

THE SCHOOL CURRICULUM AND ITS RELEVANCE
TO BLACK SOCIETAL PRESSURES

BY

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A Thesis submitted to the Faculty of Education
in fulfilment or partial fulfilment of the
requirements for the degree of
DOCTOR EDUCATIONIS
in the Department of Philosophy of Education
at the University of Zululand.

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Date submitted : April, 1987.

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DECLARATION

I declare that the thesis : THE SCHOOL CURRICULUM AND ITS RELEVANCE TO BLACK SOCIETAL PRESSURES is my own work both in conception and in execution. All sources that I have used or quoted have been indicated and acknowledged by means of complete references.



K.B. Cemane.

ACKNOWLEDGEMENTS

I express my sincere thanks and appreciation to

- the promoter, Prof. P.C. Luthuli, for his unflagging interest in the planning, execution and completion of this thesis. He indeed displayed amazing patience and perseverance in wading through drafts of this study;
- my family and friends for loyal and cheerful support throughout the period I was engrossed in this work;
- my colleagues, and former as well as present students for creating an atmosphere that fosteres intellectual dialogue and growth;
- the library staff of the University of Zululand for tracking down publications that were otherwise difficult to come by;
- the typist, Ms. Nomndeni Gcabashe who unstintingly gave her time for typing this thesis and cheerfully prodded herself in order to meet deadlines;
- the Publications Committee of the University of Zululand for the grant which helped towards the completion of this study;
- Prof. Urbani, vice Dean in the Faculty of Education for help with the Afrikaans summary translation.
- my late parents whose sacrifices long before this thesis was conceived, made its realisation possible, by affording me a healthy upbringing amidst all the allurings of the township life and its anxieties and pressures.

Of course, any academic effort of this magnitude is impossible without the motivating variables within one's private/...

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private life that would make such effort worth the while.

Notwithstanding the gratitude to all these people, this researcher alone takes responsibility for the contents and the final form this thesis has taken.

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CHAPTER I

GENERAL ORIENTATION

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CHAPTER 1.

GENERAL ORIENTATION

1.1 Introduction.

The study on "The School Curriculum and its Relevance to Black Societal Pressures" is in the field of Philosophy of Education. Some educators may not see how relevant this study is to Philosophy of Education as they maintain that language analysis should be the primary role with which philosophy of education should be concerned. Their contention is that deliberate education should be more precise and scientific, and analysis offers one way for doing this. According to them many educational problems are largely language problems. If these can be solved then education problems may then be solved. To this view, Reid in Archambault (1972) replies that analysis is a legitimate part of philosophical analysis - a part only, and a culture wholly devoted to analysis would be decadent. He argues that if analysis loses the sense of the whole it ceases to be an intelligent analysis. This conviction is made clear in the assertion that:-

"analysis without synthesis is blind,
or at least pointless or feckless." (p. 24)

Philosophy of education should be understood as the use of philosophical instruments, the application of philosophical methods, to questions of education, as well as the relation to education of the relevant results of philosophical thinking. A philosophy of education will be a more worked out, systematic philosophical treatment of those aspects of educational theory that are susceptible to philosophical treatment. Philosophy of education is conceived of by Kneller (1972) as seeking to understand education in its entirety, interpreting it by means of concepts which shall guide choice of educational ends and policies. Philosophy of education/...

education depends on formal philosophy to the extent that problems in education are of a general philosophical character. Criticism of educational policies or suggestion of new ones cannot be gotten into prior to such general philosophical questions as:

- the nature of the good life to which education should lead;
- the nature of man himself, because it is man who is being educated;
- the nature of society, since education is a social endeavour;
- the nature of ultimate reality, that all knowledge seeks to penetrate.

Kneller (1972) maintains that, nothing contributes more to continuous, patient and careful reflection than the treatment of an educational problem in its metaphysical dimensions. Philosophers of education draw on established branches of philosophy and bring them together in ways that are relevant to educational issues. In the same tone the importance of philosophy in determining curriculum trends and decisions has been expressed by Hopkins who is quoted by Doll (1982: p. 25) as maintaining that:

"There is rarely a moment in a school day when a teacher is not confronted with occasions where philosophy is a vital part of action. An inventory of situations where philosophy was not used in curriculum and teaching would lead to a pile of chaff thrown out of educative experiences."

This thesis is founded on Oakeshott's concept of education as a specific human engagement. This notion is important because it should be recognised that the neonate does not grow and develop by reacting to the environment like a biological organism. He must be welcomed, be led, be brought up by an adult, and be initiated into the world to be helped to participate in it. This adult has a goal of/...

of which he is forever conscious.

A human being is the sojourner in a world of meanings not things. It is a world of occurrences in some manner recognised, identified, understood and responded to in terms of this understanding. It is a world of sentiments and beliefs. It includes artefacts that are expressions which have meanings and require to be understood in order to be used and enjoyed. Lack of this understanding presupposes being a stranger to the human condition. Human conduct subscribes to procedures composed of rules and rule-like considerations, to which human beings should subscribe if there is something they want to say or do. In Oakeshott's words (1972: p.18-19):

"Being human is recognizing oneself to be related to others... in virtue of participation in multiple understood relationships and in the enjoyment of understood historic languages of feelings, sentiments, imaginings, fancies, desires, recognitions, moral and religious beliefs, intellectual and practical enterprises, customs, conventions, procedures and practices, canons, maxims and principles of conduct, rules which denote obligations and offices which specify duties."

Education then is important for a human neonate because of his human condition that demands that he be initiated into an inheritance of human achievements of understanding, conviction, belief, and attitude. This inheritance is composed of states of mind that may be entered into only in an education endeavour. To be human, involves engaging in activities, knowing and being aware of what one is doing and why. Initiation into this condition can only be in an engagement in which the child learns to understand.

Education is not a transfer of the wisdom of earlier generations to the child, nor is the child to be adept/...

adept at mimicking current adult performances. Education does not involve internalising a whole gamut of ready-made ideas, images, sentiments, beliefs, anxieties, aspirations and expectations of adults. It demands acquiring the abilities of looking, listening, thinking, feeling, imagining, believing, understanding, deciding, choosing and wishing. The child should develop the ability of throwing back upon the world his own version of a human-being-in-conduct, which is both a self-disclosure and a self-enactment.

Educational engagement between the adult and child rests on the belief of the worth of what is to be conveyed to the child. The only essential medium through which this spectrum of knowledge can be transmitted to a child is the curriculum. Such a curriculum, if it must be effective, should bear the background of a child.

The adult must be an active interventionist in the education activity. He must explain, instruct as well as guide and stimulate the child positively. What children are taught is to be seen worthy by them. To foster this, it must be of such a kind that it can by degrees be made their own. Instead of remaining an alien school matter, it must become deeply formative of children's ways of thinking, feeling and acting. To accomplish this objective the teacher must find the right balance between pressure and permissiveness, between freedom and authority, between self-expression and submission to disciplines. This help enables the child to find the best in himself in terms of what society thinks to be the best in their culture.

1.2 Statement of the Problem.

Continual curriculum review is a principle that is likely to direct and influence all innovation and/or reform/...

reform of educational structures, contents and methods as well as teacher upgrading and teacher training. Education authorities and researchers as well as teachers are paying more attention to the application of this principle in the preparation and implementation of educational and curriculum reform. It is proving to be a complex undertaking, yet one can no longer say that continual curriculum review is merely the ideal of certain philosophers. There is a continual need for:

- continual evaluation of the curriculum content in relation to the requirements of society at large, the requirements of the working world, educational counselling and vocational guidance;
- assessing the effectiveness and efficiency of the current curriculum as one of the early phases in leading the child to responsible adulthood; and
- evaluating achievements in the development of methodologies for curriculum work in the perspective of child education.

One of the prerequisites of curriculum evaluation is finding out the extent to which what is taught in class is co-ordinated with life as it is lived at a given point in time. Co-ordination is only a means to clear the ground for the child's learning throughout his life. It applies primarily to the services established to support such learning, but it may also include specific references to learning opportunities and influences of a spontaneous nature. This prerequisite has been harped on at all times by educationists. Ingram (1979) points out that long-accepted educational principles demand that school and family co-operate, that the successive grades and levels of an education system are articulated with each other, that educational services provided by different ministers are co-ordinated, that the various subjects or learning areas of the curriculum are integrated, and that the parallel streams of secondary/...

secondary education have equivalent value.

Black society, like all societies, is in a state of continual change. The function which the school is called upon to perform in a changing world is both important and decisive. No longer should schools prepare pupils by giving them knowledge and skills for living in a comparatively stable society. A more serious consequence of current and future societal changes is that they place new and intensified demands on individuals. Societal transformation profoundly influences an individual's view of his world and of himself, thus leading to many and divergent types of efforts to find meaning, emotional security and self expression. As an example of a societal changing feature that affects individuals is the Christian influence which is fast declining in the same manner as strong adherence to conventional standards in matters relating to sexual conduct. Even obedience to an arbitrary authority is being eroded. This results in the building up of feelings of guilt generated by the monitoring power of the conscience. Social education needs to be restructured to take into account new forms of conduct allowing for greater diversity of values and behaviour than are permitted by traditional norms and ethics. What is necessary is a school curriculum that shall serve as a vehicle by means of which rapid changes in society can be mediated through the educational system. The questions then posed by this study are the following:

- What are the societal pressures felt mostly by the black society, and does the present school curriculum address itself to these?

Flowing from this question subsidiary ones asked are:

- Does the present curriculum as it is meet the active and creative needs of the children?

Does/...

- Does the current curriculum help children to develop constantly broadening insights and deepening generalisations about problems of significance to them?
- Is knowledge gained at school constructed in such a way that subjects reflect social behaviour and social norms?
- Is the current curriculum knowledge of such a nature that it can be used by children to improve their lives?
- To what extent does the curriculum succeed in offering pupils systematic citizenship education, including the analysis of issues and societal problems in terms of values involved and consequences of alternative decisions?
- Does the curriculum develop social competence in interpersonal relations, group participation and intergroup relations by affording them a chance to study and interact with individuals and multicultural groups differing in race, national origin, sex, age, and other characteristics?
- To what extent does the current curriculum infuse into pupils knowledge about problems associated with population implosion, such as those involved in acute environmental and physical deterioration; problems of deviant behaviour such as delinquency, crime, alcoholism and drug addiction; issues of family disorganisation, and reorganisation; economic problems of poverty and unemployment and many other related issues?

An understanding of these complex culture - building issues should be pursued as a means of resolving their attendant problems. With necessary facts, perspectives and alternative courses as elements of the curriculum, schools can play a vital rôle in helping the person to acquire an understanding of the child's relation with the universe and his place in it. It is the aim of this thesis to explore possible ways of updating the curriculum/...

curriculum so that it may accommodate the pressures and anxieties of the present black society. The quest is for a school curriculum that is relevant to the life of black people as it is lived at this modern technocentric age.

1.3 Motivation for Study.

Curriculum review takes place continuously as a particular society looks directly at and contemplates on the possibilities for improving upon present circumstances. Society translates its apprehension, insight or discernment of the gap between present realities and envisioned possibilities into goals. Society shall then assign responsibility for achieving these goals to educational institutions. Education of blacks is, at the present time, in a state of turmoil. Comments one hears from public speakers and reads from the press all reflect an anxiety engendered by a feeling that the educational system is not "delivering the goods." Pupils' petitions to their headmasters keep the public always unsettled; strikes, school violence, stoppages and vandalism abound. This necessitates a concerted study of the curriculum as the aspirations and desires of people are reflected in the school curriculum.

One major goal of curriculum planning is to select knowledge reflecting the societal image in all of decision-making processes. Therefore, careful study of the ongoing practice in education, as a minimum, should make blacks more self-conscious about how they currently make curriculum decisions.

Curriculum decisions have not taken into account the experience of the pupils who are at the viewing end of the complex educational endeavours. There has been a neglect of the curricular experiences as seen through the eyes and mind of the pupil. Cognisance has not been taken of what any given group of pupils have been exposed to, let alone how they feel about it. The pupil is virtually assumed to be instrumental to societal/...

societal goals. The dominant view among political, industrial, and educational leaders and policy makers is that pupils should be brought up and nurtured to make the country more powerful and productive. Plato in his Republic, for example, wants children who are mentally acute to be trained in the dialectic so that they can become rulers in the state. Those not intellectually endowed would end up being soldiers or employed in mundane jobs. However, education should enhance personal powers of knowing, building individual autonomy and initiative, developing self-awareness and understanding, nurturing diverse interests and talents. Tyler and Goodland (in Goodland et al 1979: 203) put this idea succinctly when they write:-

".... persons discover, create, and express meanings; they are choosing and self-assertive, using logic and intuition in reflecting on life and its meaning.Individuals learn what has personal meaning for them, and their knowledge is an active creation."

So it is important that consideration be given to the level of the personal meaning the present curriculum has for the pupils. Focus is on knowledge about the personal side of what pupils derive from their schooling. This very pertinent, if for no other reason, causation for strikes and school violence should be highlighted in the educational system of blacks.

The quest for improving the quality of life for black society is almost a slogan in every administrator's lips at present. Many blacks are being upgraded in their jobs and they themselves are continually pushing up their levels of expectation and aspiration. The net result of all this is the pressure of demand on the educational services. This then calls for a need to look into how styles of teaching, quality of learning materials, and the organisation of the school itself may/...

may be updated to the greatest benefit for the good of all involved and concerned.

In black society there is a rising trend of being in statu pupillari longer, and at the same time the number of drop-outs is also increasing. There are a number of economic and social pressures that account for this. However, a closer attention should be taken as to how the curriculum may be updated to accomodate these trends.

Children nowadays seem not to be able to relate themselves to school-bound learning and are intolerant of school rules and regulations that are contrary to their personal inclinations and pursuits. They take less and less kindly to a regimentation which confines them in a submissive rôle. School girls complain when they are expected to wear their hair short, school boys are not happy with wearing shorts even if that is their scouting uniform, school pupils will always get a way out to embellishing their school uniforms, a regulation demanding pupils to communicate in the official languages whilst in school premises becomes abrogated through disuse. Students in boarding schools complain if they are expected to be in doors at particular hours.

Some members of the public are complaining that authorities are not particularly rigorous enough in the selection of pupils to be enrolled. In the Ilanga (June, 18-20, 1984) a complaint is raised about married couples and pupils all in the same school. These married people influence the youth adversely. The correspondent writes:

"Ngakho-ke lababantu asebezishayela imithetho yabo abafuni ukulalela abakutshelwa abaphetheyo, bese bexhumana nezingane bezifaka umoya wokungalaleli. Kwakufanele babenendawo yabo bodwa lababantu abanje." (p. 6).

There is a need of looking into the school curriculum, (curriculum /...

(curriculum taken in its broadest sense), so that this untenable situation can be improved.

Some members of the black community are complaining that people involved in black education keep their heads deep beneath the sand and do not realistically get to grips with the simmering unrests. These unrest incidents seem to be the order of the day in some black schools. Thabo Moeketsi in the City Press. (June 10th 1984) writes that:

"While it is clear that a storm is brewing in schools elsewhere, I urge those involved with our education, from the government downwards, to work towards a better perspective of our education. It would simply be living in a narrow-minded dream world to think that having shut the trouble-torn schools, has solved the problems." (p. 6)

It is the light of this thinking that this thesis addressed itself to the problem of the school curriculum.

1.4 Definition of Important Concepts.

1.4.1 School Curriculum.

The standpoint that is adopted in this study pertains to the school curriculum as a vital part of the education system. The curriculum is one of the dominant areas in which the values and the power system of the school and society come together. Education is understood by modern educationists like Redden and Ryan (1955) and others as an orderly, deliberate, purposeful and sustained effort that takes place in a variety of settings and through the efforts of many different persons, to transmit or develop knowledge, concepts, skills, attitudes or habits. This is done so that the recipient is best fitted and guided to take his place in society as a responsible and competent individual. The value of the educational engagement depends; in a large measure, upon the quality of the opportunities for learning/....

learning that are provided. Our task here is to find out what are the educational experiences that are provided by the curriculum in schools for blacks. Are these the best as far as the black community is concerned i.e. do these experiences meet the present aspirations, expectations and anxieties of blacks as a people? Are these experiences in line with the belief and value systems of the blacks?

The word curriculum derives from curricula - meaning a short running. The Latin verb currere means to run. The Oxford English Dictionary (1978) quotes Sir T. Brown who wrote:-

"Upon a curricula in this world depends
a long course of the next." (Vol.11:1271).

"Curriculum" comes from a Latin root meaning "racecourse," and figuratively the school's curriculum has represented something like that to most people. It is viewed as the relatively standardised ground covered by pupils in their race towards the finishing line (a diploma) (Zais, 1976).

There are many competing definitions that have been formulated by curricularists. Lewis and Miel (1972) identified definitions of curriculum in the following categories

- course of study;
- intended learning outcomes;
- intended opportunities for engagement;
- learning opportunities provided;
- learner's actual engagements; and
- learner's actual experiences.

They defined curriculum as

"a set of intentions about opportunities for engagement of person-to-be educated with things (all bearers of information, processes, techniques, and values) in certain arrangements of time and space." (p.27)

Tanner and Tanner (1980: 36) traced the history of curriculum/...

curriculum definitions showing that

"curriculum has been variously defined as
1) the cumulative tradition of organized
knowledge; 2) modes of thought;
3) race experience; 4) guided experience;
5) a planned learning environment;
6) cognitive/ affective content and process;
7) an instructional plan; 8) instructional
ends or outcomes; and 9) a technological
system of production."

The first three aspects of this definition relate to the function of the school as an agent to socialise and provide custodial care for children. The school, through its- curriculum, is viewed as transmitting configurative cultural elements. These are cultural effects that are specific to the society of which the child himself is a member. Included also is the wisdom of the past for a people. Children should be imbued with beliefs, values, norms, mores, traditions and behavioral patterns held in high esteem. Lawton (1971), for example, sees the curriculum as representing a selection from culture. The education endeavour, therefore, shall include the inculcation of knowledge as well as the generation of skills and attitudes. It also imbues the child with cultural norms and values.

