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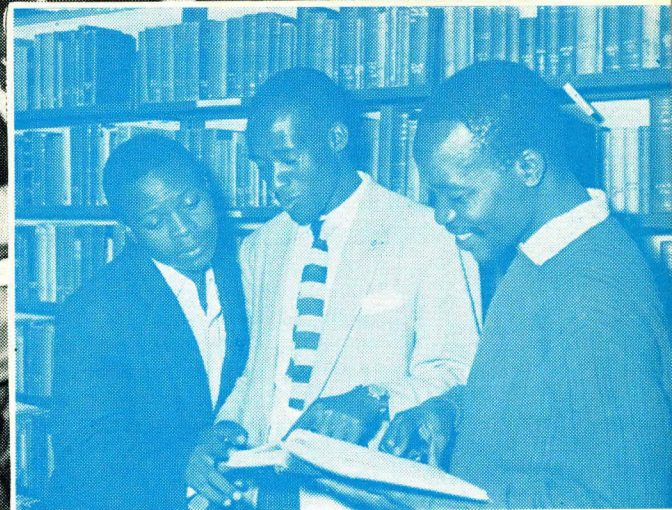
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BANTU IN S.A. WILL ALL BE LITERATE BY TURN OF CENTURY

TO create truly free men and women in Africa, nothing is more vital than fundamental education for all. This need has always been clearly understood by the Whites of South Africa.

There are few things in the Republic of South Africa of which the Whites are so proud as their work in the field of educating the Bantu peoples. Their aim is nothing less than 100 per cent literacy among the Bantu, a target which will be achieved well before the year 2000.

Four out of every five Bantus in South Africa between the ages of 7 and 21 are literate. In the rest of Africa four out of every five Blacks are illiterate. *Excluding the Republic of South Africa*, the illiteracy rate in all African countries is the highest in the world — 80 to 85 per cent.

Four out of five Bantu children of school-going age, 7 to 14 years, are at school in South Africa. 81 per cent of all Bantu children of school-going age are receiving education in South Africa. No other State in Africa can even remotely approach this achievement, an achievement which South Africa's detractors either attempt to minimise or mention not at all.

The Whites of South Africa have been educating the Bantus for more than 150 years. The need for Bantu education was realised early, and from modest beginnings there has grown an educational programme which today embraces more than 9,000 Bantu schools and 30,000 Bantu teachers. More than 350 new Bantu

schools are taken into service each year — almost *one new school for every day of the year*.

Dynamic instrument

As a result of this intentional, planned White assistance, the Bantu of South Africa can proudly and justly claim a higher incidence of literacy than any other Black or Negro peoples in Africa. The South African Bantu peoples have moved out of the shadow of ignorance, illiteracy, and the belief in black magic and witchcraft which have for too long plagued them, into the light of knowledge and Christian civilisation.

Bantu education in the Republic of South Africa means education of the Bantu wherever possible by his own people, and in accordance with his intellectual, spiritual, social, cultural, and economic development. Bantu education is one of the dynamic instruments forged by the responsible Whites to guide and assist the native races of South Africa along their difficult route to complete civilisation.

Some may think the problems insuperable. Others will recognise and applaud the magnitude of the White man's efforts, and the work involved in the field of Bantu education. White South Africans are educating a Black nation.

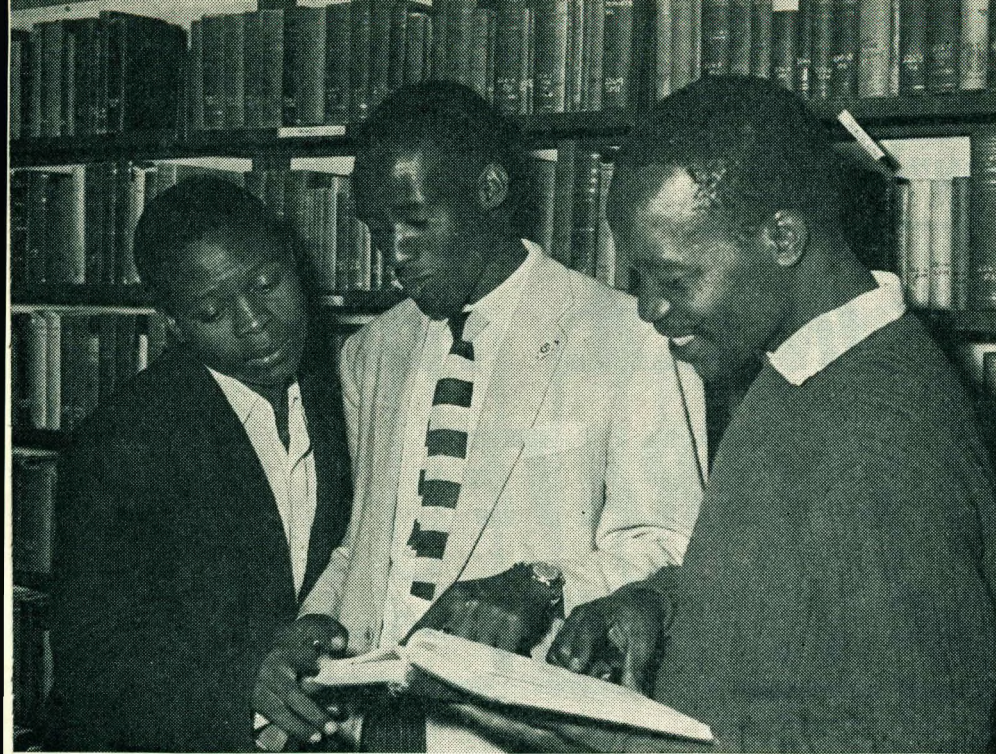
The job of educating 10-million people is a huge undertaking. It was first necessary to build up a strong Bantu teaching staff. To build an effective force of teachers requires a good basic educational programme. The Bantu education programme in

