period of teacher training became three years. The private sector became engaged in this upgrading process. To deny that education responds to the needs of capital would be a folly. The training of scientists, engineers and technicians undertaken in these tertiary institutions was restricted. Facilities were not only limited but also racially segregated. Even if some were well-equipped, they were notoriously poorly staffed.

Selection processes ensure that only 1% or less of the Black population get tertiary education and thus many school-leavers face poor job prospects (Comparative Education Review, 1983: 363). These strictly segregationist proposals served as enough evidence that the state would not withdraw from its racial structures. The report proposals of two commissions of inquiry, namely the Wiehahn and Riekert reports, advocating for apprentice training for Blacks in open institutes and for improved technical education for Black labour were instead confined to racially separate facilities. The reports consist of massive doses of vocational guidance and technical education in order to orientate prospective workers. The application of these most classic and explicit educational instruments would serve to prepare youngsters to accept later the capitalsit relations within the labour process.

The 'de Lange Report' aims at channeling pupils into vocational and technical education regardless of their wishes. The report notes:

"The majority of pupils require vocational training at school to enable them to enter the world of work. The minority requires the development of academic skills. 50% to 80% of children in standars 5 and 8 receiving vocational education is in line with the manpower needs of South Africa"
(De Lange Report, 1981: 95).

A more career-oriented education could partially alleviate growing school-leaver unemployment problems. Unfortunately the roots of the unemployment problem lie deep in the dynamics of the labour market of a monopoly-dominated economy. To obviate the problem elaborate streaming processes are used to propel the majority of Black students into vocational and

technical schooling and to provide academic schooling for a few. In this way the de Lange report represents a part of the strategy adopted by the state in conjunction with monopoly capital to 'deracialise' aspects of state structures through co-option of a small Black middle class and increasing controls over the working class.

The Commission reported its findings in the context of a chorus of voices lamenting the shortage of skills in South Africa and it was addressing this question as one of its main purposes. The extent ot skill shortage was so great that it could not be met by the White population which was already fully absorbed in employment nor by White imigration which was not of a scale to keep pace with demand. For economic growth to be maintained, it was intoned, education had to be revamped to enable the training of some categories of Blacks. Plans for the restructuring of education were therefore floated via de Lange. The provision of technical education was accelerated and industrial training programmes were expanded to provide a higher level of skills desinged to meet manpower needs of South Africa (Comparative Education Review, 1983: 359).

Significantly this does not depart from earlier government policy statements on the nature of Black education. It would seem that the majority of Blacks are still destined to receive an inadequate education. The financial provisions reinforce this thesis. The financing becomes dependent on the social class of parents. The obvious implication of this is that working class students will be channelled into vocational and technical education. Instead of being denied academic education as in the past, academic schooling could now become a possibility for Blacks as long as they can afford it. This is allowed

for in the principle of 'parental free choice' specified in the report. An escape route is provided only for petty bourgeoisie students while the majority remain where they were while an ideology of upward mobility and equality of opportunity, made possible by easing restrictions, disguises the continuities between Bantu Education and the present initiatives. The reforms were therefore designed to streamline and rationalise the existing system.

5.4.2 The White Paper on the De Lange Provision of Education

In 1983 the government issued a White Paper (an official statement) in response to the de Lange Report. Unfortunately education in South Africa cannot be discussed without reference to political, economic and historical realities which include the fact that 'behind every reform in South Africa lies repression' (Africa Perspective, 1984: 4). The government accepted most of the principles of the de Lange report but rejected a single ministry of education. The different government departments would be responsible for White, Coloured, Indian and Black education. All educational matters that related solely to a specific population group would be 'own' affair (SAIRR, 1983: 423). On this basis the White paper prepared the way for the future White-dominated government of White, Indian and Coloured parliamentarians to decide collectively for people ethnically designated, as well as for the entire Black population, the financing conditions of service, guidelines for syllabi, examinations and qualifications for the entire education system within the present definition of the Republic of South Africa.

The government took the opportunity to restate CNE principles to which it remained frimly committed:

"... the Government reaffirms that it stands by the principles of the Christian character and the broad national character of education as formulated in section 2(1)(a) and (b) of the National Education Policy Act, 1967 (Act 39 of 1967) in regard to White Education and as applied in practice or laid down in legislation in regard to other population groups. Any changes or renewal in the provision of education will have to take these principles into account, with due regard to the right of self-determination which is recognised by the Government policy for self population group".
(White paper: 3.1).

Clause 7.6.2(c) handles the question of finance:

"... the State can be expected to ensure that there are equal opportunities and equal standards for all although it will depend on the community concerned to what extent education of an equal quality does in fact develop from this basis."

The probable design, duration and intended effects of redefinition of education could be seen as no more concerned with equality as a priority than any other notion of education that has prevailed in South Africa. The chilly decision to make each 'community concerned' responsible for the quality of the education that its children receive goes well beyond providing the Houses of Parliament with freedom to be resourceful and enterprising. The redefined education is still intended to perpetuate the functions of education that have predominated for over a century in South Africa. It would seem that education as construed in the White Paper is to serve the requirements perceived by the state in conjunction with the demands of industry and capital. Kallaway describes these requirements as:

" ... to meet the general political demand for educational equality and the provision of an appropriately skilled labour force, while at the same time attempting to meet the needs of control in an apartheid state".
(Kallaway, 1984: 8).

While Christie and Collins argue:

"... the central continuing feature remains, namely schooling for the indigenous people of South Africa is in the main for the purpose of reproducing a certain kind of labour, as required by the particular form taken by the accumulation process at a particular time".
(Kallaway, 1984: 182).

Hartwig and Sharp emphasise the role of education in the reproduction of labour power. They assert:

"Through a policy of limited economic and political concessions to the African proletariat, and a strategy designed to separate the African petit bourgeoisie ideologically from the masses, the state is attempting to create in a restructured form, the economic, political and ideological conditions for a renewed phase of expanded reproduction."
(Kallaway, 1984: 329).

All this leads us to believe that as long as decisions about education are taken by groups in influential figures, whose concerns are not those of education, but with questions of power or profit or technological efficiency, there will be both a hierarchical thrusting of decisions upon the people and education will remain a means of compelling people to follow pre-determined dictates. Attempts at reform merely

shift the emphasis from one faction to another.

The most comprehensive criticism of the commission got off from the start when several educational organisations refused to participate because of grave doubts about the impartiality of this body which was so closely associated with the state and whose main committee was so replete with establishment figures. The non-racial National Education Union of South Africa rejected the commission on the following grounds:

- the demands of Black students were by now so well established that the commission must therefore be a 'stalling tactic' aimed at diffusing conflict and providing some relief to industry by 'tinkering' with the education system;

- the totally unrepresentative nature of the main committee which contained neither popularly recognised community leaders nor students;

- the function of the commission was to align educational policy with the aims of total strategy, and to divide Black people by means of bestowing concession on the middle class and exercising repressive control over the working people.

(Kallaway, 1984: 360).

The principles reached at by the commission indicated that no far-reaching break with tradition was being contemplated within the commission. In the light of an understanding of the social millieu in which it was forumlated reveals that the report amounts to less than is claimed. The changes

envisaged fall pitifully short of instituting a new and revolutionary educational dispensation for Blacks. Upon close scrutiny the actual implications of the basic principles enunciated are so ambiguous or qualified as to be virtually useless as prescriptions in any genuine struggle against inequalities and discrimination in education. The principle of 'equal opportunities' is given pride of place. When this concept is defined what is really meant is 'education of equal quality' which 'cannot be interpreted as equal share' but must be received as 'rightful share' or more specifically 'equality-in-the-light-of-justice' (Kallaway, 1984: 361).

'Compulsory and free education' were principles to apply only to basic literacy. 'Compulsory education' which should not be confused with 'compulsory school attendance' could be completed on a part-time basis in vocationally oriented courses within non-formal education. Since it is educationally unsound for education to be altogether free, parents and communities would have to contribute financially. These loftily stated principles were obviously aimed at placating popular Black opinion and were essentially meant for international consumption. The function of education, accorded primary attention, was primarily that of an agent of economic growth. The report in criticising the present education system saw it as failing to integrate education and 'working life'. The fundamental flaw was in its academic nature and consequent neglect of preparatory courses for practical vocations.

In advocating educational reform especially within the framework of apartheid very often the government officials camouflage behind the silhouette of technicism and the de Lange Report is a good example of technicism advocating

educational reforms within the general framework of apartheid ideology. All recommendations made in the report are envisaged within the grand policy of apartheid - for nowhere in the report is it recommended that apartheid education as a system should be abolished. (Kgoale, 1985: 118).

In the 1820 Foundation National Education held from 4 - 6 February 1982 entitled 'The Future of Education in South Africa', Sir Richard, a past vice chancellor of the University of Cape Town, saw the recommendations as 'exciting and progressive' but he felt it would be an 'exercise in futility' if people expected the report to acheive full equality in education while major inequalities continued to exist in South Africa. Criticising the de Lange recommendations, Professor Thembela of the University of Zululand and vice president of ATASA said until all socio-economic and political problems in South Africa were attended to, equality in education would remain 'an idle dream'. Increasing teacher efficiency or providing equitable and adequate supportive services in education would help little 'if some people still came from overcrowded, filthy crime-ridden slums with no respect of getting out'.

Mr Gardiner of the Johannesgurg College of Education wondered if the recommendations would not simply increase forms of exploitation for the de Lange Report defined the country's needs in terms of the requirements of industry instead of taking into account the need to prepare people for full participation in a democartic society. Changes in education could only be successful if total political and social change had taken place. (SAIRR, 1982: 467-8).

Continued segregation of South Africa's education system has become a major source of grievance among Black people. Many feel apartheid in education is designed to keep Blacks below their white counterparts. The renewed school disturbances express a general dissatisfaction with the system of education and the whole policy of the government. The crisis in education suggests that differentiated education which has been implemented in various forms in all education departments is not operating efficiently enough. The reformist ideologies seem to focus on such questions as, 'how can we make it work better?' rather than on fundamental questions such as 'how does it work?' and 'who benefits?'

While the de Lange Commission Report recognises the educational crisis and addresses itself in finding ways and means of overcoming the crisis the reason why there is an education crisis never becomes clear. The question why the reforms should take the particular forms recommended is left unanswered and unexplained. The historical origins of the crisis are neglected. The obvious links between the school revolt of 1976-77 and the collapse of the Bantu Education system, a key segment of the overall schooling system in the country and a fundamental aspect in the genesis of the crisis, are never mentioned. The single clue offered to the problem of linking the educational crisis to its political and economic context is the issue of the 'demand' and 'supply' of manpower, that is, the need to restore harmony between the schooling system and the labour market. It fails to take into consideration political and economic issues and it makes no impact on the problems it sets out to remedy. Why such crucial aspects have been neglected is not clear. Perhaps it is time that the document was drawn up by a group of educationists who agreed to bury their political differences in the interest of providing a solution to South Africa's educational problems.

There are elements of continuity between the de Lange's investigation into education and a long line of previous commissions of inquiry. These are reflected in the fact that virtually all the major recommendations of the De Lange Report simply reiterate similar recommendations in previous reports : calls for industrial training, vocational education, compulsory education, stress on language skills, the recognition of cultural differences, the single Ministry of Education and increased financial support, all have been posited in previous investigations and none has yet been effectively implemented . However, the de Lange report remains the educational blueprint for the 1980's and 1990's and its implementation will be the subject of hard negotiation.

5.5 CONCLUSION

Ever since 1976 many changes have been planned and introduced in the sphere of 'education and training'. What is of even greater significance is that the cause of this educational reformism may already have been lost. Judging by its widespread expression, the anger among Black youngsters in particular and the entire Black population in general. While student resistance has not taken on the dimensions or forms of 1976 or 1980 during the past five years, (1981-1986) many of the more pressing grievances they responded to then still remain unaddressed. These include, to name but a few,: schools, authoritarian and hierarchical system of control, mass failure of Junior and Senior Certificate examinations, unexplained dismissal of 'political' teachers, inadequate curricula and facilities, and very low per capita expenditure.

Continuing students organisation around these areas indicate that thus far the state had not made much headway in its aims. Despite many reforms which aimed at winning the 'hearts and minds' of Blacks, the unjust education system has caused more anger, unrest and suffering than any other social or economic issue. The reformist educational strategy is seen as aiming at preserving the status quo, 'maintaining the domination of the dominant class and its culture and the subordination of the subordinate classes and their culture'.

The reforms could not placate the mass of Black youth. The truth of the matter is that since no educational system imposed from above could possibly accommodate the demands of the Black majority for equal and integrated education, the rejection of a possible future educational dispensation seems well nigh inevitable. That the roots of inequality in South Africa remain untouched, the apparent reforms are perceived to be only 'cosmetic' changes. Because South African authorities are faced with a politico-economic-educational dilemma they are striving to produce a docile Black population to prevent the emergence of a political challenge to the status quo but fortunately contrary to their wishes, schools have failed to produce such silent black citizens. Black pupils and students have continued to be critical of their inferior education.

From 1976 to 1986 pupils and students have mounted attack on Black education, on apartheid and all that it stands for. Because of unceasing student strikes and boycotts which are coupled with internal and international political pressures, the authorities are faced with no solution other than genuine educational reforms. It will be naïve of any reformer to start with reforms before isolating the problems. What, then

are the problems inherent in the South African education systems that impede sound, economical, social, political and educational development in the country? The answer is one: Apartheid. The panacea therefore to all our educational problems, as well as all other socio-economic- political problems, is simply to remove apartheid and all it stands for.

CHAPTER 6

CONCLUSION AND RECOMMENDATIONS

6.1 GENERAL CONCLUSION

The decade 1976 - 1986, has been very tragic. It has seen the beginning of destruction of schools as centres of learning. Many have been labelled repressive, non-productive and inhuman and many have experienced student protests, class boycotts, strikes and other forms of student unrest. Students, the consumers of knowledge, have been in a unique position to assess the effectiveness of educational policies. Their view therefore should be considered and be an ingredient of final decisions by the educational establishment.

There is a tremendous social demand for education. Van der Ross, Rector of the University of Western Cape, spelt out eloquently what unprivileged communities expect from education:

"One of the strong beliefs of underprivileged communities the world over has been, and remains, that their salvation lies in education. Poor people all over have slaved for their children, so that they may go to school, acquire education, and so break out the confines of poverty and lead a better life than that which their parents knew ... Poor people will say:
Give a child education, for no one can take it away from him.
Poor father say : I have no education, so I stayed poor, but my son must go to school, so that he can live better.
Leaders in poor communities - teachers, preachers and social reformers have called for more schools, better trained and better paid teachers, compulsory education, free books,

greater bursaries at high levels and so on as a means of awakening authorities to their responsibilities ....". (Van der Ross, 1977: 18).

These demands have led Blacks to seek something more than just reforms in their education.

Equally important is the need for improvement of non-monetary inputs, like creative planning, efficient implementation and administration, creation of a climate of strained hard work, improvement in the motivation of students and superior peformance in education. There is need for what money cannot buy - ideas, courage, determination and a new will for self-appraisal reinforced by a will for adventure and change.

Because today the balance of power is changing and the political framework is shaking, future prosperity requires not only equal education, not only a new political dispensation but a full commitment to human service by all in order to build a better society. No longer should the investment in the future be in putting more police in the street but (should be) in putting more children into proper schools. A new order of participation, of initiative, of constructive change should be restored so that the words family, community, work and freedom will be pillars of the new society.

It is therefore necessary, desirable and possible to recast fundamentally the whole of education's technology, combining best of both the old and the modern ways that will form an essentially new integrated system capable of yielding better results. It must be hoped that the pressures generated by a public concern will pierce the inner world of education

itself and make that world predisposed to accept the need to change.

Educational managers in particular must face up the way the relevance of their system is being challenged. An educational system cannot resist successfully the need to change when all around it is changing.

Since the white man came to South Africa Blacks had to change and rearrange this, revive that, and inject new life into this, breathe energy into that. Education should not only help Blacks survive their deprivations and lessons by supplying what is lacking in their lives but must instil in the youth enduring humanistic values that will increase them beyond the capacity of elementary survival.

Today we not only realize the need for education so that each of us may be freed from the bonds of ignorance but we recognise that a free and democratic society can survive only if each and every one of its citizens is educated. Every time one must assume the burden of working for more universal provision of learning, so that its light shines not only in the lives of each of us but in the life of the black nation as a whole. Thus, whatever the position may be, and however gloomy the immediate prospect may appear to be, the long term view of the road ahead, as it seems, is that Black education will sooner or later throw off the temporary shackles by which it is bound and will take a step forward and take its proper place among the educational systems of free peoples in free countries.

To start with affirmative action it will be necessary to

catch up with the other racial groups in the country. Ultimately, however, there has to be one system of education in South Africa because the theory or principle of "separate but equal" has not succeeded anywhere in the world.

6.2 RECOMMENDATIONS

6.2.1 The need for General Fundamental Reforms

For some years now Blacks have repeatedly stressed the need to create a system of education which is properly attuned to their development and which fully meets their needs and aspirations and which functions as a powerful instrument for their society's progress. What they wish for is an exercise in comprehensive reform which must involve change in all directions, in depth and in breadth. These reforms should include a substantial change in the intrinsic value of the educational enterprise and should take into account the various factors which are the basis of interplay between education and society. They should improve quality without sacrificing the quantity so that the majority of people, if not all, should benefit from the effective implementation of the changes.

Since educational structures and processes are relatively dependent on social, economic and political factors, they cannot be reformed without changes in these institutions. In this regard Thompson says :

"Education being a sub-system of society, necessarily reflects the main features of that society. It would be vain to hope for a rationale, human education in an unjust society. A bureacratic system, habitually estranged from life, finds it hard to entertain the idea that schools are made for children instead of children being made for

schools. Regimes based upon authority from the top and obedience from the bottom cannot develop an education for freedom. It is difficult to imagine school imparting a taste of creative work in socio-economic conditions in which work is generally an alienation and how can one imagine a society woven out of privileges and discrimination developing a democratic education".
(Thompson, 1981: 205 - 206).

The recommendations made below suggest ways to confront the complex and difficult problems of transforming Black education.

6.2.2 Education for Development

A guiding principle in a humanistic society should be that human life is precious regardless of race, tribe, creed, status or ability. The importance and worth of the individual should be the central point in the humanistic approach to the socialisation of society.

This belief has its origin in our natural heritage and is based on moral and spiritual values which embrace the attributes of the individual that contribute to the dignity of man, betterment of self and the community and to the general welfare of mankind. Black education should therefore aim at general development.

Each individual should be accepted to the education system without consideration of status and should be provided with the right kind of consideration and opportunities for learning to promote his development that will effect continued satisfactory adjustment to an individual's life at each stage of his development. With equal opportunity

the individual should develop his special talents to the point of excellence. This will enable people to make real and valued contributions to their own personal lives and to the Black society and mankind.

In the fulfilment of the above principle, opportunities should be provided for each person within the limits of his capacity so as to :

- obtain an education based on his interest, abilities and needs to attain intellectual excellence and acquire practical skills or experience;

- contribute to the economic and social development of Blacks.

- learn how to participate in national and community problem and to foster national unity;

- develop emotionally, morally, socially and politically so as to be increasingly able to cope with life's problems;

- develop the spirit of self-reliance.

