

**THE EDUCATIONAL VENTURE OF THE DUTCH REFORMED
CHURCH AT BETHESDA AND EMMARENTIA GELDENHUYS,
1932 - 1974 : AN HISTORICAL EDUCATIONAL STUDY**

BY

SEPAPA MOSES SELOANA, B. THEOL, B.D, B.ED.

SUBMITTED IN FULFILMENT OF THE REQUIREMENTS

FOR THE DEGREE OF

MASTER OF EDUCATION

IN THE

DEPARTMENT OF HISTORY OF EDUCATION

IN THE

FACULTY OF EDUCATION

UNIVERSITY OF THE NORTH

SUPERVISOR : PROF S P P MMINELE

PRIVATE BAG X1106, SOVENGA, 0727

APRIL 1997

613002120
113019910
285.70968 SEL

DECLARATION

I declare that: *The Educational Venture of the Dutch Reformed Church at Bethesda and Emmarentia Geldenhuys, 1932 - 1974*, hereby submitted to the University of the North by me, is my own work in design and in execution, that it has not previously been submitted by me for a degree at this or any other university and that all the sources I have used and quoted have been duly acknowledged by means of complete references.

A handwritten signature in black ink, appearing to read 'S M Seloana', written over a horizontal dotted line.

S M SELOANA

DEDICATION

This dissertation is dedicated to:

My parents, the late Maphoso Maesela and Malehu Kanyane for having made me what I am.

All the former students of the two institutions.

The Northern and Southern Transvaal Synods of the Uniting Reformed Church in Southern Africa.

The Alpha and Omega of life.

ACKNOWLEDGEMENTS

The present writer owes much to the archivists of the Dutch Reformed Church, the Department of Education and the State Library and their staff members in Pretoria where intensive research-work was conducted. Without their assistance this research-work could possibly not be completed.

Quite a number of people gave the present writer courteous and invaluable assistance in more ways than one. Among them are: Dr J P Theron, the former Mission Secretary of the Dutch Reformed Church, Dr H J Möller, the Chief Administrator of the Uniting Reformed Church in Southern Africa's Archives; Mrs N Malan, the librarian of the former Stofberg Theological College; Mr J K Tsebe and his late wife, Vaidah, the University of the North librarians; Mr P L de Villiers, one of the last teachers at Bethesda, Mr C T Brink, the last Acting Principal of Emmarentia Geldenhuys and Mr C P Senyatsi, the first matriculation student and former teacher at Emmarentia Geldenhuys.

The present writer would also like to extend his thanks and appreciation to everyone who assisted him in making this study a success. He, the present writer, would also like to state that all the bodies as well as individuals who assisted him in one way or the other, did not influence him in anyway. He is personally responsible for conclusions arrived at.

The present writer gratefully acknowledges the financial assistance from the University of the North Research Council that enabled him to accomplish his study.

Sincere gratitude is expressed by the present writer to his promoter, Prof S P P Mminele, Acting Head of the Department of History of Education. Prof Mminele constantly gave the writer friendly, sympathetic and invaluable guidance and encouragement. He read the entire manuscript with care, offering detailed criticisms and constructive suggestions.

Prof M C J Mphahlele, former Head of the Department of History of Education and former

Dean of the Faculty of Education at the University of the North also used his time to go through this dissertation. Sincere thanks also go to him.

The present writer is also indebted to Prof P M Kgorane who edited the entire manuscript carefully. He provided penetrating comments as he edited this work.

Mrs Jacqueline Lebepe, the Administrative Officer in the Faculty of Education at the University of the North, is gratefully thanked for having typed this dissertation.

Finally, a sincere word of appreciation from the present writer is extended to his wife, Dineo, for her earnest support and love. She, together with their three children, Moleboheng, Maesela and Mmaseipati, stood steadfastly by him throughout the four long years of exacting work.

CONTENTS

DECLARATION	(ii)
DEDICATION	(iii)
ACKNOWLEDGEMENTS	(iv - v)
CHAPTERS	PAGES
1. GENERAL ORIENTATION	1 - 12
1.1 INTRODUCTION	1 - 2
1.2 AIM OF THE STUDY	2 - 3
1.3 POSSIBLE VALUE OF THE RESEARCH PROJECT	3 - 4
1.4 PROBLEM FORMULATION (HYPOTHESIS)	4
1.5 DELIMITATION OF THE STUDY	4 - 5
1.6 LIMITATIONS OF THE STUDY	5
1.7 RESEARCH METHODOLOGY	5 - 6
1.8 DISCUSSION OF SOURCES	6 - 7
1.9 PROGRAMME OF STUDY	7 - 8
1.10 FURTHER RESEARCH POSSIBILITIES	8
1.11 DEFINITION OF TERMS	8 - 11
1.11.1 Educational Venture	9
1.11.2 Dutch Reformed Church	9
1.11.3 Bethesda Normal College (Bethesda Normaalskool)	9 - 10
1.11.4 Emmarentia Geldenhuys School (Emmarentia Geldenhuyskool)	10
1.11.5 Apartheid	10 - 11
1.12 LITERATURE	12

2.	SYNOPTIC HISTORICAL BACKGROUND OF THE DUTCH REFORMED CHURCH, ITS MISSIONARY WORK AND THE ESTABLISHMENT OF THE TWO INSTITUTIONS	13 - 48
2.1	INTRODUCTION	13
2.2	ORIGIN, DOCTRINE AND SPREAD OF CALVINISM	13 - 17
2.3	THE ESTABLISHMENT OF “DIE NEDERDUITSE GEREFORMEERDE OF HERVORMDE KERK” IN THE NETHERLANDS	17 - 19
2.4	TRANSPLANTING OF “DIE NEDERDUITSE GEREFORMEERDE OF HERVORMDE KERK” INTO SOUTH AFRICA	19 - 24
2.4.1	The Dutch Reformed Church and its mission work in the Cape	20 - 21
2.4.2	The Great Trek and mission work	21
2.4.3	The Dutch Reformed Church and its mission work in Natal	22
2.4.4	The Dutch Reformed Church and its mission work in the Orange Free State	22 - 23
2.4.5	The Dutch Reformed Church and its mission work in the Transvaal	23 - 24
2.5	THE NORTHERN TRANSVAAL MISSIONARY ENTERPRISE	24 - 38
2.5.1	The Kranspoort mission station and the founding of Bethesda Normaalskool	24 - 30
2.5.1.1	Goedgedacht and Kranspoort mission stations	24 - 25
2.5.1.2	Bethesda mission station	25 - 27
2.5.1.3	Rev. C L Brink and Bethesda Normaalskool	27 - 31
2.5.2	The Waterberg mission station and the founding of Emmarentia Geldenhuyskool	31 - 38
2.5.2.1	Rhenosterhoekspruit and Warmbaths	31
2.5.2.2	Rev. G H J van Rensburg and Emmarentia Geldenhuyskool	31 - 38

2.6	CONCLUSION	38 - 39
2.7	LITERATURE	40 - 48
3.	THE DUTCH REFORMED CHURCH'S PHILOSOPHY OF LIFE AND AIMS OF EDUCATION AT BETHESDA AND EMMARENTIA GELDENHUYS	49 - 81
3.1	INTRODUCTION	49
3.2	THE DUTCH REFORMED CHURCH'S PHILOSOPHY OF LIFE	49 - 56
3.2.1	The Afrikaner nation as <i>a special nation, called to perform a specific task</i>	49 - 51
3.2.2	The Dutch Reformed Church Mission Policy (" <i>Sendingbeleid</i> ")	51 - 52
3.2.3	The influence of the Dutch Reformed Church upon the National Party Government	52 - 53
3.2.4	The " <i>Broederbond</i> " Philosophy	53 - 54
3.2.5	Afrikaner Nationalism	54 - 55
3.2.6	The Tomlinson Report	55 - 56
3.3	AIMS OF EDUCATION AT BETHESDA AND EMMARENTIA GENDENHUYS <i>- APARTHEID AS MODUS OPERANDI</i>	56 - 70
3.3.1	Responsible adulthood and the question of guardianship	58
3.3.2	The social aspect	59
3.3.3	The emotional aspect	60 - 61
3.3.4	The physical aspect	61 - 62
3.3.5	The intellectual aspect	62 - 63
3.3.6	The aesthetic aspect	63 - 64
3.3.7	The national aspect	64 - 65
3.3.8	The moral or ethical aspect	65 - 66
3.3.9	The religious aspect	66 - 68
3.3.10	White supremacy	68 - 69

3.3.11	Self preservation	70
3.4	CONCLUSION	70 - 71
3.5	LITERATURE	72 - 81
4.	CONTROL AND ADMINISTRATION AT BETHESDA AND EMMARENTIA GELDENHUYS	82 - 119
4.1	INTRODUCTION	82
4.2	EXTERNAL CONTROL	82 - 84
4.2.1	Church control	82 - 83
4.2.2	State control	83 - 84
4.3	INTERNAL (LOCAL) CONTROL AND ADMINISTRATION	84 - 107
4.3.1	The Board of Management (“ <i>Die Bestuur</i> ”)	84 - 85
4.3.2	The Executive Board (“ <i>Die Dagbestuur</i> ”)	85
4.3.3	The Board of Control (“ <i>Die Beheerraad</i> ”)	86
4.3.4	The Advisory Council (“ <i>Die Adviesraad</i> ”)	86 - 87
4.3.5	The Superintendent and the Principal	87 - 89
4.3.6	The Vice-Principal	89 - 90
4.3.7	The Staff (Assistant teachers)	90 - 92
4.3.8	The Boarding Staff	92 - 93
4.3.9	The Chief Prefects and the Prefects	93 - 95
4.3.10	The students and their health	95 - 98
4.3.11	Discipline, Punishment and Strikes	99 - 102
4.3.12	The Administrative staff members	102 - 103
4.3.13	Buildings, Equipment and Finance	103 - 107
4.4	CONCLUSION	107 - 108

4.5	LITERATURE	109 - 119
5.	EDUCATIONAL CONTENT AT BETHESDA AND EMMARENTIA GELDENHUYS	120 - 194
5.1	INTRODUCTION	120 - 121
5.2	THE ACADEMIC DEPARTMENT	121 - 132
5.2.1	The Junior Certificate (J C) Course	121 - 130
(a)	Official languages (Afrikaans and English)	123 - 124
(i)	Afrikaans	123
(ii)	English	123 - 124
(b)	Mother-tongue	124 - 125
(c)	General Arithmetic and Mathematics	125
(d)	Content Subjects	125 - 130
(i)	Social Studies	125 - 127
(ii)	Biology	127
(iii)	Agriculture and Domestic Science (Theory)	127 - 130
5.2.2	The Matriculation Course	130 - 132
5.3	THE PROFESSIONAL DEPARTMENT	132 - 145
5.3.1	The Practising Schools	133 - 135
(a)	Ulando Practising School	133
(b)	Moyo Practising School	134 - 135
5.3.2	The Lower Primary Teachers' Certificate (LPTC) Course	136 - 142
5.3.3	The Higher Primary Teachers' Certificate (HPTC) Course	142 - 145

5.4	THE INDUSTRIAL DEPARTMENT	145 - 151
5.4.1	The Industrial Woodwork Centre	145 - 149
5.4.2	Domestic Science Centre	149 - 150
5.4.3	Agriculture	151
5.5	SPECIAL ATTENTION TO THE TRIUNE SUBJECTS	151 - 163
5.5.1	Afrikaans as a school subject and medium of instruction	152 - 155
	(a) Afrikaans as a means of communication	152
	(b) Afrikaans Higher Grade at Emmarentia Geldenhuys	153
	(c) Enforcement of Afrikaans at Moyo Practising School	153 - 154
	(d) Afrikaans as a medium of instruction	154
	(e) Special periods for Afrikaans, Debates, Competitions, Essays, Recitations and the "Taalbond" (Language League)	154 - 155
5.5.2	Agriculture	155 - 160
	(a) Land	156
	(b) Planning and Agricultural Possibilities	156
	(i) Sheep Farming	156
	(ii) Cattle Farming	156
	(iii) Pig Farming	157
	(iv) Chicken Farming	157
	(c) Control of land	157
	(d) Water supply	157 - 158
	(e) Specialised Instructor	158 - 160
5.5.3	Religious Instruction	160 - 163
	(a) Religious Instruction as a compulsory subject	160 - 161
	(b) More time for Religious Instruction	161 - 162
	(c) Hostel libraries	162

(d)	Special independent Study	162 - 163
5.6	EXTRAMURAL ACTIVITIES	163 - 176
5.6.1	Workteams (“ <i>Werkspanne</i> ”)	163 - 166
(a)	Animal Care Team (“ <i>Diereversorgingspan</i> ”)	163
(b)	Reparation and Building Team (“ <i>Reparasie en Bouspan</i> ”)	163
(c)	School Grounds Team (“ <i>Skoolgrondespan</i> ”)	164
(d)	Forestry Team (“ <i>Bosbouspan</i> ”)	164
(e)	Irrigation and Cultivation Team (“ <i>Besproeiing en Skoffelspan</i> ”)	164
(f)	General Team (“ <i>Algemenespan</i> ”)	164 - 166
5.6.2	The Students’ Christian Association (SCA)	166 - 167
5.6.3	Church Activities	167 - 168
5.6.4	Library and Independent Study	168 - 169
5.6.5	Singing	170 - 172
5.6.6	Sports and Debates	172 - 174
5.6.7	The Pathfinder-Scout and Wayfarer-Guide Movements	174 - 175
5.6.8	Commemoration of important historical events	175 - 176
5.6.9	The Spiritual Concerts, Film Shows and Slides	176
5.7	CONCLUSION	176 - 177
5.8	LITERATURE	178 - 194
6.	METHODS OF TEACHING AT BETHESDA AND EMMARENTIA GELDENHUYS	195 - 253
6.1	INTRODUCTION	195 - 196
6.2	TEACHING OF THE OFFICIAL LANGUAGES	196 - 200
6.2.1	Afrikaans	197 - 198

6.2.2	English	198 - 200
6.3	TEACHING OF AFRICAN LANGUAGES	200 - 205
6.3.1	N. Sotho	200 - 204
6.3.2	Sesotho, Setswana, Zulu and Xitsonga	204 - 205
6.4	TEACHING OF RELIGIOUS INSTRUCTION	205 - 209
6.5	TEACHING OF CONTENT SUBJECTS	209 - 221
6.5.1	History	210
6.5.2	Social Studies	211 - 212
6.5.3	General Science and Biology	212 - 216
6.5.4	General Arithmetic and Mathematics	216 - 217
6.5.5	Bookkeeping	217 - 221
6.5.6	The Principles and Methodology of Education	221
6.6	THE TEACHING OF PRACTICAL SUBJECTS	221 - 233
6.6.1	Practice Teaching	222 - 225
6.6.2	Chalkboardwork and Drawing	225 - 226
6.6.3	Domestic Science	227 - 228
6.6.4	Agricultural Science	229
6.6.5	Woodwork and Handwork	230
6.6.6	Music and Singing	231 - 232
6.6.7	Physical Education and Hygiene	232 - 233
6.7	SPECIAL TEACHING AIDS	233 - 235
6.7.1	Radio Lessons	234
6.7.2	Tape Recorder	234 - 235

6.7.3	Film Projector and Slides	235
6.7.4	Piano	235
6.8	TESTING AND EXAMINATIONS	235 - 237
6.9	FUNDING	237 - 239
6.10	MAGAZINES AND NEWSPAPERS	239 - 241
6.11	CRITICISM AND EVALUATION OF THE STAFF MEMBERS' LESSONS BY THE STUDENTS	241
6.12	HUMAN RELATIONS	241 - 243
6.13	CONCLUSION	243
6.14	LITERATURE	244 - 253
7.	EVALUATION AND SIGNIFICANCE OF BETHESDA AND EMMARENTIA GELDENHUYS	254 - 301
7.1	INTRODUCTION	254
7.2	THE DISESTABLISHMENT OF BETHESDA AND EMMARENTIA GELDENHUYS	254 - 258
7.2.1	The Transfer of the two institutions to Bantu Education	255 - 258
7.3	THE EFFECT OF THE BANTU EDUCATION ACT	258 - 273
7.3.1	General impression and effect	258 - 259
7.3.2	The disestablishment of the two institutions	259 - 270
7.3.3	Bethesda as half-ruin and Emmarentia Geldenhuys as a mission centre	270 - 271
7.3.4	Yearning for re-establishment of Bethesda and Emmarentia Geldenhuys	271 - 273
7.4	SIGNIFICANCE	274 - 282
7.4.1	The promotion of Calvinism	274

7.4.2	The realisation of the Afrikaners' philosophy of life (" <i>Apartheid</i> ")	275 - 276
7.4.3	The spreading of the Word of God	276 - 278
7.4.4	Promotion of the official languages (Afrikaans and English)	278 - 279
7.4.5	Promotion of African leading figures in various spheres of life	279 - 282
7.5	RECOMMENDATIONS	282 - 286
7.5.1	Evaluation of the teachers by the students	282 - 283
7.5.2	Reduction of the teacher's authority	283 - 284
7.5.3	Exposure of the students to all reading material	284
7.5.4	Team-teaching and team-learning	284 - 285
7.5.5	Consultation and upgrading of teachers	285
7.5.6	Acknowledgment of the students' good performance	285 - 286
7.6	CONCLUSION	286 - 288
7.7	LITERATURE	289 - 301
	ADDENDUM	302 - 339
	BIBLIOGRAPHY	340 - 350

LIST OF TABLES

TABLES	PAGES
I Showing chief prefects at Bethesda 1946 - 1966	94
II Showing menu at Bethesda in 1972	98
III Showing menu at Emmarentia Geldenhuys in 1958	98
IV Showing various types of offences at both institutions	100
V Showing the J C examination subjects at Bethesda and Emmarentia Geldenhuys in 1959	122
VI Showing division of work and number of lesson periods per week for the J C course at Bethesda in 1961	126
VII Showing enrolment of J C students at Bethesda, 1956 - 1966	128
VIII Showing the normal existing J C and the proposed J C commercial courses at Emmarentia Geldenhuys in 1962	129
IX Showing the subjects and time allocation in the Matriculation course at Emmarentia Geldenhuys in 1958	130
X Showing the enrolment of the Emmarentia Geldenhuys students, 1960 - 1964	132
XI Showing the names and period of service of Moyo Practising School Principals, 1938 - 1974	135
XII Showing LPTC students enrolment at Emmarentia Geldenhuys, 1958 - 1962	136
XIII Showing work allocation, subjects and number of lesson periods per week for the TNTLPC course at Bethesda in 1938	139
XIV Showing the enrolment of LPTC students at Bethesda, 1955 - 1963	141
XV Showing the subjects in the HPTC course and time allocation at Bethesda in 1946	143
XVI Showing enrolment of the students in the Industrial Department at Bethesda, 1955 - 1962	149
XVII Showing time allocation to Agriculture at Emmarentia Geldenhuys in 1944	159
XVIII Showing time allocation to Religious Instruction at Bethesda in 1962	162
XIX Showing time allocation of after school activities at Bethesda in 1943	165

XX	Showing allocation of extramural activities of staff members at Emmarentia Geldenhuys in 1961	166
XXI	Showing the winning choirs at Bethesda, 1952 - 1959	171
XXII	Showing common topics during Bethesda and Emmarentia Geldenhuys inter-collegiate contests	174
XXIII	Showing the English teachers at Emmarentia Geldenhuys in 1961	198
XXIV	Showing the teachers from Moyo Practising school offering N. Sotho lessons at Bethesda Normal College, 1949 - 1954	201
XXV	Showing the J C final examination results of each subject at Bethesda in 1961	204
XXVI	Showing the division of African languages among the staff members at Emmarentia Geldenhuys in 1961	205
XXVII	Showing the media of instruction at Bethesda and Emmarentia Geldenhuys in 1959	208
XXVIII	Showing J C final examination results at Bethesda and Emmarentia Geldenhuys from 1949 to 1958	215
XXIX	Showing the age, experience and qualifications of the Emmarentia Geldenhuys personnel in 1964	219
XXX	Showing the status, qualifications and number of lesson periods per week of the Bethesda personnel in 1959	220
XXXI	Showing the Transvaal Native Teachers' Lower Primary Course (TNTLPC) final examination results at Bethesda, 1940 - 1949	224
XXXII	Showing the HPTC final examination results at Bethesda, 1948 - 1963	226
XXXIII	Showing the average final examination results of the LPTC students in Arts and Crafts at Emmarentia Geldenhuys, 1961 - 1963	228
XXXIV	Showing the LPTC final examination results at Bethesda and Emmarentia Geldenhuys, 1958 - 1963	237
XXXV	Showing the status, appointment dates and the salaries of Bethesda Personnel in 1962	239

LIST OF PHOTOS

PHOTO	PAGES
1. Pioneers of Bethesda and Emmarentia Geldenhuys	37 - 38
2. Founders of Bethesda and Emmarentia Geldenhuys	37 - 38
3. Bethesda staff members	91 - 92
4. Emmarentia Geldenhuys staff members	91 - 92
5. Bethesda Industrial and Administrative staff members	91 - 92
6. Bethesda former students	96 - 97
7. Emmarentia Geldenhuys former students	96 - 97
8. Bethesda buildings	106 - 107
9. Emmarentia Geldenhuys buildings	106 - 107
10. Industrial course at Bethesda	148 - 149
11. Farming at Emmarentia Geldenhuys	159 - 160
12. Choirs at Bethesda and Emmarentia Geldenhuys	172 - 173
13. Emmarentia Geldenhuys SCM members and soccer team	172 - 173
14. Mission secretaries during the life-span of Bethesda and Emmarentia Geldenhuys	269 - 270

LIST OF ADDENDA

	PAGES
Addendum A : The will of Rev Alexander MacKidd	302
Addendum B : Some important events in the life-history of the two institutions	304
Addendum C : The principals of the two institutions	307
Addendum D : Bethesda staff members, 1933 - 1974	308
Addendum E : Prospectus of the Emmarentia Geldenhuys School, 1943	312
Addendum F : The Joint Matriculation Board examination results at Emmarentia Geldenhuys School, 1944 - March 1965	314
Addendum G : List of the last students who entered for the University of South Africa's Junior Certificate examinations at Emmarentia Geldenhuys in 1958	315
Addendum H : List of the last students who entered for the Joint Matriculation Board's examinations at Emmarentia Geldenhuys in 1964	316
Addendum I : Copy of Moses Phut Mabotja's University of South Africa Junior Certificate in 1946	318
Addendum J : Copy of Charles Senyatsi's Joint Matriculation Board Certificate in 1940	319
Addendum K : Copy of Nathaniel Monyeleshako Sebati's Transvaal Education Department's Teacher's Certificate in 1949	320
Addendum L : Copy of Selina S Rasefate's Bantu Teacher's Lower Certificate in 1957	321
Addendum M : Copy of Rachel M Moloto's Bantu Teacher's Higher Certification in 1955	322
Addendum N : Copy of Marcel Kganyago's Vocational Training Certificate in 1961	323
Addendum O : Recitation composed by Emmarentia Geldenhuys School's Form V student, Orsinah Mmakoba Mangokoane in 1964	324
Addendum P : Half-yearly examination essay written by Emmarentia Geldenhuys' Form V student, S M Dlamini in 1959	326

Addendum Q :	Programme for the Bethesda Normal College's music competition held on 4 November 1959	329
Addendum R :	Programme for the annual conference of the Northern Transvaal Region of the SCA held at Bethesda from 4 - 7 September 1959	330
Addendum S :	Sunday routine at Bethesda	333
Addendum T :	Bethesda emblem and the programme for the closing function day of Bethesda	335
Addendum U :	The last Biblical messages given to the students by the last Bethesda staff members during the closing function on 9 November 1974	337

ABBREVIATIONS USED

1. ANC : AFRICAN NATIONAL CONGRESS
2. CNE : CHRISTIAN NATIONAL EDUCATION
3. DEIC : DUTCH EAST INDIA COMPANY
4. DRC : DUTCH REFORMED CHURCH
5. DRMC : DUTCH REFORMED MISSION CHURCH
6. DRMCSA : DUTCH REFORMED MISSION CHURCH OF SOUTH AFRICA
7. EERW : EERWAARDE
8. HPTC : HIGHER PRIMARY TEACHERS' CERTIFICATE
9. J C : JUNIOR CERTIFICATE
10. LPTC : LOWER PRIMARY TEACHERS' CERTIFICATE
11. MBB : MOKGATLO WA BA BASWA
12. NAPTO : NATIONAL PROFESSIONAL TEACHERS' ORGANISATION OF SOUTH AFRICA
13. NGK : NEDERDUITSE GEREFORMEERDE KERK
14. NGKA : NEDERDUITSE GEREFORMEERDE KERK IN AFRIKA
15. NGSK : NEDERDUITSE GEREFORMEERDE SENDINGKERK
16. NGSKSA : NEDERDUITSE GEREFORMEERDE SENDINGKERK VAN SUID AFRIKA
17. NSL : NATIONAL SOCCER LEAGUE
18. PSK : PLAASLIKE SENDINGKOMMISSIE
19. SCA : STUDENTS' CHRISTIAN ASSOCIATION
20. SCM : STUDENTS' CHRISTIAN MOVEMENT
21. SMC : SYNODICAL MISSION COMMISSION
22. SSK : SINODALE SENDINGKOMMISSIE
23. TED : TRANSVAAL EDUCATION DEPARTMENT
24. TNTLPC : TRANSVAAL NATIVE TEACHERS' LOWER PRIMARY CERTIFICATE
25. TUATA : TRANSVAAL UNITED AFRICAN TEACHERS' ASSOCIATION

- 26. UNISA : UNIVERSITY OF SOUTH AFRICA
- 27. URSA : UNITING REFORMED CHURCH IN SOUTHERN AFRICA

SUMMARY

Rev. C L Brink, a missionary of the Dutch Reformed Church (DRC), was ordained in 1923 as a missionary on the Bethesda farm, about 45 kilometres north-west of Pietersburg. In 1932 Rev. Brink assembled 28 standard six pupils at Bethesda. Only fourteen of them passed the standard six examination at the end of 1932. In 1933 he enrolled the fourteen pupils as the First Year class of a teacher-training institution. Out of these fourteen pupils, only five passed their final examination.

In 1935 Rev. G H J van Rensburg established a secondary school that was called "*Naturelle Sekondêreskool van die Nederduitse Gereformeerde of Hervormde Kerk*" in Warmbaths location. It was only in 1941 that the secondary school was moved to the Dalmanutha farm, about six kilometres north of Warmbaths. On this farm, the school was re-named *Emmarentia Geldenhuys School*.

While Bethesda was predominantly a teacher-training institution, Emmarentia Geldenhuys was highly academic in character. However, both institutions had the Lower Primary Teachers Course. While Bethesda introduced the Higher Primary Teachers Course in 1945, Emmarentia Geldenhuys had already intensified its academic work. Emmarentia Geldenhuys registered its Junior Certificate with the University of South Africa's Junior Certificate examinations and its Matriculation was registered with the Joint Matriculation Board examinations. This was to ensure that high academic standards were maintained at Emmarentia Geldenhuys. In 1956 Emmarentia Geldenhuys reopened the Lower Primary Teachers Course that had been closed down for some time.

The philosophy and the policy of the DRC were so interwoven in the content of both professional training and academic teaching of the students that one could hardly make any distinction between the two. Together with the educational venture at these twin institutions, the DRC manipulated this educational situation by maintaining and promoting its ideology of apartheid. This became very clear when the DRC requested the Government of the day to introduce the Bantu Education Act of 1953.

In order to become self-sufficient and to assign the Africans to their rightful position in their communities, the two institutions emphasised the need for manual work. Through the produce from the agriculture, domestic, industrial and woodwork centres, these twin institutions were able to maintain themselves with, *inter alia*, fresh vegetables, milk, eggs, meat and fruit. The Bethesda Industrial centre supplied the college with, for instance, benches, desks, chairs, tables and wooden boxes.

The two institutions produced men and women who were and of whom some are currently occupying positions of high responsibility in all walks of life such as education, religion, medicine, politics, health and social welfare, economy and sciences.

There is a strong feeling that the reopening of these twin institutions would serve to ensure their continual relevance in human history, especially in the Northern Province.

OPSOMMING

Ds C L Brink, 'n sendeling van die Nederduitse Gereformeerde Kerk (NGK), is in 1923 as 'n sendeling op die plaas Bethesda, sowat 45 kilometers noord van Pietersburg, bevestig. In 1932 het ds Brink 28 standerd ses leerlinge op Bethesda bymekaar gebring. Slegs veertien van hulle het die standerd ses eksamen aan die einde van 1932 geslaag. In 1933 het hy die veertien leerlinge as die Eerste Jaar klas van 'n onderwys-opleidingskollege laat inskryf. Uit hierdie veertien leerlinge het net vyf leerlinge die finale eksamen geslaag.

In 1935 het ds G H J van Rensburg 'n sekondêreskool, genoem "*Naturelle Sekondêreskool van die Nederduitse Gereformeerde of Hervormde Kerk*" op Warmbad lokasie gestig. Dit was eers in 1941 dat die Sekondêreskool na die plaas Dalmanutha, sowat ses kilometers noord van Warmbad, verskuif is. Op die plaas is die skool hernoem *Emmarentia Geldenhuys*skool.

Terwyl Bethesda hoofsaaklik 'n onderwysopleiding instituut was, was Emmarentia Geldenhuys hoofsaaklik akademies van karakter. Nietemin, het altwee inrigtings die Laer Primêre Onderwys Kursus gehad. Terwyl Bethesda die Hoër Primêre Onderwys Kursus in 1945 ingestel het, het Emmarentia Geldenhuys reeds sy akademiese werk verhoog. Emmarentia Geldenhuys het sy Junior Sertifikaat met die Universiteit van Suid Afrika se Junior Sertifikaat Eksamens geregistreer en sy Matrikulasië Sertifikaat is met die Gemeenskaplike Matrikulasieraad Eksamens geregistreer. Die doel hiervan was om te verseker dat die hoë akademiese standaarde by Emmarentia Geldenhuys gehandhaaf is. In 1956 het Emmarentia Geldenhuys die Laer Primêre Onderwys Kursus, wat vir 'n tydjie toegesluit was, heropen.

Die filosofie en beleid van die NGK was so verweef met die inhoud van albei professionele opleiding en akademiese onderwys van die studente dat dit moeilik was om enige onderskeiding tussen die twee te maak. Tesame met die onderwysonderneming by hierdie inrigtings, het die NGK hierdie onderwys situasie gemanipuleer deur om sy ideologie van apartheid te handhaaf en te bevorder. Hierdie het duidelik geword toe die NGK die Regering van daardie tyd gevra het om die Akte van Bantoe-Onderwys van 1953 in te voer.

Om self-genoegsaam te word en om die Swart mense hulle regmatige plek in hulle gemeenskappe toe te wys, het die twee inrigtings die noodsaaklikheid van handewerk beklemtoon. Met die produkte vanaf landbou, huishoudelike-, industriële- en houtwerksentrums was die twee inrigtings in staat om hulleself te onderhou met, onder andere, vars groentes, melk, eiers, vleis en vrugte. Die Bethesda Industriële Sentrum het die kollege met, byvoorbeeld, banke, lessenaars, stoele, tafels en houtkiste verskaf.

Die twee inrigtings het manne en vrouens geproduseer wat vroeër en nog tans posisies van hoë verantwoordelikeheid beklee in alle lewensweë soos medies, opvoedkunde, godsdiens, politiek, gesondeheid en volkswelsyn, ekonomie en wetenskappe.

Daar is 'n sterk gevoel dat die heropening van hierdie twee inrigtings sal dien om hulle voortdurende relevansie in die menslike geskiedenis te verseker, veral in die Noordelike Provinsie.

CHAPTER ONE

GENERAL ORIENTATION

1.1 INTRODUCTION

The Dutch, as the first settlers of European descent in South Africa are generally regarded as the first to establish a church, highly Calvinistic in nature, the Dutch Reformed Church (DRC) in 1652. In 1688, the Protestant-religious French Huguenots, with a strongly Calvinistic trend, joined the Dutch settlers at the Cape.

The Dutch settlers believed in the attainment of salvation through religion and the doctrines of the DRC as laid down by the Synod of Dordrecht in 1618-1619. They also believed in Church control of education. As a result of this conviction, Jan van Riebeeck introduced at the Cape the form of the State school under the DRC control through bodies such as the Consistory, the Board of Scholarchs and the Bible-and-School Commission (1:1-8).

Various efforts to evangelise and educate the Africans in Southern Africa began with the influx of missionary societies from abroad during the 18th and 19th centuries. Such missionary societies were the Moravian Missionary Society (Moravian Brethren) in 1737, the London Missionary Society in 1799, the Wesleyan Missionary Society in 1816, the Scottish Missionary Society in 1820, the Rhenish Missionary Society in 1829, the Parish Evangelical Mission Society in 1829, the Berlin Mission Society in 1834, the American Board Mission in 1836, the Church Mission Society in 1836, the Scottish Presbyterian Missionary Society in 1840, the Anglican Mission in 1847 and the Hermannsburg Missionary Society in 1855.

In fact, the overriding aim of missionary endeavour was the christianisation of the Africans. All other considerations and activities were subservient to this important principle. The school education organised by the missionaries for their converts was not in itself an end, but a hand-maiden of evangelisation. It was, therefore, not surprising that the early missionaries did not see any need to formulate the aims of education as distinct from the aims of evangelisation. Their philosophy of education was contained in their philosophy of life as this is clearly

indicated and explained in this study.

The South African Missionary Society started in 1799 to scramble for unconverted African souls. In the region that was then known as the Transvaal, the Cape DRC set up missions in 1862 at Saulspoort in the Rustenburg district, and in 1863 at Goedegeacht in the Soutpansberg district, yet another one by the Transvaal DRC in 1881 at Jakkalsdans near Pretoria.

Although the DRC was the oldest and the largest Church in South Africa, its first successful venture in the field of training schools for the Africans, ever since its inception in 1652, was in 1908 with the founding of Stofberg Gedenkskool in the Orange Free State. It then took a quarter of a century before another venture was repeated in the Transvaal. It was in 1933 that their first teacher-training school in the Transvaal, Bethesda Normaalskool, was founded. In 1935 the Church also started a higher level of African education at Warmbaths' location which culminated in the founding of Emmarentia Geldenhuyskool in 1941. This high school had also a lower teacher-training section.

It is, therefore, this educational venture of the DRC at Bethesda and Emmarentia Geldenhuys that the present writer wishes to explore.

1.2 AIM OF STUDY

As christianisation was the most important aim of the missionary activities, many books have been written about the missionary enterprise of various missionary societies in South Africa. Numerous articles have been published relating to how missionaries struggled and ultimately succeeded in propagating the Word of God among the Africans. With the exception of few instances, little is said about the input that the missionaries made towards the development of the education of the Africans. Bethesda Normal College and especially Emmarentia Geldenhuys School are no exceptions to this fact. In most documents they are just mentioned in passing. The present writer deemed it necessary to make an intensive historical-educational study of these two institutions.

The present researcher has greatly been motivated by the enormous work of Prof M C J Mphahlele in his unpublished doctoral thesis entitled: *The Development, Role and Influence of Missionary Teacher-Training Institutions in the Territory of Lebowa, 1903-1953*. He has treated four missionary teacher-training institutions, including Bethesda Normal College. Realising that Prof Mphahlele's main concern was with the teacher-training section, the present writer realised the need to treat other sections of Bethesda as well, for instance, the industrial section, the Junior School section, the practising school section and other extramural activities.

With regard to Emmarentia Geldenhuys School, there is up to date (1997) no single scientific document that relates the educational activities at the institution. The present researcher felt challenged to unravel this neglected educational venture of the DRC at Emmarentia Geldenhuys School as well.

As the two institutions, Bethesda and Emmarentia Geldenhuys, belonged to one missionary church, the DRC, they have all along been complementing each other. They have always been regarded as sister schools. They were in the Transvaal, the centres of the DRC venture in African higher education. Consequently, the present researcher felt the need to work out an in-depth scientific study, not of Bethesda only, but of Emmarentia Geldenhuys as well.

The main aim of this study is, therefore, to trace and illustrate the contribution made by the DRC towards African education in the Transvaal in particular, and in Southern Africa in general.

1.3 POSSIBLE VALUE OF THE RESEARCH PROJECT

Every research project is undertaken in terms of its specific possible value. The new and democratic South Africa is today in search for an education renewal strategy. The need to go back to the culture of learning is an undeniable fact. It is the conviction of the present researcher that some of the techniques, means and methods of teaching, as well as discipline and punishment used at these two institutions, could possibly be implemented in the current schooling system. This research project could possibly be of great value in clarifying and

improving the present system of education thereby making prognoses for a better future education system.

In this regard, the aim of the present researcher is, therefore, to expose those techniques, means and methods of teaching, as well as educational and, of course, religious influences exhibited by these two institutions. Such a scientific undertaking will be another means of preserving this valuable contribution that might otherwise be forgotten.

1.4 PROBLEM FORMULATION (HYPOTHESIS)

Though there could have been some ulterior motives in educating the Africans at Bethesda and Emmarentia Geldenhuys institutions, it is the feeling of the present researcher that the DRC contributed, to a great extent, positively towards the promotion of African education. Hence, the present researcher wishes to test this contention.

1.5 DELIMITATION OF THE STUDY

The research project covers the Northern Province, the former Northern Transvaal Region. Special reference will, of course, be given to the Pietersburg and Waterberg districts. The reason for this is that Bethesda was situated within the Pietersburg district, while Emmarentia Geldenhuys was situated within the Waterberg district.

The research project covers the period from the establishment up to the closing down of the two institutions, 1932-1974. Though Emmarentia Geldenhuys was closed down at the end of 1964, the present researcher also wants to cover Bethesda that was closed down at the end of 1974. In fact, the present researcher's introduction (historical background) and conclusion (evaluation) in respect of each chapter, are made in the light of the past and current events that overlap the demarcated period.

1.6 LIMITATIONS OF THE STUDY

With the exception of very few reports of the Inspectors of Schools and correspondence, all records of both institutions were written in Afrikaans. The present writer had to translate and interpret the records into English. Though the present writer has the command of Afrikaans, the translations may not be as precise and effective as the originals.

Unfortunately the present researcher could not find the Emmarentia Geldenhuys logbook, the minute book of the staff meetings and the school's newsletters anywhere. He was informed by the Church authorities that most of the Emmarentia Geldenhuys' documents were burnt down when the school was closed down in 1964. Other few remaining documents were also burnt down when the Emmarentia Geldenhuys School was converted into Emmarentia Geldenhuys Mission Centre in 1971.

The absence of the Emmarentia Geldenhuys' major documentary material proved a set-back. However, this was to a great extent compensated for by the availability of the documentary material such as the inspection reports, annual reports, minute book of the Board of Control, correspondence with the Department of Education, Church reports and Examination results. All this documentary material has been obtained from the Department of Education and the State Library Archives in Pretoria. Of course, some of the Examination results have been obtained from the University of South Africa (UNISA). The last acting Principal of Emmarentia Geldenhuys, Mr C T Brink, also provided the present researcher with a file of the school journals and some photos.

1.7 RESEARCH METHODOLOGY

The present researcher has employed the *Historical Methodology* of research and the *Methodology of History of Education*. These methods comprise three main stages, namely, *heuristics, hermeneutics and synthesis*.

In other words, the present researcher has gathered together all the primary and secondary source material (*heuristics*). Thereafter he inspected the source material critically and interpreted and evaluated various sources scientifically (*hermeneutics*). The primary source

material has been the main determining factor. The secondary source material has been evaluated in terms of the primary source material. Information from the secondary sources was regarded as authentic after the present researcher had found corroborative evidence.

In the last stage, the present researcher synthesised the information into a scientific account.

1.8 DISCUSSION OF SOURCES

The present researcher has collected quite a good number of source material from the Nederduitse Gereformeerde Kerk Archives, the Department of Education Archives, the State Library, the University of South Africa Library, the University of the North Library, the Uniting Reformed Church in Southern Africa Archives, Turfloop Theological Seminary Library, the Bethesda Congregation Archives.

Much of the primary source material that forms the core of this present work has been derived from both institutions' annual reports, minutes of the Board of Management ("*die Bestuur*") and the Board of Control ("*die Beheerraad*"), minutes of the Executive Board of Management ("*die Dagbestuur*"), the minutes of the Advisory Board ("*die Adviesraad*"), inspection reports, correspondence with the Church and the Synodical reports and "*Acta*" (public Acts of the Church).

Of great importance was the availability of the Bethesda logbook that covered almost the whole life-span of the institution (1938-1974) with detailed daily activities of the institution and the minute book of the staff meetings (1935-1974). There are, therefore, numerous references to the minutes of the staff meetings and, in particular, to the logbook. The Bethesda Newsletters and the Emmarentia Geldenhuys School journals have also provided valuable information.

Of all the secondary sources that have been consulted on both institutions, "*Lig in Soutpansberg*" by Rev. W L Maree and "*Aan God die Dank*," Deel I, by Prof D Crafford, proved to be very informative. Of more importance for Bethesda, was the unpublished D.Ed

Thesis by Prof M C J Mphahlele, entitled: The Development, Role and Influence of Missionary Teacher-Training Institutions in the Territory of Lebowa, 1903-1953. This was very much informative.

The secondary source that was more informative than any other secondary source material for Emmarentia Geldenhuys, was the DRC periodical: "*Die Sendingblad*," No. 6/7, Vol. 27, June/July 1991. This publication was dedicated to the celebration of Emmarentia Geldnehuys' fiftieth anniversary as both a school and later, a Mission Centre.

Some publications in History of Education and Education in general have been consulted. Church periodicals and newspapers have also been consulted. Quite a great number of ex-students and some teachers of both institutions have also been interviewed. This was mainly done during the re-union gatherings of both institutions.

However, to minimise subjectivity, the present researcher concentrated more on the primary documented sources than on secondary documented sources and verbal information.

1.9 PROGRAMME OF STUDY

Chapter one deals with the introductory general orientation of this study. Thereafter follows chapter two in which the present writer sketches the historical background of the DRC and the establishment of the two institutions.

In the first part of chapter three, the present writer sketches out the DRC's philosophy of life. The second part of chapter three deals with the aims of education at the two institutions. These aims of education were determined by the DRC's philosophy of life.

The actual educational work at the two institutions is condensed in chapters four (control and administration), five (content of education) and six (methods of education). Chapter seven, as the concluding chapter, portrays the closing down, evaluation and significance of the two institutions in the promotion of African education. The chapter is concluded with some

recommendations for future implementation.

1.10 FURTHER RESEARCH POSSIBILITIES

Some institutions that are contemporaries of Bethesda and Emmarentia Geldenhuys have not yet been thoroughly explored. It is, therefore, the conviction of the present researcher that other researchers will make use of this project for further research projects on missionary enterprises and ventures.

Anyone wishing to make a research project on the contribution of the Dutch Reformed Church towards African education in South Africa will inevitably make use of this research project. A comparative study on the contribution of various missionary societies on African education will be incomplete without referring to this study.

The current need and plea to have these two institutions re-opened as contained in this study, also necessitate further research possibilities.

1.11 DEFINITION OF TERMS

In order to remove any obscurity that might exist, the present researcher has defined some concepts that bear specific meaning to this study. Not only are the concepts occurring in the problem statement defined, but also other concepts which, according to the present researcher's opinion, need explanation. Some of these terms get further clarification in the course of this study.

1.11.1 Educational Venture

Education is, in fact, one of the numerous phenomena that form part of human existence. It is as such a human phenomenon that is as old as humankind.

In this research project *Educational venture* refers to the educational enterprise and action executed by the Dutch Reformed Church missionaries. *Venture* refers to an undertaking in which risk is involved. Therefore, in their educational venture, missionaries were brave and courageous in their efforts to realise their goal.

1.11.2 Dutch Reformed Church

Dutch Reformed Church refers to the Afrikaner Church which dates back to 1652 when the Cape was occupied by the Dutch for the first time. The present official name of this Church is *Die Nederduitse Gereformeerde Kerk* (NGK) (2:480).

The word *Nederduits* shows that the Church has its origin in the Netherlands. *Nederduits* is derived from *Neder Duitsland*, having the same meaning as *Nederland*. The word *Gereformeerde* shows that it is one of the churches of the Reformation. It is one of the Protestant Churches that broke away from the Roman Catholic Church. This Church was established under the influence of Calvin, hence, it has been modelled according to the Calvinistic tradition. It is as such, part and parcel of the Calvinistic branch of Protestantism (3:1-8).

1.11.3 Bethesda Normal College (Bethesda Normaalskool)

Bethesda Normal College was situated some forty-five kilometres north-west of Pietersburg. The college bore the same name of the DRC farm, a mission station, *Bethesda Sendingstasie* (Bethesda Mission Station) upon which it was established. It was established in 1933 by Rev. C L Brink.

Situated near the isolated mountain of *De Loskop (Rita)* in the Pietersburg district of the then North-Western Transvaal, Bethesda Training College was a conspicuous landmark in the surrounding bush country (4:538).

1.11.4 Emmarentia Geldenhuys School (Emmarentia Geldenhuyskool)

Emmarentia Geldenhuys School started as *Naturelle Sekondêreskool van die Nederduitse Gereformeerde of Hervormde Kerk* (Native Secondary School of the Dutch Reformed Church). This secondary school was established in 1935 by Rev. G H J van Rensburg in the Warmbaths' location.

In 1941 the secondary school was transferred to Dalmanutha farm, just adjacent to Buyskop, about six kilometres north of Warmbaths. The school was built on the farm with the assistance of a certain woman called Emmarentia Geldenhuys (neè Botha) who, in her will made her funds available for mission work. As such, the school was named after her (5:24).

1.11.5 Apartheid

The word *apartheid* means apartness or separation. The *apartheid system* stands, therefore, for the separation of races. In South Africa, *apartheid* refers to a complete racial separation between the White and the Black at all points of contact such as cultural, political, economic, social and territorial spheres (6:25).

The New Afrikaans Dictionary, as quoted by the *South African Outlook*, better defined *apartheid* as follows:

A political (*staatkundige*) policy direction in South Africa founded on the broad principles of (a) differentiation, in accordance with differences of race or colour and/or standard of civilisation, in contrast to assimilation, (b) the maintenance and perpetuation of the identity of the different colour groups constituting the population and the separate development of these groups according to habits (aard) trading and aptitude, in contrast to integration (7:82).

In fact, the word *apartheid* was the name given by the Afrikaner Nationalist Party, in office in South Africa as from 1948, to the policies that governed relations between the country's white inhabitants and its non-white (mainly Africans) inhabitants. It was also used to describe the long-term objective of the territorial separation of races that was advocated by the Afrikaner Church and intellectual circles (8:103).

1.12 LITERATURE

1. Hinchliff, P. 1971. *Die Kerk in Suid-Afrika*. Johannesburg : Uitgewersdepartement van die Kerk van die Provinsie Suid-Afrika.
2. Mphahlele, M C J. 1978. The Development, Role and Influence of Missionary Teacher-Training Institutions in the Territory of Lebowa 1903-1953. Unpublished D.Ed. Thesis. University of the North.
3. Hinchliff, P. 1971. *op. cit.*
4. ----. December 1961. "Higher and Secondary Institutions for the Bantu - Bethesda". *Bantu Education Journal*. No. 10. Vol. VII.
5. Marais, S. May 1986. "*n Kleinood om te bemut en bewaar*". *Die Voorligter*. No. 6. Vol. 49.
6. Rhodie, N J *et al.* 1960. *Apartheid*. Cape Town : De Jager-HAUM Publishers.
7. ----. June 1951. *The South African Outlook*. No. 962. Vol. 81.
8. ----. 1971. *Encyclopaedia Britannica*. Volume 2. London : William Benton Publisher.

CHAPTER TWO

SYNOPTIC HISTORICAL BACKGROUND OF THE DUTCH REFORMED CHURCH, ITS MISSIONARY WORK AND THE ESTABLISHMENT OF THE TWO INSTITUTIONS

2.1 INTRODUCTION

Because of the key words in the preceding chapter, namely, *Dutch* and *Reformed Church*, it is imperative to give a short survey of the origin and establishment of the said Church in South Africa. A brief historical missionary activity of this Church amongst the Blacks will put this study in proper perspective. On this basis we shall understand subsequent chapters.

2.2 ORIGIN, DOCTRINE AND SPREAD OF CALVINISM

The sixteenth century Protestant Reformation cannot fully be understood without considering the input made by both Martin Luther (1483-1546) and John Calvin (1509-1564). Beach *et al.*, summarise the special roles played by these historical giants as follows: "*As Luther was the prophetic genius of the Reformation, so John Calvin ... was its greatest organiser*" (1:267). The fundamental purpose of the Reformation was to restore the church to its former purity of life. It was in fact not an innovation in religion, but a revival involving, *inter alia*, "*the removal of those abuses which had scandalised many of the finest Christians in the Middle Ages ...*" (2:129). It was reasoned out that neither the Pope nor the Church should be the final and infallible norm of human life but only the Word of God.

Calvinism succeeded Lutheranism and was to a great extent sparked off by it. The birthplace of Calvinism was the city of Geneva, in the French-speaking part of Switzerland. Its founder was a French man, Jean Cauvin, who later became popularly known as John Calvin. He was born in Noyon, a city of Picardy, north-east of Paris on the 10th July 1509. He studied theology at the university of Paris and law at the university of Orleans. His conversion became clear between 1532 and 1534. He showed himself to be on the side of the Reformation. The

central experience of his conversion was that God spoke to him through the Scriptures and that His Will had to be obeyed (3:349).

When persecutions broke out in Paris, Calvin had to flee from the city. After wandering about for some time, he arrived in Geneva in 1536 where the Reformation was under the leadership of his friend William Farel. Little did Calvin know that he was to labour in this city for the rest of his life. During the ensuing twenty-three years he displayed dynamic leadership in this city, *so that it became the spiritual capital of a large part of Protestant Europe* (4:268).

Of utmost importance was Calvin's literary work, namely, *Institutes of the Christian Religion* which was published in March 1536. His doctrines are stated succinctly in this work. This was really the most orderly and systematised popular presentation of Christian doctrine that the Reformation ever produced (5:350). It was the most influential single book of the Protestant Reformation which was regarded as the source of inspiration and power. Biggs analyses it in this manner:

In its original form it had a twofold aim. It was written as an Apology to Francis I of France; in form, it is an introduction to the Word of God for students (6:141).

In its final expanded form it is divided into four main sections based on the divisions of the Apostle's Creed, namely, God the Father as the Creator, Preserver and Governor of the universe; God's redemption through Christ; the Church and the Sacraments. As this *Institutes of the Christian Religion* has a widespread influence in the succeeding chapters, it will be worth spending some time in summarising the content of its doctrine.

Deep-down in his heart, Calvin believed in the *absolute sovereignty of God*. Albertyn *et al.*, (7:70) rightly affirm this assertion when they say that the nature of Calvinism is its faith in the sovereignty of God, a faith which is grounded in the Scriptures. According to Calvin, as Du Toit (8:16) puts it, the absolute sovereignty of God comes from His glory and majesty. As such, everything must be made subservient to the sovereign King. Because of the original sin, humankind is absolutely dependent upon the grace of God as the Governor of the whole

universe. God occupies a central place in Calvin's theology.

In his Christology and doctrine of reconciliation, Calvin emphasised Jesus Christ as the Mediator between God and humankind. Walker, remarking on Calvin's doctrine, writes as follows: "*That the believer now does work pleasing to God is the proof that he has entered into vital union with Christ. We are justified not without, and yet not by works*" (9:351).

Coupled with his idea of salvation through faith in Christ, Calvin formulated the doctrine of *predestination*. Predestination, as Mayer (10:204) puts it accurately, means that: *God predestines some men for heaven and others for hellfire*. The reason why some people are saved and others are lost is a divine choice - *election and reprobation*. Since God is omniscient, argues Calvin, it must already be known to Him who must be saved and who must not. Brubacher (11:115) maintains, with regard to predestination, that those who are saved enhance his mercy; those who are damned enhance his justice; both alike enhance his glory. According to Calvin, all this happens because God's actions transcend human understanding.

Calvin also referred to this doctrine as "*praedestinatio gemina*" (double predestination) because he argued that God had predestined some to salvation, others to damnation (12:142). Yet humankind remain completely responsible for all their deeds and decisions. While John Wesley opposed this doctrine as "*horribile decretum*" (horrible doctrine) (13:142), Brubacher referred to it as a *depressing doctrine* (14:115). However, to Calvin the doctrine of predestination was always primarily a doctrine of Christian comfort.

In Calvin's view the Church is not made up of Popes and Bishops, but of the elect. He speaks of the visible and the invisible Church. The visible Church is a mixed society. It exists wherever we find the Word of God purely preached and heard, and the Sacraments administered according to the institution of Christ. The invisible Church consists of all the elect, both the dead and the living, and its members are known only to God (15:152).

He believed that the State too had been divinely established. He insisted that the Church and the State both have their clearly defined fields of activity. Yet they had not to be sealed off

from each other. Calvin realised the necessity of the Government *because men are wicked and needed restraint*. He also noted the necessity of the Government for *social, free and rational men who could not live together without leadership and explicit agreements* (16:273). Therefore, argues Calvin, the special mission of the State is to ensure a minimum of good conduct of governing with charity, equity and reason, but without trying to include the Kingdom of God within the elements of this world.

In his view, the civil order is preferably democratic without being essentially so, because Calvin *distrusted democratic institutions, and regarded aristocracy as the ideal for the State* (17:142). This perhaps accounts for the Afrikaner attitude that was displayed during the apartheid era in South Africa. Calvin's contention was that the State had no *spiritual power* over the Church while the Church had *a specific political mission*. This becomes evident when the Church prays for those in Government, even when they persecute it (Church). Civil government had the divinely appointed task of fostering the Church, protecting it from false doctrine and punishing offenders for whose crimes excommunication is insufficient, argues Calvin (18:352).

With regard to his doctrine of Sacraments, Calvin recognised only two Sacraments, namely, baptism and the Lord's Supper. He denied any physical presence of Christ in the Supper. Calvin rejected in the Holy Communion any Roman Catholic thought of sacrifice or transubstantiation. He believed in the *real presence of Christ in the Supper, not in a physical form, but in a spiritual way* (19:352).

Concerning education, Calvin believed that education was a tool against the devil who often used secular knowledge in tempting humankind. To him education was also a form of moral discipline through which to control one's lower instincts. Hence the teacher, according to Calvin, *has the same functions as the preacher*. His/her task is to curb the waywardness of humankind and to develop patterns of *absolute obedience* to God. He favoured the use of *physical punishment* as this was mild compared to the *eternal torments of hellfire*. Since a human being is naturally evil, he/she had to be controlled. Education had to root out the evil impulses of children (20:206).

As Mphahlele (21:81) put it rightly, Calvin emphasised *the doctrine of total deprivation (self-denial) and a religious environment in the education of children supervised by the Church*. This religious environment was clearly discernible in Calvin's School of Academy. In the words of Mayer (22:205-206):

Academy discipline was severe. School opened and closed with prayer. On Wednesday the student body heard a sermon, Saturday afternoon the catechism was studied and Sunday was given over to religious worship. Students who were inattentive or wayward were punished.

Calvin advocated education for all, but opposed higher education for women because *their place was in the home and knowledge would only corrupt them* (23:206).

From an economic viewpoint, the growth and spread of Calvinism contributed in laying the foundation for what is known as *modern capitalism*. This is due to the stress on the necessity of industrious and thrifty life. According to Mayer (24:205), Calvin himself believed that morality should govern business relations. But some of the Calvinistic preachers glorified success. Accordingly, they taught that the rich person received his material rewards because of *superior ability and moral earnestness*. The poor person was punished for his/her *sloth*.

In 1559, Calvin founded an Academy in Geneva. Many refugees and foreign students received their theological education there. Afterwards they spread Calvinism in many countries of Europe, especially France, under the Huguenots; the Netherlands, Scotland and England.

2.3 THE ESTABLISHMENT OF "DIE NEDERDUTSE GEREFORMEERDE OF HERVORMDE KERK" IN THE NETHERLANDS

In the Netherlands the pro-Reformation struggle was closely linked to the struggle for political independence from the Catholic rulers of Spain. At the beginning of the sixteenth century, the then seventeen United Dutch provinces were under the rule of Charles V, who was designated the Emperor of the Roman Empire. Charles V allocated the Netherlands to his son Philip II

who was a staunch member of the Roman Catholic Church. Philip II made it his main duty to stamp out the Protestant heresy (25:12).

The attempts of Philip II to suppress Protestantism in the Netherlands led to a rebellion. Consequently the year 1568 saw the beginning of the Eighty Years' War between the Netherlands and Spain. The war ended with the Treaty of Westphalia which was signed in 1648. From there henceforth the Netherlands received religious and political independence (26:79). Biggs (27:143) puts it rightly, in his comment, that it was really after a long and bitter struggle that the United Provinces, under the leadership of the House of Orange, gained their freedom, and with freedom came the emergence of the Dutch Reformed Church ("*Die Nederduitse Gereformeerde of Hervormde Kerk*"). Though the Dutch received official independence from Spain in 1648, they had already declared themselves independent since 1581.

Of fundamental importance for the establishment of *Die Nederduitse Gereformeerde of Hervormde Kerk* was the sitting of the first National Synod held in the Netherlands at Dordrecht (1618-1619). The main decisions taken at this Synod, as stated by Pretorius (28:13), could be summed up as follows:

(i) Three Formulas of Unity

The Synod had approved and adopted the Three Formulas of Unity ("*Drie Formuliere van Enigheid*") as the Church's creeds, namely,

- * Credal Statement ("*Vyf Dordtse Leerreëls*") through which the doctrine of predestination was accepted.
- * Belgic Confession ("*Confessio Belgica*"), better known as "*Nederlandse Geloofsbelydenis*".
- * Heidelberg Catechism ("*Heidelbergse Kategismus*").

(ii) Bible translation

A committee was appointed for the translation of the Bible into the Dutch language. In later times this Bible was known as the "*Staten-bijbel*" (State Bible). For 281 years, until the Afrikaans translation of the Bible was

published in 1933, the "*Staten-bijbel*" was used in the Dutch Reformed Church in South Africa.

(iii) Church Order

The Synod also adopted a Presbyterian Church Order ("*Dordtse kerkorde*") which had to govern all church proceedings.

(iv) Education

The Synod decided to work out an education system in keeping with the fundamental principles of Calvinism. During the session of the Synod, the role of parents, teachers, the Church and the State in the child's education, was clearly formulated.

(v) Missionary work

The Synod became aware of the task of mission work. Hence a decision was taken to build a Mission College in Leyden to prepare ministers for service in the recently acquired Dutch colonies in the East Indies.

In summing up some of the essential proceedings of the Synod, Pretorius (29:14) concludes as follows:

En die vrugte van hierdie belangrike kerkvergadering sou die geestelike erfnis word ook van die toekomstige Afrikanervolk wat 33 jaar later op Suid-Afrikaanse bodem sou ontstaan en ontwikkel.

(And the fruit of this important church meeting would be the spiritual heritage of the future Afrikaner nation which would exist and develop 33 years later on the South African bedrock).

2.4 TRANSPLANTING OF "DIE NEDERDUIITSE GEREFORMEERDE OF HERVORMDE KERK" INTO SOUTH AFRICA

Die Nederduitse Gereformeerde of Hervormde Kerk was transplanted from the Netherlands to South Africa when three ships under the command of Jan van Riebeeck landed at the Cape on the 6th April 1652. In fact the Portuguese were the first Europeans to set the foot on

South African soil, during their great voyages of discovery towards the end of the fifteenth century. However, the Portuguese did not make any attempt to colonise South Africa (30:9). The Dutch people were thus the first people to seek a permanent settlement at the Cape.

In 1602, the Dutch East Indian Company (DEIC) was formed in Holland, thereby increasing the Dutch trade with the East. Venter *et al.* give instructions Van Riebeeck had to carry out in the following words:

Van Riebeeck's instructions were to set up a refreshment and repair station ... and to start a farm to supply passing ships of the DEIC with fresh vegetables and meat; and amenities had to be established for the care of sick sailors (31:81).

The landing of Jan van Riebeeck and his group at the Cape, therefore signalled the transplanting of this Church into South Africa.

2.4.1 The Dutch Reformed Church and its mission work in the Cape

For the first thirteen years of the settlement, there was no ordained minister at the Cape. The spiritual work was done by the laymen known as *Zieckentroosters* (Sick Comforters). These *Zieckentroosters* were to visit the sick, conduct worship every evening, read the sermon on Sunday and teach young people the Heidelberg Catechism.

Mphahlele (32:480), states that the earliest ministers of this Church had encouraged their members to teach their slaves the Word of God. Thus, the first school which started in South Africa in 1658 was for the slave children. The purpose of the school was to enable the slaves to receive religious instruction and also to learn the Dutch language.

Cronjé (33:22) explains that for many years the Dutch Reformed Church (DRC) at the Cape was unable to take its own decisions because it stood under the jurisdiction of the Dutch Reformed Church in Holland. In 1824, it was then authorised to have its own Synod. In the same year, the first Synod was held at which a decision was taken to start mission work. It was also suggested that a teacher training college for Africans be erected, but such a

suggestion was never followed. Pretorius (34:70) explains further that the suggestion of building a teacher-training college could not succeed because of the "*onwil van die goewerneur*" (unwillingness of the governor). But after the Synod of 1826 a number of missionaries who were trained in Holland were allowed to come to the Cape for mission work.

2.4.2 The Great Trek and mission work

The Great Trek which started in 1836 was a massive revolt of Afrikanerdom primarily directed against the British authority's anglicisation policy, the policy of equality with Blacks and the abolition of slavery. This was an uncalled for reaction by the Afrikaners. Adonis (35:46) puts it aptly that in the Cape DRC both Black and White members attended church services together, something "*waarteen die Voortrekkers heftig gekant was*" (which the Voortrekkers strongly opposed).

Though the Voortrekkers were seemingly not against mission work, they did not want to worship with the Africans in the same congregation and the same church building. This was because for them the word "*Christian*" became synonymous with *White* while "*heathen*" became synonymous with *Black* (36:27). For this reason the Voortrekkers decided to leave the Cape and ventured into the unknown, hoping to establish their own Christian State. Pretorius (37:33) justifies and acknowledges this action of the Voortrekkers with regard to their hatred for equality with the Blacks as follows:

Die trekkers het hulle geboorteland verlaat ... om te ontkom aan die knellende bande van die Engelse bewind, wat ... nie alleen algehele verengelsing ten doel gestel het nie, maar gelykstelling tot selfs in die kerk aan die mense opgedring het. Hulle het gegaan met geen ander oogmerk nie as 'n eie Christelike Staat te stig, ...

(The trekkers left the land of their birth to escape from the oppressive British rule which not only aimed at complete anglicisation, but also urged equality even in the Church. They left with the aim of establishing their own Christian State)

2.4.3 The Dutch Reformed Church and its mission work in Natal

In Natal the first mission work was initiated by the local congregations of the Dutch Reformed Church. Rev. W Illing became the first missionary in Natal, though he left after some few years. In 1887, a mission station was established at Greytown. A training college for evangelists was established in 1894 at Greytown, on the mission station Emandhleni. Rev. A M Hofmeyr, the missionary of Greytown, became the principal of the institution. But according to Pretorius (38:72), this institution did not flourish ("*het egter nooit tot volle bloei gekom nie*"), and it was ultimately discontinued. In 1907, Rev. Hofmeyr left Greytown and went to the Orange Free State to become the headmaster of the envisaged Stofberg Gedenkskool.

The Dutch Reformed Church also planned to establish a mission station at Dingaanstat, a place where Piet Retief and his group were killed in 1836. Evangelist J Nxumalo started mission work there in 1944. At Dingaanstat there was to be started, as Cronjé (39:70) puts it, with:

- * a training school for Christian soldiers (evangelists and ministers);
- * a home for Zulu children;
- * and an impressive church building where the gospel of peace, reconciliation and salvation through Christ was preached.

In this way Dingaanstat mission station became a concrete demonstration of the Christian doctrine.

2.4.4 The Dutch Reformed Church and its mission work in the Orange Free State

In the Orange Free State an autonomous DRC was established in 1864. The obligation to do mission work was already stressed at its first synodical meeting. In 1874, a mission station was built in Witsieshoek under chief Paul Mopedi's people. The first schools for Africans were

opened in 1876 (40:73).

Of great importance was the establishment of the training college in the district of Heilbron, namely, *Stofberg Gedenkskool*, which was officially opened on the 1st October 1908. The motivation to build this institution for the training of black ministers, evangelists and teachers came from the missionaries themselves. Rev. A M Hofmeyr was appointed the first principal of the institution (41:72).

2.4.5 The Dutch Reformed Church and its mission work in the Transvaal

In fact the mission work by the DRC in the Cape Province among the Africans was undertaken not in the Cape itself, but in the Transvaal. At the Synod meeting held in the Cape on the 13th November 1857, a decision taken to do mission work beyond the boundaries of the Cape Province, made this undertaking possible.

Unfortunately, the mission work in the Transvaal by the DRC was delayed considerably. Various reasons could be ascribed to this delay. Firstly, the disturbance of the unity of the DRC through the formation of two other churches - "*Nederduitsch Hervormde Kerk*" and the "*Gereformeerde Kerk*" - within the same Afrikaans-speaking community; secondly, the Anglo Boer war of 1899-1902. Pretorius (42:73) gives another reason for this delay; "*vrees vir gelykstelling*" (fear of equality) by the DRC.

Through the initiatives of the Cape DRC, two missionaries from overseas arrived at the Cape for mission work in the Transvaal. They were Rev. Alexander MacKidd from Scotland and Rev. Henri Gonin from Switzerland. In 1862, the two missionaries were accompanied by Rev. (later Dr) Andrew Murray to the Transvaal.

One of the regulations with regard to mission work in the "*Zuid Afrikaansche Republiek*" (Dutch name for South African Republic), was that missionaries were free to start mission work *on condition that they have been invited by a chief to do so* (43:41). Hence the two missionaries had to wait in Rustenburg for such an invitation. Rev. MacKidd received and

accepted an invitation from Mr Michael Buys (a leader of a Coloured community) of Soutpansberg to come over and start mission work there. He arrived in Soutpansberg on the 13th May 1863, and in 1864, he was offered a farm, Goedgedacht by Mr Cornelius Lottering, a member of the DRC. On this farm he started a mission station.