force in South Africa today was successfully launched on January 1, 1954 in terms of the Bantu Education Act of 1953 which, in turn, was based on the findings of a report issued by the Native Education Commission in 1951. This report, a milestone in South African Bantu education, stressed two important, cardinal concepts which have since governed Bantu education in South Africa, *viz.* Bantu education should serve and uplift the community and, secondly, it should create opportunities for the fullest spiritual, moral, and intellectual development within the framework of the community.

Own identity

The Eiselen Report (named after the chairman of the Commission) also stressed that Bantu schools should be woven into the existing social institutions of the Bantu. The report stressed, too, how important is the functional rôle of the school as a means of leading the Bantu to a better and complete recognition of their own worth as individuals and as a nation.

Events in Africa have since made one thing crystal clear, a factor clearly recognised 16 years ago by the Eiselen report, and that is that no Bantu people wish to be recast in a White, European mould. South African Bantu have a natural pride in things that are uniquely African, yet for the best part of a century before 1954 White South Africa, chiefly in the form of missionaries and church missions, had made the



Bantu students in the well-equipped library of the University College of Fort Hare, in the eastern Cape Province. The student enrolment is composed of Xhosas principally from the Transkei and Ciskei, but all of the Bantu races of South Africa are represented.

mistake (genuinely and without cunning forethought) of persuading the Bantu to reject their own culture in favour of European standards of thought and behaviour.

Instead of teaching the Bantu to love and respect what is their own, and to be inspired by the ideal of making their own original contribution towards the growth and progress of their own culture, White missionaries from abroad devoted long years of effort and travail to the task of turning out "White" Bantus.

Fortunately, wisdom prevailed in the long run, and under the leadership set by the late Dr. H. F. Verwoerd, then Minister of Native Affairs, Bantu education was placed under the control of the Minister of Education, syllabuses were overhauled, redesigned and reworked. A new era dawned for Bantu education in South Africa. It was a triumph of commonsense and the recognition of a conscious cultivation of a true national Bantu "image", coupled with the realisation that individual Bantus may become pseudo-Whites, but not their nations.

Bantu mother tongues were made the primary medium of school instruction, and Bantu parents were encouraged to take an active leading part in school life and the management of schools. Today, some 40,000 Bantu parents serve on school boards and/or committees. In addition to the existing 30,000 Bantu teachers, an additional 3,000 Bantu teachers are posted to schools annually. Truly, the Eiselen Report was a signal turning-point in Bantu education, and is widely recognised as such today.

With the introduction of the Bantu Education Act, attempts at Westernising individuals made way for a concerted process of educating South Africa's Bantu peoples as entities. The basis of this new education is the retention and cultivation of all that is of value in the cultures of the Bantu, including their languages. In addition, Bantu pupils study English and Afrikaans, which are taught



A Bantu graduate being "capped" by Dr F. J. de Villiers, then chancellor of the University of South Africa, at a graduation held in 1960.

through their own language. This has promoted literacy, and enormously developed the expressive power of the various Bantu languages. It has insured, too, that the Bantu languages will never be submerged, thereby protecting the proudest heritage of the Bantu peoples, to whom their languages are everything.

