

free speech shall not die, it *shall not die!* I commend to you also my belief that by directing some of the ingenuity, the skill, the resourcefulness and the purposefulness at your own institution which in recent times some of you directed at the Government, press freedom and free speech will not die. Free speech dies most violently when one's belief in it dies and I commend to you ultimately that you must never start believing that free speech is dead; change your tactics, improve your excellence, sharpen your wits, develop new weapons, and flex your muscles and you will never fail to find the soft underbelly of those opposed to your essential role in our society with all its problems and its challenges and where you can strike your hardest blows for the values on which your journalistic ethos is based and for free speech and freedom itself. □

- <sup>1</sup> 'The Uncloistering of the Virtue: Freedom of Speech and the Administration of Justice' in (1978) 95 *SALJ* pp. 362-393 and pp. 534-573.
- <sup>2</sup> *Reality* November 1978.
- <sup>3</sup> *Op cit* pp. 561 ff.
- <sup>4</sup> *S v SAAN* 1970 (1) SA 469 (T).
- <sup>5</sup> 'From beyond the Grave – A Critique of Current Practice concerning the quoting of banned persons after their Death' (1975) *SALJ* 314.

# COMPARISON OF THE SYLLABUS OF THE BANTU EDUCATION DEPARTMENT WITH THAT OF THE TRANSVAAL EDUCATION DEPARTMENT AND OTHER RELATED MATTERS.

by Curtis Nkondo

(Mr Nkondo is one of the leading figures amongst those Soweto teachers who have resigned in protest against the Bantu Education system. This article, prepared sometime ago, is intended as the first in a series *REALITY* hopes to publish on a new educational system for South Africa – Editors.)

Before 1955, education in South Africa, for all races, was run by the Provincial Administrations. The syllabuses were identical for all racial groups. But when the Nationalist Government came into power in 1948, this system was thought to be unsuitable, and drastic steps were soon taken to introduce Apartheid in Education as well. It was decided that each race group should have its own system of education.

Dr Verwoerd, the architect of Bantu Education, (in Hansard) said that the "Curriculum", to a certain extent, and educational practice, by ignoring the segregation or "apartheid" policy, was unable to prepare for service within the Bantu Community. By blindly producing pupils trained on a European model, the vain hope was created among Natives that they could occupy posts within the European Community, despite the country's policy of "Apartheid". This is what is meant by the creation of unhealthy "white collar ideals" and the causation of wide-spread frustration among the so called educated Natives.

It is on this statement, therefore, that Bantu Education has been modelled. Special syllabuses based on this new brand of education were drawn up. Mother-tongue became the medium of expression and instruction at Primary schools

for all subjects except English and Afrikaans. Apartheid within apartheid came into being with the creation of ethnic schools, ethnic school committees and ethnic school boards. Ethnic Training Colleges were introduced, open universities were closed to blacks, to be replaced by tribal or bush Universities. Mission schools which for years had been doing excellent work in the education of blacks were forced to use the syllabuses of the Bantu Education Department. In protest, the Anglican Church decided to close down its schools, the Catholic Church grudgingly accepted the policy in order to have some authority over its schools.

Bantu Education is totally rejected by blacks. There was a country-wide protest when it was introduced. And if blacks had been consulted, such a system would never have seen the sun. Protests and boycotts were vehemently suppressed and crushed. The irony in Dr Verwoerd's Statement is that, Bantu Education has produced the worst kind of frustration. In addition, Bantu Education has produced resentment and hatred.

The riots, 1976 and later, stem from the black people's rejection of Bantu Education. It is unfortunate, tragic and regrettable, that the authorities look for the causes of the riots elsewhere. In any case this is seen as a deliberate

attempt to perpetuate the system. Black people reject Bantu Education, and this has been spelled out clearly. Bantu education must at all cost be scrapped. This is the issue on which prompt action is required to avoid further riots and the concomitant adverse results.

Apartheid by its very nature means **Providing Unequal Amenities**. Those in power always arrogate to themselves the best things in life, Bantu Education is definitely inferior to that of other groups. It has to be inferior, so that the blacks must, in the words of Dr Verwoerd, never aspire to "green pastures". Green pastures are succulent and healthy. To be denied this means that the black man is subjected to academic starvation.

We would like to make it abundantly clear that black children have the same aspirations as children of other racial groups. There are no aspirations divinely set aside for one racial group.

Any differences made in educational systems are artificial and unacceptable. Such differentiations are seen as a means of perpetuating servitude. We strongly maintain that what is good for white children, is equally good for black children. Colour differences are immaterial and irrelevant. Bantu Education has brought frustration to the blacks. And this frustration is becoming dangerous to all racial groups. There are many people in this country, both black and white who are aware of the retarding effects of Bantu Education. An examination of the different syllabuses clearly supports this view.