After almost two years of waiting in Rustenburg, Rev. Gonin received and accepted an invitation from the brother of Kgamanyane, chief of the Bakgatla tribe, to start mission work at Pilanesberg. On his arrival he bought the farm Welgeval (Welgevallen) and started a mission station there. Not long thereafter, Chief Kgamanyane requested Rev. Gonin to transfer the mission station from Welgeval to Saulspoort farm. This Saulspoort farm belonged to Mr Paul Kruger who later became the president of South Africa.

Rev. Gonin bought this farm from Paul Kruger. Saulspoort was to become a flourishing mission station (44:44-53).

2.5 THE NORTHERN TRANSVAAL MISSIONARY ENTERPRISE

2.5.1 The Kranspoort mission station and the founding of Bethesda Normalskool

2.5.1.1 Goedgedacht and Kranspoort mission stations

Under Rev. MacKidd, Goedgedacht became the first mission station in the Transvaal in the Soutpansberg area. There was another farm just next to Goedgedacht which also belonged to Lottering, namely, Kranspoort. As the farm Goedgedacht did not have enough water, Rev. MacKidd bought the farm Kranspoort from Lottering. Rev. MacKidd himself reports that Kranspoort had an abundant supply of water from the mountain and it was more fertile and healthier than Goedgedacht (45:3). On 24 January 1864, Rev. MacKidd and his wife moved from Goedgedacht to a new mission station Kranspoort.

Kranspoort became the springboard from which missionaries such as S J G Hofmeyr, S P Helm, J W Daneel, W M A van Coller and L C van der Merwe spread the gospel to far

flung areas. In affirming this fact, Maree (46:65) further explains that thousands of African people came under the influence of the Gospel. Soutpansberg became the point of departure (*uitgangspunt*) from where the Gospel was taken into the interior of Africa.

A school and a church buildings were erected on Kranspoort farm. Every morning the school programme started at seven o'clock with a religious service. Thereafter the school would continue for five to six hours every day. In the evening the children were brought together by Mrs MacKidd to sing and pray. Every Wednesday a prayer meeting was held, with Sunday school in between (47:54). Rev. MacKidd conducted services on both mission stations, Goedgedacht and Kranspoort.

After the death of his wife in 1864, Rev. MacKidd's efforts were reinforced by the arrival of a young missionary, S J G Hofmeyr early in 1865 from Cape Town. Unfortunately, Rev. MacKidd also passed away on 30 April 1865, but fortunately he left behind the will (detailed information) on the two mission stations - *Vide*, Addendum A, p 302.

Rev. Stephanus Johannes Gerhardus Hofmeyr was born on 3 June 1839 in Cape Town. He was the first Afrikaner-born missionary to undertake missionary work among the Africans in the Transvaal. Hence he became a pioneer missionary of the DRC in the Soutpansberg area. After the death of Rev. MacKidd he was left alone at the Kranspoort mission station, with missionary work experience of only three months. He then became hesitant to go on with mission work, but ultimately he decided to go on with it (48:64).

2.5.1.2 Bethesda mission station

Initially, the efforts of mission work in the Soutpansberg area were devoted to the Buys (Coloured) community. However, later on they were also extended to the Africans, especially the Venda, Northern Sotho and Tsonga communities. The attempts by Whites to disarm the Venda tribe under Chief Makhado evoked unrest in the region.

As the Africans had planned to attack Goedgedacht and Schoemansdal, Commandant-General

Paul Kruger (later president of South Africa) advised Rev. Hofmeyr to seek refuge in the laager at Schoemansdal. Rev. Hofmeyr and his Buys and African followers could not stay long in the laager because of limited accommodation. A certain, farmer, Andries Duvenhage, came to Rev. Hofmeyr's rescue by offering him temporary accommodation on his farm. In October 1867, Rev. Hofmeyr bought Duvenhage's farm "*Noem-noem-draai*" for £300 (±R600) as the property of the Synodical Mission Commission (SMC) ("*Sinodale Sendingkommissie (SSK)*") of the Cape Colony. There he settled all his Buys and African followers (49:3-5).

The *Noem-noem-draai* farm was situated about 45 km north-west of Pietersburg city. With regard to the changing of the name of the farm, "*Die Voorligter*" (50:8) said:

Hierdie plaas van 4 000 morg wat Noem-noem-draai geheet het, is toe deur eerw. Hofmeyr met die Bybelse naam Bethesda herdoop ...

(This farm of 4 000 morgens which was called *Noem-noem-draai* was rebaptised by Rev. Hofmeyr with a Biblical name *Bethesda*).

The exact size of the farm was 4 179 morgen and 374 square roots. The *Noem-noem-draai* farm turned into the Bethesda mission station which had to play a pivotal role towards the education of thousands upon thousands of Africans.

Rev. Hofmeyr laboured at Bethesda mission station from 1866 to 1870 - Vide, pp 37-38. In 1871, he returned to Goedgedacht and Bethesda became his outpost. Realising that there was no White missionary on the Bethesda farm, Rev. Hofmeyr decided to sell it to the French in 1873 so that they could do their mission work there. According to the report of the Synodical Mission Commission (51:15), the French considered the offer very seriously but did not buy the farm. In the meantime mission work at Bethesda was carried out by evangelists.

The Government felt threatened by the sight of many African converts on Bethesda farm without any White missionary among them. According to Crafford (52:74), the Government even threatened to apply squatting law if a White missionary was not immediately stationed

there to supervise the Africans. This threat urged the Cape SMC to immediately secure a White missionary for Bethesda mission station, namely Rev. Gerrie Cornelius Olivier in 1915. Rev. Olivier had just completed his studies at Wellington Missionary Institution in the Cape in 1914. He was the first missionary to be stationed at Bethesda.

At Bethesda the mission work flourished by leaps and bounds. As such, Rev. Olivier had to seek the assistance of five evangelists. When Rev. Olivier left Bethesda in 1922 to work in Pretoria, there were already 593 staunch members of the congregation on the station (53:73).

2.5.1.3 Rev. C L Brink and Bethesda Normaalskool

The names of Rev. C L and Mrs A Brink are synonymous with Bethesda mission station to this day (1997). This is because they laboured on this mission station for not less than 32 years - *Vide*, pp 37-38. Rev. Christian Ludwig Brink was born on the 29th December 1891 at Calitzdorp in the Cape. He completed his missionary training at Wellington Missionary Institution in 1915 - a contemporary of Rev. Olivier mentioned earlier.

His first invitation to do mission work was from Portuguese East Africa (present Mozambique). He could not go there immediately because of the outbreak of the First World War and had to do mission work temporarily at Zoar mission station in the Cape. In 1917, after the War, he went to Portuguese East Africa and worked at Chiputu and Benga. In 1919, Rev. Brink got married to Miss Albertha van Zyl, a qualified "*kindergarten*" teacher. Because of the pressure from the Government, at the instigation of the Roman Catholic Church to prevent other missionaries from doing their work in the area, Rev. Brink had to come back to South Africa in 1922 (54:196).

He was invited to Bethesda after the departure of Rev. Olivier. Rev. Brink was ordained as the missionary of Bethesda in 1923. His work was very prosperous and more converts were added to the congregation. Within the first eight years of his service 388 people were baptised and 378 were accepted as members of the congregation. There were eleven registered primary schools and one private school. There were 24 teachers and 1 200 children (55:197). By 1948

the congregation had grown up to 1 200 members and 3 000 souls (*siele*). There were already 6 000 Africans on the station and 60 000 in the neighbouring villages of Bethesda. There were also six evangelists and 19 schools with 39 teachers and 2 000 children. Two clinics were built in the outposts (56:198).

Rev. Brink was a hardworking and devoted man who engaged himself in a number of activities. As Maree (57:178) explains, at one stage Rev. Brink came to the conclusion that the term "*eerwaarde*" (Reverend) includes, *inter alia*, the work of a minister, black smith, judge, spy, architect, a superintendent of schools, minister of law, father, bookkeeper, chastiser, advocate, herdsman, doctor and peace maker. He was everything to his congregants.

He was known as "*Oom Kamang*", as the Father of Bethesda. It is true, as Mphahlele (58:485) explains that Rev. Brink never hesitated to literally use his big stick on adult members of the congregation, students and children on the station who misbehaved, played truant or did not turn up at church services. He thus earned himself the nickname "*Rapatla*" (Father wooden rod). All those who knew him, especially in the Northern Transvaal, remember his stern and harsh discipline. During his missionary activities at Bethesda, "*bidure is goed bygewoon en die bierdrinkery het sigbaar verminder*" (59:196), declares Maree (prayer meetings were well attended and beer drinking had visibly decreased).

Rev. Brink was installed three times at Bethesda mission station. It was evident that the insistence of the Bethesda congregation on Rev. Brink to remain at this station was *for the sake of Bethesda Normaalskool* ("*ter wille van die Bethesda Normaalskool*") (60:197). There were quite a number of factors that led to the establishment of Bethesda Normaalskool.

The need for establishing a training institution, especially for the evangelists, had long been articulated by Rev. Hofmeyr. He even recommended in 1891 to the SMC that Bethesda should become a training centre for both evangelists and teachers (61:59). Unfortunately, his request did not materialise. Instead, the Stofberg Gedenkskool was established in the Orange Free State as already mentioned earlier on.

In the early thirties, the General Synodical Mission Commission received a letter from the Government informing them that the DRC in the Transvaal would not be represented in the Advisory Council for Native Education. One of the reasons why the DRC would not be represented was "*die gebrek in ons Kerk aan 'n Normaalskool*" (the lack of a Normal College in our Church). This was reported in the meeting of the General Synodical Mission Commission (62:36). In the same meeting, the possibility of building such an institution was discussed.

A group of African teachers from Bethesda station and from neighbouring areas felt the need for the establishment of a training institution. Through this institution the Church would be able to exert its influence among the Africans. To facilitate this project, the teachers established a teachers' association in 1930. As Maree (63:199) rightly puts it: "*Hulle het besluit om met die oprigting van die nuwe kerkgebou op Bethesda te help, sodat die oue as 'n Normaalskool ingerig kon word*". (They decided to assist in the erection of a new church building so that the old one could be turned into a Normal college).

Rev. Brink also entertained the same sentiment of the need to establish a training college at Bethesda. Already in 1928, Rev. Brink made a plea ("*pleidooi gelewer*") for the establishment of such an institution (64:1). In 1932, he succeeded in bringing together the 28 Standard VI candidates at Bethesda from the neighbouring villages. By the end of the year they wrote a public examination. Only 14 pupils passed the examination. This initial preparation of Rev. Brink motivated the SMC to choose Bethesda, rather than Warmbaths, as the right place for a training college. Hence Rev. Brink was given a go-ahead by the SMC to build a teacher training college at Bethesda.

The first four years, 1932-1935, were very trying years indeed. With no financial assistance from anywhere Rev. and Mrs Brink started to build the college. African teachers, parents and students gave assistance towards the building of Bethesda Normaalskool. Maree (65:199) explains that the residents of Bethesda station manufactured 20 000 bricks free of charge. Gravel, stones and sand were transported with a borrowed wagon while the mission donkeys were used to pull the wagon. Six shacks were built for students. The shacks were soon

insufficient, "*met die gevolg dat die sendeling verplig was om sy waenhuis as eetsaal en sy stal as spens in te rig*" (with the result that the missionary was compelled to use his garage as dinning room and his stable as pantry).

After the completion of the new church building, the old one together with a consistory were turned into a training college. Students had to go home fortnightly to fetch food for themselves. Rev. and Mrs Brink had to teach for three months and eighteen months respectively without any salary. Miss Dalene du Toit received the salary of £6.0.0 (±R12.00) per month for one and a half years (66:488-489).

The establishment of Bethesda was regarded by Rev. J A Steenkamp (67:1) as the planting of a small seed ("*saadjie*") which would germinate and one day become a tree in the Northern Transvaal, the shadow under which the Natives would sit ("*in die skaduwee waarvan die Naturelle sal kan sit*").

With regard to the naming of the college, the Northern Circuit of the Church (*Die Noordelike Ring*) decided in its meeting, to request the "*Nederduitse Gereformeerde Sendingkerk van Transvaal (NGSK van Tvl)*" (Dutch Reformed Mission Church of Transvaal (DRCM of Tvl) to name it. In the meantime the "*Ring*" decided to name it "*Stefanus Hofmeyr Opleiding Instituut*" (Stefanus Hofmeyr Training Institution) (68:5). But the "*NGSK van Transvaal*" decided to name the college officially as "*Bethesda-Hofmeyr Gedenkskool*" (Bethesda-Hofmeyr Memorial College) (69:200). Rev. Brink preferred the name "*Bethesda Normaalskool*" (Bethesda Normal College) and the college became known as such. When the college became a government school in 1956, it became known as "*Bethesda Staats Bantoeskool*" (Bethesda State Bantu College). Grütter (70:118), in his report to the Synod, maintains that though the name had changed several times, the spiritual and educational policy of Bethesda did not change. Hence "*Bethesda Staats Bantoeskool*" could experience exactly what "*Bethesda Normaalskool*" had experienced under the "*NGSK van Transvaal*".

Though the training college was founded in 1932 with the Standard VI candidates, according to the records of the Church, it started officially in 1933. But according to the records of the

State, it was officially opened in February 1935.

2.5.2 The Waterberg mission station and the founding of Emmarentia Geldenhuyskool

2.5.2.1 Rhenosterhoekspruit and Warmbaths

The desire of the Cape DRC to send more missionaries to the Transvaal was gradually fulfilled. Mr P J Potgieter, the son of the Commandant-General Piet Potgieter, was farming on Rhenosterhoekspruit farm in the Waterberg district, about 60 km west of Warmbaths. There were many Africans working on his farm and Potgieter was concerned about their spiritual life. Consequently, he requested Rev. S P Helm of Kranspoort mission station to send an evangelist to his farm. He also undertook to pay the evangelist's stipend (71:183).

In 1889, evangelist Zachariah Ramushu was sent to Mr Potgieter's farm to start mission work there. Within a few years it became clear that the Waterberg district needed a missionary to assist the evangelist and that more evangelists were to be recruited for this area. In 1894, the SMC of the Cape Colony sent Rev. John Neethling Murray, the son of a well-known Dr Andrew Murray, to the Waterberg area (72:184).

As the climate was not conducive to the health of Rev. Murray and his family at Rhenosterhoekspruit, he left in 1898 and went to stay at Moheme, about 20 km west of Warmbaths. Mr G F Grobler of Drogekloof farm had already donated some six morgens of his farm for mission work. In 1899, Rev. Murray could report on the growing mission work where more than forty children were already in the school and that the church building had become small. He opened new outposts such as Rooiberg and Leeupoort. By 1909, there were already 600 congregants (73:185).

2.5.2.2 Rev. G H J van Rensburg and Emmarentia Geldenhuyskool

Rev. Murray left the Waterberg mission work in 1916 and became the chaplain at

Robertshights (“*Voortrekkerhoogte*”) until his retirement in 1927. He was then succeeded by Rev. G H J van Rensburg who came to Waterberg in 1919. Rev. Gerrit Hendrik Jansen van Rensburg was born on the 22nd August 1882 in the district of Winburg in the Cape.

He received his missionary training at Boeven Zending Instituut at Worcester, as preliminary training (“*admissie-eksamen*”) for three years. In 1907, he went to Wellington Mission Institution where he completed his studies by the end of 1909. After serving for a short period at Wynberg DRC, he went to Ermelo, as his first missionary congregation, and then again at Wynberg DRC. Rev. van Rensburg was invited to become a missionary of the Waterberg district. He and his wife Dirkie Cornelia (De Wet) arrived in Warmbaths on the 28th February 1919 (74:22-37) - *Vide*, pp 37 - 38.

Moheme was unsuitable as a centre for mission work in the Waterberg district. The mission house at Moheme had also become uninhabitable. In consultation with the SMC, a decision was taken by the Waterberg congregation “*om Warmbad die permanente hoofkwartier van die sendeling te maak*” (75:188) (to make Warmbaths a permanent headquarters of the missionary). Consequently, the mission plot at Moheme was sold for £300-0-0 (±R600-00). In 1920, a mission house was built in Warmbaths town which then became the headquarters of the DRC mission work in the Waterberg district.

Rev. van Rensburg was a hardworking man with a strong determination. Upon his arrival he found eight already established mission outposts. Within a period of two years he had already established five new outposts. Around 1930 there were 22 primary schools with more than 200 children and 37 teachers. There were also 15 outposts served by 11 evangelists (76:189).

Rev. van Rensburg did not only take care of the spiritual needs of his followers, but also their physical needs. He used to carry with him some various types of medicine to help the sick. Odendaal (77:1) affirmatively says that, together with the Gospel, Rev. van Rensburg used to carry with him various remedies for the sick.

His nicknames revealed what type of a man he was. In Wynberg he was known among the

English-speaking community as *the Dutch predikant* (the Dutch pastor) because he refused to preach in English. He was very much against the anglicisation policy of the time and wanted to promote Afrikaans. This was to be expected. He maintained that Afrikaners must learn to respect their own language and must not be ashamed that they were from Holland (78:24).

Among the DRC members at Warmbaths and Nylstroom the proponents of apartheid referred to him as the "*Kafferpredikant*" (which meant a pastor for the kaffirs) (79:190). He was not even allowed to stand and preach in their pulpit simply because he was a "*Kafferpredikant*". Maree (80:190) explains further that Rev. van Rensburg was even prohibited to conduct church services for the Africans either on Church Square or Market Square in the above-mentioned towns.

Yet he was known among the few Whites who were in favour of mission work and his enlightened African followers as "*Oom Gerrie*" (Uncle Gerrie), to demonstrate respect and emotional attachment to him as their spiritual father. He was also known specifically to the members of his congregation as "*Molamo wa tšhipi*", or "*Ysterkierie*" (Iron rod), because he could not spare the rod to punish the wrongdoer. Brink (81:15) describes him better when he maintains that "*Ysterkierie*" was his nickname among his congregants. He was the father of their faith and the father of their Church, their adviser and also their physician. "*Ja, hy kon met 'n ysterhand regeer...*" (Yes, he could rule with iron hand).

Of vital importance to the Rev. van Rensburg was the monument that he himself had painfully established, "*Die Emmarentia Geldenhuyskool*" (The Emmarentia Geldenhuys School) adjacent to Buyskop.

Shortly after his arrival at Warmbaths, Rev. van Rensburg met a certain Coloured man, Mr Ene Miles. Miles was staying together with his Black wife at the back-yard of the only hotel in Warmbaths. Later on Miles went to stay some eight km north of the town. Rev. van Rensburg started conducting church services in Miles' house and very soon he had built a *mud church (modderkerk)* which was also used as a *farm school (plaasskool)*. The school grew rapidly with the result that the children had to be transferred to Warmbaths location (82:15).

As the Wesleyan Church had already established a primary school in Warmbaths location, they (members of the Wesleyan Church) protested to the Government against Rev. van Rensburg's primary school. The Department of Education made Rev. van Rensburg aware of that protest. In his response to the Government, Rev. van Rensburg made it clear that he had nothing to do with the Wesleyan Church and school. He would not take his children to any schools belonging to other missionary societies. He claimed that his Church was the biggest in the country and as such had to have the right to have its own school (83:15). Hence in 1921 there was a registered primary school which for some years offered primary education up to Standard VI.

Rev. Van Rensburg realised the need for higher education and a training college at Warmbaths. Consequently, he started with the training of teachers in the same premises of the primary school. He did not receive any financial assistance from both the Government and the Church. The training, as Badenhorst (84:1) explains, lasted only for one year. With the establishment of "*Bethesda Normaalskool*", Rev. van Rensburg was obliged to close down his training college.

Through the assistance of the Department of Education, Rev. van Rensburg immediately switched on to the establishment of a secondary school. He then established a secondary school in 1935, just next to the primary school in the same yard. This was a temporary arrangement. Standards V, VI and VII (Form I) constituted the secondary section. There were then two principals, Mr J D Khabele for the primary school section, and Mr B J Kriel for the secondary school section. Hence in 1935, it was reported at the Northern Circuit of the Church ("*Noordelike Ring*") (85:6) that the Secondary school at Warmbaths and the Normal college at Bethesda were in full swing ("*in volle swang*"), and that both institutions had been registered. The secondary school was named "*Naturelle Sekondêreskool van die Nerderduitse Gereformeerde of Hervormde Kerk*" (Native Secondary School of the Dutch Reformed Church).

As the secondary school grew rapidly and the number of students increased, it became clear

that the situation and facilities in the location were inadequate. More space was needed for the building of proper secondary school, hostels, staff houses and for agricultural training purpose. The Department of Education advised the DRC to acquire a plot somewhere else for secondary school education (86:1). Rev. van Rensburg found the Dalmanutha farm. This was a section of the original farm Buyskop. Buyskop was situated about 6 km north of Warmbaths. The size of Dalmanutha farm was 329 morgens (87:1).

To acquire this farm, Rev. van Rensburg had to struggle firstly with the SMC and secondly, with the Warmbaths farmers. The SMC was reluctant to buy this farm simply because there were no funds. Rev. van Rensburg took upon himself the risk and leased the farm, paying R30-00 per annum from his pocket. He continued urging the SMC to buy this farm because he was convinced that the Church had money to buy it. Ultimately, the SMC agreed to buy the farm and made an application for permission to buy land in the neighbourhood of Warmbaths town (88:15).

In 1937, Rev. van Rensburg got a terrible opposition from the Southern Waterberg Farmers' Association on this issue. This Association was opposed to the establishment of a secondary school for Africans, which would also include agriculture, within *a white area*. In their fully constituted meeting on the 11th September 1937 they wrote a petition to the Minister for Native Affairs, Advocate H A Fagan, objecting to the erection of such a school. Following the petition from the Farmers' Association, Fagan wrote to the DRMC turning down its application to purchase the farm (89:15).

As Rev. van Rensburg was not satisfied with the answer from the Minister, he went to Cape Town personally to discuss this matter with him. Arriving in Cape Town on the 25th July 1938, he explained to the Minister the whole geographical position of the intended site. He also stated clearly to the Minister that the proposed new site was isolated from the neighbouring farms by a ridge of hills, the railway line and the new National Road (N1). The proposed site would not adversely affect the interests of the owners of the neighbouring farms and that only the *Native students* and staff would be permitted to stay there (90:1-2). He also explained to the Minister the origin of the conflict between himself and some of the farmers.

While the Minister was still investigating this matter, the Warmbaths Farmers' Association withdrew its objection against the establishment of the school. This withdrawal was sent to the Minister. But the withdrawal was later on opposed by the farmers in the immediate neighbourhood of Dalmanutha farm. They still protested against the establishment of a *Native secondary school* next to their farms. At their meeting on the 17th September 1938, they prepared their own (second) petition to be forwarded to the Minister. However, this petition did not reach the Minister because an agreement to have the school established was reached between Rev. van Rensburg and those farmers at a meeting held on the 20th September 1938. In his letter to the Warmbaths Magistrate, concludes Rev. van Rensburg as follows: "*Die aangrensende mense het hulle volle ondersteuning beloof*" (91:2) (The neighbouring people have promised their full support).

On the 21st October 1938, the Secretary for Native Affairs informed the Secretary for the Synodical Mission Commission (92:1) that permission has been granted to the DRMC to purchase the Dalmanutha farm, because the Southern Waterberg Farmers' Association had withdrawn its objection. But the Secretary for Native Affairs made it clear that the DRMC which controls the mission had to see to it that the school was conducted properly and that there would be no abuse of the privileges.

The Dalmanutha farm cost £1 000 (±R2 000). It had long been the complaint of the SMC that the Church did not have money to buy this farm. In its meeting, the SMC decided that Rev. van Rensburg must raise funds for the purchasing of the farm. To enable him to do this, the SMC decided to offer Rev. van Rensburg three months leave. But he refused to do that, arguing, as Brink (93:16) puts it: "*dat sy sterk Kerk die geld sal vind om die grond te koop*" (that his strong Church will find money to purchase the ground).

Though Rev. van Rensburg refused to go on leave to raise the necessary funds, he nevertheless accumulated £250 (±R500). In the meantime, the Chief Inspector for Native Education, Dr W W M Eiselen, threatened to close down the school if the Church did not put up proper structures on the farm. Rev. J H M Stofberg, the Mission Secretary, made an application for grants to the amount of £750 (±R1 500) from the Department of Education to buy the farm

and £1 000 (±R2 000) for the erection of the school buildings. These grants could not be approved because of the strained financial conditions brought about by the Second World War (1939-1945) (94:1).

But Dr Eiselen recommended that the Church be given a grant of £750, mainly because the Church was acting on the advice of the Department of Education to move from the location to a suitable and bigger site. The grant was approved on the 29th November 1939, and the farm was then bought. Unfortunately, there were no funds for the erection of the school buildings and the purchasing of the necessary facilities.

There was in the Johannesburg East Congregation of the DRC a Christian couple known as Mr Louw Geldenhuys and Mrs Emmarentia Geldenhuys (*neè* Botha). Their pastor Dr W M Nicol approached them concerning the crisis facing the secondary school at Warmbaths. In her will, Mrs Emmarentia Geldenhuys made available the sum of £2 500 (±R5 000) for mission work. Out of this amount, £2 250 (±R4 500) was used for the erection of the secondary school on Dalmanutha farm. An additional amount of £2 890 (±R5 780) was obtained from other sources. All in all, therefore, the school was erected at the cost of £5 140 (±R10 280) (95:192). Hence the school was named after this generous lady, Emmarentia Geldenhuys - *Vide*, pp 37 - 38.

The building project of the school started in 1939. The male students had to walk every afternoon during week-days and every Saturday morning, from the location to Dalmanutha farm to assist with the building of the school. Just like the Bethesda students, the students at Warmbaths location had to go home fortnightly to fetch food for themselves. When they were helping with the erection of the school at Dalmanutha farm their payment, as Senyatsi explains, was a piece of meat (96:17). The school complex was built almost within two successive years.

The official opening of the school was on the 9th May 1941, and it was officially named "*Emmarentia Geldenhuys Naturelle Sekondêreskool*" (Emmarentia Geldenhuys Native Secondary School). The main speakers were Dr W M Nicol, the then Moderator of the DRC

PIONEERS OF BETHESDA AND EMMARENTIA GELDENHUYS



Rev. S.J.G. Hofmeyr who bought Noem-noem-draai farm in 1867 and later renamed it Bethesda farm



Mrs Emmarentia Geldenhuys (donor) after whom Emmarentia Geldenhuys School was named

FOUNDERS OF BETHESDA NORMAL COLLEGE



Rev. CL and Mrs A Brink

FOUNDERS OF EMMARENTIA GELDENHUYS SHOOL



Rev. GHJ and Mrs DC van Rensburg

in the Transvaal Synod, and Dr W W M Eiselen, the then Chief Inspector of Native Education. Dr Eiselen referred to the school as a monument for Rev. van Rensburg through whose initiatives the school came into existence (97:192). The Principal of the school, Rev. (later Dr) C H Badenhorst announced that the secondary school in the location was closed down for good. In his speech he gave a historical background of the school and its successes and commented as follows: "*Die honde blaf maar die karavaan gaan voort*" (98:16). (The dogs bark but the caravan moves on). It means that, in spite of the people's noise against the establishment of this school, it nevertheless goes on progressing.

2.6 CONCLUSION

The success made at Stofberg Gedenkskool in the Orange Free State encouraged the DRC to make its members venture into African higher education. It is interesting to note that Rev. Brink's attempts between 1922 and 1932 to start a training college at Bethesda came at the time when the DRC was 280 years old in the country. It is, therefore, not surprising that Steytler (99:848), the Principal of Bethesda Normaalskool, had to comment as follows: "*Ons Kerk is so agter in onderwysgeleenthede dat ander genootskappe ons ver vooruit is*". (Our Church is so behind with educational opportunities that other societies are far ahead of us). The establishment of both Bethesda Normaalskool and Emmarentia Geldenhuyskool in 1932 and 1935 respectively, was a clear indication that the DRC had then entered into the educational sphere of missionary enterprise in the Transvaal.

The success of Bethesda Opleidingskool is indebted to its founder, Rev. Brink, who tirelessly struggled for its existence. He was able to convince the SMC that the right place for the establishment of the training college was not Warmbaths, but Bethesda. Though the training college was initially marked by hardships, it nevertheless ultimately became a monument of the DRC.

In like manner, the existence of Emmarentia Geldenhuyskool is ascribed to the endless struggle and fight of its founder Rev. van Rensburg. His fight against the Southern Waterberg Farmers' Association and his persuasive attitude towards the SMC resulted in the establishment

of this secondary school which later on became a high school (senior secondary school). The initial years (1935-1940) of this school were also marked by hardships and uncertainty. Yet, through the perseverance and determination of Rev. van Rensburg, Emmarentia Geldenhuyskool became the centre of learning in the Waterberg district.

2.7 LITERATURE

1. Beach, W *et al.* 1955. *Christian Ethics. Sources of the living tradition.* New York: The Ronald Press Company.
2. Biggs, W W. 1965. *Introduction to History of the Christian Church.* London : Edward Arnold Publishers Ltd.
3. Walker, W. 1959. *A History of the Christian Church.* Edinburgh : Charles Scribner's Sons.
4. Beach, W *et al.* 1955. *op. cit.*
5. Walker, W. 1959. *op. cit.*
6. Biggs, W W. 1965. *op. cit.*
7. Albertyn, J R *et al.* 1947. *Kerk en Stad.* Stellenbosch : Pro-Ecclesia Boekhandel.
8. Du Toit, S. Januarie 1946. "*Die Calvinistiese gedagte*". *Die Gereformeerde Vaandel.* No 1. Deel XIV.
9. Walker, W. 1959. *op. cit.*
10. Mayer, F. 1960. *A History of Educational Thought.* Second Edition. Columbus : Charles E. Merrill Publishing Company.
11. Brubacher, J S. 1966. *A History of the problems of Education.* Second Edition. New York : McGraw-Hill Inc.
12. Biggs, W W. 1965. *op. cit.*

13. *Ibid.*
14. Brubacher, J S. 1966. *op. cit.*
15. Biggs, W W. 1965. *op. cit.*
16. Beach, W et al. 1955. *op. cit.*
17. Biggs, W W. 1965. *op. cit.*
18. Walker, W. 1959. *op. cit.*
19. *Ibid.*
20. Mayer, F. 1960. *op. cit.*
21. Mphahlele, M C J. 1992. *Education through the Ages*. Book I. Pretoria : De Jager-Haum Publishers.
22. Meyer, F. 1960. *op. cit.*
23. *Ibid.*
24. *Ibid.*
25. Pretorius, H S. 1949. *Ons Kerk in wording*. Pretoria : Suid-Afrikaanse Bybelvereniging.
26. Venter, I S J et al. 1986. *Educational Themes In Time Perspective*. Part Three. Pretoria : University of South Africa.

27. Biggs, W W. 1965. *op. cit.*
28. Pretorius, H S. 1949. *op. cit.*
29. *Ibid.*
30. Behr, A L. 1988. *Education in South Africa. Origins, Issues and Trends, 1652 - 1988.* Pretoria : Academica.
31. Venter, I S J *et al.* 1986. *op. cit.*
32. Mphahlele, M C J. 1978. The Development, Role and Influence of Missionary Teacher-Training Institutions in the Territory of Lebowa, 1903-1953. Unpublished D.Ed Thesis. University of the North.
33. Cronjé, J M . 1982. *Born to witness.* Pretoria : NG Kerkboekhandel.
34. Pretorius, H S. 1949. *op. cit.*
35. Adonis, J C. 1982. *Die afgebreekte skeidsmuur weer opgebou.* Armsterdam : Rodopi B V.
36. Kgatla, S T . 1988. Dutch Reformed Church Mission in Northern Transvaal 1865-1964. Unpublished M.Theol. Dissertation. University of South Africa.
37. Pretorius, H S. 1949. *op. cit.*
38. *Ibid.*
39. Cronjé, J M. 1982. *op. cit.*

40. Pretorius, H S. 1949. *op. cit.*
41. Cronjé, J M. 1982. *op. cit.*
42. Pretorius, H S. 1949. *op. cit.*
43. Cronjé, J M. 1982. *op. cit.*
44. Maree, W L . 1966. *Uit duisternis geroep*. Pretoria : N G Kerkboekhandel.
45. Kekana, N C . 1987. The Dutch Reformed Church's Missionary role in Black Education in the Northern Transvaal, with special reference to the founding of Bethesda Teachers Training Institution, 1922-1974. (A historical survey). Unpublished B.A. Honours Extended Essay. University of the North.
46. Maree, W L. 1962. *Lig in Soutpansberg*. Pretoria : N G Kerkboekhandel.
47. *Ibid.*
48. Crafford, D . 1982. *Aan God die Dank*. Deel 1. Kaap : Nasionale Boekdrukkery.
49. Malunga, W F . 1986. A century of Dutch Reformed Church missionary enterprise in the Soutpansberg area - The story of Kranspoort. Unpublished M.A. Dissertation. University of the North.
50. ----- November 1959. "Hout op die vuur". *Die Voorligter*. No. 11. Vol. XXII.
51. Report . 12 September 1964. Verslag van die Sinodale Sendingkommissie van die Nederduitse Gereformeerde Sendingkerk van Transvaal aan die Ring van Kranspoort.

65. Maree, W L. 1962. *Lig in Soutpansberg*. Pretoria : N G Kerkboekhandel.
66. Mphahlele, M C J . 1978. The Development, Role and Influence of Missionary Teacher-Training Institutions in the Territory of Lebowa, 1903 - 1953.
Unpublished D.Ed Thesis. University of the North.
67. Bethesda Logbook . 31 January 1935. "*n Kort Oorsig*".
68. Acta . 18 April 1935. Oorspronklike Handeling van die Noordelike Ring van die Nederduitse Gereformeerde Sendingkerk van Transvaal.
69. Maree, W L. 1962. *Lig in Soutpansberg*. Pretoria : N G Kerkboekhandel.
70. Acta. 16 April 1964. Handeling van die Elfde Sinode van die Nederduitse Gereformeerde Sendingkerk van Transvaal.
71. Maree, W L. 1964. *Lig in Soutpansberg*. Pretoria : N G Kerkboekhandel.
72. *Ibid.*
73. *Ibid.*

74. Grobler, J P. 1962. Eerw. G H J van Rensburg, 'n Biografie, Unpublished Extended Essay as final examination for the ministry of the Dutch Reformed Church. University of Pretoria.
75. Maree, W L. 1962. *Lig in Soutpansberg*. Pretoria : N G Kerkboekhandel.
76. *Ibid.*
77. Odendaal, R. Undated. "Kyk, daar gaan 'n man verby". Emmarentia Geldenhuys School Journal.
78. Grobler, J P. 1962. *op. cit.*
79. Maree, W L. 1962. *Lig in Soutpansberg*. Pretoria : N G Kerkboekhandel.
80. *Ibid.*
81. Brink, C T. June/July 1991. "Ou Ysterkierie". *Die Sendingblad*. No. 6/7. Vol 27.
82. *Ibid.*
83. *Ibid.*

84. Letter . 04 November 1937. Principal C H Badenhorst to the Secretary for Native Affairs Commission.
85. Acta . 18 April 1935. Oorspronklike Handeling van die Noordelike Ring, van die Nederduitse Gereformeerde Sendingkerk van Transvaal.
86. Letter . 02 December 1937. Assistant Magistrate of Nylstroom to Native Commissioner.
87. Letter . 12 September 1966. Mission Secretary to the local Mission Commission of Warmbaths.
88. Brink, C T. June/July 1991. *op. cit.*
89. *Ibid.*
90. Letter . 26 July 1938. Minister for Native Affairs to Chief Native Commissioner.
91. Letter . 23 September 1938. Rev. Van Rensburg to Warmbaths Magistrate.
92. Letter . 21 October 1938. Secretary for Native Affairs to Secretary for the Synodical Mission Commission.
93. Brink, C T. June/July 1991. *op. cit.*

94. Minutes . 10 October 1939. Extracts from the Minutes of the meeting of the Native Affairs Commission.
95. Maree, W L. 1962. *Lig in Soutpansberg*. Pretoria : N G Kerkboekhandel.
96. Senyatsi, C P. June/July 1991. "*Dit het alles in die lokasie begin*". *Die Sendingblad* : NO. 6/7. Vol 27.
97. Maree, W L. 1962. *Lig in Soutpansberg*. Pretoria : N G Kerkboekhandel.
98. Brink, C T. June/July 1991. *op. cit.*
99. Steytler, J G. December 1940. "*Bethesda Normaalskool*". *Die Voorligter*. No 1. Vol. IV.

CHAPTER THREE

THE DUTCH REFORMED CHURCH'S PHILOSOPHY OF LIFE AND AIMS OF EDUCATION AT BETHESDA AND EMMARENTIA GELDENHUYS

3.1 INTRODUCTION

In the preceding chapter we have seen how the two educational mission institutions had been established. The immediate questions that one might ask are: Why was it necessary for the Dutch Reformed Church (DRC) to embark on African education through its missionary activity? What did the Church want to achieve through this educational venture at Bethesda and Emmarentia Geldenhuys?

Any educational event is always rooted in the philosophy of the educator. As Landman *et al.*, (1:70) put it clearly, education cannot exist in a vacuum, but is founded on a philosophy of life. Humankind's philosophy of life is his/her attempt to answer the central question in his/her life about his/her identity and what he/she thinks of himself/herself. Thus humankind's philosophy of life, according to Engelbrecht *et al.*, concerns humankind and everything pertaining to himself/herself, *inter alia*, his/her origin, being and destination, the aim and significance of his/her life and his/her education and teaching (2:111).

The DRC as the educator at Bethesda and Emmarentia Geldenhuys, developed its own philosophy of life. Albertyn *et al.*, (3:3) rightly explain that the Afrikaner nation developed its own lifestyle and religious philosophy of life. This chapter tries to expose such ideology and aims of the DRC's educational venture at Bethesda and Emmarentia Geldenhuys institutions.

3.2 THE DUTCH REFORMED CHURCH'S PHILOSOPHY OF LIFE

3.2.1 The Afrikaner nation as *a special nation, called to perform a specific task*

The DRC believed and was convinced to be made up of a people chosen by God for a specific

purpose, namely, to bring the Gospel to the dark continent of Africa. Their belief was thoroughly grounded on the Calvinistic doctrine of predestination. Wilkins *et al.*, (4:286) remark that the DRC was convinced that the Afrikaners were placed by God on the southern part of Africa to *fulfil a spiritual, religious calling*. With missionary zeal it believed that its actions and thoughts were in fact ordained by God. Wilkins goes further and writes as follows:

God had given to each people a country and a task. It was the Afrikaner's task to rule South Africa, and nobody had the right to question what was divinely ordained (5:257).

The Afrikaners had to stay in South Africa as the most important carriers of the Christian religion and Western civilisation. "*Dit is hulle roeping*" (It is their calling), writes Badenhorst (6:4). Therefore, it was felt, all such responsibilities attached to this calling rested upon the shoulders of the Whites.

The religious calling had to be fulfilled within the spectrum of apartheid, just as Israel was called upon and instructed not to be mixed with other nations. As a special nation, the Afrikaners compared themselves with the Israelites of the Old Testament. This comparison is correctly depicted by Kinghorn *et al.*, (7:109), as they write: "*Uit die skepping kry die Afrikaner dus sy volkskap en uit Israel die inhoud van sy roeping*" (From creation the Afrikaner finds his/her nationhood and out of Israel, the content of his/her calling). As God entered into a Covenant with Israel, so the Boer people entered into a covenant with God so as to maintain themselves as God's people; to honour their separate calling as God's ordination. This Covenant, they maintained, was entered into just before the battle of Blood River (8:216-217).

This comparison is correctly cited by Wilkins *et al.*, (9:291) when they say:

Just as the children of Israel had their Exodus and their journeys through the wilderness to the Promised Land - so the Voortrekkers had to escape from Egypt of British domination

and to fight their way through onslaughts of the heathen.

The establishment of the Bethesda Normaalskool and Emmarentia Geldenhuyskool was part and parcel of this philosophy of life. As the carrier of the light, the DRC felt duty bound to evangelise the Africans through education.

3.2.2 The Dutch Reformed Church Mission Policy (“*Sendingbeleid*”)

Training and teaching activities at Bethesda and Emmarentia Geldenhuys were based upon the Mission Policy of the DRC. The Mission Policy of the DRC referred to that policy of racial segregation which was orchestrated and adopted by the DRC in 1935 as its point of departure in its missionary work in South Africa.

The idea and the practice of racial segregation dates as far back as the time of the settlers at the Cape, but the DRC never thought of constitutionalising it. It was only in 1912 when the African National Congress (ANC) was launched, that the DRC started to be worried about the position and the future of the Afrikaners (10:79). After many reports of study-groups into this problem, the DRC launched conferences in 1923 and 1926. At these conferences the policy of absolute segregation between Africans and Whites was accepted. It was then constitutionalised in 1935 without any Biblical base, and in 1947, it was given Biblical references and justification.

According to the Mission Policy there must be no social, economic and religious equality between Black and White. The Mission Policy of the DRC was, as Adonis in Govender (11:42) puts it, a policy of racial segregation (“*n beleid van rasseseiding*”). The main cause of this Mission Policy was, according to Marais (12:2), the traditional fear of the Afrikaners for equality between Black and White (“*die tradisionele vrees by die Afrikaner vir gelykstelling tussen Swart en Wit*”).

The two institutions had to be run in accordance with this Mission Policy of the DRC. At the meeting of the Church’s Northern Circuit (“*Noordelike Ring*”) it was reported that Bethesda and Emmarentia Geldenhuys institutions progressed very well in the field of Education and that

"die hoofde met die staf van hierdie twee inrigtinge is toegewyde persone wat die beleid van ons Kerk handhaaf" (13:21) (the principals and the staff are devoted people who uphold the policy of our Church). One of the conditions set by the Bethesda Management ("*die Bethesda Bestuur*") in appointing Mr F W Grütter as the Principal of Bethesda Normalskool was: "*Dat hy die Sendingbeleid van die Nederduitse Gereformeerde of Hervormde Kerk moet onderskryf*" (14:113) (That he must endorse the Mission Policy of the DRC). Badenhorst (15:933) emphasises the importance of Emmarentia Geldenhuys to help the DRC to perpetuate its Mission Policy - Vide, p 275.

It, therefore, becomes evident enough that the two institutions were in no way free from the influence of the DRC Mission Policy. Bethesda and Emmarentia Geldenhuys became the instruments of the DRC through which the policy of separate development was propagated among the African communities.

3.2.3 The influence of the Dutch Reformed Church upon the National Party Government

Throughout the history of South Africa the DRC and the State have always been influencing each other, especially with regard to political and economic affairs. Motlhabi (16:20) rightly asserts that the three Dutch Reformed Churches in the country were fully behind and often responsible for the government's policies.

At a Church conference convened by the Federal Mission Council ("*Federale Sendingraad*") on 4-6 April 1950 in Bloemfontein, the three Dutch Reformed Churches (N G Kerk, Nederduitse Hervormde Kerk en Gereformeerde Kerk) reaffirmed the need for radical vertical segregation of races. After this conference, a delegation from these Churches was sent to the then Prime Minister D F Malan to persuade the Government to take a similar decision. Hence, Adonis in Govender rightly says that the Mission Policy of the DRC was the synonym term for apartheid policy of the National Party (17:44).

In fact, the DRC and the National Party Government were complementary to each other. The

National Party Government could establish an education system or propagate any policy which would be used to maintain the political order envisaged by the DRC. Hence, the frequency with which the National Party leadership sought guidance from the DRC ministers was better understood. On this relationship Marais (18:27) correctly remarks that the DRC considered itself as a partner of the National Party Government. Therefore, the DRC influenced the National Party Government to speed up this process of apartheid with all possible might.

Seemingly the DRC was not content with Stofberg Gedenkskool in the Orange Free State, Bethesda Normaalskool and Emmarentia Geldenhuyskool in the Transvaal were also to serve as centres from which separate development could be propagated. Hence, the DRC persuaded the National Party Government to adopt the policy of apartheid as an official policy of the country.

3.2.4 The “*Broederbond*” philosophy

The “*Broederbond*” (Bond of Brothers) was established in 1918 as an Afrikaner organisation aiming at promoting all Afrikaner interests. The chairperson of the organisation, Dr P J Meyer, as quoted by Pelzer (19:1), declared on the 24th November 1960 that “*die Afrikaner-Broederbond is die Afrikanervolk op trek na sy eindbestemming*” (The Afrikaner Bond of Brothers is the Afrikaner nation on route to its ultimate destiny). The philosophy of the organisation is clearly put forth by Van Rooy, as quoted by Wilkins *et al.*, that the primary consideration was whether or not Afrikanerdom would reach its ultimate destiny in South Africa. The key to South Africa's problems was not whether one party or another would win but whether the “*Afrikaner-Broederbond*” would govern South Africa (20:2).

Wilkins *et al.*, (21:2) concisely describe the philosophy and the working machinery of this organisation as follows:

Its membership spirals insidiously upwards through the strata of South African society, into the provincial administrations, the departments of education, planning, roads and works, the hospital services, universities, the quasi-state corporations, the civil services, the National Party caucuses, working through the

administration of the provinces, through Parliament and the seat of Government, until it finally reaches its apex in the office of the Prime Minister

He goes further:

Beneath the trappings of Parliamentary democracy and behind the remarkable success of South Africa's ruling National Party, lies the extraordinary power of the "*Broederbond*" (22:2).

In fact, the "*Afrikaner-Broederbond*" believed that the Afrikaner people were a race chosen by God, as already stated.

It is, therefore, not surprising that the organisation strove to arouse a national consciousness in the Afrikaners (23:21). The DRC had close ties with the "*Afrikaner-Broederbond*" because more or less seventy percent of the ministers of the three Afrikaans Churches belonged to this secret nationalistic organisation (24:115). One would not be able to differentiate between the "*Afrikaner-Broederbond*" and the Government and between the "*Afrikaner-Broederbond*" and the DRC. This was vividly made clear by its first chairperson, Mr H J Klopper, as quoted by Wilkins *et al.*, (25:3) when he said: *We are part of the State, we are part of the Church, we are part of every big movement that has been born of the nation.*

It, therefore, becomes difficult for one to differentiate between the policy of the "*Afrikaner-Broederbond*" and the main aims of the two institutions, Bethesda and Emmarentia Geldenhuys.

3.2.5 Afrikaner Nationalism

The Afrikaner nationalism embraces a particular kind of nationalist ideology. A strong sense of "*groepsgebondenheid*" (group attachment) has always been an important characteristic of the Afrikaners ever since the arrival of the settlers in the Cape. This group attachment resulted

in the existence of the "*Afrikaner volk*" (Afrikaner nation). The "*volk*" (nation) has always existed because God ordained its existence. According to Boonzaier *et al.*, it is not the prior existence of the "*volk*" that produced Afrikaner nationalism, but it was the Afrikaner nationalism that produced the idea of the "*volk*". Therefore, Afrikaner nationalism is not a generic characteristic of Afrikaners but a political philosophy with a specific history (26:83-84). Afrikaner nationalism was consolidated during the Great Trek which became the symbol of the whole "*volk*" in rebellion against British colonial domination and the Blood River as the symbol of the *volk's* Covenant with God. As already mentioned earlier on, the "*Afrikaner-Broederbond*" played a vital role in the shaping of Afrikaner nationalism.

The DRC which claimed a membership of about four-fifths of Afrikanerdom found a way of identifying itself with the sufferings of the Afrikaner people. It took up the cause of the poor Whites in the name of social welfare, and also backed the Christian National Education (CNE) movement (27:235). In fostering the notion of Afrikaner nationalism, the DRC and most Calvinist educationists maintained that a person could only come to full self-discovery in the most widely embracing human society, which is the nation. National pride is engendered when individuals composing the nation cherish the same sentiment (28:15). In supporting the cause of Afrikaner nationalism, identifying itself with the poor Whites and promoting the CNE, the DRC increasingly became a "*volkskerk*" (people's Church) directing its charity inwards, in promoting *civil religion* (29:235).

It was this DRC with a strong spirit of Afrikaner nationalism that established Bethesda and Emmarentia Geldenhuys institutions.

3.2.6 The Tomlinson Report

At the request of the DRC the South African Government appointed a commission in November 1950, composed of ten people under the leadership of Mr F R Tomlinson. The former Principal of Emmarentia Geldenhuys, Dr C H Badenhorst was one of the members of this commission. The main aim of the commission was to study and make recommendations to the Government on the socio-economic Development of the Africans. The Tomlinson

commission submitted its report and recommendations to the Government in 1954.

In its report, the commission believed that there was no effective middle way between complete integration and complete racial separation. The commission further believed that the Whites would never voluntarily abdicate their power and accept government by Africans (30:15). Therefore, the commission recommended to the Government that total separation was the ideal solution to South Africa's problems. This implied complete racial separation between Whites and Africans as the ultimate aim of life and education (31:25).

In Marais' (32:84) view, the Tomlinson report made the DRC aware of two important issues: the inaccessible areas for the preaching of the Gospel and the obligation of the DRC to implement the policy of apartheid. Some channels, through which to implement the ideals of apartheid, were Bethesda and Emmarentia Geldenhuys institutions.

3.3 AIMS OF EDUCATION AT BETHESDA AND EMMARENTIA GELDENHUYS - APARTHEID AS MODUS OPERANDI

The aims of education are based on the philosophy of life of the educator. The educator's philosophy of life determines his/her educational and teaching practice. As the educator perceives life, so will he/she teach accordingly. The DRC, the Government and some Afrikaner intellectuals regarded the philosophy of apartheid as an ultimate aim of education. Marais (33:109) correctly declares that the DRC campaigned for the policy of apartheid in South Africa long before the Government could legalise it. It is, therefore, not surprising that the DRC eventually succeeded in persuading the National Party Government to legalise and implement the policy of apartheid practically. To confirm what the Government has adopted as authentic, the Minister of Education and Training reiterated that education policies in South Africa must be dictated by the apartheid philosophy (34:13).

Bethesda and Emmarentia Geldenhuys were not exceptions to this philosophy of apartheid. Training and teaching activities at these two institutions were greatly based on what Reyneke (35:35) termed: "*geen gelykstelling tussen Wit en Swart as grondslag van die Afrikaner*

sienswyse" (no equality between White and Black as the basic philosophy of the Afrikaner). Apartheid was for the DRC the point of departure because, as applied to the Native races in South Africa, apartheid was a *God-given command and was scriptural, legal, just and fair*. Apartheid was a *biblically realistic policy* and as such it had to form the basis of the whole educational activity at the two institutions (36:7).

To intensify this policy of apartheid, the "Bethesda Normaalskool" staff members wrote a memorandum to the Assistant Secretary for Bantu Education informing him that in appointing a staff member at Bethesda, the first preference was always given to Whites, a fact which "*mag ... ongelukkig wees, maar is gegrond op apartheidsbeleid van ons Kerk*" (37:2) (might be unfortunate, but is based upon the apartheid policy of our Church). In their letter to the Secretary for Native Affairs Commission, Badenhorst and Van Rensburg (38:3-4) explained that the aim of education at Emmarentia Geldenhuyskool was to improve race relations which was based upon the "*segregasie beleid van die Regering*" (segregation policy of the Government). In the light of the above statements, it becomes clear that the aims at Bethesda and Emmarentia Geldenhuys institutions were not only educational but were also and primarily political in nature.

It is also interesting to note that the students at both institutions were referred to as "*jongens*" (young boys) and "*meidjies*" (young maids). The reports, letters and minutes of both institutions, including the Bethesda logbook are full of these references. The use of "*jongens*" and "*meidjies*" instead of "*seuns*" (boys) and "*meisies*" (girls) is derogatory and clearly shows the paternalistic attitude of the White personnel at these institutions.

The educational aims and the political aims - which appeared to be a hidden agenda ("*verborge agenda*") - were so interwoven at Bethesda and Emmarentia Geldenhuys institutions that one could hardly separate them. Such educational and political aims were *responsible adulthood* and the question of *guardianship*, focusing on social, emotional, physical, intellectual, aesthetic, national, moral and religious aspects of adulthood, and White supremacy and self-preservation. The last two were purely part of the hidden agenda of the educational activity at both the Bethesda and Emmarentia Geldenhuys institutions.

3.3.1 Responsible adulthood and the question of guardianship

According to Verster *et al.*, (39:1), responsible adulthood presupposes a mature personality capable of reflecting and integrating the diverse aspects of civilisation. Adulthood does not mean resting or standing still (“*homeostasis*”). As stated by Van Vuuren *et al.*, (40:83), even the adult is becoming adult. He/she remains a traveller on the way of life. The concept of adulthood cannot be derived from the educational situation itself but it is imported from outside, from a particular philosophy of life. Hence the concept of responsible adulthood in terms of the DRC was also coupled with the notion of guardianship.

The aim of education at Bethesda and Emmarentia Geldenhuys was to attain responsible adulthood. In the DRC's view the Africans had not yet reached the stage of maturity. It was, therefore, necessary for the Whites (DRC) to guide and lead the Africans along the road of maturity. This assertion is aptly supported by Kekana (41:20) when he maintains that whereas other missionary churches laid more stress on the immediate independence and maturity of the Africans, the DRC laid more emphasis on the ideology of guardianship as the great responsibility of Whites towards the Africans. White South Africans regarded themselves as responsible guardians of the Africans and as such a responsible guardian was not expected to escape his/her responsibility which was also his/her calling (42:217).

According to Marais (43:71), the DRC maintains that: "*swartmense is nog nie volwasse genoeg nie*" (Black people (Africans) are not yet fully mature) therefore, the DRC had to take decisions on their behalf in all matters including the type of education that they (Africans) had to receive. They did this because the DRC regarded itself as the guardian (“*voog*”) of the Africans. The African Churches born out of DRC mission work, were to accept this principle of trusteeship "*want die dogterkerk ontvang nog hulp van die moederkerk ...*" (because the daughter church still receives assistance from the mother church ...).

Through the educational activity at Bethesda and Emmarentia Geldenhuys the DRC managed to convince many Africans that as the Africans were not yet fully matured, it was necessary for the Whites to become their guardians.

3.3.2 The social aspect

The social aspect of adulthood helps the child to determine his/her socio-communal position and to maintain a particular position in the society. Two of the important characteristics of humankind are the fact that humankind is a being who educates, is educated and is dependent on education ("*animal educandum*") and the fact that he/she is a social being ("*animal sociale*") who cannot exist without belonging to a community (44:88). Therefore, a person is a person-in-community and has to give due consideration to his fellow human beings. Only and through the community can a person respond properly to his/her calling as an individual and give a correct image of his/her humanness. To exist in the community means human-ties, co-existence and co-existing self-realisation (45:93).

At Bethesda Normaalskool, the aim of education was to arouse in the hearts of the students the desire to improve their own social circumstances. It was not the aim of the Church to thwart such aspirations (46:498). Badenhorst (47:3) explains the social aspect of adulthood at Emmarentia Geldenhuys as: "*die aanwakkering by studente van die ideaal en ambisie om hulle eie mense op te lei en tot diens te wees*" (the arousal of the ideal and ambition in students to lead and to be of service to their own people). The concept "*hulle eie mense*" (their own people) clearly shows a distinct apartheid approach. It means they were not educated and trained to serve all the people of South Africa, but to serve their *own fellow Africans only*.

The social aspect of adulthood was also promoted through sporting, debates, workteams, ("*werkspanne*"), sightseeing and healthy relationships that prevailed at both Bethesda and Emmarentia Geldenhuys institutions among the principals, staff members and students. Concerning this harmonious relationship, one inspector of schools reported as follows in 1958: "*Ook in die geval van die opleidingskool heers daar volkome harmonie tussen die hoof, personeel en studente*" (48:2) (Also in the case of the training school there prevails complete harmony among the principal, personnel and students). Charity work done by students of both institutions to the neighbouring communities also promoted the social aspect of adulthood.

3.3.3 The emotional aspect

The emotional aspect (*affective life*) of adulthood flourishes at its best in an atmosphere where there is love because love brings about a feeling of being accepted and of security. Humankind is referred to as "*homo compasio*" when the human being's life is controlled by feelings and emotions (49:161). The emotionally well-adjusted person is one who discovers and knows himself/herself, who knows what he/she can achieve and who can express his/her natural needs and urges in a socially acceptable way (50:123).

A feeling of safety and security gives a child or student that self-confidence and courage through which to tackle and overcome problems of life. The development of the emotional attachment of Emmarentia Geldenhuys students to their institution was best expressed by what appears written in their essays and recitations. These indicate just how sentimentally attached they were to their institutions - *Vide*, Addendum O, p 324.

During the farewell function at Emmarentia Geldenhuyskool in 1959 a Form V (Standard Ten) student, G C D Mushwana, said: "*Ek kan u die versekering gee dat ons nie bly is om die skool te verlaat nie, want dit het vir ons 'n moeder geword ...*" (51:1) (I can give you the assurance that we are not happy to leave the school, because it had become our mother ...).

From the Bethesda logbook it becomes clear that at the end of almost every year, the principal thanked the staff and the students for their healthy spirit ("*goeie gees*") of co-operation and harmony ("*harmonie*") which prevailed throughout the year. The *Bantu Education Journal* (52:539) quite amply supports this assertion with regard to Bethesda in the following words:

The progress made over such a long period of time, is largely attributed to the friendly spirit of co-operation which has always prevailed between missionary, principal, teachers and students. A school full of happy children, hardworking and kind to each other, ...

The depth of the emotional attachment of the students of both institutions to their institutions

was also clearly realised when the two institutions were to be disestablished. In his essay in connection with Emmarentia Geldenhuys, the student Maditsi (53:2) writes as follows:

Ons verneem dat jy binne afsienbare tyd verskuif sal word. Maar sê my: sal jy ons ooit kan vergeet? 'In der ewigheid nie! Want ek het julle iets waardevol gegee - iets wat 'n onvervreembare deel van julle geword het - kennis,' kom die weerklank van die mure.

(We learn that you will be shifted in the foreseeable future. But tell me! Will you ever forget us? 'Forever no! Because I have given you something valuable, something that has become an inalienable part of you - knowledge,' comes the echo from the walls).

3.3.4 The physical aspect

Humankind is an inspired corporeality, and in his corporeality the human being transcends himself/herself. A person needs specialised skills and proper hygienic habits so as to become what he/she ought to be. Bethesda and Emmarentia Geldenhuyskool were mindful of the fact that the physical aspect of the students' life determines their potential for development. As sister institutions, Bethesda and Emmarentia Geldenhuys have had countless interdebates and sports competitions.

In their panel inspection report, with regard to Emmarentia Geldenhuyskool, the inspectors of schools reported in 1958 that every Wednesday afternoon practice and physical exercises were taking place in soccer, basket-ball, boxing and tenniquoits. On Saturday afternoons sports competitions were arranged with other schools (54:1). It is further reported in the School Journal that for healthy recreation at Emmarentia Geldenhuyskool, debates, concerts, and athletics were arranged and "*die jaarlikse kragmeting teen Bethesda was altyd 'n hoogtepunt*" (55:2) (the yearly test of strength against Bethesda was always a climax).

At both institutions, and especially Bethesda, the physical aspect of students' life was catered for through workteams ("*werkspanne*"), agriculture, farming, needlework, homecraft,

carpentry, woodwork and gardening. Usually the Bethesda superintendent spent two days with students, divided into various teams, cleaning the school grounds and white washing the walls of the Normal College (56:185). Also body exercises at the two institutions were an integral part of the educational activity.

3.3.5 The intellectual aspect

The intellectual aspect of the students plays a vital role in their future life. It must be directed towards making the student competent to execute his/her obligations in life. Care of the intellectual aspect of the students' life amounts to an unveiling of cultural reality for the student, a knowledge essential to give him/her a better grip on his/her own life-world (57:92).

The cultivation of the intellectual aspect of the students' life is very important because intelligence is that peculiar excellence of humankind that marks him/her off from the brute. Through intelligence, humankind not only achieves the best citizenship but also attains self-realisation and the highest aim of life, namely, happiness (58:4). According to De Clerk (59:133), the most important theme in all Calvin's writings is that God has given humankind the will and the intelligence by which the powers of analysis, knowledge and creativity have also been conferred on him/her.

At Emmarentia Geldenhuyskool the aim of education was not only to develop a good character in the students, but also to provide intellectual education and to make the student a mature citizen "*vir die Bantoe*" (for the Bantu (Africans) (60:3). But at Bethesda Normaalskool, the intellectual aspect of the students' life was very limited. The principal of Bethesda Normaalskool explains this fact clearly in the following words:

Die opleiding wat aan hierdie inrigting beoog word, is hoofsaaklik van 'n praktiese aard. Die akademiese opleiding is beperk tot die studie van twee offisiële tale, Rekenkunde, Gesondheidsleer, 'n Naturelletaal, Musiek en Teorie van Onderwys (61:1).

(The training that is envisaged at this institution is primarily of a practical nature. The academic training is limited to the study

of two official languages, Arithmetic, Hygiene, Native language, Music and Theory of Teaching).

Though the intellectual aspect of the students' life was not completely neglected at Bethesda, it nevertheless did not get the special attention it deserved.

3.3.6 The aesthetic aspect

The aesthetic aspect of a human being's life is concerned with the appreciation of beauty in human nature, the development of love of art and culture, good taste in clothes and decoration. The appreciation of beauty, whether through experience or by creating it serves the progress towards a mature personality. In this way, experience of the aesthetic aspect assists a person to actualise values and gives him/her an opportunity of becoming more mature (62:123).

At Bethesda and Emmarentia Geldenhuyskool the aesthetic aspect was clearly observable in school and Church Music, Woodcraft, Gardening and the cleaning of the premises. At Bethesda the inspector of schools was so impressed by the standard of the Arts and Crafts work that he reported that a very wide selection of Crafts have been practised by each student; and that an interesting and attractive display of the students' work was set out (63:1). With regard to Woodwork at Bethesda, the inspector of schools commented that a good impression was gained, particularly in regard to orderliness, neatness and industry (64:1). Beautiful flowers with different colours which were planted at the two institutions testified how seriously this aspect was taken into consideration.

The good natural atmosphere and the beautiful white washed buildings of Emmarentia Geldenhuyskool addressed the aesthetic aspect of life. This sentiment is correctly expressed by Marais (65:24) when she writes as follows:

In die pragtige bosveldomgewing, tussen maroela-, wilde-, perske- en boerboonbome het die wit huise met hul grasdakke huisvesting aan al die besoekers aangebied. In die rustige atmosfeer, aan die voet van Buyskop, is dit voorwaar 'n plek waar 'n mens kan ontspan en wegkom van die stadgeluide en

die klinkende klank van geld ...

(In the beautiful surroundings of the bushveld between marula trees, wild peach trees and weeping boer-bean trees the white houses with thatched roofs provided accommodation for all the visitors. In a quite atmosphere at the bottom of Buyskop, it is truly a place where one can relax and be away from city noises and the sounding of hard cash ...).

3.3.7 The national aspect

A nation is a group of people who have become historically, geographically and culturally an indivisible unit. They are bound together by certain common ties, sentiments, interests and beliefs. To internalise the national aspect in the student's life, one has to become familiar with traditions, customs, religion and an historical background of the people (66:95).

The term "*national*" in the South African context did not refer to any wide concept of South African nationality shared by all citizens, but to ethnic groups as "*nations*" - *Vide*, pp 54 - 55. As Kgatla (67:152) rightly puts it, this concept is a central principle in the philosophy of apartheid. The concept of nationality was reinforced at Bethesda and Emmarentia Geldenhuys. It is therefore not surprising when the principal of Emmarentia Geldenhuyskool, Badenhorst (68:3), declared that the aim of establishing this institution was "*om Bantoe-nasionale sentimente aan te kweek deur die handhawing van sy taal en deur die handhawing van sy tradisies*" (to cultivate Bantu-national sentiments by maintaining his language and traditions).

The moderator of the DRC, Rev. Nicol's view was that Christianity must not rob an African person of his/her language and culture, but must perfect his/her whole life and nationality. Therefore, he felt, national customs that are compatible with Christian principles had not to be ruthlessly condemned but rather retained (69:498).

The emphasis on the aim of education of the two institutions was that the students, on completion, must go *to serve their own nation* ("*om hulle eie nasie te gaan dien*"). The type of education the students received at both institutions was not meant to enable them to become

competent countrywide and internationally but to enable each one to serve only *his/her own nation*. To make this ideology vivid in the minds of the students, Rev. C L Brink formulated a motto (“*leuse*”) at Bethesda Normaalskool which read thus: “*Modirong wa Modimo le setšhaba sa gešo*”. (To the work/service of God and my nation (70:223). Of course, he later on changed this motto to: “*Tsamaya Leseding*” (Walk in the Light) - *Vide*, Addendum T, p 335. Therefore, the main aim of educational activity at Bethesda and Emmarentia Geldenhuys was to teach and train the African teachers to serve God and *their own nation*.

3.3.8 The moral or ethical aspect

In life a person is not bound by logical choices only, but mainly by moral or ethical choices. Though the lower values are always inseparable components of human existence, the higher values are preferred simply because they are more valuable. In continual preference of the higher values, a human being is giving expression to the idea of humanness. The fact that a person is bound by values is an indication of his/her voluntary submission to moral or ethical norms (71:97).

Calvin admonished Christians not to abuse God's gift, to be obedient, to requite God's goodness and to accept the authority of moral law (72:135). For this reason, the educational activities at Bethesda and Emmarentia Geldenhuys institutions were highly grounded on moral and ethical principles.

The preceding assertion is quite amply supported by the Church Circuit (“*Ring*”) of Kranspoort which put it forth that it was the wish of the DRC to create a Christian atmosphere at the two institutions (73:20). To achieve this, the Church had to be very selective in appointing White staff members. The first priority was that the teacher had to be a good and exemplary person with convincing Christian principles. This priority was in line with Calvin's insistence that teachers be properly trained and be of excellent moral character (74:45).

As early as 1935 the Northern Circuit (“*Noordelike Ring*”) of the Dutch Reformed Mission Church (DRMC) made an appeal to all the DRC missionaries “*om jong seuns en meidjies van*

goeie karakter daarheen te stuur" (75:5) (to send young boys and girls of good character there, (to Bethesda). Admission of students at both institutions was also very strict, and strict discipline was put in place. The question of discipline will be dealt with in the subsequent chapter.

Throughout the training or learning period of the student, his/her moral life was monitored in various ways. This was to ensure that when the student leaves the institution he/she would be morally mature. To affirm this, the Emmarentia Geldenhuys acting principal, Mr C Brink told the former students that they, as teaching staff, expected morally highly qualified people in society because they had paid special attention to good character formation in the students (76:1).