The next four aspects pivot around all of the planned experiences of the children under the school's guidance and teacher tutelage. Included here are considerations of syllabuses, teaching methods, school size and organisation, time tables, school terms, school architecture, all school activities as well as planned school services such as the library, health care, assemblies, the food services, field trips and a plethora of other variables. The curriculum then consists of the ongoing experiences of children for which the school accepts responsibility.

The curriculum cannot be as wide and comprehensive as life itself and it does not need to, because a curriculum/...

curriculum is only a guide to self-help. However, it should represent a certain life style that has been organised, systematised, edited and simplified. It is concerned with helping children achieve self-realisation and autonomy in a responsible manner. This is achieved through active, meaningful participation within the school. As an institution that reflects and serves society, the school should introduce children to educative experiences aimed at perpetuating the structure and functions of society. The curriculum serves as the operational medium through which the school displays and coördinates the patterns of transmission, translation, and transposition of educative experiences for which it assumes responsibility. (Shepherd and Ragan 1982).

Confining oneself to cultural selection and planning of educative experiences is not sufficient. The so-called "hidden" or "covert" curriculum should be taken cognisance of also. Vallance as cited by Meighan (1981) views the hidden curriculum in terms of the non-academic consequences of schooling that occur systematically but are not made explicit in the official rationales for educational institutions. For purposes of this thesis the term curriculum is conceptualised as a sequence of potential influences, enlightenment and insights that are overt and covert, which are made up from the reconstruction of knowledge and experience. This knowledge and experience are systematically developed and organised under the auspices of an educational system, with the aim of enabling the learner to find for himself a niché in societal life. Knowledge and experiences are based on theory, research and past professional practice on the part of educator.

1.4.2 Relevance.

There has been a great discussion in recent times about/...

about the need for a new curriculum that will suit the anxieties and pressures of blacks as a people. The reason for this is that many educators, parents and children have for some time been dissatisfied with curricula followed in modern schools and colleges in which blacks study. Dissatisfaction arises from the fact that many pupils seem to finish school as malfunctional illiterates who are misfits in society.

Schools have been generally believed, by black society rightly or wrongly, to be institutions, among other things; for

- giving pupils knowledge and skills leading to increased productivity in occupations and professions, improvements in health and the ability to participate in community and government organisations;
- Conveying useful knowledge and skills;
- influencing pupils' attitudes, especially to create a habit of or positive motivation towards vocational pursuits and community projects;
- developing qualities of character conducive to social stability and worker welfare, such as moral rectitude, perseverance, accuracy, creativity, self-reliance and co-operation and developing loyalty to the national ideology.
- conscientising children to use the general education programme efficaciously and to maximum benefit for themselves and the general community.

However, general discontent with the school curricula is freely expressed in the press and public platforms, by educators and parents, also by the man-in-the-street. The main criticisms are:

- the standard of performance in public examinations is at a very low ebb;
standards/...

- standards have been seriously relaxed - pupils are not learning as much as they used to, there is too much playing about;
- the curriculum is old-fashioned and makes pupils despise manual work;
- pupils are not taught enough mathematics, science and technology;
- Arts, languages and literature of their people are cursorily handled;
- pupils are not taught to be worthy responsible citizens, to have respect for themselves and for others;
- pupils are not encouraged to think - only to memorise;
- discipline and morals leave much to be desired;
- the curriculum concentrates too much on the cognitive skills, that is to say, on the mental process of learning, to the detriment of the affective, aesthetic and spiritual aspects;
- that schools give children too much freedom and do not foster respect for authority and subjection to pedagogic guidance as well as control; and
- that the education system as a whole is not suited to the challenges and aspirations of children in schools.

All these are serious accusations. The most serious of all are the last three. The present education system is seen as too cognitive and is an imposition which throws overboard the values and codes of conduct held in high esteem by the community. It does not set high store to need for self-determination and self-direction. Many people see the problem of the school curriculum in black schools as essentially one of boredom, with and alienation from the traditional contents, structure of the curriculum as well as traditional/...

traditional modes of pedagogy. Such boredom and alienation is most visible from the perennial challenge and resistance to school authority. This resistance is evidenced, among other things, by a high drop-out rate, high failure rate and outbreaks of school violence and school vandalism resulting in everything, but education.

Concern about this unsalutary and untenable situation evokes notions of "relevance", notions frequently utilised in discourse but accompanied by uncertainty as to the principles being invoked or the means of their realisation. Many concerned people appear to be convinced that the school curriculum is not sufficiently relevant without being very explicit as to what "being more relevant" will involve. They appear to feel an intuitive sense of disjuncture when they think of education as "not relevant".

Knamiller (1982) points out two different sets of meaning or relevance, namely the "outside observer's" meaning and the "inside consumer's" meaning. The outside observer is not part of the dissatisfied complaining society. For him educational relevance is a direct assault on the basic needs issue and even unemployment. Thus, agriculture and homecraft, traditional building trades and craft industries, simple accounting and financial management together with learning to plant trees, being aware that drinking water should be boiled and immunizations should be kept up to date and other self-reliance topics, should form a major part of the school curriculum.

Conversely, the "inside consumer" view ideas of community leaders, parents, teachers and parents in the community that is directly experiencing the shortcomings of the education system. They have in sight educational relevance that is an indirect path to improving life. For them success in the traditional academic curriculum leads to a modern sector/...

sector wage-paying job and money-generating occupation with money flowing back to enable the family to improve its lot. The role of schooling is held so strongly by the vast consumer majority that parents are prepared to strain their hard-earned money to help their sons and daughters to gain a college or university certificate, in order to try for a modern-sector job.

Black pupils are emphatically opposed to sitting for examinations that are different from those of other racial or national groups. An examination set especially for black pupils is suspected of being of a lower standard and would be much less likely to assure the candidate admission to foreign colleges and universities. After all, this higher education leading to modern-sector-employment-goal of schooling aspired for by the "insider" is also the main aim of the "outside" observer. Schooling that contains little in terms of skills, abilities, competencies and attitudes necessary for the modern technocratic age is seen as irrelevant. Technical education, calling for the focus of education to be on modifying the natural world for production and on solving, not only economic problems but also social problems, is not found in conventional school science curricular used in black schools.

Within the present study, a dominant ideology of relevance discerned in most statements, pronouncements and views connotes:

- socio-historical and cultural experience of societal life;
- relevance to the conditions of contemporary society and economy - hence calling for the inclusion of sociology, economics, computer studies, technology etc.;
- relevance/...

- relevance to a particular ability category of pupils, especially the less able;
- relevance to being responsible and competent citizens;
- curricula and pedagogic change designed to modernise and make more efficient the educative experience of the children.

Hopkins (1941) warns that the school must be concerned with experiences of high educative quality since it should aid each individual to raise the level of his experiencing in all aspects of living. He lists the following criteria for testing incipient experiences to ascertain as to whether they warrant study through the school. The experience

- must begin with and continue to grow out of the real felt needs of pupils;
- must be managed by all of the people concerned - pupils, teachers, parents, and others - through a process of democratic interaction;
- must be unified through evolving purposes of education;
- must aid each individual to increase his power to make intelligent choices;
- must aid each individual to mature his experiences by making progressive improvements in the logic of such experiences;
- must increase the number and variety of interests which each individual consciously shares with others;
- must help each individual build and refine old meanings;
- must offer opportunity for each individual to use an ever-increasing variety of resources for learning activities compatible with the variety of resources;
- must/...

- must aid each individual creatively to reconstruct and expand his best experience in the developing situation;
- must have some dominating properties that characterise it as a whole and which usually give it a name; and
- must close with a satisfactory emotional tone for each participant.

The issue of relevance becomes very pertinent when educationists, parents, teachers, pupils and community leaders find that:-

- certain important subjects are not usually available at all;
- connections are not made between subjects and pupils' experience and existing anxieties, pressures and preoccupations;
- materials within subjects may be given disproportionate priority (for example, European conquests and achievements to the exclusion of the contributions made by blacks to social history and the development of the entire country);
- wrong treatment within subjects often prevails (for example, the history of the country taught solely from the point of view of whites);
- pupils have areas of knowledge and experience not covered by subject expertise (for example, traditional methods of cure and indigenous theories of disease causation);
- certain important skills or criteria which ought to enter into all or most subjects are wrongly regarded as the responsibility of one particular subject (for example, morality, imagination, social implications, mastery of language, expression and communication);
- connections/...

connections are not made between the prescribed subject matter and the current predicament of the world; and finally

knowledge is not presented as permanently provisional, open to re-interpretation and new evidence, some of which might come from pupils themselves.

In the context of this thesis, therefore, the school curriculum is relevant when its goals relate to a particular society and its values and the goals relate to the individual child - his talents, needs, interests and abilities in a changing society. Aims and objectives in the school setting should have a bearing on social forces, values and needs of the community, also to the needs for the individual development revealed by study of particular children, and the significance of knowledge for interpretive use in society.

1.4.3 Black.

This term has evolved over a number of years from others such as Kaffir, Native, Bantu, Non-white, then black. The first three terms have fallen into disrepute because of the political and social connotations. These connotations were negative, and blacks have been voicing their complaints. At present the denotation 'black' is largely accepted by those people who consider themselves black and has also been promulgated by government gazette to be used in the place of other apparently derogatory terms. The term "Kaffir" in Arabic refers to a non-believer. Traditional blacks were believers in Umvelinqangi. But whites spoke of kaffir wars, kaffir beliefs all in a negative way. "Black" replaced non-whites since the negative prefix was not applicable in the same way to refer to groups who were not black as non-Blacks. It also replaced the term Bantu, mainly because it was considered offensive and inappropriate. To a black, speaking/...

speaking of "one Bantu" and "many Bantus" is intolerable.

For purposes of this study the term "Black" shall be used to refer to a people of Negroid stock having the stem -ntu common in their language, and descendance in Africa. Their physical features include short coarse black hair, brown eyes, thick lips and broad flat noses. Most of their cultural artifacts are characterised by roundness and circularity.

1.4.4 Societal pressures.

These are life pressures felt by society. These pressures make them demand that schools bring out individuals who shall help them cope with these life pressures. Hutchins (1968) succinctly points out that no educational system can escape from the political community in which it operates. He continues to declare that:-

"The system must reflect what the political community wants it to do. The system can set out formally to change the community only if the community includes change of this kind among its aims." (p.ix)

When Hutchins speaks of aims he is in reality speaking of the curriculum, for only in the curriculum can aims be expressed, reflected and mediated to pupils in an educative endeavour. The curriculum, it must be remembered, is a courseway leading pupils carefully, through to adulthood.

Tanner and Tanner (1980) express this view very precisely in their argument that, when the school divorces itself from contemporary problems and issues it is failing to meet its responsibility to children as citizens. The future having its roots in the present, and the rising generation representing the future society, the school that holds itself oblivious to problems and issues in contemporary life, is denying its children educative experiences essential to the building of a better society.

The/...

The function of the school and the model of curriculum followed at a particular time are reflections of the demands and expectations of the larger society. The tendency is for the educational system to respond to whatever pressures are most dominant. Einstein as early as 1950 pointed out that:-

"the aim must be the training of independently acting and thinking individuals who see in the service of the community their highest life problem." (p. 32).

Dewey (1897) declares that education is the fundamental method of social progress and reform. He warns that the only sure method of social reconstruction is when individual activity has a responsible sharing of the social consciousness.

Doll (1982) rightly believes that society may be regarded as the ultimate source from which ideas about the curriculum are to be derived. According to this view, the school owes its existence to the society that has fostered it, and the school should portray the frustrations, anxieties, progress, aims and general outlook of society. In short, the school should reflect society and if possible deviate but for the betterment of a child.

From the foregoing it can be concluded that experience and current observations supply curriculum workers with several strategies to use in dealing with society-wide and community influences, pressures and demands.

Consequently, curricularists are expected to be open-minded about societal influences, demands and pressures. Schools belong to the society which employs professional personnel to administer and operate them. They must, however, listen to what citizens are saying and are demanding for they are their extension.

Curricularists should prod citizens who have ideas to advance them. Dialogue should be encouraged.
Curricularists/...

Curricularists should have an ear to views of community leaders and pupils, over and above parents and children.

Curricularists must fully consider feelings of society about the education endeavour and should act according to their best diagnosis of those feelings. Though society may appear complacent about schools, they take great interest in them and are very concerned about what goes on inside school premises. This concern is seen during times of real or imagined crisis, when they become apprehensive, worried and anxious. An efficient and effective curricularist should be a troubleshooter of dissatisfactions.

Curricularists need to be sensitive to the dynamic nature of their work. As such they have real responsibility for encouraging teachers to move outside their own milieu, in order that they may learn from other institutions, agencies, and individuals and may contribute to them.

Curricularists must realise that they are deep in politics. They are continually involved in strategic planning requiring balancing of pressures and co-operative policy making. They are inevitably concerned with pressure groups, which fact demands that they must clearly identify the societal focus, develop curriculum proposals, see that these are implemented in school work and evaluate the outcome of interventions.

Curricularists must find specific good traditions to be strengthened and used. These need to be highly placed in the agenda of educative experiences the school provides.

Social and cultural forces have a strong effect in the making of curriculum decisions. Some of these forces create major educational problems. For example, education in values and in career choice relate closely to beliefs held by people in communities and the wider society/...

society. Curricularists should reckon with societal forces and relate them to the education endeavour in ways that shall be of maximum benefit to children as the precious clientele of the schools.

1.5 Method of Research.

A study of literature shall be undertaken with a view to extracting a conceptual framework and a theoretical background within which the problem may be undertaken. This literature provides the articulation of factors and influences of learning for an overall network of learning opportunities and services. As a consequence each facet of the overall educational endeavour maintains its specific function. At the same time the facet gains a relative rôle within the overall system as well as a sequential value derived from its being an aspect of the education activity. It is believed that literature study will provide an understanding of the kind of factors, approaches and procedures generally recommended by both theorists and those with experience in the practical planning of education in education systems.

A study shall also be undertaken of the public press in order to assess the opinions and views of people who are closely following events and happenings in education of blacks. The aim is to extract ideas and sensitive areas of concern in the education for blacks. This must be weighed up against a comprehensive scientific theory derived from the theoretical background as propounded and recommended by scientists in education, especially in philosophy of education.

Informal discussions shall be gotten into with school inspectors, parents of school-going pupils and teachers in order to supplement views and ideas derived from public statements and the press. This is done also to check and examine ideas developed during the literature study.

The perspective adopted here sees education in terms of the functions/...

functions it fulfills, and the relationship of a school system to the overall social system has to be appreciated. Johnson (1968) describes a social system as being capable of solving four functional problems, namely

- . pattern maintenance and tension management;
- . adaptation;
- . goal attainment; and
- . integration.

He further declares that the social structure solves problems when the action which should be undertaken is in conformity with a social norm or value to make some contribution towards meeting the needs of the system. This need is described by Murphy (1979) as imperative for the survival or equilibrium of a system. He maintains that

"The idea of 'system' underscores the interdependence of parts and their contribution to the whole while the specification of needs, requisites, or imperatives separates the crucial from the non-crucial features of system." (p.9)

1.6 Limitations of the Study.

The approach of the present study is that a more urgent need is to encourage involvement of people (parents, teachers, pupils and community leaders) who will take a broad view and provide imaginative and stimulating leadership to the school community when it comes to curricula issues. The primary task these people should grapple with is not only to set goals and objectives, but also to define the mission of the education enterprise. This task should be performed as a co-operative exercise. However, parents, learners and community leaders have not as yet been accommodated in administrative structures that are geared at making their voices seriously heard within the school system. With learners in particular, the Students' Representative Council is still in its infancy and most education administrators, educationists and teachers have not yet clarified their minds/...

minds as to the purpose and function of such councils. The paradox, is that in order to achieve a wider utility, we must be prepared to be theoretical, seeking a conceptual framework within which practical experience may be evaluated and understood.

Curriculum research is value-free. Values are regarded as variables rather than as fixed and given. Thus the researcher may be in a position to indicate consequential results that are likely to follow from the adoption of one strategy or style rather than the other. He is not expected to legitimately offer an opinion as to which goal or mode of proceeding is morally better. But the practising administrator or teacher, with problems to be tackled in the 'here and now' situation cannot be value-free. He has constantly to commit himself to specific goals and definite courses of action which imply value judgements.

A further constraint is the type and extent of curriculum intergration involved. Integration, as Ingram (1979) observes, can be both vertical and horizontal. Vertical integration on the one hand is integration over time and involves the articulation of teaching and learning experiences at different stages of development. On the other hand, horizontal integration aims at harmonising various dimensions of the home, school and the media of mass communication. This research concentrates on the horizontal integration of the curriculum.

The range of literature referred to is determined to a large degree by the intensity of the problem. No research so far has been scientifically conducted on the school curriculum in the education of blacks. Scientific theory and methodology regarding black education has still to be mapped out.

For interest's sake the educational methods and techniques used in the education of blacks have been borrowed from the more developed states, primarily the United Kingdom and the United States of America. They seem to have worked there, though/...

though they have not been analysed critically in their new setting to find out how universally applicable they really are. It is very likely that deep cultural and philosophical issues which are both pertinent and germane may not help the black child to maximally actualise himself in a western-based curriculum.

1.7 Programme of Study.

In chapter 11 attention is given to the school curriculum in the context of macro- and micro- social arrangements. This presupposes that the education activity is an aspect of social interaction influenced by other social institutions. In its functioning it must, at all times, direct itself to societal aspirations, expectations and anxieties of society.

The school as an existing institution has to adapt itself to internal and external demands and to social interaction with the other societal structures. The theme is one of a correspondence between the school system and the wider society. Changes in school structures and in teaching styles are related to the belief system and value system of society.