The aim of education can be simply stated as the development of each citizen's potential to the optimum for his own well-being as well as that of society and for selfless service to his fellow men. Such education should be true to the integrity of individuals as well as to the needs of the society. It should enable men and women to liberate themselves from want and oppression of all kinds and to grow to their full stature in harmony with their fellows.

It should be education for life, which means that the child should be helped to become a well adjusted and happy individual able to fit in the community. The new progressive education should therefore avoid compulsion and prohibitions and should be based on the interest of the child.

One of the tasks of education should be to see that justice is done to the human individual and human personality. It should not merely be the imparting of knowledge but also the imparting of life, character and personality. Children at school should be vitalised, awakened and rendered appreciative of values and be sensitive to truth.

6.2.3 Curriculum Development

Whilst the reform of educational structure serves the purpose of offering education on a more equitable basis this in itself is not enough. For educational reform to have real significance, in terms of education meeting the real needs of individuals and of the society, it must encompass reform of the curriculum. Because the curriculum content determines the type of education given, its reconstruction at all stages should be the most significant task to which attention should be paid.

Since curricula are usually overloaded with outdated and irrelevant material, especially the Black education curriculum, the new curricula should most effectively be responsive to the major needs of the people and of the scientific and technological era.

Equally important is the need to include productive work in the work curriculum. This should not merely concern the

development of certain skills for employment but should also associate students with the vital activity of the community while contributing towards national productivity. Learning skills and rewards of serving one's community help the young towards a gratifying self-image. What a child does for the community is far more important than what he gets from it.

Educational reform should be a means ensuring better preparation for citizenship and active participation in change, and greater understanding of humanity and the world we live in. It should provide a grasp of relationship between phenomena and human life, and between man and man.

The curriculum should be so designed that its effective implementation through the use of appropriate educational materials, equipment and other resources results in the type of product the educational system is intended to produce.

Because we shall all have to learn to live in South Africa in the future, it is of critical importance that intergroup understanding should be fostered in our syllabuses and textbooks. These aspects require, therefore, energetic revision of existing content, materials and socio-cultural habits in our schools. Although not yet properly articulated this is the main aim of the "People's Education".

6.2.4 Recruitment, Supply and Retention of Teachers

The key to educational equality is the teaching profession. The success of educational reform thus depends on the

commitment, competence and resourcefulness of teachers in the system.

The teacher's role has many aspects. The teacher should communicate knowledge in a manner that helps children to develop both the desire and ability to learn. He must be able to diagnose the learning needs of his pupils and help them to achieve the best of which each is capable. He should have good command of the medium and mastery of the subjects he teaches and must be resourceful in translating his knowledge into effective learning experiences for his students.

In addition to imparting knowledge to his pupils the teacher should be concerned with the development of each child's personality. He should encourage his pupils or students to develop into self-reliant individuals, guide them in forming positive and acceptable social values in life. He should stimulate his students' interest and encourage their positive role in the welfare of the school, the community and the nation.

Good teaching demands that the teacher should not only possess a correct attitude and adequate knowledge of the subjects he teaches but also to keep abreast of developments in those subjects and in the objectives and methods of teaching. He should not be satisfied with either his present knowledge or his professional competence, but should make every effort to develop further in order to grasp new techniques and knowledge and cope with the rapidly changing society.

Without a deep understanding of the society around him, he is in a very weak position to serve it properly and

effectively. The teacher must therefore actively seek to develop himself politically, academically and professionally. A heavy responsibility rests on the fraternity of teachers, hence they must have insight in dealing with pupils and a high degree of familiar sympathy with environment.

Everywhere the cry is for more and better prepared teachers. Considering that education is a high priority and that it is a spring-board from which all other development efforts can be launched, the estate of the teacher should be improved in order to encourage him to stay in the system and offer the quality and type of education needed.

Teachers should participate in the identification of objectives, design of curricula and syllibuses and should continue to serve on subject and curriculum committees. They should be involved in seminars and workshops which discuss curriculum changes, and write and evaluate new material. They themselves have to be trained in the processes and concepts that they in turn have to develop in their students. If teachers are to promote inductive reasoning of the young they must experience such reasoning themselves or else they will subvert the inquiry intended no matter how good the materials for their use are.

To be worthy of the name teachers must be the very flower of mankind, and must be dreamers and artists for their work is concerned with the future and is highly creative. As has been emphasises in this document, that the quality of education is crucial in the role education can be expected to play in the development and life of any nation, to secure the quality of education it is essential that teachers should be capable of promoting and maintaining high educational standards.

A good teacher is not a product of chance. He is the product of good education both academically and professionally. It is therefore necessary to provide the best possible training programmes. The colleges of education must have adequate and appropriate facilities to be able to do their job effectively. It is necessary to attract a fair share of the ablest youth in the country to enter the colleges of education to train as teachers. An absolute priority should be given to teacher education.

Short in-service and upgrading courses of teachers should ensure that they keep up-to-date with new developments and techniques in their field. In Teachers' Centres teachers should organise and provide a variety of in-service courses to meet their local needs. These centres could cater for study groups, production of materials, review of educational equipment and any other suitable programmes which teachers can devise for themselves. New knowledge and techniques could in this way be disseminated among teachers.

The expansion of existing colleges and the building of new colleges should help increase teacher training facilities. These colleges instead of being solely concerned with their own students they should become teacher education resource centres, that is, centres for educational development where there should be a lot of activities covering innovations, techniques etc. to improve education. In their second role these colleges should be an integrative force between the teachers in the field and the trainees so that the students may have the opportunity to draw upon the experience of those already in the field.

Although teaching is a profession, paradoxically, there may

be doubt as to whether teachers are, or can, constitute a professional body much in the same way as lawyers, doctors, nurses, etc. However, it is important that there should be a statutory professional organisation for teachers which would embrace all teacher associations so that members would be enabled to provide better service to society while enhancing the professional competence of its members and checking out the type of conduct that would bring the teaching profession into disrepute. Although these matters at present are covered by the employer's conditions of service they do not have the same effect on the conscience, loyalty and responsibility of the teacher to his profession. Appendix II indicates some principles on which a code of conduct for the profession can be based.

6.2.5 Teaching Methods

The review of improvement of methods should be undertaken with a view to improving the quality of education. These should be evaluated periodically to ensure that they are producing the intended results.

The change that is to come about can only be effected by education. Whereas the old education pumped information into the child, the new should call forth life out of the child. Unlike in the old system when children were like a box stuffed with knowledge under the strictest discipline lest any knowledge might be lost, they should now learn through their own labour, not under tyranny, not for examinations but for life. The new education should have as its purpose the development of a new kind of person who :

"as a result of internalizing a different series of concepts is an actively inquiring, flexible, creative, innovative, tolerant, liberal personality who can face uncertainty and ambiguity without disorientation, who can formulate new meanings to meet changes in the environment which threaten individual and mutual survival".
(Grambs et al 1972: 229).

Teaching children in abstact intellectual terms apart from the material universe is common practice. Schools function through verbalization and abstraction. It is not verbalization that can really impart an understanding of the internal combustion 'engine', but the handling of one. It is wrong to think that the development of mental skills is a process confined to verbalization and the teaching of sequentially, ordered syllabus in classrooms.
(Van Rensburg 1978: 285).

Contact with reality should now be the approach to every subject. Teachers should be fully aware that they deal with the humanity of tomorrow, therefore, they should unobstrusively enable the new generation to build a new and better world for we want a generation that decided on great and eternal principles above narrow and selfish grounds. We want a generation that is capable of

"taking up complex questions and of turning all sides of them towards the sun, and of examining them by the white light of reason, and not under the false colours which sophistry may throw upon them. We want no men who will change, like the vanes of our steeples, with the course of the popular wind; but we want men who, like mountains will change the course of the wind ...

We want patriots who will do for the future what the past has done for us. We want men capable of deciding, not merely what is right in principle, but we want men capable of deciding what is right in means, to accomplish what is right in principle ...
(Fox, 1968: 20).

Education should therefore inspire the love of truth. Many of the great questions which make the present age boil and seethe like a couldron will never be settled until we have a generation of men and women who are educated from childhood to seek the truth and to revere justice. Stronger, purer and more impartial minds should be therefore reared for this solemn arbitrament.

Education must therefore seek to develop in young people the capacity to enquire, to challenge, to question and to weigh evidence before arriving at conclusions or decisions.

High priority should be given by the school to ensure that its rules and regulations and teaching methods are based on an educational rationale which is tenable and which can be endorsed by other members of the educational community and by the public at large. Each teacher needs to take a vigorous look at what he is doing and why and then take steps to make changes where needed.

Schools should initiate their own student involvement in programmes and should consider student recommendations for school improvements. Channels of communication should be kept open. Teachers should listen to students' problems and concerns.

Class sizes should be reduced in order to permit for up-to-date teaching techniques and conditions that permit teachers to concentrate on instruction.

6.2.6 Medium of Instruction

Teaching is not possible without communication. Communication is essential in teaching and learning. For this reason language has a vital role to play in the educational process and therefore the attainment of language skills during the basic education stage is extremely important.

Although it is generally accepted by educationists that learning is best done in the mother tongue, under certain circumstances this principle cannot be applied without modifications which take cognisance of certain practical problems obtaining in a given situation. Therefore a satisfactory balance should be struck between pedagogic principles, public acceptability and practicability in the choice of medium of instruction. The cost involved if too many languages are chosen as media of instruction should be seriously considered and to thus must be added the problem of availability of teachers who are able to teach in a variety of languages.

The people's attitudes, interests and views on the education of their children are very important in determining the educational policies and practices. Since teachers are the people to put into practice whatever decisions might be taken it is also necessary to listen to what they have to say on this matter.

In Black schools either Afrikaans or English is to be

used as a medium of instruction after standard 2. Whichever language is chosen as medium of instruction in the higher primary classes it would be advantageous to the child to be introduced to that language as early as possible. Without exception all Black communities have opted for English as medium of instruction in their schools. Thus, everything must be done to help the pupils to master English sufficiently to enable them to use it in their acquistion of new knowledge. English should therefore be introduced in the first year, Grade A, as a school subject and Afrikaans delayed until standard 3. We must not forget that it was the choice of the medium of instruction which caused the 1976 fracas. It is a sensitive issue and needs to be treated with great care.

6.2.7 Finance

Money seems to be the panaces to most of our ills in Black education. There is therefore need to continually allocate ever-increasing amounts of funds to capital and recurrent costs from education.

Allocation directly applied to the cost of educational requisites and services per Black pupil are not adequate. As a result, the Black pupil is not fully provided with all the facilities and material he needs for his educational development. Everything possible should be done to ensure an increase in the actual expenditure per pupil, otherwise his education will remain adversely affected.

The expansion and improvement of education call for additional facilities and maximisation of the use of existing ones. Mere change in curriculum and structure of education

would not by themselves constitute meaningful reform if educational materials and equipment to support the curriculum are lacking or are of a poor assortment and irrelevant.

Educational materials and equipment, if properly organised, contribute to the improvement of the quality of education. They aid the teaching and learning process and develop the intellectual ability and skills of the pupils and students; the acquisition of knowledge and its intelligent application to life situations; the development of students' minds in areas which belong to the affective domain, such as, awareness, attitudes, and values; the progress of pupils moving at their own pace in undertaking self-assessment; group effort in the learning activities of students; and students' self-expression.

Large scale increases in expenditure for remedial techniques which improve teaching and permit more attention to the individual needs of children, undoubtedly would be helpful to many students. On the whole the demand is for parity in per capita expenditure and salary scales.

6.2.8 Equality of Opportunity

Why is the education for Blacks so thoroughly rejected? It is because experience has taught Blacks that, which is set aside for their exclusive use is usually grossly inferior. So to avoid the accusation that Black education is inferior and irrelevant it is essential to have all education put under one and the same Department of Education which would of necessity accomodate all cultural differences. South Africa needs a unitary system of education. This implies

the scrapping of existing educational provisions and arrangements. This system will have to contend with the basic inadequacies, inequalities and discrepancies resulting from present deficiencies in and differences among the four educational systems.

The most important ingredients of a unitary system are equality and openness. This system would provide diverse and unlimited opportunities to people at different levels of ability. Grambs puts it thus :

"Certainly no young man or woman with ability and talent should be denied by the traditional barrier of poverty to advance to the limits of his capacity. To allow that to happen is to tolerate an unnecessary individual tragedy, which, when multiplied, amounts to a national tragedy. Nor can we let talent go unnoticed. Every child of ability and promise should be located in every community - given special attention - advance them to the limits of their potential and prepare them for leadership in their communities and society".
(Grambs, et al, 1972: 24)

The cruel and critical political problems of desegregation should be resolved:

"Make it so that he who has the aptitude, the intelligence and the necessary motivation goes to school, and that schooling be not a privilege for those who can afford it; free the school from the interlopers, from the future misfits ...
(Entwistle, 1979: 99)

Equality of opportunity should enable every person to have equal access to the best education which the state can provide and have education best suited to his age, ability and aptitude. This does not imply that the same education is suitable for all, nor does it imply that the same people have the same capacities. But it does mean that the system of selection for education and the system of differentiation in education must be based on the criteria of ability, talent, quality and hardwork on the individual person and on the needs of all members of society. Criteria like colour, race or creed should be irrelevant in public educational systems. This implies that the arbitrary division of education into separate systems on racial lines alone is unacceptable:

"No one must have power to stand in the way of any student's life goal. What is legitimate for one person to dare must be legitimate and available for everyone to dare. No fair pursuit or subject should be preferred over another. Money, time, effort and interest available to any study or student should be equally available to all. (The Sudbury Valley School, 1970: 40).

One of the unacceptable principles in South African education is the denial of access to any existing state educational institution on the grounds of race, religion, culture or language alone. On what ground can a child be denied admission to a particular school?

"On educational grounds it may be desirable to deny a child admission to a school. If, for instance, he has an inadequate command of the language that is used as medium of instruction

at the school if he has not reached the educational level necessary for entry to the standard to which he is to be admitted, admission may be denied."
(Rose & Tunmer, 1975: 276)

Another unacceptable principle is that an economically disadvantaged group should provide for its own educational facilities largely from its own resources.
Rose and Tunmer explain :

"As Afrikaans are economically disadvantaged, their social handicap is reinforced by the policy of financing education. Furthermore the per capita expenditure on education reveals very great discrepancies between the provision made for different races. We believe in principle there should be no such discrepancies and that all finance for education should come from general revenue".
(Rose & Tunmer, 1975: 277).

South Africa is a single economic entity of which provinces and homelands the extent of their nominal independence, all are and remain part and parcel of South Africa. The overwhelming majority of the inhabitants of South Africa, whatever their race or language, consider themselves South Africans first and members of any other group second. The majority therefore wishes the word 'national' in educational or other public policy plans to apply to all people of South Africa, hence they would like to see the establishment of a single but non-paternalistic body to plan and direct all education of all South Africans.

Equality of educational opportunity emphasizes the need for

an educational system capable of stimulating a strong sense of self esteem among all students. The secret for students to learn lies with their attitudes towards self, and power to determine one's future. Attitudes of student interest in the school, self concept and sense of environmental control show the greatest relation to achievement.

Equal educational opportunity suggests a wider distribution of educational resources among the population at large to keep a greater number of children at school for more years. More education should become available to more people. In other words all persons should have access to education. The Universal Declaration of the Child's Rights asserts :

"Primary education is a 'fundamental right' Secondary education should be 'available to all'
Higher education should be 'accessible to all on basis of merit'.

Further, Principle seven (7) states that the child is entitled to receive education which shall be free and compulsory, at least in elementary stages. He shall be given education which will promote his general culture and enable him on the basis of equal opportunity to develop his abilities, his individual judgement and his sense of moral and social responsibility and so become a useful member of his society.

Principle ten (10) states that the child shall be protected from practices which foster racial, religious or any other form of discrimination. He shall be brought up in a spirit of understanding, tolerance and friendship among people,

peace and universal brotherhood and in full consciousness that his energy and talents should be devoted to the service of his fellow men.

The doctrine of 'separate but equal', is totally antithetical to the most democratic thinking, and acts as one of the strongest forces in creating feelings of superiority among the dominant.

6.2.9 Organisation, Management and Role of Students

Without an efficient system of management and supporting services much of the proposals and recommendations may not be implemented. It is of great importance to ensure that the organisational structure shall be adequate and designed in such a way as to meet in function and effectiveness, the demands that will be placed on it from time to time during the implementation of educational reforms.

The natural solution would be to hand over Black education to the relevant people, the Blacks themselves. Professor M.C.J. Mphalele, delivering his inaugural address in 1981, said:

"This would be both logical and natural. Instinctively and intuitively the parent would know what to do with it, when to appeal for assistance and from whom. Up to now we have had education for Blacks and not education of Blacks by Blacks. For relevance education must be placed in Black hands which will define their educational policy, determine their goals and priorities and decide their content, methods and medium of instruction. Blacks have minds which they must use. They can and should think for themselves, and plan their own education to suit their needs which would be acceptable to themselves".
(Mphahlele M.C.J., 1981 : 16)

Almost all African scholars are agreed that no self-respecting nation has handed over the conditioning of the minds of its youth, its future manpower to foreigners. All people desire good education. The onus should therefore be on them to decide what they mean by good and relevant education. The radical restructuring of Black education is not beyond the means of Blacks, nor beyond their intellectual abilities, nor beyond their organisational skills especially that they now have the will to see it through.

Monopoly in the field of education should be eliminated and community participation in planning and managing school decisions should be supported. Tireless efforts should be made to bring families into the school environment as active participants through such organisations as Parent-Teacher Associations which time and again will review problems affecting the welfare of students and the school generally. We delude ourselves if we think policies can be formulated in air-conditional conference rooms, where academics, statesmen and administrators meet and simply impose proclamations without reference to legitimate community and educational leaders as well as to students, teachers and parents.

To ensure that implications for the decisions are properly understood there must be team work and proper consultation within the organisational structure both vertically and horizontally. It would be healthy for students to be able to express their feelings on a variety of issues, provided that such expression is constructive. Self-expression by students is part of their learning experience and,

therefore, they should be encouraged to participate in discussions on various problems which may confront the school and the nation since they are part of the society.

Matters of direct interest to a particular institution or to the quality of education and training offered therein need meaningful involvement of students. The aim here would be to make children feel free, flexible, and to think for themselves, to have initiative. This would help establish in students a firm positive view of self, that is, self-esteem which includes a sense of control over one's own destiny. In this way order becomes easier and more efficient because the various rules and regulations have been made by the school community as a whole and not by absolute authority.

Students should be involved in various aspects of national development. Concrete programmes providing for the needs and activities of all youth whether in or out of school should be devised. Their best contribution is to be effective learners so that the investment in education does not go to waste.

The old linear expansion strategies should therefore be replaced by transformational approaches based upon an overall conception of educational goals and a rejection of a piecemeal modification. Despite the quantitative expansion and qualitative improvements during the previous years, many of the problems had still not been resolved by 1986 because:

"Traditional formulae and partial reforms cannot meet the unprecedented demand for education arising out of the new tasks and functions to be fulfilled. We accordingly reject timid half measures which are, in fact costly because of their

very inefficiency".
(Thompson, 1981: 207).