3.3.9 The religious aspect

A pious life has two sides: the moral and the religious. Therefore, morality cannot be separated from religion. It is a universal reality that a human being is inherently a religious being. Being aware of his/her temporal and spatial existence a person is in constant desire and search for stability and security. Religion thus implies one's attitude based on belief when entering into a relationship with God or gods (77:91).

The religious aspect of life seemed to have gained more attention than any other aspect at Bethesda and Emmarentia Geldenhuys. This was to be expected because both institutions were mission institutions. The general atmosphere at the two institutions was more of theological training institutions than academic and teacher training institutions. The aforementioned assertion could correctly be supported by what the Church had to say about the aim of the two institutions, daily activities of both the teachers and students, the need for training of evangelists and the need for a Bible School at the two institutions and the continuous visits by Church organisations and spiritual leaders.

The DRMC viewed Bethesda Normaalskool as the strongest factor through which God's Kingdom was propagated (78:59). Through its Vigilance Commission ("*Waaksaam-*

heidskommissie”) for African education in the Transvaal, the DRMC recommended, as early as 1940, that the superintendent had to see to it that more time, on the timetable, was allocated to religious instruction. This would help students to internalise their faith in God (79:4).

In his article about "*Bethesda Normaalskool*", the principal of Bethesda, Dr Steytler (80:848), reiterated the need to train the student-teachers on religious grounds. The student-teachers had to know that their work was not only going to be secular but that they had at the same time to do spiritual work. The acting principal of Emmarentia Geldenhuyskool, Mr Brink, also emphasised the fact that in their educational activity at the school, the spiritual welfare ("*geestelike heil*") of the students came first (81:1). It was, therefore, not surprising when the inspector of schools reported that three periods per week per class had been allocated to religious instruction at Emmarentia Geldenhuyskool in 1961 (82:1).

When one goes through the Bethesda logbook and Emmarentia Geldenhuys school journals it becomes evident that religious activities nearly overshadowed the academic and training activities of the students. This was particularly so at Bethesda because it had a teacher training section and the aim was to produce religiously inspired teachers for the African communities. Great enthusiasm for worshipping was shown during church festivals. These were mainly Good Friday, Easter Sunday, Ascension Day and Whitsuntide ("*Pinksterfees*"). There were also religious welcome and farewell functions of Bethesda missionaries and evangelists, ceremonial dedication of church buildings, religious concerts, prayers for rain and thanksgiving prayers, film shows about mission work in other countries and the issuing of Bibles to students. All these demonstrated how important the religious aspect was at the two institutions.

Each school day was dominated by prayer which was usually accompanied by hymn singing. Saturday afternoons were times for preparations such as washing, ironing, cleaning, pressing, polishing of shoes and many other such related preparations. Serious worshipping took place on Sundays (83:499-501) - *Vide*, Addendum S, p 333.

At Emmarentia Geldenhuys the principal and members of staff were greatly concerned about the religious and spiritual life of the students. Evangelist T Mataboge was called to stay at

Emmarentia Geldenhuys and to serve the students' spiritual life. His monthly stipend was paid by the members of staff. He conducted two church services (morning and evening) every Sunday and immediately after evening services he taught the catechumen. During week days he taught Religious Education to the lower classes (84:1).

To intensify this religious aspect of life the Church even suggested establishing a training college for evangelists in the Transvaal at Bethesda. Already in 1891, the Rev. S J G Hofmeyr recommended that Bethesda should become the centre for the training of evangelists (85:59). But in 1939 the *Northern Circuit* of the DRMC decided that such an institution be established in Warmbaths next to Emmarentia Geldenhuyskool (86:3). But the *Northern Circuit* of the DRC (Mother Church) insisted that Bethesda be the ideal place for such an institution. The idea of training evangelists at Bethesda was kept alive until in the 1950s when the possibility of the closing down of the institutions because of their being *black spots* in *white areas* was under discussion. Ultimately that institution was never established (87:502).

The Vigilance Commission for Native Education of the DRC had also recommended that Bible schools be established at both Bethesda and Emmarentia Geldenhuys institutions. This would help intensify the religious aspect at the two institutions (88:3). But such institutions also never materialised.

3.3.10 White supremacy

As already mentioned, especially the last two aims of education at the two institutions, White supremacy and self preservation were politically motivated, yet they had been made part and parcel of the educational aims. These aims were in direct contradiction with the intellectual growth and independence of the students to take own initiative, self-activity and self-reliance and the liberation of the students' mind. Just like the ideology of guardianship, these two aims (as part of the hidden agenda) encouraged the students to remain passive and subordinate.

The Minister of Bantu Administration and Development in 1966 stated it clearly that the White nation was superior to all other nations in South Africa. This notion of supremacy had two

implications: firstly, to demonstrate the duty of Whites as guardians of other nations, and secondly, to demonstrate how a minority government was ruling other nations in South Africa (89:146-147). The inter-departmental committee that was appointed by the Union Minister of Education in 1935, to inquire into Native Education, reported, *inter alia*, that the education of the White child prepared him/her for life in a *dominant society*, and that the education of the African child prepared him/her for *a subordinate society* (90:21).

The DRC had long adopted the Government's philosophy of superiority over other nations. From the DRC, many believed that while every effort should be made to Christianise Africans as co-heirs to the Kingdom of God, it was nevertheless the Will of God that in the foreseeable future White civilisation should be maintained in South Africa. The DRC believed that White civilisation could only be maintained by securing White supremacy (91:7).

In the same breath the Church did not lose sight of the fact that the girls would become housewives and mothers in the near future, and boys fathers and leaders of their own communities. Most of the students at Bethesda and Emmarentia Geldenhuys would enter *the service of Europeans* or make a living out of the soil (92:504). Whites would employ them as domestic servants and gardeners. It was the Moderator's (of the DRC) conviction that education should also aim at equipping the students for the needs of ordinary life. More time at Bethesda and Emmarentia Geldenhuys had to be devoted to preparing students for the humble life which most of them have had to live (93:504).

Complete humbleness and unconditional subordination to the Government, the school and to the Church authorities were some of the prerequisites of the two institutions, failing which immediate expulsion was inevitable. This ideology of supremacy is clearly demonstrated by the father (a member of the DRMC) whose son, due to misbehaviour, was expelled from Bethesda Normaalskool. In his letter to the Bethesda principal, Mr F W Grütter, pleading for his son's re-admission, he wrote as follows: "*I have strongly told him ... to keep up his efforts and to show his superiors absolute obedience and not to do it again ...*" (94:1).

3.3.11 Self preservation

The rise of African nationalism during the twentieth century awakened and sharpened the instinct of self-preservation among the Afrikaners. Consequently, continued friction between Africans and Whites made the Afrikaners' instinct of self preservation a dynamic factor in the struggle for their existence. The need to preserve their own national identity among the numerically strong African people, motivated them to formulate and maintain a protective racial policy (95:82).

In his article, "*Die rassevraagstuk*" (The race problem), Roux (96:14), a member of the DRC, warned that Africans should be given chance to develop, but their development had not to become a danger to Whites. To achieve this, Roux maintains that the African person, despite his/her high qualifications, had to be made aware that he/she remained a "*kaffer*" (*caffre*). This offensive word expresses the intrinsic perception of a White man towards Africans. So one of the underlying aims of the DRC in engaging in the missionary task, thereby establishing these two institutions, Bethesda and Emmarentia Geldenhuys, was to maintain and preserve the survival of the "*Afrikanervolk*".

In his letter to the Secretary for the Native Affairs Commission, Badenhorst, (97:4), the principal of Emmarentia Geldenhuyskool, assured him that staying with the African students, they would keep strict segregation between Whites and Africans so as to ensure the maintenance of self-preservation. This ideology had to be inculcated in the minds of the students.

3.4 CONCLUSION

It is just unfortunate that the aims of education at the two institutions were not purely educational in nature. Educational aims at these two institutions were interwoven with the covert aims which were part and parcel of the White philosophy of life. This became apparent in what Steytler (98:2), Bethesda Principal, deemed as the aims of education at Bethesda. He wrote as follows:

- (a) The Church tries to train the Natives on strict religious basis.
- (b) The Church wants to train Black (African) teachers in the tradition of the "*Afrikanervolk*" (Afrikaner nation), and Afrikaans must have its rightful place both in school as well as in the "*platteland*".
- (c) The Church wants to demonstrate the fact that the Boer is not an enemy of the Native, but his best friend.

One must not lose sight of the fact that all these aims were grounded in the apartheid policy and they were relevant in as far as they promoted and perpetuated it. These aims should not be viewed as separate components. They were interrelated.

The two institutions emphasised the need for vocational training; hence subjects such as Joinery, Blacksmithing, Bricklaying and Agriculture for boys; and Domestic Science, Housewife, Needlework and Nursing for girls. The purely academic work received less attention, justifying the notion that Bethesda and Emmarentia Geldenhuys rendered inferior education.

The African students were provided with that type of education and training which, firstly, made them take care of and provide for themselves as individuals, and, secondly, prepared them to serve their own people. This individualistic emphasis went a long way towards discouraging the sense of nationhood in the students (99:120).

3.5 LITERATURE

1. Landman, W A *et al.* 1990. *Teacher's handbook for education*. Pretoria :
Academica.
2. Engelbrecht, S W B *et al.* 1979. *History of Education and Theory of Education*.
Pretoria : Via Afrika.
3. Albertyn, J R *et al.* 1947. *Kerk en Stad*. Stellenbosch : Pro-Ecclesia Boekhandel.
4. Wilkins, I *et al.* 1978. *The Super Afrikaners*. Braamfontein : Jonathan Ball
Publishers.
5. *Ibid.*
6. Badenhorst, C H. 16 February 1961. Paper: "*Die huidige rasse-situasie getoets aan
die Skrif*". University of Stellenbosch.
7. Kinghorn, J *et al.* 1986. *Die NG Kerk en Apartheid*. Braamfontein : Macmillan Suid-
Afrika (Uitgewers) (Edms) Bpk.
8. De Clerk, W A. 1975. *The Puritans in Africa*. A story of Afrikanerdom. London:
Rex Collings Ltd.
9. Wilkins, I *et al.* 1978. *op. cit.*
10. Kinghorn, J *et al.* 1986. *op. cit.*
11. Govender, S P. 1984. *Unity and Justice*. Braamfontein : Belydende Kring.

12. Marais, J C. 1986. *Die NG Kerk en die Regverdiging van Apartheid*. Sovenga: Stofberg Teologieseskool.
13. Acta. 28 September 1944. Oorspronklike Handeling van die Noordelike Ring van die Nederduitse Gereformeerde Sendingkerk van Transvaal.
14. Minutes. 29 October 1945. Notule van die Bethesda Bestuursvergadering.
15. Badenhorst, C H . 21 May 1941. "*Naturelle Onderwys*" *Die Kerkbode*. No. 21. Vol. XLVII.
16. Motlhabi, M. 1988. *Challenge to Apartheid*, Grand Rapids: William B Eerdmans Publishing Company.
17. Govender, S P. 1984. *op. cit.*
18. Marais, J C. 1986. *op. cit.*
19. Pelzer, A N. 1979. *Die Afrikaner-Broederbond, Eerste 50 jaar*. Kaapstad : Tafelberg-Uitgewers Beperk.
20. Wilkins, I *et al.* 1978. *op. cit.*
21. *Ibid.*
22. *Ibid.*
23. Horrel, M. 1964. *A survey of Race Relations in South Africa*, Johannesburg: South African Institute of Race Relation.

24. Boesak, A. 1976. *Farewell to Innocence*. Kampen : Uitgeversmaatschappij J H Kok.
25. Wilkins, I. *et al.* 1978. *op. cit.*
26. Boonzaier, E *et al.* 1988. *South African Keywords*. Cape Town : David Philip Publishers.
27. Davenport, T R H. 1987. *South Africa : A Modern History*. Braamfontein : Macmillan South Africa (Publishers) (Pty) Ltd.
28. Kgware, W M. 1955. Bantu Education in the Province of the Orange Free State during the Twentieth Century (1900-1953). Unpublished M.Ed. Dissertation. University of South Africa.
29. Davenport, T R H. 1987. *op. cit.*
30. Behr, A L. 1988. *Education in South Africa : Origins, Issues and Trends : 1952 - 1988*. Pretoria : Academica.
31. Rhodie, N J *et al.* 1960. *Apartheid*. Cape Town : De Jager-HAUM Publishers.
32. Marais, J C. 1986. *op. cit.*
33. Marais, J C. 1986. *op. cit.*
34. Christie, P. 1985. *The Right to Learn*. Braamfontein : Ravan Press (Pty) Ltd.
35. Reyneke, J. January 1939. "Gelykstelling" *Op die Horison*. No. 1. Vol. 1.

36. Horrel, M . 1955-1956. *A survey of Race Relations in South Africa*. Johannesburg: South African Institute of Race Relations.
37. Memorandum . 28 January 1955. Bethesda Personnel to Assistant Secretary for Bantu Education.
38. Letter . 04 November 1937. Emmarentia Geldenhuys principal, Rev. Badenhorst C H and Rev. van Rensburg G H J to Secretary for Native Affairs Commission.
39. Verster, T L *et al.* 1982. *Educational Themes in Time Perspective*. Part One. Durban : Butterworth Publishers (Pty) Ltd.
40. Van Vuuren, J C G *et al.* 1976. *Orientation in Pedagogics*. Pretoria: University of South Africa.
41. Kekana, N C. 1987. The Dutch Reformed Church's Missionary Role in Black Education in the Northern Transvaal, with special reference to the founding of Bethesda Teachers' Training Institution, 1922-1974 (A Historical Survey). Unpublished extended Essay in partial fulfilment of the requirements for B.A. Honours. University of the North.
42. De Clerk, W A. 1975. *op. cit.*
43. Marais, J C. 1986. *op. cit.*
44. Venter, I S J *et al.* 1989. *The Grounding of History of Education. An introduction*. Pretoria : Euro-Publications.
45. Van Vuuren, J C G *et al.* 1976. *op. cit.*

46. Mphahlele, M C J. 1978. The Development, Role and Influence of Missionary Teacher-Training Institutions in the Territory of Lebowa 1903-1953. Unpublished D.Ed. Thesis. University of the North.
47. Letter. 04 November 1937. Emmarentia Geldenhuys principal, Rev. Badenhorst, C H and Rev. Van Rensburg G H J to Secretary for Native Affairs Commission.
48. Inspection Report . 12-14 May 1958. Emmarentia Geldenhuys Opleidingskool.
49. Landman, W A *et al.* 1990. *op. cit.*
50. Engelbrecht, S W B *et al.* 1979. *op. cit.*
51. Mushwana, G C D. 1959. "Afskeidsfunksie Standerd X". Emmarentia Geldenhuys School Journal.
52. -----, December 1961. "Higher and Secondary institutions for the Bantu". *Bantu Education Journal*. No. 10. Vol. VII.
53. Maditsi, E. Undated. Emmarentia Geldenhuys School Journal.
54. Inspection Report. 12 - 14 May 1958. Emmarentia Geldenhuyskool.
55. -----, Undated. "Vrolik wees met stil ontsag ..." Emmarentia Geldenhuys School Journal.
56. Bethesda Logbook. 06-07 April 1948. "Skool reparasie- en skoolgronde werk".
57. Van Vuuren J C G *et al.* 1976. *op. cit.*

58. Brubacher, J S. 1966. *A History of the Problems of Education*. Second Edition. New York : McGraw-Hill, Inc.
59. De Clerk, W A. 1975. *op. cit.*
60. Letter . 04 November 1937. Emmarentia Geldenhuys principal, Rev. Badenhorst, C H and Rev Van Rensburg G H J to Secretary for Native Affairs Commission.
61. Letter. 27 February 1943. Bethesda Superintendent to the Secretary for Native Affairs in Pretoria.
62. Engelbrecht, S W B *et al.* 1979. *op. cit.*
63. Inspection Report . 21 October 1960. Bethesda Bantu Training School.
64. Inspection Report . 11 April 1961. Bethesda Secondary School.
65. Marais, S . Mei 1986. "*n Kleinood om te bemut en bewaar*". *Die Voorligter*. No. 6. Vol. 49.
66. Van Vuuren, J C G *et al.* 1976. *op. cit.*
67. Kgatla, S T. 1988. Dutch Reformed Mission Church in Northern Transvaal 1865-1964, Unpublished M.Theol. Dissertation. University of South Africa.
68. Letter. 04 November 1937. Emmarentia Geldenhuys principal, Rev. Badenhorst C H and Rev. Van Rensburg G H J to Secretary for Native Affairs Commission.

69. Mphahlele, M C J. 1978. The Development, Role and Influence of Missionary Teacher-Training Institutions in the Territory of Lebowa, 1903 - 1953. Unpublished D.Ed Thesis. University of the North.
70. Bethesda Logbook . 2 December 1949. "*Afskeidsfunksie in die saal*".
71. Van Vuuren, J C G *et al.* 1976. *op. cit.*
72. De Clerk, W A. 1975. *op. cit.*
73. Acta . 16 August 1954. Handeling van die Ring van Kranspoort van die Nederduitse Gereformeerde Sendingkerk van Transvaal.
74. Verster, T L *et al.* 1982. *op. cit.*
75. Acta . 18 April 1935. Oorspronklike Handeling van die Noordelike Ring van die Nederduitse Gereformeerde Sendingkerk van Transvaal.
76. Report. 1976. Synodical Mission Commission to DRC Synod Northern Transvaal.
77. Venter, I S J *et al.* 1989. *op. cit.*
78. Report. 1976. Verslag van die Sinodale Sendingkommissie van die Nederduitse

Gereformeerde Sendingkerk van Transvaal aan die Sinode van die Nederduitse Gereformeerde Kerk, Noord Transvaal.

79. Report . 12 March 1940. Rapport van die Waaksaamheidskommissie van die Nederduitse Gereformeerde Sendingkerk van Suid Afrika oor die Naturelle Onderwys in Transvaal.
80. Steytler, J G . Desember 1940. "*Bethesda-Normaalskool*". *Die Voorligter*. No. 1. Vol. IV.
81. Brink, C T. 25 November 1989. Paper: "*Emmarentia Geldenhuys Re-unie*". Emmarentia Geldenhuys Mission Centre.
82. Inspection Report . 17 August 1961. Emmarentia Geldenhuys Onderwysersopleiding- en Hoërskool.
83. Mphahlele, M C J. 1978. The Development, Role and Influence of Missionary Teacher-Training Institutions in the Territory of Lebowa, 1903-1953. Unpublished D.Ed Thesis. University of the North.
84. Inspection Report . 12 to 14 May 1958. Emmarentia Geldenhuyskool.
85. Report. 1976. Verslag van die Sinodale Sendingkommissie van die Nederduitse Gereformeerde Sendingkerk van Transvaal aan die Sinode van die Nederduitse

Gereformeerde Kerk, Noord Transvaal.

86. Report . 12 March 1940. Rapport van die Waaksaamheidskommissie van die Nederduitse Gereformeerde Sendingkerk van Suid Afrika oor die Naturelle Onderwys in Transvaal.
87. Mphahlele, M C J. 1978. The Development, Role and Influence of Missionary Teacher-Training Institutions in the Territory of Lebowa, 1903-1953. Unpublished D.Ed Thesis. University of the North.
88. Report . 12 March 1940. Rapport van die Waaksaamheidskommissie van die Nederduitse Gereformeerde Sendingkerk van Suid Afrika oor die Naturelle Onderwys in Transvaal.
89. Horrel, M. 1966. *A Survey of Race Relations in South Africa*, Johannesburg South African Institute of Race Relations.
90. Kgware, W M. 1955. *op. cit.*
91. Horrel, M. 1966. *op. cit.*
92. Mphahlele, M C J. 1978. The Development, Role and Influence of Missionary Teacher-Training Institutions in the Territory of Lebowa, 1903-1953. Unpublished D.Ed Thesis. University of the North.

93. *Ibid.*
94. Letter. 8 August 1958. Mr Mogami, T R to Bethesda principal Mr Grütter F W.
95. Rhodie, N J *et al.* 1960 *op. cit.*
96. Roux, L A D. April 1947. "*Die Rassevraagstuk*". *Die Gereformeerde Vaandel*.
No. 1. Vol. XV.
97. Letter . 04 November 1937. Emmarentia Geldenhuys principal, Rev. Badenhorst,
C H and Rev. Van Rensburg G H J to Secretary for Native Affairs
Commission.
98. Letter . 01 November 1939. Principal of Bethesda, Mr Steytler, J G to Rev. Joubert,
P J.
99. Kgatla, S T. 1988. *op. cit.*

CHAPTER FOUR

CONTROL AND ADMINISTRATION AT BETHESDA AND EMMARENTIA GELDENHUYS

4.1 INTRODUCTION

Western civilisation expanded in South Africa through the activities of missionary societies. Each missionary society gradually established its own schools which were regarded as the most valuable instruments of evangelisation among Africans. The initiative for the building of schools for Africans in all four provinces originated from the missionaries (1:90). The Dutch Reformed Church (DRC) was no exception.

As late-comer in the mission field, especially with regard to African education in the Transvaal, the DRC had to do everything in its power to make sure that its venture at Bethesda and Emmarentia Geldenhuys was a success (2:480). This fact becomes evident in the control and administration of both institutions.

4.2 EXTERNAL CONTROL

4.2.1 Church control

The Dutch Reformed Mission Church of South Africa (DRMCSA) (*“Die Nederduitse Gereformeerde Sendingkerk van Suid-Afrika (NGSKSA)”*) was established on 2 March 1932 at Vrededorp in the Transvaal. This Mission Church had to assume all the DRC mission activities in South Africa so that the DRC should remain purely White (3:1). Bethesda and Emmarentia Geldenhuys belonged to the DRC through its DRMCSA of the Transvaal. Therefore, the two institutions were under the control and administration of the DRMCSA of the Transvaal Synod. The Transvaal Synod of the DRMCSA then appointed a Synodical Mission Commission (SMC) (*“Sinodale Sendingkommissie (SSK)”*) which controlled and administered the two institutions directly from the time of their inception up to 1956, when

their control was transferred to Bantu Education. The SMC had to report to every Synod of the DRMCSA about the progress made at the two institutions.

4.2.2 State control

Almost all the mission schools were registered with the Government and received Government grants. Government registration and funding implied that it was possible for the State to exercise some control and a measure of administration over the schools and the training colleges. Because of Government registration and funding, the State determined the curriculum, paid the teachers and appointed managers to oversee the smoothrunning of the schools (4:72).

As the two institutions were registered with the Transvaal Education Department, the main duty of the Department was not so much to initiate anything new, but to approve or disapprove the appointment, promotion or dismissal of teachers and expulsion of students. The Department also had to approve of any project which would have financial implications for the State (5:558). To make its control more effective, the Department had the right of either suspending its grant temporarily or terminating it for good when it deemed fit. A clear evidence to this effect was when the Department informed the Regional Director of Bantu Education as follows:

Payment of this grant to Bethesda Industrial School is being withheld until the following information is obtained (6:1).

From the inspection report the Department became aware of the irregularities at Bethesda Industrial School concerning the syllabus, equipment, article, sales and financial management - *Vide*, pp 147-148. The Department demanded, therefore, from Bethesda, full information concerning the running of the Industrial Section, otherwise the Department would withhold its annual grant. When Bethesda delayed to respond, the Department suspended the grant.

Through inspections the Department controlled the equipment bought and the means and

methods used in order to ensure more effective teaching and training of teachers. Of course, the aim of these inspections was also to produce good examination results.

4.3 INTERNAL (LOCAL) CONTROL AND ADMINISTRATION

4.3.1 The Board of Management (“*Die Bestuur*”)

Before the official registration of the two institutions in 1935, Bethesda and Emmarentia Geldenhuys were controlled and administered by their founders, Rev. Brink and Rev. van Rensburg, respectively. Immediately after the registration of the two institutions, the DRMCSA through its SMC appointed the Board of Management at Bethesda to control and administer the college on behalf of the SMC. The first Board of Management, constituted on the 17th April 1935, was as follows:

Representative of SMC	=	Rev. J M Louw (Chairperson)
Representative of DRMCSA	=	Rev. P H A Fouché (Vice Chairperson)
Business representative	=	Mr S Martin (Secretary)
Education representative	=	Rev. H J van Schouwenberg
Mission Secretary	=	Rev. J Reyneke (7:1)

In 1936, the principal, inspector of schools and Rev. Brink were also included on this Board.

The main duty of the Board was to run, control, manage and administer the college and even to advise the principal on all administrative and other professional matters. This Board of Management also appointed the principals of this institution and determined their conditions of service (8:113). It was this Board that fought for the rightful place of Afrikaans at Bethesda thereby demanding from the Government that Afrikaans receive the same status and recognition as English (9:122). The Board was also responsible for the improvement of buildings and for the appointment of assistant teachers. From the following agenda of the meeting of this Board of Management, one gets a better understanding of its powers and duties:

Agenda

- | | | |
|----|--|--------------------------------|
| 1. | <i>“Verkiesing van die principaal”</i> | (Election of the principal) |
| 2. | <i>“Assistent”</i> | (Assistant) |
| 3. | <i>“Skoolgeboue”</i> | (School buildings) |
| 4. | <i>“Prinsipaalwoning”</i> | (Principal's residence) |
| 5. | <i>“Reglement”</i> | (Regulations) |
| 6. | <i>“Boorgaf”</i> | (Borehole) |
| 7. | <i>“Beleid”</i> | (Policy) |
| 8. | <i>“Uitrusting”</i> | (Equipment) |
| 9. | <i>“Voertaal”</i> | (Medium of instruction) (10:1) |

This Board normally had two meetings in a year to discuss also general matters and to approve of or disapprove of issues from its Executive Board. The Board had to function for three years and thereafter a new Board was to be elected and be approved by the SMC (11:1). It had also the powers to appoint other commissions such as the Riots Commission and the Ground Commission.

4.3.2 The Executive Board (“Die Dagbestuur”)

Normally the Executive Board was elected from the members of the Board of Management. Usually the chairperson, vice-chairperson and the secretary of the Board of Management, together with the principal, constituted the Executive Board (12:250). This arrangement did not last long because very soon Rev. Brink was appointed chairperson of this Executive Board, yet he was not the chairperson of the Board of Management.

The main function of the Executive Board was to execute the instructions and decisions from the Board of Management. The Executive Board also dealt with matters such as the appointment of matrons, boarding masters, disciplinary matters and maintenance of buildings. In addition to these responsibilities, the Executive Board also handled the applications for the post of secretary and made appointments. Any school matter beyond its powers was referred to the Board of Management (13:1-2).

4.3.3 The Board of Control (“*Die Beheerraad*”)

At Emmarentia Geldenhuys the governing body was the Board of Control and not the Board of Management as was the case with Bethesda (14:1). The responsibilities of this Board of Control were, *inter alia*, the erection and maintenance of all buildings, supply of residential accommodation, food and water, admission of students in the hostels, collection of boarding fees, book-keeping, cancellation of bad debts and expulsion of students from the hostels (15:1). It had also the powers to appoint and dismiss teachers, even to expel students from the school, with the approval of the Department of Education (16:1).

In some correspondence of Emmarentia Geldenhuys this Board of Control was sometimes referred to as Advisory Council (“*Adviesraad*”). Initially, Van Rensburg was appointed chairperson of this Board, but after some years the principal of the school was made to take over as chairperson. As from the late fifties anyone could be elected chairperson of the Board of Control or Advisory Council.

4.3.4 The Advisory Council (“*Die Adviesraad*”)

After the transfer of Bethesda to the Department of Bantu Education, an Advisory Council was established in 1956 at Bethesda. The Advisory Council was to be composed of the inspector of schools as the chairperson, the Native Commissioner of Pietersburg as the vice chairperson, the principal of the school as secretary and the local minister representing the DRMCSA. Hence, the first Advisory Council was constituted as follows:

Mr P W van Heerden (Inspector of Schools) Chairperson
 Native Commissioner of Pietersburg, Vice Chairperson
 Mr F W Grütter (Principal of Bethesda), Secretary
 Rev C L Brink, representing the DRMCSA (17:1).

In December 1957, an additional member was elected, namely, Mr J Z E du Toit, who was the Administrative Organiser of Bantu Education (18:1). The intense involvement of the Government in the running of Bethesda even at local level is evident. This Council ran

academic matters which were formerly handled by the Board of Management. The Council's main duty was to advise the principal in matters such as the creation and advertisement of new posts, additional classrooms, and the appointment of vice principal and other members of staff (19:1).

In the early 1960s a new constitution was adopted whereby the name, Advisory Council, was substituted by the Board of Control, the name which had been used by Emmarentia Geldenhuys. This new constitution also made it possible for the vice principal to become a member of the Board of Control, so that in 1963 the Board of Control was constituted as follows:

Mr D H Owens (Inspector of schools), Chairperson
 Mr L van der B Lambley (Native Commissioner of Pietersburg), Vice Chairperson
 Mr F W Grütter (Principal of Bethesda)
 Mr H J le Roux (Vice Principal of Bethesda) Secretary
 Rev. H C Page, representing the DRMCSA (20:1).

This Board of Control, in addition to carrying out the duties of the former Advisory Council, also took over the control of hostels and discipline of teachers in 1964. In 1968, it also took over the responsibility of screening the students for bursaries (21:1).

4.3.5 The Superintendent and the Principal

In both cases, Bethesda and Emmarentia Geldenhuys, the founders became the superintendents of the institutions. The first (acting) principal of Bethesda, Rev. J A Steenkamp, was invited by Rev. Brink himself as the superintendent, to come and head the college. The first staff meeting in 1935 was convened by Rev. Brink as the superintendent whereby he automatically acted as the chairperson and the principal as vice chairperson (22:7).

Generally, the function of the superintendent was purely administrative in nature in many institutions, especially hostel duties. It soon became apparent that the duties and powers of

the superintendent at Bethesda overlapped those of the principal. The result was that a clash was inevitable between the two officials. It was, therefore, not surprising when Rev. Fouché reported to the Board of Management that the superintendent was not happy because he did not know exactly what his position was (23:14). This was the situation because there was already a misunderstanding between the superintendent and the principal. In trying to resolve this problem, the Board of Management drafted the duties and powers of the superintendent and those of the principal. But the fact that the superintendent, according to the drafted duties, was to be in control of official correspondence, all finances of the institution and the buildings and the appointment of staff members, did not solve anything (24:27).

Right from its establishment in 1932 to 1938 Bethesda had both a principal and a superintendent. The first (acting) principals Rev. J A Steenkamp and Mr D S A van der Spuy were intensively overshadowed by the superintendent Rev. C L Brink, and their duties and powers were restricted to the classroom situation. For that short period of about five years, they could not initiate or do anything without the approval of the superintendent (25:568-569). This problem was solved when both Van der Spuy and Brink resigned in 1938 as principal and superintendent respectively.

To avoid the recurrence of such an unhealthy atmosphere at the institution, the Board of Management decided to transfer all duties and powers of the superintendent to the principal. Therefore, the principal that followed, Dr J G Steytler, automatically became the superintendent of the institution (26:52). He started in January 1939 as the third principal of the institution. Since then each principal automatically became the superintendent of the institution.

At Emmarentia Geldenhuys the relations were somewhat different. There appears to have been very little, if any, misunderstanding between the superintendent, Van Rensburg, and the successive principals, namely, Rev. (later Dr) C H Badenhorst, Mr (later Dr) H J van Zyl, Mr M A H Engelbrecht and Mr S C Wiid. Van Rensburg remained the superintendent of the school until his retirement in 1957 (27:190). After Van Rensburg's retirement the principals that followed automatically became the superintendents of the school (28:1). For a complete

list of the principals of both institutions - *Vide*, Addendum C, p 307.

4.3.6 The Vice Principal

At Bethesda the post of vice principal was created by the Advisory Council in 1956. It appointed Mr H J le Roux as the first vice principal of Bethesda (29:1). He remained the vice principal until the closure of the institution in 1974. The following were the duties of the vice principal at Bethesda:

- i) Control and organisation of Practice Teaching in all respects
- ii) Weekly control and supervision of class registers, completion of summary register's and quarterly returns.
- iii) Procurement of prescribed books
- iv) Control and organisation of sports and debate
- v) and others (30:5).

In this way the vice principal, Mr le Roux, relieved the principal, Mr Grütter, of certain duties.

Initially at Emmarentia Geldenhuys there was no post of vice principal. But when the principal later became the superintendent as well, it soon became apparent that the appointment of a vice principal at Emmarentia Geldenhuys was inevitable. This was so because the principal, Mr S C Wiid used to request Mr C T Brink to act on his behalf during his absence. Hence the inspector of schools also affirmed in 1958 that the appointment of a vice principal was receiving attention from the Department of Bantu Education (31:1).

Unfortunately, in 1961, it was still reported that the principal at Emmarentia Geldenhuys was overloaded with duties such as that of being the head and superintendent, of having 23 lesson periods per week and doing secretarial work (32:1). This undesirable situation existed because there was neither a vice principal nor an official clerk at the school. The position remained like this until in 1964 when the school was finally closed down (33:1).

The Practising schools, Moyo for Bethesda and Ulando for Emmarentia Geldenhuys, had their

own principals and staff members. The principals were actually the heads of those Practising schools because they too, together with their staff, were directly under the control of the superintendents (34:570).

4.3.7 The Staff (Assistant teachers)

For the rest of the operation of the two institutions, almost all members of staff resided on these two farms. They were directly or indirectly involved in the supervision of the boarders. The important areas where staff was most helpful were in administration where they assisted with supervision and the supervision of evening studies (35:571).

Initially there were no dwelling houses (known as “quarters”) for African members of staff at both institutions. The few that were employed had to reside together with the students in the hostels. They were expected either to assist with hostel administration or to pay lodging fees like the students. At Bethesda the African staff members were paying £1.0.0 (±R2.00) per month (36:574). In 1961, the Board of Management decided to increase the fees as follows:

... dat die inwonende Bantoeperoneel in die koshuise 'n losiesfooi gelykstaande aan dié van die studente sal betaal, naamlik R50-00 per jaar. Waar hierdie persone behulpsaam is met toesig oor die studente ... sal die fooi verminder kan word tot laagstens R30 per jaar (37:236).

(... that the African members of staff residing in the hostels should pay the same amount of lodging fees as paid by students, namely, R50-00 per annum. Where such people are assisting with student supervision, ... the fees will be reduced to not less than R30-00 per annum).

The arrangement of lodging for African staff members at Emmarentia Geldenhuys was exactly the same as that at Bethesda. This became clear when it was reported by the inspector of schools as follows:

Vier onderwysers hou toesig by die jongenshostel. Twee ... is spesiaal belas met toesig in die koshuise en hulle loseer vry.

Die ander twee help met toesig by die studies en hulle kry £12.10.00 (± R24-20) afslag op losies (38:3).

(Four teachers are supervising at the boys hostel. Two ... are specially charged with the supervision of the hostels and they are lodging free of charge. The other two are assisting with supervision of study and they receive £12.10.00 (± R24-20) discount from their lodging fees).

It was only in the late 1950s that the authorities at both institutions thought of erecting dwelling quarters for some of the African staff members while the rest still resided in the hostels. Proper houses were built only for White staff members - *Vide*, pp 106-107. Of course, they paid a certain amount of money for lodging in those houses.

The maintenance of the DRC policy of separate development was strictly adhered to at the two institutions and, of course, at Bethesda, in particular.

At Bethesda, only White staff members were allowed to keep livestock. Each staff member was allowed to keep a maximum of five cows and their calves (39:73). These cows were to be looked after and milked by students. At both institutions initially African staff members could not attend staff meetings with their White counterparts. They (African staff) could not even stand with the rest of the White members of staff on the platform during morning devotions. They stood with the students in the hall and heard almost all announcements for the first time with the students. At Emmarentia Geldenhuys African staff members were at least allowed to ascend the stage with their White counterparts during morning devotion. But on the stage, the African staff members were not allowed to mix with the White staff members. Hence the two groups had to stand on the stage apart from each other. After the Whites only staff meetings, the principal would sometimes go to the African staff members to inform them about the decisions taken at the meetings. All other facilities like toilets and staff rooms, were separately designed at both institutions (40:624).

Bethesda's White staff members had regular staff meetings at which various issues pertaining to their work were discussed. In their first staff meeting, convened by Brink in 1935, the

BETHESDA STAFF MEMBERS



Rev CL Brink 1933-1938



Dr JG Steytler, 1939-1942



Mr JP Stegmann 1943-1944



Mr WF Grütter 1945-1968



Mr P Felstead 1957-1958

EMMARENTIA GELDENHUYS STAFF MEMBERS



Dr CH Badenhorst 1939-1941



Dr HJ van Zyl 1942-1948



Mr SC Wiid 1946-1964



Mr RN Gugushe 1939-1940



Prof HM Ntsanwisi 1943-1949

EMMARENTIA GELDENHUYS STAFF MEMBERS



Mr CM Mothoa 1951-1961



Mr HM Ntsaba 1948-1956

EMMARENTIA GELDENHUYS STAFF MEMBERS IN 1961



Back row standing: From left to right: Messrs PS Phalatse, TT Laka, JH Mathye, AR Kgasi, BM Khabele, PF Skhosana, RP Moagi and AH Kona.
Front row seated: From left to right: Mr JV van der Merwe, Mr CT Brink, Mrs MM Pretorius, Mr SC Wiid, Mrs EJ Brits, Ms MA Mokoka and Mr FM Tladi.

BETHESDA INDUSTRIAL STAFF MEMBERS



Mr H Moutlana, 1944-1974



Mr AB Kekane 1961-1974

BETHESDA ADMINISTRATIVE STAFF MEMBERS



Mr HM Mokone 1958-1960



Mr JK Maleka 1960-1970

following items were agreed upon:

- i) Staff meetings will be held fortnightly, on Monday afternoon or in the evening
- ii) Every second meeting will be a combined staff meeting at which the Normal College staff will meet with the staff from the Practising school to discuss matters of common interest
- iii) The same chairperson, Brink, and the secretary, Miss M van der Merwe, will serve at both occasions (41:7).

Although the methods and time of holding staff meetings changed with time, this tradition of holding staff meetings on a regular basis continued until the closure of the school. Detailed minutes were written and the minute book was always kept safely.

Unlike at Bethesda, at Emmarentia Geldenhuys staff meetings were not held regularly. Staff meetings were held only when the need arose, for the purpose of promoting students, for instance. Unfortunately, seemingly no minutes were written and, of course, not even a minute book was kept at this school (42:1).

4.3.8 The Boarding Staff

This included the boarding master and the matron. At Bethesda, the superintendent, Rev. Brink, initially took upon himself the supervision of the boys hostel while his wife Albertha took charge of the girls' hostel. At some stage the supervision of both boys' and girls' hostels was left in the hands of Mrs Brink. But with the arrival of Steenkamp as the principal, the supervision of the boys hostel was left in his hands while Miss M Eybers and Miss M van der Merwe took over the supervision of the girls' hostel (43:7).

The same procedure was followed at Emmarentia Geldenhuys. The Mission Secretary, Rev. J H M Stofberg, made it clear to the Secretary for Native Affairs early in 1941 that it was

necessary that the principal had to reside at the school because "*daar is koshuise vir seuns en dogters waaroor toesig gehou moet word*" (44:1) (there are hostels for boys and girls for which supervision should be maintained). The principal, the Rev. C H Badenhorst, and his wife took charge of the hostels in the early years of the school.

In the late 1930s the posts of boarding master and matron at Bethesda were officially established by the Board of Management. The decision to establish these posts was subject to the condition that the Department of Education would pay their salaries (45:21). The main duties of the boarding master and matron was to administer and regulate the lives of the boarders. There were rules to be adhered to by the students. To avoid paying high salaries and taking the advantage of the unavailability of houses for African staff members, as time went by, the two institutions decided to make use of African teachers as boarding masters and matrons.

While this arrangement seemed to have served the purpose at Emmarentia Geldenhuys, it did not go too far at Bethesda. At Bethesda the system of using African staff members as boarding masters and matrons went on until 1946. In 1947, the White staff members brought forth a complaint before the Board of Management concerning what they saw as the irresponsible services of the African staff members at the hostels. They indicated categorically that the conditions at the boys' hostels were unfavourable (46:133). Reacting to this complaint, the Board of Management decided to put the supervision of both boys and girls hostels in the hands of White staff members (47:133). Consequently, the Erasmus family, Mr and Mrs J G Erasmus, took up the positions of boarding master and matron, respectively, in September 1947 (48:141).

4.3.9 The Chief Prefects and the Prefects

The prefect system was started quite early in the lives of both institutions. The chief prefects and the prefects were usually appointed from the most senior or completing students. The appointment of both chief prefects and ordinary prefects was formerly done by the superintendent after a very careful consideration and discussion with other members of staff.

But they were later on selected by the boarding master and the matron, and thereafter approved by the superintendent (49:127). Table I below shows the names of the chief prefects at Bethesda from 1946 to 1966.

TABLE I

SHOWING CHIEF PREFECTS AT BETHESDA 1946-1966

YEAR	NAMES	YEAR	NAMES
1946	Ewaldt Segolela (m) Martha Mabusela (f)	1956	Ernest Mvasi (m) Eva Marokane (f)
1947	John Serumula (m) Dorothy Langa (f)	1957	Wilson Mabitsela (m) Hessie Mkhabela (f)
1948	Gottlieb Moabelo (m) Emmy Moshokwa (f)	1958	Silas Mamaregane (m) Ruth Rammutla (f)
1949	Abia Ramodisha (m) Emmy Moshokwa (f)	1959	Thomas Maime (m) Grace Moloto (f)
1950	Amos Matseba (m) Grace Mashabela (f)	1961	Simon Moganedi (m) Anna Mathiane (f)
1951	Abram Ledwaba (m) Grace Mashabela (f)	1962	Robert Mathipa (m) Sara Rangongo (f)
1952	Leepile Taunyane (m) Marriet Mojapelo (f)	1963	Jonas Lekalakala (m) Paulina Moleele (f)
1953	Ben Khabela (m) Dorothy Mabusa (f)	1964	Charles Thoka (m) Evelyn Mabusela (f)
1954	Charles Makgati (m) Sara Manamela (f)	1965	Frans Sekome (m) Linah Matsena (f)
1955	Alfred Mpe (m) Emma Matlou (f)	1966	Philip Mosoma (m) Hilda Sibanda (f)

(Bethesda Normaalskool : Logbook 1946 - 1966)

N.B.: m = male, f = female
1960 is not reflected in the logbook.

That the chief prefects and ordinary prefects helped a great deal at both institutions in general administration, and at the hostels in particular, cannot be underestimated. The responsibility of the prefects was mainly to maintain order and discipline in the hostels (50:1). Especially at Bethesda, the prefects were given awards (prizes) at the end of each year and were praised for the good services they rendered. This positive attitude encouraged the prefects to become more honest and devoted to their duties. Leepile Taunyane, who was a chief prefect in 1952, was singled out by the superintendent, Mr Grütter, as a chief prefect who rendered outstanding services in all respects. He was regarded as a young man with a bright future and was assured of Bethesda's further support (51:289).

Incidentally Taunyane rose to become an outstanding executive member of the Transvaal United African Teachers' Association (TUATA). He later became its president. To date (1997) he is still president of this association, while at the same time being president of the mother teachers' body, the National Professional Teachers' Organisation of South Africa (NAPTOSA). He is at the same time president of the National Soccer League (NSL). So, what Bethesda discovered and nurtured in him was of special significance - See, pp 96-97.

4.3.10 The students and their health

Bethesda drew its students mostly from the Northern Transvaal while Emmarentia Geldenhuys drew its students from all over the Transvaal (52:1). For this reason, Emmarentia Geldenhuys accommodated Southern Sotho, Northern Sotho (Sepedi), Tswana, Zulu and Tsonga speaking students. At both institutions, during admission time, first preference was given to students belonging to the DRMC. This was emphatically stated by the Board of Management that "*voorkeur moet egter gegee word aan lede van ons kerk*" (53:104) (first preference must be given to members of our church). For this reason the "*Keurkommissie*" (Selection Commission) was established at Bethesda. The inspector of schools (who was always a White) in that area became an "*ex officio*" member of this Selection Commission (54:162).

The issue of first preference to DRMC students was also connected with the issuing of bursaries to students. In fact, the Church Circuit ("*Ring*") of the Witwatersrand took a

decision in 1944 that all ministers' and evangelists' children at Stofberg Gedenkskool and Bethesda must lodge at a reduced amount of fees. Reacting to this decision, the Board of Management agreed not to reduce the already reduced lodging fees, but to assist such students with bursaries (55:106). Such bursaries, at Bethesda, were allocated firstly to ministers' and evangelists' children, thereafter to students belonging to the DRMCSA. Students belonging to other denominations were considered last. They would be considered only when there were no longer applications for bursaries from the DRMC students (56:117). Again, the Board of Management decided not to allocate bursaries to first year students but only to second and third year students.

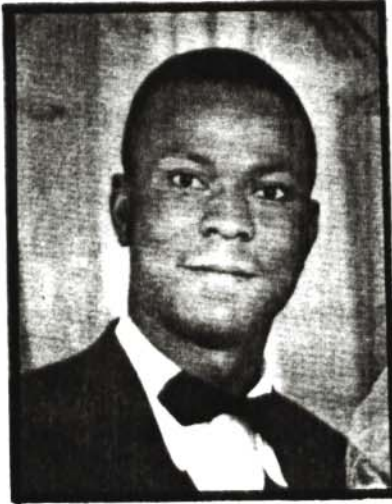
In 1960, there were already thirty ministers' and evangelists' children (students) at Emmarentia Geldenhuys who were financially supported by the Church (57:1). The Emmarentia Geldenhuys principal, Mr (later Dr) Van Zyl, did not only pay attention to ministers' and evangelists' children but also to the needy students. He made bursaries available to needy students out of the money from interested Whites in Warmbaths (58:31).

As early as 1935 the superintendent of Bethesda, Rev. Brink, made it clear that no initiation (ill-treatment of students upon first entering a particular institution) of new students would be allowed (59:20). Consequently, no new student had to suffer initiation of any kind. The same applied to Emmarentia Geldenhuys. In spite of this stance, however, at both institutions the new students complained time and again about rude initiation by old students (60:1-2). Seemingly, at Bethesda the initiation of new students was ultimately officially permitted and controlled. In January 1973, the principal, Mr G J J Theron gave the following instructions:

1. Initiation will last for one week only and it must take place correctly.
2. No physical force will be exercised on new students
3. New students will not be kept awake all night long (61:4).

In February, the same year, he expressed his satisfaction with regard to how the initiation (“*ontgroening*”) of new students was conducted (62:2). It was further reported that the

BETHESDA FORMER STUDENTS



*Mr AJ Ledwaba, BA. Retired
Inspector of Schools*



*Rev MM Maphoto. Pastor
Moderator of URCSA, N. Tvl*



*Mr JM Moloto(left), receiving a trophy
from Mr ND Moloisi, 1968*

BETHESDA FORMER STUDENTS



*Mr SA Matsi, Retired
School Principal*



*Mr LM Taunyane, BA, Pres.
of TUATA, NAPTOSA & NSL*



*Dr MA Ramphele, D.P.H.
Vice Chancellor and Principal,
University of Cape Town*



*Dr EM Tema, D Theol.
University lecturer*



*Mrs RS Mokone (née Smith)
BA Hons. Deputy Chief
Education Specialist*

EMMARENTIA GELDENHUYS FORMER STUDENTS



*Mr CP Senyatsi, BA. Retired
Inspector of Adult Education*



*Rev Prof TA Mofokeng, D Theol.
Deputy Vice Chancellor,
University of North West*



*Prof SM Lenyai, M Ed. Principal
of Pretoria Technicon, Pietersburg*



*Mrs OM Mamabolo (née
Mangokoane), BA Hons.
Deputy Director, Department
of Health and Welfare*



*Ms AP Nhlane. Senior
Professional Nurse*

initiation of first year students was concluded with a fun concert (“*sottekonser*”) in the school hall. The principal further expressed his hope that even in the following year such an occasion would be properly conducted (63:171).

Both institutions were concerned about the health of the students. Both missionaries, Brink and Van Rensburg, did not only take care of the spiritual life of their followers, but they also paid special attention to their physical life. They did this, not only to the congregants but to the students as well. The succeeding principals, as superintendents of the institutions, followed the examples of their predecessors. Hence the principal of Emmarentia Geldenhuys, Van Zyl, as Senyatsi aptly puts it, “*het self die ongesteldhede onder die leerlinge met kasterolie gedokter*” (64:31) (he himself doctored the indispositions among students with castor oil). While Emmarentia Geldenhuys specialised in the use of castor oil for sick students, Bethesda excelled in the use of Epsom salt (“*Engelse sout*”) as the best remedy for any type of illness, including injuries, among students. This was the situation, especially during the early years of both institutions.

Despite these two common remedies, both institutions soon realised the need for the establishment of clinics on the premises. As early as in 1938 there was already a sort of a clinic structure at Bethesda where students received limited medication (65:36). In 1952, a small building known as *New Castle* was converted into a clinic and the nurse from Wingfield (Lonsdale) used to come to Bethesda to offer her services (66:184). In 1941, the Emmarentia Geldenhuys principal, Badenhorst, applied for the supply of medicines with the aim of establishing a clinic at the school for students (67:1) and the clinic was ultimately erected.

The type of food received by the students also determined their health condition. Although the food at Bethesda was not so good, as compared to that at Emmarentia Geldenhuys, it could nevertheless sustain students to cope with their daily activities. Tables II and III below show the menus at Bethesda (1972) and at Emmarentia Geldenhuys (1958) respectively.

TABLE II

SHOWING MENU AT BETHESDA IN 1972

Meal	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
BREAK FAST	Soft Porridge	Soft Porridge	Soft Porridge	Soft Porridge	Soft Porridge	Soft Porridge	Cocoa Soft Porridge Bread
11:00	-	-	-	-	-	-	-
LUNCH	Meat or Beans & Porridge	Fried eggs or Beans & Porridge	Meat and Porridge	Meat and Porridge	Cabbage and Porridge	Meat and Porridge	Meat and Porridge
16:00	-	-	-	-	-	-	-
SUPPER	Cocoa Bread Porridge	Cocoa Bread Porridge	Cocoa Bread Porridge	Cocoa Bread Porridge	Cocoa Bread Porridge	Cocoa Bread Porridge	Cocoa Bread Porridge

(Bethesda Normaalskool : Logbook 1972)

TABLE III

SHOWING MENU AT EMMARENTIA GELDENHUYS IN 1958

MEAL	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
BREAK FAST	Soft Porridge Milk Tea	Soft Porridge Milk Tea	Soft Porridge Milk Tea	Soft Porridge Milk Tea	Soft Porridge Milk Tea	Soft Porridge Milk Tea	Soft Porridge Milk Tea
11:00	-	-	-	-	-	-	-
LUNCH	Porridge Meat Vegetable or Fruit	Porridge Meat Vegetable or Fruit	Porridge Meat Vegetable or Fruit	Porridge Meat Vegetable or Fruit	Porridge Meat Vegetable or Fruit	Porridge Meat Vegetable or Fruit	Porridge Meat Vegetable or Fruit
16:00	-	-	-	-	-	-	-
SUPPER	Bread Peanut butter Beans Vege. Soup Tea	Bread Peanut butter Beans Vege. Soup Tea	Bread Peanut butter Beans Vege. Soup Tea	Bread Peanut butter Beans Vege. Soup Tea	Bread Peanut butter Beans Vege. Soup Tea	Bread Peanut butter Beans Vege. Soup Tea	Bread Peanut butter Beans Vege. Soup Tea

(Emmarentia Geldenhuyskool : Inspection Report 1958)

4.3.11 Discipline, Punishment and Strikes

Throughout the period under review, with regard to the maintenance of discipline, Bethesda applied stricter disciplinary measures than Emmarentia Geldenhuys. Actually, in the early years of Emmarentia Geldenhuys, students could hardly be expelled from the school. The strict discipline at Bethesda did not affect the students only, but also the African members of staff as well. Any slight form of misconduct by the teacher led either to his/her suspension or immediate dismissal (68:1).

There were at both institutions four types of punishment for cases of misconduct. They were as follows in their order of severity: manual work, especially on Saturdays, corporal punishment, suspension and dismissal. With regard to corporal punishment at Bethesda, a cane (“*rottang*”) was commonly used on boys (69:2). At Emmarential Geldenhuys there was always “*Mnr Swart Piet*”, a nickname for a black cane, which used to be hung in the principal's office for inflicting corporal punishment on students (70:31). Especially during the principalship of Mr Wiid, 1955-1964, the mischievous students were not only confronted by “*Mnr Swart Piet*” but were also chastised by a quince stick (“*kweperlat*”). For severe and or repeated mischief, the student had to be taken to “*motšheneng*” (the machinery). Here the student had to run several times around a circle made up of the principal, teachers and boarding masters or matrons. The student was thoroughly thrashed with the quince sticks at each station. Wiid did this because he was reluctant to expel students from the school. Students at both institutions were punished for various offences - See, Table IV below:

TABLE IV

SHOWING VARIOUS TYPES OF OFFENCES AT BOTH INSTITUTIONS

Bethesda Normaalskool		Emmarentia Geldenhuyskool	
Frequent Offences	Rare offences	Frequent Offences	Rare Offences
1. Beer drinking 2. Pregnancy 3. Theft 4. Fraud 5. Immorality 6. Late coming 7. Telling lies 8. Strikes	1. Fighting 2. Licentiousness 3. Abortion 4. Initiation 5. Disobedience 6. Writing letters to girls 7. Dodging of lessons 8. Brewing of beer 9. Condemning the school 10. Taking a different route to Kalkbank	1. Beer drinking 2. Tramping 3. Theft 4. Pregnancy 5. Late coming	1. Assault 2. Dodging of lessons 3. Immorality 4. Bad influence 5. Strikes 6. Telling lies 7. Unbecoming behaviour 8. Condemning school 9. Initiation

(Bethesda Normaalskool : Logbook 1938-1974)

(Emmarentia Geldenhuyskool : Inspection Reports 1955-1964)

To keep strict discipline at these two institutions, and especially at Bethesda, various measures were taken, *inter alia*, students were not allowed to go out during study period, especially on Friday evenings; the names of the students who misbehaved were written on the notice board; disciplinary committees were established; the two sexes (boys and girls) had to go for shopping on different Saturdays and girls were monitored.

They had to use one recommended route when going for shopping at Kalkbank. When going for morning devotion students had to get into the hall in lines through different doors, one door for girls and another one for boys. The two sexes had to be kept apart in the hall. In the classroom students had to stand up when the teacher entered the class. If a student left the classroom during a lesson, the teacher concerned had to see to it that the student came back before the end of the lesson or before he left the class (71:1).

At Bethesda not only offenders were expelled from school. Weak students were either

expelled or refused re-admission the following year. This practice went on until the end of 1958. In January 1959, the inspector of schools advised the principal, Grütter, that in future the principal should not refuse admitting any student without a definite approval of the Department of Education. Under no circumstances was a student made to leave the school because of his/her poor results before a written approval from the Department of Education was received on the matter (72:1).

Despite all these strict measures, misconduct among students at Bethesda increased. From 1940 onwards much of the misconduct of students was coupled with strikes. Three major strikes could briefly be mentioned. The first strike took place on 26-28 November 1946. The cause of the strike was the refusal of the fourth year students to become "*diereversorgingspan*" (animal care team) - See, p 163. They refused to look after the cattle because they were the senior students. The strike started with a fight between the teacher responsible for animal care team, Mr J Wentzel and the student, Isaac Makakaba, who was pushed by Mr Wentzel towards the cattle kraal. Out of 172 students at school, 37 were expelled from the school (73:145-146). The second major strike took place on 4 June 1957. The cause of the strike was the Bethesda female students who had refused to go to Kalkbank (the students' shopping centre) to take reference books, notoriously referred to as "*dompasse*" (foolish passes). Despite the fact that the principal, Grütter, had threatened to send them away, all 57 female students refused to go for the reference books (74:1-3). The third one took place on 21 May 1973, a year before the closure of the institution. The cause of the strike, according to the students, was that the principal, Mr G J J Theron, referred to them as "*bobbejane*" (baboons) and accused them of stinking ("*stink*") (75:1-4). What actually happened on that day shocked all White staff members of the college. The day, 21 May 1973, is described in the Bethesda logbook as: "*n Dag ... waarvan geen Blanke in diens van Bantoe Onderwys kan hou nie*" (76:181) (a day which no White in the service of Bantu Education will ever like).

Emmarentia Geldenhuys also experienced a major strike as a result of which about 40 students were expelled from the school and were not supposed to be admitted at any State-aided school in the country. The strike took place from 29 May until 5 June 1961. The cause of the strike was the students' refusal to celebrate the Republic Day (77:1).

These twin institutions did not only punish the students for their wrongdoings. They also strove hard to encourage the students to be loyal and dedicated. This was done by way of awarding prizes to deserving students at the end of each school year. As already mentioned earlier on, all chief prefects, prefects, and many other students who had rendered remarkable service during the course of the year were awarded prizes. An interesting prizes award was that which was given to Samson Tjale, a leader of the animal care team in 1952. He was honoured for having looked after the institution's cattle with devotion and dedication (78:290).

4.3.12 The Administrative staff members

As early as 1939, it became apparent at Bethesda that the superintendent could not cope with the heavy office work alone. The inspector of schools, Mr G H Franz, advised the Church to employ a secretary or a clerk to assist the superintendent. The first clerk, Mrs M Erasmus, was employed in 1944 on a salary scale of £6-0-0 (±12-00) per month (79:102). The following year the Board of Management agreed to appoint a secretary on a salary scale of £15-0-0 (±R30-00) per month. Mr M J van Vuuren was appointed the first secretary of the college in 1946 (80:122).

In April 1956, the Department of Education offered to pay for the posts of an African assistant clerk and a cleaner at Bethesda. Though the superintendent was not in favour of employing an African assistant clerk and a cleaner, the Regional Director of Education persuaded him to employ them. As such, Mr Herman Mokone was appointed as the first African assistant clerk at Bethesda, on the 23rd June 1958 (81:397). He was in fact transferred from Vendaland Training Institute in Vendaland to Bethesda. Mokone's main duty was to type notes on the stencils and to duplicate them for the students. He was also responsible for typing and duplicating school notices and circulars (82:5). Mokone also worked with Mr M P Laas who was the secretary and bookkeeper. When he terminated his service at Bethesda on the 14th April 1960, the principal, Mr Grütter, commended Mokone for his excellent work (83:67).

Mr J K Maleka succeeded Mokone as assistant clerk on the 19th April 1960. Maleka's main responsibilities were typing and duplicating essential documents such as notes, the main school

time-table, examination papers, schedules, notices and circulars. He also assisted with the cataloguing of the library books (84:1). The principal, Grütter, testified about him as a hardworking man with an irreproachable character. After serving at Bethesda for ten years, he terminated his services on the 30th October 1970 and went to the University of the North. He was succeeded by Mr M J Maphothoma on the 25th January 1971.

At Emmarentia Geldenhuys there was seemingly no permanent post for a secretary. During the late 1940s and the beginning of the 1950s the principal was assisted by a secretary. But towards the late 1950s until the disestablishment of the school in 1964 there was neither official secretary nor a clerk. The inspector of schools in the area always complained about the manner in which the principal had overloaded himself with work. He frequently recommended that a secretary or even a clerk be employed at the institution (85:1).

4.3.13 Buildings, Equipment and Finance

The buildings at Bethesda and Emmarentia Geldenhuys were erected by the DRMC. For the 1932 Standard VI students there were no hostels at Bethesda. Students lodged in six huts and the college was made up of the church building and a consistory (86:1). The huts referred to were built by the parents of the students as temporary structures.

At its very first meeting, the Board of Management at Bethesda paid special attention to the problem of buildings in general. The Board of Management decided to erect the following buildings: a principal's house, school buildings, with four classrooms, a staff room, the principal's office, a storeroom, a restroom, toilets, a female hostel and a dining-room, a boys hostel and a dining-room a bicycle room, at the boys hostel and dwelling quarters for both male and female White staff members (87:2). In 1942 six additional classrooms for a junior secondary school were also built.

The increasing number of students at Bethesda necessitated more accommodation. Already in 1951 it was reported that two girls slept in one bed while some boys slept right on the cement floor (88:2). The separate two dining rooms, one for girls and another one for boys,

also became small, especially the one for girls. The inspectors of schools, Mr J P Stegmann (former principal of Bethesda) and Mr G H Franz recommended early in 1945 that the erection of one central dining hall for both sexes would be ideal (89:113). Unfortunately, that recommendation was not welcome. Instead a new bigger separate dining room for girls was built in 1953 and the former one was converted into a hostel (90:304). In the subsequent years the following buildings were added to the existing ones: new hostel, clinic, workshop, new church building, Moyo Practising School, additional staff members' houses and a building for an industrial section.

It was only in 1955 that the principal, Grütter, reported to the Board of Management that there were no houses for two African teachers. The Board then decided to renovate the small building, *the New Castle*, which was used as a clinic, and to add another room to it for Mr A J Ledwaba, a teacher and former student of Bethesda, and to build another house for an assistant Wood-work instructor, Mr H Moutlana (91:212).

From the inception of the secondary school at Warmbaths location in 1935, the buildings, including the facilities, were inadequate. The Assistant Native Commissioner explained that the buildings were so small that from twenty to thirty students had to sleep in one small room (92:1). Under those conditions, the chief inspector of schools, Dr W W M Eiselen, urged the Church to acquire a suitable place outside the location for the erection of proper buildings; failing which the school would run the risk of waning (93:1).

After Dalmanutha farm had been bought, the building project of Emmarentia Geldenhuys started in 1939. The erection of various basic buildings was completed towards the end of 1940. By the end of 1944 the following buildings were already in existence:

1. The school buildings consisting of six classrooms, laboratory, library, administration offices and store rooms
2. Dining hall building consisting of a dining hall, kitchen, pantry, store room and dwelling quarters for matrons
3. Boys hostel consisting of dormitories, teachers' rooms, packing rooms - to accommodate fifty students
4. Girls hostel, like the boys hostel - to accommodate forty-eight students

5. Clinic with three rooms
6. Principal's house
7. and dwelling quarters for White assistant staff members (94:2) -
See, pp 106-107.

Unlike at Bethesda, at Emmarentia Geldenhuys there was one central dining hall for both sexes.

In 1946, two additional buildings were erected at Emmarentia Geldenhuys, one for Woodwork and another for Housecraft. In the subsequent years the following buildings were also added to the existing buildings: outside kitchen; rondavel at the girls hostel for occupation by a lady teacher; additional sleeping accommodation at both boys and girls hostels, the boys hostel commonly known as *Meadowlands*, two additional classrooms, a staff room, houses for married personnel and an evangelist. In 1961, the school hall, named the *Gerrit van Rensburg hall*, was erected. It was also used for church services (95:1).

In 1958, at Bethesda, the hostels were given names. The boys hostels were named "*Thušanong*" (a place where people assist one another) and the girls hostels were named "*Itumeleng*" (be contented) (96:401). Seemingly the two names were not favoured because in April 1973 these hostels were renamed by the students while other buildings and streets were named by the personnel for the first time as follows:

- | | | | |
|----|--|---|--|
| 1. | Main road | = | Bethesda Road (" <i>Bethesdaweg</i> ") |
| 2. | The long street | = | Grütter Street (" <i>Grütterstraat</i> ") |
| 3. | The hall | = | C L Brink hall (" <i>C L Brinksaal</i> ") |
| 4. | Girls hostels | = | Mimosa House (" <i>Huis Mimosa</i> ") |
| 5. | Boys hostels | = | Marlotti House (" <i>Huis Marlotti</i> ") |
| 6. | Street from Mr Nel's house to school | = | Aloes Street (" <i>Alwynlaan</i> ") |
| 7. | Street from the matron's house to school | = | Bertha Brink Street (" <i>B Brinklaan</i> ") |
| 8. | Short street to African staff members houses | = | <i>Komang</i> |
| 9. | Industrial school | = | Jan Brink Industrial College (" <i>J Brink Ambagskool</i> ") (97:1). |

At both institutions the buildings were kept in good condition throughout the years, except for the last few years. Towards the closure of the two institutions the buildings were no longer maintained as they used to be. In 1972, the inspector of schools even remarked about Bethesda as exhibiting an atmosphere of deterioration; of being neglected and of disrepair and dilapidation (98:1). The inspector of schools recommended that the buildings be renovated, but the Executive Board ("*die Dagsbestuur*") was not prepared to renovate them before they knew about the future of Bethesda (99:1). Unlike the Bethesda Executive Board, the Emmarentia Geldenhuys Board of Control was in favour of the proposal (100:1).

When going through the Bethesda records, the impression one got was that the Board of Management was more concerned about the erection of buildings than with the buying of equipment, while the staff was more interested in the provision of equipment. It was clearly expressed by the first principal, Steenkamp, (101:2) in 1934 that there was, in the church building (used as a school), no form of any school equipment except for a few benches, a table and a chair. At almost each staff meeting, teachers requested that equipment such as prescribed books, chalkboard material, maps, tables, lamps, benches, card-boards, library books and sporting material be ordered and made available. Though not all the necessary school equipment were bought, the inspector of schools could report in 1941 that the school equipment had been improved tremendously (102:34).

With regard to sleeping requirements at the hostels, the Board of Management requested that the military beds be supplied to Bethesda. For mattresses, the principal, Stegmann, bought a sail and, according to him; "*die meidjies self sal die matrasse maak en met mielie blare stop*" (103:81-82) (the girls themselves will make the mattresses and fill them with maize leaves). The college was also provided with a military lorry. It was only in 1947 that proper beds and mattresses for both boys and girls were bought (104:175).

In 1940, the Mission Secretary, the Rev. J H M Stofberg, made an application to the Department of Education for financial assistance in order to purchase school equipment at Emmarentia Geldenhuys (105:1). The aim was to have proper equipment in new and proper buildings before the opening of the school in 1941. An amount of £350-0-0 (±R700-00) was

BETHESDA BUILDINGS



Bethesda joined buildings: class-rooms, staff-room, principal's office, administrative office and hall, 1968



Industrial building 1957

BETHESDA CHURCH BUILDING



1964

BETHESDA CHURCH BELL



Mr Adolf Phukubje, a senior student at Bethesda, rings the bell on Sunday 1957

EMMARENTIA GELDENHUYS BUILDINGS



Administrative building, class-rooms, school hall and dining hall, hostels and houses for white staff members 1961



The last teaching staff members and students in front of the main school building block 1964

granted to Emmarentia Geldenhuys to buy the school furniture and other such related school equipment (106:1). Unlike Bethesda, Emmarentia Geldenhuys was from the beginning supplied with proper school equipment.