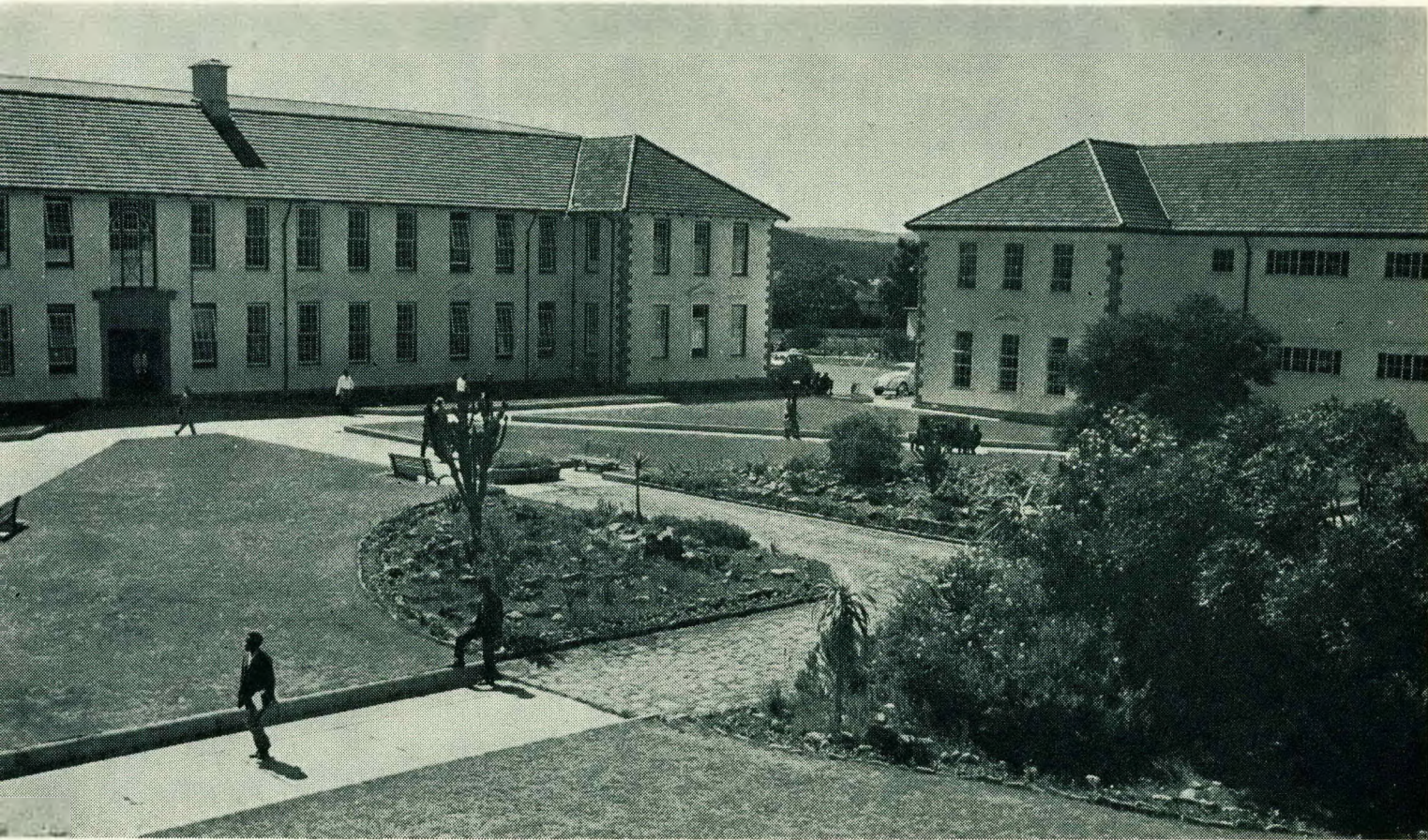
Education "explosion"

School attendances of Bantus in South Africa are increasing at the rate of 125,000 each year. This, in turn, has meant the advance planning and construction of schools and the provision of ancillary school

government.

More than 3,000 Bantu university graduates and three new university colleges are providing focal points of national development for South Africa's Bantus. Expenditure during the current financial year on Bantu education will exceed R50-million (£25-million), most of which is provided by White sources. Provision is made for the following types of education:—

- (a) lower and higher primary schools
- (b) secondary schools
- (c) teachers' training colleges



Some of the buildings of the University College of Fort Hare, eastern Cape Province. Fort Hare was established as long ago as 1916, and has graduated above 3,000 scholars. The academic standard is exactly the same as that of White universities.

equipment and services. It has accelerated, too, the higher education and intake of Bantu teachers. The education 'explosion' may truly be said to have sparked off activity in a dozen related fields. Secondary schools, technical training schools, industrial schools, and teacher training schools have been established and staffed in each of the four provinces of South Africa, and also in South West Africa. Thousands of farm schools are in operation, financed by the central

- (d) vocational and technical training schools
- (e) evening schools and continuation classes
- (f) special schools for the physically handicapped
- (g) university education