However, it should be borne in mind that it is in the nature of educational reform that some changes can be implemented immediately whereas others will be achieved only in the long term. The recommendations should serve as an agenda for action although we fully realise the magnitude and the complexity of the task to be undertaken.

All this is done in full knowledge that there have been many examples in the world of educational innovations which did not succeed even though the ideas behind them seemed valid and promised many benefits. On the other hand, behind every successful innovation there is a long story of trial and error, of planning, of participation by many people, of administrative structures which had to be organised or reorganised, or imaginative material which had to be prepared, of commitment and will, and so forth. Most important, there is a story of resistance and barriers which were encountered and then overcome in some way. It is with hope that Blacks too can succeed in this important endeavour.

SUMMARY

Crisis in Black education has a long history. It has its roots in the remote past, traceable to the establishment of the first school in South Africa in 1658. This was ironical for slaves (Blacks). The establishment of the second school, for Whites, in 1663, was to avoid crisis and friction between White and Black pupils. Thus the two racial groups had to be separated by all means. It is this separation that is responsible for all the confusion, suspicion, jealousy and animosity that persisted all the years culminating in the explosion of 1976.

Effectively this process of segregation or separation was entrenched as from 1676 when the Synod of the Dutch Reformed Church moved that the presence of Black pupils at White schools was not conducive to the education of the White pupils. As a result, the practice of separation became policy. This process gained momentum in 1910 and was legalised in 1953. Until 1953, separation was between White and Black. After 1953 separation was between Black and Black. Every Black child was to be indentified with one of the following ethnic groups : Xhosa, Zulu, S.Sotho, N.Sotho,Tswana, Tsonga, Venda. Consequently, every Black child was to be educated in one of the seven media, which was referred to as Mother Tongue.

The numerous grievances against Bantu Education, not-

withstanding the addition of the third language, Afrikaans, as medium of instruction brought matters to a head. For the ten years that followed (1976 - 1986) the situation in Black schools deteriorated markedly. Very little, if any, teaching or learning was taking place during this period. The position was slightly better in the rural areas. Black education had been successfully politicised and

radicalised. The arbitray imposition of Black education has always bred protest. This unnegotiated action has led to the present impasse eversince the riots of 1976.

The findings of the commissions of enquiry report that the problems in Black Education are complex influenced by political consideration to a large extent. They recommend, especially De Lange`s commission report, for far-reaching reforms. One outstanding recommendation is the formation of one Ministry of Education.

Although burning educational issues have begun to receive earnest and urgent attention, the changes are described by many Blacks as peripheral and cosmetic. Although there is general talk in the country about changes politically and therefore educationally, there is no evidence of it on record. A cursory glance at the content of Black education does not convince one that much has been done to relate it to the specific needs and aspirations of the Black people.

In 1986 some semblance of normal schooling was evident, perhaps as a result of the declaration of the state of emergency. As for the future everything points in the direction of the implentation of the De Lange Report.

The natural solution in the present African situation seems to be at handing over Black education to Blacks themselves. Blacks must be able to define their educational policy, determine their goals and priorities and to decide their content, method and medium of instruction. Black people like all other people desire good education. The onus is on them to explain precisely what they mean by good and relevant education. On the whole education should make

children free and flexible; teach them to think for themselves; inspire them to do creative work; train them to take initiative and not just become followers.

APPENDIX

DIARY OF THE STRUGGLE

Chronology of Events : June to December 1976.

Following the first three days, events unfolded as follows:

Saturday 19 *June*
TRANSVAAL: In Soweto the tense atmosphere is punctuated with incidents, in particular as black youths attempt to prevent commercial vehicles from entering the township. At the Sebenza (Coloured) township near Edenvale in the East Rand a school and some shops are burnt down.
NATAL: 87 black medical students from the Alan Taylor Medical School in Wentworth (Durban) are arrested during a solidarity demonstration.

Sunday 20 *June*
TRANSVAAL: At the Hebron Training Institution in BophuthaTswana (41 km. north of Pretoria) 1,300 school students are sent home after a school hall is burnt down. In Evaton the Sephotemba Secondary School is destoyed by fire.

Monday 21 *June*
TRANSVAAL: In a day of renewed and widespread resistance protests spread in the townships near Pretoria. UBC offices at Atteridgeville and Mamelodi are burnt down after large demonstrations, which in Mamelodi threaten to spill into white areas. During clashes with police in Atteridgeville demonstrators burn a shopping centre and several bottlestores. At least a dozen buses are firebombed in Mabopane (in BophuthaTswana) during fierce clashes between police and demonstrators who block the Pretoria-Mabopane road for most of the day. Police open fire: the first fatality is a 13-year-old boy. Many Mabopane workers stay away from work. At nearby Rietgat a crowd of 300 attack a white farmstead, burning it down and slaughtering the farmer's livestock.

BAAB offices are attacked and burnt in several Rand townships, including Hammerskraal, Pietersburg, Potgietersrus, Duduza, Daveyton and Kwa Thema.

In BophuthaTswana several hundred school students from the GaRankuwa High School demonstrate in solidarity with Soweto. The principal's office and a government truck are burnt. All boarding schools in BophuthaTwsana are then closed. At Sibasa in Venda and Elim in Lebowa disturbances are also reported, mainly from schools.
ORANGE FREE STATE: Also in the Bantustans, at Thaba 'Nchu in Bophutha-Tswana and Witsieshoek in Qwa Qwa unspecified unrest is reported.

Tuesday 22 *June*
TRANSVAAL: Most townships around Pretoria are quieter, but in Mamelodi the fighting continues, where 1,200 Chrysler car workers are on strike; this has

probably inflamed the atmosphere. Police open fire on demonstrations and are reported to have killed at least six people.

At Kwa Thema in the East Rand a bottlestore complex and the BAAB offices are attacked and set alight, as sporadic unrest continues.

The GaRankuwa High School students refuse to attend classes and on the arrival of the police they attack and burn the school. All schools in GaRankuwa are then closed.

In the E. Transvaal unrest is reported from the Nelspruit area.

Wednesday 23 June

TRANSVAAL: At Witbank there are rumours of a possible strike, as sporadic incidents break out in several townships. At Daveyton, Randfontein and Kwa Thema arson attacks on bottlestores, schools and offices are reported. Vehicles and buildings are burnt and a secondary school is attacked at Jouberton near Klerksdorp. At Kanyamazane township (Nelspruit) vehicles are stoned and buildings burnt.

Thursday 24 June

TRANSVAAL: As Soweto parents plan for a mass funeral the official death toll is given as 176. A further 1,139 have reportedly been injured and 1,298 arrested during the unrest. The Rand townships are quieter today with only minor disturbances. In the N. Transvaal a church at Tshilidzini is destroyed by fire.

CAPE: Police riot squads move in to Langa township after two BAAB officials are stoned by a crowd.

Friday 25 June

TRANSVAAL: In Soweto for the first time in 10 days food and coal supplies and transport services are returning to normal. Only one incident is reported in the Transvaal, from Jouberton (Klerksdorp) where a bus is stoned.

CAPE: Another incident is reported from Langa township, again involving a crowd confronting a BAAB official.

Saturday 26 June

CAPE: In Langa arson attempts are made on a school and the township Post Office. Elsewhere the day passes quietly.

Sunday 27 June

TRANSVAAL: Large funerals take place in Soweto for the victims of the police shootings. In other townships too, the day is spent burying the dead. Police are still out in force but generally keep a low profile.

The following week is uneventful. The schools are closed and gradually life in the townships becomes quieter.

Saturday 3 July

TRANSVAAL: The Black Parents Association having been refused permission to hold a mass funeral instead organises a 'symbolic funeral service' for Hector Petersen, the first fatality of 16 June. Large crowds gather at this and dozens of other funerals in Soweto. Elsewhere too, funerals are taking place. Large crowds gather in Alexandra for several funeral services.

ORANGE FREE STATE: Angry scenes develop in Bothaville after police interupt a film show. Several hundred Africans stone the building before being dispersed by police who open fire and make many arrests. (Later in the year a police officer told the Cillie Commission that film shows were being used as a cover for political meetings).

The next 10 *days pass off relatively quietly with only the following incidents reported:*

Tuesday 6 *July*
TRANSVAAL: African school students stone buses travelling from Randfontein to Westonaria. Mr. M. C. Botha climbs down on the use of Afrikaans in schools; in future principals will be free to decide the medium of instruction.

Thursday 8 *July*
TRANSVAAL: The offices of the Highveld BAAB are set on fire in Middelburg, causing R20,000 damage. A white farmer's house in nearby Vaalbank is also attacked by arsonists.

Monday 12 *July*
ORANGE FREE STATE: At St. Helena Gold Mine in Welkom, police are called in to deal with worker unrest.

Tuesday 13 *July*
TRANSVAAL: In Alexandra three policemen from John Vorster Square police H.Q. assault 11 black people, point their guns at three others and drag one white from a car, beating him up and threatening him with death if he reports what he has witnessed. (The three police are eventually taken to court on 17 charges—later reduced to 4 charges of assault—and are acquitted in May 1977).

Thursday 15 *July*
TRANSVAAL: Justice Minister J. T. Kruger invokes the detention clause of the Internal Security Act and announces that African schools in the Pretoria—Witwatersrand—Vaal area are to remain closed. In Soweto a government vehicle is attacked and stoned; the white driver is seriously injured. In Krugersdorp one BAAB official is killed and another seriously injured in a gunfight with two armed blacks.

Friday 16 *July*
TRANSVAAL: As police step up their patrolling activities, especially in Soweto, setting up roadblocks and sealing off the township, rumours of a strike are reported. In Jouberton (Klerksdorp) a crowd of fifty blacks confronts 3 police detectives in their car. After some shooting in which one man is injured, the crowd disperses.

The weekend is quiet but rumours of an intended strike continue to circulate. The police are out in force.

Monday 19 *July*
TRANSVAAL: An arson attack is made on the magistrates' court in Kempton Park, Johannesburg. African schools in the Transvaal not affected by Kruger's ruling re-open.

probably inflamed the atmosphere. Police open fire on demonstrations and are reported to have killed at least six people.

At Kwa Thema in the East Rand a bottlestore complex and the BAAB offices are attacked and set alight, as sporadic unrest continues.

The GaRankuwa High School students refuse to attend classes and on the arrival of the police they attack and burn the school. All schools in GaRankuwa are then closed.

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CAPE: Violent clashes develop after police attempts to disperse a demonstration at the University of Fort Hare (Alice). Cars and buildings are stoned and arson attacks made after police use teargas and baton charges on the students. The University is then closed and 1,700 students are sent home. Nearby the Lovedale Teachers Training College Administration building is gutted by fire causing R100,000 damage.

Tuesday 20 July

TRANSVAAL: Demonstrations demanding the release of detainees take place in several townships and as police move in violent clashes develop and cars and buildings are attacked by the demonstrators. At Khutsong (Carltonville) a beerhall is gutted, buses and cars are stoned and schools are damaged. Police open fire and make several arrests. At Mhluzi (Middelburg) in N. E. Transvaal, buses, cars, a BAAB office and police station are attacked. Again police open fire.

Schools are attacked and stoned or burnt at Hartbeesfontein (near Klerksdorp), Mohlakeng (Randfontein), Coligny (west of Johannesburg), Marikana (near Rustenburg) and Machadadorp (E. Transvaal).

At Lynville (Witbank) in N. E. Transvaal violent clashes develop after a demonstration calling for the release of detainees. BAAB offices are attacked and a number of government vehicles destroyed. At least 20 whites are injured in the Pretoria-Witbank highway during stoning incidents. Two people are reported shot dead by the police. Some of the demonstrators attack shops and buildings in neighbouring Indian and Coloured areas, and a large evacuation of the Indian population takes place.

ORANGE FREE STATE: Arson attacks are made on schools in townships outside Parys and Kroonstad.

NATAL: At St. Chad's African High School (17 km. from Ladysmith) the students boycott classes. The police are called in and school buildings are burnt down. At Amanzimtoti the men's hostel of Adams College is set alight.

Wednesday 21 July

TRANSVAAL: Confrontations again take place in Mhluzi township. Buses are burnt and demonstrators battle with the police.

Thursday 22 July

TRANSVAAL: Other Transvaal schools re-open but are met with a solid boycott in African townships. Schools are attacked and stoned or burnt in several areas including Soweto, Kanyamazane (Nelspruit), Sharpeville (Vereeniging), Ventersdorp (W. Transvaal) and Stilfontein. At Vosloosrus young blacks man barricades around the township until forced to retreat by police. Demonstrators in Boipatong (near Vanderbijlpark) occupy a shopping centre. After the police move in clashes develop and cars and official buildings are stoned.

CAPE: The Lovedale Teachers Training College at Alice is closed following unrest.

NATAL: A primary school near Eshowe in the KwaZulu Bantustan is gutted by fire.

Friday 23 July

TRANSVAAL: The school boycott is solid. Police report 'an explosion' in the principal's office at Tsakane Primary School near Brakpan.

The education minister of the Venda Bantustan reports widespread unrest in Venda schools.

CAPE: Ten arson attempts on schools are reported from Mantshiwa (near Mafeking and part of BophuthaTswana).

ORANGE FREE STATE: School buildings at Thaba 'Nchu in Bophutha-Tswana are burnt down.

Saturday 24 *July*

NATAL: Several arrests are made after a school is burnt down at Greytown (north of Pietermaritzburg).

Sunday 25 *July*

NATAL: A school at Vryheid is burnt down.

Monday 26 *July*

TRANSVAAL: As the boycott continues Soweto school principals meet to call on the government to withdraw the police forces to ease the tense situation. Two Soweto schools are set alight. Arson is also reported on schools in Kwa Thema and Boksburg on the E. Rand and Mohlakeng in W. Rand. At Residensia (south of Johannesburg) a school is burnt down and in Hendrina (E. Transvaal) an arson attempt on a school is reported. In Sharpeville (Vereeniging) an African is shot and wounded during an arson attempt.

CAPE: In the Transkei the official car of George Matanzima is set on fire and on the same day four high ranking leaders of the Transkei opposition party are detained. In Mafeking (N. Cape) a training centre is attacked.

ORANGE FREE STATE: A school in Bochabela (Bloemfontein) is damaged by fire.

NATAL: Schools at Kokstad and Empangeni are stoned and set alight. In Durban's Kwa Mashu township a fire destroys main water pipes causing R60,000 damage.

Tuesday 27 *July*

TRANSVAAL: In Soweto demonstrations take place demanding police withdrawal and in Meadowlands a large crowd stones a contingent of police. At least one school is damaged by fire. The Mamelodi High School (near Pretoria) is attacked with petrol bombs and badly damaged. At a farm school at Irene (south of Pretoria) petrol bombs are also used to set the school alight.

ORANGE FREE STATE: At Witsieshoek in Qwa Qwa a trade school and a high school are set on fire.

NATAL: A school at Tugela Ferry in KwaZulu is burnt down. Also in KwaZulu the Montebella Mission School near Ndwedwe (north of Durban) is burnt down during a protest by 280 girls. The extent of Natal unrest is only now becoming apparent. A British newspaper reports:

> "Reports from country areas in Natal and KwaZulu discloses that violence has been more widespread than was originally reported. Buildings were set on fire, crops were destroyed and many farm animals died in the blazes". (*Guardian* 28.7.76).

Wednesday 28 July
TRANSVAAL: With the boycott still holding firm, five more schools in Soweto are damaged by fire. Arson attacks are also made in Kagiso (Krugersdorp) and Thokoza (Alberton). At Seshego (Pietersburg) in N. Transvaal a mass walkout takes place as the Mohlakaneng Secondary School students join the boycott.

Thursday 29 July
TRANSVAAL: The first circulation of strike leaflets in the townships is reported. Police claim that a gang of arsonists is operating in Soweto using 'textbook guerilla tactics'. Meanwhile a few of the remaining Soweto schools are closed after threats of arson. In Meadowlands a truck and a bus are attacked. In Munsieville (Krugersdorp) a municipal beer hall is set alight and in Mamelodi near Pretoria another school is damaged by fire.

Friday 30 July
TRANSVAAL: Four more Soweto schools are burnt down despite heavy police patrolling. A police spokesman confirming that 15 schools have been attacked in the past three days blames the 'tsotsi element' for the arson and continued unrest. But Mr. Kruger in a statement says the ANC is involved. Stoning incidents are reported from Meadowlands.
CAPE: At the University of Western Cape over 1000 Coloured students begin a one-week boycott of classes. In Guguletu heavy police patrolling is taking place and roadblocks are being set up around the township.
NATAL: After fires in Helpmekaar seven students are arrested reportedly in possession of school exercise books containing 'subversive material' of the ANC.

Saturday 31 July passes without recorded incident.

Sunday 1 August
TRANSVAAL: The UBC, having received Mr. Kruger's permission, hold an open air meeting in Soweto. Only 3,000 people attend and many of them heckle the speakers who claim to have presented the following demands to Mr. Kruger:
(1) to keep police hippos away from schools;
(2) equal pay for all teachers irrespective of race;
(3) to remove the imposition of Bantustan citizenship from urban Africans;
(4) allow African workers to form trade unions.

Monday 2 August
TRANSVAAL: The UBC appeal for a return to school has no effect. The boycott continues. At Sharpeville (Vereeniging) a school is set alight.
ORANGE FREE STATE: An arson attempt is reported from a school in Witsieshoek in Qwa Qwa.
NATAL: Two more arson attacks are reported on schools in KwaZulu.

Tuesday 3 August
TRANSVAAL: Police open fire during a demonstration at Inhlazane railway station in Soweto. Police report they have information of a mass demonstration tomorrow and warn that they will stop it.
CAPE: White students at the University of Cape Town call for a one-day boycott of classes for tomorrow.

Wednesday 4 August

TRANSVAAL: The first day of the first stay-at-home. Pickets at stations and bus terminals attempt to persuade workers to stay away from work. A signal box is sabotaged and all Soweto's trains come to a standstill. The stay-at-home is a success in Soweto (See Chapter VII).

Between 20 and 40 thousand people join a march to demand the release of detainees. Many of those demonstrating are adults. Attempting to leave Soweto and march into Johannesburg, the demonstrators are finally stopped at New Canada Station when police open fire. Police deny that anyone has been killed but some sources put the death toll at 18.

The homes of several black security policemen living in Soweto are attacked and burnt down. In Alexandra attempts are made to sabotage the railway lines and picket bus terminals. Buses carrying workers to the city are stopped and burnt. Police clash with large crowds of protestors. At Dobsonville a beer hall is burnt down. A train carrying white commuters from Carletonville to Johannesburg is halted by stoning on the outskirts of Soweto. In Carletonville itself angry demonstrations take place and few workers go to work. In Mohlakeng (Randfontein) another school is destroyed by fire.

Justice Minister Kruger reimposes the ban on public gatherings and says that the ANC and the PAC may be involved in the unrest.

CAPE: 600 white students at UCT boycott classes and hold protest meetings in solidarity with Soweto. At the University of Western Cape (UWC) Coloured students continuing their boycott stone the police after a street meeting is disturbed by police.