Unlike other missionary institutions in the country, Bethesda and Emmerentia Geldenhuys did, financially, not have any direct links with any external or overseas bodies to supply them with donations, either in cash or in kind. They solely depended on the Mother Church (DRC) and Government subsidies. Basically, the two institutions relied on five main sources of income for survival; the SMC (Church), the Department of Education (Government), school fees, donations from Church organisations and from the public, and proceeds from the farm (107:669).

In the initial stages of the two institutions, the twin pioneers, Rev. Brink and Rev. Van Rensburg, did not have any financial support from anywhere else. They individually struggled on their own to get the institutions started. Thereafter, the Church intervened as reported by the Northern Circuit in 1935, with regard to Bethesda, that the Church Office had made available the sum of £1 000-0-0 (±R2 000-00) for the erection of the buildings (108:5). With regard to Emmarentia Geldenhuys, the Church had spent £2 890-0-0 (±R5 780-00) together with £2 250-0-0 (±R4 500-00) from Mrs Emmarentia Geldenhuys' estate to build the school - See, p 37.

After the registration of both institutions, the Government started to subsidise them and pay for the teachers' salaries. The buildings of both institutions were also leased to the Government. The school fund that was paid by each student, and the money from the products from the farms strengthened the financial muscles of these institutions. From the records of both institutions it becomes clear that good bookkeeping and auditing of financial books were maintained.

4.4 CONCLUSION

Bethesda and Emmarentia Geldenhuys were founded, controlled and administered by the

Dutch Reformed Mission Church (DRMCSA) through the Synodical Mission Commission. Immediately after the official registration of the two institutions in 1935, the State began to have a share in their control and administration.

To have effective local administration, the Board of Management was established at Bethesda, while at Emmarentia Geldenhuys the Board of Control was established. These two Boards had also control over professional and administrative matters. On professional issues they relied heavily on the advice of the principal (superintendent) and the inspectors of schools; hence the existence of an Advisory Council.

The staff members were generally cooperative. To avoid disciplinary problems, students were carefully screened. Compared to Emmarentia Geldenhuys, Bethesda seemed to have been too harsh when it came to discipline. The buildings of both institutions were of average standard and were generally kept clean. The finances of both institutions were carefully administered.

4.5 LITERATURE

1. Engelbrecht, S W B *et al.* 1979. *History of Education and Theory of Education*.
Pretoria : Via Afrika.
2. Mphahlele, M C J. 1978. The Development, Role and Influence of Missionary
Teacher-Training Institutions in the Territory of Lebowa, 1903-1953.
Unpublished D.Ed. Thesis. University of the North.
3. Acta. 12 March 1932. Handeling van die Eerste Sinode van die Nederduitse
Gereformeerde Sendingkerk van Suid Afrika.
4. Christie, P. 1985. *The Right to Learn*. Braamfontein : Ravan Press (Pty) Ltd.
5. Mphahlele, M C J. 1978. The Development, Role and Influence of Missionary
Teacher-Training Institutions in the Territory of Lebowa, 1903-1953.
Unpublished D.Ed. Thesis. University of the North.
6. Letter. 01 September 1958. Department of Education to Regional Director of Bantu
Education in Pietersburg.
7. Minutes. 17 April 1935. Bethesda Bestuursvergadering.
8. Minutes. 29 October 1945. Bethesda Bestuursvergadering.

9. Minutes. 02 February 1946. Bethesda Bestuursvergadering.
10. Minutes. 17 April 1935. Bethesda Bestuursvergadering.
11. Brink, C L. Undated. "*Bethesda Normalskool*". Bethesda School Journal.
12. Minutes. 06 November 1967. Bethesda Bestuursvergadering.
13. Brink, C L. Undated. *op. cit.*
14. Inspection Report. 12-14 May 1958. Emmarentia Geldenhuyskool.
15. Minutes. 13 March 1961. Emmarentia Geldenhuys Beheerraadsvergadering.
16. Letter. 21 October 1964. Regional Director of Bantu Education to Inspector of Bantu Education in Pietersburg.
17. Minutes. 03 January 1956. Bethesda Adviesraadsvergadering.
18. Minutes. 20 December 1957. Bethesda Adviesraadsvergadering.
19. Minutes. 04 July 1957. Bethesda Adviesraadsvergadering.
20. Minutes. 19 August 1963. Bethesda Beheerraadsvergadering.

21. Minutes. 28 May 1968. Bethesda Beheerraadsvergadering.
22. Minutes. 26 February 1935. Bethesda Stafvergadering.
23. Minutes. 02 August 1935. Bethesda Bestuursvergadering.
24. Minutes. 25 November 1936. Bethesda Bestuursvergadering.
25. Mphahlele, M C J. 1978. The Development, Role and Influence of Missionary Teacher-Training Institutions in the Territory of Lebowa, 1903-1953. Unpublished D.Ed. Thesis. University of the North.
26. Minutes. 02 March 1939. Bethesda Bestuursvergadering.
27. Maree, W L. 1962. *Lig in Soutpansberg*. Pretoria : N G Kerkboekhandel.
28. Inspection Report. 17-18 August 1961. Emmarentia Geldenhuyskool.
29. Minutes. 04 July 1957. Bethesda Adviesraadsvergadering.
30. Inspection Report. 18-20 August 1959. Bethesda Opleidingskool.
31. Inspection Report. 12-14 May 1958. Emmarentia Geldenhuyskool.

32. Inspection Report. 17-18 August 1961. Emmarentia Geldenhuyskool.
33. Inspection Report. 28-29 April 1964. Emmarentia Geldenhuyskool.
34. Mphahlele, M C J. 1978. The Development, Role and Influence of Missionary Teacher-Training Institutions in the Territory of Lebowa, 1903-1953. Unpublished D.Ed. Thesis. University of the North.
35. *Ibid.*
36. *Ibid*
37. Minutes. 25 October 1961. Bethesda Bestuursvergadering.
38. Inspection Report. 12-14 May 1958. Emmarentia Geldenhuyskool.
39. Minutes. 08 May 1942. Bethesda Bestuursvergadering.
40. Mphahlele, M C J. 1978. The Development, Role and Influence of Missionary Teacher-Training Institutions in the Territory of Lebowa, 1903-1953. Unpublished D.Ed. Thesis. University of the North.
41. Minutes. 26 February 1935. Bethesda Stafvergadering.

42. Inspection Report. 12-14 May 1958. Emmarentia Geldenhuyskool.
43. Minutes. 13 August 1937. Bethesda Bestuursvergadering.
44. Letter. 13 June 1941. Mission Secretary, Rev. J H M Stofberg to the Secretary for Native Affairs, Mr O L Smit.
45. Minutes. 04 March 1936. Bethesda Bestuursvergadering.
46. Minutes. 03 March 1947. Bethesda Bestuursvergadering.
47. *Ibid.*
48. Minutes. 04 September 1947. Bethesda Bestuursvergadering.
49. Bethesda Logbook. 01 February 1946. "*Hoofprefekte voorgestel*".
50. Inspection Report. 01-03 April 1958. Bethesda Opleidingskool.
51. Bethesda Logbook. 20 November 1952. "*Afskeidsfunksie in die saal*".
52. Inspection Report. 28 October 1955. Emmarentia Geldenhuys Hoërskool.
53. Minutes. 08 December 1944. Bethesda Bestuursvergadering.

54. Minutes. 14 March 1949. Bethesda Bestuursvergadering.
55. Minutes. 08 December 1944. Bethesda Bestuursvergadering.
56. Minutes. 29 October 1945. Bethesda Bestuursvergadering.
57. Letter. 17 December 1960. Emmarentia Geldenhuys principal, Mr S C Wiid to
Rev. C B Brink.
58. Senyatsi, C P. August 1974. "*Oud-leerlinge onthou*". *Bantu Education Journal*.
No. 7. Vol. XX.
59. Minutes. 12 October 1935. Bethesda Stafvergadering.
60. Manamela, A M. 1964. "*Ontgoening*". Emmarentia Geldenhuys School Journaal.
61. Minutes. 24 January 1973. Bethesda Stafvergadering.
62. Minutes. 15 February 1973. Bethesda Stafvergadering.
63. Bethesda Logbook. 03 February 1973. "*Ontgroening*".
64. Senyatsi, C P. August 1974. *op. cit.*

65. Minutes. 02 March 1938. Bethesda Bestuursvergadering.
66. Minutes. 26 March 1952. Bethesda Bestuursvergadering.
67. Letter. 20 May 1941. Emmarentia Geldenhuys principal, Rev. C H Badenhorst to Warmbaths' Magistrate.
68. Letter. 23 April 1969. Regional Director of Bantu Education to the Secretary for Bantu Education.
69. Minutes. 09 August 1972. Bethesda Stafvergadering.
70. Senyatsi, C P. August 1974. *op. cit.*
71. Minutes. 12 February 1974. Bethesda Stafvergadering.
72. Letter. 23 January 1959. Inspector of Bantu Education, Pietersburg-West to Regional Director of Bantu Education. Pietersburg.
73. Bethesda Logbook. 26-28 November 1946. "*Staking van 'n groep van die Normaal-en Houtwerkstudente te Bethesda*".
74. Letter. 19 June 1957. Bethesda principal, Mr F W Grütter, to Inspector of Bantu Education, Mr D H Owens.

75. Minutes. 24 May 1973. Bethesda Stafvergadering.
76. Bethesda Logbook. 21 May 1973. "*Opstand onder die studente van Bethesda*".
77. Letter. 07 June 1961. Emmarentia Geldenhuys acting principal, Mr C T Brink, to
Inspector of Bantu Education.
78. Bethesda Logbook. 20 November 1952. "*Afskeidsfunksie in die saal*".
79. Minutes. 08 December 1944. Bethesda Bestuursvergadering.
80. Minutes. 08 December 1946. Bethesda Stafvergadering.
81. Bethesda Logbook. 23 June 1958. "*Herman Mokone, Naturelle klerk, aanvaar diens
en werk*".
82. Inspection Report. 18-20 August 1959. Bethesda Opleidingskool.
83. Bethesda Logbook. 14 April 1960. "*Mnr H Mokone, die Bantoe klerk, beïndig sy
diens*".
84. Letter. 08 March 1966. Bethesda principal, Mr F W Grütter, to inspector of schools.

85. Letter. 29 August 1961. Inspector of Bantu Education to Regional Director of Bantu Education.
86. Bethesda Logbook. 09 November 1974. "*Uit die verlede*".
87. Minutes. 17 April 1935. Bethesda Bestuursvergadering.
88. _____. Undated. "*Vrolik wees met stil ontsag ...*". Emmarentia Geldenhuys School Journal.
89. Bethesda Logbook. 22-23 August 1945. "*Eetlokale*".
90. Bethesda Logbook. 22 September 1953. "*Die nuwe eetsal by die meidjieskoshuis*".
91. Minutes. 09 February 1955. Bethesda Bestuursvergadering.
92. Letter. 13 May 1938. Assistant Native Commissioner to the Native Commissioner.
93. Letter. 10 October 1939. Chief Inspector of Schools, Dr W W M Eiselen, to Mission Secretary, Rev. J H M Stofberg.
94. Letter. 25 February 1944. Emmarentia Geldenhuys principal, Mr H J van Zyl, to Dr H H Curson, Deptment of Native Affairs, Agriculture Section.

95. _____. Undated. "*Vrolik wees met stil ontsag ...*" Emmarentia Geldenhuys School Journal.
96. Bethesda Logbook. 02 December 1958. "*Afskeidsfunksie in die saal*".
97. Minutes. 25 April 1973. Bethesda Stafvergadering.
98. Inspection Report. 01-25 August 1972. "Die Bethesda Opleidingskool".
99. Minutes. 27 June 1974. Bethesda Dagbestuursvergadering.
100. Annual Report. 1960. Emmarentia Geldenhuyskool.
101. Bethesda Logbook. 31 January 1935. "*'n Kort oorsig*".
102. Bethesda Logbook. 16-17 October 1941. "*Inspeksie verslag*".
103. Minutes. 07 May 1943. Bethesda Bestuursvergadering.
104. Bethesda Logbook. 06 December 1947. "*Afskeidsfunksie in die saal*".
105. Letter. 30 September 1940. Mission Secretary, Rev. J H M Stofberg to the Secretary for Native Affairs, Mr O L Smit.

106. Letter. 13 November 1940. The Secretary for Native Affairs, Mr O L Smit, to the Mission Secretary, Rev. J H M Stofberg.
107. Mphahlele, M C J. 1978. The Development, Role and Influence of Missionary Teacher-Training Institutions in the Territory of Lebowa, 1903-1953. Unpublished D.Ed. Thesis. University of the North.
108. Acta. 18 April 1935. Oorspronklike Handeling van die Noordelike Ring van die Nederduitse Gereformeerde Sendingkerk van Transvaal.

EDUCATIONAL CONTENT AT BETHESDA AND EMMARENTIA GELDENHUYS

5.1 INTRODUCTION

In chapter three we have seen how the philosophy of life is closely related to the aims of education. In this chapter we are going to determine the relationship between the educational aims and the educational content. The concepts *educational content* and *curriculum* are very essential in this context. Verster *et. al.* (1:80) rightly comment about the learning material which forms the route to be traversed by the child to reach the stage of maturity. This learning material is referred to as *learning content*. When the learning material is selected, graded and arranged, it is then called a *curriculum*. Engelbrecht *et.al.* state that the curriculum of a school consists of a number of subjects each of which has its own syllabus, that is, the selected and organised subject matter that should be taught (2:141).

In South Africa various missionary educators had different ideas as to what the African students should learn, especially at secondary school level and at teacher training institutions. As Christie (3:67) asserts, there are three main trends of thought:

- * Some missionaries thought that African students should be given exactly the same academic education as Whites. There should be no discrimination whatsoever.
- * Some missionaries thought that there should be an adapted curriculum for African students. The curriculum should take the local conditions into account, and prepare African students for local society.
- * Some missionaries thought that the Africans were basically inferior and should not have too much academic education anyway. Therefore schools should basically prepare people to be trained labourers.

In the light of chapter three, the latter trend in particular seems to be appropriate in terms of the content of education at Bethesda and Emmarentia Geldenhuys institutions. However, this chapter tries to reveal and put the educational content of these twin institutions in the proper perspective. Though not exactly the same, the two institutions had basically three departments: the academic, the professional and the industrial one. While at Bethesda the professional department gained prominence, the academic department at Emmarentia Geldenhuys was prominent. Extra-mural activities also played an important role at both institutions.

5.2 THE ACADEMIC DEPARTMENT

Although the academic department at Bethesda was limited to the Junior Certificate (J C) course, Emmarentia Geldenhuys had both J C and Matriculation courses.

5.2.1 The Junior Certificate (J C) Course

In fact the J C course at Emmarentia Geldenhuys was an extension of the former "*Naturelle Sekondêreskool van die Nederduitse Gereformeerde of Hervormde Kerk*" in Warmbaths location. It was this secondary school that was transferred from Warmbaths location to Emmarentia Geldenhuys in 1941. For the first four years of its existence, Emmarentia Geldenhuys also accommodated Standards V and VI. With the re-registration of the Matriculation course in 1944, the two standards were phased out (4:2).

From its inception up to the end of 1958, Emmarentia Geldenhuys registered with the University of South Africa's Junior Certificate Examinations. These were public examinations for which institutions entered candidates according to some entry requirements. The successful students were awarded the certificates from the University of South Africa - See, Addendum I, p 318. Because of pressure from the Apartheid Regime which was enforcing Bantu Education at all costs, from 1959 up to the closure of the school, Emmarentia Geldenhuys then registered its J C candidates with the Department of Bantu Education. Table V below shows the J C examination subjects at Bethesda and Emmarentia Geldenhuys in 1959.

TABLE V

**SHOWING THE J C EXAMINATION SUBJECTS AT BETHESDA AND
EMMARENTIA GELDENHUYS IN 1959**

BETHESDA		EMMARENTIA GELDENHUYS	
1.	Afrikaans B	1.	Afrikaans B
2.	English B	2.	English B
3.	N. Sotho A	3.	N. Sotho A or Zulu A
4.	General Arithmetic	4.	General Arithmetic or Mathematics
5.	Social Studies	5.	Social Studies
6.	Biology	6.	Biology or Bookkeeping
7.	Agriculture or Domestic Science	7.	Agriculture or Domestic Science

(Bethesda Opleidingsinrigting : Inspection Report : 05-02-1959)
(Emmarentia Geldenhuys School : Prospectus 1959.)

Bethesda later realised the need for the introduction of the J C course. As such Form 1 (now Standard VI) was introduced in 1946. Unlike Emmarentia Geldenhuys, Bethesda registered its J C course with the Transvaal Department of Education. In 1948, the J C course was officially introduced at Bethesda (5:179).

It is interesting to note from the preceding table that Emmarentia Geldenhuys had a number of alternative subjects while that was not the case with Bethesda.

(a) Official languages (Afrikaans and English)

According to the report of the Eiselen Commission on Native Education (6:146), both official languages had to be considered as very important in Bantu Education. The Department of Bantu Education, as well as all those who supported it felt that these two official languages would be to the black child, an instrument with which he/she could make and maintain contact with the "*non-Bantu*" community. In 1966, the editor of the Bantu Education Journal (7:3) commented about these two languages as follows:

Although they differ in many respects, Afrikaans and English are like two horses that together have been pulling the same cart for many years, and are likely to go on doing so for a long time to come. ... the person who knows the two languages well, ... is a "*made man*" in South Africa.

It was, therefore, necessary for the twin institutions to see to it that the two official languages were taught.

(i) Afrikaans

From as early as 1935 the Church was very much impressed by the establishment of Bethesda and Emmarentia Geldenhuys because Afrikaans would take its rightful place ("*tot sy reg kom*") among the African communities (8:5). By 1940, most of the subjects at Bethesda were taught through the medium of Afrikaans. To facilitate the speedy learning of Afrikaans, the principal of Bethesda, Mr F W Grütter pointed out that the prescribed books for Forms I and II had not to be "*bo die studente se vuurmaakplek*" (above the students' comprehension) (9:1).

(ii) English

Unlike Afrikaans, nothing special was done to promote English at both institutions. It was taught simply because it was one of the official languages. Small wonder that in 1959 Grütter advised the inspector of schools that prescribed books such as *Barlasch of the Guard*,

Macbeth, *The Merchant of Venice* and *Hamlet* were not suitable books for the Forms I, II and III students. According to him such books were written in a difficult language and had peculiar concepts. Grütter requested the inspector of schools to prescribe English books that were condensed and simplified (10:1).

It would seem that at Emmarentia Geldenhuys there was a relaxation of some kind on the side of the teachers towards the teaching of English. This could be detected from the inspector of schools' report in 1958. He reported as follows:

Written work is not adequate, particularly in Form II, where only one essay has been set since the beginning of the year, and in Form III, where the situation is even worse, no essay except a character study having been required of pupils. Not a single letter has been done by either class (11:10).

The report went further as follows:

The teacher used a good language. He was, however, not well prepared and was through with his lesson ten minutes before the end of the period (12:5).

(b) Mother-tongue

In order to give verbal expression to his/her emotions and to communicate them to others, the child is totally dependent on his/her mother tongue. This is so because the emotions in their association with all types of activities, are mostly expressed through words. The mother-tongue is of paramount importance because it alone is capable of revealing the child's emotions and volitions (13:513).

At Bethesda N. Sotho was used in 1945 as a medium of instruction in teaching it, but by 1959 other subjects were taught through the medium of N. Sotho (14:213) - See, p 208. At Emmarentia Geldenhuys N. Sotho was interestingly taught through three media: N. Sotho itself, Afrikaans and English. The reason for using Afrikaans and English as media of

instruction was to try to accommodate the students of other ethnic groups (15:5). The principal of Emmarentia Geldenhuys, Mr S C Wiid, made an application to the Department of Education in 1959 to officially use Afrikaans and English in teaching N. Sotho. The reason was that there were by then no suitable prescribed books in N. Sotho to teach through the medium of the vernacular (16:1). Of course, the permission was granted. Not only N. Sotho, but Zulu, Sesotho, Setswana and Xitsonga were also offered at Emmarentia Geldenhuys. In this way students were free to choose their mother tongues according to their ethnic groups (17:6).

(c) General Arithmetic and Mathematics

Arithmetic and Mathematics are the subjects that promote and activate numeracy on which other subjects are dependent. They also promote the rational aspect of a human being (18:89).

The students at Emmarentia Geldenhuys had a choice of taking either General Arithmetic or Mathematics as already indicated in Table V. This was not the case with Bethesda. The Bethesda students had to take only General Arithmetic. At both institutions General Arithmetic was taught very well and with enthusiasm. In 1964, the inspector of schools reported favourably about General Arithmetic lessons at Emmarentia Geldenhuys. According to him, they were well prepared; the schemes and records were satisfactory in that they were neat, up to date and contained sufficient details (19:4).

(d) Content Subjects

The impression created by the records and reports of both institutions was that almost all content subjects were offered with great care and dedication. However, this does not mean that there were no discrepancies in any way.

(i) Social Studies

During his inspection session at Bethesda in 1959, the inspector of schools remarked about

good and neat daily preparations by the Form III teacher. Such preparations were thoroughly checked and controlled by the principal (20:13). The same remark was made with regard to Emmarentia Geldenhuys the previous year, 1958.

Table VI below illustrates the division of work and the number of lesson periods per week for the J C course at Bethesda in 1961.

TABLE VI

SHOWING DIVISION OF WORK AND NUMBER OF LESSON PERIODS PER WEEK FOR THE J C COURSE AT BETHESDA IN 1961

TEACHER	SUBJECT	STANDARD	LESSON PERIODS PER WEEK
Mr le Roux H J	English	Form I	9
	English	Form II	6
	Agriculture	Form III	6
	Agriculture	Form II	6
			Total = 27
Mr Heuning A P	General Arithmetic	Form III	5
	General Arithmetic	Form II	5
			Total = 10
Mr Ackhurst C H	Social Studies	Form I - III	Total = 12
Mr Scholtz D A	General Science	Form I	6
	Biology	Form II - III	8
	Afrikaans	Form II - III	12
			Total = 26
Mr Theron P H	Afrikaans	Form I	9
	General Arithmetic	Form I	5
	Religious Studies	Form III	2
	Physical Exercises	Form I - III	1
			Total = 17

Mrs Vercueil M	English	Form III	6
	Domestic Science	Form II	4
	Domestic Science	Form III	4
	Library	Form II	2
			Total = 16
Mrs le Roux A M	Religious Studies	Form II	Total = 3
Mrs Grütter A	Music	Form I - III	3
	Singing	Form I - III	2
			Total = 5
Mr Mpe A	N. Sotho	Form II - III	9
	Agriculture	Form I	4
	Religious Studies	Form I	3
			Total = 16
Mrs Manny N	N. Sotho	Form I	6
	Domestic Science	Form I	4
	Writing	Form I	1
	Physical Exercises	Form I - III	1
	School Cleaning	Form I	2
			Total = 14

(Bethesda Normaalskool : Logbook 1961)

(ii) Biology

At Bethesda the Form I students had to take General Science. From Form II to Form III they switched over to Biology - See, table above. The General Science the Form I students did have a lot of biological aspects in it. Hence their prescribed books in the 1950s were *General Science* by Dugard and Kolbe, and *Biological Studies* by Dent and Dent (21:9). The same procedure was followed by Emmarentia Geldenhuys whereby the Form I students had to take General Science and later switched over to Biology in Form II (22:9).

(iii) Agriculture and Domestic Science (Theory)

In the 1950s, the theoretical section of Agriculture at Bethesda was treated by Mr A J Ledwaba while Mr M P Laas treated the practical section for all the Forms. These two teachers were also responsible for Gardening in the professional department (23:1). At

Emmarentia Geldenhuys both Mr C T Brink and Mr A R Kgasi were, in the 1950s, responsible for both the theoretical and the practical teaching of Agriculture and Gardening (24:2). At both institutions Domestic Science was taken by female students. The J C students at both institutions were also taught Religious Instruction, Singing, Hygiene, Physical Education and Music, as non-examination subjects.

From the preceding table it would appear that the teachers were heavily harnessed. One should bear in mind that these are only the J C course lesson periods per week. The lesson periods of other subjects from the Training Section are not included in this table.

The J C course at Bethesda was gradually phased out as from 1965, and in 1966 the last group wrote their final examination (25:5). This is clearly illustrated in Table VII below. The aim of phasing out the J C course at Bethesda was to improve the enrolment in the Higher Primary Teachers' Course.

TABLE VII

SHOWING ENROLMENT OF J C STUDENTS AT BETHESDA, 1956 - 1966

YEAR	FORM I	FORM II	FORM III	TOTAL
1956	42	30	15	087
1957	44	30	25	099
1958	53	27	28	108
1959	43	37	22	102
1960	43	33	33	109
1961	56	39	25	120
1962	56	41	28	125
1963	69	47	30	146
1964	50	43	40	133
1965	00	41	40	081
1966	00	00	32	032
Total	456	368	318	1142

(Bethesda Normalskool : Logbook 1956 - 1966)

With the phasing out of the Lower Primary Teachers' course at Emmarentia Geldenhuys in 1962, Wiid applied to the Department of Bantu Education for the introduction of a J C Commercial course alongside the existing J C course. According to Wiid, (26:1) the proposed J C Commercial course would consist of the following subjects, as indicated in Table VIII below.

TABLE VIII

**SHOWING THE NORMAL EXISTING J C AND THE PROPOSED J C
COMMERCIAL COURSES AT EMMARENTIA GELDENHUYS IN 1962**

THE NORMAL EXISTING J C	THE PROPOSED J C COMMERCIAL COURSE
<p>(a) Non-examination Subjects</p> <p>i) Religious Instruction ii) Physical Education iii) Music iv) Singing</p> <p>(b) Examination Subjects</p> <p>i) Afrikaans B ii) English B iii) N. Sotho A or Zulu A iv) General Arithmetic or Mathematics v) Social Studies vi) Biology or Bookkeeping vii) Agriculture or Domestic Science</p>	<p>(a) Non-examination Subjects</p> <p>i) Religious Instruction ii) Physical Education iii) Music iv) Singing</p> <p>(b) Examination Subjects</p> <p>i) Afrikaans B ii) English B iii) N. Sotho A or Zulu A iv) Commercial Arithmetic or General Arithmetic v) Social Studies vi) Bookkeeping vii) Typing</p>

(Emmarentia Geldenhuys : Correspondence 1962)

As a motivation to this application, Wiid pointed out that the introduction of a J C Commercial course would not cause the Department of Bantu Education anything extra. The school was already in possession of twelve typing machines, twelve chairs and twelve small tables. There would also be no need for additional teachers for this course because the school was already

having a well-qualified teacher, Mr J V van der Merwe (B.Com) who could teach these commercial subjects (27:1). In November 1962, Wiid was granted permission to introduce the J C Commercial course with effect from the beginning of 1963. The permission was granted on three conditions: firstly, that General Arithmetic must not be a choice subject; secondly, that no additional classrooms would be provided for and thirdly, and that no additional teachers would be required (28:1). The fruits of this J C Commercial course could unfortunately not be realised because the institution was closed down within two years time thereafter.

5.2.2 The Matriculation Course

The Matriculation course was offered at Emmarentia Geldenhuys only. Just like in the case of the J C course, Emmarentia Geldenhuys registered with the Joint Matriculation Board for matriculation examinations from 1944 up to the closure of the school in 1964. The table below indicates the subjects taken at this institution. This table also indicates that the official languages were given more lesson periods in order to meet the students halfway in their efforts to master them.

TABLE IX

**SHOWING THE SUBJECTS AND TIME ALLOCATION IN THE
MATRICULATION COURSE AT EMMARENTIA GELDENHUYS IN 1958**

SUBJECT	Number of Lesson Periods per week	Number of Lesson Periods per week
	Form IV	Form V
1. Afrikaans A	8	11
2. English B	8	11
3. N. Sotho B or Zulu B	5	5
4. History or Bookkeeping and Commercial Arithmetic	5	5
5. Biology or Mathematics	6	6
6. Agricultural Science or Domestic Science	5	6

(Emmarentia Geldenhuyskool : Inspection Report 1958)

N.B: One period = 35 minutes.

As the principles of these subjects have already been discussed under the J C course section, it will, therefore, not be necessary to comment further on them.

Prior to 1944, in 1939, while the school was still called *Naturelle Sekondêreskool van die Nederduitse Gereformeerde of Hervormde Kerk*, the first three students enrolled for Form IV were:

Mr A B Miles
Mr C P Senyatsi
Mr A B Serote

In 1940, they wrote the Joint Matriculation Board examinations. Only one student, C P Senyatsi, passed the examination - see Addendum J, p 319. Mr Senyatsi, former student of both Bethesda and Emmarentia Geldenhuys, taught at Emmarentia Geldenhuys from 1943 to 1950. He later became the editor of the Journal, *Motswalle wa Bana* (Wamba) from 1950 to 1975. Thereafter he became an inspector of Adult Education in the former Lebowa Homeland - *Vide*, pp 96-97.

Due to lack of well-qualified teachers, the Matriculation course was discontinued between 1941 and 1942. It was resumed in 1943 when the school was then called Emmarentia Geldenhuys.

The first five Emmarentia Geldenhuys students who entered for the Joint Matriculation Board Examinations in December 1944 were the following:

1. Jacob Maxie Mkwanazi
2. Frederik Noga Moima
3. Stephen Maduna Mokone
4. Daniel Malesela Moloko
5. Calman Lentle Poto (29:3)

Out of these five candidates, only two passed. It was, of course, an unfortunate beginning. However, in the following year, 1945, the results improved tremendously. Out of six candidates who entered for the December 1945 examinations, five of them were successful. This achievement was also remarked on by the Church Circuit of Kranspoort in 1946. It stated that Emmarentia Geldenhuys produced good results thereby making a name for itself (30:16).

However, as reflected in Table X below, the numbers of entering students, that is, Form I and those of the outgoing students, that is, Form V, differed somehow. Less than half of the Form I students managed to proceed to Form V. There were either high failure rates or many drop-outs in between Form I and Form IV. Of course, one should also bear in mind that after passing Form I some few students followed the professional course.

TABLE X

SHOWING THE ENROLMENT OF THE EMMARENTIA GELDENHUYS STUDENTS, 1960 - 1964

Year	Form I	Form II	Form III	Form IV	Form V	TOTAL
1960	66	50	28	19	12	175
1961	83	61	34	36	13	227
1962	114	69	59	51	20	313
1963	98	96	86	74	42	396
1964	94	93	81	70	43	381
TOTAL	455	369	288	250	130	1 492

(Emmarentia Geldenhuyskool : Inspection Reports : 1960-1964.)

Besides the subjects appearing in the preceding Table IX (See page 130), the students had to take other non-examination subjects as listed above under the J C course in Table VIII, p 129. Typewriting was an optional subject which was offered after school hours. Those students who were interested in Typewriting had to pay an extra R1.00 per month for tuition (31:1).

5.3 THE PROFESSIONAL DEPARTMENT

Both institutions had the professional department, but at Emmarentia Geldenhuys this was very

limited and it was phased out within a short period of time. As already mentioned earlier on, Bethesda was mainly a teacher-training institution and as such, the professional department was very prominent. To produce well-qualified teachers, the practising schools at both institutions were inevitable.

5.3.1 The Practising Schools

(a) Ulando Practising School

The practising school at Emmarentia Geldenhuys was *Ulando Primary School*. This school was also known as "*Klein Emmarentia*" (Small Emmarentia) (32:27). The primary school was established in 1941. Its classes ranged from Sub A up to Standard VI. Due to some reasons the school was closed down in 1943, but was reopened in 1956 when the Lower Primary Teachers' Certificate course was introduced at Emmarentia Geldenhuys (33:27). It then became the practising school of Emmarentia Geldenhuys.

In 1958, the first three pupils completed Standard VI. One of them, Mr J P Lekalakala, obtained a first class pass. Mr Lekalakala, a product of Ulando Primary School, later became the principal of Moyo Practising School at Bethesda (1967-1974) (34:204).

In 1959, the Ulando Primary School registered 347 farm children. This situation was undesirable for the Government to allow a farm school to have such a high number of children. As such, in 1960, the Administrative Officer of Bantu Education made an application to the Department of Bantu Education for the establishment of yet another practising school for Emmarentia Geldenhuys. The proposed name of the second practising school was "*Va-ka-Gaza*" (35:1). This practising school had to cater for the Xitsonga-speaking students of Emmarentia Geldenhuys. As the closure of Emmarentia Geldenhuys was imminent, the establishment of this second practising school stalled. Ulando Primary School is still (1997) in existence, but not as a practising school.

(b) Moyo Practising School

The establishment of Bethesda Normal College went on concurrently with the establishment of Moyo Practising School. In fact, from its initial stage to the end of the 1940s, the practising school at Bethesda was called *Bethesda Practising School*. It was only in the early fifties that its name changed to *Moyo Practising School*. “Moyo” means *cream-of-tartar tree* (“*Kremetartboom*”), a baobab tree, a tree of tropical Africa with a huge trunk. The practising school was named after this tree that grew around the school premises.

Initially, the evangelist's house was used as a practising school, but in 1940, a proper practising school was erected. The official opening of the new buildings of Moyo Practising School, on Friday, the 11th of October 1940, was a special holiday for Bethesda. This holiday was given by the inspector of schools. To show the significance of this occasion, a big function was organised and the following people gave addresses: Rev. J Stofberg (Mission Secretary), Mr O W Spruyt (Inspector of Schools), Mr H van Zyl (teacher at Lemana), Mr Linnington (the Native Commissioner), Rev. G Stegmann of Saulspoort and Mr J C Dalman (Principal of Moyo Practising School). Special food for Whites was prepared; two goats were slaughtered, one for the Normal College students and another for the Moyo Practising School children (36:28).

The table that follows below (Table XI) shows the various principals that headed this practising school

TABLE XI

SHOWING THE NAMES AND PERIOD OF SERVICE OF MOYO PRACTISING SCHOOL PRINCIPALS, 1938-1974

The Name of Principal	Period of Service
1. Mr J C Dalman	1938 - 31 March 1941
2. Mr D Putuka	1 April 1941 - August 1941
3. Mr A Moroe (acting)	1 September 1941 - 12 November 1942
4. Mr J Serumula	1943 - 1949
5. Mr S Kganakga	1950 - 1961
6. Mr W M Chueu	1962 - 1966
7. Mr J P Lekalakala	1967 - 1974

(Bethesda Normaalskool : Logbook : 1938-1974)

As early as 1936, the Bethesda principal, Mr D S A van der Spuy (37:26) explained to the staff members that the practising school had to be child-centred and had to exist for the sake of the students. Teaching at the practising school had to be a model for the students. In this case uniformity between the practising school and the Normal College was very essential with regard to discipline, character training, conditions of the premises, buildings, physical training, games, lesson preparations, records of work, time tables, registers and examinations (38:26-27).

To facilitate this uniformity between the practising school and the Normal College, the practising school had to have its own principal at all times. This is clearly indicated from Table XI above. The principal had to maintain order and discipline at all costs.

Moyo Practising School set a record when it performed very well in 1965 in the Standard VI examinations. Out of 26 candidates, five obtained a first class pass, sixteen obtained a second class pass, while five of them obtained a third class pass. For this reason the school won a floating trophy which was handed over to this school by the assistant inspector of schools, Mr P I Moabelo (39:33).

5.3.2 The Lower Primary Teachers' Certificate (LPTC) Course

Following Calvin's ideology of education for women - *Vide*, p 17, in 1950, the Transvaal Education Department (TED) introduced the Lower Primary Teachers' Certificate course specifically for female students. At Emmarentia Geldenhuys it was started in 1956, specifically for female students and in particular, for the Northern Sotho speaking female students (40:1). The admission requirement was Form I. In terms of new regulations, Wiid was informed by the Department of Bantu Education in 1958 to admit the maximum number of twenty students in Course II. If the number of students in Course II was below twenty, some students who had passed Form I from other schools had to be recruited (41:1). This is clearly illustrated in the table below during the period 1958 to 1962.

TABLE XII

**SHOWING LPTC STUDENTS ENROLMENT AT EMMARENTIA GELDENHUYS,
1958 - 1962**

YEAR	LPTC I	LPTC II	LPTC III	TOTAL
1958	15	20	16	51
1959	17	15	19	51
1960	16	13	14	43
1961	11	09	12	32
1962	09	11	12	32
TOTAL	68	68	73	209

(Emmarentia Geldenhuys : Inspection Report 1962)

- N.B. 1. LPTC I refers to students in Form I aiming at registering LPTC II in the following year.
2. The figures in the table differ from one report to another in some cases.

The following subjects were offered to both LPTC II and III: Afrikaans, English, N. Sotho or Xitsonga, Needlework, Arts and Crafts, Blackboard Work, History and Geography, Principles and Methods of Education, Organisation and Psychology, Practical Teaching,

Arithmetic, Religious Instruction (Scripture), Physical Drill, Hygiene and Nature Study, History, Music, Singing and Gardening (42:3-4).

With regard to Practice Teaching which was, of course, their main subject, students were supplied with folio books for the preparation of lesson criticism. Lesson criticism was done daily after 11:00 by the teachers from the post-primary section. The *normal* lessons were controlled by the teachers at Ulando Practising School (43:4). Every week two students went to the practising school to offer ordinary lessons according to the practising school timetable. When going for lesson criticism, the teacher concerned had to suspend his/her lessons in the post-primary section and go to Ulando Practising School. Seemingly the problem was that it was not possible to adjust the timetable in such a way that these teachers could attend to lesson criticism when they were free in the post-primary section (44:4).

Because of the yearly decrease in numbers of students in this course, Wiid applied to the Department of Bantu Education in 1962 for the discontinuation of the LPTC course and applied for the establishment of a J C Commercial course. The application was approved in the same year, 1962, with the understanding that Wiid would help the LPTC II students of 1962 to complete the course in 1963 (45:1). The Course II students were given a choice of either continuing with Form II in the J C section or go to another school such as Nchaupe Secondary School, to complete the LPTC course there (46:1). As such the LPTC course at Emmarentia Geldenhuis was discontinued at the end of 1962, though the LPTC III students were given a chance to round off their course in 1963.

Bethesda started with the Transvaal Native Teachers' Lower Primary Certificate (TNTLPC) course when Rev. Brink invited the Standard VI pupils from the neighbouring primary schools to start the college in 1932. The admission requirement was Standard VI. The Normal College started in 1933 with 14 first year students. In 1934, the second year students were only seven (7) in number and in 1935 there were only five (5) third year students. These are the first five students who passed the TNTLC at Bethesda. They are:

1. Andrew Mabotja

2. Gustaf Mahapa
3. Albert Matsi
4. Andrew Moshakga
5. Johannes Serumula (47:1)

Initially, there was no proper organisation with regard to the timetable, number of lesson periods per subject per week, and the number of lesson periods during the school day. In the staff meeting held on the 30th July 1936, it was decided that every school day would have seven lesson periods of forty minutes each. The school day's lesson periods had to be divided as follows:

- i) two lesson periods - then break for five minutes
- ii) drill everyday, for fifteen to twenty minutes
- iii) long break for thirty minutes
- iv) two lesson periods - then break for five minutes
- v) one lesson period (48:22).

For Practice Teaching, the Course II students spent a week per semester while the Course III students spent two weeks per quarter engaged in Practice Teaching at Moyo Practising School. Each student was expected to deliver two lessons per day (49:16). When the students were busy with Practice Teaching the practising school teachers were held responsible for the following duties:

- i) they were responsible for the lessons given by the student-teachers with regard to the correct presentation of the facts to the children
- ii) they were to keep a record of work done by the student-teachers, their arrival, irregularities or credit
- iii) they were to give marks for all lessons presented by the student-teachers
- iv) and they were to put all such record books at the disposal of the Normal College staff members (50:27-28).

In the early years of the Bethesda Normal College there was no African teacher involved in the teaching activities. That did not mean that there were no qualified African teachers. Instead the church went to the extent of employing Rev. Brink to offer subjects such as History and Geography rather than to employ an African teacher. Table XIII below clearly indicates this fact.

TABLE XIII

SHOWING WORK ALLOCATION, SUBJECTS AND NUMBER OF LESSON PERIODS PER WEEK FOR THE TNTLPC COURSE AT BETHESDA IN 1938

TEACHER	SUBJECTS	COURSE	LESSON PERIODS PER WEEK
Rev. C L Brink	Afrikaans	I	5
	Afrikaans	II	5
	Afrikaans	III	5
	History	II	3
	Geography	I	3
	Geography	II	3
	Religious Instruction	III	3
	Total = 27		
Mr S C J Fourie	Method of Teaching	III	6
	Singing	I	3
	Singing	II	3
	Arithmetic	II	6
	Drill	I - III	2
	Religious Instruction	II	3
	Afrikaans	I	2
	Total = 25		

Mr A P Laubscher	Hygiene	III	3
	Chalkboard Work	III	3
	Chalkboard Work	II	1
	History	I	3
	Writing	I	2
	Writing	II	1
	Agriculture (theory)	III	2
	Botany	II - III	1
	Method of Teaching	III	3
	Arithmetic	I	5
			Total = 24
Mrs A P Laubscher	English	I	5
	English	II	5
	English	III	5
	Hygiene	I	3
	Religious Instruction	I	4
	Drill	I - III	2
	Method of Teaching	III	1
	Drawing	I	2
	Drawing	III	2
	Silent Study	III	1
			Total = 30

(Bethesda Normaalskool : Logbook : 1938)

In 1939, the inspector of schools, Mr Spruyt, discovered that at Bethesda three to four student-teachers were sharing a class. The reason was that the practising school was not big enough to accommodate all the student-teachers from the Normal College. Both the inspector of schools and the principal, Steytler, deemed it undesirable that while one student-teacher was busy with the lesson, the other two or three would just sit and listen to their fellow student-teacher (51:18).

The principal also complained about this state of affairs and remarked that for many student-teachers, the two weeks of Practice Teaching at Moyo Practising School were but holidays (52:21). To solve this problem, the inspector of schools suggested that other student-teachers be sent to the neighbouring primary schools for Practice Teaching. However, the principal was not in favour of this suggestion. He thought of building a proper practising school with more classrooms to accommodate all the student-teachers (53:22), hence the official opening of a new Moyo Practising School building in October 1940 as indicated earlier on.

This Lower Primary Teachers' Certificate course was ultimately phased out in 1948 when the J C course was introduced at Bethesda, as already explained above. All students had to register for the Higher Primary Teachers' Certificate course which was introduced at Bethesda in 1945.

Yet another new two-year Lower Primary Teachers' Certificate course ("*Kindertuin opleiding*") was introduced at Bethesda in 1949. The content of this new Lower Primary Teachers' Certificate course was almost the same as that of the former Lower Primary Teachers' Certificate course (54:201). This new Lower Primary Teachers' Certificate course did not last long. It was discontinued at the end of 1953 (55:270).

Again in 1955 the Lower Primary Teachers' Certificate course (Bantu Teachers' Lower Certificate) was reintroduced at Bethesda, but this time, it was specifically for female student-teachers (56:330 - 331). This was the same Lower Primary Teachers' Certificate course with the one that was introduced at Emmarentia Geldenhuys in 1956 - See, p 136. Just like at Emmarentia Geldenhuys, the maximum number of twenty student-teachers was maintained at Bethesda as the table below clearly indicates.

TABLE XIV
SHOWING THE ENROLMENT OF LPTC STUDENTS AT BETHESDA, 1955 - 1963

YEAR	LPTC II	LPTC III	TOTAL
1955	14	00	14
1956	20	14	34
1957	18	17	35
1958	20	17	37
1959	17	14	31
1960	03	15	18
1961	06		06
1962	08		08
1963	00	05	05
TOTAL	92	82	188

(Bethesda Normalskool : Logbook : 1955 - 1963)

N.B: LPTC I were the Form I students whose intention was to register for this course in the following year. They are not reflected in the table above.

Just like at Emmarentia Geldenhuys, the number of LPTC students at Bethesda gradually decreased. There was a tremendous decline in numbers especially from 1959 to 1963. Many female students preferred to enrol for the Higher Primary Teachers' Certificate course. This decline is clearly noticeable in Table XIV above. The result was that in 1961 and 1962 both courses II and III were combined and taught together in one class (57:100). Consequently the course was phased out in 1962 so that in 1963 the last five students wrote their final examination. They all passed. As they were five in number, they were therefore, called. "*Die Vyfies*" (The little Fives). They were the following students:

1. Suzan Selebi
2. Amina Nkona
3. Rahab Matsetela
4. Hilda Matlhabadile
5. Martha Motadi (57:140).

According to Grütter (59:140), all five students were of average intelligence. They were all faithful and exemplary to other students. For this reason, they were all awarded prizes at the yearly farewell function (60:140). That was the end of the LPTC course at Bethesda.

5.3.3 The Higher Primary Teachers' Certificate (HPTC) Course

The TED (Native Education) introduced, for the first time, its own Higher Primary Teachers' Certificate course only in 1945. Bethesda had long applied for the introduction of the HPTC course before 1945. The Department advised Bethesda in 1942 to start building more classrooms for this purpose (61:71). To facilitate the erection of such classrooms, the Department allocated to Bethesda the sum of £500 (±R1000) (62:101). This course was geared to students with a higher academic standard. The HPTC course was a two-year course open to all students who had obtained J C or the LPTC course (63:99). On completion of this

course students would teach the higher classes in the primary schools. The subjects offered to the HPTC student-teachers are indicated in the table below. From this table one would expect subjects like Practice Teaching, Chalkboard Work, School Organisation and Principles of Education to have more lesson periods. Unfortunately that was not the case, in spite of the fact that these subjects are very important for student-teachers.

TABLE XV

SHOWING THE SUBJECTS IN THE HPTC COURSE AND TIME ALLOCATION AT BETHESDA IN 1946

SUBJECTS	NUMBER OF LESSON PERIODS PER WEEK	
	FIRST YEAR	SECOND YEAR
Afrikaans	5	5
English	5	5
N. Sotho/Tswana	3	3
Arithmetic	4	5
Religious Instruction (Scripture)	2	2
Hygiene and Nature Study	3	3
Music	2	2
Arts and Crafts	3	3
Singing	The whole school	for 50 minutes
Blackboard Work	2	2
Agriculture	3	3
Domestic Science	3	3
Principles and Methods of Education	2	2
History and Geography	2	2
Organisation and Psychology	2	2
Practical Teaching	4	4
General Knowledge	1	1
Physical Drill	4	4

(Bethesda Normaalskool : Logbook : 1946)

N.B.: One period = 35 minutes.

With regard to Practice Teaching, the HPTC students followed the same arrangement with that of the former LPTC course. The first year students went to Moyo Practising School for a week per semester and the second year students for two weeks per quarter. Even before the introduction of this course, the principal, Mr J P Stegmann, ordered that not all students should go to Moyo Practising School. Only those who were to deliver lessons could go, but the rest remained in the Normal College. They were supposed to keep themselves busy with thorough preparations for the following days' lessons (64:62).

In 1948, twenty-two student-teachers were sent to the neighbouring primary schools for their practice teaching activities. They were placed at the following primary schools for two weeks: Uitkyk, Schoonveld, Kameelkoppie, Maupye, Rooistasie and Moulderskool (65:187). This arrangement was done with the approval of the inspector of schools. However, another group of student-teachers went to Moyo Practising School. The main aim with this arrangement was to determine whether or not there was any significant difference in performance between the students doing practice teaching at Moyo Practising School and those doing it in the neighbouring primary schools (66:187). Seemingly there was no significant difference. This arrangement was, however, not repeated in the following years.

From the inspection reports and the logbook, it would appear that the quality of practice teaching at Bethesda throughout was generally of a high standard. The inspector of schools also affirmed this assertion when in 1960 he remarked about the satisfactory and high quality of the work done by the HPTC students (67:2). Because of the increasing number of students in the 1960s, and in the 1970s in particular, Moyo Practising School could no longer accommodate all the student-teachers for their practice teaching. The result was that one of the female hostels had to be used during the practice teaching session and the children were divided into groups (68:117). This indicates lack of financial resources at the mission schools during this era. The Department of Bantu Education did not provide sufficient financial assistance. This shows how the apartheid Government was all out to keep Africans disadvantaged.

It is interesting to note that after the completion of HPTC course the teacher had to teach for

a probation period of three years. During this probation period the teacher had to apply for a temporary teaching certificate annually. The teacher received his/her permanent certificate at the end of the third year of his/her probation period. The certificate was not backdated. It was dated the 1st January of the third year of the teacher's probation period - See, Addendum K, p 320. (The Teacher's Certificate of Mr N M Sebati who completed the course in 1946). But this practice came to an end when Bantu Education was introduced.

5.4 THE INDUSTRIAL DEPARTMENT

Under the industrial department there were three sections, namely, the Woodwork Centre, Domestic Science Centre and Agriculture Section.

5.4.1 The Industrial Woodwork Centre

To teach the child through doing is effective because this develops both the muscles and the brain. Woodwork, for instance, stimulates the child's desire to do something. Woodwork also shapes the character of the child. Through careful measuring and trimming, the child learns neatness, exactness, punctuality and becomes proud of his/her work (69:10).

Richard Llewellyn, as quoted by Van Tonder, rightly puts it as follows:

In wood you must work with care, and with respect and love. For wood has soul and spirit and it is not at the mercy of triflers. One slip of your chisel in carelessness or ignorance, one shave too many with your plane, and your work is ruined, fit only for burning (70:10).

At Bethesda the Industrial Woodwork Centre was started by Mr P A Laubscher in 1938. He was an instructor in both Handwork and Woodwork. The building of the Industrial Woodwork Centre was completed and formally dedicated on 4 May 1939 (71:20) - *Vide*, pp 106-107. The minimum academic qualification for admission to this training course was Standard VI. The training course was spread over a period of three years. This Industrial Woodwork Centre specialised in carpentry and joinery (72:92-94). The students were taught

the fundamentals of practical woodwork, *inter-alia*, sawing, planing, chiselling, boring, jointing, fitting, glueing, dowelling and finishing.

In 1944, the Organiser of Woodwork, Mr H Müller, advised Laubscher to be mindful of the following important facts in Woodwork:

1. Each tool must be numbered and must have its rightful place for storage. The motto was: “`n Plek vir elke gereedskapstuk en elke gereedskapstuk op sy plek” (A place for each tool and every tool in its place).
2. Timber had to be stored right up in between the spikes.
3. Timber for classwork had to be separated from the school building timber and from any other school building material.
4. Material such as screws, nails, paints and other liquids had to be arranged properly, either on the shelves or in the boxes. It must be borne in mind that the Industrial Woodwork Centre had to be exemplary of neatness and system (73:92-93).

This shows how seriously the Government viewed manual work. The students were trained in such a way that they could to adopt a healthy attitude towards woodwork. Woodwork would be a means for Africans to make a living.

Müller further instructed Laubscher on the following:

1. All works had to be suspended ten minutes before the end of the period to enable the students to store the tools at their rightful places.
2. The instructor must also satisfy himself that all the tools were stored and arranged properly.
3. Any order for manufacturing of any item had to be done through the principal’s office.
4. It is very important to remember that it is unlawful to manufacture and sell any item (74:89-92).

From the preceding facts, it would appear that in the previous years the Woodwork Centre was not well structured. In 1944, when this centre was officially recognised by the Department, it was then necessary to put in place a well organised structure so as to comply with the Departmental regulations. Laubscher resigned at the beginning of September 1944 and Mr D Mabitsela and Mr H Moutlana were employed as assistant instructors on the 30th September 1944. However, Mabitsela left Bethesda on the 7th December 1945 (75:121). The first three successful students in Woodwork were given their certificates on the 19th November 1946. They were:

- | | | | |
|----|-----------------|---|-------------------|
| 1. | Martin Chokwe | = | 55% |
| 2. | Kenneth Mokwena | = | 65% |
| 3. | Moses Ngoasheng | = | 60% (76:145-146). |

In 1946, Mr J M Brink was appointed head and instructor of the Woodwork Centre in the place of Laubscher. The two instructors, Brink and Moutlana, worked together until the death of Mr Brink on the 17th January 1961. During the period of fourteen years of his service, Bethesda was nominated twice as *the best Industrial Woodwork Centre* in cabinet-making in the whole of South Africa (77:76). After the death of Brink, Moutlana was appointed head of this centre, and was assisted by Mr A Kekana who was appointed on 24 January 1961. Moutlana and Kekana continued to manufacture various types of furniture of high quality - *Vide*, pp 91- 92 and 148 - 149.

In 1959, Bethesda received a complete set of woodwork machinery from a certain Johannesburg manufacturer, Mr C Korsten (78:12). This equipment was utilised for the benefit of both the college and the Church. This centre gradually became more than an ordinary training centre. It was more of a factory than a training centre. This became clearly evident from the report of the inspectors of schools, Mr J Nixon and Mr P H Prinsloo, concerning the Bethesda Industrial Woodwork Centre. They reported in 1958 to the Director of Bantu Education, as well as to the Regional Director of Bantu Education, as follows:

- (i) **Syllabus:** No syllabus is being followed. Work is dependent upon orders. These orders are

mainly from Europeans, and hence the policy of the Department is not being carried out.

- (ii) **Equipment:** All equipment belong to the Church. There is no stock book, and no record is kept.

Machinery: (a) surfacer 15", (b) Thicknesser 16", (c) Combination saw and moulding machine and (d) Mortising machine (Hand).

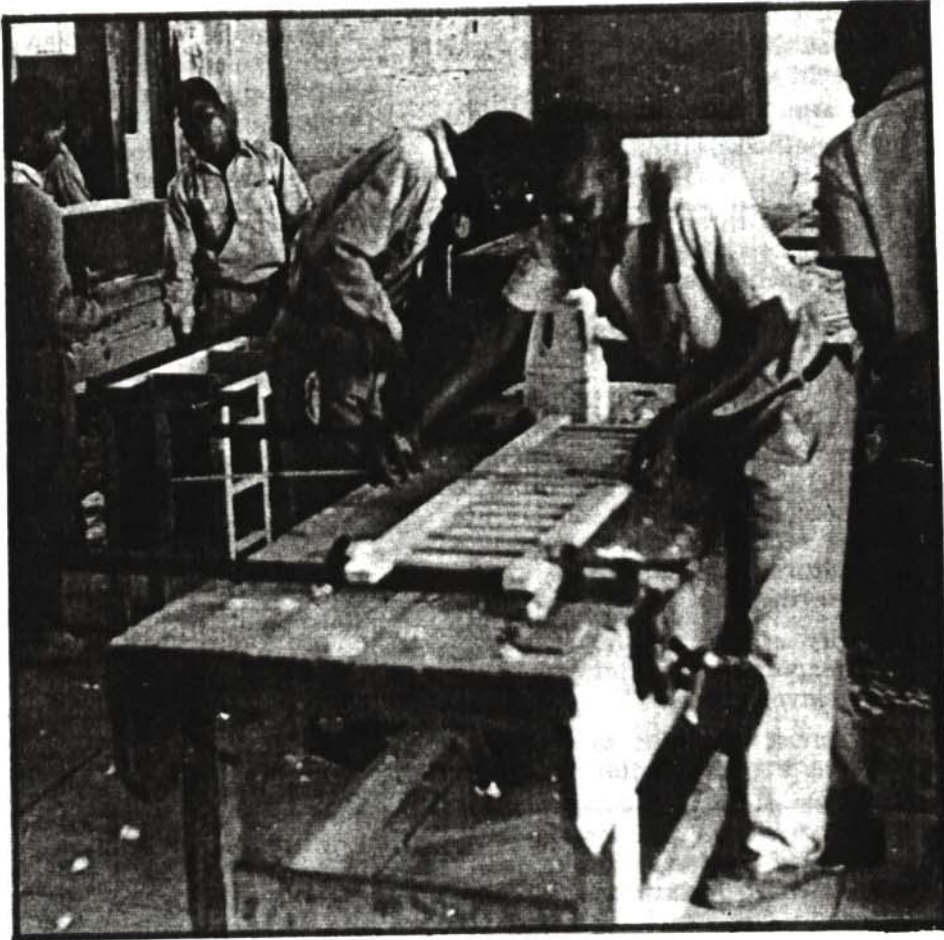
These machines are large type, factory machines, and unsuitable for the type of work we require.

- (iii) **Articles and sales:** High class furniture for Europeans. The money obtained goes to the general fund for school use. As there are no regulations for the control of such money in a Vocational School, an irregularity takes place in that these funds are part of the general fund, and are not used for the specific purpose of the course.

- (iv) **Insurance:** The students are not insured against accidents in the workshop (79:1-2).

The Regional Director of Bantu Education was not happy at all with this report. In his view, it became clear that the training of the students at Bethesda was just a matter of minor importance. The industrial school was turned into a factory through which a lot of profit was being made for the whole college (compare this with Mr Müller's instruction to Mr Laubscher on page 146). The Department felt that if it was the wish of the Bethesda School Management to go on with the furniture trade ("*meubelbedryf*"), that had to happen apart from the training of the students (80:1). Ultimately the Department suspended its grant towards Bethesda Industrial School in September 1958 - *Vide*, p 83. This type of reaction from the Department could have been one of the reasons why this Industrial Woodwork Centre was transferred from Bethesda to Setotolwane High School in 1961 (81:83). So, the end of 1962 was also the end of the three-year Industrial Woodwork course at Bethesda. However, another new two-year specialised Woodwork course was introduced at Bethesda in 1963 (82:125). This course

INDUSTRIAL COURSE AT BETHESDA



Students are busy with practical Woodwork course, 1969



Instructor, Mr H Moutlana, is manufacturing a cot, 1957

continued to exist until the closure of this institution.

The table below shows that the enrolment of the students in the Industrial Department was fairly constant, especially during the first six years. However, the numbers of the students' enrolment varied slightly.

TABLE XVI

SHOWING ENROLMENT OF THE STUDENTS IN THE INDUSTRIAL DEPARTMENT AT BETHESDA, 1955 - 1962

Year	Number of Students
1955	29
1956	30
1957	32
1958	27
1959	28
1960	33
1961	24
1962	12
Total	215

(Bethesda Correspondence : Principal's letter to
Inspector of Bantu Education, 16 October 1962)

In 1944, at Emmarentia Geldenhuys there were not yet any facilities for Woodwork course. It was only in 1946 that a Woodwork Centre was established to enable the students to do their practical work (83:2). However, Woodwork at Emmarentia Geldenhuys was not as intensive as at Bethesda, hence little has been mentioned about it in the records.

5.4.2 Domestic Science Centre

Through the recommendation of the TED, the Domestic Science course was introduced at

Bethesda in 1943. The first instructor to be appointed for this course was Mrs A D Tait, who assumed duties on 21 April 1943 (84:51). The Domestic Science course included the following subjects: Cookery, Needlework, Washing, Housewife, Mural Decoration, Article Manufacturing out of waste material and Gardening (85:1). Gardening was included because of the perception and recommendation of the Eiselen Commission that *the African woman should have a more thorough knowledge of modern agricultural methods and their practical application to the cultivation of the soil in order to increase its carrying capacity* (86:147). This seems to have been the attitude of the Government of the day that the place of the woman had to be at home.

This course was offered not only to the Normal College students but also to the Standards IV, V and VI pupils in the Practising School (87:1). In the practical teaching of this course, attention was given to local material such as sisal, morulabark, reeds, clay and skin. However, in 1949, the inspectors of schools, Messrs B J Kriel and P A Hoffmann, discovered that at Bethesda, equipment such as cutting knives, pairs of scissors, pairs of pincers and rulers were still lacking. Their recommendation was that all such equipment be purchased and made available to the students (88:214).

A proper building for the Domestic Science Centre was completed in 1952, with only five classrooms. The five classrooms could not accommodate all the students and pupils. The result was that one class was accommodated in the Practising School and another one in the school hall. As a result of the increasing threat to close Bethesda because of its being *a black spot in a white area*, the inspector of schools was reluctant to recommend further extensions to the Domestic Science Centre. He, therefore, recommended that the arrangement of using one class in the Practising School and another one in the school hall be maintained (89:3).

Emmarentia Geldenhuys had also a centre for Domestic Science. It offered almost the same subjects that were offered at Bethesda. In 1961, Emmarentia Geldenhuys was congratulated because of a good collection of specimens of traditional craft articles. This had to be used as a means of acquiring good workmanship standards (90:1).

5.4.3 Agriculture

At Bethesda Gardening was one of the subjects that were offered from the inception of the college. Already in 1938, the acting principal, Mr S C J Fourie, reported about fresh vegetables in the school garden. Agriculture as a school subject was first introduced in 1942 when Agriculture and Woodwork were made choice subjects for either Geography or History. Bethesda was the first college among other training institutions of the day to have such an arrangement (91:72).

The school garden was next to the *Mogwadi River* (“*Hout River*”), about half a kilometre from the school. As much of the time was wasted to and fro the garden, a new school garden was put in place in 1943 just next to the male hostel. Water from the hostel had to be utilised for this purpose. This garden had to be used for practicals and demonstration purposes by the instructor during school hours. Each student had to have his/her own plot and a garden record book (92:48). The school garden next to the river was utilised for the production of vegetables on a large scale. This garden was not attended to during school hours but only thereafter (93:48). This was the beginning of Agriculture on a large scale at Bethesda.

Just like Bethesda, Emmarentia Geldenhuys initially had Gardening as a school subject. Later on it developed Agriculture on a large scale. This will be discussed in the subsequent paragraph.

5.5 SPECIAL ATTENTION TO THE TRIUNE SUBJECTS

Of all the subjects offered at Bethesda and Emmarentia Geldenhuys, the three subjects, Afrikaans, Religious Instruction and Agriculture, received special and particular attention. These twin institutions went all out to promote these three subjects as much as they could. A little more time will be spent to explain why and how these three subjects received this special attention.

5.5.1 Afrikaans as a school subject and medium of instruction

It was the official policy of the Government that English and Afrikaans were the official languages and had to be given the same status. In almost all mission institutions English received greater attention than Afrikaans. In other missionary teacher-training institutions except Bethesda and Emmarentia Geldenhuys, English was exclusively used as the medium of instruction, except in the teaching of Afrikaans as a subject (94:507). Mokwele (95:86) rightly explains that generally Afrikaans was a *despised and disliked* language. This was partly because Afrikaans had just been raised from the level of “*Kombuistaal*” (Kitchen language) to that of an official language in 1925. It was also partly because Afrikaans was a local language and partly because the African-Afrikaner relations had never been good in the country.

The educational venture at Bethesda and Emmarentia Geldenhuys was thus to promote and upgrade Afrikaans to the level of English among all South Africans. It was the conviction of the Church that through the students who had studied at these twin institutions, Afrikaans would be spread among the African communities and be accepted and used just like English. However, to achieve this goal, special efforts had to be made. Besides what has already been said (about Afrikaans), the following were some of the special measures taken to reinforce the usage of Afrikaans.

(a) Afrikaans as a means of communication

At both institutions Afrikaans was used as a means of communication, used almost twenty-four hours a day everywhere: in the halls during assembly, during meals, after school at sports grounds, at workteams and at all other activities of an extramural nature (96:508-509). All records and minutes of the two institutions were kept in Afrikaans. Consequently, the students of Bethesda won in almost all Afrikaans debates against the other educational institutions in the Transvaal, except against their sister school Emmarentia Geldenhuys (97:509).

(b) Afrikaans Higher Grade at Emmarentia Geldenhuys

At this institution, students had to register for N. Sotho A and Afrikaans B in the J C course, but in the Matriculation course they had to register for N. Sotho Lower Grade, English Lower Grade and Afrikaans Higher Grade (98:933). The fact of the matter was that it was compulsory for the Matriculation students to take one of the official languages in Higher Grade and the other one in Lower Grade. To promote Afrikaans over and above English, from the inception of the institution to the late fifties the students had to register for Afrikaans Higher Grade and English Lower Grade. However, it was only in the early sixties that the students were given the latitude to choose either Afrikaans Higher Grade and English Lower Grade or Afrikaans Lower Grade and English Higher Grade (99:1)- See, Table IX, p 130.

In his Afrikaans essay, the Emmarentia Geldenhuys Form V student, Frederick Malatji, affirmed that the aim of the students for coming to this institution was mainly to study Afrikaans and to know the language in all respects (“... *dat die leerlinge hierheen gekom het hoofsaaklik om Afrikaans te leer en die taal van hoek tot kant leer ken*”) (100:1).

In this way Afrikaans was promoted in a special way. Emmarentia Geldenhuys had the advantage of having the matriculants who proved to be stronger academically than the teacher-trainees at Bethesda. This was the reason why Bethesda usually found it difficult to win the Afrikaans debates against Emmarentia Geldenhuys.

(c) Enforcement of Afrikaans at Moyo Practising School

As early as 1938, the acting principal of Bethesda, Mr S C J Fourie declared that Moyo Practising School had to become an Afrikaans medium school and that all the teachers were to acquaint themselves with Afrikaans (101:12). In 1946, the Bethesda Board of Management (“*die Bestuur*”) requested the principal of the Practising School and his staff members to use Afrikaans as the medium of communication. The Board even requested the superintendent that

in future, only teachers belonging to the Dutch Reformed Mission Church (DRMC) be appointed because they would be able to make use of Afrikaans as a medium of communication (102:121).

(d) Afrikaans as a medium of instruction

Afrikaans was made the medium of instruction (“*voertaal*”) at both Bethesda and Emmarentia Geldenhuys. By 1940, most of the subjects at Bethesda were taught through the medium of Afrikaans; the same fact applied to Emmarentia Geldenhuys towards the close of the 1940s. As other institutions made use of English as the medium of instruction, in like manner Bethesda and Emmarentia Geldenhuys became purely Afrikaans medium institutions (103:848). To facilitate this effort, the Bethesda Board of Management requested the Department in 1946 that the examination question papers be published not only in English, but in Afrikaans as well. In the following year, 1947, the Department responded positively towards the Bethesda Board of Management’s request. The examination question papers were printed in both official languages (104:126). In 1959, Grütter made a request to the inspector of schools that more Afrikaans books be made available to Bethesda by various book publishing companies (105:1). The same sentiment was expressed by the Emmarentia Geldenhuys principal, Mr S C Wiid, in 1960. He requested to have more Afrikaans books in the library than books in other languages (106:2).