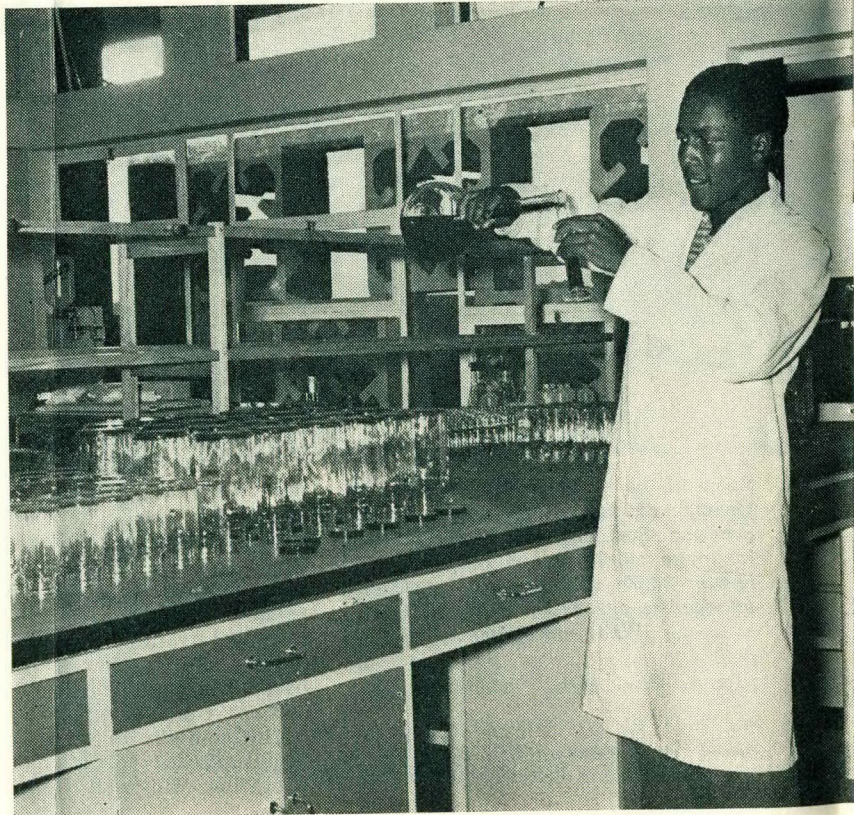
South Africa is the only country in Africa where significant numbers of Bantus receive their university training. More than 4,000 South African Bantus have received their academic training at the following three prin-



Bantu kindergarten children learning to count and, simultaneously, to recognise objects — in this case apples. All Bantu children are instructed through the medium of their mother tongue.

Playtime at the Jabulani Bantu Crèche, at Atteridgeville near Pretoria. The most modern equipment and standards of crèche management and control are a feature of Jabulani, a Bantu word which, roughly translated, means "We are glad".

A Bantu student at work in the chemistry laboratory of the University College of Zululand, situated at Ngoye, Natal. The bulk of the students at this college are Zulus, and the university campus is widely recognised as one of the most modern in South Africa. Zulu architectural motifs have been incorporated into many of the buildings.



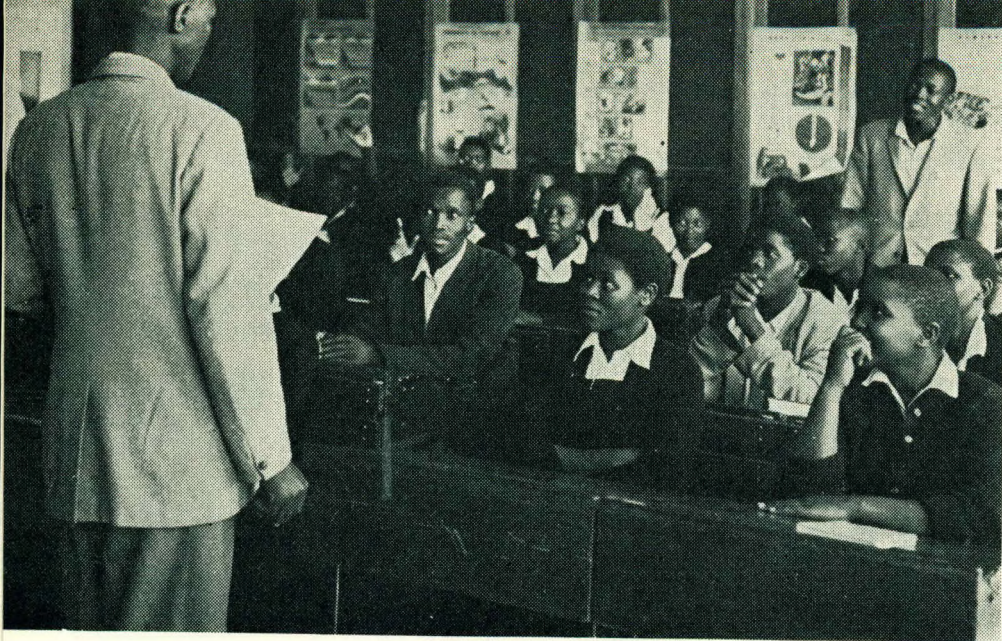
cipal university colleges:—

- (1) University College of the North (Turfloop)
- (2) University College of Fort Hare
- (3) University College of Zululand (Ngoye)