Bantu Education department stipulates that the child must be at least 7 years old before he is admitted to school. A child may be admitted to a Transvaal Education Department School when he is 5 years old provided that he turns 6 before 30th June of that same year.

In effect this means that a white child born on March 30th 1970, will be able to enter grade 1 (sub A) in January 1976. His African counterpart born on the same day will only be able to go to school in 1978.

School readiness and maturity of the child are not considered in either case, but studies have shown that most children are ready for school at the age of 5½ years or 6 and that they are receptive to the new stimuli at school and learn quickly and easily at that age. The African child is forced to waste two of the most receptive years of his life waiting until he has reached the required age. We can only surmise the child's frustration which at the other end of school probably turns to resentment when his counterpart (white) Matriculates at the age of 17 years and he, with any luck, i.e. if he has managed to withstand poor teaching etc. can only matriculate at the age of 19 years. White pupils therefore, have at least two years advantage over the African child.

#### Time allotted Weekly Standard 1 and 2

Bantu Education Department:	Transvaal Education Department:
Religious Education 1 hr 40	..... 2 hr 30
Afrikaans 4 hr 30	Std. 1 4 hr. Std. 2 4 hr 30
English 4 hr 30	Std. 1 4 hr. Std. 2 4 hr 30
Home Language 3 hr 30	
Arithmetic 3 hr 30	..... 4 hr 00
Environment Studies 1 hr 30	History 1 hr. Geog. 1 hr
Health Education 2 hr 05	..... 30
Writing 1 hr 30	Std. 1 1 hr 30 Std. 2 1 hr
Music 1 hr 30	..... 1 hr
Arts and Crafts 1 hr	Std. 1 1 hr 45 Std. 2 1 hr
Gardening 1 hr	Art..... 1 hr
	Science..... 1 hr
<b>26 hr 15</b>	<b>Std. 1 22 hr. 15 Std 2 23 hr 30</b>

#### Geography – (Std 1 to 5)

The Transvaal Education Department stipulates that 1 hour per week should be spent on this subject whereas only about half an hour per week is allotted to it in the Bantu Education Department, the other hour being spent on History and Nature study. Obviously the Transvaal Education Department is able to cover far more work than the Bantu Education. The following subject matter is covered in Std. 1 by Transvaal Education Department, but only Std. 2 by Bantu Education Department. (The Bantu Education Department pupils are therefore 3 years behind T. Edc. Department pupils when the age restriction is added) ÷ Topography of the local area (in much greater detail than B. Edc.) Climate, Employment, Transport.

By the time the T. Edc. Department children complete Std. 2, they have been taken out of their home districts and have been introduced to a much larger area of their country and their world than the B. Edc. Department children, who have only learned briefly about the physical features of their province. Transvaal Education Department children have the Globe and World map and have learned about children of such adverse cultures as Eskomos, Pygmies, Arabs, Japanese and West Europeans. The Transvaal Education Department treatment of local areas is much fuller than that of the Bantu Education Department. The Transvaal Education Department pupils learn about five different types of farming: Stock, grain, fruit, tobacco and vegetables, and about mining, industries and fishing in a fair amount of detail. The subject matter is covered regardless of whether it actually occurs in the local area or not.

The Transvaal Education Department children are also introduced to working on their own on projects concerning the role of transport. They are introduced to the institutions in their area and to the services they render to the community.

**Teachers' Guide:** Bantu Education Department devotes six paragraphs to this, whereas the Transvaal Education devotes twelve pages to guidance for teachers.

**The Aims:** It is in comparing the aims of the Bantu Education and the Transvaal Education in teaching the subject that the largest gap is found. The aspirations and expectations of the Bantu Education pupils are confined to domestic matters only, whereas for the Transvaal Education pupils the World is their stage.

**Compare.** "The knowledge and skills gained by the use of these aids must have as their objective, the leading of the child to an understanding of news reports and events and to the knowledge of the place which he encounters constantly in his reading and discussions." **Transvaal Education Department"**

**With:** "At this stage the pupils' experience of life is determined largely by social and economic influences to which he is subjected within the community in which he lives and moves. The experience which he has within his community should serve as a basis and an understanding of any other experiences which he may have and which are not connected directly with the life of the community". **Bantu Education"**

**Compare also:** "The arousing maintaining and enriching of interest which relates to the knowledge of the earth and its peoples may be strengthened by means of

- Simple understanding of the interdependence of the different South African Population groups; some insights into social relations, population density, religion and customs . . .

- (b) a simple understanding of the interdependence of peoples and the accompanying international relationships and problems. "Transvaal Education Department".