(e) Special periods for Afrikaans, Debates, Competitions, Essays, Recitations and the “*Taalbond*” (Language League)

Besides the normal Afrikaans school lesson periods there were at Bethesda, as early as 1938, also extra two lesson periods set aside for the first year students who did not know Afrikaans at all (107:13). These extra two lesson periods did not appear on the official timetable. This was also accompanied by numerous Afrikaans debates. Several competitions in Afrikaans were also held, not only between these twin institutions but also with other educational institutions in the whole of the former Transvaal. For these Afrikaans competitions there was also the T H Buning floating trophy to be won by any J C school with the highest average mark in

Afrikaans in the former Transvaal (108:353). This trophy was donated by a certain Mr T H Buning of the University of Pretoria. In 1956, Rev. Brink reported to the Synod that Bethesda had gained fame by winning the T H Buning trophy as it obtained the highest average marks in J C Afrikaans in the whole of the former Transvaal (109:77).

The Emmarentia Geldenhuys students, especially the Matriculation students, were encouraged to write down their own formulated essays and to compose their own recitations in Afrikaans. Various competitions were also conducted in the writing of such essays and recitations - *Vide*, Addendum O, p 324. It is, therefore, not surprising that the Form V student, S M Dlamini's Afrikaans essay obtained the first position in 1959 "*Afrikaans Taalfees*": "*Die Wonder van Afrikaans*" (Afrikaans Language Festival : The Wonder of Afrikaans) in the whole Republic of South Africa among African (Bantu) schools - See, Addendum P, p 326. In going through these essays and recitations one comes to a clear understanding how deeply rooted this campaign was to promote Afrikaans in the minds of the students. The students of both institutions, and especially Bethesda, also used to write the "*Afrikaanse Taalbond*" (Afrikaans Language League) examinations. This "*Taalbond*" offered examinations in three sections; preparatory ("*voorbereidende*"), lower ("*laer*"), and higher ("*hoër*") (110:177). In this way Afrikaans was elevated to a very high level.

5.5.2 Agriculture

As already indicated, agriculture was viewed as very important partly because of its educative value for the young minds and partly because of its use in creating the correct attitude towards the soil and its cultivation. However, the Bantu Education Journal aptly puts the necessity of agriculture for the Africans as follows:

The Bantu with genuine interest in farming as a profession, can assure his participation in the building up of Bantu Homelands by qualifying himself educationally (111:76).

The promotion of agriculture was one of the main reasons for removing the "*Naturelle*

Sekondêreskool van die Nederduitse Gereformeerde of Hervormde Kerk' from the Warmbaths location to Emmarentia Geldenhuys (Dalmanutha farm). As early as 1943 the principal, Mr J P Stegmann (112:1) explained that Bethesda's intention was to train teachers in agriculture and that this aim had to be intensified. To intensify the implementation of agriculture at Bethesda, the following measures were taken.

(a) Land

To promote agriculture, the Bethesda Board of Management agreed in 1943, to put aside 500 morgens (± 429 hactres) and two morgens (± 1.7 hactres) for the planting of lucerne (113:1). According to the inspector of schools, 500 morgens was not enough for the kind of agriculture envisaged. He, therefore, recommended that another farm be bought for grazing purposes (114:58).

(b) Planning and Agricultural Possibilities

(i) Sheep Farming

A proper sheep kraal had to be erected with the necessary feeding-troughs, food-bath, racks and lead cribs. The sheep farming had to start with ordinary bastardies together with the Persian ram. Thereafter the flock could be crossed with the English slaughter sheep such as Suffolk or South Down.

(ii) Cattle Farming

Cattle farming, as a professional farming activity, had to become self-sufficient. It was recommended that this activity should start with ordinary cows. As the institution was in great need of milk, it was also recommended that quite a number of milk cows be bought and that the necessary stables and milking facilities be put in place.

(iii) Pig Farming

This would also serve as a source of income for the institution. The farming had to start with the Colebrook breed and would include the Berkshire later on.

(iv) Chicken Farming

This farming had to provide eggs and meat to the institution. A good beginning was made with the rearing of the Leghorn breed. The necessary camps, runs, feeding troughs and leak-runs were put in place (115:56-57).

(c) Control

This planning could not be successful without a good measure of control. Therefore the following measures were also recommended:

- (i) The stock and all agricultural equipment had to be under the control of an instructor. He/she had to keep the inventory of all equipment and material and give a detailed report of everything at the end of each year.
- (ii) The instructor had to keep a book for all incomes and expenditures from the products. Two senior students had to assist the instructor in the bookkeeping of the vegetables and other produce utilised by the boarders.
- (iii) Prices for the selling of the vegetables and milk had to be determined by the superintendent in consultation with the instructor concerned (116:69-70).

(d) Water supply

In 1943, there were already two boreholes at Bethesda, one with an engine and another one with a windmill. There was also a machine that was pumping water from the *Mogwadi River*

(“*Hout River*”) to the school (117:58). The supply of water from the two boreholes and from *Mogwadi River* was sufficient only for the college and for gardening but not for agricultural purposes. *Mogwadi River* was also not a strong source of water supply because it became dry during the winter seasons. The college, therefore, applied to the Department of Education for more water supply. Fortunately, the Department also had an interest in this project. The request was that another borehole for agricultural purposes be drilled (118:1). The Department was further requested by the Church to provide the pumping plant and a storage dam. In 1949, the Department approved a grant of £500 (±R1000) for sinking and equipping the borehole at Bethesda (119:2).

(e) Specialised Instructor

To make this undertaking successful, it was also necessary to employ an instructor who was agriculturally well-qualified, well-trained and experienced, who would also be sympathetic towards the Africans (120:59). For this reason the Bethesda Board of Management decided to advertise the post and agreed that the applicants should have a degree in Agriculture. In 1944, Mr S C Wiid (B.Sc.Agric.) was appointed instructor at Bethesda. However, Wiid did not stay long at Bethesda. He left Bethesda at the end of 1945 and went to Emmarentia Geldenhuys where he assumed his duties at the beginning of 1946 (121:89).

The same preparations, including the supply of water, were also made at Emmarentia Geldenhuys. The Mission Secretary, Rev. J H M Stofberg, made the same request to the Department of Education with regard to the provision of a borehole with a pumping plant and a storage dam which could store thirty to forty thousand gallons (±136 to 182 thousand litres) of water (122:1). As early as 1944, all the classes at Emmarentia Geldenhuys were taught Agriculture as the table below indicates. The number of lesson periods gradually declined from the lower to the higher standards. In the higher standards students were expected to devote more time on examination subjects and, of course, Afrikaans in particular.

TABLE XVII

**SHOWING TIME ALLOCATION TO AGRICULTURE AT EMMARENTIA
GELDENHUYS IN 1944**

CLASS	NUMBER OF HOURS PER WEEK
Standard VI	16
Form I and II	12
Form III	08
Form IV and V	06
TOTAL	42

(Emmarentia Geldenhuyskool : Correspondence : 1944)

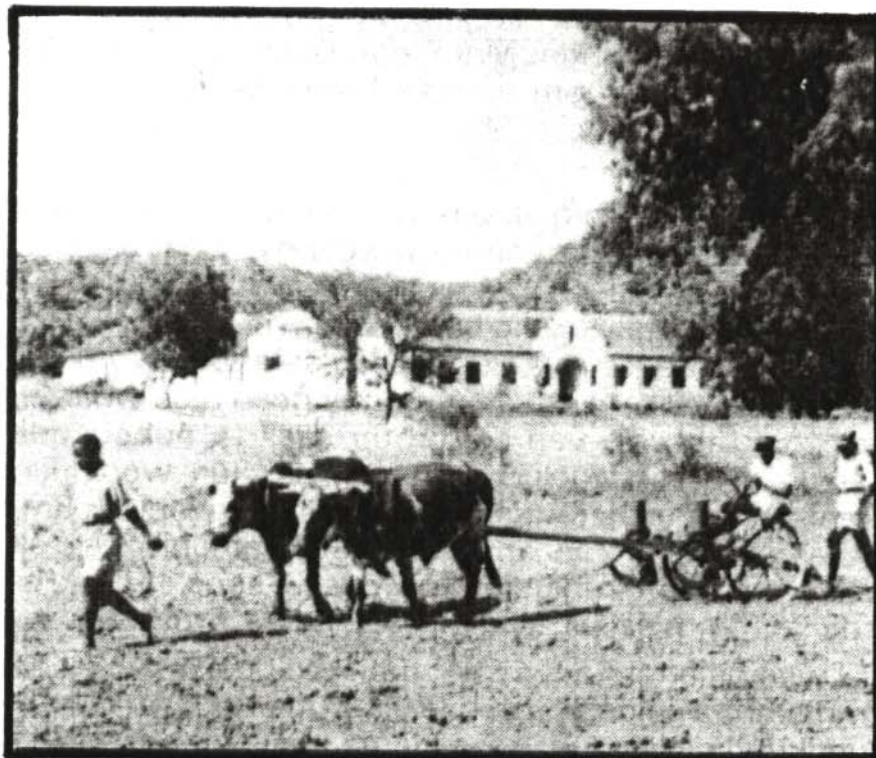
Besides the above-mentioned hours, the students spent two hours everyday and two and a half hours on Saturday mornings for practical work. For agricultural purposes, Emmarentia Geldenhuys had, in 1944, already the following equipment and livestock: one cultivator, twelve spades, nine rakes, eighteen oxen, six cows of no special breed, and five pigs (crossed between Berkshire and Large black). There were also about 250 apple, peach and quince trees. There was only one strong borehole supplying the whole school with water; but for intensive agriculture, another borehole was needed (123:3). Later on donkeys were also bought. Indeed Emmarentia Geldenhuys had a beautiful orchard - *Vide*, pp 159-160.

In the 1950s Emmarentia Geldenhuys bought a landrover which replaced the old worn-out light truck. The school opened its own abattoir and bought a big second-hand refrigerator from a hotel in Warmbaths town to store meat. Milk cows were also increased so that the school had plenty supply of milk. In this way the school became self-supporting in as far as milk, fruit, meat and vegetables were concerned (124:1). The future planning of Emmarentia Geldenhuys was to have the third borehole and a cement dam carrying 80 thousand gallons (\pm 364 thousand litres) of water, a dipping tank for cattle, a watering place for cattle, a heavy double-furrow plough, a double-furrow planter, a harrow, a reaper and a maize-sheller (125:3). Wiid played a decisive role in guiding the students and the institution towards proper agricultural

FARMING AT EMMARENTIA GELDENHUYS



Emmarentia Geldenhuys orchard, 1959



Ploughing at Emmarentia Geldenhuys, 1956

development at Emmarentia Geldenhuys.

At Bethesda there were, in 1944, already 44 cattle, two bulls, 20 oxen, 17 calves, nine big cows and seven young cows. The college had eight gallons (± 36 litres) of milk per day (126:95). There were also ten donkeys and a Scotch car, but in December 1944, all ten donkeys were sold at R20.00. The Scotch car was exchanged for four draught-oxen plus R8.00 cash (127:103). White staff members were also allowed to keep a certain number of cattle - *Vide*, p 91.

5.5.3 Religious Instruction

According to the recommendation of the Eiselen Commission (128:147), Religious Instruction had to be made a compulsory subject in all schools, including the primary, secondary and training schools. It also recommended that a time allocation be made for the instruction of this subject apart from the time taken up by the opening morning devotions. Rev. J A Greyling, the Organising Inspector for Religious Instruction was of the opinion that the African schools were established by the churches not for the sake of acquiring knowledge *per se*, but to Christianise the Africans. According to him, the African child had always to view the African school as a Christianising agent (129:608).

On the basis of the preceding facts, and also on the basis of the fact that Bethesda and Emmarentia Geldenhuys were mission institutions, it is, therefore, not surprising that Religious Instruction received special attention at both institutions. Although it was not an “examination subject,” this did not affect the authorities’ enthusiasm in the teaching of this subject. The following were some of the measures taken to enforce the teaching of Religious Instruction:

(a) Religious Instruction as a compulsory subject

To comply with mission policy and to meet the demands of the Department, Religious Instruction was also a compulsory subject at the twin institutions. At both schools religious devotions were conducted every morning by staff members in turns. These morning devotions

consisted of a hymn, scripture reading, a comment on the passage read, a prayer and another hymn (130:1). All the students were expected to attend. The teacher who offered the last lesson in each class, conducted the closing prayer, sometimes accompanied by hymn singing. Prayers were also conducted before and at the end of study periods in the respective classrooms or halls. Even debates and film shows on Fridays were preceded by and ended with a prayer (131:499).

(b) More time for Religious Instruction

As early as 1940 the Church requested the superintendents of both institutions to give more time to Religious Instruction. This was done; hence the inspector of schools rightly contended that Emmarentia Geldenhuys was the first school where much time was spent on Religious Instruction (132:5). As already explained in addition to all the religious activities mentioned, each class at Emmarentia Geldenhuys had three lesson periods of 35 minutes each per week for Religious Instruction. The media of instruction at Emmarentia Geldenhuys were basically N. Sotho, Afrikaans and English. However, because of the presence of many students from various ethnic groupings, the Biblical key words were also expressed and explained in Sesotho, Setswana, Zulu and Xitsonga. In 1958, the following teachers at Emmarentia Geldenhuys were responsible for teaching Religious Instruction in the following classes:

Mr C T Brink	:	Form IV and V
Mr C M Mothoa	:	LPTC II, III and Form III
Mr P Skosana	:	Form II
Evangelist T Mataboge	:	Form I (133:5)

At Bethesda, the time for this subject was allocated as the table below indicates.

TABLE XVIII

**SHOWING TIME ALLOCATION TO RELIGIOUS INSTRUCTION AT BETHESDA
IN 1962**

CLASS	Number of lesson periods per week
Form I	3
Form II	3
Form III	2
LPTC	3
HPTC	2
TOTAL	13

(Bethesda Sekondêre- en Opleidingskool : Inspection Report : 1962)

(c) Hostel libraries

As early as the 1940s there was already a complaint about the lack of religious books in the libraries of both institutions. Letters were sent out by the schools authorities, requesting various instances to donate, not only Afrikaans books, but also the religious books. During the 1950s, at Bethesda, hostel libraries were established, one at the female hostel and another one at the male hostel (134:1). The two libraries kept only religious books. They were kept under the supervision of the Students' Christian Association's (SCA) leadership. Students had to take and read them and return them to the SCA leadership. White friends of Bethesda sent as many religious books as they could to strengthen the religious life of the students (135:1).

(d) Special Independent study

All students at both institutions were also given special time for independent study, specifically in Religious Instruction. Thereafter followed group discussions which culminated in thorough class discussion. At the end of the class discussion the teacher would then summarise the passage read and give a proper application thereof to the students' daily living (136:4). This type of religious exercise reinforced the spiritual and moral life of the students at both

institutions. It is, therefore, not surprising when the Bantu Education Journal described Bethesda in 1961 as follows:

A school full of happy children, hardworking and kind to each other, is the best testimony to the good Religious Instruction given to it (137:539).

5.6 EXTRA MURAL ACTIVITIES

It would seem that the two institutions, and, of course, Bethesda in particular, devoted much of the time and energy to extra mural activities. From the inception of the two institutions the Church officials maintained that students had to be kept busy the whole day so as to avoid any misconduct. Rev. Brink used to complain about too much free time given to the students and suggested that strict measures be taken so as to keep them busy (138:117).

5.6.1 Workteams (“*Werkspanne*”)

At both institutions, the students were divided into various workteams. At Bethesda the students were divided into the following workteams of ten students each:

(a) Animal Care Team (“*Diereversorgingspan*”)

This team was responsible for providing the cattle with water, milking, cutting of lucerne, dipping of cattle, slaughtering and salting, and taking care of sick animals.

(b) Reparation and Building Team (“*Reparasie en Bouspan*”)

It was responsible for the repair and replacement of small items such as the keys, windows, pots, furniture and taps; the building of pigsties, chicken-coops and also of school implements and buildings.

(c) School Grounds Team (“*Skoolgrondespan*”)

It was responsible for the keeping of school grounds, eradication of weeds, combating of ants, taking care of sports grounds and the decoration of school grounds with various types of flowers.

(d) Forestry Team (“*Bosbouspan*”)

This team was responsible for the preparation of the ground for plantations and planting, and taking care of ornamental and ordinary trees.

(e) Irrigation and Cultivation Team (“*Besproeiing en Skoffelspan*”)

The team was responsible for the irrigation and the cultivation of all different types of gardens at the institution; bookkeeping with regard to all the produce and all livestock delivered, provision of hostels with vegetables and harvesting and marketing of agricultural products.

(f) General Team (“*Algemene span*”)

The general team was exclusively composed of Standard VI pupils. They were responsible for ordinary duties such as cutting of wood, the delivery of supplies to different hostels and the delivery of messages (139:66-67).

While the male students were busy with these activities, female students were assigned to clean the houses of White staff members and to tidy up the school buildings (140:5).

TABLE XIX

**SHOWING TIME ALLOCATION OF AFTER SCHOOL ACTIVITIES AT
BETHESDA IN 1943**

TIME	WEEKDAYS				
	Monday	Tuesday	Wednesday	Thursday	Friday
13:30-15:30	Study for all the classes	Study for all the classes	Agriculture & Wood-work	Study for all the classes	Study for all the classes
15:30-17:30	Agriculture & Handwork	Workteams for all the classes	Sports	Handwork & Woodwork	Workteams for all the classes

(Bethesda Normaalskool : Logbook 1943)

All these teams were under the supervision of a White staff member. In each team there was at least two third-year students, one as the captain, and the other one as the assistant captain of the team. Each Monday, every captain was supposed to go to the White staff member in charge to receive a list of duties to be performed by his team during the course of the week (141:67-68). Some of these workteams had to do the work everyday before and after school hours, like the milking of the cows and giving water to the cattle. The preceding table indicates clearly how busy the students were kept. In this way, they believed, the students' waywardness was fairly curbed and their extra time was spent constructively. In the 1950s, the final year HPTC students were exempted from these activities.

At Emmarentia Geldenhuys, especially towards the last years of its existence, each teacher had to supervise certain extramural activities. The principal, in particular, was heavily loaded with work and responsibilities, more so because there was no official vice-principal at this school. Besides being the principal, superintendent and administrator and a teacher as well, he was not exempted from extramural activities. Table XX below shows the allocation of extramural activities of the staff members, including the principal in 1961.

TABLE XX

**SHOWING ALLOCATION OF EXTRAMURAL ACTIVITIES OF STAFF MEMBERS
AT EMMARENTIA GELDENHUYS IN 1961**

TEACHER	TYPE OF EXTRAMURAL ACTIVITIES
Principal - Mr S C Wiid	General supervision and maintenance of school grounds
Mr C T Brink	Maintenance of orchard
Mr J V van der Merwe	Organiser of S C A and shopkeeper
Mr F M Tladi	Organiser of soccer
Mr C M Mothoa	Co-organiser S C A leader
Mr A H Kona	Co-organiser of sports and plays (Debating society)
Mr P S Phalatse	Choir leader
Mr G M Malebye	Organiser of Debating Society
Mr J H Mathye	Co-choir leader
Mr F P Skosana	Sports organiser and co-choir leader
Mr A R Kgasi	Boarding master
Mrs M A Mokoka	Basketball and supervisor in female hostel
Mrs M M Pretorius	No extra-mural activity
Mrs J M de Beer	No extra-mural activities

(Emmarentia Geldenhuys School : Inspection Report : 1961)

5.6.2 The Students' Christian Association (SCA)

The Students' Christian Association (SCA), which later became the Students' Christian Movement (SCM) was also a popular extramural activity at both institutions. Already on the 19th August 1938 the executive committee of the SCA at Bethesda was elected under the supervision of the acting principal, Mr S C J Fourie. To show how seriously this activity was taken, on the 16th September 1938, the SCA travelling Secretary, Rev. M Mvusi, visited Bethesda and conducted personal discussions with individual students. In the evening he

addressed all the students for more than an hour (142:13). At Emmarentia Geldenhuys all the students were members of the SCA and all the students had to pay a compulsory amount of R1.00 per annum towards the promotion of this association (143:1-2). At Emmarentia Geldenhuys almost every afternoon on Sundays was devoted to the SCA.

Throughout the lifespan of the two institutions, many travelling secretaries and organisers of the SCA visited them, for instance, Rev. S S Tema, Rev. J de Villiers, Mr D Giesekke, Rev. M Mokotedi and Rev. J J Viljoen. Even Rev. R Gamede, the editor of *African Hope* visited Bethesda on 20 February 1959. Through the influence and dedication of the Emmarentia Geldenhuys students in SCA, two new SCA branches were established in the two neighbouring schools (144:1). Every year Bethesda attended two camps in the form of conferences and such camps rotated chiefly among Bethesda, Mokomene and Lemana. Vendaleland, Bokgaga and Setotolwane also used to have such conferences with Bethesda. Usually quite a number of Bethesda students took an active part in the SCA and the staff members used to accompany them to such conferences - *Vide*, Addendum R, p 330.

5.6.3 Church Activities

Besides the fact that students at both sister institutions attended two church services every Sunday, some students had to go out to assist in teaching Sunday school children in the neighbouring farms and villages. To enable them to execute this duty, the students were provided with bicycles. The Bethesda personnel were worried about these students as, in their opinion, they were exposed to temptations. Hence, these teachers wrote in the School's Newsletter as follows: "*By hulle Sondag-skole is daar dikwels die duiwelse roepstem wat hulle roep na die bierpotte*" (145:1) (At their Sunday schools there is frequently the calling voice of the devil which calls them to the beer pots). The Sunday school lessons at Bethesda were prepared by Mrs A Grütter and were to be translated by a missionary into N. Sotho. The missionary would thereafter make them available to the students concerned (146:5).

Quite a number of the students at both institutions belonged to the Church's Youth Movement known as "*Mokgatlo wa ba baswa*" (MBB) (Association of the Youth). This was not a

compulsory movement and as such most of the members were students belonging to the DRMC. They usually met immediately after supper to sing together and revive one another. The Bethesda MBB used to meet with the Emmarentia Geldenhuys MBB on several occasions to discuss the Word of God together (147:151). Under the leadership of Evangelist Z G Mphiwa, the Bethesda MBB also visited various places such as Groothoek Hospital, Lebone congregation and Hwiti High School (148:128).

5.6.4 Library and Independent Study

It is true that a book is a good friend and an educator, a source from which we can always learn. It is, of course, during the school years that the habit of reading should be cultivated in the learner. The learner should be taught the art of correct reading habits. In this way the reading habit can easily be consolidated. It is, therefore, obvious that every school should have its own library (149:67).

This was the case with Bethesda and Emmarentia Geldenhuys. As early as 1937, the Bethesda staff members expressed the need for more books for the library (150:30). The result was that the inspector of schools later on recommended that more library books be bought out of school funds and that the Dewey system of cataloguing be implemented (151:7).

The students visited the library after school hours on specific days and at specific times. In the 1950s, there was at Bethesda no penalty on students who failed to return their library books in time. Instead, the students were given a bonus of 5s (±R1.00) for having brought back all the library books and manuals (152:7). In 1962, there were enough books at Bethesda, yet the complaint from the teachers was that the students did not make proper use of library facilities. By 1958, there was already a library catalogue at Emmarentia Geldenhuys which, unfortunately, was not used. The following system was used at Emmarentia Geldenhuys:

- (i) Each teacher was responsible for his/her class
- (ii) The card system was applied only to junior classes
- (iii) Personal records were used for senior classes (153:3).

In 1958, the inspector of schools discovered that about three quarters of the library books were not fit for any school subject. Proper books were stolen and, as such, he recommended that, just like at Bethesda, Emmarentia Geldenhuys should use the Dewey system of cataloguing (154:3). With time the library conditions at Emmarentia Geldenhuys improved. This necessitated the inspector of school to report favourably in 1961 that the institution was well-equipped with proper library books, encyclopaedia, reference books and magazines (155:2).

Independent study was encouraged at both institutions. Already in their first meeting in February 1935, the Bethesda staff members arranged an independent study system for the students. As there were no lamps by then, this independent study was done only in the afternoons, as follows:

For female students = 15:45 - 17:15
 For male students = 15:30 - 17:00 (156:8).

After the lamps were bought in September 1935, the independent study was then extended to evening sessions and the time was reallocated for both genders as follows:

Afternoon study (females) = 15:30 - 16:30
 Evening study (males) = 19:45 - 21:00 (157:16).

At Emmarentia Geldenhuys the independent study in the 1950s was scheduled as follows:

For junior students = 18:45 - 20:45
 For senior students = 18:45 - 21:45
 Lights off time = 22:00
 Wake up time = 05:30 (158:1).

5.6.5 Singing

As expected, singing at both institutions was mainly hymns and sacred music. As a subject, music was taken by all the students. In a way, it was a compulsory subject. This contributed enormously to the general improvement in the singing on Sundays at church services. Visitors used to leave the two institutions highly impressed by the way the students sang (159:531). Mrs A Grütter was a musician of some repute who adjudicated in many singing competitions at Bethesda.

To facilitate music and singing at Bethesda, a piano, "*Klinger*" was bought in 1958 (160:1). Emmarentia Geldenhuys also excelled in singing, especially when the students sang Genesis 49, which Wiid taught them how to sing it in a "*Voortrekker style*" (161:2). The Emmarentia Geldenhuys school competed with other high schools and other neighbouring schools in music and singing. It won many trophies, especially during the 1950s - *Vide*, pp 172 -173. The students practised their songs and hymns during their free time, particularly in the afternoons and Friday evenings. During the 1950s and 1960s at Emmarentia Geldenhuys the students were divided into three choirs under the leadership of the following teachers: Mr P S Phalatse, Mr P F Skosana and G M Malebye (162:2).

At Bethesda the students divided themselves into various groups of small choirs. Each group had its own name and conductor. These choirs practised fortnightly on Saturdays during the course of the year. This activity culminated in the yearly competitions which were usually held during the last quarter of the year. There were three trophies, one for Afrikaans pieces, another one for English pieces and the third one, for African pieces. The table below indicates how the students took their own initiatives to organise the small choirs. This type of action promoted team-work spirit, the spirit of competitions and the quality of leadership among the students. The trophies that were given to the winning choirs served as a source of inspiration.

TABLE XXI

SHOWING THE WINNING CHOIRS AT BETHESDA, 1952 - 1959

Year	Name of Conductor	Name of group	Type of song	Name of trophy
1952	Justinus Lekoloane	Chorale	Jesus, joy of man's desiring	Van der Merwe
	Enoch Banda	-	Nai Ngangwe Georgina	Werndle
	Ernest Kgokolo	Negro Spiritual	The Jews killed poor Jesus	Principal's
1953	Petrus Mokhoanatse	The Rhythm Ducks	Afrikaans song	Van der Merwe
	Johannes Masesane	Verenigde Asvoëls	Negro Spiritual song	Principal's
	Ernest Morolo	The Express Singers	African song	Werndle
1954	Moffat Malebana	Western Choir	Afrikaans song	Van der Merwe
	Ananias Motshabi	Senior Express	Negro Spiritual song	Principal's
	Mathews Moshapo	Verenigde Asvoëls	African song	Werndle
1955	Wilson Mabitsela	Western Nightingales	Afrikaans song	Van der Merwe
	Philip Mogale	The Rhythm Ducks	Negro Spiritual song	Principal's
	Jan Mphela	Western Choir	African song	Werndle
1956	Klaas Mothapo	Eastern Choir	Afrikaans song	Van der Merwe
	Ernest Mvasi	Northern Vultures	Negro Spiritual song	Principal's
	Seleki Motlhaki	Senior Express	African song	Werndle
1958	Ezekiel Masenya	Eastern Monotony Breakers	Wiegeliedjie	Van der Merwe
	Richard Kgatla	Western Nightingales	Deep River	Werndle
	Harold Maphoto	Western Choir	Naga e tala	Principal's

1959	Piet Selebi	Eastern Choir	Negro Spiritual song	Werndle
	Marcus Maphoto	Western Nightingales	African song	Principal's
	Lazarus Rankweteke	Western Choir	Afrikaans song	Van der Merwe

(Bethesda Normaalskool : Logbook : 1952 - 1959)

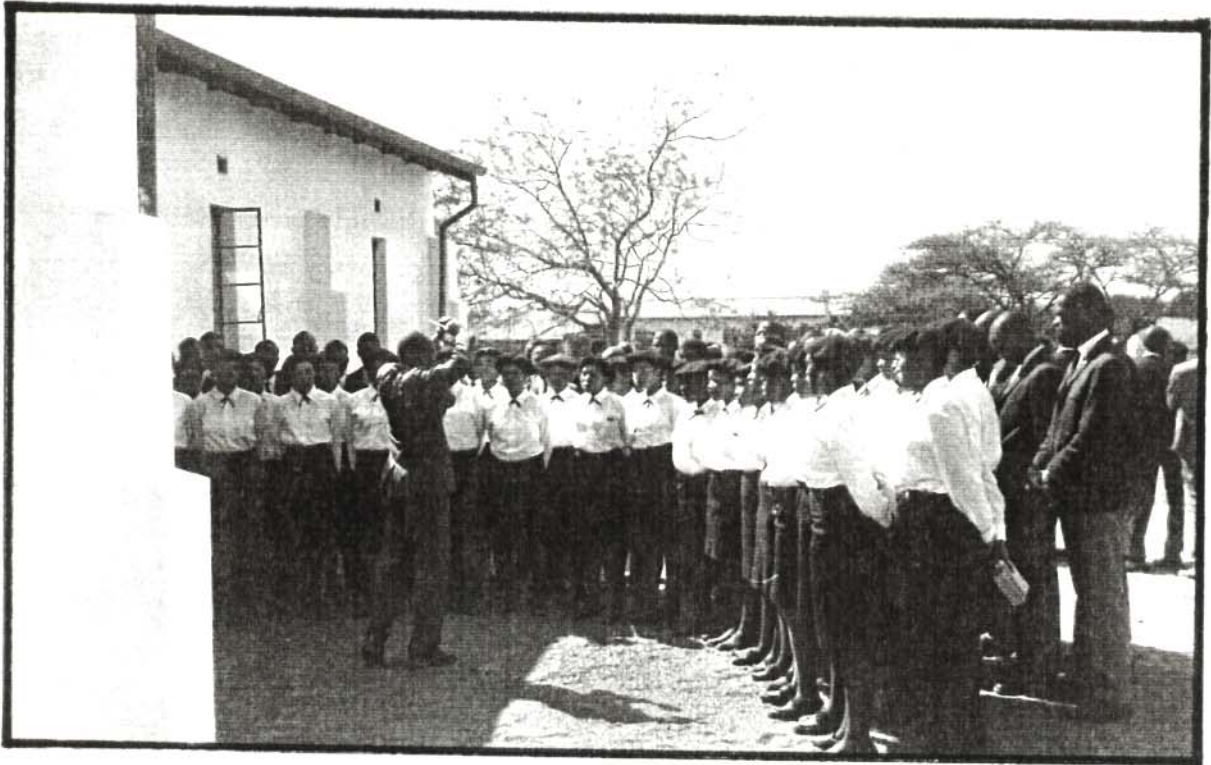
Besides these small choirs at Bethesda, there was also the main school choir under the conductorship of Mrs Grütter. This choir always rendered wonderful music during these competitions and during other special occasions. Some of the choir's special renditions were: "*Die Gebed van Paul Kruger*" (The Prayer of Paul Kruger), *Let us break bread together* and "*Händel se Halleluja Koor*" (Händel's Hallelujah Choir) (163:53).

5.6.6 Sports and Debates

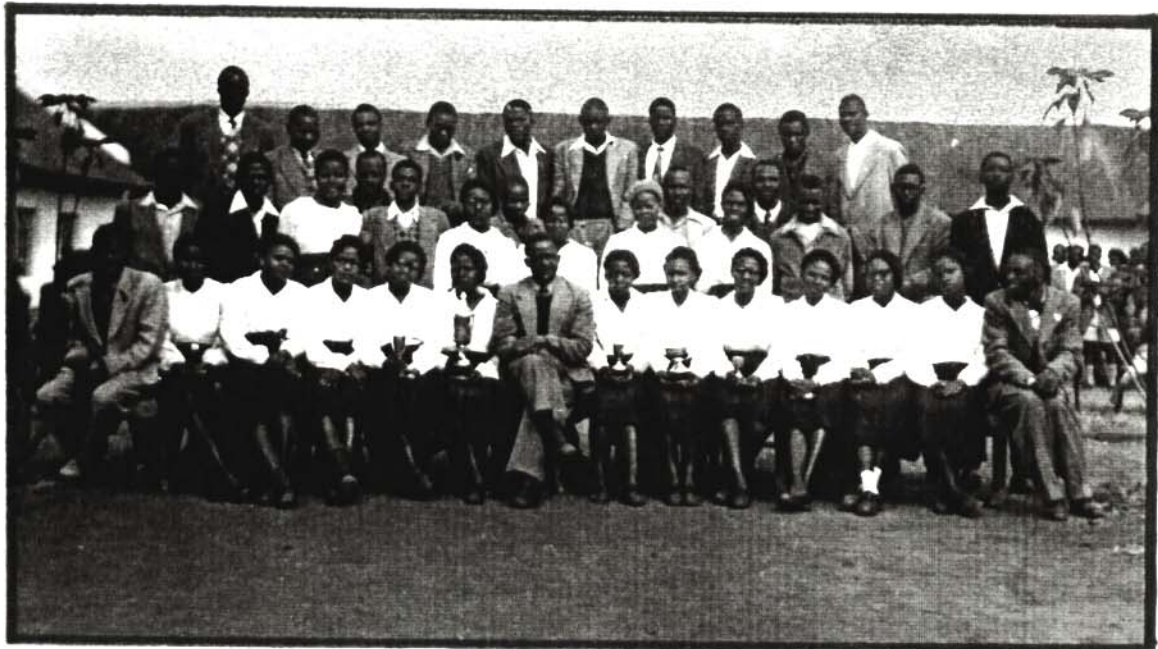
Games, sports and debates are very important for they help in developing team spirit and tolerance among students. At both institutions sports and debates were very common and were held on the same day, that is, Wednesday, as Table XIX indicates. As a matter of policy, sport always came first and the debates would follow late in the afternoons or in the evenings. The following forms of sports were common at both institutions: soccer, basketball, tenniquoit, athletics and the annual trial of strength ("*kragmeting*") between the two institutions (164:2). Though nothing is said about boxing at Bethesda, it would appear that at Emmarentia Geldenhuys boxing was also an integral part of the sporting activities (165:2). At Bethesda, Wednesday and Saturday afternoons were practising days.

Of all the post-primary schools then in the former Transvaal, Emmarentia Geldenhuys and Lemana regularly challenged Bethesda. However, soccer, basketball and debate contests between Bethesda and Emmarentia Geldenhuys were a tradition. These twin institutions competed against each other once every year alternatively. Usually all the staff members, the principal and his wife used to accompany the players and debaters to either Bethesda or Emmarentia Geldenhuys (166:529). Bethesda had also many sports challengers, *inter alia*, Grace Dieu (later Diocesan College), G H Franz, Vendaland, Kgarahara, Ngwanamohube,

CHOIRS AT BETHESDA AND EMMARENTIA GELDENHUYS



Bethesda school choir 1966



Emmarentia Geldenhuys school choir 1957

EMMARENTIA GELDENHUYS SCM MEMBERS



1957

EMMARENTIA GELDENHUYS SOCCER TEAM



1964

Mokomene, Mokopane, Groothoek Hospital and Tshebela High School. Emmarentia Geldenhuys also played with many other neighbouring teacher-training institutions such as Kilnerton and Botšhabelo (167:31) - *Vide*, pp 172-173.

The staff members, including the principals, were almost conspicuous by their absence from the soccer and basketball matches. However, they almost always attended the debating contests. These contests were held in both official languages. To make sure that adjudication was fair, the authorities used to get the adjudicators who did not have any link with both schools (168:530). Sometimes the same topic was translated and debated in both languages, while at times two different topics were given. The table below shows some of the common topics that were picked upon from time to time.

TABLE XXII

**SHOWING COMMON TOPICS DURING BETHESDA AND EMMARENTIA
GELDENHUYS INTER-COLLEGIATE CONTESTS**

YEAR	TOPIC
1947	<p>Afrikaans: <i>Die ouer doen meer vir die opvoeding van die kind as die onderwyser.</i></p> <p>English : The parent contributes more to the education of the child than the teacher.</p>
1956	<p>Afrikaans: <i>Die Bantoe behoort meer industriële as akademiese opvoeding te ontvang.</i></p> <p>English : The Bantu should receive more industrial than academic education.</p>
1958	<p>Afrikaans: <i>Het koerante goeie invloed?</i> (Do newspapers have good influence?)</p> <p>English : Does our greater knowledge make us happier than our forefathers?</p>
1960	<p>Afrikaans: <i>Wie se amp is gewigtiger: dié van die predikant of dié van die regter?</i> (Whose function is weightier: that of the minister or that of the judge?)</p> <p>English : Poverty is the cause of crime.</p>

(Bethesda Normaalskool : Logbook : 1947 - 1960)

5.6.7 The Pathfinder-Scout and Wayfarer-Guide Movements

Already in 1934 the Moderator of the DRMC discussed the implication of introducing the two movements at Bethesda and Emmarentia Geldenhuys. The Moderator agreed to make a thorough investigation into the two movements and the following people had to be consulted: Rev. J P H Wessels of Harrismith, Rev. N J van der Merwe, the leader of the *Voortrekkers*, and Mr G H Franz, the Inspector of Schools (169:71). The Church was hesitant to introduce these

two movements because they had the English elements (“*Engelse elemente*”) in them. The two movements were also controlled by English-oriented churches.

The Synodical Mission Commission of the Church agreed in 1935 that something along the lines of these two movements be done. This Commission ultimately suggested that in the place of these two movements, something like “*The Voortrekkers Movement*” be introduced at both institutions (170:79). Therefore, the Pathfinder-Scout and Wayfarer-Guide Movements never existed at Bethesda and Emmarentia Geldenhuys. It would also seem that even the “*Voortrekkers Movement*” never materialised because nothing further was ever said about it at both institutions.

The negative attitude towards scouting and wayfaring was a clear indication of the influence of the politics of the country on education in African schools. It is unfortunate that the students were deprived of the positive influence that would have emanated from these movements such as loyalty, diligence, punctuality, honesty, thrift and helpfulness.

5.6.8 Commemoration of important historical events

Besides the public holidays, there were at Bethesda and Emmarentia Geldenhuys many other holidays on which the students were addressed by various speakers. These type of holidays were determined by the school and the Church authorities together with the inspectors of schools (171:143). The following are some of such holidays as appeared in the Bethesda logbook:

- (i) Two-day holidays - Ending of War in the Far East 16-17 August 1945.
- (ii) The birth day of Princess Elizabeth - 21 April, every year.
- (iii) Thanksgiving prayer for rain - 26 February 1951.
- (iv) *Afrikaans Taalfees* : “*Die Wonder van Afrikaans*”,
(Afrikaans Language Festival : The Wonder of Afrikaans) 29 May 1959.
- (v) The burial of General Smuts - 15 September 1950.
- (vi) The death of H F Verwoerd - memorial service - 07 September 1966.

- (vii) The inauguration of the Lebowa Government - 13-14 August 1969.

5.6.9 The Spiritual Concerts, Film Shows and Slides

Though under strict supervision, spiritual concerts and film shows, including the showing of slides, were allowed at both institutions. As early as 1945 a spiritual concert was conducted at Bethesda by the Normal College female students for fundraising purposes. Also in 1949 a spiritual concert was held at Bethesda together with the blind, deaf and dumb students from the Ezenzeleni Blind Institution at Roodepoort (172:221). Many spiritual concerts by MBB, SCA and by the school's female students were conducted at Bethesda. At Emmarentia Geldenhuys there was an annual concert to which White friends were invited. Such concerts used to impress the Whites and they were always successful (173:2).

At Bethesda, film shows started in the late 1940s and by 1952 there was then regular film shows which took place fortnightly on Fridays (174:5). These were educational film shows. Big films of any choice were shown only twice in a year. At Emmarentia Geldenhuys films were shown weekly during weekends (175:1). Slides were also shown especially at Bethesda. Initially slides were shown in the library, but in the 1960s and 1970s this was done in the school hall. Educational slides were also shown even during the day. In that event black curtains were needed at the school hall windows (176:1).

5.7 CONCLUSION

The educational content of the different departments at Bethesda and Emmarentia Geldenhuys seem to have served the purpose for which the twin institutions were established. The aims of education at these institutions were actualised through the content discussed in this chapter. Through the examination subjects, non-examination subjects and extramural activities as already mentioned, the Church managed to actualise its educational aims and other such related ulterior motives. Emphasis, as should be expected was on attention to the triune subjects, Afrikaans, Agriculture and Religious Instruction.

The dedication of the teachers to their teaching profession and the ever preparedness of the students to learn and be guided, contributed much to the success of this venture. In the teaching of this educational content, the twin institutions reached the climax when they assigned special attention to the triune subjects. Through this effort Afrikaans was brought to an even higher level than English at both institutions. Through agriculture, the twin institutions became self-sufficient in as far as the feeding of the students was concerned. The influence of Religious Instruction refined the spiritual lives of the students at both institutions.

5.8 LITERATURE

1. Verster, T L *et al.* 1982. *Educational Themes in Time Perspective*. Part Two.
Durban : Butterworth Professional Publishers (Pty) Ltd.
2. Engelbrecht, S W B *et al.* 1979. *History of Education and Theory of Education*.
Pretoria : Via Afrika.
3. Christie, P. 1985. *The Right to Learn*. Braamfontein : Ravan Press (Pty) Ltd.
4. Letter. 25 February 1944. Emmarentia Geldenhuys principal, Mr H J van Zyl to
Dr H H Curson, Department of Native Affairs, Agriculture Section.
5. Bethesda Logbook. 09 February 1948. "*Die Junior Sertifikaat klas word op Bethesda
ingevoer*".
6. Report. 03 September 1951. Report of the Eiselen Commission on Native Education
1949-1951, Union of South Africa. U.G. File No. 53/1951.
7. ----. September 1966. "*Afrikaans and English,*" *Bantu Education Journal*. No. 7.
Vol. XII.
8. Acta. 18 April 1935. Oorspronklike Handeling van die Noordelike Ring van die
Nederduitse Gereformeerde Sendingkerk van Transvaal.
9. Letter. 25 May 1959. Bethesda principal, Mr F W Grütter to Inspector of Bantu
Education, Mr D H Owens.
10. *Ibid.*

11. Inspection Report. 12-14 May 1958. Emmarentia Geldenhuyskool.
12. *Ibid.*
13. Smit, J V. December 1962. "*Mother tongue as a medium of instruction*", *Bantu Education Journal*. No. 10. Vol. VIII.
14. Bethesda Logbook. 14-15 February 1949. "*Algemeen*".
15. Inspection Report. 12-13 May 1958. Emmarentia Geldenhuys Hoër- en Opleidingskool.
16. Letter. 24 March 1959. Emmarentia Geldenhuys principal, Mr S C Wiid to Circuit Inspector.
17. Inspection Report. 17-18 August 1961. Emmarentia Geldenhuyskool.
18. Mokwele, A P P. 1988. *The Grace Dieu Experience of the Anglican Church, 1906 - 1958*. Unpublished M.Ed. Dissertation. University of the North.
19. Inspection Report. 28-29 April 1964. Emmarentia Geldenhuyskool.
20. Inspection Report. 18-20 August 1959. Bethesda Opleidingskool.
21. *Ibid.*
22. Inspection Report. 12-14 May 1958. Emmarentia Geldenhuyskool.
23. Inspection Report. 05 February 1959. Bethesda Opleidingsinrigting.
24. Inspection Report. 12-14 May 1958. Emmarentia Geldenhuyskool.

25. Bethesda Logbook. 19 January 1965. "*Die vorms word geleidelik afgeskaf*".
26. Letter. 28 May 1962. Emmarentia Geldenhuys principal, Mr S C Wiid to Regional Director of Bantu Education.
27. Letter. 15 May 1962. Emmarentia Geldenhuys principal, Mr S C Wiid to Inspector of Schools, Mr T J Kriel.
28. Letter. 03 July 1962. Secretary for Bantu Education to Regional Director of Bantu Education.
29. Report. 29 March 1994. Emmarentia Geldenhuys School - Results Information - Joint Matriculation Board. Pretoria.
30. Acta. 28 August 1946. Handeling van die Ring van Kranspoort van die Nederduitse Gereformeerde Sendingkerk van Transvaal.
31. Prospectus. 1950s. Emmarentia Geldenhuys School.
32. Datema, P. June/July 1991. "*Ons eie Plaasskool*". *Die Sendingblad*. No. 6/7. Vol. 27.
33. *Ibid.*
34. Bethesda Logbook. 20 August 1974. "*Moyoskool*".
35. Letter. 17 March 1960. Administrative Officer of Bantu Education to Assistant Secretary for Bantu Education.
36. Bethesda Logbook. 11 October 1940. "*Vrydag 11 Oktober 1940*".

37. Minutes. 23 September 1936. Bethesda Stafvergadering.
38. *Ibid.*
39. ---. August 1966. "Geen druipele nie". *Bantu Education Journal*. No. 6. Vol. XII.
40. Letter. 24 May 1962. Emmarentia Geldenhuys principal, Mr S C Wiid to Regional Director of Bantu Education.
41. Letter. 22 August 1957. The Secretary of Native Affairs to the Principal of Emmarentia Geldenhuys School, Mr S C Wiid.
42. Inspection Form. 29 January 1959. Medium of Instruction Form, NTA, 65/67/71.
43. Inspection Report. 12-14 May 1958. Emmarentia Geldenhuys Opleidingskool.
44. *Ibid.*
45. Letter. 03 July 1962. The Secretary for Bantu Education to the Regional Director of Bantu Education.
46. Letter. 20 July 1962. The Circuit Inspector of Schools of Warmbaths to the Regional Director of Bantu Education.
47. Matsi, A. 01 December 1990. Paper: *Kopano ya baithuti ba rutilwego Bethesda Normal College*". Bethesda.
48. Minutes. 30 July 1936. Bethesda Stafvergadering.

49. Bethesda Logbook. 18 November 1938.
50. Minutes. 23 September 1936. Bethesda Stafvergadering.
51. Bethesda Logbook. 23 February 1939.
52. Bethesda Logbook. 12 September 1939.
53. *Ibid.*
54. Bethesda Logbook. 02 February 1949. “*Stafvergadering gehou*”.
55. Bethesda Logbook. 30 November 1951. “*Stafvergadering gehou*”.
56. Bethesda Logbook. 18 January 1955. “*Nuwe Rooster en Werksverdeling*”.
57. Bethesda Logbook. 07 February 1962. “*Die Nuwe Rooster en Werksverdeling*”.
58. Bethesda Logbook. 26 November 1963. “*Bethesda hou afskeid in die saal*”.
59. *Ibid.*
60. *Ibid.*
61. Minutes. 08 May 1942. Bethesda Bestuursvergadering.
62. Minutes. 08 December 1944. Bethesda Bestuursvergadering.
63. Bethesda Logbook. 31 January 1945.

64. Bethesda Logbook. 11 August 1943. "*Stelsel van Praktiese Onderwys*".
65. Bethesda Logbook. 10-21 May 1948. "*Praktiese Onderwys weke vir die studente van HP en LP kursusse*".
66. *Ibid.*
67. Inspection Report. 18-19 October 1960. Bethesda Opleidingskool.
68. Bethesda Logbook. 28 August 1970. "*Praktiese Onderwys*".
69. Van Tonder, J H. February 1963. "*Houtwerk as skoolvak*". *Bantu Education Journal*. No. 1. Vol. IX.
70. *Ibid.*
71. Bethesda Logbook. 04 September 1939.
72. Bethesda Logbook. 22 May 1944. "*Insake Houtwerksentrum*".
73. Bethesda Logbook. 12 May 1944. "*Insake Houtwerksentrum*".
74. *Ibid.*

75. Bethesda Logbook. 07 December 1945. "*D Mabitsela oorhandig die Houtwerkdepartment*".
76. Bethesda Logbook. 19 November 1946. "*Inspekteur H Müller besoek die Houtwerksentrum*".
77. Bethesda Logbook. 14 January 1961. "*Melt Johannes Brink oorlede*".
78. ---. November 1959. "*Hout op die vuur*". *Die Voorligter*. No. 11.
Vol. XXII.
79. Inspection Report. 21 August 1958. Bethesda School.
80. Letter. 05 September 1958. The Regional Director of Bantu Education to the
Director of Bantu Education.
81. Bethesda Logbook. 30 January 1961. "*Verandering by die Houtwerkafdeling*".
82. Bethesda Logbook. 01 February 1963.
83. Letter. 25 February 1944. Emmarentia Geldenhuys principal, Mr (later Dr) H J van
Zyl to Dr H H Curson.
84. Bethesda Logbook. 21 April 1943. "*Diensaanvaarding van mevrou A D Tail*".

85. Letter. 27 February 1943. Bethesda principal, Mr J P Stegmann to the Secretary for Native Affairs.
86. Report. 03 September 1951. Report of the Eiselen Commission on Native Education 1949-1951, Union of South Africa, U.G. File No. 53/1951.
87. Letter. 15 September 1944. Mission Secretary, Rev. J H M Stofberg to the Secretary for Native Affairs.
88. Bethesda Logbook. 09-11 May 1949. "*Kunsvlyt*".
89. Inspection Report. 01-03 April 1958. Bethesda Opleidingskool.
90. Inspection Report. 30 October 1961. Emmarentia Geldenhuys School.
91. Minutes. 08 May 1942. Bethesda Bestuursvergadering.
92. Bethesda Logbook. 26 January 1943. "*Aanleg van 'n nuwe skooltuin*".
93. *Ibid.*
94. Mphahlele, M C J. 1978. The Development, Role and Influence of Missionary Teacher Training Institutions in the Territory of Lebowa, 1903-1953. Unpublished D.Ed. Thesis. University of the North.

95. Mokwele, A P P. 1988. *op. cit.*
96. Mphahlele, M C J. 1978. The Development, Role and Influence of Missionary Teacher Training Institutions in the Territory of Lebowa, 1903-1953. Unpublished D.Ed. Thesis. University of the North.
97. *Ibid.*
98. Badenhorst, C H. May 1941. "*Inwyding Middelbare Skool vir Naturelle op Warmbad*", *Die Kerkbode*, No. 21, Vol. XLVII.
99. Annual Report. 1961. Emmarentia Geldenhuys School.
100. Malatji, F. Undated. "*Huilige Ligging*", Emmarentia Geldenhuys School Journal.
101. Bethesda Logbook. 09 September 1938.
102. Minutes. 02 February 1946. Bethesda Bestuursvergadering.
103. Steytler, J G. December 1940. "*Bethesda Normaalskool*". *Die Voorligter*. No. 1. Vol. IV.
104. Minutes. 03 March 1947. Bethesda Bestuursvergadering.

105. Letter. 25 May 1959. Bethesda principal, Mr F W Grütter to the Inspector of Bantu Education, Mr D H Owens.
106. Annual Report. 1960. Emmarentia Geldenhuyskool.
107. Bethesda Logbook. 09 September 1938.
108. Bethesda Logbook. 10 January 1956. "*Die T H Buning Beker*".
109. Acta. 14 March 1956. Agenda en Handeling van die 8ste Vergadering van die Sinode van die Nederduitse Gereformeerde Sendingkerk van Transvaal.
110. Bethesda Logbook. 04 February 1948. "*Die Eksamenuitslae van Desember 1947*".
111. ----. March 1964. "*Training and opportunities for employment in Agriculture,*".
Bantu Education Journal. No. 2. Vol. X.
112. Letter. 27 February 1943. Bethesda principal, Mr J P Stegmann to the Secretary for Native Affairs.
113. Letter. 23 June 1944. Mission Secretary, Rev. J H M Stofberg to the Secretary for Native Affairs, Mr J J Smit.

114. Bethesda Logbook. 09 August 1943. "*Algemeen*".
115. *Ibid.*
116. Bethesda Logbook. 03 September 1943. "*Organisasie van werk in sake Landbou*".
117. Bethesda Logbook. 09 August 1943. "*Landboumoontlikhede*".
118. Letter. 06 February 1946. Mission Secretary, Mr J H M Stofberg to the Native Commissioner.
119. Letter. 03 May 1949. The Principal Accountant to the Secretary for Native Affairs.
120. Bethesda Logbook. 09 August 1943. "*Landboumoontlikhede*".
121. Minutes. 25 March 1944. Bethesda Bestuursvergadering.
122. Letter. 25 May 1945. Mission Secretary, Rev. J H M Stofberg to Dr H H Curson, Department of Native Affairs.
123. Letter. 25 February 1944. Emmarentia Geldenhuys principal, Mr H J van Zyl to Dr H H Curson, Department of Native Affairs.

124. ----, Undated. "*Vrolik wees met stil ontsag*". Emmarentia Geldenhuys School Journal.
125. Letter. 25 February 1944. Emmarentia Geldenhuys principal, Mr H J van Zyl to Dr H H Curson, Department of Native Affairs.
126. Minutes. 25 March 1944. Bethesda Bestuursvergadering.
127. Minutes. 08 December 1944. Bethesda Bestuursvergadering.
128. Report. 03 September 1951. Report of the Eiselen Commission on Native Education 1949-1951. Union of South Africa. U.G. File No. 53/1951.
129. Greyling, J A. December 1960. "*Godsdiensonderrig en die Christelike karakter van Bantoeskole*", *Bantu Education Journal*. No. 10. Vol. VI.
130. Inspection Report. 25 May 1962. Bethesda Sekondêre-en Opleidingskool.
131. Mphahlele, M C J. 1978. The Development, Role and Influence of Missionary Teacher-Training Institutions in the Territory of Lebowa, 1903-1953. Unpublished D.Ed. Thesis. University of the North.
132. Inspection Report. 12-13 May 1958. Emmarentia Geldenhuys Hoër-en Opleidingskool.

133. *Ibid.*
134. Bethesda Newsletter. January/February 1969.
135. Bethesda Newsletter. August 1971.
136. Inspection Report. 28-29 April 1964. Emmarentia Geldenhuys Staats Bantoeskool.
137. ----. December 1961. "*Higher and Secondary Institutions for the Bantu - Bethesda*".
Bantu Education Journal. No. 10. Vol. VII.
138. Minutes. 29 October 1945. Bethesda Bestuursvergadering.
139. Bethesda Logbook. 10 August 1943. "*Verandering van rooster vir werk na skoolure*".
140. Inspection Report. 18-20 August 1959. Bethesda Opleidingskool.
141. Bethesda Logbook. 10 August 1943. "*Verandering van rooster vir werk na skoolure*".
142. Bethesda Logbook. 16 September 1938.
143. Annual Report. 1961. Emmarentia Geldenhuys School.

144. Annual Report. 1960. Emmarentia Geldenhuys School.
145. Bethesda Newsletter. March/April 1969.
146. Inspection Report. 18-20 August 1959. Bethesda Opleidingskool.
147. Bethesda Logbook. 01 - 02 May 1964. "*Besoek van Emmarentia Geldenhuyskool*".
148. Bethesda Logbook. 09 May 1971. "*MBB studente groep*".
149. Boucher, W W. March 1960. "*School libraries*", *Bantu Education Journal*. No. 2.
Vol. VI.
150. Minutes. 08 March 1937. Bethesda Stafvergadering.
151. Inspection Report. 01-03 April 1958. Bethesda Opleidingskool.
152. *Ibid.*
153. Inspection Report. 12-14 May 1958. Emmarentia Geldenhuyskool.
154. *Ibid.*
155. Inspection Report. 28 August 1961. Emmarentia Geldenhuyskool.

156. Minutes. 26 February 1935. Bethesda Stafvergadering.
157. Minutes. 09 September 1935. Bethesda Stafvergadering.
158. Inspection Report. 12-14 May 1958. Emmarentia Geldenhuyskool.
159. Mphahlele, M C J. 1978. The Development, Role and Influence of Missionary Teacher-Training Institutions in the Territory of Lebowa, 1903-1953. Unpublished D.Ed. Thesis. University of the North.
160. Letter. 20 February 1958. Bethesda principal, Mr F W Grütter to Inspector of Bantu Education, Mr D H Owens.
161. ----. Undated. "*Vrolik wees met stil ontsag*". Emmarentia Geldenhuys School Journal.
162. Inspection Report. 12-14 May 1958. Emmarentia Geldenhuyskool.
163. Bethesda Logbook. 04 November 1959. "*Die Jaarlikse Sangkompetisie gehou*".
164. ----. Undated. "*Vrolik wees met stil ontsag*". Emmarentia Geldenhuys School Journal.
165. *Ibid.*

166. Mphahlele, M C J. 1978. The Development, Role and Influence of Missionary Teacher-Training Institutions in the Territory of Lebowa, 1903-1953. Unpublished D.Ed. Thesis. University of the North.
167. Senyatsi, C P. August 1974. "*Oud-leerlinge onthou*". *Bantu Education Journal*. No. 7. Vol. XX.
168. Mphahlele, M C J. 1978. The Development, Role and Influence of Missionary Teacher-Training Institutions in the Territory of Lebowa, 1903-1953. Unpublished D.Ed. Thesis. University of the North.
169. Minutes. 12 June 1934. Moderatuursvergadering.
170. Minutes. 27 June 1935. Sinodale Sendingkommissievergadering.
171. Bethesda Logbook. 10 October 1946. "*Paul Krugers Day*".
172. Bethesda Logbook. 11 November 1949. "*Konsert van Blindes te Bethesda*".
173. Annual Report. 1960. Emmarentia Geldenhuys School.
174. Inspection Report. 18-20 August 1959. Bethesda Opleidingskool.

175. ----. Undated. "*Vrolik wees met stil ontsag*". Emmarentia Geldenhuys School
Journal.
176. Minutes. 22 April 1974. Bethesda Dagbestuursvergadering.

CHAPTER SIX

METHODS OF TEACHING AT BETHESDA AND EMMARENTIA GELDENHUYS

6.1 INTRODUCTION

The ways and means of transforming the child's ignorance into understanding have been the problem beyond all others that stood most persistently at the educator's elbow throughout the long course of educational history. This problem has taken the form of determining the most effective things the teacher can do in order to get the child to modify his/her ways of behaviour. It has also taken the form of working out a method of exposition so that the child will not only change his/her ways, but will also comprehend what he/she is doing. Therefore, a teaching method in Brubacher's view, (1:167) is a matter of devising ways to motivate learning so that it will occur easily and be remembered. Instructional method implies the way in which efforts are made to achieve an objective. Of course, this includes not only the teacher's instructional activity, but also the child's activity towards achieving the pre-set goal (2:41).

John Locke (3:317) propounded that each human's mind has some peculiarity as well as his/her face that distinguishes him/her from others. As such, there are possibly scarcely two children who can be taught by exactly the same method. For this reason one single method of teaching is not adequate in a lesson. In order to obtain an objective, the teacher must use a judicious combination of various methods of teaching. The successfulness of the teaching methods is ultimately determined by the test and examination results.

The philosophical view of the nature of the human being and the world in which he/she lives is a potent determinant factor of the educational methods. No less significant are the aims of education, including the particular form of social and political spheres under which the child finds himself/herself. Therefore, the educational methods are influenced by the philosophy, aims and content of education. Most important is the fact that the worth of teaching methods

lies in the extent to which they facilitate the achievement of the aims of education (4:125). There are, of course, many other factors which determine the success of the educational methods as will be shown below.

In teaching African students, the inspectors of schools, Mr J P Stegmann and Mr G H Franz acknowledged the fact that Africans had been denied proper education so as to keep them inferior. In 1945, these inspectors of schools made it clear to the Bethesda White staff members that unlike White children, African children lacked proper background knowledge. Their background knowledge was defective (*“hulle agtergrond kennis is gebrekkig”*) (5:119). Therefore, the White staff members should not assume that certain obvious educational issues were known to African students. They had to teach African students with this knowledge that African students’ background knowledge was poor.

To achieve their pre-set goal as outlined in Chapter Three, Bethesda and Emmarentia Geldenhuys made use of different methods of teaching. This chapter tries to outline the various types of teaching methods used at these twin institutions. The constant pieces of advice from the inspectors of schools played a vital role in this regard.

6.2 TEACHING OF THE OFFICIAL LANGUAGES

In 1945, the inspectors of schools visited Bethesda and emphasised the importance of language rules. They explained that each language had its own rules. Each language had to be taught according to its rules, but the rules were not to be learned mechanically. Language lessons were to be treated in such a way that the rules were applied on the existing knowledge of the students (6:118).

At both Bethesda and Emmarentia Geldenhuys Afrikaans had its place of honour. Of course, English was not neglected as such because there were hardly supplementaries in it (7:542-543).

6.2.1 Afrikaans

Because of what has already been said about Afrikaans in the preceding chapter, there is in fact no evidence that Bethesda and Emmarentia Geldenhuys had any difficulty in the teaching of this language. Affirmative to the above statement were the continuous compliments of the inspectors of schools about the improvement and the high standard of Afrikaans at both institutions (8:2). In the teaching of Afrikaans various methods were employed, *inter alia*, imitation, discussion or dialogue, repetition, narrative, heuristic, observation, teaching aids, oral and written work. The inspector of schools, however, reported in 1962 about Bethesda as follows:

- (a) Reading was good
- (b) Not all the candidates knew the recitations for primary school well
- (c) The students had to improve their vocabulary and idiomatic expressions. Such wrong Afrikaans expressions as “*Indiane*” instead of “*Indiërs*” (Indians), and “*die trein vat*” instead of “*die trein haal*” (catch the train) have to be avoided (9:1).

In 1958, more-or-less the same remarks were made by the inspector of schools at Emmarentia Geldenhuys with regard to the Form III and Form IV classes as follows:

- (a) The teacher kept the class alive throughout the Afrikaans lesson (Self activity method).
- (b) The knowledge of Afrikaans was good.
- (c) Wrong Afrikaans idiomatic expressions for instance “*die trein vang*” instead of “*die trein haal*” (catch the train) were corrected by the teacher.
- (d) Corrections had been made by the students and marked by the teacher (10:4)

The teaching of Afrikaans in Form V at Emmarentia Geldenhuys included quite a number of activities such as the writing of essays and letters, debates, transcriptions, reproductions of the

newspapers' reports, poetry, reading and advertisements (11:1). The teachers also used the method of general corrections ("*algemene verbeterings*") whereby general common mistakes were corrected in class. Although the general correction method was appreciated and yielded good results, the inspector of schools also reiterated the need for individual corrections. In this way, individual student's mistakes would be attended to. Showing deep appreciation, the inspector remarked that with regard to language study, all the classes, from Form I to Form V, deserved distinction (12:1).

The Lower Primary Teachers Certificate course III (LPTC III) students at Emmarentia Geldenhuis, were given enough written exercises. These students did regular corrections and were given the latitude to mark their own exercises. Thereafter the teacher would take a few of the marked scripts or books for control purposes (13:4).

6.2.2 English

At both institutions, English was not the home language of the White members of staff. It was difficult to get a Dutch Reformed Missionary-hearted English speaking teacher. This subject was therefore taught by Afrikaans-speaking teachers whose proficiency in English was suspect. At some later stage African teachers also taught English at Emmarentia Geldenhuis. The table below demonstrates this fact clearly.

TABLE XXIII

SHOWING THE ENGLISH TEACHERS AT EMMARENTIA GELDENHUIS IN 1961

NAME OF TEACHER	STANDARDS
Mr F M Tladi	Forms I & II
Mr G M Malebye	Form III
Mr A H Kona	English B = Form IV
Mr C M Mothoa	English A = Form IV
Mr C M Mothoa	English B = Form V
Mr A H Kona	English A = Form V
Mrs M M Pretorius	LPTC II & III

(Emmarentia Geldenhuis : Inspection Report 17-18 August 1961)

Just like in Afrikaans, various methods were implemented in the teaching of English at both institutions. The effort of employing various methods of teaching English was reported in 1958 by the inspectors of schools, Mr D H Owens, Rev. J A Greyling and Mr T J Kriel with regard to the Form V students at Emmarentia Geldenhuys. They remarked as follows:

The general approach to the work is varied and interesting ... News reports, editorials, articles and letters are copied from newspapers and magazines with the object of enriching the content of essays; tape-recorded radio talks are played to the students; model essays and combined efforts in essay-writing have been tried; language tests have been set once a week ... and from time to time the students have been required to write individual essays (14:10).

Marking of grammar lessons, letters and essays was fairly done by the teachers of English at both institutions. The students were also expected to make corrections. In this way, the many errors made by the students were eliminated to a large extent. To ensure that the corrections were made regularly and that good standard of English work and marking were maintained, the inspector of schools, Mr J G Erasmus, Mr F B Olivier, Mr T J Kriel and sub-inspector Mr L P Makenna, recommended to the Emmarentia Geldenhuys English teachers that the teacher should check a few books immediately after each language exercise had been marked in the class (15:3).

In 1962, the inspector of schools, Mr D H Owens, remarked that at Bethesda attention should be systematically given to the elimination of common errors of idioms and grammar which persisted every year. However, he recommended that the teachers who were responsible for the teaching of English lessons should make a list of all such errors found in the oral and written expressions of the students. They were to set aside special lesson periods for discussion and eradication of these mistakes (16:1). The discussion method and debates were also used to promote the learning of English.

In the teaching of English poems, memorisation at both institutions was successfully used. The inspector of schools at Emmarentia Geldenhuys commented that while the memorisation method was appreciated, the students should memorise their poems at home and not during the lesson when others were reciting (17:3). He also made it clear that the content of the

recitation should suit the ability and the standard of the students. This became clear when he commented as follows:

The Form II lessons were not so good, especially the one in Form II b, when the children recited one by one Shakespeare's "*Fear no more the heat of the sun*". Apart from being too difficult for a Form II class, it is not a poem that can easily be recited (18:3).

Especially at Bethesda, emphasis was laid on the need to make use of the Benet method in teaching English (19:3).

6.3 THE TEACHING OF AFRICAN LANGUAGES

The teaching of African languages had never been a serious matter at both institutions, and, of course, at Bethesda in particular. For the mere fact that none of these languages was regarded as an official language, very little attention was given to them. This assertion that the writer is making, becomes substantiated in the following paragraphs.