Degrees and courses in the following subjects are offered by the above university colleges:—

- (a) Degrees in arts and science with a choice of these subjects: English, Afrikaans, Bantu languages, mathematics, statistics, applied maths., psychology, education, economics, accounting, ethnology, Bantu administration and Bantu law, history, political science, geography, physics, chemistry, botany, zoology, and biology.
- (b) Degrees in natural sciences with a choice of these subjects: zoology, physics, botany, chemistry, biology, and mathematics.
- (c) Degrees and diplomas in education
- (d) Diplomas in social work and commerce





A Bantu coeducational school which caters for a wide range of ages. This is a pre-university class composed of young men, youths, and younger girls; the slightly older students are trying to catch up with the younger, brighter students. An older pupil (standing at back of class) replies to the teacher.

Jongilizwe College, at Tsolo in the Transkei, where the sons of Bantu chiefs and headmen receive a special training to fit them in due course for the responsibilities of tribal leadership.

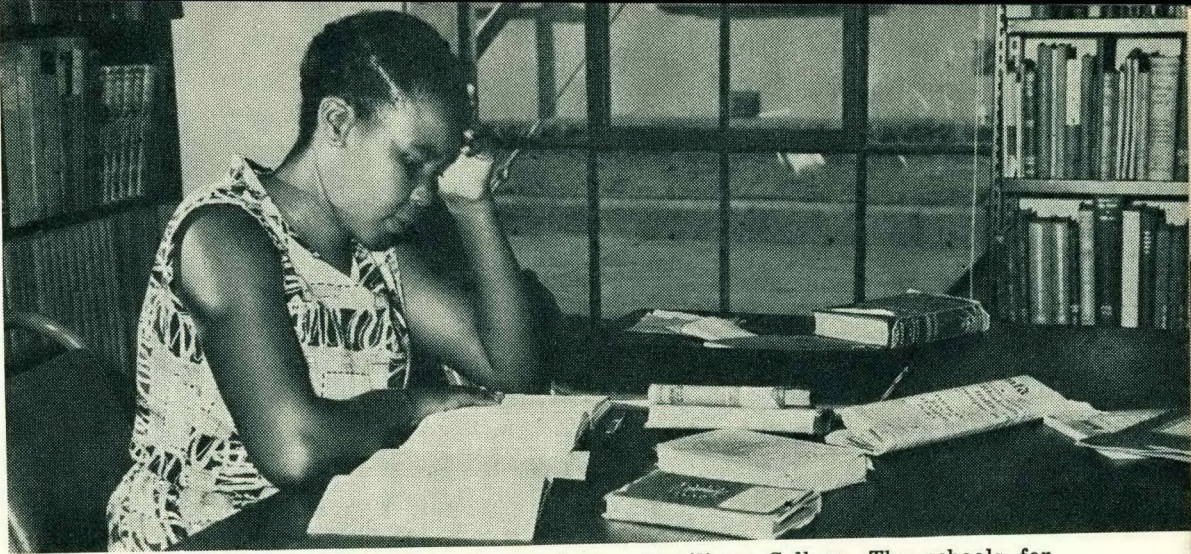
Many bursaries

Bantu pay between R100 (£50) for diploma courses, and R200 (£100) for degree courses annually at the aforementioned institutions of higher learning for Bantus. The fees include board, registration, class and examination fees, sports fees, and so on. This means that the central (White) South African Government subsidises Bantu institutions for higher learning at the rate of R900 (£450) per student per year.

Apart from this, various bursaries are made available to Bantu by the central government up to R200 (£100) per annum for each student. Loans for Bantu university students are also made available by the State, the Provincial authorities, private persons, and business firms. What this means in practical terms is that a really bright Bantu student will have little difficulty in opening the doors of one of the university colleges for higher learning.

In practice, too, only a most minute proportion of Bantu higher education students in South Africa find their fees themselves, or look to their parents for their university fees. By far the great majority receive financial aid. Three out of every four Bantu students presently studying at the University College of the North, at Turfloop in the northern Transvaal, are receiving financial assistance.