Thursday 5 August

TRANSVAAL: Police use automatic rifles and teargas to break up a demonstration of 5,000—another attempt to march to Johannesburg—in Soweto, killing at least one person and injuring several others. Pickets continue to appeal to workers to stay away from work.

At Mamelodi a bus taking workers to Pretoria is stoned. Police are called into Lynville (Witbank) after a crowd attack a vehicle driven by the white township supervisor. At Katlehong (Germiston) trucks and a beerhall are set on fire and the township is sealed off by police who attempt to disperse demonstrators. In Tembisa (Kempton Park) a crowd of over 1,000 is dispersed by police after a bottle store, a beerhall, buses, trains and a school had been damaged. Workers join 300 students in a protest march at Boksburg.

CAPE: At the University of Western Cape R50,000 damage is caused by firebomb attacks. The president of the UWC Student Representative Council announces that the boycott of lectures will continue until a law student, former SASO vice-president Mr. Ben Louw, is released from detention.

Friday 6 August

TRANSVAAL: The third day of the stay-at-home begins with police throughout the country placed on standby and reinforcements sent into Soweto. The residents of Soweto erect roadblocks and confront the police. Trains and buses are withdrawn from Soweto as attacks continue and commercial deliveries cease to a number of Rand townships including Soweto. 5,000 students make a third attempt to march

on Johannesburg. Once again the police intervene and the students give battle. Soweto's water supply (which has been sabotaged) is restored by the City Engineer's Department working under armed guard. During the night a 15-minute power failure leaves large parts of the W. Rand in darkness. More attacks are made during the night on the homes of black policemen and collaborators.

Protests and clashes continue in other townships. At Mhluzi (Middelburg) 3 schools are petrol bombed. In Brakpan a beerhall is stoned. In Kagiso and Munsieville (Krugersdorp) and Katlehong (Germiston) demonstrations demanding the release of detainees are attacked by police. 200 people march on Daveyton (Benoni) Magistrate's Court where students are appearing on charges connected with the unrest. At Sibasa (N. Transvaal) in the Venda Bantustan violence is reported in the schools.

CAPE: Hewat Teachers Training College in Athlone (Cape Town) is set alight. Stoning and arson are reported from the Mariazell Mission School in the Ongeluksnek valley in East Griqualand. The priests and teachers flee and the police arrest 100 students.

ORANGE FREE STATE: Police use dogs against students during a demonstration in Thaba 'Nchu in BophuthaTswana.

Saturday 7 August

TRANSVAAL: An uneasy calm settles on Soweto but police presence is still very strong and isolated clashes occur. At Dobsonville one man is shot and 34 arrested after stoning incidents. Disturbances are reported from Doringspruit Mission School near Pietersburg in N. Transvaal.

CAPE: Fierce clashes break out in New Brighton township near Port Elizabeth; a police van and several cars are burnt and eight policemen are among the injured. This is the first rioting in the Eastern Cape, caused by the transfer 'for security reasons' of a popular sporting event from an out-door venue to a smaller indoor stadium. Police used tear-gas to disperse the frustrated crowd outside, and it seeped into the stadium, causing a stampede for the exits.

NATAL: KwaMashu and Umlazi, the two largest townships of Durban, are reported to be just 'a spark away from trouble'.

Sunday 8 August

TRANSVAAL: Considerable damage is caused by an arson attack on a school in Munsieville (Krugersdorp). In Katlehong (Germiston) a black policeman is killed and a school student wounded when a white BAAB official fires on a group of blacks. Arson attempts are reported from two schools in Selotolwane (N. Transvaal).

CAPE: A Coloured school at Struis Bay (east of Cape Town) is badly damaged in an arson attack. In New Brighton resistance continues during a day of arson attacks and skirmishes with the police.

ORANGE FREE STATE: The Minister of Education in BophuthaTwsana closes the Moroka High School in Thaba 'Nchu as a precautionary measure following continued unrest in other schools.

Monday 9 August

TRANSVAAL: Soweto residents once again attempt to set up barricades to keep the police out. In Diepkloof running battles develop between demonstrators and

police. Arson attacks are made on two schools and a magistrate's court. Two water storage towers in Soweto are sabotaged. Barricades are also set up in Alexandra and a school is set alight. Several hundred people attack a police patrol and only disperse after three demonstrators are shot, two fatally.

At Jouberton (near Klerksdorp) the Post Office is stoned and a school office is burnt down. 167 people are arrested in Hammanskraal (north of Pretoria) after an attack on a school. In Le Rouxville (Pietersburg) 24 students are arrested in a similar incident. At Mathibestad (N. Transvaal) a school is completely gutted by fire. Police open fire on demonstrators in Makapaanstad (N. Transvaal). At Duduza (Nigel—Mr. Vorster's parliamentary constituency) several buildings are set alight including the Civic Centre. 600 demonstrators fight a pitched battle with police in Mohlakeng (Randfontein) and attack BAAB offices, schools and beerhalls. After police open fire they retreat from their barricades.

CAPE: The BophuthaTswana Legislative Assembly building is burnt down and several official cars are destroyed (See Chapter IV). The homes of Lucas Mangope and other Bantustan figures are placed under police guard. At Mdantsane (East London) three schools are attacked with petrol bombs, and at Bellville (Cape Town) R10,000 damage is caused by an arson attack on a Coloured school. 400 UWC students stage a protest march without incident.

NATAL: Over 1,000 students from the University of Durban—Westville march through the campus and announce a one-week boycott of classes. At Hammarsdale (Pietermaritzburg) a secondary school is set alight. At Pinetown (Durban) a BAAB complex is gutted by fire.

Tuesday 10 *August*

TRANSVAAL: In Alexandra a *Rand Daily Mail* photographer witnesses indiscriminate attacks by police on residents. He himself has his nose broken and is forced to expose his films by police; a colonel tells him that he has 'no right to take photographs in an operational area'. The official casualty toll has now reached 184 dead and 1,195 injured.

At Bekkersdal near Westonaria (west of Johannesburg) police break up a demonstration and a beerhall is burnt down. Arson and unrest are reported from Pietersburg (N. Transvaal) Mabopane and Mamelodi (Pretoria). At Mohlakeng (Randfontein) police disperse protestors. In Ga-Rankuwa (N. of Pretoria) in BophuthaTswana over 1,000 students demonstrate at Ratalani High School. Police move in and make 15 arrests. After incidents in the Lebowa 'capital' of Seshego 32 people are arrested.

CAPE: Two more (unsuccessful) arson attempts are made at Hewat Training College in Athlone (Cape Town). Three explosions are reported from Die Goeiehoop Primary School in Cape Town, and the (Coloured) Peninsula College for Advanced Technical Education in Bellville (near the University of Western Cape) is seriously damaged by fire.

At Zwelitsha (KingWilliamsTown) police violently disperse several hundred people protesting at the death in detention (on 5 August) of Mapetla Mohapi. At Montshiwa (Mafeking) in BophuthaTswana large numbers of police and white troops are guarding Bantustan leaders' homes, buildings and schools.

Wednesday 11 *August*

TRANSVAAL: In Kagiso (Krugersdorp) 76 people are arrested and a 14-year-old boy is shot in the leg after a large crowd attack a school and several other buildings. Students in KwaThema (Springs) are also dispersed by police after a peaceful demonstration. At Atteridgeville (Pretoria) students stone police and prevent their attempts to arrest two student leaders, before moving off to attack the BAAB offices. At least one person is killed by police in clashes at Sebokeng (near Vanderbijlpark) during which a beerhall, a post office and a BAAB building are attacked,

In BophuthaTswana all schools are closed after major arson incidents in Itsoseng (near Lichtenburg). The local magistrate's offices, a Dept. of Works depot, a post office, a secondary school and two BophuthaTswana vehicles are all gutted by fire. At Bofokeng High School (near Rustenburg) several hundred students attack buildings and stone teachers. An attempt is also made to attack the nearby Teachers' Training College.

CAPE: In Umtata St. John's College is set alight. (By now the entire leadership of the legal opposition to Chief Matanzima has been detained).

In the African townships of Cape Town—Langa, Nyanga and Guguletu—police break up three separate and peaceful demonstrations. Violent clashes soon develop and police open fire killing at least 16 people in a few hours. Numerous buildings are burnt down including six bottle stores, the Civic Hall in Langa, the Guguletu and Langa post offices and the bus terminus in Guguletu. By evening the police describe the situation as 'deteriorating' and 'chaotic'. Machine gun fire is heard from Guguletu Police Station just before midnight after an attack on it by a 'sniper'.

Thursday 12 *August*

TRANSVAAL: Arson attacks on schools and BAAB offices are reported from Katlehong (Germiston), Bopalong (Vereeniging) and Ikageng (Potchefstroom). In Daveyton (Benoni) police break up a student demonstration and arrest 136 people.

CAPE: As resistance in the Western Cape spreads the official death toll reaches 27 and over 100 people have been seriously wounded. In Langa, Nyanga and Guguletu demonstrations are ferociously attacked by armed police who are using helicopters to reach the worst areas. At Langa demonstrators carrying placards "Please don't shoot, we are not fighting. Just release our fellow students" make two attempts to reach the police station but are driven back by armed police. 76 white students attempting to march to Nyanga to join a demonstration there are arrested by the police.

Riot police attack and disperse a demonstration of UWC and Bellville Training College Students. At Coloured schools too, resistance spreads. Numerous arson attacks on schools are reported from Bonteheuwel, Heideveld, Elsies River and Mannenburg. The first large Coloured demonstration takes place at Belgravia High School.

The unrest spreads out of the Cape Town area to Somerset West (35 km. east of Cape Town) where arson attacks are made on a school, and to Worcester (100 km. east of Cape Town) where several hundred school students stage a demonstration.

By evening the Cape Town townships are sealed off and fierce fighting continues. 130 police reinforcements are flown in to assist the local police. Inside the townships most of the schools, beerhalls, BAAB offices and other official buildings are either ablaze or in ruins.

ORANGE FREE STATE: At Witsieshock in Qwa Qwa several hundred people are involved in demonstrations. Another school is gutted by fire.
NATAL: 1,500 Indian students demonstrate demanding the release of detained student leaders.

Friday 13 *August*
TRANSVAAL: Police are patrolling Soweto making indiscriminate attacks on people. A 13-year-old boy is shot dead as he plays in a schoolyard with a group of children. A nationwide round up of the militant political leadership is taking place. Amongst those arrested in Soweto is Winnie Mandela.

At Tembisa (Kempton Park) police open fire on a demonstration and at Tsakane (Brakpan) teargas is used to break up crowds of young people. Unrest is reported from Thokoza (Alberton) and an arson attempt from Mamelodi (Pretoria). In the townships of De Wildt and GaRankuwa (near Brits) a train is attacked, part of a school is destroyed by fire and large numbers of people join a protest march. The police open fire and violent confrontations are reported by the press. Arson attacks on schools in the area north of Pietersburg take place, and at Seshego in Lebowa numerous injuries and arrests occur in clashes between demonstrators and police.
CAPE: As the situation simmers in the Cape Town townships a community centre in Nyanga is damaged by fire and an arson attempt is made on a day hospital in Guguletu. The school boycott in the African townships here is solid: police are guarding all the schools. Coloured students hold another mass meeting at Belgravia High School.

Several hundred UWC students march to Bellville Magistrate's Court where trials of their colleagues are taking place. After protesting outside the court they march back and are finally confronted and dispersed by the police in Modderdam Road.

A high school in Kwazakele (Port Elizabeth) is attacked with petrol bombs. At Mdantsane (East London) police attack a demonstration of 400 school students arresting at least 40.
ORANGE FREE STATE: An arson attack destroys much of the Strijdom Technical School near Bloemfontein; damage is estimated at R100,000.
NATAL: At Weenen in central Natal, students attempt to set fire to a beerhall and a school.

Saturday 14 *August*
TRANSVAAL: In Soweto two large funerals take place for victims of recent police attacks. The first major reported attack on a target in a 'white' area takes place: the Brakpan post office is completely destroyed by fire.
CAPE: A quieter day in which the only reported incident is the stoning of a white policeman near Guguletu.

Sunday 15 *August*
TRANSVAAL: Another massive funeral gathering takes place in Soweto, this time for SSRC executive member Abiel Lebelo (19) who was shot dead on the 11th. In Mamelodi (Pretoria) a bus is stoned by students protesting against the detention of their principal. A school at Hammanskraal (north of Pretoria) is damaged by arson.

CAPE: A church is burnt down in Walmer (Port Elizabeth) and arson attempts are also made on a bottle store and school. A third arson attack is made on the Kwazakele High School during which police shoot and wound one man. A large demonstration takes place in Mdantsane (East London) and is finally attacked and dispersed by police. At Dower Training College in Bethelsdorp (near Port Elizabeth) the entire (Coloured) student body demonstrates and is dispersed by police.

Monday 16 *August*

TRANSVAAL: With the exception of Dr. Manas Buthelezi, the entire BPA executive is now in detention, along with scores of other black leaders. At Tembisa (Kempton Park) a school is set alight. In Mabopane (Pretoria) a BophuthaTswana government clinic and a high school are burnt down. At Sheshego in Lebowa the students of the Madikoti Technical School walk out in protest.

CAPE: At three Coloured schools demonstrations calling for African-Coloured solidarity takes place peacefully. In the African townships students announce that they will continue their school boycott. Nearly 1,000 UWC students stage another march to Bellville Magistrate's Court, where they are dispersed.

At Kwazakele High School (Port Elizabeth) 500 students protesting against detentions are dispersed by police. In Alice (E. Cape) the Healdtown Institute is set alight (the buildings are owned by the Methodist Church but the education is controlled by the Ciskei Bantustan). A white primary school in Alice is also set alight.

NATAL: 400 Indian students at the University of Durban-Westville are still boycotting classes. In Vryheid (northern Natal) two students are arrested after an attempt on a school.

Tuesday 17 *August*

TRANSVAAL: Clashes between police and demonstrators take place at Mamelodi Secondary School (near Pretoria). Buses are kept out of the township by police after stoning incidents. In Hammanskraal (north of Pretoria) the Temba Primary School is gutted by fire causing R20,000 damage, and the Kgetsejatsie Secondary School is extensively damaged.

CAPE: After police attempt to detain Mr. Mzimkulu Gwentshe (a banned person) in Port Elizabeth a crowd of 400 gathers and clashes with the police.

NATAL: Black medical students at the University of Natal (Durban) stage a protest during the faculty's 25th anniversary celebrations.

Wednesday 18 *August*

TRANSVAAL: In Soweto, Orlando High School is damaged by fire and both in Mamelodi and Soweto students demonstrate against the detention of local school principals. Disturbances are also reported from Duiwelskloof (N. Transvaal) and the Thembeka High School near Nelspruit.

CAPE: In the New Brighton, Kwazakele and Zwide townships of Port Elizabeth peaceful demonstrations by several thousand people erupt into violence after a police attack. Police kill at least eight and seriously wound 20 others. Four bottle stores, a bank, a post office and a BAAB office are among the buildings destroyed by township residents.

Students in Mdantsane (East London) decide to boycott school and the Ciskei Education Department then decides to close all post-primary schools in Mdantsane. Demonstrators clash with police and stone police cars at the township's bus terminus.

At UWC the Rector threatens to close the University after clashes on the campus in which some staff are injured. The students resolve at a mass meeting to continue their boycott.

A peaceful demonstration takes place at Somerset West High School (40 km. east of Cape Town) and students start a school boycott.

Thursday 19 *August*

TRANSVAAL: Arson attacks on schools take place in Mamelodi (Pretoria), De Wildt (Brits) and Katlehong (Germiston). At Middelburg police disperse 600 demonstrators outside a magistrate's court. Angry scenes take place at the University of the North at Turfloop (near Pietersburg) when police disperse a crowd of black students protesting at the cancellation of a memorial service for victims of police shootings.

CAPE: Resistance continues in the Port Elizabeth townships and fierce fighting is reported from inside the sealed off townships. At least 17 buildings are reported to have been destroyed and an attempt by demonstrators to storm the nearby (white) industrial area of Struandale is only repulsed at the last minute by police gunfire. The local death toll rises to 17 and scores are injured.

At UWC the Rector retaliates against student militancy by expelling eight student leaders. In the Transkei several hundred school students march through Lady Frere protesting against Transkei 'independence' and setting fire to government property; 266 demonstrators are arrested.

NATAL: Several hundred medical students from the University of Natal (Durban) boycott classes in protest against the detention of five of their colleagues. Students at Ziphathele High School in Clermont (Durban) boycott their classes and stage a demonstration.

Friday 20 *August*

TRANSVAAL: Relative calm again descends in the Transvaal. The only incident reported is an arson attack in Duduza (Nigel).

CAPE: Sporadic clashes continue in Port Elizabeth's African township, where after three days of fierce fighting the official death toll has reached 33. Several churches are attacked and burnt down today. The motive is not clear. Meanwhile nearby at Uitenhage Coloured and African school students join together to demonstrate. In Athlone (Coloured) township outside Cape Town a primary school is completely destroyed by arson, whilst serious damage (estimated at R250,000) is caused at Healdtown High near Fort Beaufort in the Eastern Cape.

ORANGE FREE STATE: Another arson attack is reported from Witsieshoek in Qwa Qwa.

Saturday 21 *August*

The countrywide round-up of black leaders by the police is continuing. Newspapers estimate that at least 140 people have been detained.

CAPE: Students from the Hebron Training College near Mafeking in Bophutha-Tswana are sent home because of mounting tension.

Sunday 22 August

TRANSVAAL: Leaflets issued in the name of the banned ANC and the Soweto SRC are circulating in Soweto and other Rand townships calling for another three day stay-at-home.

CAPE: In defiance of a court order students attempt to attend the funeral of Langa schoolboy Xolile Mosi. The police disperse the mourners with teargas and batons.

NATAL: Police move into Chatsworth Indian township (Durban) after rumours of impending disturbances.

Monday 23 August

TRANSVAAL: The second stay-at-home begins and is described by the British *Financial Times* as 'widespread and remarkably effective'. Less picketing is apparent and police in Soweto find fewer targets; nevertheless they kill one man, and wound 6 others. The stay-at-home spreads from Soweto to the West Rand townships of Westonaria, Kagiso (Krugersdorp), Mohlakeng (Randfontein) and Dobsonville. In Dobsonville police shoot seven people and a shop owned by a UBC member is set alight.

In Mamelodi (Pretoria) street demonstrations develop into fierce clashes after several buses are burnt.

CAPE: Boycotts and demonstrations spread into Bonteheuwel (Coloured) township and police move in to disperse the protestors. At UWC students vote to end their 3½-week boycott of classes on condition that their grievances are rectified. In the Eastern Cape, the University of Fort Hare reopens under 'police protection' but only half the students turn up. In Mdantsane the students of Nkwenkwezi Secondary School decide to boycott classes.

ORANGE FREE STATE: In Bochabela township (Bloemfontein) students stone the Ihobe High School.

Tuesday 24 August

TRANSVAAL: White-owned industries in Johannesburg are again hit by 'an almost complete stay-away by Soweto workers'. On the second day of the stay-at-home police violence is more widespread and several people are shot dead including a pregnant woman and a young boy playing football. In the late afternoon a police-orchestrated 'backlash' develops and at least 10 people are killed and over a hundred injured in the ensuing violence. (See Chapter VII). In Mamelodi (Pretoria) police kill one man after they clash with demonstrators.