However, in contemporary society goals of the educational system are fundamentally contradictory. There is considerable argument for the promotion of egalitarianism and fostering personal development whilst at the same time there is a recognition of the need to equip the child for the position he shall occupy in the social, occupational and political order. The curriculum should be such that it is geared towards managing this pedagogical paradox. This is usually resolved according to Hargreaves (1978) through "guided" choice in the school curriculum. In that way a desire to give pupils a measure of choice and freedom in the interests of their personal development is reconciled with the necessity to impose work requirements in order to fulfil the integrative demands of required sets of knowledge, skills and competences derived externally from the wider society, and internally within the education system.

Chapter/...

In chapter 111 analysis is given of some aspects determining the nature of the curriculum for blacks. In traditional life education was organised to bring forth persons who shared a common culture, and as a consequence were more uniform in the perception of their world. A child's life was ordered around adult activities. Social activity was permeated by religion. Customs were reinforced by religious sanctions, so that failure to adhere to them was morally condemnation.

From time blacks made themselves available for employment in industrial concerns, industries sprung up under the influence of whites. There was a demand for new skills and competences. Formal schooling became necessary. Schools were initiated first by religious organisations to facilitate evangelisation, but soon the state took control of them. The need to civilise blacks determined the school curriculum and teaching methods.

Industrialisation also saw the emergence of a force of blacks who became increasingly vocal in their demands for political rights which they believed had been denied them by whites. Aspects of the social structure that greatly influence the modern school curriculum are, mainly, changing economic relations in the transition from an agrarian to an industrial economy. The shifting of power relations both within and between power groups related to those changes. Finally shifts in group ideology also exerts its influence. For example, Nkuhlu (1983) writes of education that must be aimed at increasing the knowledge and skills of the community as well as at creating attitudes that will enable individual members of the community to cope with responsibilities they are expected to carry in a modern society. Does the ruling elite have the same aim and interpretation of this objective of education?

Conflict between the ideology of the rulers and that of the ruled has had an impact of the direction that education of blacks must take. The modern blacks have been socialised into/...

into a developing cultural tradition espousing a particular ideology which colours their involvement in, and their attitudes towards particular societal structures, school included. Tapper and Salter (1978) point out that the development of political discontent amongst school children is a severe embarrassment not only to the school authorities but also to those theorists who hold that the school forms part of a harmonious learning experience producing largely harmonious results. In South African schools for blacks this political discontent is shown amongst other things by the strikes and episodes of school vandalism and violence which have been escalating since 1976.

Chapter IV addresses itself to the actual black societal pressures and how the curriculum can be remodelled to take these into account. Luthuli (1982) argues that the entire South African blacks have not only inherited school systems and school curricular which are white-oriented, but also aspirations and aims unrelated to a black philosophy of life. This leads to school training that is unrelated to the actualisation of these people's particular skills and aptitudes in line with society's demands. These skills and aptitudes become imperative if the desired economic development is to be achieved, as well as to reorient the social, political and educational changes necessary for the improvement of the quality of life of the blacks.

The model adopted is based on the cosmomic idea used by Stone (1974) in establishing universal characteristics of the educational system. He postulated a connection between what he called the universal structure and the normative nature of the educational system.

Chapter V is a discussion of the place and task of a black curricularist. A dictum espoused by the majority of the modern people is that "Each people must shape their destiny." Even in education there is a need for black curriculum specialists to help chart the way for the education of blacks. In this chapter then the level they should /...

should occupy and the job they are expected to do is explored. At present there are education departments, but there are no experts in curriculum planning and curriculum development who are black. This is lamentable in view of the present outcry about the inadequacy of education undergone by blacks.

Chapter VI is an overview of the whole thesis and the recommendations and their educational implications. It is hoped that these suggestions shall throw light on certain aspects of societal pressures, anxieties and expectations blacks have about education of their children, and the constructive role that a black curriculum expert may play in helping the society of blacks to realise their goals.

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CHAPTER II

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CHAPTER 11

THE SCHOOL CURRICULUM IN THE CONTEXT OF MACRO- AND MICROSOCIAL ARRANGEMENTS.

2.1 Introduction.

The stance adopted in this chapter is that of viewing the knowledge imparted to pupils in terms of its definition by the school system and the society at large. The school is an agency of society. As such it is supported and sustained by societal communication network, societal material endowments and is strongly influenced by societal ideologies. Within the school and in the wider society there are different communities of people. These people compete and collaborate with one another in particularizing and concretizing their boundaries as well as defending and circumscribing these boundaries. From their members they demand allegiance. Musgrove (1968) points out that even innovation which appears to be essentially intellectual in character can usefully be examined as the outcome of social interaction.

Keddie (1971) remarks that there is a need to examine the linkages between schools and other institutions, and to attempt understanding the nature of knowledge in other societal areas. The origins of these categories mostly lie outside the school and within the structures of society itself and the wider distribution of power. Being aware of these categories and the various communities in societies as interested parties, leads to an understanding of the conflict over the curriculum.

The assumption that the school is an autonomous social institution is debated by Eggleston (1977). In his argument he points out that the norms and power system of the school must either reflect what is acceptable to the normative and power structure of society, or else challenge these structures through a response that must take them into account. From all the above arguments the fact of the matter/...

matter is that the school has an unavoidable relationship with the wider society. The normative and power systems of the school are not only part of the microsystem of the school but also of the macrosystem of the whole society. Freire is quoted by Eggleston (1977:11) as saying

"It is impossible to think of education without discussing economic and political power... if you describe to me the structure of power in a society, the relations of production, I can describe to you the system of education."

In this chapter attention is paid to the nature of curriculum, experience of teachers and learners, its availability to them, their response to it and the consequences for them.

2.2 The Interaction Systems of the School.

The concept system is defined by Montello and Wimberly (1975: 12) as

"a multiplicity of parts, elements, or components, which interact with one another and work together for some common purpose."

The different constituent parts of a system are often systems unto themselves and are therefore called subsystems.

Bondesio as cited by the Work Committee on Education System Planning (1981) gives the following characteristics of a system

A system is an entity of related matters, i.e. it is composed of related subsections to form a unit.

It is a unit of subsections which derives its final form as a unit from principles of classification. Principles that can be distinguished are the objective for the development of existence of a system, the conditions with which the system has to comply and the limits within which or the fields in which the system has to function.

A system reveals definite relations between both the subsections mutually as well as the subsections and the system/...

system as a unit.

A system's activities progress in an orderly manner towards a definite objective, which must be realised.

Interaction systems overlap and interlock with each other. Together they constitute the large and complex pattern of reciprocity, mutualness, interdependence, interrelation and correspondence.

In the school system the following microsystem may be identified:

2.2.1 The teaching system.

This system is concerned with imparting to pupils knowledge society defines as required to be transmitted from generation to generation with only gradual modification. In pre-industrial societies the church, community and family ensured the storage and transmission of knowledge to the not-yet-adults. These institutions transmitted appropriate religious beliefs, stratification principles, agrarian and military skills; procreational and child-rearing practices; often holding initiation ceremonies to mark successful transmission of the most central aspects of knowledge.

As a result of industrialisation, urbanisation, western technology, Christianisation, monetary economy and other related forces an agency to supplement educative influences of the church, community and family became necessary. New definitions of legitimate knowledge more appropriate to the mass society rather than to the local community appeared. Therefore the school and its curriculum were called upon to become an essential instrument in the transmission and legitimation of knowledge in the societies which were becoming industrialised. Schools had to be manned by teachers whose main task was to impart more than mere book knowledge to the children. They had to inculcate attitudes, develop habits and skills, strengthen loyalties, promote allegiance and reinforce moral codes.

To/...

To have this establishment called the school well organised to execute its task, a curriculum had to emerge with modifications from time to time.

2.2.2 The curriculum system.

This system defines the presentation of knowledge, the content of matter to be learned, the pattern of learning experiences, both instrumental and expressive, to be received by children within the school. This pattern of learning experiences is one that responds to the societal view of the nature, distribution and availability of knowledge and is, therefore, subject to change. (Eggleston, 1977).

Experts in different fields work out basic minima for learning. In this way a yardstick is constructed by which to ensure that every pupil has received adequate education. Once basic minima have been fixed in depth and breadth, syllabuses are worked out at different levels to lead pupils to them.

2.2.3 The examination system.

Assessment helps the teacher to ascertain whether what has been set as the objective of the course has been achieved. Objectives are many and varied. Examples are transmission of a body of knowledge; or development of intellectual skills such as thinking or problem solving; or development of attitudes and values. Of course, assessment of such different categories shall require different forms of measurement.

Assessment of pupils' scholastic attainment is used to make the decision about who is to be promoted to the next level. As part of the process, examination results (tests included) and teachers' judgements have been turned into a grading system in which all learners are classified annually or more frequently. In this instance schooling is viewed as having a graded set of learning tasks, and a mixed group of pupils to be classified at each/...

each major time unit in the school system. Examinations and other assessment procedures are used to make critical decisions about each pupil's worth.

Pupil assessment is also used to improve teaching and learning. Bloom, Madaus and Hastings (1981) point out the following aspects:

- acquiring and processing evidence needed to determine the learner's level of learning and the effectiveness of learning and the effectiveness of teaching;
- aid in clarifying the significant goals and objectives of education, and as a process, for determining the extent to which students are developing in these desired ways;
- a system of feedback corrective to determine at each step in the learning-teaching activity, whether the endeavour is effective or not. If not, what changes must be gotten into to ensure its effectiveness;
- a tool in educational research and practice for finding out whether or not alternative procedures are equally effective in achieving a set of educational ends.

Assessment can occur pre-course, in-course and post-course.

Pre-course assessment helps the teacher to diagnose the relevant characteristics of pupils at the time they enter the course or programme. Teachers should be able to determine what the learner has brought to the learning task that is relevant. He must also ascertain special problems the pupil may have in relation to previous related learning. The teacher should know the pupils' readiness for the learning tasks. He should know their capability when they start a course. He should know and ascertain speed of each child and the class as a whole. He should be able to determine the special preparation and orientation that shall be necessary before pupils begin the sequence of learning tasks.

In-course/...

In-course assessment stimulates regular study. In this way certain selected assignments and tests contribute to the learner's final marks, thus allowing opportunity for practice and some degree of encouraging student's self-determination. In-course assessment, enables the teacher to assess the learner over a wide period. It covers a wide spectrum of course objectives, including those in the affective domain, such as attitude, and perseverance. (Cliff and Imrie 1981).

End-of-course assessment limits the assessment procedure to an examination normally of a set duration, say two hours. This type of examination is not very pedagogically effective as the candidate is required to answer questions within a very restricted time. It requires the candidate to rely on memory to an extent which is not consonant with a true-to-life situation. Where pupils are assessed solely by means of an end-of-year examination, teaching and learning become directed towards the goal of getting the learner through the examination to the exclusion of all else. In black education standard nine external examinations were presenting a scare to both pupils and teachers till they were scrapped. Now it is the standard ten certificate leading to tertiary institutions.

2.2.4 The control system.

It is concerned with the establishment of behavioural norms, appropriate and ethically founded patterns of conduct and disciplinary procedures by teachers as well as pupils. The control system is tied up with discipline effectiveness. This control system is designed to aid learners develop social behaviours and attitudes for appropriate participation in the societal culture. Effectiveness generally implies the achievement of one or more desired expectations. Furtwengler and Konnert (1982) suggest three categories or dimensions integral to the concept of discipline effectiveness:

Roles/...

- Roles of individuals who are involved in some phase of helping students learn social skills. These roles include those of the principals, teachers, pupils, parents and any other individual who is involved in attempting to achieve this aim. They designate this dimension as position effectiveness.
 - Unit effective in promoting skills of competence among groups within the school community the roles of whom can have an effect on the development of pupils' social behaviours and attitudes. Representative groups would be the school administration, the guidance and counseling department, advisory committees, the school board and the students' representative council or a body of prefects and monitors.
 - The last dimension, the discipline organisation effectiveness, refers to the current status of elements of a school that are designed to accomplish the development of appropriate social behaviours of the young.
- When principals, teachers, parents and pupils in a school perceive that most of the expectations of individuals, groups and the discipline organisation are being achieved, a relatively high level of discipline effectiveness exists in that school.

A teacher's employment is subject to the terms of his contract based on common law, statutes and a myriad of regulations made under the authority of those laws. A teacher is in loco parentis and, whilst a child is in his care, some of the privileges of the natural parent are transferred to him in order that he may efficiently execute his duties and tasks. Barfell, (1978) points out that a teacher must assume certain responsibilities and must recognise that these obligations, partly legal and partly moral, rest upon him in every aspect of his work. Should the actions of the teacher show that he is overstepping/...

overstepping his limits, or his behaviour is contrary to rules established in terms of ethically accepted norms, then he himself is liable to disciplinary action by the headmaster, or school committee or courts of law.

2.2.5 The counseling and guidance system.

There is a growing need for guidance and counselling activities in schools. Among other things this system concerns itself with work in the curriculum, conducting placement, follow-up and follow-through activities and conducting community outreach. In addition, this system is expected to continue guidance functions, teacher and parent consultation as well as testing.

As elementary school children move through the elements of fantasy they eventually develop tentative commitments to fields of work and to self-perceptions. The school counselor becomes important to provide career development and guidance.

In schools for blacks this system is all the more important because of the social and attitudinal handicaps blacks have suffered in the past and are still suffering at present. Blacks share problems of unemployment, menial jobs, inadequate education and few successful career models. Blacks have encountered the most pervasive barriers to career development. Discrimination with regard to college admission have been very pronounced in the past years and still operates in more or less subtle ways. Catholic private schools for black children favour Catholic children. Community secondary schools and boarding schools set a high store to children who have an average mark of fifty percent or above in other previous examinations. Children following the stream of natural sciences or in some cases the commercial stream are more preferred than those in the humanities stream. These conditions make progress on the job difficult or impossible, and they also limit opportunity for the type of exploratory activity for necessary for career development. Therefore black pupils need an understanding of the opportunities, problems, and demands/....

demands of various jobs and occupational goals with a realistic expectation of what will be encountered. They also need related services. Instruction in personal care and grooming, advice on clothing, and many others to enable them to cope successfully with job demands and human relations in the work setting is all the more important.

2.2.6 The Information reference system.

This system pertains to the establishment and running the Information Reference Bureau. Such a bureau is based on the conviction that people (pupils, teachers and members of the public) can enhance their understanding of reality, amongst other things, as a result of their own activities. In-class work by teachers and tutors is important. It may be logical, dynamic and explicit, but it cannot constitute the be-all and end-all of knowledge. That is not the hub of education that the child needs to receive at school. Classwork and in-class activities must be coupled with involving pupils in self-paced and self-directed work.

Beggs in Davis (1971: 11) puts it very succinctly when he writes:

"For generations we have taught as we were taught. Yet we know this makes for less efficient learning than when students are highly involved and active in the learning process The demands of this age require better and more learning."

The establishment of an Information Reference Bureau is a step in the right direction.

The major purpose of this bureau is to serve the established aims of the total educational endeavour by

- Providing a rich variety of materials, recordings, still and motion pictures, filmstrips, and other audio-visual materials and resources, for use by teachers and pupils as individuals and in groups. So this bureau must locate, gather, provide and co-ordinate a school's materials for learning and the equipment required for use of these materials.

Offering/...

- offering leadership in developing techniques for use by teachers and pupils;
- making available facilities, services, and equipment necessary for the selection, organisation, and use of instructional materials; and
- furnishing facilities for an assistance in the production of instructional materials and displays.

An Information Reference Bureau should serve as a centre of collected print and non-print materials and equipment so selected and arranged, located and staffed as to serve the needs of teachers and pupils and to further the purposes of the school. Lohrer in Davis (op. cit.) points out that each school develops its own philosophy in terms of community needs, of teaching methods used, and of the needs of the boys and girls in that school. She continues to say:

"The library program and the instructional materials that supplement the teaching program reflect the philosophy of the school, the teaching methods of the faculty, and the support given by the school administration and the school board." (p.53)

For the bureau to function effectively its staff and the teaching personnel should work co-operatively. The staff, according to McGinniss in Davis (1971: 17) can assist teachers by

- acquainting them with sources of materials and keeping them informed about materials appropriate to their teaching purposes;
- providing professional materials covering developments in their special teaching fields as in the general area of education;
- co-operating actively in the communication-arts programme in such fields as reading readiness, individualised reading, developmental and remedial reading, and viewing skills and appreciation;
- working with them to implement a planned, sequential programme of instruction on the use of the bureau, library/...

- library resources, integrated with classroom teaching;
- serving as materials and resources specialists in curriculum planning and team teaching as well as continuously consulting with individual teachers about materials, special needs of students, and class groups project,
- encouraging wide use of the library's reference and bibliographic services.

2.2.7 The administrative system.

This system considers that

- teachers, school administrative personnel and labourers, as well as community representatives (e.g. school committee, parents' committee) join in the improvement and maximisation of learning opportunities;
- available resources such as finance, transportation, facilities, equipment, and supplies are so used that provision of opportunities to further learning is ensured;
- all concerned are given greater opportunity of benefitting from school provisions;
- learning opportunities provided should be handled in accordance with the policy set up by legislative enactments and court decisions.

Gulick in Gulick and Urwick (1937) defines administration as POSDCoRB, an acronym representing various types of administrative actions such as indicated below:

- Planning which involves a definition of goals and objectives, that is, working out in broad outline what needs to be done and that which should be done so that the school goals may be realised;
- Organising, consisting of determining activities to be performed so that objectives of the institution are realised; thus grouping of activities in an interrelated manner, assigning these responsibilities as well as assembling the resources;
- Staffing/...