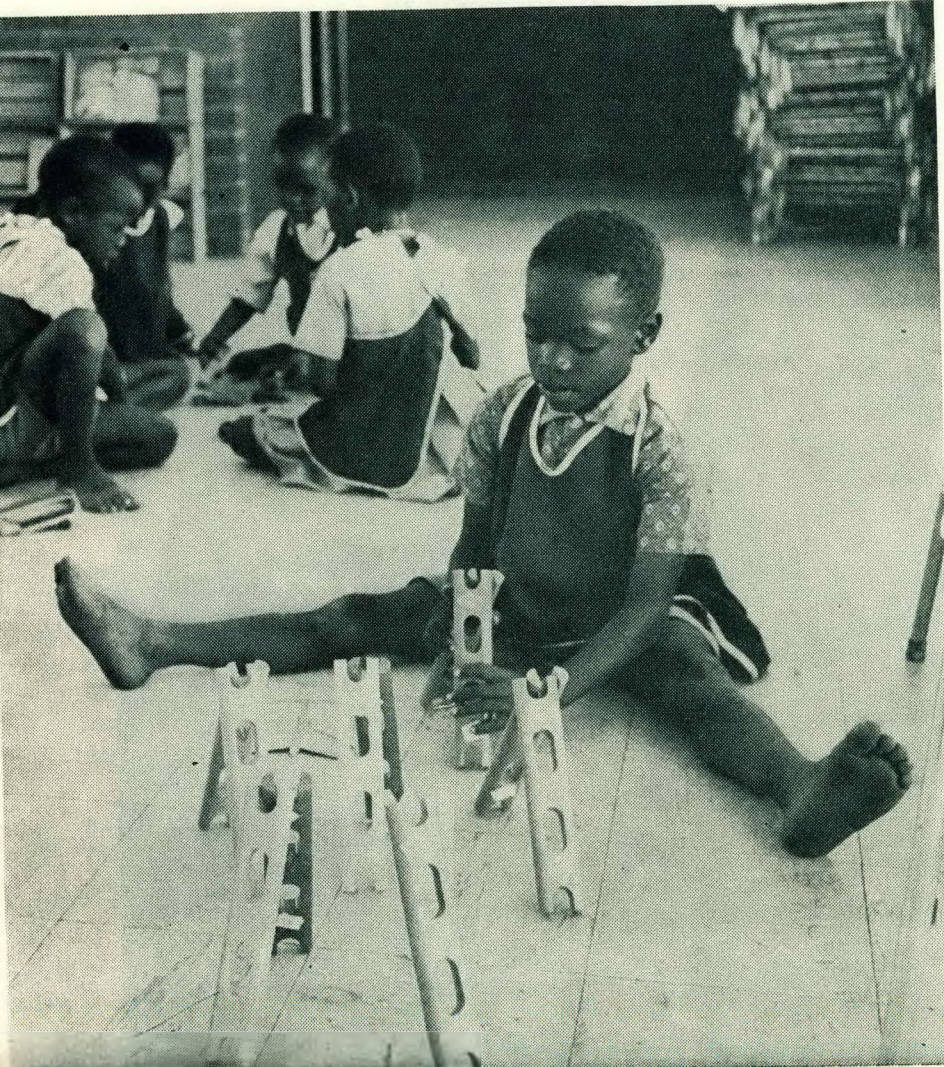
A young Bantu woman student puts in an hour of concentrated study in the library of one of South Africa's Bantu university colleges. Students from all over Africa are enrolled at the several South African Bantu university colleges.

At the specific request of various South African Bantu chiefs and headmen, the South African Government has founded four special schools — "élite" schools — where the sons and heirs of such chiefs are trained for their future responsibilities as leaders of their respective people. The school for the sons of Xhosa chiefs and headmen is at Tsolo, and is called

Jongilizwe College. The schools for the sons of Zulu chiefs and tribal headmen is situated at Nongoma in Zululand. The sons of Tswana chiefs are trained at Taung in the northern Cape Province. At Arabie, near Marble Hall, are trained the sons of Transvaal Sesotho chieftans and headmen. Apart from a most thorough academic training, special attention is paid to the development of the qualities of leadership, a sense of responsibility, and administrative ability.

Bantu education in South Africa is a task of great self-discipline, and greater patience. The key, whatever some people may say or think, is not in the ballot box, however attractive political freedom may seem to be. Elsewhere in Africa this past decade, "uhuru" is seen to have been a painful chimera in all too many of the newly-independent Black States. "Hasten slowly" is a safer, surer rule. The key, in reality, is education. The ability to understand is undoubtedly the first requirement in controlling one's destiny.

Wisely, the South African Bantu have themselves seen this. Illiteracy is all but obliterated in South Africa. In the next generation it will be nonexistent.



Bantu children under regulation school-going age indulging in "constructive toy" play at a typical Bantu children's crèche, of which there are many hundreds in South Africa where the offspring of working mothers are cared for throughout the day. This scene was photographed at the Jabulani Creche, near Pretoria.

ILLITERATE AND HUMBLE — FANTASTIC LIFE-STORY OF EPHRAIM TSHABALALA — BANTU MILLIONAIRE

THE fantastic personal success story of Mr. Ephraim Tshabalala of Dube Township, Johannesburg, is a romance of Bantu industry, and one of the most unique tales ever to come out of Bantu South Africa.