CAPE: In Guguletu parents and students march in protest against the death of a 13-year-old schoolboy. Police attack the demonstration and in the ensuing melee buses and BAAB vehicles are stoned. After police burst into a Bonteheuwel school's grounds to attack peacefully protesting school students, a large crowd of angry parents and students gathers and fierce fighting develops after the usual police dispersal operation. Another clash develops at a Dutch Reformed Church after the church elders refuse to allow a meeting to be held in the church. The church is attacked by angry students and police move in once again. By evening fierce fighting rages through the township. At Hewat Training College in Athlone (Cape Town) about 500 Coloured student teachers publicly burn their text books in protest against the government's discriminatory education policies.

ORANGE FREE STATE: School students at Kroonstad (northern OFS) stone a bus and a car, damage beerhalls and attack a schoolboard office.

Wednesday 25 August

TRANSVAAL: The stay-at-home continues successfully in Soweto but with it the violence of the 'backlash' escalates; police are out in greater strength and are assisting the migrants to attack Soweto residents. Police open fire in White City Jabavu, Naledi, Tladi, Moletsane, Mapetla, Mofolo, Molapo and Rockville (all in Soweto). In Meadowlands police kill five people. Nevertheless the second stay-at-home has been a much greater success than the first, and has effectively shut down much of Johannesburg industry for three days.

CAPE: Police attack a peaceful demonstration at the Arcadia High School in Bonteheuwel. As a result several thousand parents and students gather in protest and fighting between the police and the demonstrators begins. Police open fire and critically injure Christopher Truter aged 16 (he dies from his injuries on 1 September—the first Coloured fatality). The shooting further incenses the crowds and battles rage all day eventually spilling into the neighbouring Coloured townships, and across several roads and motorways where drivers are stoned. Police fire repeatedly into the crowds but they refuse to disperse. By 10 p.m. the police have sealed off the area which they describe as a 'battlefield'. At the African townships of Langa and Nyanga (Cape Town) meetings at two high schools are broken up by baton-wielding police.

In Mdantsane (East London) students attack and damage a school. The University of Fort Hare (Alice) in the Eastern Cape is closed again, this time for the rest of the year, after only two days open. This action is prompted by several arson attacks on the campus. All students are sent home.

Thursday 26 August

TRANSVAAL: The fighting between some migrant workers and Soweto residents continues. At least 31 people have been killed in three days (the police admit to causing 10 deaths) and hundreds have been injured. Anger is high and a British newspaper reports:

> "residents also turned against the police whom they suspect of inciting the hostel-dwellers. A police spokesman said that this was the first time residents had attacked the police directly, using every conceivable weapon available . . ." (*Guardian* 27.8.76).

CAPE: Large crowds again gather in Bonteheuwel and the tense situation is soon inflamed by police who fire shotguns and teargas at the crowds. Several people are wounded during the day's intermittent clashes and at least one person is shot dead.

In Uitenhage police detain the Rev. Alan Hendrickse of the (Coloured) Labour Party, a move which Mr. Sonny Leon, leader of the CLP, warns will generate 'intense feeling among the Coloured people'.

Friday 27 August

Mr. Vorster, celebrating his ten years as premier at a rally in Springs, jokes 'I have seen bigger crises'.

TRANSVAAL: In Soweto several clashes occur between residents and police but the slaughter of the past few days seems over. Police are still shooting into crowds and several people are hit. In the northern Transvaal two buildings at the University of the North are set alight.

CAPE: In Guguletu (Cape Town) police use baton-charges and teargas to disperse a demonstration demanding the release of detainees. Students at the University of the Western Cape attempt to re-start their boycott. After a series of arson attacks on schools in Mdantsane, the Ciskei authorities close all Mdantsane secondary schools.

Saturday 28 *August*

TRANSVAAL: Calm returns to Soweto and residents begin to repair the damage and bury the dead. Attempts are being made to heal the rift in the Soweto community.

NATAL: Students at Khombindlela Secondary School (near Empangeni) in KwaZulu attack the school buildings with stones.

Sunday 29 *August*

TRANSVAAL: Police open fire on a group of people in Soweto, killing one and wounding several others. Armed police are patrolling Soweto and the atmosphere remains tense.

CAPE: In Athlone (Cape Town) a Coloured secondary school is burnt down: anti-apartheid slogans are chalked on the charred walls of the school.

Monday 30 *August*

TRANSVAAL: Police are still terrorising Soweto; there are few people on the streets but police shoot six dead and wound several others. At the University of the North (near Pietersburg) four students are arrested after an arson attempt is made on a hostel.

CAPE: After attempts to burn down the women's hostel at UWC all classes are suspended. In the Coloured townships of Cape Town students hold several peaceful protests. Placards declare: "We want rights, not riots" and "We abhor police brutality and violence".

In the Port Elizabeth area rumours circulate of a stay-at-home planned for Wednesday.

ORANGE FREE STATE: Rumours are circulating of a stay-at-home in Bloemfontein.

Tuesday 31 *August*

TRANSVAAL: Indian students in Lenasia (borders on Soweto) boycott classes in solidarity with the people of Soweto.

CAPE: Demonstrations calling for the release of detainees and the cessation of police violence take place again in Athlone, Belgravia and Lansdowne (Cape Town). Coloured students stage peaceful protests and remain restrained even after police attack them, merely regrouping after the police leave.

In Genadendal (near Caledon) students at the Emil Weeder High School hold a large demonstration. At Stutterheim in the Eastern Cape, a school is set alight causing R30,000 damage; 64 students are arrested. At Graaff Reinet (Eastern

Cape) a column of Coloured demonstrators and one of Africans hold spontaneous demonstrations and attempt to join together but are prevented by the police.

In the Transkei all the administrative offices of the Clerkesburg Educational Institution near Idutywa are destroyed by a fire. Five students and one teacher are arrested.

Wednesday 1 September

TRANSVAAL: Attendance at secondary schools in the Rand is still so low that the Department of Bantu Education again postpones the final date for entries for end-of-year examinations. The school boycott is still holding.

CAPE: In Athlone (Cape Town) police make a brutal attack on Coloured school students who are staging a peaceful demonstration, thus unleashing a day's intense violence. Joined by adults over one thousand students fight running battles with the police for the rest of the day. Several people are shot and numerous arrests are made. One woman who herself needed 12 stitches in her head after being assaulted by the police says: "I can't believe what I've seen today. The police clubbed two old women. One of them must have been in her sixties and was carrying a white cane." One of the victims is 11-year-old Sandra Peters who is fatally injured when police shoot her in the head, while she is on her way to do the family shopping. The police tactics inflame the township residents and fierce fighting escalates. In the adjoining 'white' area of Rondebosch East a shopping centre is petrol-bombed.

Inside 'white' Cape Town several hundred African students from Langa, Guguletu and Nyanga assemble for a protest march. Carrying placards: "Away with Apartheid", "Equal Education for all" and "We want our Robben Island prisoners" they march through the city's main streets and disperse through the railway station before the police can decide how to intervene (See Chapter IV).

At Graaff Reinet in the Eastern Cape, unrest continues. A beerhall and a school are petrol-bombed. Residents demonstrating in the African township are baton-charged and dispersed by police.

Thursday 2 September

Justice Minister Mr. Kruger re-imposes the nationwide ban on public meetings and open air gatherings, which expired on 31 August.

CAPE: Throughout the morning scores of Coloured students from the Cape Town suburbs slip into the 'white' city centre. At midday about a thousand students begin a peaceful demonstration in central Cape Town. Marching down Adderley Street with banners declaring "Freedom from Oppression" they are attacked by baton-wielding police, and disperse into side streets. The demonstators re-form and are joined by African students, and African and Coloured workers. The numbers have grown to three thousand as they make another attempt to march down Adderley Street. The police fiercely counter-attack with a baton charge and (for the first time in a 'white' area) using teargas and thunderflashes they break up the crowd. Running battles develop in the side streets and white onlookers engulfed in teargas find themselves for the first time in the heart of the battle. As the demonstrators slip away back to the townships central Cape Town empties. By mid-afternoon the city centre is deserted; shops and offices are closed and public transport has stopped running.

In the outlying townships of Cape Town another day of bitter struggle rages. African students from Langa are halted by the police as they attempt to march into Cape Town to join the demonstration. About 700 Coloured students from Maitland with similar intent are also stopped by teargas and baton charges. In the Coloured township of Hanover Park fierce clashes develop after police break up a peaceful school protest. Using shotguns, teargas, thunderflashes and batons the police attack a large crowd which has gathered in protest against the initial police action in the school. Police admit to killing two people; eyewitnesses claim the death toll is higher. One eyewitness reports the death of a 4-year-old girl. Towards evening arson and stoning break out (the municipal rent offices and a shopping centre are gutted) and demonstrators fight the police.

In the Coloured township of Grassy Park (Cape Town) a bus is set alight and in the white area of Pinelands cars are stoned. In the white area of Sea Point youths discover another weapon: pouring petrol downhill along the gutters and into the drains, and then setting it alight.

Throughout the Cape Town area arrests have taken place. The *Argus* newspaper estimates that those arrested in the demonstrations and fighting number 400.

In Kimberley (in N. E. Cape) about 500 school students from St. Boniface Mission School and Tshireleco High School stage a peaceful protest.

NATAL: A lightning strike by 500 African bus drivers demanding extra pay disrupts Durban for several hours.

Friday 3 September

CAPE: In the early morning 200 Coloured women student teachers from Roggebaai Teachers Training College assemble for a demonstration in Cape Town city centre, but are quickly dispersed by police. Within an hour more demonstrators are gathering in the city centre. Police seal off Cape Town preventing students from boarding trains to the city and blocking their marches. Nevertheless many students manage to slip into Cape Town. But today the majority of the demonstrators are African and Coloured city workers. By midday about 5,000 people are gathered in central Cape Town. The police attempt baton charges and throw teargas into the demonstration but this only succeeds in moving the crowds up and down the streets. As the *Rand Daily Mail* reports: "Waves of people surged from one side of the city to the other as anti-riot police dispersed them with clouds of teargas and baton charges". As the crowds grow, the teargas envelopes the city centres and creates chaos in the white offices and shops. "In many high-rise buildings (white) office-workers were overcome by teargas and were trapped, gasping and weeping as air-conditioning ducts gushed fumes". At lunch time the crowds of demonstrators are swelled by more black workers, and into their midst pour white businessmen and office workers who are either escaping the teargas inside buildings, trying to go home or simply having a look at the situation for themselves. The police form up facing the crowds and open fire with shotguns. White onlookers and black demonstrators flee together as the blasts of shotgun-fire indiscriminately find their targets. Scores of people are injured, including whites, and the demonstrators make their exit through side streets fighting rearguard actions against advancing police. By early afternoon the city centre is again completely deserted except for the police patrols.

As the demonstrators leave Cape Town many of them move through the mixed suburb of Woodstock, attacking cars and shops. In the surrounding townships police (unrestrained by the presence of whites) break up demonstrations and marches in Maitland, Grassy Park and Langa. At the Alexander Sinton High School in Athlone police break up a peaceful protest with particular ruthlessness, an event that is to become the focus of much bitterness in the Coloured community. Several students are shot and teachers and parents trying to restrain the police are themselves attacked and beaten up. Nearby at the Hewat Training College students, armed with fire hoses and stones, battle with police on the sports field before being driven into retreat.

In District Six (a Coloured township near the Cape Town city centre) police open fire on a group of students near the Trafalgar High School, killing 15-year-old Shaheed Jacobs and wounding several others.

The anger of the township residents, inflamed by the day's events, erupts in a wide swathe around Cape Town as battles with the police, and attacks on government property continue until late at night.

At Somerset West police fire teargas at a protest meeting at Gordons' High School.

Saturday 4 September

TRANSVAAL: The Transvaal townships remain relatively quiet, although tension is high. At Rustenburg (W. Transvaal) a railway bus is stoned and at Ikageng (Potchefstroom) an arson attempt is made on a Post Office and unspecified unrest is reported from the township.

CAPE: A heavy tension hangs over the Western Cape and although no serious clashes erupt around Cape Town several arson attacks take place in the Coloured townships of Retreat, Bishop Lavis, Hanover Park and Epping. Unofficial sources report that a large shipment of explosives and small arms has been stolen from the docks in Cape Town harbour.

At Uitenhage (Eastern Cape) about 500 Coloured people demonstrate in the city centre protesting against apartheid and demanding the release of detainees, particularly the detained Rev. Allan Hendrickse of the (Coloured) Labour Party. While attempting to hold an open air meeting the crowd is dispersed by police with teargas and batons. Nearby at Celvandale a primary school is set alight.

In the Western Cape at Genadendal and Matroosfontein three schools, including two mission schools, are badly damaged in fires. And in the Northern Cape near Mafeking another school is burnt.

Sunday 5 September

TRANSVAAL: In Soweto six funerals for recent victims of police bullets attract large crowds but police do not attempt to intervene. The police report that a three-week strike is being planned on the Rand and is due to start on 7 September.

Reports of widespread acts of resistance in rural areas of the Transvaal are made for the first time. Four sawmills in the Eastern Transvaal have been burnt down and forests and crops belonging to white farmers set alight, causing an estimated R6 million damage.

CAPE: In Athlone petrol bombs are thrown into a library and the local magistrate's court. In Kimberley (N. E. Cape) 500 people hold a protest march demanding the release of detainees.

Monday 6 September

TRANSVAAL: Damage estimated at R50,000 is caused in the Coloured township Noordgesig (adjacent to Soweto) when a High School is set on fire. In Soweto itself two young men are shot dead by police. Five Africans, one of whom had 42 rounds of ammunition are arrested in Johannesburg after a shooting incident.

CAPE: In District Six over 2,000 people attend the funeral of Shaheed Jacobs, shot dead by police on 3 September. Riot police with dogs clash with Coloured youths near Cape Town's D.F. Malan Airport, after stoning incidents on the main airport road.

Tuesday 7 September

TRANSVAAL: In Soweto leaflets are circulating calling for a three-week strike beginning on 10 September. Police open fire on a group of people allegedly sabotaging a railway line, killing one man and wounding four others. Late at night incidents are reported from Mzimhlope Hostel (scene of fierce fighting during the previous stay-at-home) and two migrant workers are found dead after a section of the hostel is set alight.

CAPE: Early in the morning the authorities announce that they are closing all Peninsula Coloured schools and postponing examinations. Meanwhile several hundred youths are gathering once again in the centre of Cape Town. Over a thousand demonstrators gather despite police attempts to seal off the city. Shortly after midday the Riot Squad and other police forces arrive and move into the crowd with teargas and thunderflashes. Then they open fire with shotguns and revolvers killing at least one man and injuring several others. The demonstrators break up into smaller groups and using 'hit and run' tactics proceed to harass the police. Two police vans are hit by petrol bombs and small groups of police are attacked with sticks and stones. The police chase through the city opening fire on crowds wherever they appear, "hitting lunchtime pedestrians and fleeing demonstrators alike". By the time the demonstrators begin to move out of the city at least two people have been shot dead and many more are injured. By mid-afternoon the city centre itself is quiet, but as groups of demonstrators move through the neighbouring areas on their way back to the townships stoning incidents and isolated clashes with the police are reported.

In the townships themselves more bitter clashes are developing. Police break up a march in the Coloured township of Mannenburg, and in Guguletu African school students are joined in a protest by Coloured students from Heideveld. Police fire no less than 60 rounds of birdshot into the crowd of several hundred before the demonstrators disperse with their casualties. In Crawford and Athlone further incidents are reported and at the University of the Western Cape students stone the buildings.

In the Coloured townships of Ravensmead and Tiervlei a large crowd of students and adults gather and march towards the white industrial area of Parow. The police block their path and open fire. Within minutes a fierce battle begins with demonstrators erecting barricades across the streets, overturning vehicles and throwing petrol bombs and stones at the police. Buildings, cars and a petrol tanker are set alight. The police shoot scores of people killing at least three.

Inside Parow itself workers and students take to the streets stoning factories, trapping white managers and workers until the police arrive to rescue them. By mid-afternoon most factories are closed for the day, and the demonstrators from Parow move into Ravensmead to confront the police.

Late in the night the fighting in Ravensmead is continuing and police reinforcements are brought in. By midnight as the battles rage the situation is described as 'very serious' by police officers. Isolated clashes continue until the early hours of the morning.

Elsewhere resistance is spreading. South of Cape Town at Hout Bay school students stage a demonstration. At Kommetjie (30 km. south of Cape Town) stoning incidents are reported and nearby at Ocean View a township rent office is attacked by demonstrators. At Stellenbosch police disperse a crowd of students and adults attempting to march from the Coloured township of Cloetesville into the centre of town. Other demonstrations take place in Somerset West and Gordon's Bay. And in the Eastern Cape a BAAB office in an African township at Cradock is set alight.

Wednesday 8 *September*

Speaking in Bloemfontein, Prime Minister Mr. Vorster warns that "law and order must be restored immediately"—the first admission at such high levels that the government has lost control—and threatens that "if (the unrest) does not stop and stop immediately other steps will have to be taken".

CAPE: Small groups of demonstrators try to assemble inside Cape Town again, but they are too few in number and the police soon disperse them, making several arrests.

In Ravensmead and Tiervlei (scenes of yesterday's fierce clashes) sporadic incidents develop throughout the day into all-out battles by the evening. Once again flaming barricades, petrol bombs, sticks and stones are the people's weapons against the armed police onslaught. Among the more inventive weapons of the Cape demonstrators are motor car tyres filled with petrol and rolled alight downhill towards police ranks, and tennis ball bombs already used with much effect in Soweto.

In neighbouring Parow factories are again forced to close after heavy stoning directed at white managers and property. Public transport is stopped and police move in to escort whites out of the area. (Today Mr. Kruger warns white businessmen to take steps to protect themselves and not to expect the police to do so).

Clashes with police, arson attacks and stoning incidents are reported from several other Cape Town townships including Langa, Guguletu, Phillipi and Elsies River. The fiercest clashes take place in Ravensmead and again continue well into the night, with thousands of angry demonstrators ambushing and attacking armed police with petrol bombs, bottles, sticks and stones. Police fire back into the crowds and rush from one street to the next trying to disperse people and protect property. At one stage the unrest spills into the neighbouring white area in Connaught Avenue, but the police are eventually able to contain it and force the demonstrators back into the township.

At the University of the Western Cape police disperse 500 students who later re-group and attack the administrative buildings. Elsewhere residents of a Coloured squatter settlement attempt to march on Muizenberg, a popular white beach resort.

Around Cape Town itself in the evening, a number of areas previously little troubled by the unrest erupt with protest, which quickly turns into street fighting with the police. In Salt River a department store is gutted by fire. In Steenberg and Mannenberg arson attacks on schools take place. In the Coloured township of Retreat fierce clashes take place for the first time and barricades are thrown up as street fighting between police and demonstrators develops. In the white suburb of Southfield (just north of Retreat) white homes are attacked for the first time as the unrest spills out of the township.