- Staffing, entailing recruiting and bringing in trained and competent personnel to man all available positions as well as vacancies;
- Directing, which involves the ability on the part of the administrative head to motivate, educate, guide and communicate to subordinates, individually and in groups, throughout their execution of their assigned roles;
- Co-ordinating, that is, ensuring that each activity engaged in is harmonious with others and is executed without interference with or from others, in order that a unified effort is assured;
- Reporting, entailing informing officials and officers as to what is going on in the institution;
- Budgeting, involving receipts and expenditure in a school.

2.3 School System and Societal Systems.

2.3.1 Introduction.

A school system demands that through human activities or actions of teachers and other school personnel involved in the teaching subsystem reality is opened up, or the content of life is uncovered. This reality is made accessible to the learner, with the objective that the total formative influence for the better, which the total environment of persons and objects, nature as well as culture, are fully experienced by the child on his way to becoming an adult.

A school system is in actual fact a subsystem of an education system which in itself is a subsystem of a societal system. This presupposes that the task of the school system and its functions should be viewed in a fairly wide social context - seeing its links with other societal systems such as the family, the local community, the economic, political and legal systems. On reflection, society should come to a fuller understanding of the values as well as priorities it considers appropriate to guide them in formulating education priorities and mapping out educational procedures and practices. Shaw (1981) at this point/...

point suggests that systematic philosophical studies help in clarifying major concepts that bear upon educational and educative actions. Those involved in education should undertake some systematic analysis of such generally used terms like "education," "discipline," "learning," "teaching," "freedom," "comprehensive schooling" and others. They should consider educational aims and objectives in terms of their lived-experience and philosophy of life. For example Ndaba (1975: 292) argues that the image of adulthood as the desired end for a child is defined in terms of his society's culture and the philosophy of life that underlies the educational thought. He therefore recommends

"Research in depth into the aim of education for the KwaZulu community should be undertaken as soon as possible." (p. 292)

From the foregoing it is concluded that the school should not function in a way that is at variance with societal pressures, anxieties and aspirations of the community of blacks. It is one institution society has designed and defined in terms of its felt needs. It has to fulfill societal functions in terms of societal dictates. The norms and power system of the school must either reflect what is acceptable to the normative and power structure of society or else, challenge these structures through a response that must take them into account. Eggleston (1977) concurs when he points out that

"....the school has an unavoidable relationship with the wider society....the normative and power systems of the school are not only part of the micro system of the school but also of the macro system of the whole society." (p. 11).

The Catholic International Education office in its document to be used as a guide for new States in Africa (Lumen, Aug. 1961 p. 9) states that one of the duties of a national system of education is to prepare children for the tasks which face them in the future.

".... these will require breadth of view, goodwill, contact and collaboration with men of every race and tongue, differing from them in their religions, beliefs and philosophical conceptions."

In/...

In a multinational and multiethnic society like the South African society this principle is all the more pertinent if an effort has to be made of giving to the youth of a nation the consciousness of its unity. Youth should be aware and appreciative of the fact that they are part of a society which they cherish as well as seek to serve to the best of their ability, while respecting personal convictions of others.

At this point it is then expedient to go into the integration of education with the political centre and also to a plurality of social institutions as products of the interaction between dominant and assertive groups. The following societal systems shall be considered with a view to highlighting the interrelatedness of each with education and the educational system.

- . the political system
- . the religious system
- . the economic system
- . the family system
- . the education consumer system (children).

An analysis of these societal systems shall point to the climate of the educational ideology presently in vogue. This current ideology is pertinent if the relevance of the curriculum to societal pressures of blacks has to be taken into account.

2.3.2 The Political System.

Ponton and Gill (1982) argue that the real world of politics is not so ordered and regular as the concept system implies. Rather it is a mesh of several different sets of loose interlocking ordered arrangements at one and the same time. In viewing a political system one is concerned with the way in which it handles stress from its environment - the social system with its economic, cultural, religious and ethnic dimensions. Therefore the political system should be seen as an information processing system with the main problem for government being the steering and coördination of human efforts towards/...

towards society's goals.

Education and politics are intricately intertwined. Persons engaged in educational decision-making are certainly involved in political activity. They are directing and controlling human behaviour. Public education is a component of national, homeland and provincial government. It is governed by formal laws, and its finances are derived from the power of the government to tax the public, borrow from the public and other governments resources for the benefit of the public. These arrangements make a political power to have its foot deep in the educational system. This concerns at the macro-level the highest level of control structure including administrative and management services, support services, financial services and the provision of the necessary educational infrastructure, including planning and research. To this effect Eggleston (1977: 11) quotes Friere who says:

"It is impossible to think of education without discussing economic and political power.... if you describe to me the structure of power in a society, the relations of production, I can describe to you the system of education."

In the report by the Work Committee on Educational System Planning that was instituted by the Human Sciences Research Council for Investigation into South African education (1981) it is stated that the Government as a provider of schools was at first unwillingly brought into the area of black education. Political motives hastened the process. Stemming from political policy and reinforced by the findings of the Tomlinson and Eiselen Commissions, active steps were taken to set up new education subsystems to provide for each population group.

Lodge (1983) believes that when the Nationalist Government accepted the need for intervention its concern was to attempt to control the social consequences of educational expansion/...

expansion. He quotes Dr. H.F. Verwoed, then Minister of Native Affairs as saying

".... good racial relations are spoilt when the correct education is not given. Above all, good racial relations cannot exist when the education is given under the control of people who create wrong expectations on the part of the Native himself, if such people believe in a policy of equality, if, let me say, for example, a communist gives this training to Natives."
(1983: 115)

In 1949 Eiselen was commissioned to produce a blueprint for 'Education for Natives as a Separate Race'. The Eiselen Commission report was published in 1951. Its guiding principles included:-

- . the reconstruction and adaptation to modern requirements of 'Bantu culture';
- . the centralisation of control;
- . the harmony of schools' and 'Bantu social institutions.';
- . increased involvement in education through parents' committees;
- . efficient use of funds; and
- . an increased expenditure on mass education.

Community participation in school boards and school committees would serve to make the system legitimate. Central dictation of syllabuses would help ensure production of skills appropriate to a subordinate rôle in the community.

In 1953 the Bantu Education Act was passed transferring direct control of education from the provinces to the Native Affairs Department. All schools had to be registered. all state-aided schools had to be staffed by government-trained teachers, and all would have to use official syllabuses. From 1957 mission schools could continue only if they were registered but would not receive subsidy. Syllabuses for primary schools outlined in 1954, stressed obedience, communal loyalty, ethnic and national/...

national diversity, acceptance of allocated social roles, piety, and identification with rural culture.

Since 1953 statutes for the education of blacks have undergone changes, all in an attempt to accommodate societal changes and demands, but full control has always rested in the hands of a Minister and a central department only for blacks living within the body politic of "white" South Africa. It is provided by the Department of Education and Training under the provisions of the Education and Training Act No.90 of 1979. This is distinct from the education provided for the black national states, which have their own departments of education operating in terms of their own legislation.

Introduction of new legislative measures fanned distinct differences in the way in which the subsystems of educational provision were to function and to be controlled. These subsystems are based on population groups served. Thembela (1978) points out that all governments and politicians seek to use an educational system to promote their political ideas. He adds that in South Africa the prevailing political system is reflected in the educational system of the country, which in turn perpetuates the political order.

In the light of the discussion above Evetts, cited by Eggleston (1973: 11) is right when he writes:

"All educational theories are political theories. All educational arguments and ideas contain value-assumptions and include visions of utopias."

Educational theories are formulated by people who live in a particular point in time. These theories are arrived at in terms of the experiences, aspirations and anxieties people become aware of at that period.. They are aimed at reconstructing the educational system and its approaches so that the educational system measures to the demands of the time. The educational system is supposed to actualise societal/...

societal expectations as it carries out its tasks. But these expectations are dynamic and value-laden. Their development and sustenance varies according to the strategies pursued to challenge the monopoly of the educational ownership group in any given national state at a particular point in time. Should a new group become assertive and espouse a different set of value-assumptions, it shall, amongst other things, seek educational control. This control shall be contingent upon the consistent pursuit of a new goal, a goal consistent with the utopia of this assertive group. So educational reconstruction and restructuring becomes a wave. New theories of education consonant with a new societal mood and emanating from a new awareness of the concern to which the society should strive will mark the new approach to the task of the education system. Archer (1984: 61) explains this idea succinctly when she writes:

".....it must be recognized that actors and groups of actors can change the goals they seek to attain there must be good reasons why a particular goal is highly likely to be sustained by a group and thus lead to the predicted consequence."

In the South African case the Nationalist Government found out that the black educated in the pre-1953 era was not the person they would have in their midst. Educational theories and approaches had to be formulated to promote ethnicity and in-group consciousness. The Report of Education System Planning (op. cit. p.43) states it very clearly that:

" The educational beliefs and policies of the dominant political authority exercise considerable influence on the design and functioning of the educational system for which that authority is responsible."

The political factor in education also influences the curriculum as the not-yet-adults must be politically socialised. Civics concentrates on the nature and functioning of the political system of a country as well as/...

as the place and role of a citizen in this system. In Marxist states the marxist approach is followed throughout. South Africa is a country that sets high store to ethnic and cultural diversity. So there is a subject, like Race Studies in white schools where children are taught about the different racial groups in the country with reference to their origins, way of life and geographical locations.

Truter (1981) points out that the historical development of education for blacks' policy decisions are politically motivated than pedagogic.

„Die stelsel wat in die vyftigerjare tot stand gekom het, het ingeskakel by die politieke toekomsvisie vir Swartes, dog suiwer opvoedingsdoel van aanwesig en daar was nie sprake van pedagogies verwerplike verpolitiserings van die onderwys nie.“
(p. 109).

2.3.3 The Religious System.

In a number of countries in Europe even in Romanov Russia, Pietist Denmark and Tokugawa Japan early education was the concern of religious communities or institutions. Education was a private enterprise and control derived from missionary ownership. Prior to the emergence of state systems religious communities had a virtual monopoly of educational policy and educational resources in the sense of providing its physical facilities and supplying its teaching personnel. All religious communities were concerned with protecting their domination in instruction. Services rendered consisted in religious socialisation and a supply of ecclesiastical recruits. So education was mono-integrated to the religious system. Connoted by this concept is the idea that education could be interdependent with any other parts of society but it was interrelated to only one, namely the religious system. The educational system thus had low autonomy for internal determination of its operations because of its dependence on the religious system. Archer (1984: 24) avers that:
Dependence/...

"Dependence on a single supplier of resources makes education extremely vulnerable and highly responsive to control by the ownership group."

In the South African situation the issue is the same. The first schools were built by missionaries. For example Reverend Champion opened the first school sponsored by the American Mission in Southern Africa on 7th March, 1837 next to the Umlazi River. The mission schools aimed at basic education so that pupils could read the Bible. The first ever legislation to be passed in Natal in respect of education of blacks was ordinance No. 2 of 1856. Amongst other things this ordinance stipulated that the teachers of every school to be established be appointed by the person under whose superintendence and management the school was placed. The teachers were to be removed by him at pleasure. Subjects to be taught at such schools were to be religious education, industrial training and instruction in the English language. Apart from emphasis on the religious aspect and the evangelisation task the curriculum concentrated on rural education. The schools were meant to prepare pupils for life in the country side, and subjects focused on agriculture, horticulture and manual work. Curriculum included domestic economy, cookery and needlework for girls.

Missionaries looked at their schools as their property. They supplied the teachers. They decided on the philosophy of life to be pursued. To them all education must be based on Christian teaching. Education forms an integral part of the preparation of human beings to cope with the problems of life, but the Christian concept of life. This concept of life subordinates other interests, embraces the prime interest of preparation for eternity. Msimang (1950: 22) argues that:

"The Church has a pre-eminent right of education by reason of the express mission and authority to teach all nations given her by the Divine Founder."

Msimang further quotes a memorandum presented on behalf of/...

of the Catholic Bishops of South Africa to the Commission of enquiry on Native Education which stipulates emphatically that the aims of education are supernatural as well as natural, forming a harmonious whole. They cannot be in conflict with one-another.

"In terms of the Christian dispensation, which is a historic fact, there is NO true education unless it be Christian. The Christian education embraces the whole man, body and soul, with all his faculties, natural and supernatural."
(Msimang 1950: 22) (emphasis in original)

When the South African Government decided to take over full control of education and withhold subsidies to church schools, church authorities found themselves in a quandary. They immediately saw in that the erosion of the Christian character in education and the denigration of the work they had involved themselves in over a period of years. They were not prepared to accept concessions of the Bantu Education Act of 1953 in relation to the sort of provisions to be made for the Christian instruction of the children in community schools. To them the official Christian instruction of syllabus to be drawn up by the Bantu Education Department would be strictly undenominational. In the words of Archbishop Whelan, O.M.I. (1954: 2)

"Undenominational Christianity means 'no particular form of Christianity' and when there is no particular form of Christianity then there is no Christianity at all."

If schools run by the churches continued, they would be private schools debarred from sharing in the benefits of the public revenue of the country. Thus parents would pay taxes for educational purposes, but they would be denied all financial assistance of the sort of education they would want the children to have. In this context Whelan (1954) quotes Pope Pius XI in his *Divini Illius Magistri* p. 54 who protested:

"It is unlawful for the state to claim such a monopoly of education and instruction that families are physically or morally constrained to send their children to State Schools, against the/...

the dictates of a Christian conscience or against their legitimate preferences."

The vehement loud protest of the churches made no impact whatsoever on the government. It gained monopoly of education and instruction. Private schools became too few and expensive for the average black parents or guardians. So they were and still are constrained to send their children to State schools. Teachers who were educated in private church schools were no longer allowed by the South African government to teach in State schools. For a Christian parent wanting his child to receive education that had a christian philosophy of life as its foundation having to send this child to a State school created a crisis in his christian conscience, but the Government could not care less. Secularization of schools became the order of the times. Msimang (ibid) comments that:

"We have to remember the fact that secularization in education always coincides with the decay of christian culture. Whenever the State arrogates to itself full rights over education, then it inevitably seeks to take over full rights of other aspects of human life." (p. 22)

2.3.4 The Economic System.

The stance that has been adopted by Western countries, South Africa included, is that providing schooling opportunity for children affects to a greater extent the level of economic growth and social progress through its link with technology. The rate of technological growth determines the rate of economic growth. The latter is dependent on the level of schooling.

South Africa is a capitalist country and education is within the capitalist economy plan. The evolution of the blacks and their integration into the capitalist economic system has been slow.

In pre-capitalist South Africa, the basic productive unit was the family. Work was self-directed. The individual had considerable leeway in deciding on his working hours. the/...

the commodity or article on which to concentrate and how it would be produced and what shape or form it would take. Autonomy was the operative concept.

Productive skills were imparted to the offspring. On account of the fact that substantial skills required were virtually consistent from generation to generation, and since the transition from the world of childhood to the world of work did not call for the child's adaptation to an entirely new set of social relationships, imparting of skills to children was a simple task. The child learned the concrete skills and adapted to the social relations of production through learning by doing within the family.

The coming of the missionaries ushered in the era of churches and church schools that served as a major socialisation institution outside the family and peer groups. The churches sought to inculcate accepted spiritual values and attitudes. In the church schools children learned craft skills. Schools tended to be narrowly vocational, restricted to preparation of children for a career in the church.

Whites came in large numbers into the life of blacks and extended capitalist modes of production, and particularly the factory system, were concentrated on. The relevance of home industry was undermined. Production was carried on in large industries and organisations in which a small management group directed work activities of the entire labour force. Agrarian families were uprooted from the land and mass labour migrations to places of employment ensued. Rapid economic changes led to frequent shifts of the occupational distribution of labour force, and constant changes in the skill requirements for jobs.

Mass education became one strategy of the country's solution to the economic demands of the time. An ideal preparation for the world of work was found in the school's emphasis on discipline, punctuality, acceptance of authority outside the family, and individual accountability/...

accountability for one's work. Opening up schooling for all demonstrated that one's position in the social division of labour could be justified as a result of one's own efforts and talents, and definitely not birth. The curriculum itself was made to embody the capitalist outlook. Issues of capital, profit and loss, basic principles of banking, book-keeping and accounting, industrial development, time-consciousness and many others became included in the curricula.

A number of questions are being asked that relate to the education system itself. Some of them are the following: Is education profitable for society as a whole to merit higher government spending?

Does education help in making labour more productive, and thus contribute to economic growth?

Is it warranted to constantly upgrade jobs and demanding specialised skills for a job which was initially carried out by semi-skilled workers?

What is the rate of return on a technikon diploma or a university degree?

At present a number of private sector organisations are sponsoring education programmes and sponsoring individuals to move in for higher education.

A system of stratification is now favoured in some quarters. There are the so-called A streams, B streams and C streams. The A stream follows a curriculum tailored for those who would later have the opportunity to make sense of book learning either at University or in white-collar employment. Vocational schools and tracks are geared towards the lower B stream candidate and the C stream pupils. Comprehensive schools offer various streams for pupils to follow, all in the same premises.

The capitulation of schools to business values and concepts of efficiency has led to the increased use of intelligence and scholastic achievement testing as unbiased means of measuring the product of schooling and classifying children. So it becomes possible to channel pupils/...

pupils to certain types of schools. The Report of the Subcommittee on Technical and Vocational education (1981) which was part of the Human Sciences Research Council investigation into education called for a system making provision for a separate comprehensive junior secondary school (Stds. 5 to 7) specifically aimed at preparing the pupils for differentiation at senior secondary level. There is even a suggestion for streaming to be considered in the more difficult subjects

"in the case of environmentally handicapped pupils (with regard to socio-economic and/or cultural environment) who could otherwise experience difficulty in completing their primary education." (p.40) (emphasis in the original).