6.3.1 N. Sotho

From the inception of both institutions, N. Sotho was taught by White teachers. At Emmarentia Geldenhuys, for instance, N. Sotho was taught by Mr (later Dr) H J van Zyl from 1942 to 1947, while at Bethesda it was taught from 1944 to 1948 by Mr J G Erasmus (20:182). Of course, these White teachers were sometimes assisted by African teachers. Sometimes Bethesda used the African teachers from Moyo Practising School to assist Mr Erasmus. According to the apartheid policy of the day, an African teacher among the White staff members was an undesirable element. Bethesda in particular, would rather have an African teacher from the Practising School to teach N. Sotho and go back to the Practising School, than to have an African staff member in the Normal College. Hence, from 1949 to 1954 all N. Sotho lessons in the Normal College were taught by African teachers from the Practising School. The table below indicates the African teachers from the Practising School who offered N. Sotho lessons in the Normal College.

TABLE XXIV

SHOWING THE TEACHERS FROM MOYO PRACTISING SCHOOL OFFERING
N. SOTHO LESSONS AT BETHESDA NORMAL COLLEGE, 1949-1954

Year	Teachers	Standards
1949	Mr S Kganakga Mr F Mojapelo	Lower Primary Teachers Course (LPTC) II, Higher Primary Teachers Course (HPTC) I and HPTC II Forms I, II and III
1950	Mr S Kganakga Mr F Mojapelo Mr G Moabelo Mr (later Rev.) M P Mabotja	HPTC I and HPTC II Form III and LPTC II Form II Form I and LPTC I
1951	Mr S Kganakga Mr F Mojapelo Mr G Moabelo Mr P Matjekane Mr H Moutlana (From Industrial Section)	HPTC I and HPTC II LPTC II and Form III HPTC I Form II Form I
1952	Mr S Kganakga Mr F Mojapelo Mr P Matjekane Mr A J Ledwaba Mr H Moutlana	HPTC I and HPTC II LPTC II Form III Form I Form II and LPTC II
1953	Mr S Kganakga Mr F Mojapelo Mr A J Ledwaba Mr P Matjekane Mr H Moutlana	HPTC I and HPTC II LPTC II Form II Form I Form III
1954	Mr S Kganakga Mr F Mojapelo Mr P Matjekane Mr A J Ledwaba	HPTC II Form I Form II Form III and HPTC I

(Bethesda Logbook : 1949 - 1954)

For the mere fact that N. Sotho lessons at the Normal College were offered by the teachers from the primary school, clearly shows that this subject was not taken seriously.

It was only in January 1955 that Mr A J Ledwaba from Moyo Practising School was appointed at the Normal College as the first African person to be appointed among the White staff members (21:328). His appointment took place after a long struggle of resisting the inclusion of an African teacher in the fold of the White staff members. The same resistance was also the case with the appointment of an African secretary as already explained in Chapter Three. Ledwaba was appointed mainly to offer N. Sotho lessons in almost all the standards. In the same year of his appointment, Ledwaba had to offer N. Sotho lessons in Form III, LPTC II, HPTC I and HPTC II. However, because of the workload, he was assisted by still two teachers from Moyo Practising School, namely, Mr P Matjekane, Form I and Mr F Mojapelo, Form II (22:334).

To demonstrate clearly that N. Sotho was not taken seriously at both institutions, there were in fact no specific methods of teaching this subject that were recommended. To make matters worse, in the early years of Bethesda N. Sotho was taught through the medium of Afrikaans (23:510). It was only in 1945 that N. Sotho was used in the teaching of N. Sotho as a subject. Even the inspectors of schools, Mr B J Kriel and Mr P A Hoffman, discovered that at Bethesda there was no thorough and systematic preparation (“*geen deeglike en sistematiese voorbereiding*”) in the teaching of N. Sotho (24:3). The inspectors of schools were also disappointed to discover that at Emmarentia Geldenhuys the Forms III and IV students used foreign words such as “*mara*” (Afrikaans) and “*siame*” (Setswana) in their N. Sotho speech (25:2).

The performance of the students in N. Sotho lessons at both institutions was generally not good indeed. This fact becomes evident from the school inspection reports throughout the lifespan of these twin institutions. In 1962, the inspector of schools reported about HPTC N. Sotho poetry at Bethesda as follows:

- (a) The anthology was good
- (b) The presentation of poems was discouraging
- (c) The reading of poetry for general reading was neglected (26:1).

In trying to justify the school's negligence of N. Sotho at Emmarentia Geldenhuys, the inspector of schools commented in 1958 as follows:

The vast gap and the shortcomings in the teaching of N. Sotho were due to the lack of N. Sotho literature. The institution did not have African books ("*Bantoe boekery*") in the library (27:1).

The inspectors of schools further commented that it was striking to observe how poorly the students at Emmarentia Geldenhuys read in N. Sotho lessons. They also discovered that the students' vocabulary in N. Sotho was utterly poor (28:1). All this demonstrated how N. Sotho was looked down upon at these twin institutions, particularly during their early years. Nevertheless, the conditions of teaching N. Sotho seemed to have improved in the sixties and seventies at both institutions. This was due to the appointment of more qualified African staff members who were then appointed as N. Sotho teachers. The table below shows clearly that the good results indicated the improvement of the teaching of N. Sotho and other subjects as well.

TABLE XXV

SHOWING THE J C FINAL EXAMINATION RESULTS OF EACH SUBJECT AT BETHESDA IN 1961

Subject	Number of Candidates	Passes	Failures
N. Sotho	20	20	00
Afrikaans B	20	20	00
English B	20	20	00
Social Studies	20	15	05
General Arithmetic	20	12	08
Biology	20	19	01
Agricultural Science	10	10	00
Domestic Science	10	10	00

(Bethesda Opleidingskool (Sekondêre Afdeling) : Inspection Report, 16 March 1962)

6.3.2 Sesotho, Setswana, Zulu and Xitsonga

Other African languages that were taught at the twin institutions were Sesotho, Setswana, Zulu and Xitsonga. These were the most despised languages at Bethesda. Even the remarks in the logbook concerning these languages were just made in passing. The responsibility of teaching these African languages at Bethesda laid neither with the teachers of the Normal College nor with the teachers from the Practising School but with the senior students (29:130). Unfortunately, the present writer could not establish how the senior students taught these languages. It also became apparent that these languages were not taught for examination purposes at Bethesda. None of them appeared anywhere in the Final Examination Results. This could be the main reason why these African languages were not given the attention they deserved.

Unlike Bethesda, at Emmarentia Geldenhuys these languages were taken seriously, especially during the fifties and early sixties. Appropriate African staff members offered lessons on these

languages as the table below indicates.

TABLE XXVI

SHOWING THE DIVISION OF AFRICAN LANGUAGES AMONG THE STAFF MEMBERS AT EMMARENTIA GELDENHUYS IN 1961

Teachers	Subjects	Standards
Mr F M Tladi	N. Sotho	Forms II and V
Mr J Mathye	N. Sotho	Form IV
Mr J Mathye	Xitsonga	LPTC II and LPTC III
Mr T Laka	Sesotho	Form I
Mr T Laka	N. Sotho	Form II
Mr P F Skosana	Sesotho	Forms II and III
Mr P F Skosana	Zulu	Forms I and II
Mr A H Kona	Zulu	Forms III, IV and V
Mr P S Phalatse	Setswana	Forms IV and V
Mr A R Kgasi	N. Sotho	Form I
Mr A R Kgasi	N. Sotho	LPTC II and LPTC III
Mr M A Mokoka	Setswana	Forms I, II and III

(Emmarentia Geldenhuys School : Inspection Report, 17-18 August 1961)

Although these languages were taught by African teachers at Emmarentia Geldenhuys, the inspectors of schools still complained about the lack of good methods of teaching them. They emphasised the need for thorough study of the prescribed work. More written work was needed in especially Forms III, IV and V (30:6).

6.4 TEACHING OF RELIGIOUS INSTRUCTION

As missionary institutions, the teaching of Religious Instruction at both Bethesda and Emmarentia Geldenhuys was taken very seriously. The teachers had to be very careful with

their teaching methods. The first and most important step towards the successful teaching of this subject was to make sure that each student had his/her own Bible - See, Addendum E, p 312. It was reported by the inspector of schools, Rev. J A Greyling, that at Emmarentia Geldenhuys regular Bible orders were made until every student had his/her own Bible (31:1). Secondly, in teaching this subject, the teacher had to adopt the right attitude towards it. This was necessary because Religious Instruction developed the will and character; it enabled the student to obey his/her conscience and practise virtue and have trust in God, and thus attain the inner happiness and peace of mind (32:12).

At both institutions the telling (narrative) method was used to teach this subject. The telling method is illustrated where in the classroom situation the teacher is constantly in the foreground. Yet this did not mean that the students had to remain passive (33:20). In this way the teacher had to make a thorough preparation ("*deeglike voorbereiding*") before going to teach (34:3). The use of the telling method in the teaching of Religious Instruction was also highly recommended by Professor P A Duminy as follows:

No other method provides the same opportunity for the word of the teacher to echo the Word of God. No other method is capable of touching the emotions, the heart and the will to the same degree. Here the admiration for what is good, true and holy can be aroused while the will to do deeds of virtue, devoutness and integrity can be stirred to an extent hardly possible with other methods (35:22).

The students were also encouraged by the teacher to do independent study of the Bible. The teacher would give them a passage or chapter for independent study. The teacher also gave the students the references from other chapters that had direct bearing on the passage or chapter in question. This would help the students to understand the assigned passage or chapter better. After the independent study, the teacher would then engage them in a class discussion. Thereafter the students, together with the teacher, would come to appropriate conclusions ("*paslike gevolgtrekkings*") (36:3). In this way the discussion method was used fruitfully to attain the objectives and aims of the lesson.

To engage the students in the lesson, the teacher, especially at Bethesda, employed the question and answer method (“*die vraag- en antwoordmetode*”) of teaching. This method kept the students alert throughout the lesson. It also evoked active participation of the students in the lessons (37:213).

Religious Instruction was taught through the medium of N. Sotho at both institutions. But because of some students coming from other ethnic groupings, the teachers had to make use of Afrikaans as well and sometimes English. To accommodate such students even better, the teachers also made use of the key words of these other languages in the teaching of Religious Instruction. This was done so that the students of other ethnic groupings might not lose the trend of the lesson (“*sodat die leerlinge nie die draad van die les verloor nie*”) (38:5). Table XXVII below shows the various media of instruction used at the twin institutions.

TABLE XXVII

**SHOWING THE MEDIA OF INSTRUCTION AT BETHESDA AND EMMARENTIA
GELDENHUYS IN 1959**

Subjects	Media of Instruction	
	Bethesda	Emmarentia Geldenhuys
Religious Instruction	N. Sotho and Afrikaans	N. Sotho and Afrikaans
Physical Education	English	N. Sotho
Music and Singing	English	English
Arithmetic	English	English
General Science	Afrikaans	Afrikaans
Social Studies	English	English
Agriculture	Afrikaans	Afrikaans
Domestic Science	Afrikaans	Afrikaans
Mathematics	--	Afrikaans
Biology	Afrikaans	Afrikaans
Woodwork	Afrikaans	Afrikaans
Bookkeeping	--	English
Principles of Education	English	N. Sotho and English
School Organisation	English	N. Sotho
Teaching Practice	Afrikaans, English & N. Sotho	Afrikaans, English & N. Sotho
Health Education	N. Sotho	N. Sotho
Environment Study	English	N. Sotho
Gardening	Afrikaans	N. Sotho
Chalkboard Work	English	Afrikaans, N. Sotho & English
Teaching Aids	Afrikaans	Afrikaans, N. Sotho & English
History	English	English

(Bethesda Opleidingskool, Annual Report 1959)

(Emmarentia Geldenhuyskool, Annual Report 1959)

According to the preceding table above only N. Sotho and Afrikaans are mentioned in the

annual reports of both institutions as the media of instruction for Religious Instruction. English is not mentioned as the medium of instruction for Religious Instruction. Of course, one has to bear in mind that the medium of instruction for any subject has influence on the performance of the students. From the preceding table above it is clear that Emmarentia Geldenhuys made use of N. Sotho as the medium of instruction in the LPTC section more than Bethesda did.

In the teaching of Religious Instruction the teachers at both institutions were warned by the inspectors of schools not to teach as if they were preaching. They had to make a distinction between teaching and preaching. To avoid the preaching style of teaching, the inspectors of schools encouraged the teachers of this subject at Emmarentia Geldenhuys to make use of teaching aids such as the chalkboard, Bible Atlas and wall maps (39:6). The use of the chalkboard for instance would prevent the teacher from shifting from teaching to preaching.

Again, the teachers of Religious Instruction at both institutions, and, of course, Bethesda in particular, were warned against the tendency of dramatising the Bible lessons. The dramatisation method of teaching was not allowed in the teaching of Bible lessons. According to the principal of Bethesda, Mr J P Stegmann, it was dangerous to dramatise the Bible lessons because the drama could easily disturb the desired atmosphere of that lessons (*“Dramatisering ... kan die gewenste atmosfeer by die Bybelles so Malik versteur”*). Consequently, he ordered that dramatisation of the Bible lessons be avoided at all costs (40:63).

6.5 THE TEACHING OF CONTENT SUBJECTS

While the methods of teaching Religious Instruction received special attention at both institutions, the methods of teaching the content subjects were not completely neglected as such. When one goes through the records of both institutions, one soon discovers that almost all basic methods of teaching, such as the lecture or narrative method, heuristic or self-discovery method, dialogue method and observation method, had been used in the teaching of the content subjects. They only differed in emphasis. The content subjects will, therefore, briefly be discussed in the following paragraphs:

6.5.1 History

In the teaching of History in almost all the classes at both institutions, the teachers gave the students notes on the chalkboard. Students had to copy the notes while the teacher was writing and teaching. In 1945, the inspectors of schools, Mr J P Stegmann (former principal of Bethesda) and Mr G H Franz discouraged the method of taking notes at Bethesda. They recommended that the copying of History notes on the chalkboard be limited. According to them this type of method of teaching limited the involvement of the students in the lesson. Instead, they recommended the use of the prescribed and recommended textbooks (41:117).

Seemingly the teachers at Bethesda in particular, were very fond of this method of giving notes to the students. This became clear even in 1974 when the principal at Bethesda, Mr G J J Theron, still reiterated to the teachers the need to limit the giving of notes to the students. He told them that they were not spoon feeders and reproducers (*“lepelvoerders en reproduseerders”*). The students could study the notes and reproduce them without assimilating them. The notes had only to be complimentary and stimulating (*“aanvullend en prikkelend wees”*) (42:2).

The discussion method of teaching was also used at both institutions in the teaching of History. In 1958, at Emmarentia Geldenhuys, the inspectors of schools recommended that in the teaching of History, questions requiring somewhat shorter answers for Form V class might be prepared so as to keep the whole class at work (43:9). The inspectors of schools commented favourably with regard to a History lesson given by a Form V teacher at Emmarentia Geldenhuys as follows:

A lesson from the Second Empire period was heard. The teacher presented the subject matter very ably, and it was clear that the pupils had understood and enjoyed the lesson. A systematic blackboard summary was made in the course of the lesson. It should, however, be emphasised that more use should be made of the self-activity of the pupils by means of appropriate questions (44:4).

6.5.2 Social Studies

In the teaching of Social Studies at both institutions, the tendency was that of resorting to the lecture method. However, the inspectors of schools recommended that instead of lecturing, the teachers should teach. Teaching would engage the students in a learning activity (45:8). In reporting about the Forms I and II Social Studies lessons at Emmarentia Geldenhuys, the inspectors of schools commented as follows:

In this connection it may be observed that however interesting the teacher's discourse may be, active participation by the pupils in the learning process is essential. Both teachers had the content of their lessons very much at their finger-tips, but had evidently not given sufficient thought to the presentation of the material in such a manner as to make it a permanent part of the pupils' knowledge (46:8).

Setting of good questions, as an essential part of lesson presentation, was encouraged at Emmarentia Geldenhuys. According to the inspector's reports, questions during the Social Studies lesson presentation awakened curiosity and kept the students alert and attentive. Unfortunately, the teachers were used to the tendency of asking the questions only at the end of the lesson. The advice of the inspector of schools was that they had to ask questions throughout the lesson (47:8).

At both institutions the shortcoming in the teaching of this subject was that the students did not have the textbooks and exercise books or notebooks in which to write the summary of the lesson taught. This observation was reported by the inspector of schools towards the end of 1959, after listening to a Form I Social Studies lesson at Bethesda. He said:

It was surprising to find, however, that the class was in possession of neither textbooks nor exercise books for use in this subject. Only two tests had been done during the course of the year, and ordinary written work was entirely lacking (48:13).

At Emmarentia Geldenhuys, the inspector of schools made the same comment with regard to

the Forms I and II students. The students, just like those at Bethesda, did not have textbooks and exercise books. As such, no written work was done throughout the year except one written test. In responding to the inspectors of schools as to why the students did not have notes, the teacher concerned said that he first wanted to cover the whole syllabus before commencing with the giving of notes. This type of teaching method was not acceptable to the inspectors of schools. It would appear wiser from every point of view to build up a good chalkboard summary during the course of each lesson and to allow the students to take down that summary in their books. According to this Education officer, there was no need for very lengthy notes which tend to defeat their own purpose (49:8).

With regard to Geography lessons, the inspectors report that the teachers at both institutions did not make use of enough teaching aids such as maps, atlases and pictures to make the lesson more effective. The Bethesda principal, Mr J P Stegmann, encouraged the teachers to make use of *concrete teaching* (“*konkrete onderwys*”) in the teaching of Geography (50:63).

In fact, History and Geography, especially Geography, appeared to have been overlooked, especially at Bethesda. Very little was said about them. In 1942, when at Bethesda the male students in the First Year were given the latitude to choose one subject from History and Geography (Social Studies) or Handwork or Agriculture, they all, with only one exception, chose Handwork. This decision of the students even urged the principal, Mr J G Steytler, to use his own discretion in selecting those who were naturally *inclined to Handwork*. The rest were informed to take Agriculture, but not Social Studies (51:39).

6.5.3 General Science and Biology

At both institutions General Science was taught in Form I only - *Vide*, p 127. In Forms II and III the students had to take Biology. While having the textbooks, the Form I students, especially at Bethesda, were made to copy detailed notes (“*breedvoerige aantekeninge*”) in General Science (52:9).

In teaching General Science at Emmarentia Geldenhuys, the inspector of schools discovered

in 1958 that the Form I teacher started with the writing of notes on the chalkboard and thereafter followed the explanation of these notes to the students. The inspector of schools advised the teacher concerned not to follow that type of teaching method. He recommended to the teacher that the writing of notes on the chalkboard had to be done during the course of a lesson presentation in a summary form (53:9). In the same Form I class, the students had only notebooks. They did not have any exercise books for homework, because the teacher concerned did not give them any homework (54:9). As a result of this shortcoming, the inspector of schools recommended to the teacher as follows:

1. Every student was supposed to have an exercise book.
2. Over and above any tests written from time to time, students were to be given regular written homework.
3. The notes written by the students were to be controlled by the teacher concerned twice per quarter (55:9).

Biology was the subject designed to bring the students into closer contact with their environment, to arouse their interest in the *flora* and *fauna* of the veld, to train them to observe carefully and to form logical and rational conclusions from their observation (56:42). In this way the observation method of teaching played an important role at both institutions. Students had to observe nature, that is, various types of plants and animals.

At both institutions chalkboard work played a vital role in the teaching of Biology. The students were involved in the drawing of various diagrams, not only in their notebooks but also on the chalkboard. In addition to the prescribed textbooks that had already been mentioned in the preceding chapter, the Biology students at Bethesda also received thorough duplicated notes and kept separate drawing books for sketches and diagrams (57:9). Therefore, the heuristic method of teaching was used profitably. At Emmarentia Geldenhuys the students were also given regular tests and assignments (58:6). In attending the Form V Biology lesson about *The General Characteristics of Mammals* at Emmarentia Geldenhuys in 1961, the inspectors of schools were very impressed by the teacher's lesson presentation, regular use of chalkboard and the way he involved the students in the lesson (59:4).

Concerning the lower classes at Emmarentia Geldenhuys, the inspector of schools warned that the teachers ought not to be too much theoretical in the teaching of Biology. The students had to be engaged in the drawing of sketches and diagrams in all the classes (60:4). This would increase the self-activity of the students and the subject would become interesting.

The effectiveness of the teaching methods is in fact reflected in the results of the final examinations. The table below indicates the performance of the J C students at both institutions.

TABLE XXVIII

SHOWING J C FINAL EXAMINATION RESULTS AT BETHESDA AND
EMMARENTIA GELDENHUYS FROM 1949 TO 1958

BETHESDA					
Year	Candidates	Passed	Failed	1st Class	Distinction
1949	09	07	02	-	-
1950	12	05	07	-	-
1951	22	15	07	01	-
1952	21	16	05	-	-
1953	23	17	06	01	-
1954	24	17	07	03	-
1955	12	09	03	02	-
1956	15	12	03	01	-
1957	21	16	05	01	-
1958	24	18	06	01	-
EMMARENTIA GELDENHUYS					
Year	Candidates	Passed	Failed	1st Class	Distinction
1949	43	16	27	-	1= Mathematics
1950	22	12	10	-	-
1951	32	24	08	05	-
1952	32	27	05	02	-
1953	22	13	09	-	-
1954	35	18	17	01	-
1955	32	12	20	-	-
1956	29	19	10	-	-
1957	32	22	10	-	1= Mathematics
1958	22	14	08	-	-

(Bethesda Logbook : 1949 - 1958)

(Emmarentia Geldenhuys : 1941 - 1958, Matriculation Board, Pretoria)

According to the table above, Bethesda seemed to have performed better than Emmarentia Geldenhuys. But according to the writer's view, Emmarentia Geldenhuys performed better than Bethesda. There are two reasons for this view. Firstly, unlike Bethesda that registered with the Transvaal Education Department (TED), Emmarentia Geldenhuys registered its

J C candidates with the University of South Africa Junior Certificate Examinations as already explained in the preceding chapter. The University of South Africa Junior Certificate Examinations were of a higher standard than that of the TED because they were of national standard. Secondly, going through the Bethesda Logbook and other related documents, the writer did not come across a student who obtained a distinction pass while Emmarentia Geldenhuys had four distinction passes from 1941 to 1958. On the whole these results left much to be desired at both institutions.

6.5.4 General Arithmetic and Mathematics

At Emmarentia Geldenhuys the J C students had a choice of taking either General Arithmetic or Mathematics while in the Matriculation course they could choose either Biology or Mathematics as already explained in detail in the preceding chapter. At Bethesda the J C students had no choice - they all had to take General Arithmetic.

In the teaching of General Arithmetic at both institutions the chalkboard was the main teaching aid. Various exercises of different sums were written on the chalkboard. This was also clearly reflected in the report of the inspector of schools in 1961. He reported favourably about the Form II Arithmetic lesson at Emmarentia Geldenhuys as follows:

A very good lesson on geometrical angles was heard. Excellent use was made of self-activity of the pupils, who were in the course of the lesson, allowed to work frequently on the blackboard. Individual attention was given to quite a number of pupils with the result that the attention of the whole class was captured (61:3).

But the inspector of schools was disappointed by the lesson given to the Form III students at Emmarentia Geldenhuys. The frequent reference by the teacher to the class textbook spoiled the effect of the lesson. It was rather tedious to hear this phrase every time: “*Now the handbook says here ...*” Through the use of this method of teaching, the students lost interest in the lesson. The teacher concerned was advised not to use this type of method of teaching (62:3). Again in 1964 the inspector of schools complained about written work at Emmarentia

Geldenhuys which was not up to standard. He emphasised the need for neat handwriting, and the proper spacing and the setting out of the exercise (63:6). “*Untidy work ought not be accepted by the teacher,*” he said. But at Bethesda the inspector of schools gave a favourable report to a teacher’s lesson given to Second Year HPTC students as follows:

Teaching aids:	The blackboard and practical demonstration.
Presentation:	Simple and methodical, the teacher also gave the students some mental drill.
Written exercises:	These had been corrected by the teacher. The writing was neat and the books were covered (64:10).

As early as 1945 the inspector of schools emphasised the need for the teaching of mental arithmetic in General Arithmetic. Visiting Bethesda, he said that special attention should be given to the method through which the sums were worked out (65:118).

With regard to Mathematics at Emmarentia Geldenhuys, the students were given sufficient practice. The chalkboard was a very important teaching aid just as was the case with General Arithmetic. Teamwork was encouraged among the students, but occasionally each individual student had to be called upon to calculate on the chalkboard (66:2). While in 1961, the principal, Mr S C Wiid, was responsible for Mathematics in the higher classes, that is, Forms III, IV and V, Mr J Mathye was responsible for Mathematics in the lower classes, that is, Forms I and II. Mathye was an able man in the teaching of Mathematics. In 1961 he delivered such an effective lesson that the inspector of schools had to comment as follows:

His scheme of work is in order, which proves that previous hints by the inspector have been followed up. Marks of tests are also reflected in the scheme book. A fair amount of written work is given and corrections are done. This is a promising teacher and may be entrusted with higher classes (67:2).

6.5.5 Bookkeeping

At Bethesda Bookkeeping was not offered. At Emmarentia Geldenhuys, the J C students had to choose between Biology and Bookkeeping. In the Matriculation course a choice was between History, Bookkeeping and Commercial Arithmetic as already explained in detail in the preceding chapter. In the teaching of Bookkeeping, the demonstration method was used while the chalkboard remained the major teaching aid. Regular tests were written and the notebooks were controlled by the teacher (68:4). In 1961, the inspector of schools was impressed by the fact that the students revealed their knowledge about the elementary principles of Bookkeeping. They also demonstrated their knowledge about the basic books such as the Cash books, Purchase books, Sales books, Returns and Allowance books, books for Bills Receivable and Bills Payable. The students were shown practically how to arrange and use different kinds of Ledger Accounts, the General Ledger containing Real Accounts and Nominal Accounts and the Debtors' Ledger and Creditors' Ledger for personal accounts. The students were taught practically how these different books had to be used and they were also taught the value of cross entries (69:1). In this way the demonstration method of teaching was successfully used.

On his inspection visit to Emmarentia Geldenhuys in 1964, the inspector of schools was again impressed by the schemes and records that were orderly arranged. However, he made the following recommendations with regard to the teaching of Bookkeeping:

- (i) Old cheques, bills, etc., may be posted up to serve as examples for the class to look at.
- (ii) Careful attention should be paid to neatness and to the correct spelling of words (70:4).

One should also bear in mind that the performance of the students is to an extent influenced by the qualifications and experience of the teachers. The performance of, for instance, the Matriculation students is likely not to be satisfactory if the students are taught by the teachers whose highest academic qualification is also Matriculation or Senior Certificate. We may focus on the table below.

TABLE XXIX

**SHOWING THE AGE, EXPERIENCE AND QUALIFICATIONS OF THE EMMARENTIA
GELDENHUYS PERSONNEL IN 1964**

Name of Teacher	Age	Experience in Years	QUALIFICATIONS	
			Academic	Professional
Mr S C Wiid (P)	47	22½	B.Sc. (Agric)	S.E.D.
Mr C T Brink	43	20½	BAUHINIAS.	B.Ed.
Mr J V van der Merwe	36	11½	B.Com.	U.E.D.
Mr A H Kona	34	7½	B.A.	B.E.D.
Mr R I Maluleka	27	05	B.A.	B.E.D.
Mr P S Phalatse	34	10½	Senior Certificate	H.P. & Vocational Training Certificate
Mr T T Laka	27	05½	Matric	H.P.T.C.
Mr F M Tladi	27	04½	Matric	B.E.D.
Mr T D Mathabatha	29	04½	Matric	B.E.D.
Mr R P Mogoai	24	02½	Matric	B.E.D.
Mr F P Skosana	35	07½	J.C.	H.P.T.C. & Arts
Mr A R Kgasi	33	09½	J.C.	H.P. & Vocational Training Certificate
Mrs M Pretorius	45	24½	Senior Certificate	H.P. Needlework
Mrs E J Brits	39	15	Senior Certificate	O.Z.

(Emmarentia Geldenhuys : Inspection Report 28-29 April 1964.)

- N.P.: (i) (P) stands for Principal
(ii) This was the last personnel when the institution was closed down at the end of 1964).

From the preceding table above the majority of the teachers had only Matric as their highest academic qualification. These teachers taught Matriculation course students. This most probably had a negative effect on the performance of the students. Compared to Emmarentia Geldenhuys, Bethesda personnel's academic qualifications were higher, more so because Bethesda was a training institution.

The table below illustrates this fact.

TABLE XXX

SHOWING THE STATUS, QUALIFICATIONS AND NUMBER OF LESSON PERIODS PER WEEK OF THE BETHESDA PERSONNEL IN 1959

Teachers	Status	QUALIFICATIONS		Number of Lesson Periods
		Professional	Academic	
Mr F W Grütter	Principal	T.E.D.	M.A.	05
Mr H J le Roux	Vice Principal	Pr. E.D	Matric	24
Mr A P Henning	Assistant	T.E.D.	Matric	32
Mr A Ackhurst	Assistant	02	B.A.I	31
Mr B G Lubbe	Assistant	T.H.E.D.	B.A.	30
Mr D A Scholtz	Assistant	T.H.E.D.	B.Sc.	32
Mrs A Grütter	Assistant	H.E.D.	B.A.	33
Mrs A M le Roux	Assistant	Pr. E.D.	Matric	32
Mr A J Ledwaba	Assistant	H.P.T.C.	Matric	34
Miss R S Smith	Assistant	H.P.T.C.	Form IV	34
Mr M P Laas	Part Time	-	Matric	10
Teachers of the Industrial Department				
Mr M J Brink	Assistant	H.P.T.C.	Matric	48
Mr H Moutlana	Assistant	Ww Diploma	Std. Six	48

Clerical Personnel				
Mr M P Laas	Secretary & Bookkeeper	-	Matric	-
Mr M H Mokone	Ass. Secretary & Bookkeeper	-	Matric	-

(Bethesda Opleidingskool : Inspection Report, 18 - 20 August 1959)

6.5.6 The Principles and Methodology of Education

In teaching this subject at Bethesda, notes were prepared by the teacher concerned. Some notes were copied from the chalkboard while others were duplicated and given to the students. The written notes were frequently controlled by the teacher concerned. In 1958, the HPTC's prescribed textbooks were as follows:

- i) *"The Teacher and his pupils"* by Van Byrne, Oxford University Press
- ii) *"School Method for African Teachers,"* by Gibbins
- iii) *"School Organisation,"* by Omond
- iv) *"A Practical Guide for Bantu Teachers."* (71:9)

These textbooks were used by the student teachers as supplementary to the lessons and notes they received in class.

6.6 THE TEACHING OF PRACTICAL SUBJECTS

Although these subjects were taught in class just like the content subjects, the emphasis was laid on doing and practising. Hence, they are called practical subjects. Of course, the theoretical aspect of these subjects was taught through various methods applied in the content subjects. While discussing

the doing and practising aspects of these subjects, reference will occasionally be made to the theoretical methods thereof.

6.6.1 Practice Teaching

In any teacher-training institution the most important practical subject has always been Practice Teaching itself. Therefore, the establishment of such a teacher-training institution meant also the establishment of a practising school next to it, hence Moyo Practising School for Bethesda and Ulando Practising School for Emmarentia Geldenhuys. The guidance of the inspectors of schools played an important role as to how the practice teaching had to be conducted. As early as 1943 the inspector of schools, Mr G H Franz, gave the following basic principles at Bethesda with regard to Practice Teaching:

- (i) The students have to be given an opportunity to put into practice the knowledge that they gained in the method lessons. This could be done through demonstration lessons that could be observed by either the staff members or the student teachers.
- (ii) It must be made possible for the students to prepare their lessons thoroughly. For this reason the library was very much needed so that the students could get the necessary references from various books.
- (iii) The lesson preparations have to be done under the supervision of the teachers concerned. These teachers have to guide the students and evaluate their lessons. The influence that the student teachers would have, have to be the one from the Normal College teachers but not from the Practising School teachers (72:60).

So, the student teachers at Bethesda were taught along these basic principles. The basic principles improved the student teachers' skills of lesson preparation and presentation. Realising that Bethesda needed more guidance in this regard, in 1949 the inspectors of schools, Mr B J Kriel, Mr T H Endemann and Mr J P Stegmann, gave further basic principles with regard to Practice Teaching at Bethesda as follows:

- (i) Every lesson of a staff member had to be an example of the method of teaching to the student teachers.
- (ii) The staff members have to make use of the chalkboard and have to encourage the student teachers to do likewise.
- (iii) Illustrations in the lessons are indispensable and as such the student teachers have to be encouraged to make use of them in their lessons. They also have to be taught when and how to make use of the illustrations.
- (iv) Dramatisation and play method should not be taught to the student teachers theoretically only, but have to be taught practically as well (73:2).

Again these inspectors of schools made it clear to the staff members that any criticism lesson of the student teachers had to be preceded by demonstration lessons by the teacher concerned. In this way the student teacher would be able to imitate the teacher and would know what was expected of him/her in lesson presentation (74:2).

In preparing their lessons, the student teachers at Bethesda were taught to write the lessons step by step in detail. However, in 1946 the inspectors of schools recommended that in the initial stage the student teachers could, of course, prepare their lessons thoroughly and write them down step by step. But as soon as the student teachers gained the skills of lesson preparation they would switch over to the exercise of lesson preparation in a concise written form ("*in beknopte skriftelike vorm*") (75:143).

According to the table below, it is clear that the teachers at Bethesda followed the guidance of the inspectors of schools. This becomes evident when viewing the performance of the student teachers in the early forties. But towards the end of the forties the table shows a sharp decline in the students' performance. This could be attributed to the advent of a new political climate in South Africa - the coming into power of the National Party in 1948. There must have set in the minds of the students a feeling of instability and insecurity with pronouncements which emphasised apartheid.

TABLE XXXI

SHOWING THE TRANSVAAL NATIVE TEACHERS' LOWER PRIMARY COURSE (TNTLPC) FINAL EXAMINATION RESULTS AT BETHESDA, 1940 - 1949

Year	Number of Candidates	Pass	Supplement	Fail
1940	24	20	00	04
1941	21	10	04	07
1942	12	04	08	00
1943	31	17	04	10
1944	42	39	00	03
1945	47	22	07	18
1946	39	11	18	10
1947	51	17	07	27
1948	44	04	13	27
1949	32	11	14	07

(Bethesda Logbook : 1940 - 1949)

At both institutions, especially at Bethesda, the student teachers were encouraged to make for themselves a variety of teaching aids. After completion, the student teachers were encouraged to take these teaching aids along with them for use at the schools in which they would be teaching. However, the important fact was not to make the teaching aids for future use but to use them while they were still training (76:60). After being trained for some time in the Normal College, the student teachers would be sent to Moyo Practising School to put into practice what they had learnt. The same applied to the student teachers at Emmarentia Geldenhuys. Criticism lessons were also delivered in the practising schools. The student teachers at Bethesda used to prepare their criticism lessons so ably that in 1960 the inspector of schools praised them for this good effort (77:3).

In 1961, the inspector of school reminded the Bethesda staff members that according to the syllabus Section A, Remark 2, not all White teachers could teach in N. Sotho. It was expected that White

teachers would teach Afrikaans and English but that all the demonstration lessons in the Normal College were to be taught by the African teachers. This arrangement was in the interest of the student teachers (87:4).

6.6.2 Chalkboard work and Drawing

With all the subjects chalkboard was an important teaching aid at both institutions. At Bethesda the students were taught how to make use of the chalkboard by practising print handwriting, cursive handwriting and the writing of numbers. In this way the student teacher would write a paragraph on the chalkboard, using the print handwriting, and another one using cursive handwriting. Again the student teachers were expected to work out a sum on the chalkboard so as to practise the writing of figures (79:5). They also wrote various illustrations so as to explain how they worked out the sums.

The student teachers were also expected to practise how to draw environmental and geographical maps on the chalkboard. They also practised how to draw a typical flower and different types of diagrams on the chalkboard and how to write down the chalkboard summary of the lessons they prepared. In this way the student teachers gained the skills of making use of the chalkboard. The teachers, especially at Bethesda, encouraged the student teachers to practise their writing speed on the chalkboard. To make sure that the students teachers were practising their writing speed on the chalkboard, the teachers gave them frequent speed tests on the chalkboard (80:2). The success of these various methods of teaching taught to the student teachers is realised from the good results of the Bethesda HPTC students, as the table below indicates.

TABLE XXXII

SHOWING THE HPTC FINAL EXAMINATION RESULTS AT BETHESDA,
1948-1963

Year	Number of Candidates	Passes	Supplementaries	Failures	First Class
1948	07	04	01	02	00
1949	04	04	00	00	00
1950	10	08	00	02	00
1951	11	10	01	00	00
1952	13	10	02	01	00
1953	28	18	09	01	00
1954	28	26	01	01	00
1955	27	14	10	03	00
1956	34	21	05	08	00
1957	28	12	16	00	00
1958	33	06	13	14	00
1959	35	25	08	02	01 = Grace Moloto
1960	22	12	07	03	00
1961	26	13	07	06	00
1962	26	17	08	01	00
1963	31	25	06	00	02 = Pauline Moleele Philip Rampedi

(Bethesda Logbook : 1948 - 1963)

N.B.: The 1963 Final Examination results were declared by the principal, Mr F W Grütter, as the best results Bethesda ever had. (Logbook : 22 January 1964))

6.6.3 Domestic Science

This subject included Cookery, Needlework, Washing, Housewifery, Mural Decoration, Arts and Crafts and Gardening for female students at both institutions. The demonstration method of teaching played a vital role. The Organiser of Needlework and Housewife, Mrs H Ahlers, advised the teachers of this subject at Bethesda that any demonstration in the lesson was not to be longer than twenty minutes (81:1). As early as 1945 the inspector of schools visiting Bethesda, emphasised the need for various material that would be used for demonstration purposes and for the manufacturing of items such as handbags, chaircushions and small mats (82:119).

After the demonstration lessons the students were given the opportunity to practise what had been demonstrated to them. In this way the students made a variety of articles which would be displayed during the inspection period. In 1960, the inspector of Arts and Crafts made the following congratulatory comment with regard to Bethesda:

A very good selection of crafts have been practised by each student and it is interesting to see that experimental work is being done to adapt traditional crafts and find new ways of using the available materials. The school is congratulated on the good work done (83:1).

Again in 1961 the inspector of Arts and Crafts made a similar congratulatory comment concerning the good work done by the students in Arts and Crafts at Bethesda. He said:

A very attractive pleasing display of work was set out ... The values of training in arts and crafts, for helping to prepare visual material for teaching aids has received particular attention and much useful apparatus has been produced. Imaginative work, development of pattern designing and colour, have all been brought in (84:1).

Both Bethesda and Emmarentia Geldenhuys were praised and congratulated in 1961 by the inspector of Arts and Crafts. According to this school inspector, the collected specimens of

traditional craft articles at Emmarentia Geldenhuys were very impressive. This had to be used as a means of acquiring good standards of workmanship (85:1). Between 1961 and 1963, there was a gradual improvement of the LPTC students' results in Arts and Crafts at Emmarentia Geldenhuys. This gradual improvement of examination results was clearly noticeable towards the discontinuation of the LPTC course and the disestablishment of the institution itself. Therefore, one reason for this gradual improvement of students' results could be that each student wanted to do the best she could, so as to complete the course before it was discontinued. Another reason for this gradual improvement in the examination results could be ascribed to the yearly congratulatory comments from the inspectors of Arts and Crafts. From the table below it seems the students were praised even if they did not perform quite well or else the theoretical part of this subject was not well catered for.

TABLE XXXIII

SHOWING THE AVERAGE FINAL EXAMINATION RESULTS OF THE LPTC STUDENTS IN ARTS AND CRAFTS AT EMMARENTIA GELDENHUYS, 1961 - 1963

	Y E A R		
	1961	1962	1963
Number of candidates	12	12	11
Highest Mark	36	63	66
Lowest Mark	21	40	41
Average Mark	29.9	49.4	47.2
Number below 30%	00	00	00

(Emmarentia Geldenhuys : Inspection Reports, 1961 - 1963)

Concerning Needlework, the teacher preferred the use of thimbles. According to her it was the best method of knitting. At Bethesda cards were used for measurements as well as the top-sewing method. The inspector of Needlework advised the teachers at Bethesda not to use pencil lines or marks on the material, but to use pins (86:1).

6.6.4 Agricultural Science

With regard to Gardening, the student teachers at both institutions, Higher and Lower courses, were often given demonstration lessons in soil conservation, preparation of flower beds, plant beds and vegetable beds (87:1). It was as a result of these demonstration lessons that the students planted beautiful flowers around the schools and produced fresh vegetables.

In the preceding chapter much has already been said about Agriculture and Gardening. Few facts concerning the teaching methods thereof will be mentioned. Just like in the case of Domestic Science, the demonstration method of teaching played an important role in the teaching of Agriculture and Gardening. For this reason Bethesda appointed a well-qualified teacher who could give good agricultural demonstrations to the students - *Vide*, p 158. Emmarentia Geldenhuys also aimed at teaching Agriculture practically. The demonstration method of teaching was used (88:1).

At Bethesda the teachers demonstrated to the students how to conserve soil and water, how to look after cattle, sheep, poultry and how to take care of implements, how to make compost and how to plant maize, flowers, vegetables and trees. However, in 1949 the inspector of schools discovered that at Bethesda the theory part of this subject was good whereas the practical part was, according to him, very poor. There was no correlation between theory and practice (89:215). The teachers were, therefore, advised to exert more effort to the practical aspect of Agriculture.

At Emmarentia Geldenhuys the students were given demonstration lessons in the planting and pruning of trees. They were practically taught how to make furrows and how to irrigate the vegetables and the trees. They used to observe the teacher when he demonstrated to them how to plant maize and all kinds of vegetables (90:1). This was how Emmarentia Geldenhuys managed to have such a beautiful big garden and a wonderful orchard as already explained in the preceding chapter.

6.6.5 Woodwork and Handwork

At Bethesda Handwork was incorporated in the Woodwork course. The students from both academic and professional departments were to do Handwork as a subject at the Industrial Woodwork Centre. Even the Standard V and VI pupils from Moyo Practising School did Handwork at the Industrial Woodwork Centre (91:53). Because of this type of arrangement, two teachers from Moyo Practising School, Mr M Phatudi and Mr D Putuka assisted the Handwork students in the Industrial Woodwork Centre. This was the case during the initial stages, about 1938 (92:9).

For the theory section, the Woodwork students went to the Normal College to attend Handwork theory lessons. In this way the chalkboard was used as the main teaching aid. The students also received typed notes and sometimes copied the notes from the chalkboard. These notes were regularly controlled by the teacher concerned. The demonstration method of teaching was used at the Industrial Woodwork Centre where the students were practically shown various ways in the art of, for instance, measurements, cutting, joinery, glueing, chiselling and fitting (93:1). The Handwork students at Bethesda were given equal time for theory and practice. They had four hours (lesson periods of 40 minutes each) theory per week and four hours practice per week (94:53).

The Woodwork students at Bethesda seemed to have been well trained. Their final examination results were almost always depicted as the *best results* either in the Transvaal or in the whole of South Africa. In 1952, for instance, the Organiser of Woodwork, Mr H Müller, declared the Woodwork final examination results of Bethesda as the *best results in the whole Transvaal* (95:290). In 1956, the Woodwork final examination results ranged between 60% and 95%. Again Müller declared them as the *best results that were ever seen in the whole Union of South Africa* (“*as die beste beskou wat in die hele Unie van Suid Afrika gesien is*”) (96:363). These excellent examination results could, of course, be attributed to the two dedicated Bethesda instructors, Mr H Moutlana and Mr J M Brink - *Vide*, p 147.

6.6.6 Music and Singing

Though Music and Singing were non-examination subjects at J C level at both institutions, Music was, however, to be taken as an examination subject in the professional departments. So dedicated was Bethesda to the teaching of music and singing that in 1957 the Organiser of Music, Mr E Rees, encouraged Bethesda to buy a musical instrument. He said:

In view of the keen interest which has always been shown by your students in music, and of the strong support given to this subject by the principal and staff, I strongly advise that steps be taken to purchase a suitable instrument without delay (97:1).

Consequently, a piano was bought, as already indicated in the preceding chapter, and it became a very essential teaching aid. Then music students studied some pieces for pianoforte. Mrs A Grütter taught and demonstrated to the students the rudiments of music comprising staves and clefs, notes and rests, keys and key-signatures, and major, minor and harmonic chromatic scales. Therefore, while the chalkboard was used as a teaching aid, the demonstration and observation methods were frequently employed in the teaching of Music. The piano accompaniment became a common feature in the teaching of music and in choir training. This impressed the Organiser of Music. In his inspection report in 1961, he reported as follows on Bethesda:

Songs of a very high standard were being taught and students were responsive and enthusiastic. Tone in both choirs is pleasant and the way in which students are coping with songs, with piano accompaniment, is very encouraging. And in Method there was evidence of a positive approach to actual teaching (98:2).

On improvement in the examination results he said:

The improvement in music is being maintained. The average mark in the HPTC class has increased from 26.1 in 1959, 27.6 in 1960 to 29.5 this year (1961). The LPTC mark remains steady at 28.0. This is very creditable (99:1).

At Emmarentia Geldenhuys also, Music and Singing were taught with great enthusiasm. Chalkboard work and the demonstration method were used frequently just like at Bethesda. Students sang after the teacher, imitating him/her so as to practise voice production. It was only in 1962 that the Organiser of Music was not so happy about the performance of the Emmarentia Geldenhuys students. He commented as follows:

It was disappointing to find that the work was not as good this year as in the previous years ... Students seemed unsure of themselves. Better answers had been expected in the common content paper. In Method, students did not really see themselves in front of the class. The singing was quite pleasant, but rather lacking in enthusiasm (100:1).

6.6.7 Physical Education and Hygiene

With regard to Physical Education, the students were taught, *inter alia*, about the muscular system, skeletal system, circulatory system, digestive system, excretory system and the respiratory system (101:52). Especially at Bethesda, the teacher demonstrated to the students how to drill and how to engage oneself in various games. In 1960, the inspector of schools pointed out that the physical exercises at Bethesda were too formal (“*formeel*”). He recommended that more informal (“*informele*”) exercises be introduced. Frequent *informal* exercises would have been extremely beneficial to the students, he advised (102:1).

In 1962, the inspector of schools also recommended that the students should sing during the course of physical exercises because singing was a good breathing exercise (“*goeie asemhalingsoefening*”). Besides, singing gave the physical exercise good colouring (103:2). Through this method of singing, the students enjoyed this subject very much. Of course, Sports, as already explained in the preceding chapter, was also part of physical exercise.

At both institutions the students were given theoretical and practical demonstrations about good and bad posture in walking, standing, sitting and lying down. They were also taught about the value of regular exercises and games. In moderating Physical Education at Bethesda, in 1961, the inspector of schools commented that the variety of exercises was good

and the games were also proper and fitting (104:6).

With regard to Hygiene, the students at both institutions were practically given the elementary knowledge of the methods of water purification on a small scale, like, for instance, boiling and filtration. At Bethesda in particular, the students were theoretically taught how the diseases were spread. They also received practical demonstrations about the steps to be taken to prevent common infectious diseases such as common cold, measles, whooping cough and chicken-pox (105:1).

The Bethesda Principal, Mr G J J Theron, gave the following essential hints when the teacher had to stand in front of a class and teach:

- (a) Do not sit on the table, move around in front of the class. If the teacher feels sick, let him/her better stay at home until he/she is ready again to teach.
- (b) Do not ask the class: "Where did we stop in the previous lesson?" To start with such a question is to start with a flat wheel (*"dis om te begin met 'n pap wiel"*).
- (c) Do not give a lesson in the class with a textbook or notes in your hand. By the way we are experts (*"ons is mos vakmanne"*).
- (d) Do not have any reason to be afraid of an inspector of schools. Always come to the school well-prepared (106:2).

He further urged the staff members to consult with other teachers. Though he did not encourage team-work, he regarded consultation with other teachers as very important (107:2).

6.7 SPECIAL TEACHING AIDS

Various teaching aids such as the chalkboard, textbooks, maps, pictures and atlases were used at both institutions. However, these twin institutions also made use of some special teaching

aids in their teaching undertaking. These are listed below.

6.7.1 Radio Lessons

One of the main aims of the radio lessons was to promote knowledge. The facts given to the students in the radio lessons could not be regarded as knowledge until such time when the students had assimilated them and linked them up with their existing knowledge. Therefore, radio lessons would have very little value if the teacher did not initiate the activities after the broadcast (108:12).

Bethesda and Emmarentia Geldenhuys started making use of radio lessons in the sixties. During this time there were no specifically graded, classified or specialised lessons. The teacher's role was to adapt the programme content to the needs of his/her class. In this way, the teacher's aim was to take from any given lesson that which was applicable to his/her students. In fact, the radio was to be seen as the teacher's aid, but not his/her substitute (109:284).

During the course of the radio lessons at both institutions, the students were expected to be quiet and listen attentively. Thereafter they were to formulate a phrase to summarise what the speaker had said and write down only the important facts. Especially towards the end of the 1960's, every morning at 06:45 the students at Bethesda were also encouraged to listen to the news broadcasts (110:66).

6.7.2 Tape Recorder

This was a valuable teaching aid used at Emmarentia Geldenhuys. Having realised the problem encountered by the students in the learning of Afrikaans and English, the institution decided to buy a tape recorder. Ultimately a *Webcor* tape recorder was bought to be used by the students in the learning of these languages (111:1).

Especially with regard to pronunciation, the students were to listen carefully to the speaker or

teacher from the tape recorder. The students were to imitate the teacher's pronunciation from the tape. The students could, during their independent study time and spare times, play and re-play the cassettes until they mastered the lesson. This contributed greatly towards the success of Emmarentia Geldenhuys' students in many of their debates with Bethesda and other neighbouring institutions (112:1).

6.7.3 Film Projector and Slides

Much has already been said about the film shows and slides at both institutions in the preceding chapter. Not only ordinary films and slides were shown at these institutions but educational films and slides as well. At Bethesda in particular, film shows and slides were used in the teaching of Religious Instruction and missionary activities of the Church in other countries (113:1). Usually after such a film show or slides lesson, a teacher-initiated discussion followed. The students also had an opportunity to ask questions and to have more clarification about the lesson from the teacher.

6.7.4 Piano

At Bethesda a *Klinger* piano was bought specifically as a special teaching aid in Music. This instrument was successfully used and contributed towards Bethesda's fame in Music - *Vide*, pp 170 & 231.

6.8 TESTING AND EXAMINATIONS

Testing and internal examinations of the students were the responsibilities of the teachers concerned. The external final examinations were set by the Department of Education. Regular tests, either written or oral, were very important because they indicated whether or not the students were progressing well. But at the same time the teachers were supposed not to concentrate on the mistakes done by the students only. The inspector of schools at Bethesda urged the teachers to praise and compliment the students for their good performance in oral or written tests as well. Concentrating only on the students' mistakes was really discouraging

(“*ontmoedigend*”) on the side of the students (114:17).

To ensure that the students perform better in the teaching of various subjects, the teachers at both institutions gave regular short class tests. The inspection visits of various inspectors of schools to these twin institutions were, therefore, not only to check whether or not the syllabus of the Department was followed, but also to ensure that regular class tests were written. That was the reason why the general complaint of the inspectors of schools, especially with regard to Emmarentia Geldenhuys in the 1960s, was that no record of regular class tests could be found anywhere (115:5). Of course, testing the students during the course of the year was in fact a means of preparing the students for the forthcoming final examinations.

This becomes clear from the 1958 Emmarentia Geldenhuys’ Inspection Report with regard to Forms I, II and III English classes:

The students can scarcely be expected to face their examinations with confidence unless they have received adequate practice in written expression, under the painstaking guidance of the teacher. It is therefore recommended that written work, including comprehension tests from time to time, should be set once a week, with an essay or a letter at least once a fortnight (116:10).

The subjoined table below illustrates the fact that the LPTC Final Examination Results at both institutions during the period 1958 to 1963 were relatively good. The reasons for this could possibly be the same as those already mentioned under 6.6.3, p 228.

TABLE XXXIV

SHOWING THE LPTC FINAL EXAMINATION RESULTS AT BETHESDA AND
EMMARENTIA GELDENHUYS, 1958 - 1963

B E T H E S D A					
Year	Candidates	Pass	Supplement	Failure	First Class
1958	16	07	06	03	00
1959	15	06	06	03	01 = Priscilla Mojapelo
1960	15	11	04	00	00
1961	06	03	03	00	00
1962	08	05	03	00	00
1963	05	05	00	00	00
E M M A R E N T I A G E L D E N H U Y S					
Year	Candidates	Pass	Supplement	Failure	First Class
1958	16	06	03	07	00
1959	19	09	04	06	00
1960	14	05	05	02	02
1961	12	08	02	02	00
1962	12	06	04	02	00
1963	11	07	04	00	00

(Bethesda Logbook, 1958 - 1963)

(Emmarentia Geldenhuys : Inspection Report, 28 - 29 April 1964)

6.9 FUNDING

The funding of the institutions was in fact one of the so-called *determiners of learning and teaching* (117:130). The successful implementation of the teaching methods was also determined by the extent to which these institutions were funded, including the salaries of the teachers. Proper funding would make it easy to provide certain basic facilities. As a result of the shortage of funds at Bethesda in 1935, there were only three lamps provided to all the

students for their independent study in the evenings. This situation hampered the progress of the students in general (118:15). Because of the inadequate funding of Bethesda, some Domestic Science lessons had to be conducted in Moyo Practising School, while another Domestic Science class was hosted in the school hall with no proper equipment, *Vide*, p 150. The same kind of situation applied also to Emmarentia Geldenhuys which could not build a proper library building as a result of lack of adequate funding. Even in 1958 Emmarentia Geldenhuys was still using a small rondavel as a library.

As early as 1936 there was no money at Bethesda to buy textbooks and teaching aids such as maps, atlases, chalkboards and educational pictures. Miss M M Eybers suggested that at least R40-00 be requested from the Church for the purchase of textbooks (119:21). Going through the Bethesda Logbook and the Bethesda and Emmarentia Geldenhuys' Inspection Reports, including the correspondence, there is a repeated mention of the students that were sent home to fetch school fees. While such students were sent back home to collect school fees, the teachers would go on with their teaching activities. The departmental bursaries were not enough to assist all the needy students.

The teachers' salaries served as an incentive, motivating them to execute their academic and professional responsibilities. The table below illustrates how the teachers at Bethesda were remunerated. According to this table, the remuneration in 1962 seemed not to be adequate at all. However, the teachers tried their best to teach as they were expected to do so.

TABLE XXXV

**SHOWING THE STATUS, APPOINTMENT DATES AND THE SALARIES OF
BETHESDA PERSONNEL IN 1962**

Personnel	Status	Appointment Date	Salary per annum
Mr F W Grütter	Principal (on leave)	1945-04-05	R3 600-00
Mr J Moulder	Part Time/Temporary	1962-01-23	R2 280-00
Mrs J Moulder	Part Time/Temporary	1962-01-23	R 300-00
Mr H J le Roux	Acting Principal	1949-02-02	R3 120-00
Mr A P Henning	Acting Vice Principal	1959-01-27	R2 640-00
Mr C H Ackhurst	Assistant	1949-02-02	R2 760-00
Mr D A Scholtz	Assistant	1959-01-01	R1 700-00
Mr P J Theron	Assistant	1961-01-01	R1 700-00
Mrs A M le Roux	Assistant	1949-02-02	R 900-00
Mrs M Vercueil	Assistant	1960-02-02	R1 320-00
Mr A S Mpe	Assistant	1961-01-01	R 384-00
Mrs R S Mokone	Temporary Assistant	1962-01-23	R 228-00
Mr J K Maleka	Clerk - Grade 2	1960-02-04	R 560-00

(Bethesda, Inspection Report, 29 March 1962)

6.10 MAGAZINES AND NEWSPAPERS

Besides the independent study already discussed in the foregoing chapter, students were also encouraged at both institutions to read various magazines and newspapers. This would broaden their horizon and deepen their general knowledge and vocabulary, especially with regard to Afrikaans and English. Unfortunately, the students read only the magazines and newspapers prescribed by the institutions. The two institutions had to determine what type of magazines and newspapers were to be read by the students. It was, therefore, not surprising

that in 1936 Bethesda prescribed and ordered the following magazines and newspapers for the students:

- Magazines :**
1. National Geographic Magazine
 2. Child Education
- Newspapers:**
1. The weekend publication of “*Die Vaderland*”
 2. The Saturday Cape Times (120:21).

Seemingly the students at Bethesda did not read only the prescribed magazines and newspapers. They probably read some magazines and journals, including the newspapers of their own liking. In 1945, the inspectors of schools, Mr J P Stegmann and Mr G H Franz, complained about the type of magazines and journals read by the students. They regarded these magazines and journals as *not suitable* (“*nie as geskik beskou nie*”) to be read by the students (121:119). The principal and the staff members were advised very strongly to be careful about what was being read by the students. The students had to be taught according to the policy, philosophy and aims of the Church and the State.

It is clear that they wanted the students to read Afrikaans publications to get Afrikaner ideas and not to read publications which could conscientise them politically. So, in 1951, the students at Bethesda had to read the following carefully selected magazines, journals and newspapers, most of which were in Afrikaans:

- * *Die Dagbreek*
- * *The Reader's Digest*
- * *Die Sondagmuur*
- * *Die Ligstraal and*
- * *Die Jongspan* (122:1).

The principal and the staff members were not always happy with some of the articles in the Reader's Digest. Quite a number of articles in the Reader's Digest were declared *undesirable* (“*onwenslik*”) to be read by the students. Such articles had to be removed before the students could read them (123:668). The same type of attitude was also found at Emmarentia

Geldenhuis where the students had to be monitored so that they do not read the so-called *undesirable magazines, journals and newspapers*. This illustrates the stereotype form of education the students received at both institutions. It also helped the Church to perpetuate its ideology and hidden agenda at the expense of the African students. In the subsequent years, the students at both institutions were urged by the staff members to read these institutions' first own journal, "*Die Basuin*" (The Trumpet) (124:168).

6.11 CRITICISM AND EVALUATION OF THE STAFF MEMBERS' LESSONS BY THE STUDENTS

At the combined staff meeting of Moyo Practising School and the Normal College staff members in 1936 at Bethesda, Mr T Mahoba a Practising School teacher, suggested that the students be given the latitude to criticise and evaluate the lessons given by the teachers (125:28). The criticism and evaluation of the teachers' lessons by the students would help the teachers to discover themselves. The teachers would discover their shortcomings and realise the need to improve their methods of teaching.

Interestingly, this suggestion was supported by Miss M van der Merwe, a White staff member, as a move in the right direction. Unfortunately, the principal, Mr D S A van der Spuy, and the other White staff members were totally against this suggestion. They could not imagine a situation whereby the African students would criticise and evaluate the White teachers' lessons. After a lengthy discussion, the meeting ultimately decided that criticism and evaluation of the teachers' lessons by the students be disapproved, but that discussions on the teachers' lessons be allowed (126:28). Consequently, the students were never allowed to criticise and evaluate the lessons given to them by their teachers. According to the available sources regarding Emmarentia Geldenhuis, such an attempt of evaluating the teachers' lessons by the students was never made at this institution.

6.12 HUMAN RELATIONS

In most cases good test and examination results do not depend upon good teaching methods

only, but they also depend upon good human relations between the staff members and the students. Healthy relations between the staff members and the students promote good teaching and learning activities.

In his speech during the yearly reopening of the school in 1950, the principal of Bethesda, Mr F W Grütter, referred to the exceptionally good results in the external examinations, and he congratulated both the staff members and the students. The very good results were, according to him, due to the good human relations, and the good spirit (“*die goeie gees*”) between the staff members and the students throughout the year. The positive attitude of both the teachers and the students contributed towards the attainment of such results, he felt (127:227).

The relations between these two institutions have always been sound. In the Bethesda logbook the present writer frequently came across expressions such as “*die goeie gees*” (healthy spirit) or “*harmonie heers*” (harmony prevails). Emmarentia Geldenhuys was frequently described as a school with “*a good spirit*”, *the spirit of optimism* (“*die gees van optimisme*”) and *joyfulness* (“*blymoedigheid*”) (128:1). Bethesda was also characterised in the same way as Emmarentia Geldenhuys - *Vide*, p 60.

A special call for *a good spirit* and *harmony* between the Whites and Africans, between White staff members and African students, among the staff members themselves and among the students themselves, used to be made on the celebration of the Republic Day. While this special call was made by the principals of both institutions, the students would be supplied with the flags of the Republic of South Africa. They were given these flags to demonstrate *the good spirit* and *good and positive attitude* of Bethesda and Emmarentia Geldenhuys towards life (129:82).

To ensure that this good spirit always prevailed at both institutions, no political questions had to be asked in the classroom. Any issue dealing with the political situation in the country was not allowed in anyway at both institutions. No cartoons in any form were allowed and no paper cuttings were permitted (130:4). Despite all these restrictions, this good spirit was continually interrupted by the strikes and boycotts of lessons by students, as already discussed

in Chapter Four. In fact, the emphasis on the need for a good spirit, co-operation and healthy relations between the staff members and among the students was mainly, according to the present writer, to maintain the *status quo* of the apartheid regime. But when this call was made, it was done in the name of the production of good external examination results.

6.13 CONCLUSION

In order to achieve the aims and objectives of their education, Bethesda and Emmarentia Geldenhuys had to employ various methods of teaching. While different kinds of general teaching methods were used, specific methods of teaching were also used for specific subjects. To facilitate good teaching methods, various teaching aids were used. Students were also urged to make teaching aids themselves.

Of course, the teachers at both institutions occupied a central position in the classroom situation; they occupied in a dominating position. In the democratic era that is currently blossoming in our country, it might be necessary for teachers to reduce their dominating positions in the classroom situation without reducing their inherent authority as teachers. This could give students greater responsibility for self-activity and self-reliance. As someone with that inherent authority, the teacher had to be very careful when teaching.

Through these teaching methods, Bethesda and Emmarentia Geldenhuys achieved their goals. The success of these twin institutions depended mainly on the different methods of teaching. The constant guidance from the inspectors of schools also played an important role towards the successful implementation of these teaching methods.

6.14 LITERATURE

1. Brubacher, J S. 1966. *A History of the Problems of Education*. Second Edition.
New York : McGraw-Hill.
2. Verster, T L *et al.* 1982. *Educational Themes in Time Perspective*. Part One.
Durban : Butterworths Professional Publishers (Pty) Ltd.
3. ----. August 1962. "*Thoughts concerning Education*". *Bantu Educational Journal*.
No. 6. Vol. VIII.
4. Mokwele, A P P. 1988. The Grace Dieu Experience of the Anglican Church, 1906-
1958, Unpublished M.Ed. Dissertation. University of the North.
5. Bethesda Logbook. 03 October 1945. Inspection Report.
6. Bethesda Logbook. 22-23 August 1945. "*Inspeksieverslag oor Bethesda
Normaalskool*".
7. Mphahlele, M C J. 1978. The Development, Role and Influence of Missionary
Teacher-Training Institutions in the Territory of Lebowa, 1903-1953.
Unpublished D.Ed. Thesis. University of the North.
8. Minutes. 09 February 1955. Bethesda Bestuursvergadering.
9. Inspection Report. 21 October 1962. Bethesda Opleidingskool.
10. Inspection Report. 12-14 May 1958. Emmarentia Geldenhuyskool.
11. Inspection Report. 28-29 April 1964. Emmarentia Geldenhuyskool.

12. *Ibid.*
13. Inspection Report. 17-18 August 1961. Emmarentia Geldenhuyskool.
14. Inspection Report. 12-14 May 1958. Emmarentia Geldenhuyskool.
15. Inspection Report. 28-29 April 1964. Emmarentia Geldenhuyskool.
16. Inspection Report. 21 October 1962. Bethesda Opleidingskool.
17. Inspection Report. 28-29 April 1964. Emmarentia Geldenhuyskool.
18. *Ibid.*
19. Inspection Report. 09-11 May 1949. Bethesda Normaal Kollege.
20. Bethesda Logbook. 19 February 1948. "*Sepedilesse*".
21. Bethesda Logbook. 18 January 1955. "*Die Personeel aanvaar diens*".
22. *Ibid.*
23. Mphahlele, M C J. 1978. The Development, Role and Influence of Missionary Teacher-Training Institutions in the Territory of Lebowa, 1903-1953. Unpublished D.Ed. Thesis. University of the North.
24. Inspection Report. 09-11 May 1949. Bethesda Normaal Kollege.
25. Inspection Report. 28-29 April 1964. Emmarentia Geldenhuyskool.