Further afield demonstrations are dispersed by the police in Cradock (E. Cape) and Beaufort West (Central Cape). At Galeshewe township (Kimberley) 600 African students retaliate with stones against a police baton charge. Two beerhalls are gutted and all white officials and public transport facilities are withdrawn from the township. At Uitenhage (Eastern Cape) all Coloured schools are closed following demonstrations held on 4 September calling for the release of detainees. At Stellenbosch white Commandos are mobilised in the university. In the local townships of Kaya Mandi and Cloetesville police use teargas to disperse demonstrators and later seal off both townships. In the famous wine-producing area of Paarl (25 km. north of Stellenbosch) disturbances also break out but are quelled by local police.

Thursday 9 September

TRANSVAAL: In Alexandra (Johannesburg) a 16-year-old boy is shot and wounded by police.

CAPE: A day of widespread disturbances which the police have difficulty containing.

In the Coloured township of Mannenberg the police, despite killing at least 12 people, are unable to disperse thousands of demonstrators who erect barricades and burn several bottlestores. As the police race from one trouble spot to another firing into crowds, the demonstrators disperse, re-form and attack buildings and police.

Ravensmead and Tiervlei, scenes of bitter fighting in the last two days, are quieter today. Despite a strong police presence several buildings are burnt down in the afternoon. Arson, stoning and fierce confrontation continue in the Coloured townships of Lansdowne, Elsies River, Retreat, Grassy Park, Phillippi, Steenberg, and further afield at Ocean View (near Kommetjie), and in the African townships of Nyanga and Guguletu.

At Sea Point, a white area near the city centre, about 150 Coloured student nurses hold a peaceful demonstration during lunch time, protesting against police brutality. The prestigious white Jan van Riebeeck High School in Pinelands is damaged by an arson attack and four other white schools in Claremont are closed or forced to take 'precautionary measures' against arson attacks.

White industrialists express concern at the economic effects of the continuing unrest and several large department stores in the trouble-hit city centre and elsewhere report that turnover is down by over fifty per cent. In Parow all factories remain closed to avoid further attacks.

In Paarl (55 km. north-east of Cape Town) serious unrest breaks out after Coloured residents succeed in marching into the white business area of Huguenot. Later in the night arson attacks spread in the Coloured township and police

patrolling the area open fire and kill at least one person. The Baake factory is set alight causing R100,000 damage and the police describe the situation as "very serious".

At the University of Stellenbosch (30 km. south of Paarl) white student Commandos are still guarding the campus and the nearby Helshoogte Pass is protected by armed police. At Oudtshoorn (350 km. east of Cape Town) Coloured students are sent home after a demonstration in which school buildings are damaged. And at Mossel Bay (60 km. south of Oudtshoorn) at least three Coloured students are shot by a former Mayor who is attempting to prevent a group of students from marching into town. The students then stone shops and government buildings. At Riversdale (80 km. west of Mossel Bay) police fire teargas at 450 Coloured students demonstrating at a high school.

In Port Elizabeth the Dower Teachers Training College is closed after disturbances caused by the arrival of police during a 3-day boycott of classes. In the Transkei a classroom block at a high school in Umtata is burnt down and the nearby Buntingville Mission School is closed after a girls' hostel is gutted by fire.

In the north-eastern Cape protests in Galeshewe township (Kimberley) continue as 600 African students demonstrate. Six people are injured and dozens arrested as the police disperse the demonstration. The response is the burning of a beerhall and the stoning of several police vehicles.

Friday 10 *September*

CAPE: In Cape Town the Labour Party members of the Coloured Representative Council boycott the first session and picket the proceedings. 300 Coloured student nurses hold another peaceful demonstration nearby.

At the University of the Western Cape several buildings are set alight and students stone fire engines attempting to reach the scene. In Mannenberg large scale unrest continues with battles raging across the township; police kill at least two people. In the industrial area of Salt River about a thousand Coloured workers (mainly young women) gather outside the Rex Truform factory and stone cars and buildings. The police arrive and disperse the crowds with shotgun blasts and teargas.

In the African townships of Guguletu and Nyanga heavy stoning and confrontations with the police are reported. In the Coloured townships of Athlone and Ravensmead the picture is the same. Factories in the nearby Parow industrial area remain closed and one large factory is set alight causing extensive damage, much of it due to the effective prevention of fire engines attempting to reach the scene.

Vigilante activities by whites in the area are rapidly escalating with several shooting incidents taking place (See Chapter VIII). With sporadic clashes continuing in Paarl East vigilante squads are formed there too.

At Wellington (north of Paarl) police attack and disperse over a thousand residents after arson attacks on local schools. Factories in the area are closed. Other arson attacks are reported on a library in Grabouw (Pineville) on an Anglican church in Ceres and on a Coloured school at Worcester.

At Mossel Bay police open fire on large crowds killing at least one man and wounding several people. In nearby George a hostel is attacked and police disperse demonstrating school students.

In the Kwazakele and Schander townships of Port Elizabeth Coloured and African students hold large demonstrations. Police arrest over 500 students attempting to march into Port Elizabeth but the tactic backfires: the students refuse to pay fines saying they want to "fill the gaols".

Saturday 11 *September*

TRANSVAAL: Leaflets are circulating in several Rand townships calling for a stay-at-home (See Chapter VII). In Soweto another school is set alight. And in Fairview a white suburb of Johannesburg several young Africans are arrested whilst stoning cars. In Atteridgeville (Pretoria) a crowd march on the police station after the funeral of a recent victim of police bullets. Singing the national anthem 'Nkosi Sikeli Afrika' they hurl petrol bombs at the police station. Other demonstrators set alight a BAAB vehicle depot causing considerable damage. The police open fire killing one student aged 15 and wounding at least 15 others.

CAPE: In the Coloured township of Bishop Lavis (Cape Town) 200 people gather and stone vehicles. A white school in Muizenberg (south of Cape Town) is set alight. At Melkbosstrand (north of Cape Town) police disperse residents who are stoning cars.

At Oudtshoorn police open fire on demonstrators in the Coloured township of Bridgton seriously injuring 8 people after heavy stoning has occurred. In Alice the Lovedale Teachers Training College which has been closed for seven weeks after an arson attack is again set on fire after only three open days. At Uitenhage a school is set alight.

Sunday 12 *September*

TRANSVAAL: A large crowd gathers for a meeting to cement the solidarity of migrants and residents in Soweto. Stay-at-home leaflets are distributed outside the meeting. At Thabeng (Dobsonville) a school is set alight and in Soweto a bus is gutted.

CAPE: As the unrest subsides in the Cape Town townships stoning incidents and sporadic clashes are reported from Langa, Guguletu, Ravensmead and Elsies River. In Umtata (Transkei) a second arson attempt is made on Ngangelizwe High School.

Monday 13 *September*

TRANSVAAL: The third stay-at-home begins and receives widespread support from Soweto workers and also from other Rand townships (See Chapter VII). Despite the absence of pickets the police are out in force and open fire on several groups of people; 10 people are killed by police bullets and over 50 injured. In Alexandra township (Johannesburg) in an attempt to break the strike police carry out a massive swoop and arrest 976 people.

CAPE: Anonymous leaflets calling for a two-day stay-at-home are circulating in African and Coloured townships around Cape Town. The University of Cape Town Black Workers Association holds a demonstration in solidarity with the victims of police repression. And at UWC students again disrupt classes.

Stoning incidents are reported from the Coloured townships of Mannenberg, Bonteheuwel and Heideveld. A large crowd gathers on the outskirts of the Coloured

township of Conville (near George) and attacks vehicles travelling on the main road, damaging over 70 cars and vans. Police and white civilians open fire killing a 13-year-old Coloured girl and wounding several others.

Tuesday 14 *September*

TRANSVAAL: The stay-at-home is solid in Soweto and spreading in other townships. Police open fire on several occasions killing at least a further 12 people. Two of those shot dead were allegedly trying to sabotage a railway line in Soweto. Near Alexandra (Johannesburg) the Con-Chem chemical factory in Kew is gutted by fire causing several hundred thousand rands damage.

CAPE: Strike leaflets are still circulating and other leaflets some from the ANC and some anonymous describe the manufacture of simple weapons. The police are distributing anti-strike leaflets to try and confuse workers. The employers are threatening to stop the pay of and even dismiss the strikers.

In Guguletu two young men are shot dead during an attack on a post office van. At the University of Cape Town white students decide to boycott lectures for the rest of the week. At Worcester (100 km. east of Cape Town) police fire into a crowd of 1,500 demonstrators injuring several people. In Port Elizabeth 500 African school students from New Brighton township are arrested when they march on the police station protesting at the continued detention of 550 students arrested on 10 September. These further arrests are followed by a further protest from patents and students who stone the police before being dispersed.

NATAL: 285 school students from Kwa Mashu (Durban) are arrested when they attempt to hold a mass meeting. Police move in and seal off the township as a precaution.

Wednesday 15 *September*

TRANSVAAL: In Soweto the final day of the stay-at-home sees continued police violence with two more people killed and several others injured. The strike is still receiving massive support. At night two buses are fire-bombed in a white suburb of Johannesburg. In Katlehong (Germiston) the Fumana Secondary School is closed after angry students clash with teachers and in Thokoza (Alberton) hundreds of students march through the streets.

In the Western Transvaal 150 police are drafted in to assist with the forced removal of 45,000 African people from their traditional home of Rooijanties to the BophuthaTswana Bantustan.

CAPE: White industry, shops and offices are paralysed by the massive stay-at-home of Cape Town workers. There is no picketing of stations and bus terminals but in Guguletu the police dismantle several roadblocks and near the centre of Cape Town disperse a group of Coloured youths. Coloured schools officially re-open but remain deserted.

In New Brighton (Port Elizabeth) fierce clashes develop in the afternoon with police attempting to disperse large crowds of demonstrators. Several buildings and numerous vehicles are burnt or stoned by the angry crowd; police arrest 150 people. In KingWilliamsTown the Forbes Grant Secondary School s burnt down.

ORANGE FREE STATE: At Moroka High School in Thaba 'Nchu police attempting to arrest certain students are stoned by several hundred others.

NATAL: In Umlazi (Durban) boycotting students from Zwehihle Secondary School are dispersed by police when they attempt to march through the streets.

Thursday 16 *September*

TRANSVAAL: As workers return to their jobs many find they have been sacked, whilst for most their pay has been docked during the stay-at-home. A fire-bomb explodes in a Johannesburg department store but is extinguished before any serious damage is done. A second bomb is recovered by the police. At the University of Witwatersrand white students vote to boycott classes for three days in "solidarity with those students who have been campaigning to remove inequalities inherent in the system".

In Alexandra (Johannesburg) students from Thalosho School hold a demonstration and in Atteridgeville (Pretoria) 2,000 school students boycott classes in protest against the killing by police of one of their colleagues.

CAPE: The final day of the Cape stay-at-home sees solid support around Cape Town and the spread of the strike into several provincial Western Cape towns, including Paarl, Worcester and Somerset West. In the Macassar Coloured township of Somerset West government offices are attacked with petrol bombs. In Cape Town's Athlone township police kill a 15-year-old Coloured girl as she leans out of her balcony, thus sparking off a fierce confrontation. Over 2,000 residents gather as her body is removed by police and then attack buildings and vehicles, erect road blocks and stone the police. The fighting soon spreads into Kew Town, Mannenburg, Grassy Park and Bishop Lavis. As the fighting rages (yet another) 'coincidental' power failure plunges large sections of the Western Cape into darkness and the conflict escalates; 12 people are reported killed and over 50 are admitted to hospital with bullet wounds.

At Port Elizabeth the unrest in New Brighton spreads to the nearby township of Zwide and more vehicles and buildings are stoned and burnt. Casualty figures are not reported but many people have been shot. At Queenstown (250 km. north-east of Port Elizabeth) a Coloured high school is set alight. In the Northern Cape at Upington police fire into a crowd of over 600 Coloured demonstrators, seriously injuring at least two people.

Friday 17 *September*

TRANSVAAL: As Dr. Kissinger arrives to see Prime Minister Vorster, students assemble at schools in Soweto to demonstrate against his visit. One headmaster describes how the students barricaded themselves into the school and were singing freedom songs "but the police shot off the padlock to get in. When three vans drove in with heavily armed Black and White policemen, the pupils began scattering. That's when the firing started. There was a great deal of confusion as the pupils screamed in pain. It was ugly, I have never seen anything like it" (*Rand Daily Mail*, 18.9.76). Police kill 6 students and wound at least 35 others. The township is sealed off once again and all government officials are withdrawn. Police kill at least two more people during the rest of the day.

In Johannesburg 5 fire-bombs explode in white shops and offices and the confusion is compounded by a series of bomb hoaxes.

CAPE: As Cape workers return to their jobs the situation quietens but sporadic incidents are reported from Athlone and Mannenberg.

Saturday 18 *September*

TRANSVAAL: A high school in Alexandra is petrol-bombed but little damage is caused.

CAPE: The activities of white vigilantes are again apparent with the shooting of three Coloured youths, two in Oudtshoorn and one in George. General unrest continues at Port Elizabeth, and at Upington in the Northern Cape. In Cape Town's townships the homes of several black police are petrol-bombed.

NATAL: The Woodlands Primary School at Pietermaritzburg is set alight causing extensive damage.

Sunday 19 *September*

TRANSVAAL: Two shops in the white Johannesburg suburb of Kensington are set alight and badly damaged. A large explosion rips through the Modderfontein dynamite factory north-east of Johannesburg. The cause is officially given as a veld-fire (for another explanation see Chapter V). The police open fire on workers who are allegedly stoning the firemen fighting the blaze.

CAPE: In Elsies River (Cape Town) white vigilantes open fire on a group of Coloured youths who are suspected of being arsonists. In Maitland (a white suburb of Cape Town) petrol bombs are thrown into a supermarket. In New Brighton (Port Elizabeth) police are stoned and petrol bombs are thrown in renewed unrest.

NATAL: Large veld fires are raging on white farms in several areas. In Melmoth a cane plantation is set alight and in Greytown several fires are started in timber plantations.

Monday 20 *September*

TRANSVAAL: The giant industrial complex of Isando (north-east of Johannesburg) is paralysed as the workers of Tembisa begin a 2-day stay-at-home. Once again the police are distributing anti-strike leaflets but they are ignored by workers who respond solidly to the strike call (See Chapter VII).

In the rural areas of Transvaal, as elsewhere in the country (see below) fires on white farms are reported, especially in the areas of Piet Retief (near Swaziland), Middelburg and Leeuwklip (E. Transvaal). In two weeks several sawmills have been burnt down in the Eastern Transvaal. At Witbank a pine plantation is set alight causing R60,000 damage and at Delmas R100,000 damage is caused by a fire on the farm of the Minister of Agriculture, Mr. H. Schoeman.

CAPE: In Cape Town a production centre at the CAPAB building is destroyed in an arson attack. Rural fires are reported on farms in Molteno, Middelburg, Rosmead, Schombee, Colesberg and Dordrecht (all in the Eastern Cape) and Groblershoop and Kuruman (in the Northern Cape). In Kuruman three whites are seriously ill after receiving burns in a fire and many cattle have been lost.

ORANGE FREE STATE: A fire which started in Fauresmith on 17 September is still raging and has spread through farms in Phillipolis, Edenburg and Bethulie. Thousands of sheep and cattle have died and 150,000 hectares of grazing land has been destroyed. Other farm fires are raging in Luckhoff (in the south) and Heilbron (in the north).

NATAL: The Umlazi Vocational Training School at Umlazi (Durban) is set alight. In Natal too, white farms and plantations in rural areas are burning, prompting the British *Guardian* (22.9.76) to write: "It is too much of a coincidence that fires have broken out at more than 32 places in the North-Eastern Cape, Transvaal, Orange Free State and Natal". Several large fires are destroying crops and grazing land around Pietermaritzburg, Greytown and Dundee.

Tuesday 21 September

TRANSVAAL: In Tembisa the stay-at-home enters its second day with few incidents reported. In Mamelodi (Pretoria) school students demonstrate in protest at the arrest of two teachers and against the appointment of a new principal to replace their detained headmaster, Mr. Motau.

Wednesday 22 September

TRANSVAAL: Workers in Tembisa return to work, apparently in some confusion as to whether the stay-at-home was intended to last two or three days. In Mamelodi (Pretoria) school student demonstrations continue. A massive 'pre-emptive' police operation is launched in Alexandra. Roadblocks are set up by police and commuters are searched and houses are raided. Police are looking for "petrol bombs, firearms and pamphlets".

Thursday 23 September

TRANSVAAL: Several hundred young Africans infiltrate Johannesburg and assemble in Eloff Street for a demonstration. As they march through the city they unfurl banners proclaiming: "Vorster your time is over. This is our country" and "Release the detainees". The police arrest over 1,000 people. White civilians join in the arrests assaulting young blacks and on two occasions shooting into groups of people. One youth is killed and another wounded. As the police are arresting demonstrators several petrol bombs are thrown and shop windows are smashed.

In Soweto itself police take revenge for the Johannesburg demonstration by attacking crowds of people at several railway stations. Two people are shot dead and several are injured. Later a student is also shot dead when police raid a school where students are at work in their classrooms.

Late at night in Alexandra prolonged gunfire is heard but no official explanation is available. At Springs (Johannesburg) police arrest 27 striking workers who are picketing the Armour Plate and Safety Glass Co., in protest against sackings of militant workers. In Johannesburg five senior African journalists from *The World* and *The Star* are detained under the Internal Security Act. In BophuthaTswana the Hebron Training College (near Pretoria) is closed after student unrest.

CAPE: In Guguletu an unmarked car is driving through the township shooting indiscriminately at residents.

ORANGE FREE STATE: At Thaba 'Nchu in BophuthaTswana the Moroka High School is closed after student unrest.

NATAL: In Clermont (Durban) about 450 African students stage a peaceful demonstration and disperse before the police arrive.

Friday 24 September

TRANSVAAL: Large scale arrests are still taking place in "pre-emptive" raids in Soweto and on the buses and trains into Johannesburg. In Randburg (north of Johannesburg) a white school student is assaulted by four African youths.

Saturday 25 September

TRANSVAAL: In Soweto several large funerals of recent victims of police bullets take place. The mood at the funerals is defiant and militant, but police do not intervene.

CAPE: In Guguletu (Cape Town) police confront 300 young demonstrators, opening fire and killing at least one youth. Buses and buildings are set alight in the ensuing battle. In Bonteheuwel (Cape Town) Coloured demonstrators are dispersed by the police.

Sunday 26 September

TRANSVAAL: In Soweto the house of Mr. Credo Mutwa, herbalist and BAAB employee who has recently called on the government to "stamp out Black Power", is burnt down. In Springs (Johannesburg) a large paper factory is destroyed by fire and near Soweto the African Tyres factory is completely gutted by a fire.

CAPE: In Ravensmead (Cape Town) two schools are set alight by arsonists.

Monday 27 September

TRANSVAAL: Demonstrators in Alexandra stone 9 buses before being dispersed by police. In Soweto an arson attempt is made on Naledi Hall, but damage is minimal.

NATAL: The Adams Mission Zulu Training College at Amanzimtoti is set alight but no serious damage is caused.

Tuesday 28 September

TRANSVAAL: A school in Atteridgeville (Pretoria) is damaged by an arson attack.

Wednesday 29 September

TRANSVAAL: A transport depot in Randburg (north of Johannesburg) is seriously damaged by fire.