Certainly most blacks will fall under the category of the environmentally handicapped. Once they get into such schools their chances of rising above the level of lower-skilled workers shall be gloomy indeed. Incidentally the paucity of financial support for the education of blacks militates against small classes, against a multiplicity of elective subjects and specialised personnel and preclude the amount of free time for the teachers as well as a flexible educational environment. In such a system of education equal education opportunity for all is but an empty slogan. Social inequality through differentiated educational facilities and resources is perpetrated. Whites have a disproportionate share of political power. The South African government has capacity to determine accepted pattern of behaviour and procedures. They define the national interest and in general, control the ideological and institutional context in which educational decisions are made. It is understandable then that resources are allocated unequally among schools for different population groups and between levels of schooling. This has an effect on curricula, methods of instruction together with the aim of education espoused by the main education body.

The/...

2.3.5 The Family system.

The family is one of the primary groups of society. It is important in that the human child is for a long time dependent for its biological and early emotional survival upon adult family members. The family is a social group in which one or more dependent children, own or adopted, are being cared for and nurtured. It is characterised by common residence, to a great extent by common lineage, and economic co-operation.

There are two main types of family, namely the extended family and the nuclear family. The extended family, or kin-group, includes a span of three or more generations within the total household. It is common in the rural areas as people build their own dwellings and there is enough living space for all. The nuclear family is composed of the father, the mother and the children. It is prevalent in the urban areas, since township houses built for the people by municipalities have only two bedrooms. There is no space to accommodate very many people. Moreover these dwellings are supposed to be dormitories for urban workers. The senior citizens in the extended family will most likely be people who are no longer in active employment thus considered redundant by township authorities.

The family, not only permits some safeguarding of the child during its period of biological immaturity, but also provides for the child's primary socialisation and initial education. Morrish (1978) feels that socialisation in the family is much more than merely house training, learning a few rules and accepting or rejecting familiar sanctions. He sees it as the beginning of that internalisation of the culture of the family's society that will keep in progress throughout the life of the individual, unless he suffers some partial or total alienation from that culture.

The family is important in the education of the child because /...

because parents choose the desired educational experience for their children. This is part of caring which is the outcome of the endless human interaction, blunt and subtle, that forms the substance of family environment. As Bertrand Russel (1926: 9) puts it

"In addressing parents one may assume a sincere desire for the welfare of their offspring, and this done in conjunction with modern knowledge suffices to decide a very large number of educational problems."

Archbishop Whelan (1954) draws heavily on the Encyclical of Pope Pius XI, *Divini Illius Magistri*, in his defence of the parental role in the education of their offspring. Parents must energetically resist any invasion of their rights in this sphere. The encyclical is quoted as stating that:-

"The responsibility and consequently also the right of educating children comes to the family direct from the Creator. It... cannot be surrendered; it is... prior to any right of the civil society or the state and for that reason may not be infringed by any power on earth." (p.1)

It is this inalienable right of parents in deciding about the education of their children which is at the root of the school committee system. Parents of children in a school meet as a group to elect a body of people who shall represent them in decision-making meetings on issues that touch on parents directly. This body acts as an overseer for parents on what goes on in school. They should ascertain as to whether the school policy, school administration and school practice are for the greatest good of the children. Amongst other things these parents are involved in disciplinary matters, they are involved in the arrangement of school functions like the parents' day or speech and prize giving day. When the school is going out on a tour on an educative trip they should be present to help teachers with arrangements of the nitty-gritty and general supervision of school pupils. This direct/...

direct involvement of parents, will help diffuse the unrest in children who are oversensitive. For example in 1984 unrest started at Kgothlang Junior Secondary School when children confronted teachers with claims that certain promises were not fulfilled during the trip. They complained over sleeping on the floor of a church hall when they reached Cape Town - as a result some fell ill. They alleged that they were forced to eat stale food, and said the study tour turned out to be a walking tour of the city. In the light of these circumstances one seems to wonder where the school committee members were, and what role did they play in the bungled-up study tour. Police had to be called in and used batons and teargas to disperse students when their moods turned ugly. A sour situation indeed! (City Press, September 30, 1984 p.3)

Parents pay taxes for educational purposes in community schools. It becomes imperative therefore that they be allowed to say what sort of schools they will want. That this spirit has been awakened in parents of black children is evidenced by the newly-formed National Ad Hoc Co-ordinating Committee of Parents that was established in 1985 to co-ordinate nationwide discussion on the possibility and desirability of establishing a permanent national parent body. This Committee also set itself the task of liaising with different parent committees and student bodies to ensure co-ordinated response on the draft Students' Representative Council constitution. (Rand Daily Mail, Friday January 4, 1985 p.12).

School Committees and Parents' Committees should work hand in hand with teachers in a number of spheres and areas. Among other things they should consider:

- . acquainting the public on accomplishments and problems of the school through talks in public meetings and giving relevant information to media of mass communication;
- conducting/...

- conducting polls of parents and the general public on school issues;
- providing resource help as interviewees and consultants in curriculum areas;
- providing volunteer services in school;
- assisting in identifying needs of children and how to work towards fulfilling those needs;
- apprising school officials directly on public feelings and attitudes on the school;
- acting as a think-tank with teachers on problems of child development in order that co-ordinated efforts of home and school might work for the benefit of children;
- helping establishing security and maintenance of support agencies and groups interested in local educational improvement;
- serving as a clearing house for ideas in planning and evaluating educational goals, organizations, process and products in the school.

It is a pity that in schools attended by blacks children, the school committee system and/ or the parents' committee system is not functioning as efficaciously as pedagogically warranted. The general public parent body is never properly informed by the school authorities what actually is happening inside the school fence. This becomes a secret of the headmaster and other school personnel. Funny enough some of these top secrets are not even shared with senior officers in the educational system. This is confidentiality taken to its most stupid extent. It is the parents who decide that their offspring must go to school. It is the parents who finally approve of the school that their children should attend. It is the parents who are liable for the fees that have to be paid directly for the education of their children, an obligation they fulfill in the full knowledge/...

knowledge that what goes on inside the school fence is for the upliftment of their children up to a point that they become effective community members. Van der Stoep (1972) argues succinctly that the school situation is a redesign of the original educational situation in the family. The school is thus a secondary model of the educational situation in the home. The complexity of modern culture made the home to be a very weak educational agent. It could no longer completely and adequately perform didactic acts in accordance with new social complications and intricacies. The school was created as a continuation of the original (home) educational situation. To add to this view, Smith and Kilian (1973) maintain that when the school is examined as the world of the child it must always be emphasised that the school really extends, supplements and formalises the education in the family situation. Yet the family is still the primary educational institution. In other words the school is a reconstruction of the family situation. For this reason the public in general and the parents in particular must be consulted and be informed timeously and periodically about what goes on inside the school fence. Grapevine and second-hand information gives rise to ideas that are not conducive to school progress and child advancement.

Lack of adequate information always raises its ugly head during times of school unrest and crisis in the education system. After a serious school strike and episodes of school violence and vandalism one immediately finds a spontaneous parents' body demanding audience with the headmaster and other school personnel, sometimes demanding audiences with the highest authorities in the educational system. This has happened in the case of strikes in some of KwaZulu schools, in Soweto, in Pretoria and even when the University of Zululand authorities decided to close the University because of unrest. The National Ad Hoc Co-ordinating Committee of Parents/...

Parents committees are a newly-created body trying to respond to the continued crisis in the educational system. These spontaneous parents' committees have not made much headway in the tasks they set for themselves because invariably school administrations give them a cold shoulder. The reason for that is that the way they are constituted does not give them any legal standing, and they do not have any administrative force. After all even if their intentions were good they are by nature of the circumstances meaningless. Their lack of knowledge make them ineffective during the crisis times. What is significant is that they have called themselves crisis committees.

Carmichael (1969) calls this "top secret" attitude of teachers "cloistered dedication". He admits that it has admirable aspects, but involves too narrow a concept of the educational task. He writes:

"The teacher must extend his compassion beyond the pupils to include the parents. He must welcome natural parental concern, which reflects desirable interest, and strive to direct that concern towards the child's profit and happiness....."

To advance learning in a social vacuum is to practise an irrelevance." (p. 53).

Carmichael states that where parents are indifferent to children's futures the teacher must encourage and inform them. This way they shall be weaned away from an unambitious stance. Indeed, black parents do have this unambitious stance which may be a result of them not having gone far enough in school. Sometimes they may find that they have been side-tracked by the school system itself which has ignored them all the way throughout the years. They are remembered as parents when teachers demand fees, uniforms or fares for tours and educative trips. Even speech and prize-giving days are not informative enough. The headmaster reads his report on carefully selected issues, the erudite guest speaker reads his speech which is in academic parlance, carrying/...

carrying little meaning to either children or parents, and the rest is entertainment. No questions are asked and no discussion follows through the report. If a parent's child has not received A's or is no dux of the school, going to that function is a serious waste of precious time. The function is also usually arranged at a time and day when parents are involved in their own private pursuits.

2.3.6 The Social System.

For purposes of the study Spratt's (1967) definition of society shall serve. He views society as a collection of individuals who share a belief that they are co-members

- share a belief that they are co-members of the society;
- share beliefs about the structure of the society, the different activities to be carried out for the benefit of at least some, if not all, members of the collection;
- share beliefs about the standards of appropriate behaviours; and
- interact in terms of these beliefs.

Connoted in this definition is the subjective expression of the "we" attitude. So in understanding the concept of social system one has to come to grips with those features of social life that provide for stability, cohesion and integration of a people. Society itself exists as a framework in which the conditions for individual man's existence are made possible. It is crucial that social organisation be seen as a system by which individual group members be related to the social whole. The educational endeavour as a socialising experience is one way of relating individual not-yet-adults to the social whole.

Members of a society are socially conscious of their mode of life, and are united by a common set of aims and values/...

values as well as their rights, duties and obligations as full citizens. This aspect cuts out children as they do not share this consciousness as yet. It is one of the tasks of education to prepare them for full membership to a society that has a have a set of techniques for bringing up and educating their children.

Society should be seriously considered in education because it is the society's ideology that shall be reflected in the school curriculum. Meighan (1981:161) defines an ideology of education as:

"the set of ideas and beliefs held by a group of people about the formal arrangements for education, specifically schooling, and often, by extension or by implication, also about informal aspects of education, e.g. learning at home."

A number of classifications of education has been attempted. But for convenience, only one shall be considered as it contains elements which are prevalent when blacks view the whole question of their education.

This one is by Raynor (1972). He gives four ideologies of education, namely:

- : Aristocratic - which views education as a means of preparing a young person for his social role as a gentleman and as a leader, so education is seen as a means of confirming a person in the social status quo into which he was born. Blacks who have achieved in society have a tendency of sending their children to elitist schools, mostly private schools. In Nongoma there used to be a special school for the sons of chiefs and headmen. The education they received there was geared towards preparing them for the role they are to play in society.
- Bourgeois - considers the examination system as the principal means of selecting the individuals who are to fill the elite roles in society. So success in education is seen as the means by which a person achieves/...

achieves the right to hold prestige positions in work and public life. Schools espousing this ideology are very selective when considering new applications. A mediocre student has a very slim chance of being admitted. The general public who view education in these terms will go to any extent to see children passing the examinations. Rigorous coaching of pupils for examinations and getting prior knowledge of examination questions by underhand means are all offshoots of this ideology. Teachers will go through past examination question papers, work out answers in detail and force pupils to memorise these answers. When a new textbook has to be decided on, it shall be in terms of whether the author or authors are examiners in the subject or not. So a racket has crept up in education of blacks of examiners writing out books, because the books shall surely have a market if the authors are still examiners. A certificate is a passport to lucrative jobs. This in the end is no education in the true sense of the word.

The democratic view - concerned with the problem of distributing education to everyone as a fundamental right, regardless of his social background and without concern for the social position he will eventually fill. The child's full development is the centre of the educational purpose. In the education of blacks this is seen in community schools. If they do any selection of applicants they must do that in a way that is as discreet as much as possible not to earn the wrath of the whole community. Even when the classrooms are full to capacity the public asks the schools where they think their children should go to. The job market does not need them either. Support programmes are considered so that even the less intellectually endowed pupils make it.

Recently there has been an increase in inspectors for psychological/...

psychological services. Guidance teachers are now emerging from colleges of education, a step which was not considered as late as ten years ago. Apart from giving access of schooling to children who would like to study after hours, there are a number of teachers running additional classes during unscheduled times like evenings, week-ends and during school holidays, as many school children as possible should be educated. Parents are even prepared to sacrifice something from their pitiably meagre incomes towards supporting the building of extra classrooms and paying for extra teachers- the privately paid teachers.

Proletarian - sees education as concerned with education's purpose as fitting the mass of young people for the kind of work and life-style of the subordinate groups in society. It holds that the education offered should be utilitarian, practical and relevant. When missionaries were still involved in the education of blacks they saw to it that aspects such as manual work, agriculture, building, sewing and many more were included in the curriculum. They did not aim at equipping blacks for clerical work at best. Blacks were not to go for white-collar jobs that would be law and medicine.

When the State took over running the schools it at first neglected vocational training, leaving it for those who passed their Standard Six and Nine with a school-leaving certificate. But South Africa has suddenly realised that it is being affected by manpower shortage. It can no longer attract overseas whites for all the positions in skilled jobs and the whites presently available are moving up their job ladders. So blacks should be trained in sufficient numbers to man the jobs in which whites are no longer available. The consequence is comprehensive schools offering technical education at the secondary school level over and above academic training. More vocational and industrial schools and technical colleges for blacks are being opened. Ten years ago an N.T.C. V qualification was inconceivable for a black.

from/...

From this analysis it is clear that a multi-faceted view of education is adopted by society and children of blacks are channelled into a school system that best fits into the ideology held by the state. The ideology has had considerably damaging influence on some forms of curriculum revisions and on primary and secondary schools.

The introduction of Buntu-Botho is a case in point for Kwa-Zulu schools. Kwa-Zulu has come up with the Inkatha syllabus which has to be followed in schools within its sphere of influence. They would like to have children socialised into their idea of good citizenship.

The societal idea of education is important if one has to appreciate the fact that every child is educated not merely for his own good, but for the good of society as a whole. The decision to provide and enforce a minimum period of school attendance is a political decision. It is precisely the function of political institutions, Mays (1967) argues positively to make these sorts of decisions as expressions of the general will, and translating them into legislation with full legal sanctions behind them.

Another aspect worth consideration is that schools are expected by society to transmit the main cultural values of that society. According to Mays (1967) the term culture in social sense is used to mean the whole of a society's system of acting, thinking, behaving and believing. It involves techniques on the one hand and values on the other. It touches on such different forms of activity as the way in which the community conducts its marriage ceremony and the ways in which social status distinctions are drawn between individuals or between groups. It is above all concerned with attitudes, ideas and beliefs about right and wrong, good and bad, pardonable and abominable. It is the non-material aspects of culture that are of particular interest to educators.

Culture/...

Culture is an active process. It accumulates and it becomes diffused. Through increasing contact with other societies, the culture of any particular society changes. South Africa is a multi-national heterogenous society and the question that should be pondered on is "What is it that is desirable for the not-yet-adults to know and to be taught?" The answer to this question comes up after examining the nature of this society - the way in which it changes both in its form and in the status of its social principles and objectives, the development of the child in that society; the past, present and future function of the school; and bearing in mind all these things, the nature and content of the curricula as well as methods of enculturation to be employed. Morrish (1978) puts this idea very succinctly when he says that it is the living activities and the thoughts of members of society which must be analysed in order to fully elicit the culture of any society. Education viewed as the transmission of culture is action, for life and living. For Morrish, the object of education is to provide not-yet-adults with the means for understanding their society and its structures, and to open up for them a way of creating meaning out of their environment and their relationships.

"Culture is not merely transmitted, it is made; it is not simply historical and related to the past, it is functional and vital concerned with the present; it is not the collective catalogue of discrete objects, ideas, mores and pieces of knowledge, it is a configuration of the total social inheritance and way of life. (Morrish, 1978: 60)

In the case of blacks, therefore, it is imperative that they are seen as distinct from other national groups, but forming a substantial element in the broader South African society. Education should transmit the best of the past and demonstrate its function in the present, its possibilities for the future and ultimately seek to provide a total view of society and its purposes. This idea/...

idea is in keeping with Mays (1967:38) contention that

"One of the principal functions of education is clearly the transmission of the mainstream of national culture to the generation. Teaching, hence, has certain elements of training and indoctrination laid down for it by the nature of the wider society within which it has to operate."

It should be conceded at this point that there is meaning in a blanket term such as the South African way of life and the narrow conceptualisation of a blackman's way of life. From this it logically follows that educational institutions must incorporate many of the general and particular values in their internal organisation, and these attitudes, values and norms shall have a preponderant influence in scholastic affairs and arrangements.

2.3.7 The Education Consumer System.

The education system should take into cognisance beliefs, aspirations, expectations and meanings children have about the school. After all children are people too. Children should not be regarded as closed-circuit recipients of only that which the State and the education system choose to communicate. Children should not be confined to the expression of those sentiments that are officially approved. Lip, Sharp and Oscanyan (1980) have discussed some of the expectations pupils hold about the school system.

- Children frequently complain that their courses lack relevance, interest and meaning. It is meaning for which children thirst and have a right to expect from the educational process.

In the education of blacks this search for meaning becomes obvious if it is conceded that the language used in textbooks and by teachers is interspersed with concepts that are not found in the life-world of the child. Failing to get at the root of these concepts leads the child to rote memory. Some teachers do not understand/...

understand these concepts themselves. This complicates the matter further.

Homeland education systems have adopted English as a tool for instruction. Unfortunately in most homes for blacks vernacular is used in ordinary social intercourse. Therefore, these children never gain competence in the language. This has been recognised by the Mobil Tuition Programme (Energos 1985) which runs a coaching programme for children in the Reef. This programme addresses itself to the language barrier. The Faculty of Education of the University of Zululand (1985) notes that the 1983 Matriculation results revealed that Standard ten pupils find difficulty in reading and understanding instructions and questions asked in various examination papers. As a result only 4.5percent acquired matriculation exemption. Meaning is lost all the way.