Not much more than a decade ago, Mr. Tshabalala was a pauper. Today he is a millionaire. His is a story of warm human relationships, and one that shows that for more than half a century, White and Bantu people of South Africa have lived together in friendship, although they have each desired to remain racially apart.

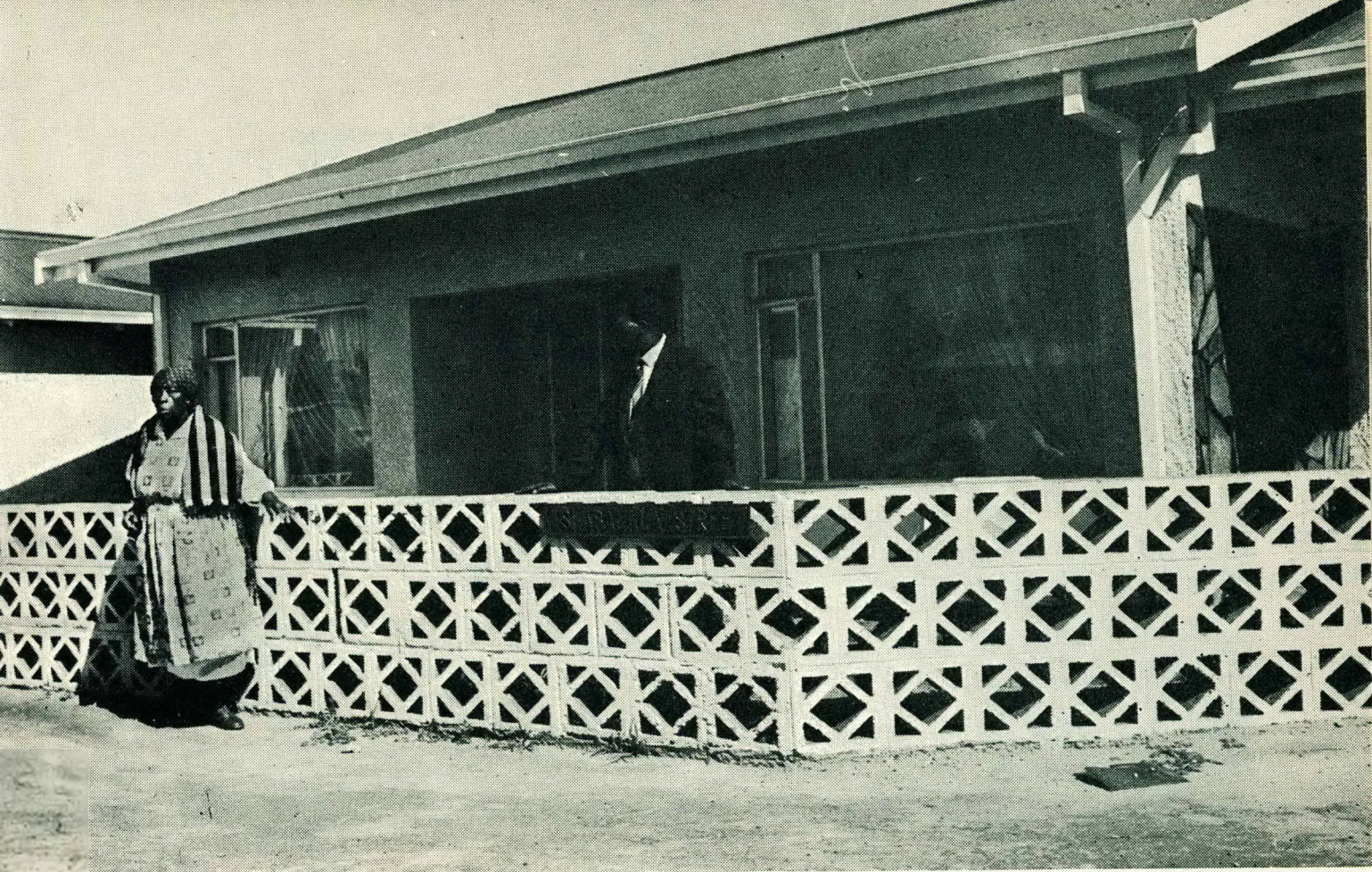
Mr. Tshabalala, owner of a chain of butcheries, restaurants, and dry-cleaning establishments, owner also of one of the biggest garage businesses in the country, is still a humble man who, in 1951, was not aware of the fact that he already had R64,000 (£32,000) in the bank.

Sitting in his unpretentious but modern home in Soweto, Johannesburg's big Bantu township, Mr. Tshabalala summed up his philosophy of life in 12 words: "It is better to be friends with people, than to be friends with your money," he said.

Ephraim Tshabalala's story starts

Mr. Ephraim Tshabalala, Bantu millionaire of Soweto, tells the story of his success.