Thursday 30 September

CAPE: In KingWilliamsTown workers picketing the Good Hope Textile factory during a wage strike leave the area at the request of the police. But police follow them back to the township and then attack them with batons and teargas and forcibly disperse them and a crowd of sympathisers.

The following four days pass without recorded incident.

Tuesday 5 October

CAPE: As Coloured schools in the Cape re-open African students decide to continue their boycott. At a meeting of students and adults it is decided to launch an anti-liquor campaign in the townships.

Wednesday 6 *October*
TRANSVAAL: Black traffic police in Soweto return to work for the first time having elicited promises of protection from the authorities.

Thursday 7 *October*
TRANSVAAL: A large scale police operation is launched in the Soweto area, with police making arrests for "routine interrogation purposes". Suspects are taken into tents pitched in the area for the purpose of interrogation (See Chapter VIII for an account of torture of these suspects).
CAPE: Coloured students are resuming their school boycott and attendance is falling rapidly. In Guguletu, Nyanga and Langa (Cape Town) public transport services are withdrawn after several stoning incidents.

Friday 8 *October*
TRANSVAAL: An arson attack on a school in Soweto causes serious damage.
CAPE: All shebeens in Langa, Nyanga and Guguletu (Cape Town) are asked by local students to dispose of existing stocks and prepare to close by 11 October.

Saturday 9 *October*
TRANSVAAL: In Kagiso (Krugersdorp) a black policeman is attacked by angry residents. Two other black policemen open fire in an attempt to assist their colleague, and three people are wounded.
CAPE: A large meeting held in Guguletu (Cape Town) is disrupted when police arrive to assist a black Special Branch policeman who had been observed tape recording the speeches. The police open fire on the crowd of 3,000.
NATAL: The arrest of several women on pass offences results in a confrontation between police and workers at Clairwood (Durban).

Sunday 10 *October*
CAPE: An arson attack destroys a Moslem school in Wynberg (Cape Town). Several Coloured students at the Salt River High School (Cape Town) are suspended following an incident on 7 October, when during the visit of a government official firecrackers were thrown at the principal.

Monday 11 *October*
TRANSVAAL: A school in Soweto is badly damaged by fire.
CAPE: About 3,000 young Africans march through Guguletu and Nyanga checking that the shebeens are closed. Those that are still open are ransacked and the liquor is destroyed (See Chapter V). Later that night sporadic stone-throwing is reported and buses are withdrawn from the township.

Tuesday 12 *October*
TRANSVAAL: In KwaThema (Springs) a crowd at the Civic Centre attack BAAB offices and Putco buses. Police disperse the crowd with batons injuring several people and making numerous arrests.
CAPE: In Phillippi (Cape Town) a Coloured man is shot dead by police during an alleged arson attempt. In Guguletu, Langa and Nyanga (Cape Town) numerous stoning and arson attacks are reported and bus services are suspended as police move in to disperse large crowds. A Coloured school in Salt River is damaged by arson.

In the African townships of Langa, Nyanga and Guguletu the campaign against the shebeens continues. At least 100 shebeens have been closed by the students. Roadblocks are set up by students who are searching people to prevent liquor entering the townships. In Nyanga students attempting to meet hostel-dwellers to explain the anti-liquor campaign are attacked and dispersed by police. African schools re-open in the Cape Town area, but are deserted.

Wednesday 13 *October*

CAPE: In Langa (Cape Town) police disperse anti-liquor demonstrators with shotguns and teargas. In Guguletu police open fire on crowds attacking government vehicles, and several injuries are reported.

Thursday 14 *October*

CAPE: In Cape Town's African townships the anti-liquor campaign continues. Police patrolling the townships provoke several confrontations. In Langa 'near-riot conditions' develop when police attack a crowd of children burying a dead dog in a field. Several children are badly injured including a 9-year-old boy who has head injuries and broken ribs. Several similar incidents are reported and it is clear the police are attempting to terrorise the township residents to keep them off the streets.

Friday 15 *October*

TRANSVAAL: *The Star* reports that a teargas cannister is thrown into a white hotel in Johannesburg by two young white men.

CAPE: Police open fire on a crowd in Guguletu, wounding at least one man. An African high school near Fort Beaufort (Eastern Cape) is set alight. In the nearby Tinis township police are stoned as they 'rescue' teachers from 300 demonstrating students; three students are shot and several arrested.

Saturday 16 *October*

TRANSVAAL: The Soweto SRC issue a pamphlet calling for a period of mourning until after the New Year, in solidarity with the detainees and in sympathy with workers who have lost wages as a result of the stay-at-homes.

In Krugersdorp "a petrol bomb or similar device" causes a large explosion in a shop. The explosion which is heard over 2 km. away may have been caused by something larger than a petrol bomb, according to the local fire chief.

CAPE: In Guguletu (Cape Town) a bus is gutted by fire. In Langa (Cape Town) only 100 people attend a ceremony celebrating Transkei's forthcoming 'independence' despite the offer of free food and beer.

Sunday 17 *October*

TRANSVAAL: A crowd of 15 000 gathers in Soweto to bury a 16-year-old detainee who died in police custody. After the funeral a large crowd attacks a government depot destroying 27 vehicles and damaging several buildings, causing R100,000 damage, and disperses before the police arrive. The home of a black policeman is also burnt down and two black policemen attempting to arrest a young boy are attacked and injured, one seriously. The boy escapes.

Monday 18 *October*
CAPE: In the Cape Town townships roadblocks are set up by anti-liquor campaigners and several shebeens are destroyed.

Tuesday 19 *October*
Justice Minister Mr. Kruger announces that 697 people are currently being detained by the police.
TRANSVAAL: In Soweto the Ikwezi beerhall is attacked by a crowd of 100, who disperse before the police arrive. Another black policeman's house is gutted by fire.
In Mamelodi (Pretoria) police open fire on a crowd stoning buses and cars. In Munsieville (Krugersdorp) a beer storage depot, a white owned shop and several buses are damaged by demonstrators.
CAPE: A primary school at Mannenberg is partially destroyed by fire.

Wednesday 20 *October*
TRANSVAAL: In Soweto a high school is damaged by fire. A tourist attraction in Soweto, comprising a 'permanent witchdoctor exhibition' at the Oppenheimer Tower, is burnt down by about 100 youths. A report that black police have been withdrawn from duty in Soweto and told not to wear uniform is denied by the chief riot control officer General Kriel. In Atteridgeville (Pretoria) a school is damaged in a petrol bomb attack. Educationists criticise Mr. M. C. Botha's threat to stop subsidising the salaries of those African teachers whose pupils are boycotting classes.
CAPE: Nearly 33,000 African pupils (the entire school population) are boycotting classes in Langa, Nyanga and Guguletu.

Thursday 21 *October*
TRANSVAAL: Attempts to hold examinations in Atteridgeville (Pretoria) are disrupted at several schools by demonstrators. Various unspecified shooting incidents involving the police are reported from Soweto and the Pretoria area. At Residensia (Vereeniging) disturbances are reported during school boycott demonstrations.

Friday 22 *October*
TRANSVAAL: In Soweto 16 teachers and 62 students are arrested at Morris Isaacson High School and taken to Protea Police Station. At least two shebeens in Soweto are damaged by fire.

Saturday 23 *October*
TRANSVAAL: In Soweto police open fire on the funeral procession of Annah Mkwananzi, a recent victim of police bullets. One person is killed, 10 are wounded and 115 arrests are made.
The Soweto SRC decides to give shebeen owners one more week to sell off their existing stock before a ban on shebeens becomes effective in Soweto.

Sunday 24 *October*
TRANSVAAL: A large explosion damages the Jabulani Police Station in Soweto. A second explosion rocks Mzimhlope Station two hours later, damaging the railway

line and a signal box. Police claim that only two policemen have been injured in the first blast, but other sources suggest that a considerable number of police were caught in the blast and seriously injured. Police seal off the sites of both explosions and refuse to make any further comments.

Over 5,000 mourners attend the funeral of another victim of police brutality. Police open fire, killing seven and injuring 51.

Monday 25 *October*

TRANSVAAL: In Kwa Thema (Springs) a school is badly damaged by arson. Sporadic, but unspecified clashes are reported on the West Rand.

CAPE: Several thousand demonstrators in Guguletu (Cape Town) lay siege to the police station demanding the release of detainees. Police reinforcements called in to rescue police trapped inside the police station open fire on the crowd killing at least one person and wounding 14 others. At least one other death is reported in clashes with police in Guguletu.

Tuesday 26 *October*

TRANSVAAL: In Soweto the SSRC launches a clean-up operation to clear the streets of accumulated litter following the breakdown of WRAB services.

CAPE: Sporadic clashes and demonstrations around Cape Town greet the day when the Transkei Bantustan is to be launched into 'independence', but press reports are very sketchy.

Wednesday 27 *October*

TRANSVAAL: A petrol bomb damages a school at Hammanskraal (near Pretoria).

CAPE: A second petrol bomb attack sets the Alexander Sinton High School in Athlone on fire.

Thursday 28 *October*

TRANSVAAL: Six schools are attacked by arsonists in various parts of the Transvaal, two in Alexandra (Johannesburg) and one in Hammanskraal (near Pretoria). The other three sites are not identified.

Pamphlets attributed to the Soweto SRC and calling for a five day stay-at-home are being distributed in several Rand townships. The police explain that current large scale arrests in Soweto are connected with these leaflets. Similar leaflets are being distributed in Cape Town.

Friday 29 October

TRANSVAAL: Arson attacks are reported from Soweto, Germiston and Mohlakeng (Krugersdorp). In Soweto police open fire on a crowd after an attack on a police patrol.

CAPE: In Langa (Cape Town) police open fire on 1000 demonstrators to disperse them. In Guguletu (Cape Town) a BAAB official is attacked and stabbed by a crowd of African youths.

NATAL: After a power failure plunges the area into darkness a large crowd in Sibongile (Dundee) attacks BAAB offices and a beerhall. Police open fire on the crowd who are residents in the township hostels, killing at least two people and injuring several others.

The weekend passes without incident. Several funerals of recent victims of police bullets are held but police do not intervene. Leaflets continue to circulate in the Rand and Cape Town areas calling for a five-day stay-at-home.

Monday 1 *November*
TRANSVAAL: The stay-at-home fails to gain significant support. Police activity is intense and several clashes are reported including one at Ilkwezi Station in Soweto where police open fire on a crowd. Soweto shebeens stay closed throughout this week in response to the SSRC appeal, and Soweto shops open in the mornings only.

The boycott of school examinations is widely supported. Several attacks on schools in Soweto, Kempton Park, Kagiso (Krugersdorp) and Sebokeng are reported.
CAPE: Here too the stay-at-home falters and then fails, but the examination boycott is solid. Arson attacks take place in several schools.

Tuesday 2 *November*
TRANSVAAL: Police clash with school student pickets enforcing the examination boycott in several centres. In Alexandra (Johannesburg) several schools are stoned. In Kagiso (Krugersdorp) police disperse a crowd of demonstrators with teargas.

Wednesday 3 *November*
TRANSVAAL: Several unidentified schools are attacked. In Alexandra police swoop on a meeting of student leaders making 35 arrests.
CAPE: The school boycott is solid in the main centres and is spreading into other areas too. The Transkeian authorities blame the boycott in their schools on intimidation by "agitators". Pupils from Cape Town attending schools in the Transkei start returning to their homes.

Thursday 4 *November*
TRANSVAAL: In Hammanskraal (near Pretoria) a technical high school is completely gutted by fire causing R25,000 damage. In Soweto an explosion damages the consulting rooms of an African doctor.

Friday 5 *November*
TRANSVAAL: Police launch a large scale operation in Soweto making numerous arrests, during house-to-house searches in which the police use school registers to arrest students who are not at school.
The weekend passes quietly although arrests are continuing. Several funerals take place in Soweto but the police do not intervene although they are out in force in the township
The following week passes relatively quietly although the arrests in Soweto are continuing. On Friday a petrol bomb is thrown at the home of a UBC chairman. The weekend 13/14 *November is quiet.*

Monday 15 *November*
TRANSVAAL: A 15 year-old boy is killed in Soweto when police open fire on a group of children playing in the streets.

Tuesday 16 *November*
Large numbers of young people are reported to be fleeing South Africa towards neighbouring independent African countries. Police and army personnel are out in force attempting to stem this flow. In Johannesburg police announce that they have set up a "missing childrens bureau" to help find missing children. The purpose seems however to be part of the attempt to stop the exodus of young people from the country.

Thursday 18 *November*
A number of pupils in Kwa Mashu township, Durban, are arrested by security police.

The following eight days pass without recorded incident.

Saturday 27 *November*
CAPE: About 150 African demonstrators march through central Cape Town singing freedom songs and carrying placards reading: "Equal Rights or War", "We want Majority Rule" and "To hell with Bantu Education". Police move in and disperse the crowd with batons but the demonstrators re-group and their numbers grow to over 1,000. More police are called in and after several attempts finally succeed in dispersing the demonstrators.

Monday 29 *November*
CAPE: A crowd of several hundred youths and adults attack a house belonging to a black policeman in Guguletu. They then break up into smaller groups and move through the township smashing and setting fire to houses belonging to black policemen and collaborators. The police move into the township but are unable to apprehend the small groups which quickly disperse at the first sign of the police.

Tuesday 30 *November*
TRANSVAAL: Army and police units are widely deployed in the Northern Transvaal following a grenade attack on policemen near the Mozambique border. Two policemen are injured in the attack believed to be the work of ANC guerillas. (Evidence of this attack emerged later during the trial of 12 ANC members and leaders in 1977-78. One of the accused, Mosima Sexwale, was found guilty of involvement in this incident and was sentenced to 18 years' imprisonment).
CAPE: Attacks on the homes of black police and police informers continue in Guguletu. Once again those responsible avoid the police. At least 19 houses are attacked.

Wednesday 1 *December*
CAPE: In Guguletu police interrupt a large meeting of African youths inside a church. Minutes later two large government trucks are burnt and a crowd of youths ambush a police van. The police open fire killing two of the assailants.

Thursday 2 *December*
TRANSVAAL: Reinforcements are flown to the Mozambique-Swaziland border area to step up the hunt for alleged ANC guerillas.

CAPE: Nearly 1,000 police seal off Guguletu and begin a systematic search of the township. Large numbers of people are arrested and taken off by police for questioning.

Friday 3 *December*

CAPE: The massive police swoop on Guguletu continues; at least 300 people have now been arrested. The Cape Town townships are generally quiet although one arson incident is reported and two unspecified explosions occur in the area.

Saturday 4 *December*

CAPE: Heavy police patrols are reported in all Cape Town townships. In Guguletu "mopping up" continues. No incidents are reported.

Sunday 5 *December*

CAPE: Two hostel dwellers are found dead in Nyanga (Cape Town), in an incident alleged to be the work of police trying to create a split in the black community (see Ch. VII). Also in Nyanga several houses are set alight and destroyed.

Monday 6 *December*

CAPE: Police kill at least 5 youths, wounding 14 others, during fighting in Nyanga. Police claim that they are only intervening in "inter-tribal rivalry" in the township.

A troubled calm returns to the Cape Town townships for several days.

Thursday 15 *December*

CAPE: Inside Cape Town pamphlet bombs explode showering the streets with pamphlets. The pamphlets, commemorating the formation of Umkhonto We Sizwe, the military wing of the ANC on 16 December 1961, urge people to organise themselves to continue the struggle. In Port Elizabeth another detainee, George Botha, who police allege is a member of the ANC underground, dies in detention.

Friday 16 *December*

CAPE: Sporadic clashes between police and residents occur in the Cape Town townships.

Saturday 17 *December*

CAPE: A house in Nyanga is attacked by a large crowd, mostly adults. Police arrive and open fire killing one man and seriously injuring another. Fifteen minutes later the crowd attacks a police patrol nearby but is driven off when the police open fire.

Sunday 18 *December*

NATAL: In Colenso a large crowd armed with fighting sticks and knives attacks a police patrol in a migrant workers compound. One policeman is stabbed and one worker is wounded in the fighting.

Thursday 22 December

CAPE: In Guguletu another ANC pamphlet bomb explodes. (Other explosions have also occurred in recent days in Cape Town city centre and in Salt River). Police report that similar pamphlets are also circulating by hand in the townships.

Youths in Guguletu attack several houses belonging to police informers again today.

Friday 23 December

TRANSVAAL: The Christmas boycott of white-owned shops and period of mourning is finding wide support in the black community and many Johannesburg department stores are reporting substantial drops in sales.

CAPE: A large force of police, estimated at over 500, is conducting another swoop in Guguletu and Nyanga, rounding up "suspects".

Saturday 24 December

CAPE: Massive police activity continues in the Cape Town townships and clashes develop towards evening in Guguletu and Nyanga. Some migrant workers encouraged and incited by police launch an attack on residents of Nyanga. Police themselves are heavily involved in the fighting. In District Six two policemen are stoned and others with dogs are called in to help them.

Sunday 24 December

CAPE: The violence in Guguletu and Nyanga continues. At least 20 people have been killed and over 100 injured.

Over the next three days fighting and skirmishing continues in Nyanga, though less intensely. The death toll reaches 26. On 31 December with the rest of the country quiet a petrol bomb sets fire to a sawmill in Middelburg (Eastern Transvaal) causing R75,000 damage.

At midnight on 31 December, Prime Minister Vorster delivers his New Year message. Calling on white South Africans "to fasten your seatbelts" he declares:

"The storm has not struck yet. We are only experiencing the whirlwinds that go before it."

APPENDIX II

SUGGESTED PROFESSIONAL CODE FOR TEACHERS

A professional code should be based on ethical principles, among which could be the following:

(a) It is the professional obligations of the teacher to ensure that his primary duty is to help the pupil to learn and develop his personality through acquiring the right attitudes in terms of the norms and values of society and principles of learning.

(b) The teacher holds a position of trust. He should not use his position to exploit the pupil or his profession. His personal relationship with the pupil, who has been entrusted to him at a tender age and with all those that he may come into contact in execution of his profession, should be above reproach, in particular, his conduct should be exemplary.