Some of the material referred to in some subjects is completely foreign to black pupils, for example problems on papering the walls of a building for rural children. That gives difficulty.

To blacks acquiring a certificate is associated with a lucrative job. But it does seem that some do not see any meaning in their education if one reads statements made by black children who were respondents in Gilbert's (1982) research. Some of the remarks are:

"My matric will not mean that I have the same ability as a White matriculant."

"The subjects that I do have no relationship to what I will need to get a good job."

"Bantu Education is not the same as that of whites." (p. 25)

Gilbert points out that there appears a section of pupils who will not be happy until they are assured that when they are finished with their schooling they will be able to compete on equal terms with other race groups.

Discovery/...

Discovery. The meanings children hunger for must be discovered by themselves, by their own involvement in dialogue and inquiry. So children should be helped find the meanings lacking in their life.

In the education of blacks this is an unsurmountable task because teachers are saddled with big numbers of children and their classes. Therefore keeping a close eye on individual children is well-nigh impossible.

Further, at present not enough guidance teachers have been educated in colleges of education and universities. So in many schools teachers do not have resource people to help them aid children in finding meanings in their life. This lack of stimulation does contribute to the high rate of truancy and eventual dropping out of school.

Rich and significant experiences. Children crave a life of rich and significant experiences. They are sensitive to conflicts and ambiguities and are resolute in protecting their own integrity.

In a research study undertaken by Zondi et al (1985) in the Umlazi Township more than fifty percent respondents in the sample stated that pupils were forced to take subjects they did not like or towards which they had no inclination. If children are not taught subjects they are interested in, a negative attitude towards the subject can prevail.

Children should be afforded the opportunity to actively explore the world around them. Pringle (1974) notes that new experiences enable the child to learn one of the most basic lessons of early life: learning to learn: and learning that mastery brings joy and a sense of achievement. The resultant exultant utterance of "I can do it for myself" illustrates the link between emotion and learning, between/...

between cognitive and affective experiences: Children must be encouraged to ask questions and explore the environment. In this way new experiences shall be assimilated into his ever expanding cognitive grid. Those who have been deprived this chance will enter school inadequately prepared to benefit from the experiences that school can potentially give.

Need for adventure. Lipman et al (1982: 9) demand the child's entire school experience which is

"chockful of opportunities for surprise, with the tension of exciting possibilities, with tantalizing mysteries to be wondered at as well as with fascinating clarifications and illuminations."

They are critical of a school day comprised of lockstep routines in which children are benevolently imprisoned. They view routine as inherently meaningless and a matter of rote whereas adventure would serve as an antidote to problems of truancy, delinquency, and in-school restlessness.

In education of blacks this spirit of adventure and experimentation is a far cry. In her study of the teaching of ecology in Senior Biology, Vakalisa (1985) found that in many schools she visited children were not taken even around the school grounds to study first hand the ecosystems, let alone going to nature reserves; though these have people employed to act as guides and provide educative explanations. Laboratories in most schools were empty of the necessary equipment and some were even used as staff-rooms. Natal is rich with historical sites, but seldom if ever do history teachers arrange history tours. The most favoured teaching aids in schools for blacks are the teacher's voice, the chalkboard, and the stick. No specimens are collected and classrooms are decorated with tattered charts teachers brought/...

brought back from their college years. They are never changed and some have become irrelevant. The libraries are in the same pitiable state. Relevant periodicals are not subscribed to by schools and books on the shelves are covered with dust and most were donated second hand by well-meaning white teachers.

Need for praise and recognition. A child with a positive view of himself and his abilities as well as accomplishments shall maximally benefit from, and contribute to a formative school experience. Seeing himself as a valued recognised member of society helps him cope with the pressure of school life. So teachers should see to it that they recognise good work by children.

In the education of blacks we find a problem of teachers who are unable to motivate their children. If written work has been given to children, they mark that themselves. Some teachers have even gone to the extent of demanding that children buy marking pens to mark their own work. Teachers simply read off answers to children. For one thing the inspector may overlook the fact that it is the child who marked his own work. Thereafter all go to the next exercise. The teacher has not ascertained if there is a common problem that calls for a more detailed explanation. A child may be worried as to why the teacher's answer is the acceptable one and not his. The teacher is too much in a hurry to look into that. Needless to say that children have a good latitude of complaining up to a point of taking up arms against teachers.

Attitudes and Motivation. Pupils' attitudes to the curriculum partly operate at a level that is definitely remotely related to the control of the school. They relate to home and environment factors including the degree to which the parents of the pupils /...

pupils are interested in the work of the school. Mohanoe(1983) mentions instances of parental pressure on children for overachievements particularly when the father has achieved. This may fill the child with anxiety if he finds that he is not living up to parental expectations. If the school and what it stands for comes in between himself and parental love as well as parental appreciation he tends to reject the school. Some parents are lukewarm and indifferent to their child's achievement efforts. This leads to discouragement and poor school attainment.

At present there are all sorts of complaints by the members of the public. These are heard loudly in busses, trains, taxis, the market place and media of mass communication. Children hear all these, and through their gullibility accept all as statements of fact. Organisations like Inkatha Yenkululeko Yesizwe, United Democratic Front, Black Parents Association, African Education Movement, Congress of South African Students, National Union of South African Students, South African Students' Movement and many more do utter statements that denigrate education efforts made for blacks by the State. These statements may evoke doubts in the minds of children as to whether the schools are actually helping them to be worthy society members. Then the ground becomes fertile for boycotts.

Sometimes there are pupils who choose to remain aloof from the efforts the school makes on their behalf, such as organising field trips or arranging inter-school sports. These attitudes may be passed on to other pupils and predispose them to follow suit. Occasionally, unsuccessful performance in the primary school may condition a pupil's attitude before he gets to secondary school, so that even the prospect of a new beginning fails to arouse his interests./...

interests.

Of the factors that are school-based irksome routine may be considered as one. An unpopular subject such as functional mathematics taken daily and taught by a cold and aloof teacher may become an intolerable imposition on a particular pupil. He shall simply opt out of the lessons physically by dodging as many periods as those that shall not put him into conflict oftentimes with the subject teacher, or psychologically by not paying too much attention to what is being taught. Such a pupil may feel he is getting the worst of the timetable lottery, and there is no hope of his being persuaded that his week is not getting off to a bad start. A regularly recurring situation of this nature renders itself open to pupils' reaction.

Pupils' needs and expectations also have relevance in this context. A child's expectations of the educative endeavour must be recognised in some way, before he becomes disillusioned. He may not see continuing in school as a profitable and worthwhile exercise. The implications of this in curricular terms can be far-reaching. Provision may be fairly straightforward for paper-qualification-hungry children, but some children may have a variety of needs important to them and preponent in their minds. In this case one cannot speak of an obviously straightforward goal or objective. Flexibility in the curriculum becomes important should the variety of pupil expectations be satisfied.

The pygmalion effect is another factor. Teachers tend to be closer to pupils who meet teacher expectations. These children then do better in their classes. The converse is also true. Pupils tend to try to catch expectations of their teachers. Maybe, too little is asked of many children for whom the present/...

present curriculum lacks any real challenge. The present curriculum is cognitively loaded and achievement in academic terms is defined in cognitive terms. There is a pressing need to do an in-depth exploration of the world of work, industry and commerce, to find out what challenges it can offer and what incentives it can provide. This knowledge may aid curriculum planners and designers to effect relevant meaningful changes in the present curriculum.

There is a well-publicised need for improved standards of literacy and numeracy. Children themselves recognise this, not doubt primarily with an eye to employment, but also for general living. These two elements have to be mastered if a satisfactory curricular superstructure is to be built. Confidence inspired in pupils who can recognise that they are making good progress in these areas of the curriculum is likely to be so motivating that their attitude to school work may be positively influenced for the rest of their school life.

Many changes in organisation and methodology are creeping into the education of black children, away from the normal class unit and straightforward 'chalk and talk' which have been an accepted norm in the past. The adoption of group and individual work, the use of assignments and projects, the provision of school guidance and out-of-school activities, for example, have introduced methods and approaches that now make much of school work more meaningful. But the teaching task has undoubtedly been made more difficult. Success depends to a very large extent on the ability, training experience, and will to make things work on the part of individual teachers. One has still to ascertain whether children stand to gain most with the introduction of every new approach or piece of educational technology.

Comments/...

Comments made above indicate that the consumer system has to be considered seriously if more appropriate curricular modifications and improvements have to be effected. It is children who are being taught and not subjects. These children are living human beings who have a world outlook shaped, among other things by their own aspirations, expectations and needs. These must be taken account of.

2.4 The "Hidden" or Informal Curriculum.

The hidden curriculum is defined by Meighan (1981: 52) as:

"all the other things that are learnt during schooling in addition to the official curriculum."

The notion of the hidden curriculum comes from various analyses ranging from the observation and interpretation of everyday commonplace events in classrooms to the function of the education system for society and its economy. Some of the analyses have been micro-social, stressing how participants create patterns and consequences in their day-to-day constructions and reconstructions within the school. An example of this approach is found in Jackson's (1968) conceptualisation. He uses the term "hidden curriculum" to describe the unofficial three R's of Rules, Routines and Regulations to be learnt by children in order to survive comfortably in most classrooms. Children must also learn to cope with the delay, denials and interruptions that go together with learning experiences at school.

- Delay occurs when children wait in the assembly, wait in corridors and passages, wait for their turn to use the apparatus, wait for the lesson to start, wait for the teacher to be available for teaching or consultation, or wait to be invited to answer a question.
- Denial occurs when children are forbidden to talk among themselves, cannot ask questions, cannot pursue a chosen activity, or cannot have a turn to use apparatus because time has run out.
- Interruption/...

Interruption occurs when the bell rings in the middle of an activity, the head teacher comes in to check something from the subject teacher, the equipment is needed somewhere else, or the teacher is called away during a discussion.

Jackson (1971) concludes that for most children some of the time, and for other children most of the time, the classroom comes close to resembling a cage from which there is no escape. A harrowing experience indeed!

In the light of this experience children devise strategies for survival. Some of these strategies, Jackson argues, avoid or reduce confrontation with teachers. These strategies include 'resignation' or ceasing to hope that school makes sense, and 'masquerade,' or faking involvement.

Another set of analyses have been macro-social, stressing the patterns of society and its economy that forms a framework for educational activity and powerfully influence the system of schooling. Writers of this persuasion argue that the hidden curriculum varies in content according to the social class of the pupils and/ or that the same elements of the hidden curriculum have a different impact on pupils of different social-class backgrounds. (Hargreaves, 1982). Social class is about the social structure of society and the differences between individuals and groups in occupation, social position, income, property and power. This is the view espoused by Bowles and Gintis (1976).

Bowles and Gintis (1976) argue that schools through the hidden curriculum maintain and render legitimate, as a fair and natural process a stratified or class-based society that is, in fact, profoundly unequal and unfair. They aver that schools are hierarchical organisations with dominant teachers over subordinate children in the same way as dominant managers over commercial organisations. One can argue that pupils are future managers and workers. It would seem that the day to day life of people demands this subordination. There/...

There is a close correspondence between the social relations of school and those in the world of work. It is this which constitutes the hidden curriculum of schooling. The school system, though allegedly fair and meritocratic, helps to ensure that some children move into occupations of dominance and others into positions of subordination. This is evidenced by the way they reward and promote children. Reconstructionists, Ozmon and Craver (1981) observe, criticise current teaching methods as reinforcing traditional values and attitudes as underlying the status quo and resistance to change. Teachers who accept textbooks and teaching aids approved by the state without question are party to a "devious kind of indoctrination." These study materials

"are approved because they are non-controversial or contain distortions popular to the dominant culture such as subtle economic, racist, or sexist ideas." (p. 138).

Further, Bowles and Gintis (1976) maintain, that there is a close correspondence between the social relationships which govern personal interaction in the work place and the social relationships of the educational system. Children destined for higher education, and thus for professional and managerial roles, are, as they progress through the education system, subjected to social relations with their teachers which emphasize autonomy, independence and creativity. On the other hand of the scale, children (mainly from the working-class) who are destined for low-level manual occupations are subjected to custodial regimes emphasizing obedience to rules and passivity. It is they who are to become the docile work-force.

Hargreaves (1982) concentrates on the effects that the hidden curriculum has on children. He argues ostensibly that it destroys their dignity. This destruction is so massive and pervasive that few children subsequently recover from it. This destruction is particularly, but by no means exclusively, affecting working-class children. Illiteracy is /...

is very high with blacks and blacks form a very big bulk of low-level employees. One can clearly appreciate the impact of the hidden curriculum to them.

To have dignity, these authors explain, means to have a sense of being worthy, of possessing, creative, inventive and critical capacities, of having the power to achieve personal and social change. When dignity is damaged, one's deepest experience is of being inferior, unable, and powerless. This assault on the children's dignity is not intended by the teachers, the vast majority of whom seek and strive hard to give their pupils dignity.

Vallance (1974) defines the hidden curriculum in terms of the non-academic consequences of schooling that occur systematically but are not made explicit in the official rationales for educational institutions. Hargreaves (1982) sees the hidden curriculum as destructive of the dignity of the child. The present researcher, therefore, argues that the destroyed dignity is at the root of the strong and influential 'delinquent subculture' (Hargreaves 1967) in schools for blacks. This subculture is in the forefront of riots, school vandalism and school violence. In the schools for blacks there is a strong contingent of children whose opposition to schooling expresses itself in an aversion to school routine and discipline, as well as lack of co-operation with school authorities - school committees, principals, prefects, inspectors and even the directives from the education department. In this contingent sexual exploits, breaking of rules, smoking, indulging in alcohol beverages and drugs, truancy and a high rate of absenteeism, debauchery and lasciviousness are espoused norms. These children are always exploring means and ways of generating chaos and violence. They are prepared to seize up to any opportunity that comes up in the same way as a crow whops to a worm moving about in the graveyard. Needed at present is concretizing conditions under which the dignity of the black child

child can be restored and nurtured within the educational system.

2.5 Some Areas of Conflict Over the Curriculum.

Whenever there are a number of interested groups to a situation, institution, organisation or any societal body the incidence of conflict is always great. This is caused by the intermingled sets of expectations, aspirations, attitudes, opinions and beliefs about the goals, aims, objectives and policies that relate to the societal body in question. Each interested group espouses particular ideas which may vary to a major or minor extent from those held by other groups. Each group shall make its own demands. In this subsection some areas of conflict over the curriculum are highlighted and discussed.

Policy making is perhaps the most difficult kind of curriculum decision-making because everyone clamors to participate in it. All citizens, as well as professional educators, feel that they have a stake in the educational endeavours. If it is conceded that education, as Young (1974) explains, is not a product like cars or bread, but a selection and organisation of the available knowledge at a particular time, which involves conscious or unconscious choices, then it is understandable that curriculum policy-making should involve professional organisations, legally constituted groups like state and local bodies of education, taxpayers, parents and the students themselves. Saylor, Alexander, and Lewis (1981: 59) maintain that:

"The challenge of curriculum planning is to determine orderly processes whereby the wishes of all concerned may be considered in the final determination of curriculum policy by legally constituted authority."

However, conflict does arise if "the wishes of all concerned" are considered.

2.5.1 Conflict over the definitions of curriculum knowledge.

A number of writers on the curriculum have demarcated curriculum/...

curriculum knowledge into a number of sub-fields. One such taxonomy was developed by Phenix (1964). He categorises six "realms of meaning," namely

- . Symbolics (ordinary language, mathematics, non-discursive symbolic forms);
- . Empirics (physical science, biology, psychology, social science);
- . Aesthetics (music, the visual arts, the arts movement, literature);
- . Synnoetics (personal knowledge);
- . Ethics (moral knowledge);
- . Synoptics (history, religion, philosophy).

This taxonomy may not be acceptable to all curriculum planners, but if adopted conflict would immediately arise when areas of concentration are considered. For example, not much attention is paid to aesthetics in the education of blacks. Music is, to a great extent reduced to choral singing only; though there is an inspector for creative arts, pupils buy articles from experts of handcrafts during examination time. Teachers connive at that. Should these be so neglected?

Moral knowledge is very important for effective purposeful social life. But most black teachers do not concentrate on this area, because it cannot be fully examined. If a pupil has been taught all the virtues of being good, how can the teacher ascertain beyond any shadow of doubt that the child has internalised these virtues into his self-system? He cannot.

Speech and Drama is one area of knowledge that is almost completely ignored in the schools for blacks. This is a very sad state of affairs since there are few playwrights and actors who are black and would like to make their mark in the cultural life of blacks. Even the public of blacks has received productions of black playwrights with acclaim, for instance Gibson Kente's plays, Khaba Mkhize's and many others. To sharpen their skills in this area blacks have to look up to organisations that are not part of/...

of their educational system. The Funda Centre in Soweto started to help blacks in the area of creative and expressive arts. There is a move now towards including Speech and Drama in the curriculum of university trained teachers so that they would help black children in this area of knowledge. However, these teachers are few and far between. Colleges of Education need to consider a move towards this direction as well.

Synnoetics is another problem area. Black teachers are not educated in this area so that they are not able to lead or guide pupils to knowing themselves fully. So all talk about education for self-reliance, self-actualisation and personal autonomy remains only an idle dream in the education of blacks. There are at present no fully qualified school psychologists, school counsellors and school social workers. No wonder that when pupils are gnawed by personal frustrations and anxieties they resort to acts of school vandalism and violence. After all they are alone in the struggle of realising their potentialities and forming a positive self-concept and achieving an untarnished self-identity. This area of knowledge cannot be examined at the end of the academic year. At present blacks are too examination and certificate conscious, a very pitiable state of affairs.

Another set of categories for purviewing knowledge is found in the work of Tykociner (1966). He suggests twelve basic areas of knowledge together with the knowledge categories that lie between these areas and connect them.