Mr. Tshabalala outside his house in Soweto. One of the streets outside his house, which stands on a corner, is named after him and the other after his wife, Mrs. Dimini Tshabalala.

with a friendship between White and Black forged in the South African War, before Ephraim was born. He tells the story in simple English, Afrikaans and in Zulu when he cannot find words in the European languages.

"My father's people were Zulus who fled from Shaka, the killer, into the Orange Free State where they settled in the district of Vrede. My father, who was known as Langbeen, worked for a Boer farmer named Lombard, and lived with his wife on Mr. Lombard's farm."

"Mr. Lombard went to fight for his people when the war came. My father told me he was caught by the English somewhere in Natal. One day some

Bantus came to the Lombard farm and said that the English soldiers were coming to kill the people and burn the farmhouse. My father, who had helped Mrs. Lombard to plant crops and to keep the farm going, said that he would help her and her three young boys and her daughter."

"Mrs. Lombard had reaped 100 bags of mealies and 100 bags of kaffircorn. My father made two large holes in the ground and plastered them with clay. They put the grain into the holes, placed tree trunks over them, and spread thick earth and grass on the top. He made another hole which he covered up. It had one small, secret entrance. When the soldiers came, Mrs. Lombard and her family and my mother hid in the hole.

"The soldiers burned the farmhouse. They shot all the stock, and the horse soldiers (Lancers) stuck the animals with their spears. My

father, who was hiding in the bush, saw all this. The soldiers searched everywhere. They stayed on the farm for three weeks and killed everything. Before they left they gave some of the Bantu on the farm guns, and told them to kill the Boer farmers if they came back. But the Bantu, once they had the guns, ran away and were not seen again."

"Mrs. Lombard, my mother, and the four children, stayed in the hole for three weeks, and my father brought them food and water secretly at night. That is why they were not taken to the English camps where many died."

"After the soldiers left there was enough grain and seed hidden to keep them all alive. My father found three pigs which the soldiers could not catch when they ran into the bush. The pigs soon bred and so there was also meat."

"After the war Mr. Lombard came home, and because there were grain and pigs he started building up the farm again."

Mr. Tshabalala said that he was born in 1910. He grew up on the Lombard farm, and as a boy herded sheep and horses. He said, "My master was the first farmer in that part to buy a machine for cobbing and sacking mealies. When I was about 17 he taught me to use this machine, and that is how I became interested in machinery."

"When I was older I went to Johannesburg and found work as a sweeper in a garage. I wanted to work the motorcars, and the 'boss' taught me how to drive one. When I became a good driver I found work as a chauffeur. Later, because I could earn more money, I became a bus driver, and because I had better wages I married.

"I worked and struggled for a long time. One day I said to my wife that we must do something to improve ourselves. I had saved R22, which I kept in a tin. My wife had R16, which she had saved from doing other people's washing. We worked hard and with the money saved, we decided to start a small butchery."

"But meat was very dear, and we had no capital to buy good meat, so we traded in offal. I also made a deal with a cold storage firm to buy bones at a quarter of a cent per pound. My wife and I scraped every scrap of meat off the bones, and we sold scraps and bones. We worked very hard, but in 1947 there was a big shortage of meat and we thought we would lose our little business."

"I did not know what to do. Then I remembered the Lombard family, and thought that they might help me because of my father. I went to Vrede and saw the family. I asked them if they would not sell me a few cattle cheaply or on credit so that I would have meat to sell in my butchery."

"The Lombard sons, who were now

big farmers, said that they would not sell me any cattle. They said: 'We know you, Tshabalala. We have not forgotten what your father did for us and for our mother'. They then rounded up 49 head of cattle, all they could spare, and gave them to me."

Mr. Tshabalala said that he then had a good meat supply for his butchery. He made a profit of R274 out of each beast, and was thus able to build up a capital reserve to finance other meat purchases.

His wife and he continued to work hard. "We put away money regularly. How much I did not know. We just went on working," he said.

"Then in July, 1951, a man from the bank came to see me. He said that I had R64,000 in the bank, and he said that it would be best if I did something with the money.

Mr. Tshabalala then started opening restaurants in various Bantu townships. Much of the processed meat sold there came from his butcheries. "Then I thought that many of my people work with their hands and their clothes get dirty. Bantu people also like clean clothes, so I opened a dry cleaning business. Now there are three of these, which I own," said Mr. Tshabalala.

His various businesses brought about the ownership of a number of vans and lorries, and Mr. Tshabalala decided it would be economical to have a small garage and his own petrol pump and repair equipment. Within a few years this grew to be one of the largest garages in South Africa, whose 18 petrol pumps are reputed to sell more fuel than any other garage in the Republic.

When he realised that he was a rich man, Mr. Tshabalala started giving money away. He endowed Bantu schools and churches. Bantu schools all over South Africa compete regularly for the series of Tshabalala cups and prizes awarded for singing, athletics and football.

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