26. Inspection Report. 21 October 1962. Bethesda Opleidingskool.
27. Inspection Report. 12-14 May 1958. Emmarentia Geldenhuyskool.
28. *Ibid.*
29. Bethesda Logbook. 11 February 1946. “*Zoeloe, Suid-Sotho, Setswana en Shangaan*”.
30. Inspection Report. 17-18 August 1961. Emmarentia Geldenhuyskool.
31. *Ibid.*
32. Mhlambi, J F. October 1966. “*The Value of Religious Instruction in Bantu Schools*”.
Bantu Education Journal. No. 8. Vol. XII.
33. Duminy, P A. September 1967. “*Another look at the telling or lecture method*”.
Bantu Education Journal. No. 8. Vol. XIII.
34. Inspection Report. 28-29 April 1964. Emmarentia Geldenhuyskool.
35. Duminy, P A. September 1967. *op. cit.*
36. Inspection Report. 28-29 April 1964. Emmarentia Geldenhuyskool.
37. Bethesda Logbook. 14-15 February 1949. Inspection Report.
38. Inspection Report. 12-14 May 1958. Emmarentia Geldenhuys Hoër- en
Opleidingskool.
39. *Ibid.*

40. Bethesda Logbook. 11 August 1943. "*Stelsel van Praktiese Onderwys vir Tweede- en Derdejaarstudente*".
41. Bethesda Logbook. 22-23 August 1945. Inspection Report.
42. Minutes. 15 February 1974. Bethesda Staff Meeting.
43. Inspection Report. 12-14 May 1958. Emmarentia Geldenhuyskool.
44. Inspection Report. 17-18 August 1961. Emmarentia Geldenhuyskool.
45. Inspection Report. 12-14 May 1958. Emmarentia Geldenhuyskool.
46. *Ibid.*
47. *Ibid.*
48. Inspection Report. 18-20 August 1959. Bethesda Opleidingskool.
49. Inspection Report. 12-14 May 1958. Emmarentia Geldenhuyskool.
50. Bethesda Logbook. 11 August 1943. "*Stelsel van Praktiese Onderwys*".
51. Bethesda Logbook. 25 February 1942.
52. Inspection Report. 18-20 August 1959. Bethesda Opleidingskool.
53. Inspection Report. 12-14 May 1958. Emmarentia Geldenhuyskool.
54. *Ibid.*
55. *Ibid.*

56. ----. 1958. *Junior Certificate Examination Handbook 1959-1960*. University of South Africa : Juta & Co. Ltd.
57. Inspection Report. 18-20 August 1959. Bethesda Opleidingskool.
58. Inspection Report. 24 April 1964. Emmarentia Geldenhuyskool.
59. Inspection Report. 17-18 August 1961. Emmarentia Geldenhuyskool.
60. *Ibid.*
61. *Ibid.*
62. *Ibid.*
63. Inspection Report. 28-29 April 1964. Emmarentia Geldenhuyskool.
64. Bethesda Logbook. 18-20 August 1959.
65. Bethesda Logbook. 03 October 1945. "*Verslag insake die werk*".
66. Inspection Report. 17-18 August 1961. Emmarentia Geldenhuyskool.
67. *Ibid.*
68. Inspection Report. 28-29 April 1964. Emmarentia Geldenhuyskool.
69. Inspection Report. 17-18 August 1961. Emmarentia Geldenhuyskool.
70. Inspection Report. 28-29 April 1964. Emmarentia Geldenhuyskool.

71. Inspection Report. 01-03 April 1958. Bethesda Opleidingskool.
72. Bethesda Logbook. 11 August 1943. "*Stelsel van Praktiese Onderwys*".
73. Inspection Report. 14-15 February 1949. Bethesda Normaalskool.
74. *Ibid.*
75. Bethesda Logbook. 11 October 1946. Inspection Report.
76. Bethesda Logbook. 11 August 1943. "*Stelsel van Praktiese Onderwys*".
77. Inspection Report. 18-19 October 1960. Bethesda Opleidingskool.
78. Inspection Report. 17-18 October 1961. Bethesda Opleidingskool.
79. *Ibid.*
80. Inspection Report. 21 October 1961. Bethesda Opleidingskool.
81. Inspection Report. 27 September 1962. Bethesda Opleidingskool.
82. Bethesda Logbook. 03 October 1945. Inspection Report.
83. Inspection Report. 21 October 1960. Bethesda Bantu Training School.
84. Inspection Report. 31 October 1961. Bethesda Bantu Training School.
85. Inspection Report. 30 October 1961. Emmarentia Geldenhuys School.
86. Inspection Report. 27 September 1962. Bethesda Opleidingskool.

87. Inspection Report. 18-19 October 1960. Bethesda Opleidingskool.
88. Letter. 25 February 1944. Emmarentia Geldenhuys principal to the Department of Native Affairs.
89. Bethesda Logbook. 11 May 1949. Inspection Report.
90. Inspection Report. 10 October 1962. Emmarentia Geldenhuys Opleidingskool.
91. Bethesda Logbook. 09 August 1943. Inspection Report.
92. Bethesda Logbook. 05 August 1938.
93. Letter. 05 November 1958. Organiser of Technical Education to the Regional Director of Bantu Education.
94. Bethesda Logbook. 09 August 1943. Inspection Report.
95. Bethesda Logbook. 20 November 1952. "*Houtwerk Afdeling*".
96. Bethesda Logbook. 06 November 1952. "*Die Houtwerk*".
97. Letter. 22 November 1957. Organiser of Music to Bethesda Principal.
98. Inspection Report. 07 November 1961. Bethesda Training School.
99. *Ibid.*
100. Inspection Report. 11 October 1962. Emmarentia Geldenhuyskool.

101. ----. 1958. *Junior Certificate Examination Handbook 1959-1960*, University of South Africa : Juta & Co. Ltd.
102. Inspection Report. 18-19 October 1960. Bethesda Opleidingskool.
103. Inspection Report. 21 October 1962. Bethesda Opleidingskool.
104. Inspection Report. 17-18 October 1961. Bethesda Opleidingskool.
105. Inspection Report. 18-19 October 1960. Bethesda Opleidingskool.
106. Minutes. 15 February 1973. Bethesda Staff Meeting.
107. *Ibid.*
108. Killian, K. February 1968. "*The Radio as a teaching aid*". *Bantu Education Journal*. No. 1. Vol. XIV.
109. ----. August 1964. "*School Radio Service*". *Bantu Education Journal*. No. 6. Vol. IX.
110. Bethesda Logbook. 16 May 1968.
111. ----. Undated. "*Vrolik wees met stil ontsag*". Emmarentia Geldenhuys School Journal.
112. *Ibid.*
113. Letter. 21 August 1969. Orange Free State Mission Secretary to Northern Transvaal Mission Secretary.

114. Inspection Report. 18-20 August 1959. Bethesda Opleidingskool.
115. Inspection Report. 17-18 August 1961. Emmarentia Geldenhuyskool.
116. Inspection Report. 12-14 May 1958. Emmarentia Geldenhuyskool.
117. Mokwele, A P P. 1988. *op. cit.*
118. Minutes. 09 September 1935. Bethesda Staff Meeting.
119. Minutes. 20 April 1936. Bethesda Staff Meeting.
120. *Ibid.*
121. Bethesda Logbook. 22-23 August 1945. Inspection Report.
122. Minutes. 22 November 1951. Bethesda Staff Meeting.
123. Mphahlele, M C J. 1978. The Development, Role and Influence of Missionary Teacher-Training Institutions in the Territory of Lebowa, 1903-1953. Unpublished D.Ed. Thesis. University of the North.
124. Bethesda Logbook. 04 December 1972.
125. Minutes. 23 September 1936. Bethesda Combined Staff Meeting.
126. *Ibid.*
127. Bethesda Logbook. 06 February 1950. "*Offisiële Opening van die Skool*".

128. ----. Undated. "*Vrolik wees met stil ontsag*," Emmarentia Geldenhuys School Journal.
129. Bethesda Logbook. 30 May 1961. "*Republiek Dag gevier*".
130. Minutes. 14 September 1972. Bethesda Staff Meeting.

CHAPTER SEVEN

EVALUATION AND SIGNIFICANCE OF BETHESDA AND EMMARENTIA GELDENHUYS

7.1 INTRODUCTION

In evaluating the two institutions, there is no doubt whatsoever that they contributed a lot towards African education. However, one should bear in mind the fact that there is a difference between intentions and actions. The twin institutions might have had good intentions, but this did not mean that whatever they did was always good, as already reflected in the preceding chapters. In 1960, the chief inspector of Bantu Education, Dr W W M Eiselen highlighted with appreciation the way Bethesda contributed towards the development of the “*Pedi*” (*Bapedi*) people in particular. He even expressed his sincere hope that Bethesda would still be a driving force towards the development of the Northern Transvaal Region (1:75).

The same could be said about Emmarentia Geldenhuys that played an important role academically and otherwise. Just like Bethesda, Emmarentia Geldenhuys contributed positively towards the promotion of a healthy relationship between Africans and Whites (2:1).

This chapter will, therefore, try to highlight these two institutions’ struggle for survival, evaluate them and reflect on their significance and influence and then conclude with some recommendations.

7.2 THE DISESTABLISHMENT OF BETHESDA AND EMMARENTIA GELDENHUYS

The actual disestablishment of the two institutions was preceded by the introduction of Bantu Education in 1953. Between 1949 and 1951 the Dutch Reformed Church (DRC) (Official name: (“*Die Nederduitse Gereformeerde Kerk* = NGK”), had several meetings with the Native Education Commission. At these meetings the DRC was requesting the National Party

Government to pass the Bantu Education Act that would enable the Government to take over control of all the mission schools. The general support for this request was later summarised in a number of resolutions in 1950 at this Church's congress in Bloemfontein, as follows:

1. The Church cannot see any reason why the State cannot take over control of *non-Whites* education as it did with White education.
2. In the past years the *non-Whites* demanded that all the church schools be converted into community schools so that they could have control over them through the school committees.
3. If the State takes over the control of all the mission schools, the unhealthy comparison between the State-controlled schools and the Church-controlled schools will be brought to an end.
4. If the State takes over the control of all the mission schools, there will be one policy for *non-Whites* education.
5. As the State is a "*Christian State*", it has to see to it that in all schools, including the private schools, Religious Instruction is offered as a subject. This will be to ensure and maintain the Christian character of Bantu Education (3:201-202).

Through these resolutions the DRC requested the Government to take over control of African education as this was, according to this Church, the expressed wish of a large majority of the Africans. Accordingly, the taking over of African education by the State was the only way to bring about agreement between national policy and education policy (4:19). The congress of this Church further decided that the Whites' financial responsibility had to be decreased and passed over to the Africans as far as African education was concerned. However, the congress accepted the fact that the Whites' financial responsibility, in view of the implementation of a constructive segregation policy, would rather increase than decrease for the time being (5:19).

7.2.1 The transfer of the two institutions to Bantu Education

Ultimately the DRC succeeded in persuading the Government to take over the control of African education. As Mminele (6:237) aptly put it, in October 1953 the South African Government passed the Bantu Education Act by which it was planned to take over from the churches all education of the Africans, especially teacher-training institutions. The DRC emphasised to the Government that no denomination and no type of school was to be exempted from this transfer (7:20).

It should be noted that since the passing of the Bantu Education Act, the term "*Bantu*" was used to refer to Africans in South Africa. It came in to substitute the term "*Native*" which was used before and which was more appropriate.

The Bantu Education Act No. 47 of 1953, as amended by Act No. 44 of 1954, provided for the transfer of control of Bantu Education from the Provincial Administrations to the Department of Native Affairs under the guidance and control of the Minister concerned. The Act also empowered the Minister to establish and subsidise Bantu community schools and to appoint any body or council to control such schools. He could also, if he deemed it necessary, transfer such State Bantu schools to Bantu Authorities or communities thereby changing them to Bantu community schools (8:21).

In 1959, the Minister of Bantu Education, Mr W A Maree, put it very clearly that the basic principle of Bantu Education was to keep the Bantu child a "*Bantu child*". He further explained that "*the Bantu must be so educated that they do not want to become imitators of the Whites, but that they will want to remain essentially Bantu*" (9:254-255).

While the DRC was delighted in the passing of the Bantu Education Act, some churches and bodies opposed it. They maintained that Bantu Education would be inferior, that the Act was aiming at placing and keeping the Africans in South Africa in a predetermined position of permanent inferiority and that there would be less emphasis on the religious aspect in Bantu Education (10:23).

But some African teachers, ministers of religion and other community leaders viewed Bantu

Education as “*our salvation*” (11:36). While Rev. E M Phatudi, a minister of the former Nederduitse Gereformeerde Kerk in Afrika (NGKA) viewed Bantu Education as *a step forward* (“*n stap vorentoe*”) (12:32), teacher (later Professor) M E R Mathivha (a staunch Lutheran) affirmed it as *good, real, dynamic and all-round* (13:42). According to Mathivha (14:42), Bantu Education was *the instrument for laying a good foundation for the future of the Bantu children*. It became apparent, therefore, that in introducing Bantu Education, the Government and the DRC were supported by some Africans especially teachers, community leaders and ministers of religion belonging mainly to the DRC family.

To express their delight with the passing of the Bantu Education Act, the DRC informed the Government that they were prepared not only to transfer Bethesda and Emmarentia Geldenhuys to the Government, but to transfer all their schools to Bantu communities and the Department of Bantu Education. The buildings would be leased to the Department on certain terms (15:26).

In 1954, the chief inspector of schools and former principal of Emmarentia Geldenhuys, Dr H J van Zyl, informed the Bethesda Management (“*Bethesda Bestuur*”) that Bethesda and other missionary teacher-training colleges had to be transferred to the Bantu Education Department. However, the management would control the hostels (16:206). Between the years 1954 and 1955 the Department of Bantu Education issued out many circulars and correspondence to all the training institutions on this issue. The main aim was to explain the taking over of these institutions by the Government (17:239).

Bethesda was given the final notice by the Government on 27 September 1955 that the institution would be taken over by the Department of Bantu Education as from 1 January 1956 (18:218). Emmarentia Geldenhuys received a similar final notice from the State on 30 September 1955. Consequently, in February 1956 Emmarentia Geldenhuys received a confirmation of its transfer to Bantu Education. It simply said:

Control of this school has been transferred to the Department of Bantu Education. It is therefore, a Government Bantu School (19:1).

The passing of the Bantu Education Act spelt the end of missionary control, not only at Bethesda and Emmarentia Geldenhuys but over all African schools and teacher training colleges.

7.3 THE EFFECT OF THE BANTU EDUCATION ACT

7.3.1 General impression and effect

With the exception of those institutions within the so-called *White areas*, the Bantu Education Act did not directly state that mission schools had to close down. Instead, together with the passing of the Bantu Education Act, there were quite a number of measures which made it extremely difficult for mission schools to remain open and independent. As such, the Government gave the mission churches the following three alternatives:

- (i) to rent or sell the school and hostels to the Department
- (ii) to rent or sell the school and retain the hostels with a departmental subsidy
- (iii) to close down the teacher-training section and continue as primary and secondary schools (20:79).

With regard to the first two options, the Department made it clear that it would only buy those buildings that were inside the *Native Reserves*. This was, of course, one way of ensuring that all teacher-training institutions would be confined to the *Native Reserves*. Institutions that were within the so-called *White areas* would not be bought by the Department (21:79). This was according to the apartheid principle that required the development of the African children in their separate ethnic communities. The Bantu Education Act wanted to uplift the *Bantu* in his/her own *Bantu* centric sphere.

According to the Government of the day, as Rhodie, *et al*, (22:220-221) rightly put it, at a White university or White teacher-training institution, the *Bantu* would never be able to assert

himself/herself fully, and in a dignified manner. Only at an institution that was situated in his/her own community could the *Bantu* student develop meaningfully. This was indeed the reason why the Government could not buy institutions that were within the so-called *White areas*. Bethesda and Emmarentia Geldenhuys were no exception to this fate.

7.3.2 The disestablishment of the two institutions

In view of what has been discussed in the foregoing paragraphs, the future of Bethesda and Emmarentia Geldenhuys became dubious. Because of the passing of the Bantu Education Act that found full expression in the Group Areas Act, the two institutions were left with two options, either to be transferred to the African areas or to be closed down. The Bethesda Management struggled desperately to maintain the college on the farm. The Management also struggled unsuccessfully to get Bethesda on a site of their choice. They also unsuccessfully tried to at least retain the name *Bethesda* at the college that might replace Bethesda. The irony is that they did all this as a Church that had long demanded and approved of the passing of the Bantu Education Act. The following paragraphs show how the Bethesda Management struggled desperately for the survival of Bethesda.

Already in 1944, the Farmers' Association of Kalkbank ("*de Boerevereniging van Kalkbank*") lodged a complaint to the Minister of Native Affairs against the existence of Bethesda in the so-called *White area*. Bethesda was designated by this Farmers' Association as "*'n swart kol in 'n Blanke area*" (a black spot in a White area) (23:106-107). Another complaint was that Bethesda farm was occupied by more squatters than it could accommodate. There was also overgrazing because there were more cattle than what Bethesda farm could carry. The demand of the Farmers' Association was that Bethesda Normal College together with the squatters on the farm be removed from the farm with immediate effect (24:119).

Between 1945 and 1952 there was a lot of correspondence between the Department of Native Affairs and the DRC. In this correspondence the Church tried to justify the existence of the Normal College and the squatters on the farm on religious grounds. But immediately after the passing of the Bantu Education Act in 1953, the pressure mounted for the removal of Bethesda

from the farm. Even the National Party supported the Farmers' Association in the campaign against the existence of Bethesda and the squatters in the so-called *White area* (25:213-214).

On Tuesday 05 October 1954, the Bethesda Management wrote a memorandum to the Minister of Native Affairs, Mr M C de Wet Nel, and the Minister of Bantu Education, Mr W A Maree. In the memorandum the Bethesda Management requested the two Ministers to retain Bethesda on the farm so that Bethesda could continue to exercise a strong influence upon the Africans (26:3). In concluding the memorandum, the Bethesda Management pointed out the following consequences, should the institution be closed down:

If Bethesda is not allowed to continue existing, it therefore, means:

- (a) that the DRC will no more have a say in the training of Black teachers,
- (b) that the DRC will lose its influence on the Blacks, and their spiritual life will also suffer,
- (c) and that tens of thousands of pounds (rands) will have been spent in vain. The school buildings will stand there like white elephants (*“Die skoolgeboue sal as wit olifante daar staan”*) (27:4).

In February 1955, while still waiting for the reply from the two Ministers, the Bethesda Management agreed that, if the removal of Bethesda became inevitable, they would request the Government to transfer Bethesda Normal College to the Cyferkuil trust farm, some 30 kilometres east of Pietersburg (28:214). The main reason was that there was no teacher-training college in that area. But in September the same year, 1955, the Bethesda Management received a letter from the secretary of the Local Mission Commission (*“Plaaslike Sendingkommissie = PSK”*) of Pietersburg. In the letter, the secretary of the PSK informed the Bethesda Management that, if Bethesda was to be removed, it had to be transferred to Molepo Mission station, some 40 kilometres south-east of Pietersburg (29:215). The Bethesda Management did not bother themselves about this letter, more so because they were still waiting for the reply from the two Ministers. Yet another possibility was to transfer the

college to the Bochum area, some few kilometres north-west of Bethesda. At Bochum there was also no teacher-training college.

On realising that no reply was forthcoming from the two Ministers concerning their memorandum, the Bethesda Management requested Dr H J van Zyl to bring along Minister Maree to Bethesda. The aim was that the Minister could see for himself where Bethesda was located and to see the work that was done there (30:216). But Maree replied and informed them that their memorandum was still receiving his attention. The Management then quickly sent a deputation to Minister Maree in Pretoria to add weight to the memorandum and to give further explanation whenever necessary. The deputation was made up of the following people:

Rev. C B Brink,	member of the Management Committee
Rev. C L Brink,	founder of the Normal College and chairperson of the Management Committee
Mr F W Grütter,	the principal and
Rev. J H M Stofberg,	the Mission Secretary (31:227).

This deputation had to see the Minister before 31 March 1959, before the sitting of the DRC Northern Transvaal Synod. In September 1959, the deputation reported back to the Management. The report was that Minister Maree had informed the deputation that Bethesda would not be removed or closed down for at least the next coming five years (32:230). This put the Management at ease.

But in the meantime the Government put pressure on Minister Maree that Bethesda and its squatters be removed from the so-called *White area* to the trust farms. To facilitate this removal, Maree instructed the Chief Bantu Affairs Commissioner to look into the possibility of buying the following farms: *Kalkbank, Vischkuil, Oudoornlaagte, Bastiaansrus and Koolspruit* (33:1). Bethesda was not included in the list of the farms to be bought as trust farms. As such, in 1967 the Bethesda Management applied to the Government for the inclusion of Bethesda in the list of the farms to be bought as trust farms. Unfortunately, this application was not successful (34:1).

After the promised five years had elapsed, the Minister of Bantu Education insisted that Bethesda and its squatters be removed from the farm. It could not be an exception. In 1967, the Secretary for Bantu Administration and Development, Mr B van der Merwe, had, for instance, written to the Secretary for Bantu Education that Botšhabelo, in the Middleburg district and Bethesda, including their squatters, had also to be removed from the so-called *White areas* with immediate effect. He made this clear in the following letter:

.... with the exception of Botšhabelo and Bethesda, all the squatter families on mission farms within the white areas in the Transvaal had been removed. Botšhabelo and Bethesda have to follow soon. The Honourable Minister is anxious that all mission stations be cleared up as quickly as possible. You will realise that the removal of these squatters cannot be postponed indefinitely (35:1).

The result was that in 1969, the South African Bantu Trust bought the so-called *Kalkbank complex*, referring to all the farms that had been mentioned earlier on. The buying of these farms was done with the approval of the Farmers' Union ("*Boere Unie*") on condition that Bethesda and the squatters would be transferred to the bought complex (36:1). Bethesda was, of course, within the vicinity of the Kalkbank complex.

In September 1969, the Mission Secretary, Dr J P Theron, wrote a letter to the Minister of Bantu Administration and Development, requesting him to re-consider the removal of Bethesda. The reason for this request was that Bethesda was no longer an isolated *Black spot* in the *White area*, as it was then within the vicinity of the bought trust farms (37:1). In his reply to Dr Theron, the Minister pointed out that Bethesda farm was not one of the bought farms and that the nearest bought farm was not sharing a boundary with Bethesda. The Minister concluded his letter as follows:

Therefore there exists no reason that the removal of Bethesda Training School could be considered ("*Daar bestaan derhalwe geen rede dat die verskuiwing van Bethesda Opleidingskool in heroorweging geneem hoef te word nie*") (38:1).

According to the Minister, there was no excuse for not removing Bethesda. Bethesda, just like any other missionary teacher-training institution, had to be removed. Seemingly the Bethesda Management could not accept this fact. The last and unsuccessful effort of the Management to keep Bethesda alive was when they decided to discuss the importance of Bethesda with the then Chief Minister of Lebowa, Dr C N Phatudi. In 1971, the Management agreed to invite Dr Phatudi to a social gathering ("*geselligheid*") at Bethesda. To win Dr Phatudi's favour, the Management decided that he be invited together with his brother, Rev. E M Phatudi, who was then the Assessor of the NGKA Northern Transvaal Synod (39:1).

The main purpose of the Management for inviting Dr Phatudi to Bethesda was as follows:

1. to request him that Bethesda Normal College should not be removed, and,
2. if Bethesda should be removed to any other place, the Management be allowed to administer the hostels (40:1).

The meeting of the Management with Dr Phatudi took place on 22 April 1974. In his reaction to the request made by the Bethesda Management, Dr Phatudi answered them as follows:

1. that the removal of Bethesda did not come from the Lebowa Government, but from the Central Government
2. that the money for building a teacher-training college at Seshego had been made available and that the building project has already started
3. that the Central Government has already ordered that all the Bethesda personnel and the students be transferred to Seshego. The Lebowa Government cannot deviate from that order
4. that if Bethesda can be allowed to continue with the training of the teachers, the Lebowa Government will appreciate it, because there are about 800 unqualified teachers in Lebowa. But that is not for the Lebowa government to decide upon

5. and that the policy of the Lebowa Government is to allow no church whatsoever to have any control or access to the administration of the hostels (41:2).

This response from Dr Phatudi served as the last blow to the Bethesda Management. The only consolation was to request the Department of Bantu Education to have the new teacher-training college at Seshego named after Bethesda. To their disappointment, the inspector of schools informed them that the new teacher-training college at Seshego had already been named *Masedibu* (42:1).

The Management objected strongly to this name because it had no association with Bethesda (43:1). But the Department made it clear to the Bethesda Management that the Department was not going to use the name *Bethesda* any longer and that *Masedibu* had to start functioning the following year (1975) under a new principal, Mr A M L Combrink (44:213). It was at this point that the Management realised that Bethesda was not to be transferred to any other place but to be closed down. Consequently, on the 9th November 1974, a big closing function for Bethesda was held at the college - See, Addendum T, p 335.

The Normal College was finally closed down on Wednesday 4 December 1974. In making the last entry in the logbook, the acting principal, Mr H J le Roux, wrote as follows:

Die skool sluit finaal. Dis `n groot oomblik - te groot vir baie woorde. Die Here wat hierdie skool 40 jaar gelede deur Ds en Mev C L Brink totstand gebring het, het dit so beskik dat dit gesluit moet word.

Ek dank God wat my en my vrou 26 jaar gelede hier gebring het, dat Hy deur al die jare getoon het dat Hy getrou is; dat Hy ons nooit begewe en ons nooit verlaat het nie.

As hierdie plek nie bedoel is vir die opleiding van Kleurlinge nie, is dit my bede dat daar `n ander rigting is waarin die Koninkryk van God op hierdie plek uitgebrei gaan word.

H J le Roux (46:214).

(The school closes finally. It is a great moment - too great for many words. The Lord who brought this school into being

through Rev and Mrs C L Brink 40 years ago, has found it fitting that it should be closed down.

I thank God who brought me and my wife here 26 years ago, that He has shown throughout all the years that He is faithful; that He has never forsaken us and has never left us in the lurch.

If this place is not meant for the training of Coloureds, it is my prayer that there will be another direction through which the Kingdom of God is going to be propagated at this place).

The new teacher-training college was opened in 1975 in Seshego. As there was already *Masedibu High School* in Seshego, the new teacher-training college was, therefore, named *Kwena Moloto* and not *Masedibu* as was originally suggested. The struggle of the Bethesda Management to keep Bethesda alive had delayed its closure. Because of this struggle, Bethesda managed to linger on for a period of twenty-one years after the passing of the Bantu Education Act in 1953.

Emmarentia Geldenhuys was also affected by the Bantu Education Act. It was also declared as a *Black spot* in a *White area* (47:1). The Bantu Education Act strengthened the demand of the Southern Waterberg Farmers' Association to have Emmarentia Geldenhuys removed from the Dalmanutha farm - *Vide*, pp 35 - 36. In 1958, the Secretary for Native Affairs informed all the State's Departments that Emmarentia Geldenhuys was no more going to be used as a training institution as it had to be removed because of the implementation of the Group Areas Act ("*...aangesien dit verskuif staan te word as gevolg van die toepassing van die Groepsgebiedswet*") (48:1).

In his memo to the Minister of Bantu Education in 1960, the Expert Adviser to the Minister pointed out the following points for the delay of the removal of Emmarentia Geldenhuys:

- (a) that the Department did not as yet provide an alternative accommodation
- (b) that this institution with its matriculation classes under the principalship of a White principal, was a special

necessity

- (c) that it was not yet decided when to stop admitting new applicants; and normally there must be a minimum period of two years for the students to complete their courses
- (d) that, despite its wrong location, there are as yet no complaints received from the Whites
- (e) that the Church did not as yet succeed to sell the farm and the buildings
- (f) that, if the school is to be closed down now (1960), the Department will, in terms of the Government policy, be forced to buy the ownership of the school at the Church's evaluation
- (g) and that Bethesda, which has the same case as Emmarentia Geldenhuys, has been granted a period of grace of five years (49:1).

Because of these reasons, the Expert Adviser to the Minister of Bantu Education, recommended to the Minister as follows:

- (a) that Emmarentia Geldenhuys continue to exist on the same grounds for at least up to the end of 1964
- (b) that the Department extends the lease contract with the Church as from 1 April 1960 to the end of 1964
- (c) and that no new applications of the students be accepted as from the beginning of 1963 (50:1-2).

The Minister of Bantu Education accepted and approved the advice and the recommendations of the Expert Adviser. In this way, the year 1964 had to be the target year for Emmarentia Geldenhuys' transfer or closure.

In May 1962, the Transvaal Farmers' Association, through the Southern Waterberg Farmers' Association, wrote to the Minister of Bantu Administration and Development, demanding an

immediate removal of Emmarentia Geldenhuys from the *White area* to a *Black area*. The removal of Emmarentia Geldenhuys to a *Bantu area* would be in line with the Government Policy of the Group Areas Act and the Bantu Education Act (51:1). The Department of Bantu Administration informed the Farmers' Association that their request was still receiving the Department's attention (52:1).

The immediate question was: Where could Emmarentia Geldenhuys be transferred to, if ever it had to be transferred? In August 1962, the Department of Bantu Education organised a meeting in Pietersburg to discuss the fate of Emmarentia Geldenhuys. The following people were present at the meeting held on 4 August 1962 in the office of the Chief Bantu Affairs Commissioner:

The Regional Director of Bantu Education
 The Senior Inspector of Bantu Education
 The Chief Bantu Affairs Commissioner
 The First Expert Agricultural Officer and
 The Honourable Commissioner-General of the N. Sotho ethnic group (53:1).

After a lengthy discussion, the meeting decided that Emmarentia Geldenhuys be transferred to Mankweng Township at Turfloop. As a motivation for this decision, the meeting gave the following reasons:

- (1) that the Department of Bantu Education is busy building a secondary school which is going to serve as a Practising School for the University College of the North. Five classrooms have already been completed.
- (2) There are only three higher primary schools in the vicinity of Mankweng, meaning that the secondary school will not have more than 30 students next year.
- (3) The Rector of the University College of the North requested the Department of Bantu Education to upgrade this secondary school so that it soon becomes a high school (offering the senior certificate course). The request was that the five classrooms be increased to 12 classrooms, with a laboratory, library and

Handwork Centre and hostels to accommodate 150 boys and 100 girls (54:2).

The memorandum from the University College of the North, signed by the Dean of the Faculty of Education, Prof J G Garbers, and the Head of the Department of Didactics and Administration, Prof W M Kgware, also requested the Department of Bantu Education to make the secondary school a *State Bantu school*. They also requested the Department to make the secondary school a residential institution and to give the personnel of the University College of the North an opportunity to assist in making the school a model school in all respects (55:1).

In response to the preceding decision of the meeting held in Pietersburg, in 1963, the Secretary for Bantu Education made it clear to the Regional Director of Bantu Education in Pietersburg that Emmarentia Geldenhuys was not going to be transferred (“*nie verskuif word nie*”) to Mankweng (at Hwiti Secondary School), but that it was going to be closed down (“*maar gaan gesluit word*”) at the end of 1964. The Emmarentia Geldenhuys personnel and the students would, however, be *accommodated* at Hwiti Secondary School (56:1). This somewhat contradictory arrangement was tantamount to transferring Emmarentia Geldenhuys to Hwiti Secondary School. As this was a final decision, the Secretary for Bantu Education requested the Regional Director of Bantu Education in Pietersburg to pass over the above-mentioned information to the Church (57:1).

The request of the Emmarentia Geldenhuys’ Board of Control to have the date for the closing down of the school postponed was rejected by the Department. Its other request, to have the name Emmarentia Geldenhuys retained wherever the school could be transferred to, was also rejected by the Department. This illustrates the fact that the Department wanted to erase all traces of the missionary era in the schools. This assumption is confirmed by the following words from the Minister of Bantu Education to the delegation of the Emmarentia Geldenhuys’ Board of Control in October 1964:

- (a) It is the policy of the Department to do away with all church or missionary names of the institutions. All

institutions have to be given Bantu names as we have already done with, for instance, Setotolwane which was formerly known as *Grace Dieu* and Amazimtoti, which was formerly known as *Adam's Mission College*.

- (b) Therefore, I will not retain the name *Emmarentia Geldenhuys*. Unfortunately the name has to come to an end (58:2).

It was at this point when the Mission Secretary, Dr J P Theron, commented that *numerous negotiations had been made with the Department of Bantu Education, but there was nothing that could stop the closure of the institution* (59:19). Emmarentia Geldenhuys was, therefore, officially closed down on 2 December 1964. On this date, a big farewell and closing function of the institution was held. Emmarentia Geldenhuys as a State Bantu School was officially disestablished on 31 December 1964 (60:1). In January 1965, the personnel and the students of Emmarentia Geldenhuys were transferred to Hwiti Secondary (later High) School at Mankweng - Turfloop - some thirty kilometres east of Pietersburg. Some teachers and students preferred to go to Bethesda and Botšhabelo because these two institutions were by then not yet closed down.

To Rev. G H J van Rensburg, the founder of this institution, the closing down of Emmarentia Geldenhuys was a *horrible death-news* (“`n nare doodstyding”) and a *nightmare* (“`n nagmerrie”) (61:3). He referred to the last re-union of the former students that was held at the school in 1964, as *the burial ceremony* (“die begrafnis-seremonie”) of Emmarentia Geldenhuys (62:18). To Rev. van Rensburg, the closing down of Emmarentia Geldenhuys was really a heartbreaking event.

What is interesting is the fact that both institutions were closed down under the leadership of the acting principals. After the last (third major) strike at Bethesda on 21 May 1973 - See, p 101, the principal, Mr G J J Theron resigned in June 1973 and left Bethesda. The vice principal, Mr H J le Roux acted as the Bethesda principal until the final disestablishment of Bethesda at the end of 1974 - See, pp 264-265 and Addendum C, p 307. When the final arrangements were made to close down Emmarentia Geldenhuys in 1964, the principal, Mr S C Wiid was transferred in June 1964 to Botšhabelo Training College to head it. Mr C T Brink

**MISSION SECRETARIES DURING THE LIFE-SPAN
OF BETHESDA AND EMMARENTIA GELDENHUYS**



Rev J Reyneke 1934-1938



Rev JHM Stofberg 1939-1959



Rev CB Brink 1959-1965



Prof NJ Smith 1965-1966



Dr JP Theron 1966-1974

took over as the acting principal of Emmarentia Geldenhuys as from July 1964 until the final disestablishment of the institution in December 1964 - See, Addendum C, p 307.

7.3.3 Bethesda as half-ruin and Emmarentia Geldenhuys as a mission centre

The Church thought of various possible options through which to utilise the unoccupied buildings of the two institutions which had been closed down.

With regard to Bethesda, the Church thought of selling the Bethesda farm. But because of minerals on the farm, this option could not work; the DRC had to retain the farm (63:1). Other options were to lease the farm (64:1); to turn the farm into a Tractor Driving School and Farmwork School (65:1); to use the Bethesda buildings as the University of the North for Coloureds; as this was requested by Mr B Harris, Chairperson of a Coloured community in Pietersburg (66:1) or to use the farm as the Church Camping Centre (67:1).

It was most unfortunate that except for the leasing of the farm, all other options were not successful.

Ever since the closure of the institution in 1974, the school buildings were never used for anything else until in the 1980s when they were demolished by the Bethesda congregation with the approval of the Synodical Mission Commission (SMC) ("*Sinodale Sendingkommissie* = SSK"). The Bethesda congregation used the corrugated irons of the normal college for the erection of small church buildings in the outposts. Currently (1997), the Bethesda Normal College is a half ruin, because the hostels, the white staff members' houses and the church building are still standing there in the veld. They are just like white elephants in the veld - a situation that the Bethesda Management desperately tried to avoid - *Vide*, p 260.

Concerning Emmarentia Geldenhuys a number of options were also thought of. Already in 1958, the Church contemplated the selling of the Emmarentia Geldenhuys buildings to one of the Departments of the Government but there was no Department that would like to buy the complex (68:1). Some other options were to turn the place into a Holiday Resort (69:19); to

turn it into a Children's Home (*Kinderhuis*) (70:1) or to turn it into the University of the North for Coloureds, as proposed by Mr B Harris (71:1). The option that succeeded, was to make the place serve as a Mission Centre (72:1).

As such in 1968, the Northern Transvaal Synod of the DRC approved the institution of a Mission Centre at Emmarentia Geldenhuys. The Synod also decided that the name of the Mission Centre would be "*Emmarentia Geldenhuys Sendingsentrum*" (Emmarentia Geldenhuys Mission Centre) (73:20). The necessary preparations were made including the renovation of the Emmarentia Geldenhuys' dilapidated buildings. The closed down Emmarentia Geldenhuys School was officially turned into Emmarentia Geldenhuys Mission Centre on 19 - 21 February 1971 (74:1).

At present (1997) Emmarentia Geldenhuys serves as the Mission Centre, now utilised not only by the White DRC, but also by the African Church (Uniting Reformed Church in Southern Africa) including other DRC family churches for various gatherings such as camping, conferences, symposia, and many other spiritual activities. Other churches and non-denominational organisations also make use of this Mission Centre.

7.3.4 Yearning for the re-establishment of Bethesda and Emmarentia Geldenhuys

During the life-time of the two institutions, the former students used to organise re-unions. The aims of these re-unions were, *inter alia*, to renew the unity among the students, to relate their past experience when they were still students and to evaluate their input and influence in the social, economic, educational and religious life of their own people and also to give favourable reports to their *alma mater* (75:1).

During the re-union gatherings at these institutions, the principal would organise a speaker to address the former students so as to remind them what was actually expected of them. For instance, in 1952 the Bethesda principal, Mr F W Grütter, organised Mr J van Aardt from the Department of Native Affairs in Pietersburg to address the former students. The topic of his address was: *How can the Bantu teacher assist to prevent soil erosion* ("*Hoe kan die Bantoe-*

onderwyser help om grondverspoeling te voorkom”) (76:278). Again in the following year, 1953, the speaker at Bethesda’s re-union was the inspector of schools, Dr H J van Zyl. His topic was: *What is expected of the Bantu teacher* (“*Wat word van die Bantoe-onderwyser verwag*”) (77:304). The same applied to the Emmarentia Geldenhuys re-unions whereby the former students were often reminded to practise what they had been taught while they were still students.

After the closing down of the two institutions, the re-union gatherings also ceased. However, especially in the 1980s, the undertones of change and the need for democracy in South Africa awakened in the hearts of the former students the nostalgia for the re-unions at the two institutions. Ever since its closing down in 1964, Emmarentia Geldenhuys’ former students had their first re-union in 1989 while Bethesda had its first re-union in 1990 after its closure in 1974 (78:1). Quite a number of yearly re-unions are still being held at both institutions. As the writer was and is still attending these re-unions, it was interesting to discover that most of the former students of Emmarentia Geldenhuys were also the former students of Bethesda and *vis-a-vis*.

The most important aim of these re-unions was and still is (1997) to plead with the DRC for the re-opening of these two institutions. Since apartheid together with its Group Areas Act and Bantu Education Act has been abolished, it is the conviction of the former students that Bethesda and Emmarentia Geldenhuys be re-opened for future generations. The current (1997) shortage of educational facilities in the country is another reason for the plea to re-open the two institutions.

All the speeches of these former students emphasised the future potentialities of the two institutions in the country. The feeling of these former students is that these twin institutions could be turned into centres of learning of any description.

In 1992, the yearning for the re-opening of Bethesda was supported by the students who had obtained matriculation certificates and who could not be accommodated anywhere for teacher training. These students had not been accommodated at the tertiary institutions in the former

Lebowa territory. On 27 March 1992, more than 600 students who gathered at the Seshego Community Hall went to the ruins of Bethesda Normal College. They occupied the premises of the former Bethesda Normal College and finally gathered in the dilapidated Church Hall, demanding the re-opening of the institution. Some of their placards read as follows: “*Let Bethesda be opened in Peace*” (79:3). These protesting students were, of course, dispersed by the former Lebowa Police Force.

The 1989 re-union at Emmarentia Geldenhuys decided that a memorandum entitled: *Save Emmarentia Geldenhuys Campaign*, be written and submitted to the DRC. In 1990, the committee of the re-union wrote the memorandum as already decided upon, and forwarded it to the relevant Church body of the DRC (80:1). In the memorandum the former students requested the DRC (the owner of the farm) to re-open Emmarentia Geldenhuys. If the DRC did not want to re-open Emmarentia Geldenhuys, the former students proposed three options. These were:

- (a) that the DRC hand over the right of ownership of Emmarentia Geldenhuys to the Uniting Reformed Church in Southern Africa, (Northern Transvaal Synod) (*former Nederduitse Gereformeerde Kerk in Afrika (Noord Transvaal Sinode)*) = NGKA N.Tvl, that is, DRC for Africans)
- (b) that if the DRC was selling the farm, let the Uniting Reformed Church in Southern Africa (URCSA) be approached immediately to buy the farm
- (c) or the Government could be approached to buy the farm for educational purpose (81:3).

As the right of ownership of the two farms, Bethesda and Dalmanutha (including also Kranspoort) was and is still in the hands of the DRC, the URSA - N.Tvl. is still (1997) negotiating with the DRC. The request is that these farms be the property of the URCSA because they have long been used and occupied by the Africans (URSA members).

7.4 SIGNIFICANCE

From our intensive and extensive investigation of Bethesda and Emmarentia Geldenhuys it has become clear that the two institutions played a very significant role in various aspects of human life. Much more could be said about the importance of these institutions, but for the purposes of this study, the writer will give a brief evaluation thereof.

7.4.1 The promotion of Calvinism

Du Toit (82:15) rightly puts it when he says the establishment of the Calvinistic churches went on concurrently with the establishment of the Calvinistic institutions. DRC tertiary institutions, including DRC oriented universities, were established in South Africa to promote the ideology of Calvinism. The real influence of Calvinism was realised in the Christian National Education in South Africa, as already explained in the preceding chapters.

Bethesda and Emmarentia Geldenhuys were the products of the DRC which was highly Calvinistic in character. The two institutions produced teachers and scholars who were imbued with a Calvinistic type of education. Therefore, the former students of these institutions had to propagate the Calvinistic Christian ideology and Calvinistic educational principles. According to Calvin, the teacher had the same function as the preacher - *Vide*, p 16. It was, therefore, not surprising when the Bethesda principal, Mr F W Grütter, told the completing students to go out, not only to teach but also to preach the Word of God (83:94).

The students of these twin institutions had to go and propagate Calvin's ideology of Christian National Education, absolute obedience to God and to the State, the application of corporal punishment and an inferior education for women - as already mentioned in the preceding chapters. Erasmus (84:11) put it vividly that the South Afrikaners' Calvinism contributed greatly towards the maintenance of segregation and it propagated this ideology through various institutions. Bethesda and Emmarentia Geldenhuys were, of course, among such institutions.

7.4.2 The realisation of the Afrikaners' philosophy of life (Apartheid)

The two institutions, especially Bethesda, were the instruments that were used by the DRC to actualise the Afrikaners' philosophy of life. This fact became very clear when the Bethesda Management pleaded with the Government not to close down Bethesda Normal College. The Bethesda Management gave the following reasons why Bethesda should not be closed down:

- (a) Bethesda is the only teacher-training institution in the Transvaal which wholeheartedly subscribes to the Native Policy (apartheid) of the Government.
- (b) Bethesda is the only teacher-training institution in the Transvaal which, from its inception up to date (1954), executed the Native Policy of the Government fully.
- (c) Bethesda is the only teacher-training institution in the Transvaal, whereby Afrikaans is used as a medium of instruction and whereby Afrikaans, as an official language, has occupied its rightful place (85:3).

Badenhorst, (86:933) the former principal of Emmarentia Geldenhuys, cherished the hope that Emmarentia Geldenhuys would assist in the realisation of the Afrikaners' policy. He wrote as follows:

Emmarentia Geldenhuys must ultimately help us to actualise our policy. Through Emmarentia Geldenhuys we hope that the Bantu will be able to assist and serve other Bantu. Emmarentia Geldenhuys must therefore be able to produce such leaders who will continue with the national development (87:933).

Later on Badenhorst (88:1) maintained that the State power ("*Staatsmag*") in South Africa was entrusted to a White man by God. The Calvinistic Voortrekkers were to save the Africans from killing one another and from self-destruction. According to him, the "*Boere Beleid*" (Boers' Policy) saved the "*Bantu*". This had to be remembered and assimilated not only by the Emmarentia Geldenhuys and Bethesda students, but by the Stellenbosch Theological students as well (89:1).

In appreciating the effective role that Bethesda played in the actualisation of the Afrikaners' philosophy of life, the DRC Northern Transvaal Synod of 1951 commented as follows:

Had it not been this institution, our missionary education would have been in vain; we would have had no role to play in the Christian formation of the none-White youth; we would have had no sound policy of our nation ("*gesonde beleid van ons volk*").

Similar to other missionary societies that expanded their influence among the Blacks through the normal colleges, in like manner, Bethesda is a powerful stronghold ("*houvas*") and the mightiest factor in our mission for the forthcoming non-White generation (90:200).

7.4.3 The spreading of the Word of God

The emphasis on the religious aim of education and the special attention that was given to Religious Instruction at both institutions as already explained in the foregoing chapters, was because the Church wanted to bring Christianity to the people of the then Northern Transvaal through the Bible (91:534). The DRC was able to spread the Word of God through Bethesda and Emmarentia Geldenhuys.

The principal and the staff members motivated the students to become the carriers of the Word of God. Most of the inspectors of schools, who were DRC members, also played a significant role in this mission. As early as 1954 Rev. C L Brink encouraged the student-teachers not only to become teachers but also to become the carriers of the light ("*ligdraers*") into the world (92:318).

During the farewell function of the completing student-teachers in 1963, the principal of Bethesda, Mr Grütter, exhorted the students to *live the spirit* ("*leef die gees*") of Bethesda wherever they might be. He taught them about the ever presence of God in their midst and assured them as follows: "*Bethesda kan julle maar ook vergeet, maar nooit die Here nie*" (93:16) (Bethesda may also forget you, but the Lord never).

The principal went on to say:

You must carry the Word of God and the harmony of Bethesda to your schools where you will be teaching. Go and tell your pupils that harmony can only be found in Christ. Even the problems of our country can be solved through harmony in Christ (94:53).

The inspectors of schools, Messrs B J Kriel and P S Naudé, expressed their earnest wish that the education and the Word of God that were taught to the students at Bethesda, be spread to the Africans all over the country. They, however, encouraged the principal and the staff members to go on with their undertaking so that the light that the students received, could be spread over *Dark Africa* (“*sodat die lig wat die studente hier kry, versprei sal word onder “Donker Afrika”*”) (95:325).

During the final farewell function in 1964 at Emmarentia Geldenhuys, the acting principal, Mr C T Brink said that Emmarentia Geldenhuys was like a husk that was ripe and ready to burst in order to spread its seeds (“*Emmarentia Geldenhys is soos `n peul wat ryp geword het en nou opbars om sy saad te versprei*”) (96:1). As seeds, the Emmarentia Geldenhuys students had to go out to spread the Word of God among the African people who were still in darkness.

Every teacher who completed teacher’s course at these twin institutions, had to spread the Word of God at his/her school and in his/her neighbourhood. Therefore, the role that Bethesda and Emmarentia Geldenhuys were going to play was that of spreading Christianity to the African communities. To attain this goal, the twin institutions, and especially Bethesda, aimed at producing missionary-minded school teachers. In other words, these teachers were going to be of service, in the first place, to God and in the second place, to the pupils under their care (97:861).

Many thousands of families and individuals came to conversion due to the influence exercised by these teachers. Even the students who completed the Matriculation course at Emmarentia Geldenhuys and took other directions, propagated the Word of God at their work situations. Almost all the Bethesda and Emmarentia Geldenhuys students, especially those who belonged

to the DRC family churches, became the true instruments that recruited and are still (1997) recruiting many African people to become members of the URSA (former NGKA).

7.4.4 Promotion of the official languages (Afrikaans and English)

The Eiselen Commission recommended that the African children, pupils and students be taught the official languages of South Africa, namely, Afrikaans and English. The learning and knowledge of these official languages were, according to this commission, of economic value to the "*Bantu child*" (98:146). To be in line with the recommendation of this Commission, Bethesda and Emmarentia Geldenhuys tried their utmost to promote these two languages, and of course, Afrikaans in particular, as already explained in the preceding chapters.

In fact, the aim of the two institutions was not to promote English as such but to promote Afrikaans over and above English. The inspector of schools proudly reported that the students of Bethesda were far much better in Afrikaans than any other students of other missionary teacher-training institutions. They could even speak and communicate better in Afrikaans than in English (99:118).

The Bethesda and Emmarentia Geldenhuys former students are (1996) employed all over the country, and, of course, in the former Transvaal in particular. They are almost all of them Afrikaans teachers in their schools. Mphahlele (100:509) rightly asserted that most of the Afrikaans teachers in the former Lebowa territory were the former students of Bethesda and Emmarentia Geldenhuys institutions. As a result, thousands and thousands of African children and students have a satisfactory knowledge of Afrikaans. Badenhorst (101:933), just like the inspectors of school, testified that such children and students, especially those who were from the rural areas, could progress fairly well in Afrikaans than in English.

The December 1961, Bantu Education Journal said the following concerning the proficiency of the Bethesda students in Afrikaans:

For many years this Training College was the only one in the Transvaal, whose medium of instruction was mainly Afrikaans.

This stood the students in good stead, for they easily found employment on account of their proficiency in that language - the reason being that only a limited number of teachers were then able to teach in Afrikaans (102:539).

7.4.5 Promotion of African leading figures in various spheres of life

The main aim of Bethesda and Emmarentia Geldenhuys was not only to equip the African students professionally and academically, but also to mould and refine them to become leaders of *their own people* in various spheres of life. Already in 1957 the principal of Bethesda, Mr F W Grütter, explained that Bethesda had sent out almost 1 400 teachers into the teaching field (103:375). When Bethesda was closed down at the end of 1974, thousands of the Bethesda former students were already employed in various sections of the then Department of Bantu Education. These former students were also ever mindful of the fact that they had to carry along *the spirit of Bethesda* and *the Shining Light of the Gospel* to all the African people (104:1).

By 1961, Emmarentia Geldenhuys had already sent out more than 1 000 students. Some of these students went to Bethesda for the Higher Primary Teachers' Certificate course, while others proceeded to do university education (105:2). Most of the Lower Primary Teachers' Certificate course former students of Emmarentia Geldenhuys went into teaching immediately after the completion of the course. According to Bruwer (106:26), these former students of Emmarentia Geldenhuys were to remain the *yeast* in education, because the *Christian yeast* in education was urgently necessary ("*die Christelike suurdeeg was dringend nodig*").

Many of the Bethesda former student teachers and Emmarentia Geldenhuys former students followed other directions and became leading figures in their respective areas. The following are but just examples of such former students:

Church Ministry: Rev. J Selamolela, Rev. M P Mabotja, Rev. Z M Maredi, Rev. L K C Mabusela, Rev. C M Mpe, Rev. R M Kgatla, Rev. J M Mokgoebo, Rev. J S Mnisi, Rev. I S Maboea, Rev. N D Legodi, Rev. M L S

Phatudi, Ev. F Nhlane and Ev. S Moloantoa.

- School Principals:** Mr A Matsi, Mr J Serumula, Mr B T Segooa, Mr J M Moloto, Mr M R Ledwaba, Mr N M Sebati, Mrs R S Mokone, Mr D Mathekgane, Mr N Serokolo, Mr E M Segooa (junior), Mr A M Mametja, Mr E M Masenya, Mr F Kgohloane, Mr A Phukubje, Mr P Mpholoane and Mr T T Mpe..
- Inspector of Schools:** Mr A J Ledwaba, Mr M P Matji, Mr S M Molepo, Mr P M Matime, Mr S J Mohlala, Mr J P Lekalakala, Mr C Segooa, Mr F M Tladi, Mr T J Chokwe, Mr E M Segooa (senior), Mr B M Mpuru, Mr C P Senyatsi and Mr N M Kganyago.
- University Academic Personnel :** Mr Z M Mabeba, Mr K F Maduane, Mr P C Mashobane, Prof M P Makgamatha, Mrs M Rabalao, Mr E L Tsheole, Prof S M Lenyai, Dr E M Tema, Prof T A Mofokeng (Deputy Vice Chancellor, University of North West), Dr M A Ramphele (Vice Chancellor and Principal, University of Cape Town).
- Economic and Trading:** Mr L D Kutumela, Mr S P Kutumela, Mr M E Moabelo, Mr A Matli, Mr S Kgorane, Mr B Harris, Mr P E Kgohloane, Mr M Z Theledi, Mr R Mamaregane, Mr L Lekgetha, and Mr P E Mokgobu.
- Political Affairs:** Mr N Ramodike, Chief Minister of former Lebowa, Chief L C Mothiba, Mr I K E Moloko, Mr H Hoebe (Namibia), Mr F J Kozonguizi (Namibia), Mr M Huaraka (Namibia), Dr N D M Shava (Zimbabwe) and J K Mlambo (Zimbabwe).
- Social Welfare and Cultural Affairs :** Mr M Maseko, Mr J N Matjila, Mr P Ntsane, Mr J M Mkwanzazi, Mr P Skosana, Mrs O M Mamabolo (Nee

Mangokoane), Mrs M Legodi (Nee Phatudi) and Mr M Mothiba.

Medicine, Health and Welfare	:	Dr J Khoele, Mr O Segooa, Mrs E Mogotsi, Ms S Mojahi, Mr J V N Ramonotsi, Ms A P Nhlane, Ms D M Motsamai, Ms M Shibambo, Mrs M T Miyen (Nee Rasefate), Mr T P Mahloko, Ms E Mahase, and Ms P Letsie.
Law	:	Adv. J M Nonyane, Mr J M Lekoloane, Mr M O Manthata, Mr M Z Tjale, Mr J Molamodi, Mr K S Makgato, Mr M Malope, Mr P P Chabedi, Mr M A Phoshoko and Mr B A Mafona.
Agriculture	:	Mr T Rasefate, Mr M A Mabule, and Mr P M Malatji.
Communication and Media	:	Mr L Mothiba, Mr T M Mpe, Mr S Twala and Mr M J Mangokoane.

The dispersion of the Emmarentia Geldenhuys former students into the country as leaders, was expressly asserted by the acting principal, Mr C T Brink, as quoted by Kritzinger, as follows:

If you travel through South Africa today, (yes, Southern Africa) you will find the ex-students of Emmarentia Geldenhuys occupying responsible positions. You will find them in the Transvaal, Orange Free State, and in the neighbouring states such as Bophuthatswana, Botswana, Namibia, Zimbabwe, Venda and the national states - Lebowa, Gazankulu, Kwa-Ndebele Quite a number of the Emmarentia Geldenhuys ex-students are today ministers of religion, evangelists, teachers, doctors, lecturers, lawyers, businessmen and women and others are occupying important and responsible positions in the State services, like Circuit Inspectors of Education, Ministers, Chief-Ministers, Chiefs and the interpreters in the Magistrates' Courts ... (107:12).

Everywhere in the country most of the former students of Bethesda and Emmarentia

Geldenhuis in their different positions are characterised by humility, cleanliness, hardworking and orderliness. Emmarentia Geldenhuis was in fact a High School but it was never called *Emmarentia Geldenhuis High School*. It was officially called *Emmarentia Geldenhuis School*. To the students this was a sign of humility. The former students of this institution said so during their re-union in 1989. A humble institution produced humble students. As Theron (108:9) aptly puts it, most of the inspectors of schools during their school inspections, would, just by mere stopping at the gate of the school, quickly establish whether or not the principal of that particular school was a former student of Bethesda. Such headmasters of schools were people like Mr J M Moloto whose school (Dikolobe Higher Primary School), was a stunning example in the former Northern Transvaal in cleanliness, orderliness and examination results. A fact unsurpassed was that for nineteen consecutive years (1966 - 1985) his school obtained position one in vegetable garden, general cleanliness and the Standard VI (later Standard V) final examination results.

As the writer attended the re-unions of both institutions from 1989 to 1996, there were present, house-wives, nursing tutors, senior professional nurses, nursing sisters, matrons, nurses, laboratory technicians, businessmen and women, secretaries, administrative clerks, administrative officers, assistant registrars, deputy secretaries for Education, teachers, ministers of religion, lecturers, medical practitioners, academic directors, professors, senior education advisors, principals of schools, accountants, policemen, court interpreters, lawyers, politicians, circuit inspectors, TV producers, SABC announcers, parliamentarians, *et cetera*. This is clear proof of the enormous role that has been played by these two institutions.

7.5 RECOMMENDATIONS

In view of the findings from the study of these two institutions, the writer recommends the following:

7.5.1 Evaluation of the teachers by the students

We have already seen in the foregoing chapters that as early as 1936, an attempt was made at

Bethesda to allow the students to evaluate the teachers' teaching abilities. This attempt was unfortunately not accepted. It was turned down seemingly on political grounds.

Under this new dispensation in South Africa, and because of the urgent need for the transformation of the education system, the students at higher levels of learning should be given the latitude to evaluate their teachers, lecturers and professors. Regular evaluations of the teachers should be conducted. This will help them to improve their subject content, methods of teaching and the use of ordinary and technological teaching aids.

A questionnaire should be developed and be distributed to the students. Of course, this evaluation should be confidential and anonymous. This will enable the students to evaluate their teachers freely and openly.

7.5.2 Reduction of the teacher's authority

At both institutions, the teachers occupied a dominating central position in the classroom situation. This we have already seen in the preceding chapters, including even the way students were punished. The students did not go to Bethesda and Emmarentia Geldenhuys to air their own views on educational matters, but to receive a Christian-oriented type of education that they had to transmit to *their own people*. The students were not allowed to ask any questions or to give any remarks that seemed to have been politically inclined. In most cases they had to remain passive and submissive to the teacher.

Contrary to this type of classroom situation, the writer recommends that the dominating position of the teacher should gradually be reduced and greater freedom afforded to the students to exchange their views. The students have to be given an opportunity to participate in lesson discussions and be given a chance to give their own critical and independent views. In this way they will develop self-reliance, own initiative, independent thinking, and this will sharpen their critical thinking. This view was rightly supported by Venter, as he put it as follows:

.... in cases where pupils were not gradually released, where they were not given the freedom of decision, and were still emotionally bound, they were never able to take their own decisions, to risk their own judgement or to defend the same. Such pupils were mostly uncertain, submitting themselves to prevailing contemporary opinions without criticising the latter (109:40).

People in authority cling to power. They are disinclined to reduce either authority or power voluntarily. The teacher's dominating central position should be reduced in the classroom situation without necessarily reducing his/her inherent authority as a teacher. The learner should be gradually released.

7.5.3 Exposure of the students to all reading material

As we have already seen in the preceding chapter, the students at both institutions were not allowed to read any magazines and newspapers other than the ones prescribed to them. Both institutions monitored what the students had to read. This was dictated by the DRC's political and religious principles of the time.

Now that apartheid is no more an issue to worry about and South Africa has become a democratic country, the writer recommends that students, especially those at higher levels of education, be exposed to all sorts of reading material. This will help broaden their horizons of knowledge so that they could see the current educational problems in a broader perspective and make their own input in the search for adequate solutions.

7.5.4 Team-teaching and team-learning

Team-teaching refers to the teaching of a subject or course by more than one teacher. This method was apparently not used at both institutions. The importance of this method of teaching is that different approaches are used by different teachers. Brubacher rightly depicted the importance of team-teaching as follows:

In team-teaching the student has the best advantage of the best

talents of several teachers in a given learning enterprise
 Team-teaching, however, not only permits specialisation, but
 encourages interdisciplinary activity as well (110:238-239).

Team-teaching as such, should definitely be encouraged at all high schools and tertiary levels of education. This will also necessitate and promote the exchange of programme teaching.

At Emmarentia Geldenhuys, in particular, team-learning among the students was encouraged, especially in the learning of subjects such as Arithmetic and Mathematics. The students worked out mathematical problems together in class and sometimes during their free periods. This benefitted many students who were not so good at solving mathematical problems. This is highly commendable and should be encouraged in the schools even today.

7.5.5 Consultation and upgrading of teachers

At Bethesda in particular, the teachers were encouraged by the principal to consult with one another. Especially towards the disestablishment of the institution, the principal reiterated to the teachers the need to consult with one another. Consulting with one another does not only promote good working relations but it also helps the teacher to obtain new educational approaches, especially with regard to the content and the methods of teaching. This has to be encouraged at various levels of education.

The upgrading of teachers, though it was not practised at both institutions, is also important in the sense that it keeps the teacher up to date with current educational and technological advancements. To achieve this goal, seminars, workshops, symposia, conferences and in-service training programmes have to be organised as often as possible. In this way the teachers will constantly learn more about how to improve their teaching skills and to upgrade the content of what they are teaching.

7.5.6 Acknowledgment of the students' good performance

It has been the tradition of Bethesda, especially under the principalship of Mr F W Grütter, to

acknowledge at the end of each year, the good performance of the students in all spheres of school activities. The students were praised, for instance, for excellent examination results, cleanliness, singing, performances in sports, taking good care of the livestock, *et cetera*. They were even given prizes for these outstanding performance. Bethesda did, therefore, not concentrate on the mistakes and poor performance of the students, but on the success made by these students. These served as incentives to the other students. This positive attitude is recommendable even today.

Acknowledgement of the student's good performance not only encourages the student to learn more than ever before, but it also gives the student personal satisfaction. Praise and emulation are in this regard very necessary. They will also serve as a means of indirect punishment to those students who did not perform well because no word of praise will be directed at them.

7.6 CONCLUSION

It is very interesting to discover how the DRC was frustrated by its own creation. As already indicated earlier on, it was the DRC itself that requested the Government to enact the Bantu Education Act of 1953. Surprisingly enough, when the Bantu Education Act took its course, closing down all the missionary training colleges, including Bethesda and Emmarentia Geldenhuys, the very same DRC tried to stand in the way of that Act, thereby trying to stop the closing down of its own twin institutions. Most unfortunately, the waves of the Bantu Education Act together with the Group Areas Act were so strong that the DRC could not stand in their way. Consequently, Bethesda and Emmarentia Geldenhuys were also closed down like other missionary training colleges. Consoling themselves, the Mission Secretary, Dr J P Theron, said: "*Daar was net een boeretroos: grond roes nie*" (There was just one farmers' consolation: the soil does not rust) (111:19).

In evaluating the significance of Bethesda (including Emmarentia Geldenhuys), Mphahlele concluded by viewing the two institutions as *representing the oldest and largest orthodox church in South Africa, and produced teachers who perpetuated the teachings and doctrines of the Reformed Churches - to the satisfaction of the most dominant white section of the*

population (112:873). Eiselen evaluated the work of the DRC as follows:

The Dutch Reformed Church had in the past not had its share in the training of the native people in the country. They had been against native education, but having realised their mistake, they were now trying to remedy it, The DRC at Bethesda had contributed far more to native education than any other church in the Province (113:1).

Taking the activities of other missionary societies of long standing in South Africa, it is quite clear that the last sentence in the preceding quotation is an exaggeration.

It is, of course, true that on the one hand, some of the former students of these twin institutions became so indoctrinated and addicted to the DRC and Afrikaner philosophy of life that they became faithful perpetrators of the apartheid regime. To such former students of the two institutions, the DRC and the Nationalist Party policy of apartheid became part and parcel of their own life-style. Unquestioningly, they internalised everything that was taught to them at Bethesda and Emmarentia Geldenhuys. They were so conditioned to the DRC and the Nationalist Party policy of apartheid that they were, and some of them are still, not able to see through and repent. To such former students apartheid, in its totality, was *our salvation* - *Vide*, pp 256-257.

On the other hand, however, most of the former students of these twin institutions refused to adopt the DRC and Nationalist Party's ideology of apartheid as their philosophy of life. After the completion of their studies at these twin institutions, they remained faithful and loyal to the dictates of their own conscience and to God and His people, whom they served. They took their own independent stances based upon the liberating Word of God.

These were the men and women who fought against the apartheid Church structures (DRC for Whites only, DRC for Coloureds only, DRC for Indians only and DRC for Africans only) within the DRC family. When, on the 27th April 1994, free and fair general elections for all citizens of South Africa, irrespective of race, colour, and religion were held, the Africans, consisting mainly of these former students, and the Coloureds stood together and broke away

the chains of the apartheid Church structures. Already on 14 April 1994, they had come together and formed a new Church: *The Uniting Reformed Church in Southern Africa*. The emergence of this new Church brought to an end the DRC for Coloureds (“*Nederduitse Gereformeerde Sendingkerk* = NGSK”) and the DRC for Africans (“*Nederduitse Gereformeerde Kerk in Afrika* = NGKA”).

This whole action was the echo of what was once instructed to Pharaoh by God through Moses: “*Let my people go*” (Bible : Exodus 5:1).

Soli Deo Gloria - Only to God be the Glory.

7.7 LITERATURE

1. Bethesda Logbook. 07 December 1960.
2. Letter. 16 March 1964. Chairperson of the Emmarentia Geldenhuys Board of Control to the Inspector of Bantu Education, Warmbaths.
3. Acta. 1951. Agenda vir die Twee-en-twintigste Sinode van die Nederduitse Gereformeerde of Hervormde Kerk van Suid-Afrika.
4. ----. August 1955. "*The Dutch Reformed Church and Bantu Education in South Africa*". *Bantu*. No. 8.
5. *Ibid.*
6. Mminele, S P P. November 1983. The Berlin Lutheran Missionary Enterprise at Botšhabelo, 1865 - 1955. An Historical-Educational Study. Unpublished M.Ed. Dissertation. University of the North.
7. ----. August 1955. "*The Dutch Reformed Church and Bantu Education in South Africa*". *Bantu*. No. 8.
8. *Ibid.*
9. Horrel, M. 1958-1959. *A Survey of Race Relations in South Africa*. Johannesburg: South African Institute of Race Relations.
10. ----. August 1955. "*The Dutch Reformed Church and Bantu Education in South Africa*". *Bantu*. No. 8.

11. Ncongwane, T C. August 1955. "*Our Salvation - The Bantu Education Act*". *Bantu*.
No. 8.
12. Phatudi, E M. April 1955. "*Bantoe-Onderwys is `n Stap Vorentoe*". *Bantu*.
No. 4.
13. Mathivha, M E R. June 1955. "*Bantu Education is good*," *Bantu* : No. 6.
14. *Ibid.*
15. ----. August 1955. "*The Dutch Reformed Church and Bantu Education in South Africa*". *Bantu*. No. 8.
16. Minutes. 07 April 1954. Bethesda Bestuursvergadering.
17. Mminele, S P P. 1983. *op. cit.*
18. Minutes. 27 September 1955. Bethesda Bestuursvergadering.
19. Letter. 03 February 1956. Secretary for Bantu Education to Emmarentia Geldenhuys
Secondary School.
20. Christie, P. 1985. *The Right to Learn*. Braamfontein : Ravan Press (Pty) Ltd.

21. *Ibid.*
22. Rhoodie, N J *et al.* 1960. *Apartheid*. Cape Town : De Jager-HAUM Publishers.
23. Minutes. 08 December 1944. Bethesda Bestuursvergadering.
24. Minutes. 29 October 1945. Bethesda Bestuursvergadering.
25. Minutes. 09 February 1955. Bethesda Bestuursvergadering.
26. Memorandum. 05 October 1954. Bethesda Bestuursvergadering.
27. *Ibid.*
28. Minutes. 09 February 1955. Bethesda Bestuursvergadering.
29. Minutes. 27 September 1955. Bethesda Bestuursvergadering.
30. *Ibid.*
31. Minutes. 23 March 1959. Bethesda Bestuursvergadering.
32. Minutes. 14 September 1959. Bethesda Bestuursvergadering.