Terms and definitions included in Tykociner's taxonomy are the following:

- . Knowledge is the totality of information preserved by culture.
- . Science is the sum total of recorded systematized knowledge thus far accumulated by the human race.
- . Zetetics/...

- . Zetesis is a purposeful activity aiming at the extension of the field of knowledge and experience by
 - (a) discovering new facts and phenomena
 - (b) formulating generalised relations,
 - (c) inventing mental and material devices for complementing human abilities,
 - (d) designing visual and auditory patterns of aesthetic significance.

Below is given the twelve basic areas of knowledge.

- . The Arts. These are the results of creative activity (Zetesis). When these are evoked by inspiration, unique objects of aesthetic quality are produced. Artists and writers concerned with symbolic patterns forming images that evoke aesthetic emotions, enrich our experience.
This area includes architecture, choreography, dramatics, graphic arts, industrial design, landscaping, literature, music, painting, sculpture.
- . Symbolics of Information. This area represents the results of a chain of developments which led from primitive attempts of communication by signs and gestures to articulated language. Elements in this area are arbitrarily selected to facilitate the process of reasoning. Rigorous consistency of its symbolic structure is the predominant factor. It includes linguistics, mathematics, logic, and information theory. All these sciences supply symbols, abstract concepts and rules of operation for the purpose of ordering and communicating information in a consistent way.
- . Hylenergetics- sciences dealing with matter and energy. The area of systematised knowledge, often referred to as the physical sciences, has the following basic sciences: physics, chemistry, astronomy/...

astronomy, geology and mineralogy. Hylonergotics is a combination of the Greek word hylon, signifying 'matter' and energon, signifying 'work.' It means "study of states of energy and matter convertible to each other." This is an area embracing the knowledge of both the microcosmos and the macrocosmos. It concentrates on the multitudes of phenomena activated by aggregates of nuclear particles, atoms, and molecules from the tiny crystalline units to the immense units embodied in the earth, the solar system, and the galaxies. All these units act singly and in their entirety as sources of kinetic radiant energy which they interchange.

• The Biology Area. Sciences in this area are called the "life sciences" and are unified by the principle of evolution. Concentration is, in many aspects of the living world as manifested in processes of growth and reproduction, subject matter ranging from the simplest units of life as they appear in single cells to complex organisms of the plant and animal kingdoms in an immense variety of forms and functions. Basic sciences in this area include botany, taxonomy, and zoology.

• The Psychological Area. Psychology started off as the science of the soul (psycho). It developed into speculative investigations of the human mind and has ramified into a number of sub-fields through modern research. Such sub-fields are neuropsychology, parapsychology, space psychology, etc.

• The Sociological Area. This area deals with collected and systematized material relative to the phenomena and conditions which produce, sustain or change the many various forms of individual and group life. Sociology is the basic science in this area. Subdivisions of the social sciences showing the inherent interrelation of their subject matter with other areas of science are:

Sociology/...

- Sociology: the study of relations between human beings, individually and in groups;
- Collective behavioral studies related to group and social psychology;
- Human ecology connected with animal sociology and ecology;
- Demography: the study of vital processes and of the distribution and composition of population aggregates, supplies the necessary data for the study of human ecology and social institutions.
- Social institutions, their structures, statics, and dynamics, form the central part of the subject matter treated by sociology.
- Ethnology - related to cultural anthropology.

Exeligmology: Sciences Dealing with the Past. This term is of Greek origin meaning "unfolding." The area includes sciences dealing with evolution, history and other branches of the humanities. It is an area that binds the science of history, evolution, and cosmogony by their common objective, namely; to outline stages of development and to remove gaps in knowledge which hinder the formation of a consistent perspective of the past.

Exeligmony is divided into three main groups:

- Group I embraces exeligmology of the world at large as related to the cosmos and early forms of life. It includes cosmogony, geogeny, biogeny, origin and development of species, evolution and prehistory of Homo sapiens.
- Group II refers to exeligmology of aggregates of human beings divided into the more general part studying the chain of development starting from the members of the human species, families, groups, and so on, up to the rungs of the evolutionary ladder towards/...

towards a world community. The second part of the second group embraces the biography of a particular individual; the history of a particular family, generation or dynasty; the history of a particular population, ethnic group, community, state, or empire, and culminates in the history of a particular federation of nations.

- Group III embraces the exeligmology of sociology and its culture. It could also deal with histories of particular sciences, technologies, and so on.

Pronoetics-Sciences Related to Sustaining Human Life.

It seeks to answer vital questions which human beings encounter throughout their life. How does one provide for the needs of one's self, one's family, the community, the state, the country, and society as a whole? How do humans survive amidst dangers to which they are subjected by their inveterate onemies: hunger, exposure, illness, ignorance, aggression, boredom, degeneration and extinction? How can one make good use of natural and human resources, so as to create conditions conducive to a more secure, healthy, and peaceful future?

The name pronoetics is of Greek origin denoting "foresight" implemented by planning. Basic sciences include agriculture, medicine, national defence and technology.

The Regulative Area (Social Cybernetics).

This area is concerned with systems of laws, rules, procedures, inventories, indices, and inducements designed to enable society as a whole to operate by balancing multifarious activities and interests of individual groups and institutions. The main basic sciences in this area are jurisprudence, political science, economics, management and administration.

The/...

The Disseminative Area.

Human species differ from the rest of living creatures in the ability to transmit from generation to generation knowledge accumulated throughout ages of cultural development. This area contains those sciences which are related to various phases and means of disseminating knowledge, developing skills, conserving all records and making them available for information as well as further research. These sciences help us to share and utilise our cultural heritage, continuing to develop the work of our predecessors. Basic sciences in this area are education, educational psychology, vocational guidance, library science, journalism, mass communication.

The wider objective of this area is to prepare the younger generation for creative activities by developing interest and skills necessary for the growth of arts and sciences.

Zetetics.

For modern society increasing in population and scope, new problems continually arise. These require more knowledge than presently available. Sciences which study how knowledge can be increased in quality and quantity are zetegeny, taxiology, problematology, the study of zetesis, general methodology, the study of environmental conditions and incentives, education for zetesis, organisation and development of research centres.

As a whole, the role of zetetics is to bring together all the areas of knowledge, tending towards their growth and unification. It leads to the integrative area.

The Integrative Area.

The culminating process in the search for truth or objective reality is the integration of all available knowledge/...

knowledge into one consistent system. This represents an all embracing synthesis containing not only a total picture of the world in which people live, but also a clear understanding of their role and the aims of their living as well as their striving, their anxieties and pressures. Such attempts are implied in zetesis.

Integrative sciences may be divided into three classes, namely:

- philosophical, which specialises in attempts at creating a consistent, universal system of abstract ideas;
- aspirational, embracing a large variety of ideological patterns reflecting the highest human aspirations, and including all the theologies;
- general systems, which studies the general properties of every kind of system.

The assumption held in this thesis is that as the range of knowledge continually expands so too does the school curriculum. Is there a convergence between the official aim as stated by policy-makers and the societal aim as espoused by the different strata of society? A curriculum is a selection from culture and available knowledge. No school curriculum could possibly include all fields of human knowledge.

School policy makers may exclude or include aspects in the curriculum on the basis of their ideological persuasions. Blakemore and Cooksey (1981), for example, note that throughout most of the colonial period in Africa, the authorities attempted to change curricula from the academic type found in France and Britain. They adapted curricula according to what they thought better suited to the limited needs of the blacks. This paternalistic attitude, these authors observe, sometimes conflicted with the ideas of black clergymen and teachers, and with some white/...

white missionaries, who wanted to teach what they considered to be the best curriculum - an academic, general education found in Europe. Lugard, the first governor of Nigeria, sought a school curriculum that stressed the importance of moral training, manual work and the adaptation of education to African customs. Blakemore and Cooksey (1981) quote Albernethy who writes that the ideal students from Lugard's point of view

"should not be so highly trained that they threatened to take over the responsibilities of British officials or native authorities."
(p. 149)

Agriculture and other practical subjects were introduced into the curricular of middle, technical and trade schools during the colonial era. These changes were soon forgotten. Blakemore and Cooksey (1981: 152) point out that:

"The decisive factor in the rejection of adapted education was the attitude of parents and students, who were not interested in it and perceived that education of the academic type was essential if they were to gain the wealth and social status of the Westerner."

(Emphasis by the present researcher).

A school curriculum may be defined as the knowledge taught in school lessons or included in some way in the time table. In addition to this official curriculum there is also the hidden curriculum - the hidden aims of schools or teachers. Teachers teach the official curriculum but also react and reflect in some way to what they teach. These reactions will be part of the hidden curriculum, and reflect some other understanding of the knowledge they impart. This understanding may be at variance with the official curriculum. It would be noteworthy to know to what extent these aspects of the hidden curriculum are contributory to the escalation of school vandalism and violence in the schools for blacks in vogue these days. A teacher or head-teacher may promote ideas of the Buntu/Botho philosophy and encourage Inkatha activities whilst/...

whilst at school. Out of the school children see him actively involved in the United Democratic Front organisation activities. How do children view this type of behaviour?

In the education system for blacks those children who are advised to follow an industrial course or to go for vocational training are mostly those whose scholastic attainment is below average. Not much effort is gotten into to help such children to improve their academic performance. The message here is clear to children, namely, industrial training and vocational education are knowledge areas that cast one into the limbo of blue-collar work and lower white collar jobs.

2.5.2 Conflict concerning content distribution.

Orlonsky and Smith (1978: 337) argue that with many teachers and school administrators

"a little soul-searching will force all educators to realize that the content taught in most classrooms is not relevant to the lives of the learners."

The universalisation of education and the focus for open-access to all types of educational institutions has led to a growing heterogeneity of the child population in schools - a heterogeneity that mirrors the diversity of our larger society. The concomitant diversification of the curriculum reflects not only the growth of knowledge and the changing conceptions of knowledge, but also the heterogeneous character of the child population. So, general education for all becomes the accepted norm, and equal opportunities for all irrespective of sex or racial group or religious affiliation is a matter of policy. General education, then, is regarded in the Report of Harvard Committee (1945: 51) as

"that part of a student's whole education which looks first of all to his life as a responsible human being and citizen."

It is that part of the curriculum designed to provide a common/...

common universe of discourse, understanding, and competence. It concentrates on human heritage as well as pertinent problems of man and society. That said, Doll's (1982) assertion that how we organise subject matter for teaching and learning depends very much

"on our view of the uses of subject matter in curriculum planning." (p.136) (Emphasis added.)

"Our" in this case poses problems because in this context curriculum designers are involved, but most curriculum users are excluded. Under curriculum users one has to go through the whole line of people actively involved in education down to teachers, parents and children. Their views on the curriculum may not synchronise with those of officially designated curriculum planners. Some of the points of views given by Doll, 1982 are:

- accepting the "don't" skip a thing, everything's important point of view; or
- thinking that the training or discipline obtained from studying the subject matter counts most; or
- saying that only "hard" subject matter is worth learning; or
- holding that the process of learning subject matter is more important than the substantive outcomes of learning it; or
- believing that subject matter is worth learning only if it proves useful in a very practical way.

The same points of view hold when people look at the subjects offered in a particular school. Non-examination subjects are in most cases ignored by teachers or given to less competent teachers to fill up for the required number of minutes in their duty loads. Vernacular also falls into the same category when teachers mistakenly convince themselves that children are adept enough at it to be able to work on their own. Great focus is on "status subjects" like physical science, mathematics, English, and Latin (if it is offered). Extra-mural activities may be viewed as a bother by some curriculum users, hence some children being selected/...

selected to conduct the day-to-day practices, with no supervision from the teaching staff and many pupils physically absenting themselves without being punished. There is no roll call or work schedules.

Views held by curriculum users on content distribution differ from groups to groups, schools to schools and areas to areas, but they run through all aspects of the curriculum. Goodland (1979) argues that curriculum planning goes on wherever there are people responsible for, or seeking to plan, an educational programme. When the state legislators state that all education should have a Christian character, or that vernacular should be used as a medium of instruction up to standard nine they are engaging in curriculum planning. When the Kwa-Zulu education department decrees that Good Citizenship should be taught from the viewpoint of Ubuntu/Botho philosophy in all schools under its jurisdiction they are involved in curriculum planning. When local school committees decide on the number of outgoing sports visits as against the incoming visits they are involved in curriculum planning. When school staff decide to use radio and television broadcasts as a basis for interesting children in current events, they are involved in curriculum planning. When individual teachers decide to use selected scientific journals and periodicals for enriching their subject offerings, they are involved in curriculum planning. When children decide which sports or in-school activities should be introduced in the schools they attend they are involved in curriculum planning. Then, there is a personal curriculum unique to each student.

Conflict on content distribution at all societal levels will always arise when interested parties attempt to find answers to questions such as the following:

What are children and youth taught at school?

How much time is devoted to what topics?

When and for what time periods do topics reappear?

What is done with them the second or third time that was not/...

not done the first time these topics were introduced?

2.5.3 Conflict over evaluation.

Since the role of a teacher in an educational institution is to educate children to a certain level of achievement evaluation becomes an integral part of the educational endeavour. Evaluation serves a number of purposes, among others, to control entry to the institution or to particular courses, to predict success or failure, to classify students, and to describe children. It may also be an invaluable indicator of the students who need extra help with their learning. Areas of conflict pertain to asking whether evaluation was really necessary at a point at which it was done, asking whether the evaluation technique does really achieve what it purports to achieve impeccably, asking whether the evaluators are actually competent to the task they have taken upon themselves, or has been thrust upon them, asking whether the evaluation technique used at a certain class level was really the best over other possible applicable techniques.

Following is a discussion of some issues involved in evaluation. Let it be emphasised that evaluation goes hand in hand with the allocation of marks. These marks become a basis for many diverse decisions that particularly affect the personal life of a child. Doll (1982) conceives of evaluation as a broad and continuous effort to inquire into the effects of using educational content and activity according to clearly defined goals. Evaluation is expected to go beyond simple measurement and also beyond simple application of the evaluators' values and beliefs. It relies upon a variety of techniques and approaches used according to carefully ascribed purposes.

At the societal level blacks on the whole are disturbed by a high failure rate of children at the standard ten level. According to K.M. Andrew, a PFP member for Cape Town Gardens, (Hansard No. 14 of 1984 7-11 May Col. 6296) in schools under the jurisdiction of the Department of Education and Training, and considering only full time pupils/...

pupils of those schools, it appears that only fifty-two percent passed standard ten at the end of 1983. Of those pupils only twelve percent obtained matriculation exemption. He points out that this represents a crisis situation. It was the fourth successive year in which about fifty percent of the pupils had failed their matriculation examinations.

For the individual students and their families failure often comes as a nasty shock after enormous financial and other sacrifices have been made. Andrew continues to say that he fails to understand how only fifty percent of these children, all of whom were capable of passing standard nine, were indeed unable to get through standard ten.

"There must surely be something seriously wrong, which requires investigation.... It also, however, requires urgent action... Whites would not put up with such a situation. Therefore I do not believe that Black people should be made to put up with it either." (Cols. 696-697)

There are a number of reasons given by the public for this state of affairs. These are found in the press columns. Some complain about the qualifications of some of the markers. It is sometimes found that there are markers who are not adequately competent in that they have not mastered the content of the subject they are marking because they do not teach that particular class or subject.

The time taken over marking is short and markers must be very fast. There is no accommodation for strain and fatigue. Under such circumstances mistakes are bound to crop up.

In schools staffed by blacks some teachers teach subjects in which they are not adequately qualified. A teacher who has a matriculation or standard ten qualification may be found teaching that subject at standard ten level. This is a teacher who will fail to see his syllabus from above. He also finds difficulty in coping with syllabus revisions, which, in most cases, call for more in-depth work.

The/...

The Department of Education and Training decided that as from 1984, the external standard eight examination should be offered to pupils only as an internal examination. The argument advanced by the Department (Educamus, July 1983) is that since answers of all the pupils are marked under the vigilant eye of the same examiner, the same standard for all the pupils could be maintained. The examination thus provides a useful pattern against which the proficiency of a pupil could be measured, and schools also were in a position to assess their own achievements. But the problem with this arrangement is gauging the national standard. If two children come from two different schools, having written separately-set examinations one cannot say, at any one point, that the two children are comparable in their achievement. This definitely will affect the selection decisions when children want to proceed to standard nine in a different school.

There are various facets to the examining process. The question paper must cover the whole syllabus in such a way that the marks allocated to each section are more or less in proportion to the period allocation assigned to that section in the syllabus. This is well said, but there are many black teachers who find difficulty in going through the official syllabus timeously to get time for adequate revision. One wonders if they will satisfy the stated conditions adequately.

Another stipulation is that question papers must contain questions which test knowledge, insight and application. Approximately fifty percent of the marks are assigned to basic knowledge of the content of the syllabus, so that the average pupil is given a good chance of passing the examination if he has done his duty. Twenty percent of the total tests the application of knowledge and insight, and are the marks which the A-level candidates must obtain in the examination, to attain eighty percent. Very many teachers will have to be trained in the skills to make such decisions practically meaningful. Cognisance should be taken of the fact that there are many teachers who get into/...

into the teaching profession fresh from college. Their heads of departments and headmasters may just be as inexperienced. Placing the fate of the black child completely into the hands of a greenhorn is hardly a commendable exercise. This bedevils the whole evaluation system.

One of the many stipulations is that the subject teacher drafts his own question paper or does it in co-operation with a panel of teachers. The head of department of the subject concerned checks the question paper and tests it against the norms or standards expected of a final examination. Thereafter, the principal controls and approves the question paper. This is a task for mature and competent people. That there are teachers who are not competent in the education system of blacks cannot be doubted. However, this is still a new venture and one should closely watch whether the evaluation system will not be deleteriously affected. Only time will tell.