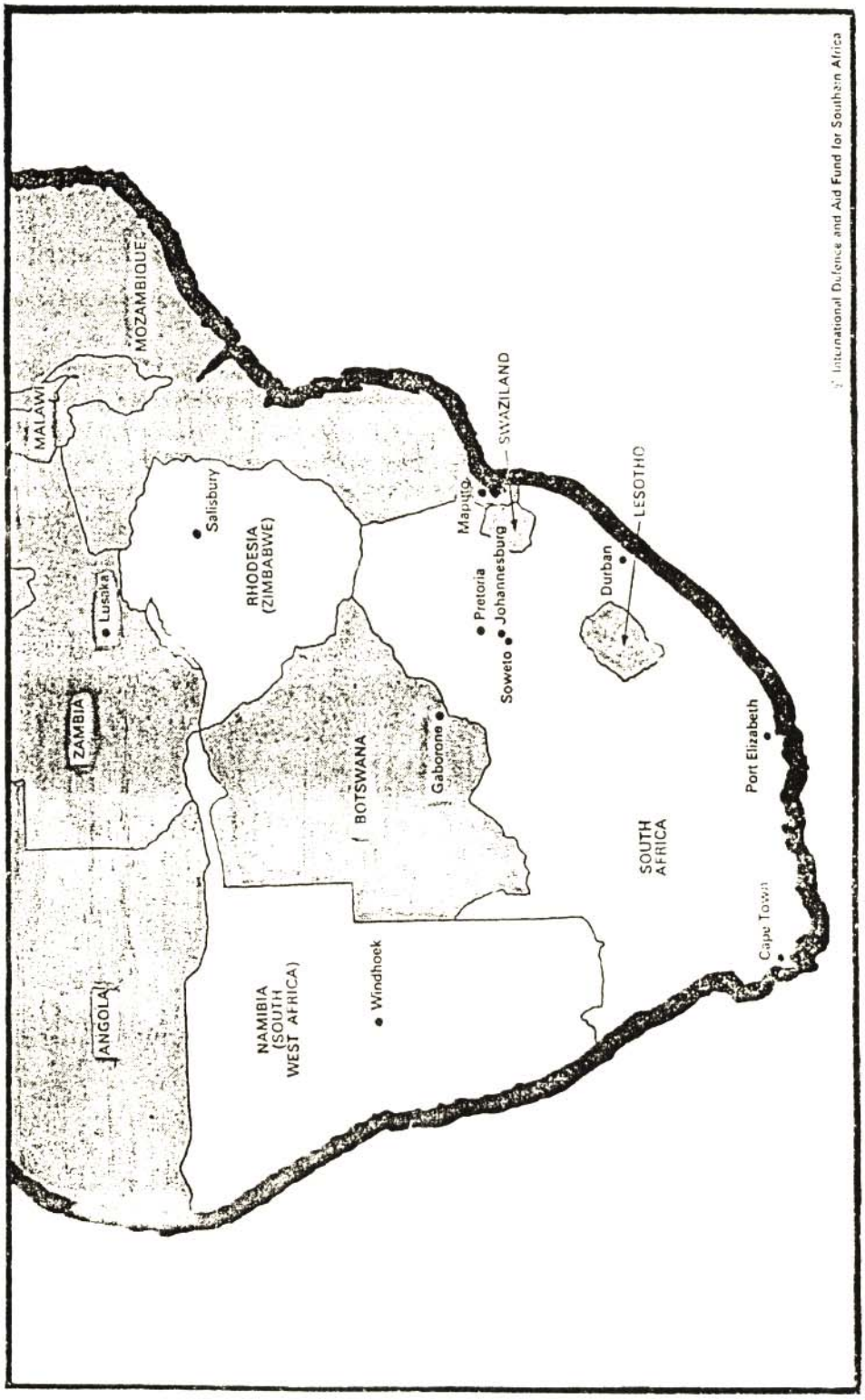
(c) The teacher shall contribute to the growth of his profession through improvement of self and willing participation and involvement in professional activities in his work so that he is able to represent or speak competently and honourably on behalf of his profession. He should have respect for his professional colleagues, be willing to assist them, maintain a cordial relationship with them and, above all, aspire to excellence in his profession.

(d) The teacher shall honour his obligations to his employers by recognising and respecting the employer's authoirty just as the employer recognises his rights; and he shall conduct professional business, including matters relating to his grievances, through proper and established channels.

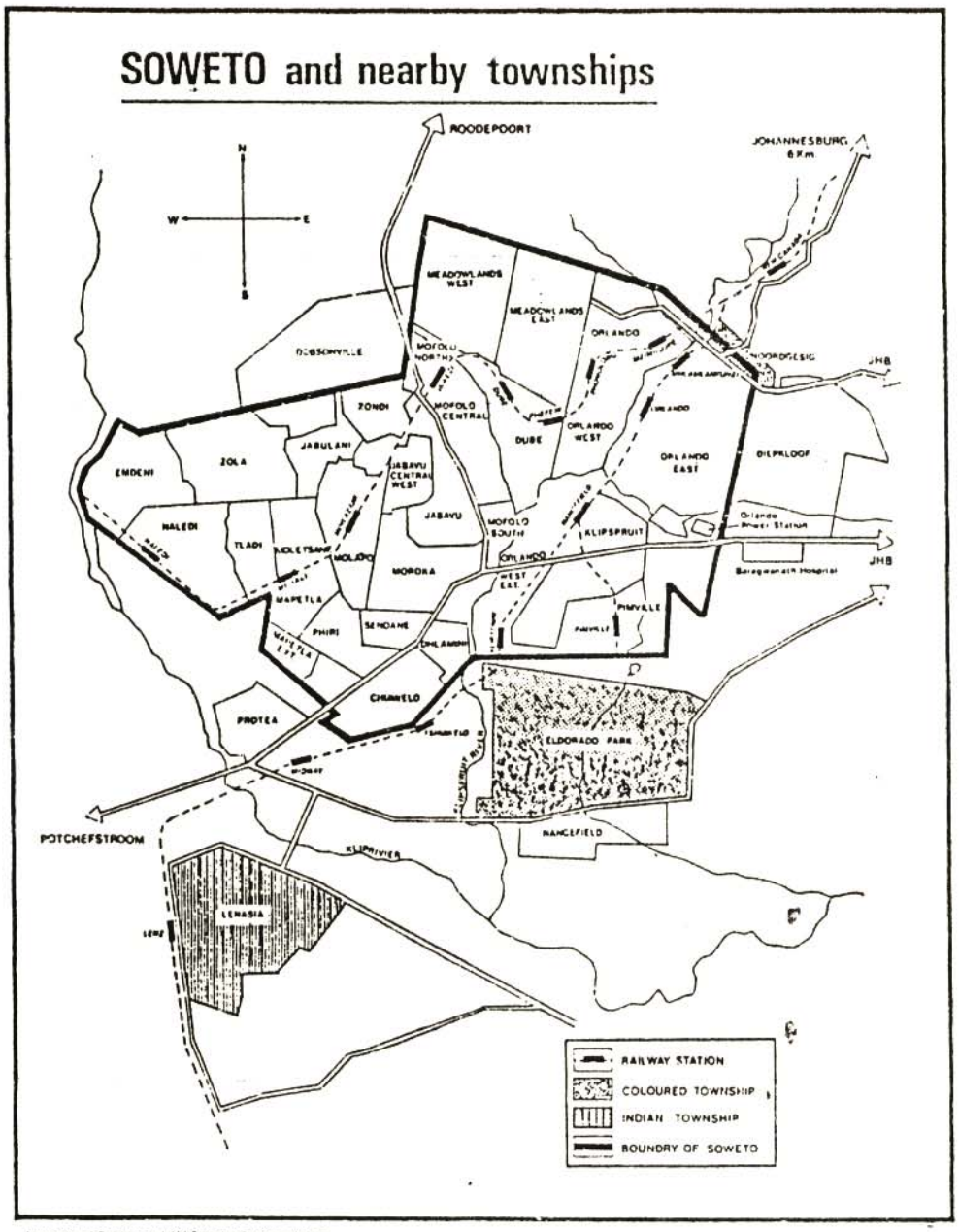
(e) The teacher shall recognise and conform to the pattern of behaviour and conduct expected from professional persons by the general public. He shall also encourage their participation in the affairs of the school appropriate channels.

(f) The teacher shall honour the obligations to his profession placed on him by the Code. He shall obey the sanctions imposed on him by virtue of the application of the Code but shall have the right of appeal to the appropriate body.

MAP: SOUTH AFRICA

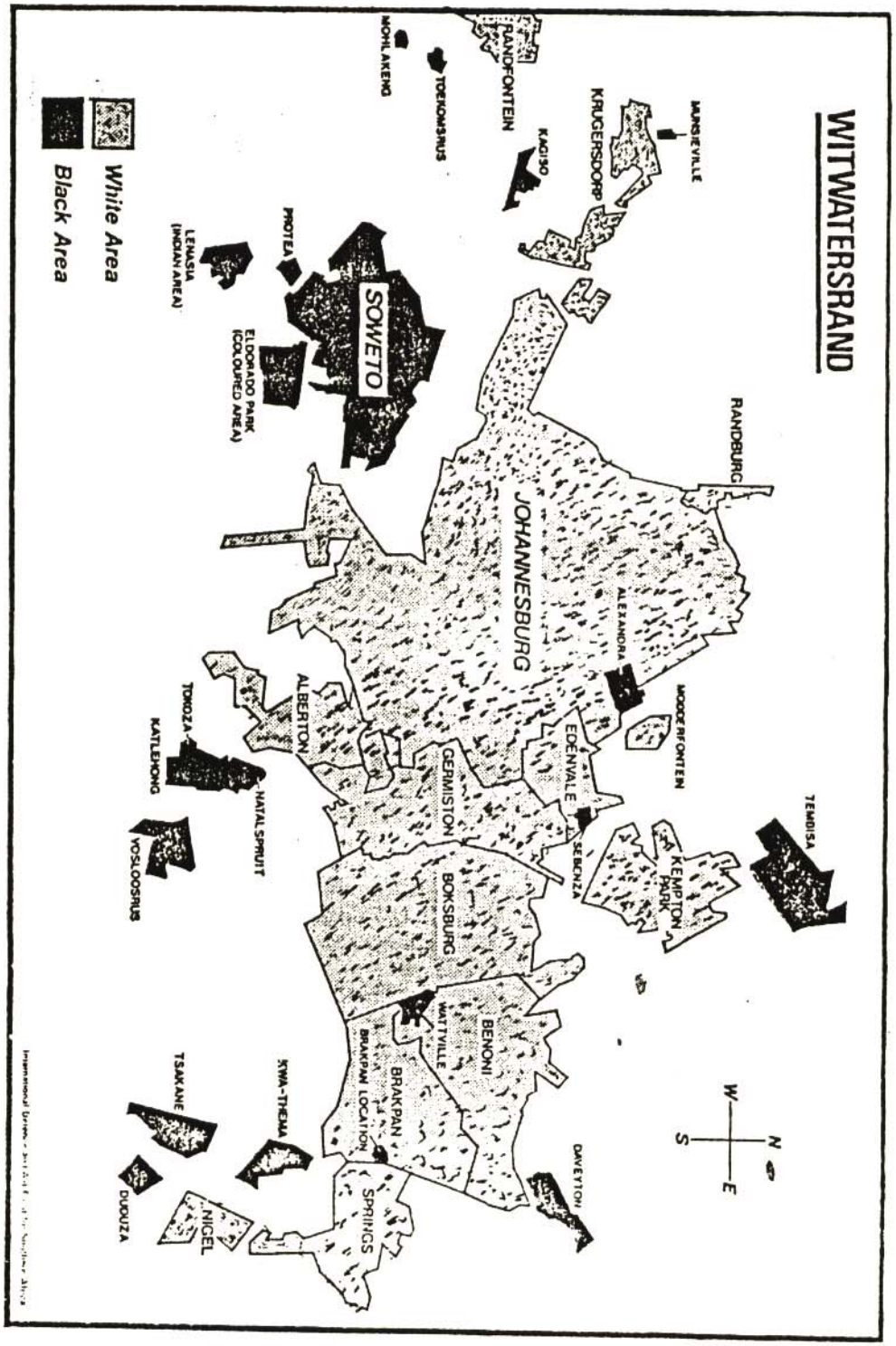


MAP: SOWETO AND NEARBY TOWNSHIPS

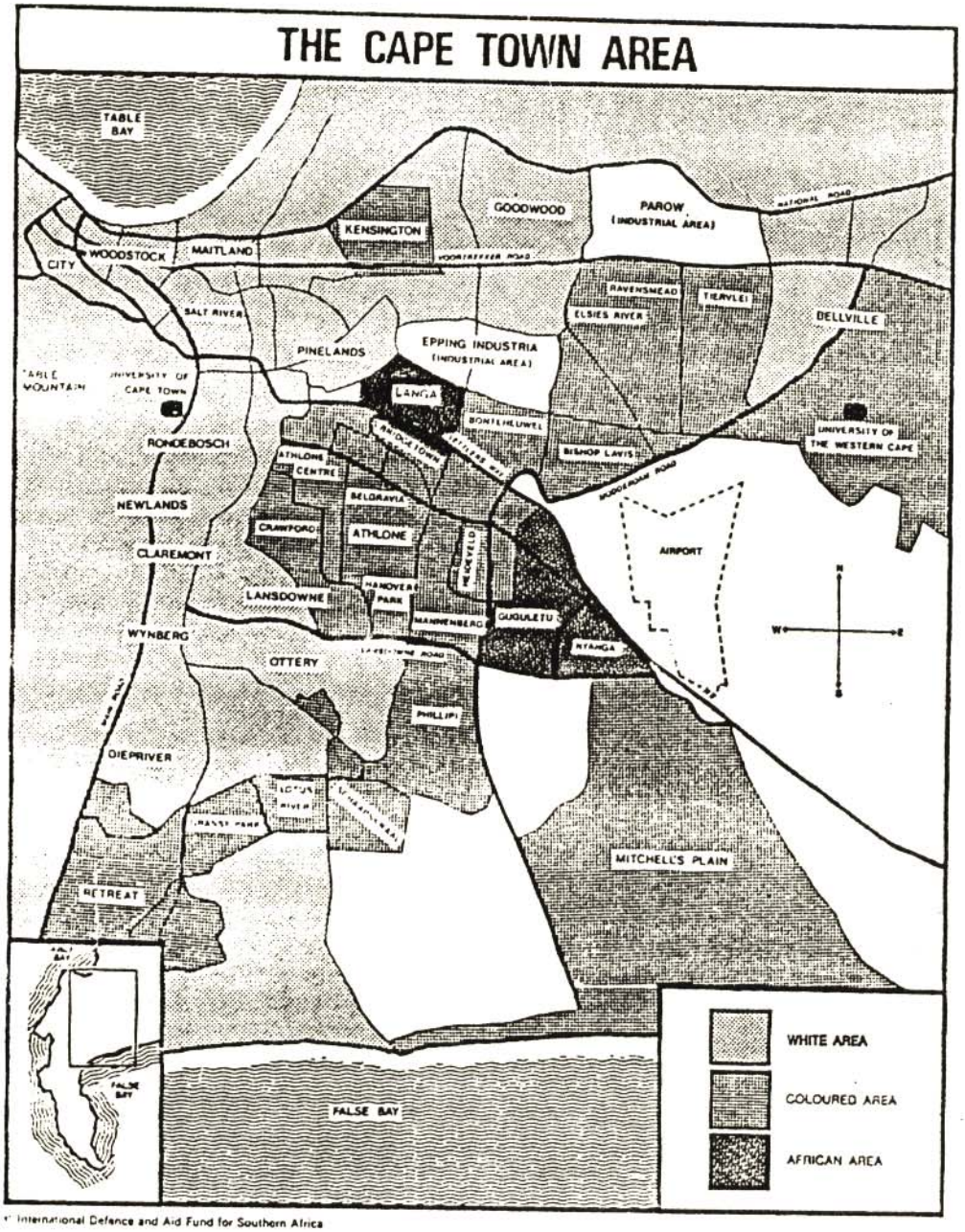


International Defence and Aid Fund for Southern Africa

MAP: WITWATERSRAND



MAP: THE CAPE TOWN AREA



* International Defence and Aid Fund for Southern Africa

PHOTO : Hector Peterson - first victim of police bullets at Soweto, 16 June 1976

Hector Peterson—first victim of police bullets at Soweto, 16 June 1976

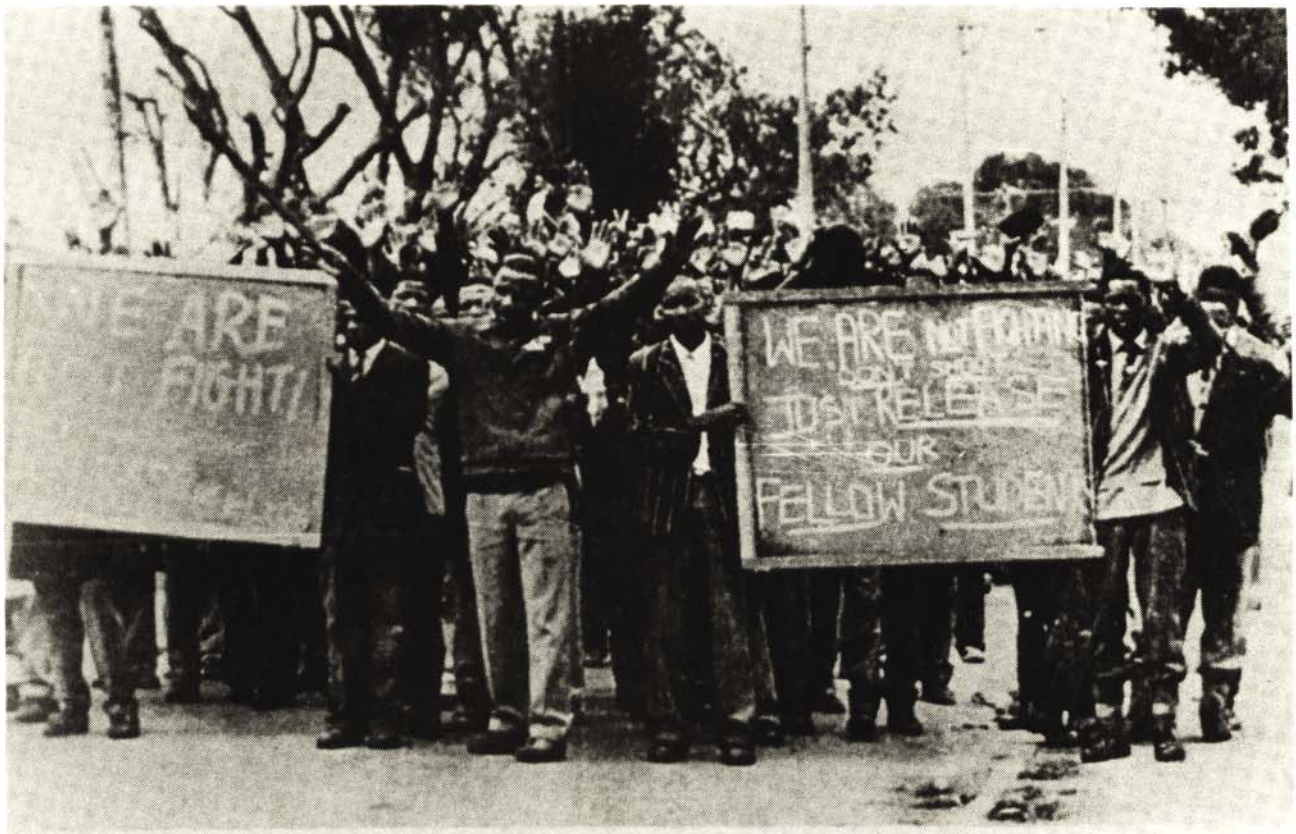
PHOTO : March to Orlando West, 16 June 1976

March to Orlando West, 16 June 1976 *Photographer unknown*

PHOTO : Pupils marching to Orlando East from Naledi, 16 June 1976

Pupils marching to Orlando East from Naledi, 16 June 1976 *Photographer unknown*

PHOTO : High School pupils demonstration, Langa, Cape Town, 12 August 1976



High School pupils demonstration, Langa, Cape Town, 12 August 1976 *Photographer unknown*

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