**With:** "The pupil should realise that he is a member of a particular community and that he is bound by various ties to particular groups of people in that community, as they are represented, e.g. by his home, his school, church, residential area and his tribe. These groups serve him directly and indirectly and he in turn owes them loyalty and co-operation. At a later stage, larger loyalties can be developed." "Bantu Education".

White pupils are encouraged to get a "World view", blacks are not.

"The scope of this study is therefore his social economic, and natural and physical environment, since these aspects make up the "world" in which he lives and moves". "Bantu Education".

Compare the incompatibility of the following statements in the Bantu Education introduction of environment study:

"The following stages of observing, systematising or classifying should be quietly but consistently followed by the teacher, who must bear in mind constantly that she is gradually leading her pupils to develop their powers of thinking, reasoning and expression as well as of observation and appreciation".

"Furthermore she must realise that laws are necessary to the people of any community for harmonious living together. Consequently, teaching should lead the child to do naturally, and therefore willingly, what society has presented as correct, good and commendable."

No African child can accept that what society has prescribed for him in the way of Apartheid laws, Group Areas, Job Reservation, Homeland Government etc. are CORRECT, GOOD and Commendable" if he has developed his powers of thinking, reasoning and also his power of observation. This is a classic example of "EDUCATION FOR DOMESTICATION" and Soweto students and others are no longer willing to be "DOMESTICATED".

**Arithmetic.** The syllabuses for the first four years are identical.

**History:** There is very little history in the Bantu Education Department lower primary environmental study. In Std. 2 the children learn about two past heroes and these are the only persons with names that they learn about in two years, the other people being functionaries e.g. doctors, shopkeepers, factory workers etc. In contrast Transvaal Education Department pupils in Std 1 learn 16 stories about real persons in the past. In Std 2 they study the Transvaal in a fair amount of detail from the stone age until the present. They learn about the homes, customs and implements of the early dwellers of the Transvaal before the arrival of whites. They study the lives of rural Africans and the first contacts with whites – Missionaries, hunters, traders, travellers and the first Trekkers.

They have a choice of five groups of famous South Africans ranging from the discoverers of gold, authors, a painter (Pierneef), railway development (Machado and Pauling), Kruger Game Reserve (Kruger, Stevenson, Hamilton, Volhunger, and Orpen) an architect. (Baker), poets (Totius) and A. G. Visser) a sculptor (Anton Van Wouw).

They also learn about the following internationally famous people who have served mankind: Shaftesbury, Durrant Sr, Rowland Hill, Elizabeth Fry, Bell, Baden Powell.

As with Geography, it appears that the Africans are being educated for "DOMESTICATION" and their history is simply being withheld from them. The Transvaal Education Department history is horribly slanted but the children are at least made aware that there were famous people outside of South Africa.

#### General Comments:

Africans and whites write identical examinations at the end of Std 10. Where do Africans make up the gap in subjects like Geography and History?

Why is so much time devoted to the learning of English and Afrikaans? If English were, for example, used as the medium of instruction in the Primary Schools, the children would learn it naturally while they studied History, Geography, Arithmetic etc. and more time would have to be used for subjects like Geography and History, which are badly neglected in the present system.

The language issue will be handled elsewhere. But it needs mentioning here, because language policies affect the quality of teaching of Arithmetic, Mathematics and other subjects like Science. Because people have to be taught Arithmetic in the Primary Schools in their mother tongue, they are at a disadvantage when they enter Secondary School, because they cannot handle Mathematical concepts, which require an understanding of English and which cannot be adequately handled in an African language. Even at primary school level, words coined for use in the teaching of Arithmetic do not find a use in the normal spoken language. Many pupils, therefore, find Arithmetic difficult and unpleasant, and the difficulties thus generated at Primary School level by language problems are carried through to Mathematics at secondary school level. The resulting high failure rate at Junior and Matric in Mathematics is to the disadvantage of the black students who seek admission to technical and related fields. The difficulty of finding black students qualified to follow such courses is, therefore, directly related to language teaching in the primary school. Ultimately, political decisions about the use of language among pupils work their way into the later career development of young adults.

A child spends seven years in the primary school. For the first six years he uses a language unsuited to his adult needs. For those who survive to Matric, the last six years of their education are through the medium of English, but much of this time is spent in helping the pupil to use the language correctly, rather than in concentrating on developing and understanding of the subjects which are studied. Ultimately the pupil has a poor command of both English and Afrikaans and the individual subject. It is small wonder that many black children, even graduates, are at a disadvantage in communicating their ideas and developing a sophisticated understanding of concepts.

We therefore, strongly believe that English should be a medium of instruction from the first year at school. In short, we do not want to perpetuate tribal societies. As it is, the level of frustration generated by language difficulties is such that many fail to appreciate the use of continuing their education, and this finds its expression in the dropout rate. □