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Jump to case narrative African National Congress (ANC) Women's League & Youth League sections of ANC Federation of South African Women (FEDSAW) National Executive Committee (NEC) South African Journal "Alliance" Congress of Democrats former Communists Supporters of the Bantu Education Act (1953) Commission on Native Education Dr. Hendrik F. Verwoerd, minister of native affairs "Eastern Province Herald" and "Bantu World" newspaper editors and journalists Society of Young Africa (SOYA) Port Elizabeth anti-boycott movement African National Congress (ANC) Save Our Children Committee The campaign climaxed in April but continually lost support until it ended in July. Although Native African parents wanted to revoke the Bantu Education Act, campaigners were not legally allowed to create adequate alternative schools for the boycotting students. Because government run schools were the only realistic option for Bantu children, only the students who were expelled from the schools, due to continual boycotting, continued the campaign against the Bantu Education Act. The campaign initially experienced growth in participants, but after April the campaign continually lost participants and support. In 1953 the South African Government passed the Bantu Education Act into law. This act gave the South African government the power to structure the education of Native South African children, separate from White South African children. This law was intended to organize a federal education system that would ensure that all students received an education. But it also engrained an apartheid framed education system that was predicted to impede the advancement of black children. Many ANC members, African parents, teachers, and ministers were unhappy with the way that the Act was created to educate black children in preparation for the jobs that white oppressors deemed appropriate for their social class. By November 1953, members of the African National Congress (ANC) were speaking out against the Act. The members of the educational institutions themselves also took action. The Act required that all schools hand their operation over to the South African Government within two years' time unless they could secure outside sources of aid. In response, many mission schools either closed or attempted to raise their own funds. An example of the later is that the Education League was formed to establish a trust fund intended to fund the continued operation of St. Peter's School. Due to the discontent that the Act had triggered, ANC members began to come up with methods to organize and protest against the Act. During the 42nd Annual Conference of the ANC in December 1954, Congressmen agreed to actively oppose the Bantu Education Act and they encouraged African parents to withdraw their children from schools in a 1 April boycott. The ANC then gave the Women's League and Youth League sections of the ANC control over future campaign organization and execution. The goal of the campaign was to revoke and create an alternative to the Bantu Education Act. By March 1955, the campaigners had agreed that, "Withdrawal of the children remained the ultimate aim, the resolution now called only for nonparticipation in the elections of school committees and school boards for the present." Although the campaign organizers had difficulty agreeing on an adequate and effective method of protest, by April some schools had begun boycotting the South African education system and creating methods of alternative education. The ANC recognized it was their duty to support the people in their action in opposition to the Act. On 23 April, ANC volunteers held early morning meetings and prayer sessions followed by a march to ten schools to formally enact the boycott. Each school was closed by noon that day due to the boycott. Campaigners enacted a similar procedure the following day. It is estimated that 6,000 to 7,000 students in mostly Johannesburg, East Rand, and Kirkwood participated in the boycotting. Campaigners peaked in their activities during April. However, only one South African journal, Alliance, was sympathetic to the cause of the protestors. During this time, supporters of the Act organized an anti-boycott movement. Dr. A. B. Xuma, former ANC President-General, publicly denounced the boycott. Police arrested parent campaigners during the April boycotting. The most influential force of opposition against the boycott was the federal threat issued on 15 April 1955. This statement declared that boycotting children would not be re-admitted into any South African school if they did not return to school within ten days. It is estimated that 3,000 to 4,000 students who participated in the boycott were not readmitted. Although most Black parents did not approve of the effect that the Bantu Education Act would have on the education of their children, they did not reject the value of education in general. Parents thought of a successful education as the key to social advancement and betterment. Despite the efforts of campaigners, organizers could not develop their own schools because unregistered schools were deemed illegal. In order to evade this prohibition, campaigners developed "cultural clubs" to provide a limited but alternative education for students during the boycott. A key disadvantage in the boycott was that campaigners were not providing effective forms of alternative education at the rate that many parents needed in order to trust that their children could receive an education that could support a better future. The campaigners attempted to continue expanding the boycott but the forces of opposition prevented successful growth after April 1955. In July the campaigners voted against continuing the boycott. Cultural clubs remained an educational alternative, especially