33. Letter. 15 March 1966. Secretary of Bantu Administration and Development to the Secretary for Bantu Education.
34. Minutes. 01 August 1969. Bethesda Bestuursvergadering.
35. Letter. 15 March 1967. Secretary of Bantu Administration and Development to the Secretary for Bantu Education.
36. Government Correspondence. 09 July 1969. Koördinerende Komitee oor die gebruik van Trustgrond. Verskuiwing van Sendingstasie Bethesda.
37. Letter. 03 September 1969. Mission Secretary, Dr J P Theron to the Minister of Bantu Education and Administration and Development.
38. Letter. 31 October 1969. Administrative Secretary of Ministry, M A E Nothnagel to Mission Secretary, Dr J P Theron.
39. Minutes. 29 January 1971. Bethesda Dagbestuursvergadering.
40. *Ibid.*
41. Minutes. 22 April 1974. Bethesda Dagbestuursvergadering.

42. Minutes. 09 September 1974. Bethesda Dagbestuursvergadering.
43. *Ibid.*
44. Bethesda Logbook. 15 November 1974.
45. Bethesda Logbook. 09 November 1974. “*Sluitingsfunksie*”.
46. Bethesda Logbook. 04 December 1974. “*Die Skool sluit finaal*”.
47. Government Correspondence. 28 October 1955. File No. 05/A/8/55.
48. Letter. 02 September 1958. Secretary of Native Affairs to all the Chiefs of the State’s Departments.
49. Government Correspondence. 07 October 1960. Die Toekoms van Emmarentia Geldenhuys Sekondêre-en Opleidingskool. Warmbad : File No. 24/284/1 & 2.
50. *Ibid.*
51. Letter. 09 May 1962. Transvaal Farmers’ Association to the Minister of Bantu Administration and Development.

52. Letter. 26 June 1962. The Secretary for Bantu Education to the Transvaal Farmers' Association.
53. Letter. 07 August 1962. Regional Director of Bantu Education to the Secretary for Bantu Education.
54. *Ibid.*
55. Memorandum. 09 August 1962. "*Oefenskool vir Onderwysdiplomastudente van die Universiteitskollege van die Noorde*".
56. Letter. 08 May 1963. Secretary for Bantu Education to the Regional Director of Bantu Education in Pietersburg.
57. Letter. 06 May 1964. Secretary for Bantu Education to the Regional Director of Bantu Education in Pietersburg.
58. Government Correspondence. 26 October 1964. Onderhoud van Verteenwoordigers van die N G Sendingkerk met Sy Edele die Minister van Bantoe Onderwys oor die Verskuiwing van Emmarentia Geldenhuyskool te Warmbad.
59. Theron, J P. June/July 1991. "*'n Nuwe Era breek aan vir die Sentrum*". *Die Sendingblad*. No. 6/7. Vol. 27.

60. Letter. 19 January 1965. Inspector of Bantu Education, Mr J G Kriel to the Regional Director of Bantu Education in Pietersburg.
61. ----. Undated. "Ysterkierie," Emmarentia Geldenhuys School Journal.
62. Senyatsi, C P. June/July 1991. "Dit het alles in die lokasie begin". *Die Sendingblad*. No. 6/7. Vol. 27.
63. Minutes. 01 August 1969. Bethesda Bestuursvergadering.
64. Minutes. 01 August 1969. Bethesda Bestuursvergadering.
65. Minutes. 26 March 1971. Bethesda Bestuursvergadering.
66. Letter. 26 July 1972. Chairperson of the Coloured Community, Mr B Harris to the Mission Secretary, Dr J P Theron.
67. Minutes. 19 November 1974. Bethesda Dagbestuursvergadering.
68. Letter. 21 January 1959. Secretary of Education, Arts and Science to the Secretary for Bantu Education.
69. Theron, J P. June/July 1991. *op. cit.*

70. Letter. 16 September 1965. Church Administrator, Rev. J J de Beer to Mission Secretary, Rev. (later Dr) N J Smith.
71. Letter. 26 July 1972. Chairperson of the Coloured Community, Mr B Harris to the Mission Secretary, Dr J P Theron.
72. Letter. 07 September 1966. Mission Secretary, Rev. (later Dr) J P Theron to the Secretary for Bantu Education.
73. Theron, J P. June/July 1991. *op. cit.*
74. Programme. 19-21 February 1971. "*Offisiële Opening van Emmarentia Geldenhuys Sendingsentrum*".
75. Letter. 12 June 1989. Chairperson of Emmarentia Geldenhuys School Re-union, Mr C P Senyatsi to the Mission Secretary.
76. Bethesda Logbook. 03-04 October 1952. "*Re-Unie van Oudstudente te Bethesda*".
77. Bethesda Logbook. 28-29 September 1953. "*Re-Unie van Oudstudente gehou te Bethesda*".

78. Programme. 25 November 1989. The Programme of the Fourth Re-Union of Emmarentia Geldenhuys High School (1935 - 1964)".
79. ----. 03 April 1992. "*Students' Bethesda march dispersed,*" *Times*.
80. Memorandum. 09 May 1990. Save Emmarentia Geldenhuys Campaign.
81. *Ibid.*
82. Du Toit, S. January 1946. "*Die Calvinistiese Gedagte*". *Die Gereformeerde Vaandel*. No. 1. Vol. XIV.
83. Bethesda Logbook. 23 November 1961. "*Afskeidsfunksie gehou in die saal*".
84. Erasmus, D F. November 1946. "*Ons eie Calvinisme*". *Die Gereformeerde Vaandel*. No. 11. Vol. XIV.
85. Memorandum. 05 October 1954. Bethesda Bestuursvergadering.
86. Badenhorst, C H. 21 May 1941. "*Inwyding Middelbare Skool vir Naturelle op Warmbad*". *Die Kerkbode*. No. 21. Vol. XLVII.
87. *Ibid.*

88. Badenhorst, C H. 16 February 1961. Paper : “*Die Huidige Rassesituasie getoets aan die Skrif*”. University of Stellenbosch.
89. *Ibid.*
90. Acta. 1951. Agenda vir die Twee-en Twintigste Sinode van die Nederduitse Gereformeerde of Hervormde Kerk van Suid-Afrika, Noord Transvaal.
91. Mphahlele, M C J. 1978. The Development, Role and Influence of Missionary Teacher-Training Institutions in the Territory of Lebowa, 1903 - 1953. Unpublished D.Ed Thesis. University of the North.
92. Bethesda Logbook. 28 January 1954. “*Godsdienstige opening van die skool*”.
93. Bethesda Logbook. 19 November 1965. “*Afskeidsfunksie gehou*”.
94. Bethesda Logbook. 17 November 1967. “*Afskeidsfunksie gehou in die saal*”.
95. Bethesda Logbook. 20 October 1954. “*Die Steekproewe in verband met die einde Eksamen*”.
96. Brink, C T. December 1964. “*Afskeidsfunksie*”. Emmarentia Geldenhuys School Journal.

97. Mphahlele, M C J. 1978. The Development, Role and Influence of Missionary Teacher-Training Institutions in the Territory of Lebowa, 1903 - 1953. Unpublished D.Ed Thesis. University of the North.
98. Government Report. 03 September 1951. Report of the Eiselen Commission on Native Education, 1949 - 1951. Union of South Africa. U.G. File No. 53/1951.
99. Minutes. 29 October 1945. Bethesda Bestuursvergadering.
100. Mphahlele, M C J. 1978. The Development, Role and Influence of Missionary Teacher-Training Institutions in the Territory of Lebowa, 1903 - 1953. Unpublished D.Ed Thesis. University of the North.
101. Badenhorst, C H. 21 May 1941. *op. cit.*
102. ----. December 1961. "Bethesda". *Bantu Education Journal*. No. 10. Vol. VII.
103. Bethesda Logbook. 30-31 March 1957. "*Afskeid van Eerwaarde en Mevrouw Brink*".
104. Bethesda Newsletter. September 1968.

105. Annual Report. 1961. Emmarentia Geldenhuys School.
106. Bruwer, E C D. June/July 1991. “`n Skool vir sy tyd”. *Die Sendingblad*. No. 6/7. Vol. 27.
107. Kritzinger, D. June/July 1991. “Vyftig jaar Emmarentia Geldenhuys,” *Die Sendingblad*. No. 6/7. Vol. 27.
108. Theron, J P. March 1989. “*Sendinginrigtings: die Kerk se vreugde*”. *Die Sendingblad*. No. 3. Vol. 25.
109. Venter, I S J. 1979. *History of Education*. Durban : Butterworths & Co. (SA) (Pty) Ltd.
110. Brubacher, J S. 1966. *A History of the Problems of Education*. Second Edition. McGraw-Hill Book Company. New York.
111. Theron, J P. June/July 1991. *op. cit.*
112. Mphahlele, M C J. 1978. The Development, Role and Influence of Missionary Teacher-Training Institutions in the Territory of Lebowa, 1903 - 1953. Unpublished D.Ed Thesis. University of the North.

113. Government Correspondence. 18 August 1942. Bethesda Normal College,
Pietersburg District: File No. 305/302: Note of interview between Dr. Eiselen
and the Native Affairs Commission on Tuesday.

ADDENDUM A

THE WILL OF REV ALEXANDER MACKIDD

“In the near prospect of death, and looking forward to a glorious eternity through the grace of my Lord and Saviour, Jesus Christ, I, Alexander MacKidd, Missionary of the Dutch Reformed Church among the Heathen of Zoutpansberg, feel it my duty to dispose of, as I do hereby dispose of, all the property and effects which the Lord has put into my possession as follows:

First: I do make over and bequeath unto the Members of the Mission Committee of the Dutch Reformed Church, Cape Colony, to them and to their Successors in office in all time coming, the two places, Kranspoort and Goedgedacht (which I have received of the Lord) to be used and disposed of by the aforesaid Mission Committee, in all time coming (if the Lord will) as a Mission Station for the spreading abroad of the glorious Gospel of Jesus Christ among the poor Heathen; praying the Lord to accept of the dedication of these two places, which I now make, for the honour and glory of His great name.

Second: I do make over and bequeath unto the aforesaid Mission Committee, in all time coming, all the other goods, and effects which I possess, in short, everything that belongs to me, to be used and disposed of in all time coming, in connection with the work of the Mission among the Heathen and for purposes of charity; praying the Lord to accept of the dedication of these effects, which I now make, for the glory of His ever blessed name.

Third: I do make over and bequeath unto the aforesaid Mission Committee, the manuscript memoirs of the Lord's work of grace on my soul, together with those of my dear partner, now deceased, to be published by them (if the Lord will, and they judge it conducive to the good of souls) both in Dutch and English; giving it in charge at the same time, to the aforesaid Mission Committee, to devote the proceeds of the sale (if any) after deducting all expenses, to the support of the work of Missions among the Heathen, and praying the Lord to accept of the dedication of these records of the work of His own glorious grace and to make them serviceable to the interests of His glory and the eternal welfare of immortal souls.

Fourth: I do hereby appoint the Members of the aforesaid Mission Committee to be the Executors of this will, prohibiting and discharging all others from interference with the same. Further, this statement and dedication I do make as being myself, and all that I possess, the Lord's and not my own, and do now, as in the presence of God, attest and confirm it by subscribing my name."

N.B.: The handwritten one has been signed by Rev MacKidd himself, together with Rev. S G J Hofmeyr and Mr C Lottering as witnesses.
Dated 25 March 1865.

ADDENDUM B

SOME IMPORTANT EVENTS IN THE LIFE-HISTORY OF THE TWO INSTITUTIONS

(a) BETHESDA NORMAALSKOOL

- | | | |
|-------------|---|---|
| 1866 - 1870 | : | First missionary to serve Bethesda as his outpost - Rev. S J G Hofmeyr |
| 1867 | : | The farm, Noem-noem-draai (later renamed Bethesda) was bought from a farmer, Mr Andries Duvenhage |
| 1875 | : | Erection of the first church building at Bethesda |
| 1877 | : | The first Evangelist Motsoeri at Bethesda |
| 1882 | : | Rev. T J A Marè arrives as missionary at Bethesda |
| 1884 | : | Evangelist F Mokhuebo at Bethesda |
| 1888 | : | Erection of new church building at Bethesda, to replace the dilapidated one |
| 1910 | : | Rev. J W Daneel of Kranspoort erects a new church building at Bethesda |
| 1915 - 1922 | : | First missionary to be stationed at Bethesda - Rev. G C Olivier |
| 1920 | : | Bethesda taken over by the Transvaal DRC from the Cape DRC |
| 1922 | : | Rev. C L Brink temporarily appointed at Bethesda |
| 1923 | : | Rev. C L Brink ordained as missionary at Bethesda |
| 1932 | : | Erection of another new church building at Bethesda. The old one was made to serve as a school building |
| 1932 | : | Standard VI pupils brought to Bethesda by Rev. C L Brink |
| 1933 | : | Bethesda Normaalskool (Normal College) starts with 14 students |
| 1935 | : | Bethesda Normaalskool officially registered with the Department of Education |
| 1936 | : | Rev. C L Brink accepts a call to Kranspoort, but after six months he came back again at Bethesda |
| 1936 | : | Official opening of Bethesda Normaalskool with 94 students |
| 1939 | : | Rev. C L Brink inducted as a missionary at Witziesshoek in the Orange |

- Free State
- 1941 : Rev. C L Brink back at Bethesda and inducted for the third time
- 1945 : The Higher Primary Teachers' Certificate (HPTC) course introduced at Bethesda
- 1946 : The Junior Certificate (J C) course introduced at Bethesda
- 1951 : Erection of a new church building at Bethesda, to replace the dilapidated one built in 1932
- 1956 : Bethesda Normaalskool transferred to the Department of Bantu Education
- 1957 : Rev. C L Brink retires as a missionary at Bethesda
- 1958 - 1962 : Rev. J D Herholdt serves as a missionary at Bethesda
- 1961 : The three-year Industrial Woodwork course phased out at Bethesda
- 1963 : The two-year Specialised Woodwork course introduced at Bethesda
- 1963 - 1965 : Dr H C Page serves as a missionary at Bethesda
- 1965 : The J C course phased out at Bethesda Normaalskool and the institution becomes solely a training college
- 1966 - 1969 : Rev. D F Menz serves as a missionary at Bethesda
- 1970 - 1972 : Dr F J H Kriel serves as a missionary at Bethesda
- 1973 - 1974 : Rev. J M Louw serves as a missionary at Bethesda
- 1974 : Bethesda Normaalskool closed down

(b) EMMARENTIA GELDENHUYSSKOOL

- 1889 - 1898 : Evangelist Z Ramushu from Kranspoort starts the work of evangelisation on Mr P J Potgieter's farm in the Waterberg District
- 1894 - 1916 : Rev. J N Murray serves as a missionary of the Waterberg District
- 1917 - 1918 : Rev. B Alheit serves the Waterberg District on a temporary basis
- 1919 - 1957 : Rev. G H J van Rensburg serves as a missionary of the Waterberg District and is stationed in Warmbaths town
- 1921 : Rev. G H J van Rensburg establishes a primary school in Warmbaths' location

- 1935 : Rev. G H J van Rensburg establishes a secondary school within the yard of the primary school
- 1935 : The official registration of the secondary school with the Department of Education by the name : *Naturelle Sekondêreskool van die Nederduitse Gereformeerde of Hervormde Kerk*
- 1939 - 1940 : Building of a secondary school on Dalmanutha farm
- 1941 : The secondary school transferred from the location to Dalmanutha farm
- 1941 : The secondary school officially opened on Dalmanutha farm with a new name : *Emmarentia Geldenhuys Naturelle Sekondêreskool*
- 1944 : Standards V and VI phased out in the secondary school and the secondary school becomes a high school known as *Emmarentia Geldenhuyskool*
- 1956 : Emmarentia Geldenhuys transferred to the Department of Bantu Education
- 1956 : The Lower Primary Teachers' Certificate (LPTC) course introduced at Emmarentia Geldenhuys
- 1958 - 1961 : Ev. T Mataboge serves as an evangelist and also as an assistant teacher, paid by the staff members at Emmarentia Geldenhuyskool
- 1959 : The J C course deregistered with the University of South Africa's Junior Certificate Examinations and registered with the Bantu Education Junior Certificate Examinations
- 1962 : The LPTC phased out at Emmarentia Geldenhuys
- 1962 - 1964 : Ev. (later Rev.) Z M Maredi serves as an evangelist and also assists in teaching Religious Instruction and is paid by the staff members at Emmarentia Geldenhuyskool
- 1964 : Emmarentia Geldenhuyskool closed down

ADDENDUM C

THE PRINCIPALS OF THE TWO INSTITUTIONS

(a) PRINCIPALS OF BETHESDA

Rev. J A Steenkamp	:	1934 - 1935
Mr D S A van der Spuy	:	1936 - 1938
Dr J G Steytler	:	1939 - 1942
Mr J P Stegmann	:	1943 - 1944
Mr F W Grütter	:	1945 - 1968
Mr W C Murray	:	1968 - 1972
Mr G J J Theron	:	1972 - 1973 June
Mr H J le Roux (Acting)	:	1973 July - 1974 December

(b) PRINCIPALS OF EMMARENTIA GELDENHUYS

(Mr B J Kriel	:	1935 - 1938 =	Naturelle Sekondêreskool van die Nederduitse Gereformeerde of Hervormde Kerk)
N.B. ()	:	This indicates that it was before the school became <i>Emmarentia Geldenhuys</i>	

Rev. (Dr) C H Badenhorst	:	1939 - 1941
Mr (Dr) H J van Zyl	:	1942 - 1948
Mr M A H Engelbrecht	:	1948 - 1955
Mr S C Wiid	:	1955 - 1964 June
Mr C T Brink (Acting)	:	1964 July - December

ADDENDUM D**BETHESDA STAFF MEMBERS, 1933 - 1974****(a) PERMANENTLY APPOINTED STAFF MEMBERS**

Miss D du Toit	:	1933 - 1934
Miss M van der Merwe	:	1935 - 1937
Miss M M Eybers	:	1935 - 1937
Mr P J Blignaut	:	1935 - 1938
Mr J Volschenk	:	1935 (One year)
Mr P A Laubscher (founder of the Agricultural and Industrial Sections)	:	1936 - 1944
Mr S C J Fourie (also acted as Principal)	:	1937 - 1942
Miss E Rousseau	:	1938 - 1941
Miss J Vorster	:	1941 - 1944
Mr J G Erasmus	:	1942 - 1951
Mrs A D Tait	:	1943- 1944
Mr J D V Conradie	:	1943 - 1948
Mr S C Wiid (also acted as Principal)	:	1944 - 1945
Mrs C M Wiid	:	1944 - 1945
Mr D Mabitsele (also Industrial Section)	:	1944 - 1945
Mr H Moutlana (also Industrial Section)	:	1944 - 1974
Mr J Wentzel	:	1945 - 1948
Mrs A Wentzel	:	1945 - 1948
Mrs E M Daneel	:	1945 - 1949
Mr F B Olivier	:	1946 - 1957
Miss A J van Vuuren	:	1946 - 1948
Mr M J Brink (also Head of Industrial Section)	:	1946 - 1961
Mr I M Kirchner	:	1947 - 1958
Mrs A Grütter	:	1948 - 1968

Mr D Zeeman	:	1948 - 1949
Mr H J le Roux	:	1949 - 1974
Mrs A M le Roux	:	1949 - 1974
Mr C H Ackhurst (retired teacher from white school):	:	1949 - 1963
Miss H Jonkert	:	1950 (One year)
Mr W C Murray	:	1953 - 1956
Mr G S Cloete	:	1953 - 1954
Mr A J Ledwaba	:	1955 - 1960
Mr P Felstead	:	1957 - 1958
Mrs C M Felstead	:	1957 - 1958
Mr A Mpe	:	1958 - 1962
Mr A P Heuning	:	1959 - 1964
Mr D A Scholtz	:	1959 - 1962
Miss R Smith (later Mrs R Mokone)	:	1959 - 1962
Mr B G Lubbe	:	1959 (One year)
Mr F C Vercueil	:	1960 (One year)
Miss N Manny	:	1960 - 1961
Mr P J Theron	:	1961 - 1962
Mr A B Kekane (also Industrial Section)	:	1961 - 1974
Mr A N Mojapelo	:	1962 - 1969
Mr P L de Villiers	:	1962-1965; 1968-1974
Mr J H Minnie	:	1963 - 1972
Miss B J van der Merwe	:	1963 - 1965
Mr A Mathiane	:	1963 - 1964
Miss Y Preller	:	1964 - 1969
Mr P J Blignaut	:	1964 - 1969
Mr C P Schutte	:	1966 - 1969
Mrs H Schutte	:	1966 - 1969
Miss A Deka (later Mrs A Mabitsela)	:	1966 - 1974
Mrs J J Tack	:	1967 - 1972
Mrs A Keuler	:	1969 - 1973

Mr M Marokana	:	1969 - 1972
Mr L P Nel	:	1969 - 1973
Mr J J Bothma	:	1970 - 1971
Mr Q T Strydom	:	1970 - 1974
Mr H Maboea	:	1971 - 1974
Mr K P Grimsehl	:	1971 (One year)
Mr A P du Toit	:	1972 - 1973
Mr M Z C Bosch	:	1972 - 1973
Mrs S A de Villiers	:	1972 - 1974
Mr D J Viviers	:	1972 - 1974
Mr J E Hoffmann	:	1973 (One year)
Mrs M Vercueil	:	1973
Mr M J Botha	:	1973 - 1974
Mr J N H Grobler	:	1973
Mrs G Botha	:	1973 - 1974
Mrs D Venter	:	1973
Mrs N Bosch	:	1973
Mrs E van Ellinckhuijzen	:	1974
Mr M Kgwatalala	:	1974
Mrs A Louw	:	1974
Mr P C de Wet Nel	:	1974

(b) Temporary and Part-time Staff Members

Rev. C L Brink (founder of the institution)	:	1933 - 1938
Mrs A Brink (co-founder of the institution)	:	1933 - 1934
Mrs P A Laubscher	:	1938
Miss J Coetzer	:	1938
Rev. J H P van Rooyen	:	1938
Mrs B Hofmeyr	:	1938
Mrs J Steytler	:	1941

Miss J Vorster	:	1941
Mr J Taljaard	:	1945
Mrs R Pienaar	:	1946
Mr J Makama (Industrial Section)	:	1948
Mrs D Aves	:	1948 and 1952
Mr G Swanepoel	:	1948
Miss M Haese	:	1949
Mrs C van der Walt	:	1950
Mr H P J van Vrede	:	1951
Mrs C B O van Vrede	:	1951
Mr M P Laas (also Secretary)	:	1954 - 1959
Mrs E M Laas (also Matron)	:	1954 - 1957
Mr F Mojapelo	:	1956
Mr S Kganakga	:	1957
Mr P Matjekane	:	1957
Miss G Nare	:	1958
Mrs M J Vercueil	:	1961 and 1973
Mr J Moulder (also Secretary)	:	1962
Mrs E Moulder (also Matron)	:	1962
Mr R Mashalane	:	1962
Mrs S M Kruger	:	1964
Mrs B Maja	:	1965 - 1966
Mr J N H Grobler	:	1969 and 1973
Mr M Lyon	:	1969
Mr J Sehlapelo	:	1970
Mr S Mamaregane	:	1971 - 1974
Mrs M M Theron	:	1972
Mr G C Snyman	:	1972
Mrs D Venter	:	1973
Mrs M A Ziervogel	:	1973

ADDENDUM E

EMMARENTIA GELDENHUYS SCHOOL

WARMBATHS - TRANSVAAL

1943

PROSPECTUS

- A. SITUATION: Four miles north of Warmbaths on the main road on a farm of 330 morgen. Half a mile from Buiskop (Buyskop) Siding.
- B. COURSES: *Stds. V and VI:* Afrikaans, English, Sepedi, Arithmetic, Hygiene, Geography, Agriculture (for boys), Domestic Science and Needlework (for girls), Industrial work.
- Junior Certificate:* (University of South Africa).
Afrikaans B, English B, Sepedi A, Biology, History, Commercial Arithmetic, Agriculture (for boys), Domestic Science and Needlework (for girls).
- Matric:* (University of South Africa).
Afrikaans A, English B, Sepedi B, History, Biology, Agricultural Science.
- C. FEES: (i) *Boarding:* £10 per annum. - That is £2. 10s. Per quarter.
Boarding fees must be paid in advance at the beginning of each quarter.
- (ii) *Books:* Std. VI: 7/6, J.C.: £1. 10s., Matric.: £2. 10s. p.a.

(iii) *Sports:* 5/- per annum.

- D. SOCIAL : Debating Society, Bantu Society, S.C.A., etc.
- E. EQUIPMENT: Bible, hymn book, blankets, pillow, bed sheets, clothes.
Girls must, in addition to other clothes, have one black or navy skirt and two white shirts.
- F. Students are not allowed to arrive late. Latecomers will be fined 6d. for each day after the school has opened.
- G. Students are obliged to submit themselves to the rules of the school.
- H. The school stands under the supervision of a Governing Body of seven prominent Europeans. Applications must be sent to:-
The Principal, E.G. School, P.O. Box 85, Warmbaths, Transvaal.



Minerva, Pta. - 2895 - 20/9/43.

ADDENDUM F

THE JOINT MATRICULATION BOARD EXAMINATION RESULTS AT
EMMARENTIA GELDENHUYS SCHOOL, 1944 - MARCH 1965

Year	Candidates	Passed	School-Leaving	Matric	Failed
DEC. 1944	5	2	1	1	3
MAR. 1945	-	-	-	-	-
DEC. 1945	6	5	1	4	1
MAR. 1946	-	-	-	-	-
DEC. 1946	7	3	2	1	4
MAR. 1947	1	1	1	0	0
DEC. 1947	10	1	0	1	9
MAR. 1948	7	0	0	0	7
DEC. 1948	12	4	2	2	8
MAR. 1949	2	1	1	0	1
DEC. 1949	7	3	1	2	4
MAR. 1950	1	0	0	0	1
DEC. 1950	4	1	1	0	3
MAR. 1951	1	1	1	0	0
DEC. 1951	5	0	0	0	5
MAR. 1952	-	-	-	-	-
DEC. 1952	9	2	2	0	7
MAR. 1953	4	1	1	0	3
DEC. 1953	8	3	2	1	5
MAR. 1954	5	2	2	0	3
DEC. 1954	11	1	1	0	10
MAR. 1955	2	1	0	1	1
DEC. 1955	9	0	0	0	9
MAR. 1956	-	-	-	-	-
DEC. 1956	10	5	1	4	5
MAR. 1957	4	3	3	0	1
DEC. 1957	12	6	3	3	6
MAR. 1958	5	3	1	2	2
DEC. 1958	12	3	2	1	9
MAR. 1959	5	1	1	0	4
DEC. 1959	13	1	1	0	12
MAR. 1960	1	0	0	0	1
DEC. 1960	12	4	2	2	8
MAR. 1961	4	1	1	0	3
DEC. 1961	13	3	0	3	10
MAR. 1962	-	-	-	-	-
DEC. 1962	20	6	6	0	14
MAR. 1963	3	1	1	0	2
DEC. 1963	26	22	9	13	4
MAR. 1964	3	1	1	0	2
DEC. 1964	43	29	17	12	14
AR. 1965	1	1	1	0	0

First Class : Nil

Distinction : December 1949 : 2 (Northern Sotho)

ADDENDUM G**LIST OF THE LAST STUDENTS WHO ENTERED FOR THE UNIVERSITY OF SOUTH AFRICA'S JUNIOR CERTIFICATE EXAMINATIONS AT EMMARENTIA GELDENHUYS IN 1958**

SURNAME	NAME(S)
Khoele,	Isaac Malesela
Lekalakala,	Francina Mmaaka
Mafafo,	Thys Serongwe
Mahlangu,	Lucas Siphon
Maleka,	Albert Tshepiso
Maleka,	Elizabeth Matlakala
Manamela,	Salome Priscilla
Mashala,	Phillip Mose
Mathlako,	Ramoshaba David
Matli,	Daniel Ngakane
Mihlanga,	Alban Ndavuma
Moeti,	Palime Johannes
Morare,	Gladys Serapelo
Ndlovu,	John
Nhlane,	Agnes Phoebe
Nkadimeng,	Moichela Evah
Pilane,	Mphore Nonnie
Rabothata,	Simson
Ramushu,	Rebotile Lokoe
Skosana,	Selina Hloliwe
Tjatjitua,	Jefta Baoua

ADDENDUM H**LIST OF THE LAST STUDENTS WHO ENTERED FOR THE JOINT
MATRICULATION BOARD'S EXAMINATIONS AT EMMARENTIA
GELDENHUYS IN 1964**

SURNAME	NAME(S)
Chabedi,	Petrus Phekele
Kganyago,	Marcel Maseroka
Kgohloane,	Edward Palo
Khabele,	Pernell Khotso
Lamola,	Richard Lesiba
Lediga,	Florina Makwati
Madibane,	Moyanabo Harriet
Mahlangu,	Evah Samukiwe
Mahlangu,	Hendrick Sobatshelwa
Mahloko,	Rachel Mmalesetsa
Makopo,	Nicholas Masilo
Malatji,	Johannes Sechabane
Mamabolo,	Hendrick Phooko
Manamela,	Alpheus Matlaba
Manamela,	Ezekiel Maropeng
Mangokoane,	Orsinah Mmakoba
Masoga,	Philemon Noko
Matlaisane,	Masu Lucas
Matsipa,	Tota Nelson
Moabelo,	Mmaphuti Arnold
Modibane,	Tiny Agrieneth
Moeng,	Matlhokweng Salome
Moeng,	Setumo Napoleon

Mofokeng,	Andrew Ntsane
Mogotsi,	Makgosi Emily
Mohlabi,	Kelibone Orpah
Mohlala,	Seshuanyana Johannes
Mohohlo,	Nicodemus Seroke
Mojapelo,	Swinere
Moleleki,	Nkuta Paul
Molepo,	Maposo Caiphas
Monyemangene,	Makadi Solomon
Mothapo,	David Frans Kau
Mphahlele,	George Maletjile
Mphahlele,	Joshua Namedi Monty
Muhlarhi,	Magodwene Sammy
Phooko,	Stanley
Radipabe,	Patrick
Seloane,	Ntoele Jeanette
Setoaba,	Marcus Tlou
Sibanyoni,	Johanna Nomaphoyisa
Tsheole,	Elliot Luka
Tshoagong,	Isaac Moseki

ADDENDUM I

COPY OF MOSES PHUTI MABOTJA'S UNIVERSITY OF SOUTH AFRICA
JUNIOR CERTIFICATE IN 1946

UNIVERSITY OF SOUTH AFRICA.



Junior Certificate Examination.

This is to Certify that

MOSES PHUTI MABOTJA

passed the
JUNIOR CERTIFICATE EXAMINATION
in the year 1946, and was placed in the

THIRD **CLASS**

Subjects in which the Candidate passed

NORTHERN SOTHO A

ENGLISH B

AFRIKAANS B

BIOLOGY

AGRICULTURAL SCIENCE

HISTORY

Langham Murray

REGISTRAR.

ADDENDUM J

COPY OF CHARLES SENYATSI'S JOINT MATRICULATION BOARD
CERTIFICATE IN 1940

GEMEENSKAPLIKE MATRIKULASIERAAD.

[Ingestel onder die voorskrifte van Wette 12, 13 en 14 van 1916, Wet 15 van 1921 en Wet 13 van 1930, om die Matrikulasie-eksamen van die Suid-Afrikaanse Universiteite, te beheer en af te neem.]

Gkooleindsertifikaat.

KLAS III.

Hiermee word verklaar dat

CHARLES SENYATSI

*in die Derde Klas geslaag het by die
Eksamen gehou in*

NOVEMBER-DESEMBER 1940.

Vakke waarin Kandidaat geslaag het, en die standaard in elk bereik:

AFRIKAANS (H)	E	LANDBOUKUNDE	F
ENGELS (G)	E	GESKIEDENIS	F
HOORD-SOTHO	D		

H=Hoër Graad.

G=Gewone Graad.

A	: 80 persent of bo	} van die Maksimum punte.
B	: Tussen 70 en 79 persent	...	...	...	...
C	: Tussen 60 en 69 persent	...	...	...	...
D	: Tussen 50 en 59 persent	...	...	...	...
E	: Tussen 40 en 49 persent	...	...	...	...
F	: Tussen 33 1/3 en 39 persent	...	...	...	...

H. R. Raikes.
VOORSITTER.

Langham Kwana
SEKRETARIS.

ADDENDUM K

COPY OF NATHANIEL MONYELESHAKO SEBATI'S TRANSVAAL
EDUCATION DPARTMENT'S TEACHER'S CERTIFICATE IN 1949

N.E. 37 047

G.P. S.32016-1947-8-700.

T.E.D. 121a.



THE TRANSVAAL EDUCATION DEPARTMENT.

NATIVE EDUCATION.

Teacher's Certificate.

This Certificate is awarded in accordance with the
Regulations of the Transvaal Education Department

TO

NATHANIEL MONYELESHAKO SEBATI

Director of Education.

1.1.1949

[P.T.O.]

ADDENDUM L

COPY OF SELINA S RASEFATE'S BANTU TEACHER'S LOWER CERTIFICATE IN 1957

G.P.-S.304366-1955-6-500.

T.N.O. 108.

DEPARTEMENT VAN NATURELLESAKE.
DEPARTMENT OF NATIVE AFFAIRS.

AFDELING BANTOE-ONDERWYS.
DIVISION OF BANTU EDUCATION.

TRANSVAAL Streek/Region.

BANTOE-ONDERWYSERS - LAER-SERTIFIKAAT.
BANTU TEACHERS' LOWER CERTIFICATE.

HIERMEE WORD VERKLAAR DAT
THIS IS TO CERTIFY THAT

RASEFATE SELINA S.

die eksamenvereistes vir die
has satisfied the examination requirements for the

BANTOE-ONDERWYSERS-LAER-SERTIFIKAAT.
BANTU TEACHERS' LOWER CERTIFICATE.

nagekom het en in die volgende vakke geslaag het:—
and obtained a pass in the following subjects:—

AFRIKAANS	AFRIKAANS
ENGELS	ENGLISH
N.SOTHO	N.SOTHO
REKENKUNDE	ARITHMETIC
ORGANISASIE EN SIELKUNDE	ORGANISATION AND PSYCHOLOGY
BEGINSELS EN METODIEK	PRINCIPLES AND METHODS
GESKIEDENIS EN AARDRYKSKUNDE	HISTORY AND GEOGRAPHY
GESONDHEIDSLEER EN NATUURSTUDIE	HYGIENE AND NATURE STUDY
NAALDWERK	NEEDLEWORK
KUNSVLYT	ART AND CRAFTS
LIGGAAMSCEFENINGE	PHYSICAL DRILL
PRAKTIESE ONDERWYS	PRACTICAL TEACHING
SWARTBORDWERK	BLACKBOARD WORK
BYBELLEER	SCRIPTURE

.....

[Handwritten Signature]
Ondersekretaris, Bantoe-onderwys.
Under-Secretary, Bantu Education.

Uitgereik met ingang van
Issued as from the beginning of 1957

Hierdie Sertifikaat word uitgereik sonder verandering of uitwissing van enige aard.
This Certificate is issued without alteration or erasure of any kind.

ADDENDUM M

COPY OF RACHEL M MOLOTO'S BANTU TEACHER'S HIGHER
CERTIFICATE IN 1955

G.P.-S.301410-1954-5-1,000.

T.N.O. 107.

DEPARTEMENT VAN NATURELLESAKE.
DEPARTMENT OF NATIVE AFFAIRS.AFDELING BANTOE-ONDERWYS.
DIVISION OF BANTOE EDUCATION.

TRANSVAAL

Streek/Region.

Bantoe-onderwysers: Hoër Sertifikaat. Bantu Teachers' Higher Certificate.

HIERMEE WORD VERKLAAR DAT
THIS IS TO CERTIFY THAT

MOLOTO RACHEL M.

die eksamenvereistes vir die
has satisfied the examination requirements for the

BANTOE-ONDERWYSERS: HOËR SERTIFIKAAT BANTU TEACHERS' HIGHER CERTIFICATE

nagekom het en in die volgende vakke geslaag het:—
and obtained a pass in the following subjects:—

REKENE	ARITHMETIC
ORGANISASIE EN SIELKUNDE	ORGANISATION AND PSYCHOLOGY
BEGINSELS EN METODIEK	PRINCIPLES AND METHODS
GESKIEDENIS EN AARDRYKSKUNDE	HISTORY AND GEOGRAPHY
GESONDHEIDSLEER EN NATUURSTUDIE	HYGIENE AND NATURE STUDY
KUNSVLYT	ART AND CRAFTS
NAALDWERK	NEEDLEWORK
MUSIEK	MUSIC
LIGGAAMSCEFENINGE	PHYSICAL DRILL
PRAKTIESE ONDERWYS	PRACTICAL TEACHING
SWARTBOORDWERK	BLACKBOARD WORK
BYBELLEER	SCRIPTURE

AFRIKAANS

ENGLISH

Tswana

Ondersekretaris, Bantoe-onderwys.
Under-Secretary, Bantu Education.

Uitgereik met ingang van
Issued as from the beginning of 19 55

Hierdie Sertifikaat word uitgereik sonder verandering of uitwissing van enige aard.
This Certificate is issued without alteration or erasure of any kind.

ADDENDUM O

**RECITATION COMPOSED BY EMMARENTIA GELDENHUYS SCHOOL'S FORM
V STUDENT, ORSINAH MMAKOBA MANGOKOANE IN 1964**

EMMARENTIA GELDENHUYSSKOOL

Ek hou van jou my skool
Alhoewel ek nie weet
Wie jou gebou het,
Wie jou al die krag gegee het
Om so baie kinders te kan opvoed nie.

Vroeg in die môre lui die klok,
Jou deure word oopgemaak
Om ons met uitgestrekte arms te verwelkom.
Jy is 'n wonderlike moeder
Wat die weeskinders versorg.

Mense! bring julle kinders hierheen.
"Diegene wat dors is, kom na my toe",
Roep Emmarentia, die fontein met lewendige water.
"Hoekom wil jy nie jou dors kom les nie?"

Ek hou van u, my onderwysers,
U is kragtig om so 'n goeie humeur
Te hê om sulke stout kinders
Lag-lag te kan leer.

Free English Translation

EMMARENTIA GELDENHUYS SCHOOL

I like you my school,
Although I do not know
who built you,
Who gave you all such power
To educate so many children.

The bell rings early in the morning,
Your doors are opened
To welcome us with stretched arms.
You are a wonderful mother
Who cares for the orphans.

People! bring your children hither.
"Those who are thirsty, come to me",

Calls Emmarentia, the fountain with living water.
“Why don’t you want to come to quench your thirst?”

I like you, my teachers,
You are so powerful to have such a good humour
To teach such naughty children
Laughingly.

ADDENDUM P

HALF-YEARLY EXAMINATION ESSAY WRITTEN BY EMMARENTIA
GELDENHUYS' FORM V STUDENT S M DLAMINI IN 1959

DIE TOEKOMS VAN AFRIKAANS

Hierdie onderwerp sal die leser miskien laat dink dat die skrywer iemand is wat kan voorspel, maar dit is nie so nie. Dit is nie my doel om te voorspel nie (dit kan ook nie wees nie); ek kan ook nie met sekerheid sê wat met Afrikaans sal gebeur nie, maar soos alle mense wat met 'n bietjie verstand bedeed is, kan ek feite gebruik om gevolgtrekkings te maak. Van wat ek in verband met Afrikaans weet, kan ek aflei wat met hom in die toekoms sal gebeur, en dit is wat ek nou probeer om te doen.

Afrikaans is 'n taal wat wonderlik is. Sy geskiedenis is interessant en sy groei geweldig kragtig. Dit is nie lank gelede dat hierdie taal ontstaan het nie, maar kyk net hoe hy sy pad kragtig baan. Hy moet nou maklik opgroei en sy hoogtepunt bereik want hy het veel moeilikhede beleef. Die Afrikaner het baie gestry en gesweet om dié taal te bring waar hy nou staan. Afrikaans het soos 'n kind ontwikkel, onder moeilike omstandighede. Hy is nou, kan ons sê, 'n jong man wat nog nie heeltemal selfstandig kan voortgaan in die lewe nie; met ander woorde, hy verg nog baie aandag van ons wat hom liefhet.

Alhoewel die Afrikaanssprekendes so gespoek het om Afrikaans te ontwikkel, is daar nog vandalistiese mense wat hom nie op die regte of goeie manier gebruik nie. Die mense wat van die skoonheid van hierdie taal hou, is nie baie nie. Dit is maar natuurlik; ons is nie verbaas dat dit so is nie. Lees net wat N P van Wyk Louw sê: "Dié wat skoonheid en hoogheid dra as las is 'n vreemde ras van mense en bloot aan veel gevaar."

Daar is nou baie mense wat hierdie taal gebruik, maar soos hierbo vermeld is, word dit nie deur almal goed gebruik nie. Dis nie net die Afrikaners wat hierdie taal gebruik nie; dit word ook deur ander nasies hier in Suid-Afrika gebruik, byvoorbeeld die Engelse en Bantoe, om maar 'n paar te noem. Ongelukkig is dit so in die lewe dat soos die goeie ontwikkel en sy hoogtepunt bereik, so ontwikkel ook die slegte, en gewoonlik

is die groei van die slegte vinniger as dié van die goeie. Dié wat Afrikaans skoon wil hou, is minder as dié wat hom met modder besmeer. As dit so aangaan, weet ek nie hoe dat dit met hom in die toekoms sal gaan nie. Die toekoms is duister.

Maar as ons nie op ons louere rus nie, sal Afrikaans skoon bewaar word, en hy sal nog groei. Meer nasies sal hom in die toekoms gebruik - en mooi gebruik.

Free English translation

THE FUTURE OF AFRIKAANS

This topic will maybe let the reader think that the writer is somebody who can foretell, but it is not so. It is not my aim to foretell (it can't also be); I can also not tell with certainty what will happen to Afrikaans, but like all people endowed with a bit of understanding, I can make use of facts to draw conclusions. From what I know with regard to Afrikaans, I can deduce what will happen to it in the future, and it is what I am now trying to do.

Afrikaans is a language that is wonderful. Its history is interesting and it grows tremendously powerful. It is not long ago that this language existed, but just look how powerful it paves its way. It must now grow easily and reach its climax because it experienced many problems. The Afrikaner fought and sweated too much to bring this language where it is now. Afrikaans developed like a child, under difficult circumstances. It is now, we may say, a young man who cannot wholly independently go on in life; in other words, it still needs more attention from us who love it.

Although the Afrikaans-speaking people struggled to develop Afrikaans, there are still vandalistic people who do not want to use it in the correct or good manner. The people who like the beauty of this language, are not many. It is but natural, we are not surprised that it is like that. Just read what N P van Wyk Louw says: "Those who carry the beauty and grandeur as a burden are an estranged race of people and are exposed to much danger."

Now there are many people that are making use of this language, but as mentioned above, it is not correctly used by all people. It is not only the Afrikaners who make use of this language, it is also used by other nations here in South Africa, for example, the English and Bantu, just to mention a few. It

is unfortunately so in life that as the good develops and reaches its climax, in like manner develops the bad, and normally the growth of the bad is more faster than that of the good. Those who would like to keep Afrikaans clean, are fewer than those who smear it with mud. If it goes on in this way, I don't know how it will be with it in the future. The future is dark.

But if we don't rest on our laurels, Afrikaans will be kept clean, and it will still grow. More nations will make use of it in the future - and will use it correctly.

NB. This essay, in its Afrikaans form, obtained the first position in the 1959 Afrikaans Taalfees in the whole Republic of South Africa among African (Bantu) schools.

ADDENDUM Q**BETHESDA NORMAALSKOOL****SANG KOMPETISIE / MUSIC COMPETITION****PROGRAM / PROGRAMME****4 NOVEMBER 1959****AL DIE SES KORE SING EERS IN AFRIKAANS****ALL THE SIX CHOIRS FIRST SING IN AFRIKAANS****“A W E N D K O O R”**

NAME OF CHOIR	NAME OF SONG	LEADER
1. UNITED VULTURES	(a) TSELANE (b) MARY AND MARTHA	STANFORD SEKO
2. EASTERN CHOIR	(a) A RE YENG (LET US GO) (b) O BRETHREN	PIET SEABI
3. SENIOR EXPRESS	(a) WITWATERSRAND (b) IN BRIGHT MANSIONS ABOVE	JUDAS MONYEKI
4. RHYTHM DUCKS	(a) UMSHADO (WEDDING) (b) GOING TO RIDE UP IN THE CHARIOT	THOMAS MAIME
5. WESTERN NIGHTINGALES	(a) METHAKA (b) I COME THIS NIGHT	MARKUS MAPHOTO
6. WESTERN CHOIR	(a) THOKO YA JESU (PRAISE OF JESUS) (b) PRAYER IS THE KEY OF HEAVEN	LAZARUS RANKWETEKE

**“DIE GROOT KOOR SING”
THE MAIN CHOIR SINGS**

ADDENDUM R

THE NORTHERN TRANSVAAL REGION OF THE S.C.A. ANNUAL CONFERENCE, 1959

September 4th to 7th - Bethesda Training Institution

THEME: The Resurrection as Foundation for our Faith

BIBLE STUDY: 1 Corinthians 15

P R O G R A M M E

FRIDAY 4.IX.59

07.00 p.m. Opening of Conference and Annual Report.

SATURDAY 5.IX.59

07.00 a.m.	Morning Devotion	Mr F W Grütter
07.30 a.m.	B r e a k f a s t	
08.30 a.m.	Bible Study : 1 Cor. 15:1 - 11	Ds. J H Greyling
	The Origin and Foundation of a Christian Congregation.	
09.15 a.m.	Discussion in groups	
10.00 a.m.	I n t e r v a l	
10.30 a.m.	Conference Matters. Discussion of Report and personal problems in the branches	
12.00 noon	Choruses led by Rev. W Bohlmann	
12.30 p.m.	L u n c h	
02.00 p.m.	Discussion led by the Bethesda Branch	
	What is the Church? Why are we there? Are we doing it?	

03.30 p.m.	I n t e r v a l	
04.00 p.m.	Conference Matters - Finances	
05.30 p.m.	S u p p e r	
07.00 p.m.	The Church - not a man-made organisation	Mr A B Gamede
08.00 p.m.	Gospel Play by the Vendaland Branch	
09.00 p.m.	Closing Devotion	Mr D Mpapele

SUNDAY 6.IX.59

07.00 a.m.	Morning Devotion	Rev T Schneider
07.30 a.m.	B r e a k f a s t	
08.30 a.m.	Bible Study : I Cor. 15:12 - 34	Ds. J H Greyling
	What is the Consequence of our Faith in the Risen Lord?	
09.15 a.m.	Discussion in Groups	
10.00 a.m.	Interval, Service and Lunch	
02.00 p.m.	Discussion led by the Bokgaga Branch	
	How are we to live in the World? In Isolation or in Contact?	
	How far are we our own Obstacles?	
03.30 p.m.	I n t e r v a l	
04.00 p.m.	Bible Study : I Cor. 15:35 - 49	Ds. J H Greyling
	How the Easter Message fits into the Divine Plan	
05.30 p.m.	S u p p e r	
07.00 p.m.	The Task of the Church in this World	Mr A B Gamede
09.00 p.m.	Closing Devotion	Miss E Ulrich

MONDAY 7.IX.59

07.00 a.m.	Morning Devotion	Rev W Bohlmann
07.30 a.m.	B r e a k f a s t	
08.30 a.m.	Bible Study : I Cor. 15:50 - 58	Ds. J H Greyling
	Guarding against some wrong Conceptions	
09.15 a.m.	Discussion in Groups	
10.00 a.m.	I n t e r v a l	
10.30 a.m.	Discussion led by the Lemana Branch	
	Are we Proclaiming the Gospel or not?	
12.00 p.m.	Election of new office bearers - closure	
01.00 p.m.	L u n c h	
02.00 p.m.	D e p a r t u r e.	

ADDENDUM S

SUNDAY ROUTINE AT BETHESDA

Breakfast: Hymn singing and prayer before and after meals.

Sunday Schools: The Church provided the senior students with many bicycles to conduct Sunday School classes locally and in the neighbourhood.

Morning Church Service: The boys on one side and the girls on the other marched in properly formed pairs to the church. In church the two groups occupied the seats on either side with the villagers (adults and children) occupying the middle seats to separate the two sexes. This service was looked upon as the climax of worshipping on the farm - the singing was of the best and the prayers most earnest.

Lunch: Prayers before and after meals.

“*Stilte-tyd*” (Quiet time): For about an hour after lunch (14:00 to 15:00) everybody had to rest i.e. sleep. Those who could not fall asleep had to read their Bibles in or on their beds. Emphasis was, however, on *stilte* (silence).

Afternoon Church Service: At about 15:00 the bell was rung to wake the students up. They washed, dressed up and queued again for church. A second service was taken just as seriously as the morning one.

S.C.A.: Directly from the afternoon church service the students drifted into the school hall for the Student Christian Association activities. Once more the two sexes were seated separately. Membership of this Association was supposed to be optional but in effect it was “compulsory” according to reports from the former students.

Bible Study: From the S.C.A. activities the students were divided into smaller groups for

discussions on the Bible, under the supervision of a prefect or staff member . It was customary to choose a topic or theme for each Sunday - for example “Salvation”.

Group Discussions: At the end the different groups came together for final discussion. Each group brought forth its difficulties with the topic or theme.

Supper: Hymn singing and prayer before and after meals.

M.B.B.: In the evening students attended “*Mokgatlo wa ba baswa*” (An organisation of the youth). It was also supposed to be optional but those few who did not belong to it were so pressurised in all subtle forms of harassment that they ultimately also gave in and attended.

Bed-time: Bible reading and prayer by all inmates in turns.

ADDENDUM T

BETHESDA EMBLEM AND THE PROGRAMME FOR THE CLOSING FUNCTION DAY OF BETHESDA

SLUITINGSFUNKSIE

9 NOV. 1974



BETHESDA OPLEIDINGSKOOI

1933 — 1974

PROGRAMME

- | | | | |
|----|------------------------------|---|----------------|
| 1. | Scripture reading and prayer | : | Rev. J M Louw |
| 2. | Welcome | : | Mr H J le Roux |

3.	Choir	:	Mr H Maboea (conductor)
4.	Department of Bantu Education	:	Mr J G Erasmus
5.	Synodical Mission Commission	:	Dr J P Theron
6.	Choir	:	Mr H Maboea (conductor)
7.	First teacher at Moyo Practising School	:	Mr E Tjale
8.	First African teacher at College	:	Mr A J Ledwaba
9.	Singing together		
10.	Bethesda Management	:	Rev. C P van der Merwe
11.	First own missionary	:	Rev. G C Olivier
12.	Choir	:	Mr H Maboea (conductor)
13.	Lebowa Government	:	Mr I Moloko
14.	Thanksgiving	:	Mr A B Kekane
15.	Singing together		
16.	Closure	:	Dr H C Page

ADDENDUM U**THE LAST BIBLICAL MESSAGES GIVEN TO THE STUDENTS BY THE LAST BETHESDA STAFF MEMBERS DURING THE CLOSING FUNCTION ON 09 NOVEMBER 1974****Mr H J and Mrs A M le Roux**

“I can do all things in Him who strengthens me” (Philippians 4:13).

Mr M J Botha

“Truly, truly, I say to you, he who believes has eternal life” (John 6:47).

Mrs G Botha

“Cast all your anxieties on Him, for He cares about you” (1 Peter 5:7).

Mr H Maboea

“The mouth of the righteous is a fountain of life” (Proverbs 10:11).

Mrs E van Ellinckhuijzen

“The Lord is my helper, I will not be afraid” (Hebrews 13:6).

Mr P C de Wet Nel

“In all your ways acknowledge Him, and He will make straight your paths” (Proverbs 3:6).

Mr S Mamaregane

“The Lord is my light and my salvation; whom shall I fear?” (Psalm 27:1).

Mrs A Mabitsela

“... and lo, I am with you always, to the close of the age” (Matthew 28:20).

Mr P L de Villiers

“Set your minds on things that are above, not on things that are on earth” (Colossians 3:2).

Mrs S A de Villiers

“But put on the Lord Jesus Christ,” (Romans 13:14).

Mr H Moutlana

“I know you by name, and you have also found favour in my sight” (Exodus 33:12).

Mr M Kgwatalala

“Hear instruction and be wise, and do not neglect it” (Proverbs 8:33).

Mr D J Viviers

“Do not be overcome by evil, but overcome evil with good” (Romans 12:21).

Mr B A Kekane

“Blessed are the meek, for they shall inherit the earth” (Matthew 5:5).

Mrs A Louw

“Only let your manner of life be worthy of the gospel of Christ,” (Philippians 1:27).

N.B.: These biblical texts were given in Afrikaans. They are here given in English based on the Revised Standard Version of the Holy Bible.

BIBLIOGRAPHY

A. BOOKS

- ADONIS, J C.** 1982. *Die Afgebreekte Skeidsmuur weer opgebou.* Amsterdam : Rodopi, B.V.
- ALBERTYN, J R, DU TOIT, P & THERON, H S.** 1947. *Kerk en Stad.* Stellenbosch : Pro-Ecclesia-Boekhandel.
- BEACH, W & NIEBURH, H S.** 1955. *Christian Ethics : Sources of the living tradition.*
New York : The Ronald Press Company.
- BEHR, A L.** 1988. *Education in South Africa : Origins, Issues and Trends: 1652 - 1988.*
Pretoria : Academica.
- BIGGS, W W.** 1965. *Introduction to the History of the Christian Church.* London : Edward Arnold Publishers Ltd.
- BOESAK, A A.** 1976. *Farewell to Innocence.* Kampen : Uitgeversmaatschappij J H Kok.
- BOONZAIER, E & SHARP, J.** 1988. *South African Keywords.* Cape Town : David Philip Publisher.
- BRUBACHER, J S.** 1966. *A History of the Problems of Education.* Second Edition.
New York : McGraw-Hill, Inc.
- CHRISTIE, P.** 1985. *The Right to Learn.* Braamfontein : Ravan Press (Pty) Ltd.

- CRAFFORD, D.** 1982. *Aan God die Dank*. Deel 1. Pretoria : N G Kerkboekhandel.
- CRONJÉ, J M.** 1982. *Born to Witness*. Pretoria : N G Kerkboekhandel.
- DAVENPORT, T R H.** 1987. *South Africa. A Modern History*. Third Edition.
Braamfontein : Macmillan South Africa (Publishers) (Pty) Ltd.
- DE CLERK, W A.** 1975. *The Puritans in Africa. A Story of Afrikanerdom*. London :
Rex Collings.
- . 1971. *Encyclopaedia Britannica*. Volume 2. London : William Benton Publisher.
- ENGELBRECHT, S W B & LUBBE, A N P.** 1979. *History of Education and Theory
of Education*. Pretoria : Via Afrika.
- GOVENDER, S P.** 1984. *Unity and Justice*. Braamfontein : Belydende Kring.
- HINCHLIFF, P.** 1971. *Die Kerk in Suid-Afrika*. Johannesburg : Uitgewersdepartement
van die Kerk van die Provinsie Suid-Afrika.
- HORREL, M.** 1955 - 1956. *A Survey of Race Relations in South Africa*. Johannesburg :
South African Institute of Race Relations.
- HORREL, M.** 1958 - 1959. *A Survey of Race Relations in South Africa*. Johannesburg :
South African Institute of Race Relations.
- HORREL, M.** 1964. *A Survey of Race Relations in South Africa*. Johannesburg :
South African Institute of Race Relations.
- HORREL, M.** 1966. *A Survey of Race Relations in South Africa*. Johannesburg : South
African Institute of Race Relations.

- . 1958. *Junior Certificate Examination Handbook, 1959 - 1960*. Cape Town : University of South Africa.
- KINGHORN, J, BORCHARDT, C, COMBRINK, B, De VILLIERS, E, GROENEWALD, J, THERON, F & WIECHERS, M.** 1986. *Die N G Kerk en Apartheid*. Braamfontein : Macmillan Suid-Afrika (Uitgewers) (Edms) Bpk.
- LANDMAN, W A, VAN DER MERWE, I J M, PITOUT, D N, SMITH, A G & WINDELL, J H J.** 1990. *Teacher's Handbook for Education*. Pretoria : Academica.
- MARAIS, J C.** 1986. *Die N G Kerk en die Regverdiging van Apartheid*. Sovenga : Stofberg Teologieseskool.
- MAREE, W L.** 1962. *Lig in Soutpansberg*. Pretoria : N G Kerkboekhandel.
- MAREE, W L.** 1966. *Uit Duisternis Geroep*. Pretoria : N G Kerkboekhandel.
- MAYER, F.** 1960. *A History of Educational Thought*. Second Edition. Columbus : Charles E Merrill Publishing Company.
- MOTLHABI, M.** 1988. *Challenge to Apartheid*. Grand Rapids : William B Eerdmans Publishing Company.
- MPHAHLELE, M C J.** 1992. *Education Through the Ages*. (Book 1). Pretoria : De Jager-HAUM, Publishers.
- PELZER, A N.** 1979. *Die Afrikaner-Broederbond : Eerste 50 Jaar*. Kaapstad : Tafelberg-Uitgewers Beperk.

- PRETORIUS, H S.** 1949. *Ons Kerk in Wording*. Pretoria : Suid-Afrikaanse Bybelvereniging.
- RHOODIE, N J & VENTER, H J.** 1960. *Apartheid*. Cape Town : De Jager-HAUM Publishers.
- VAN VUUREN, J C G, GRIESSEL, G A J, FOURIE, G W, VISSER, P S, SÖHNGE, W F & STONE, H J S.** 1976. *Orientation in Pedagogics*. Pretoria : University of South Africa.
- VENTER, I S J.** 1979. *History of Education*. Durban : Butterworths & Co. (SA) (PTY) Ltd.
- VENTER, I S J & VAN HEERDEN, S M.** 1989. *The Grounding of History of Education : An Introduction*. Pretoria : Euro Publications.
- VENTER, I S J & VERSTER, T L.** 1986. *Educational Themes in Time Perspective*. Part Three. Pretoria : University of South Africa.
- VERSTER, T L, THERON, A M C & VAN ZYL, A E.** 1982. *Educational Themes in Time Perspective*. Part One. Durban : Butterworth Professional Publishers (Pty) Ltd.
- WALKER, W.** 1959. *A History of the Christian Church*. Edinburgh : Charles Scribner's Sons.
- WILKINS, I & STRYDOM, H.** 1978. *The Super-Afrikaners*. Braamfontein : Jonathan Ball Publishers.

B. MISSIONARY (CHURCH) AND INSTITUTIONAL MATERIAL**(a) Acta**

14 March 1956 : Agenda en Handeling van die Agste Vergadering van die Sinode van die Nederduitse Gereformeerde Sendingkerk van Transvaal.

1951 : Agenda vir die Twee-en Twintigste Sinode van die Nederduitse Gereformeerde of Hervormde Kerk van Suid-Afrika, Noord Transvaal.

12 March 1932 : Handeling van die Eerste Sinode van die Nederduitse Gereformeerde Sendingkerk van Suid Afrika.

16 April 1964 : Handeling van die Elfde Sinode van die Nederduitse Gereformeerde Sendingkerk van Transvaal.

28 August 1946 : Handeling van die Ring van Kranspoort van die Nederduitse Gereformeerde Sendingkerk van Transvaal.

16 August 1954 : Handeling van die Ring van Kranspoort van die Nederduitse Gereformeerde Sendingkerk van Transvaal.

12 June 1934 : Notule van die Moderatuursvergadering van die Nederduitse Gereformeerde Sendingkerk van Suid Afrika.

27 June 1935 : Notule van die Sinodale Sendingkommissievergadering van die Nederduitse Gereformeerde Sendingkerk van Suid Afrika.

14 November 1933 : Notule van die Vergadering van die Algemene Sinodale Sendingkommissie van die Nederduitse Gereformeerde Sendingkerk van Transvaal.

18 April 1935 : Oorspronklike Handeling van die Noordelike Ring van die Nederduitse Gereformeerde Sendingkerk van Transvaal.

28 September 1944 : Oorspronklike Handeling van die Noordelike Ring van die Nederduitse Gereformeerde Sendingkerk van Transvaal.

(b) Annual Reports

1960 - 1961 : Emmarentia Geldenhuys School.

(c) Inspection Reports and Institutional Journals

Dated and undated Journals : Bethesda Normal College and Emmarentia Geldenhuys School.

1941 - 1972 : Bethesda Inspection Reports.

1955 - 1964 : Emmarentia Geldenhuys Inspection Reports.

1940 - 1964 : Emmarentia Geldenhuys Results Information.

29 January 1959 : Inspection Form.

(d) Letters

1937 - 1989 : Letters to and from Bethesda, Emmarentia Geldenhuys, the Church, the Department of Education, the Farmers' Associations, parents, individuals and Re-Unions.

(e) Logbook

1938 - 1974 : Bethesda Logbook.

(f) Memorandums

05 October 1954 : Bethesda Bestuursvergadering.

28 January 1955 : Bethesda Personnel to Assistant Secretary for Bantu Education.

09 August 1962 : Oefenskool vir Onderwysdiplomastudente van die Universiteitskollege van die Noorde.

09 May 1990 : Save Emmarentia Geldenhuys Campaign.

(g) Minutes

1956 - 1957 : Minutes of Bethesda *Adviesraad*.

1964 - 1968 : Minutes of Bethesda *Beheerraad*.

1935 - 1969 : Minutes of Bethesda *Bestuur*.

1971 - 1974 : Minutes of Bethesda *Dagbestuur*.

1935 - 1974 : Minutes of Bethesda *Staf/Personeel*.

1960 - 1961 : Minutes of Emmarentia Geldenhuys *Beheerraad*.

(i) Newsletters

1968 - 1971 : Bethesda Newsletters.

(j) Programmes and Prospectus

1. **Programme:** 19 - 21 February 1971 : Offisiële Opening van Emmarentia Geldenhuys Sendingsentrum,
2. **Programme:** 25 November 1989 : The Programme of the Fourth Re-Union of Emmarentia Geldenhuys High School (1935 - 1964).

3. **Prospectus:** 1950 : Emmarentia Geldenhuys School.

(k) Reports from Church Commissions

12 March 1940 : Rapport van die Waaksaamheidskommissie van die Nederduitse Gereformeerde Sendingkerk van Suid Afrika oor die Naturelle Onderwys in Transvaal.

1976 : Verslag van die Sinodale Sendingkommissie van die Nederduitse Gereformeerde Sendingkerk van Transvaal aan die Sinode van die Nederduitse Gereformeerde Kerk Noord Transvaal.

12 September 1964 : Verslag van die Sinodale Sendingkommissie van die Nederduitse Gereformeerde Sendingkerk van Transvaal aan die Ring van Kranspoort.

C. GOVERNMENT MATERIAL, CORRESPONDENCE AND REPORTS

18 August 1942 : Bethesda Normal College, Pietersburg District : File No. 305/302 : Note of Interview between Dr W W M Eiselen and the Native Affairs Commission on Tuesday.

10 October 1939 : Extract from the Minutes of the Meeting of Native Affairs Commission.

28 October 1955 : Government Correspondence, File No. 05/A/8/55.

09 July 1969 : Koördinerende Komitee oor die gebruik van Trustgrond : Verskuiwing van Sendingstasie Bethesda.

26 October 1964 : Onderhoud van Verteenwoordigers van die N G Sendingkerk

met Sy Edele die Minister van Bantoe Onderwys oor die Verskuiwing van Emmarentia Geldenhuyskool te Warmbad.

03 September 1951 : Report of the Eiselen Commission on Native Education 1949 - 1951, Union of South Africa, U.G. File No. 53/1951.

07 October 1960 : Die Toekoms van Emmarentia Geldenhuys Sekondêre- en Opleidingskool, Warmbad, File No. 24/284/1 & 2.

D. UNPUBLISHED EXTENDED ESSAYS, DISSERTATIONS AND THESES

GROBLER, J P. 1962. Eerwaarde G H Janse van Rensburg, 'n Biografie. Unpublished extended Essay in partial fulfilment of the requirements for the Ministry of the Dutch Reformed Church. University of Pretoria.

KEKANA, N C. 1987. The Dutch Reformed Church's Missionary Role in Black Education in the Northern Transvaal, with special reference to the founding of Bethesda Teachers' Training Institution, 1922 - 1974 (A Historical Survey). Unpublished extended Essay submitted in partial fulfilment of the requirements for B.A. Hons. University of the North.

KGATLA, S T. 1988. Dutch Reformed Church Mission in Northern Transvaal, 1865 - 1964. Unpublished M.Theol. Dissertation. University of South Africa.

KGWARE, W M. 1955. Bantu Education in the Province of the Orange Free State during the Twentieth Century (1900 - 1953). Unpublished M.Ed. Dissertation. University of South Africa.

MALUNGA, W F. 1986. A Century of Dutch Reformed Church Missionary Enterprise in the Soutpansberg Area - The Story of Kranspoort. Unpublished M.A. Dissertation. University of the North.

MMINELE, S P P. 1983. The Berlin Lutheran Missionary Enterprise at Botšhabelo, 1865 - 1955. Unpublished M.Ed. Dissertation. University of the North.

MOKWELE, A P P. 1988. The Grace Dieu Experience of the Anglican Church, 1906 - 1958. Unpublished M.Ed. Dissertation. University of the North.

MPHAHLELE, M C J. 1978. The Development, Role and Influence of Missionary Teacher-Training Institutions in the Territory of Lebowa 1903 - 1953. Unpublished D.Ed. Thesis. University of the North.

PAPERS

BADENHORST, C H. 16 February 1961. "*Die Huidige Rasse-situasie getoets aan die Skrif*". University of Stellenbosch.

BRINK, C T. 25 November 1989. "*Emmerentia Geldenhuys Re-Unie*". Emmerentia Geldenhuys Mission Centre.

MATSI, A. 01 December 1990. "*Kopano ya baithuti ba rutilwego Bethesda Normal College*". Bethesda.

E. PERIODICALS AND NEWSPAPERS

April 1955 - August 1955	:	<i>Bantu.</i>
1960 - 1974	:	<i>Bantu Education Journal.</i>
1946 - 1947	:	<i>Die Gereformeerde Vaandel.</i>
21 May 1941	:	<i>Die Kerkbode.</i>
January 1939	:	<i>Op die Horrison,</i>
1989 - 1991	:	<i>Die Sendingblad.</i>

June 1951 : *The South African Outlook*
03 April 1992 : *Times.*
1940 - 1986 : *Die Voorligter.*