for those students who were not readmitted into government controlled schools. In 1957 1,515 children continued to attend cultural clubs. Feit, Edward. African Opposition in South Africa. "Ch.5 The Conception and Planning of the Bantu Education Campaign." Hoover Institution Publications. Stanford, California 1967. Karis, Thomas and Gerhart, Gail M. From Protest to Challenge Vol. 3: Challenge and Violence 1953-1964, "Bantu Education Campaign." Hoover Institution Press. Stanford, California 1977. Sarah Gonzales, 08/03/2013 Time Periods: Cold War: 1945 - 1960 Themes: Education, World History/Global Studies On April 1, 1955, the African National Congress called on parents to withdraw their children from South African schools in resistance to the 1953 Bantu Education Act. Here is how the Minister of Bantu Education Dr. H. F. Verwoerd described the need for the Act to Parliament: When I have control of Native education I will reform it so that Natives will be taught from childhood to realize that equality with Europeans is not for them. . . . People who believe in equality are not desirable teachers for Natives. When my Department controls Native education it will know for what class of higher education a Native is fitted, and whether he will have a chance in life to use his knowledge. [From the Washington Post article "Read the most important speech Nelson Mandela ever gave."] Learn more at South African History Online. "In 1953 the government passed the Bantu Education Act, which the people didn't want. We didn't want this bad education for our children. This Bantu Education Act was to make sure that our children only learnt things that would make them good for what the government wanted: to work in the factories and so on; they must not learn properly at school like the white children. Our children were to go to school only three hours a day, two shifts of children every day, one in the morning and one in the afternoon, so that more children could get a little bit of learning without government having to spend more money. Hawu! It was a terrible thing that act."Baard and Schreiner, My Spirit is Not Banned, Part 2 The 1953 Bantu Education Act was one of apartheid's most offensively racist laws. It brought African education under control of the government and extended apartheid to black schools. Previously, most African schools were run by missionaries with some state aid. Nelson Mandela and many other political activists had attended mission schools. But Bantu education ended the relative autonomy these schools had enjoyed up to that point. Instead, government funding of black schools became conditional on acceptance of a racially discriminatory curriculum administered by a new Department of Bantu Education. Most mission schools for Africans chose to close rather than promote apartheid in education. Centralization of schools under a new government department was not in and of itself opposed by school administrators, parents, and students. What the African community vehemently opposed was the creation of a separate and unequal system of black education rather than a single public schooling system for all South Africans. The white government made it clear that Bantu education was designed to teach African learners to be "hewers of wood and drawers of water" for a white-run economy and society, regardless of an individual's abilities and aspirations. In what are now infamous words, Minister of Native Affairs, Dr. Hendrik F. Verwoerd, explained the government's new education policy to the South African Parliament: There is no space for him [the "Native"] in the European Community above certain forms of labor. For this reason it is of no avail for him to receive training which has its aim in the absorption of the European Community, where he cannot be absorbed. Until now he has been subjected to a school system which drew him away from his community and misled him by showing him the greener pastures of European Society where he is not allowed to graze. (quoted in Kallaway, 92) The ideological framework for Bantu education had its origins in a manifesto crafted in 1939 by Afrikaner nationalists. Based on the racist and paternalistic view that the education of blacks was a special responsibility of a superior white race, this document called for "Christian National Education" and advocated separate schools for each of South Africa's "population groups"-whites, Africans, Indians, and Coloureds. Segregated education disadvantaged all black groups, but was particularly devastating for Africans. In a pamphlet released in 1948, the organization asserted: "... the task of white South Africa with regard to the native is to Christianize him and help him culturally... [N]ative education and teaching must lead to the development of an independent and self-supporting and self-maintaining native community on a Christian National basis" (quoted in Hlatshwayo, 64). Bantu education served the interests of white supremacy. It denied black people access to the same educational opportunities and resources enjoyed by white South Africans. Bantu education denigrated black people's history, culture, and identity. It promoted myths and racial stereotypes in its curricula and textbooks. Some of these ideas found expression in the notion of the existence of a separate "Bantu society" and "Bantu economy" which were taught to African students in government-run schools. This so-called "Bantu culture" was presented in crude and essentialized fashion. African people and communities were portrayed as traditional, rural, and unchanging. Bantu education treated blacks as perpetual children in need of parental supervision by whites, which greatly limited the student's vision of "her place" in the broader South African society (Hartshorne, 41).





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