One other issue of conflict over evaluation is on its use for purposes of awarding marks. This overshadows the function of helping children with their learning. The teacher needs to provide short-term goals, such as tests for the children. These should be spaced at appropriate points throughout the course and they would thus have a great effect in influencing the degree of effort a child would put into a subject.

That being the case one would expect teachers not to be tardy with their marking. Test results would be discussed with the children so that they can be seen as serving a supporting function in learning. However, there are still a great number of black teachers who do not return pupils' books in time and who summarily gloss over the field that was covered by the test. Even remarks on the answer books, if they are there, are vague and do not give any direction to the child. These teachers forget that knowledge required to complete an assignment may be a powerful stimulus for further effort. This stimulus may provide/...

provide a significant contribution to developing and maintaining a strong interest in the subject. Not checking pupils' work at all is professionally unacceptable. A teacher's response to a child's work should be both positive and supportive comments invaluable in helping to improve child performance.

There is also the danger of over-evaluation, as in weekly tests and assignments. This may become too mechanical thus failing to challenge pupils. This then calls for a value judgement on the part of the teacher to provide the appropriate amount of evaluation for its positive effects.

The work-load resulting in a programme of progressive evaluation for teachers of large classes should also be taken into account. This is particularly pertinent for black teachers where a large class of over forty-five children is more of a rule than an exception. Large numbers militate against a teacher's thoroughness in his marking. He is thus not in a good position to diagnose areas of misunderstanding and difficulty, thus he'll not fully succeed to identify children with specific problems so that remedial work can be undertaken.

Another area of conflict in evaluation is the meaning of the marks obtained by a child, particularly when one grapples with the issue of establishing child ability in a particular area, or ascertaining what the child has actually learnt or the issue of certification of competency or of controlling entry to successive levels of instruction. Knowledge and understanding do not lend themselves to clear definition and, hence, it is very difficult to establish unequivocal criteria of achievement. The final mark received by a child conceals his misunderstandings, inadequate study skills and potential limitations. To have meaning for such interpretation, any child's score needs to be related to the content of the task. Any score given does not signify a definite amount of knowledge, and hence, has little relevance for content or absolute framework. This score hides/...

hides the fact that teachers set different standards. Marks of children from two different schools are not absolutely comparable, nor are marks from two different teachers comparable.

The issue addressed above also relates to the meanings people attach to certificates. In an address at the Lamontville Community Centre, Durban, in 1980 Luthuli argued that the standard six school-leaving certificate was introduced to make pupils have something at hand so that they thought they were already counted among the learned because they had graduated and could produce a certificate. What a sinister motive! The harm that this certificate did for the black community was that it made pupils strive for the standard six certificate, yet such did not offer expected returns. On the standard eight examination Luthuli (1980) argued that this examination was calculatedly geared to produce "immature goods" to go and serve others in order to perpetuate immaturity and inefficiency. (Hard words these are!).

Further, the departments handling the standard eights did not realise that this certificate became an end on its own - because of this, parents and teachers alike became involved in a racket for examination question papers. Children were geared to looking for the certificate by hook or crook, and they often got it by crook. Luthuli lamented about the chaos these children brought to their places of employment and to institutions of higher level.

Amongst the reasons given for black children to aim at standard ten is giving black pupils confidence to compete with any other racial group in the land! This view is not entertained by this researcher, since conditions under which black pupils obtain their standards ten certificates are so inferior that they cannot be compared to that of schools of other racial groups. Amongst other things the Faculty of Education of the University of Zululand has completed a research project pertaining to English as medium of instruction in black schools because the 1983 examination/...

examination results revealed that standard ten pupils find difficulty in reading and understanding instructions and questions asked in examination papers. As a result 67,14 percent failed the examinations and only 4,5 percent acquired matriculation exemption. Findings point out to the teaching of English as very inferior. With whom are these children going to compete in an open market?

The views of Hartshorne, a member of the Do Lange Commission of Education and a former senior official of the Department of Education and Training are insightful on this matter. He is quoted as saying

"Black matric results will not improve until there is one single education system in the country and black education is taken out from the cold"

(Rand Daily Mail, Thurs. Jan. 5, 1984 p. 1)

He believes both the black teachers and the pupil do not produce their best because they work under a system in which they did not believe. It is now a psychological issue. Until both a black teacher and a pupil accepted the system, they will not release their best.

However, Nienaber, the deputy-director has different ideas. He is reported in the same paper as arguing that improved education facilities and opportunities, as well as improved socio-economic conditions have resulted in a lowering of the drop-out rate and in a greater percentage of pupils progressing to the senior classes. He is quoting an annual growth rate at secondary school level of fifteen percent, as compared with three percent at primary level. Up to the mid-seventies the pupils in standard ten constituted a highly selected group representing a very small percentage of the secondary enrolment. The greatly increased number of candidates represents a much wider cross section of the secondary school population. Because more pupils of average or even slightly below average ability progressed to senior classes, there was a decrease in the pass rate as the number of candidates increased.

Nienaber counts other factors influencing black standard ten/...

ten results as the insistence of many students to take all their subjects on the higher grade, insufficient study opportunities and facilities after school hours.

The government has rejected the idea of tying black education into the general education structure in the country. If one accepts Nienaber's reasoning then the problem of the high failure rate in black education will be with blacks for a considerable number of years to come. Measures to stop the downward trend in pass percentage and to improve the quality of education are not commensurate with the increase of the school-going population. The insistence of many children to take most of their subjects on the higher grade springs from their gnawing desire of improving the worth of their standard ten certificates. It should be conceded here that they are right. Many job opportunities and training centres now demand a standard ten certificate, unlike during days of yore when a standard eight certificate would do. Some organisations even demand a standard ten certificate from a person applying for a night-watchman's job. That again makes sense if we take into account the fact that training security men has become so involved that they should be able to deal with problems that arise because of the rising spate of urban terrorism. The circle is repeating itself. It ends up being equated to the common debate of an egg and a hen. Which of these two comes first?

2.5.4 Conflict over levels of effective decision-making.

The following Goodland's (1979) model of curriculum study embraces at least three kinds of phenomena: The first one is substantive, directing attention at goals, subject matter, materials and many other aspects that are found in any school curriculum. Three types of goals may be identified, namely instrumental goals, expressive goals and normative goals. Instrumental goals are realised when children use the school as a means of ensuring success for themselves in the open world. This may involve acquiring skills that will enhance their market value in the competitive/...

competitive job world and passing examination in flying colours, thus lending them prestige in their society. Goals that help express unity and consensus reflected in expressive activities like celebration of Shaka's day activities, school assemblies and speech-and-prize giving days are expressive. Norms are beliefs or standards of how behaviour ought to be which teachers instill in the children they teach particular beliefs and attitudes. They aim at achieving normative goals. Demand that children should be punctual, clean and well kempt, time-conscious, be honest, patriotic to their country shows consciousness of normative goals on the part of a teacher.

The second kind of phenomenon in curriculum study is political-social. Concern here is about all those human processes through which some interests come to prevail over others in terms of ends that should eventually prevail.

The third phenomenon is technical-professional that examines those processes of group engineering, logistics and evaluation through which curricula are improved, installed or replaced.

In the operational phase these phenomena are inseparable and curriculum study attains meaningfulness if it focuses on their interrelationship.

Educational decision-making is vested on people who are directly involved in the educational system and who have an interest, however tangentially, in educational matters. Curriculum decision making involves making judgements and pointing out action to be taken regarding the goals, content, methods and means of education. Eash (1985) maintains that curricula consist of five widely agreed upon dimensions or components; namely

- (a) a framework of assumptions about the learner and society;
- (b) aims and objectives;
- (c) content or subject matter with its selection, scope, and/...

and sequence;

- (d) modes of transaction, for example, methodology and learning environments; and
- (e) evaluation.

Being aware that there are many people interested in the education system in terms of what it should offer, mindful of the five dimensions stated above, one finds Goodland's definition of the curriculum as a set of intended learning outcomes appropriate.

According to Goodland there are three levels at which curricula of intentions are developed, namely societal level, institutional level and the instructional level. These levels shall be discussed in terms of conflicts generated in the education of blacks. Since, apart from the formal curriculum that has gained official approval from the officers in the upper echelons of the system, there is also a perceived curriculum that may be espoused by various interested persons and groups. They differ on what they think schools should teach and how. Then there is the operational curriculum reflecting what goes on hour for hour and day by day in a school and a classroom. Because of these three types of curriculum-interested parties in the educational system they shall not always view what the schools are for and what they are doing in the same light.

2.5.4.1 The societal level.

The societal level of decision making refers to those decisions made by persons or agencies removed in time and place from the individual learner. Societal decisions take place in a political context. Legislators consider it their duty and responsibility to formulate and revise the education policy through bills enacted into law. These bills and subsequent changes in policy give direction to certain decisions that those in the lower rung of the educational system may take.

A number of acts have been promulgated by the South African/...

African government. These acts affected the education of blacks directly. In 1922, the government of the Union of South Africa passed the Financial Relations Fourth Extension Act, forbidding direct taxation of blacks by the provinces. In 1925 the same government passed an act establishing the Native Development Fund to provide for education, general advancement, and welfare of blacks. The Minister of Native Affairs was to decide how much of the money would go to each province. During the years 1927 to 1931 when there was a sharp drop in the national income, urbanisation of blacks increased sharply. Blacks cried out for more schools in the urban areas to combat neglect of children and juvenile delinquency. Desires for education by blacks and their needs for education could not be satisfied by the funds available. The contributions were then made directly by Parliament after 1945, but that did not satisfy the urge of blacks for education. Lodge (1983) mentions, amongst other things, that teachers were poorly paid and many underqualified, imbalance in the number of primary and secondary schools, an underfinanced system, overcrowded classrooms, overworked teachers, and very eager parents for children to be in school. Some parents even went to the extent of establishing their own independent schools. "Shanty" secondary schools existed in 1948 in Orlando, Western Native Township, Brakpan and Atteridgeville. In Alexandra an independent primary school named after Haile Selassie, was founded in 1950. The Nationalist government accepted the need for intervention

"but its concern was not so much with meeting African educational needs, but rather in attempting to control the social consequences of educational expansion. (Lodge, 1983: 115).

In 1949 the Eiselen Commission was set up to come up with a blueprint for 'Education for Natives as a Separate Race.' Findings of this Commission were the basis/...

basis of the Bantu Education Act of 1953. In section fifteen of the Act, the Minister of Bantu Education was given wide powers. He could inter alia from time to time by regulation prescribe the courses of instruction to be given in schools; decide upon the medium of instruction; lay down the conditions of service of teachers, and the conditions of admission and exclusion of pupils; provide for religious instruction in schools; as well as ensure that advisory boards on black education were established.

According to Jones in Rose (1970) the education of blacks as guided by the Nationalist government is based on the policy that was adopted by the Institute of Christian-National Education (I.C.N.E.) published in 1949. To give the spirit of this policy a few extracts from it as quoted by Jones shall suffice. This policy expresses the belief that the task of white South Africa with reference to a black is to make him a christian and to assist him culturally. This calling and task is based on the three principles of

"guardianship, no levelling, and segregation."
(Rose p.36)

"In accordance with these principles we believe that the education of the native should be based on the life and world view of the European, more particularly that of the Boer nation as the senior European guardian of the native..." (Rose p.36).

From the foregoing it is clear that educational policy dictated from above was not geared to meeting aspirations and expectations of blacks. That resulted in conflict. As Nkomo (1981: 127) observes

"Exclusion from policymaking has engendered protest and resistance, which extends to the education system."

He further explains that opposition to discrimination in education was first expressed in 1923, when African conferences, attended by government officials and African leaders and held in Bloemfontein and Pretoria, demanded/...

demandèd that Union Government take full control of African education policy. The demand was not met.

Vociferous protests greeted the Bantu Education Act when it was introduced in 1953. Its expressed aim was to educate blacks according to their ethnic identities and to provide basic literacy and numeracy skills needed by a burgeoning economy. Lodge (op. cit.) notes that central dictation of syllabus would ensure the production of skills appropriate to a subordinate role in the economy. Syllabi for primary schools outlined in 1954, stressed obedience, communal loyalty, ethnic and national diversity, the identification with rural culture. Critics saw the Act as an effort

"by the dominant white group to control the development of Africans, and thereby to steer that development in a direction that would ensure perpetual peonage." (Nkomo p. 127)

Conflict between the government policy-making bodies and the black populace over education culminated in 1976 riots. The Cillie Commission that investigated the nature of the riots and unrest tabled their report in Parliament on the twenty-ninth of February, 1980. They found amongst other things, that among the blacks, especially in Soweto, there was considerable dissatisfaction with black education. Besides the objection to Afrikaans, there was dissatisfaction with the standard of education, the quality of teaching, the school buildings and equipment.

In 1979 the Education and Training Act, 1979 was adopted by Parliament. It repealed all existing legislation relating to black education promulgated between 1953 and 1978. Amongst other things it stipulated that it shall be the function of the Department under the direction and control of the Minister to perform all the work necessary for or incidental to the general administration of education for blacks. The Department may organize its activities or any part thereof in regions and inspection circuits determined/...

determined by the Minister from time to time. Noteworthy in this Act is that effective control of schools is still vested in the State department. But there is still room for consultation with parents on such matters as use of mother tongue beyond standard two and introduction of compulsory school attendance and free tuition. This shall be done through parent-teachers' associations, local or domestic committees or councils. However, the Minister may at any time disestablish any council, committee, or any other body. On this issue one may observe that if these bodies act contrary to government policy or espouse an ideology that is not consonant to government thinking, it runs a great risk of being disestablished.

At this time there was a general concern with the tenure of events in South Africa. In September 1980 the Report of the National Manpower Commission on High-level Manpower in South Africa (the Reynders Report) was published. According to Behr (1984) this report divided the population into four socio-economic classes:

Class I was the executive group, Class II, the highly skilled group, Class III, the semiskilled, and Class IV, the unskilled and under-employed. In 1978 these classes were in the ratios of 1:5:19:28 showing that the economy just could not perform as well as those of the developed countries in the world. The country would not be able to realise development potential and offer its people an acceptable standard of living if it persisted in trying to recruit high-level manpower mainly from the white population group. Therefore in June 1980 the Government requested the Human Sciences Research Council to conduct an in-depth investigation into all facets of education, embracing all population groups. For this purpose the Be Lange Commission was appointed.

In response to the report of the commission the Government/...

Government published a White Paper in November twenty-third, 1983. The Government reaffirmed that it stands by the principles of the Christian character and the broad national character of education. It remained convinced that the principle of mother tongue education is pedagogically valid, but appreciates that in the case of certain population groups this issue in teaching may give rise to particular problems of a special nature. The government reaffirmed that in terms of its policy each population group should have its own schools and each population group should have its own education authority or department. The principle of freedom of choice for the individual and for parents in educational matters and in the choice of a career was agreed to, but within the framework of the policy that each population group is to have its own schools.

One of the major recommendations of the De Lange Commission was that at the level of Central Government there should be a single ministry responsible for determining macropolicy for the provision of education. The Government did not support this. It decided that there should be separate education departments headed by their own ministers for whites, Coloureds, Indians and blacks respectively. In addition, a fifth minister will be appointed to deal with the administration of general affairs with regard to education, namely, norms and standards for financing education, syllabuses, examinations, certification of qualifications, salaries and conditions of employment of teachers and their professional registration. Black homelands have their own education ministries. Debate is still hot on this issue of segregated education systems and many educationists on both sides of the colour line still feel strongly that there should be one central education department. They argue that only in that way can the principle of equal education opportunities for all be realised.

The/...

The influence of the apartheid ideology on education is questioned on all fronts. In a parliamentary debate of 9 June 1983 van Rensburg, Progressive Federal Party member of Parliament for Bryanston, pointed out that percentages of underqualified teachers were 85 percent for blacks, 19,7 percent of the Indians, 66,14 percent of the Coloureds and 15,36 percent of the whites. This meant that the Government has failed in terms of numbers and in terms of quality, for the people of South Africa. It failed

"because the Government clung to its policy of apartheid which required of it to segregate people in education and to provide education of an inferior quality for the other race groups in our society."

(Hansard Col. 9048 No. 18 6-10 June 1983)

In the field of skilled manpower the policies of the Government in regard to the education and training of members of other race groups has had its most devastatingly destructive effect. The Government refused to scrap its apartheid policies and to launch massive programmes for the education and training of skilled manpower on a non-racial basis.

"The full potential of our human resources cannot be unleashed until such time as all education is freed from the policy and shackles of apartheid." (Hansard op. cit. col. 9049.)

At the societal level are found also various bodies and individuals in society that keep a watchful eye on what goes on in the education system. They make their views known publicly through research reports and through the media of mass communication. Amongst others one may refer to research at the University of Witwatersrand which is reported as showing that black pupils with poor matric passes can score as well in their first year B.A. examinations as average white matriculants and better than whites who have equally low matriculation exemption ratings. (Sunday Tribune, October 23, 1983 p.19).

Witwatersrand researchers note that the matriculation examinations/...

examination written by blacks is trustworthy and pupils are in the D's and E's because of poor teachers and facilities. But they feel the Department of Education and Training matric is not a reliable indicator, in that black pupils are performing much better both in pre-matric and in first-year B.A. than their matriculation results would lead us to expect. They point out that:

"We had a couple of outstanding cases of students with abysmal matric aggregates who who pulled four subjects in their first year."

These research reports express a fear that if entrance proposals are rigidly stuck to by universities then there will be fewer blacks to consider. If a filter has to be applied by universities to control overall growth it should not be applied in a way that disadvantages blacks.

John Hartley, a former Kenya and Zimbabwe schools inspector has also come up with insightful views on black education in South Africa. He believes black children should be taught from the start through the medium of English and that there should be a greater emphasis upon creativity and pupil participation in lessons. (Daily News, September 28 1986.) Hartley bases his claims upon experience, particularly in the Bindura region of Zimbabwe, where the application of his methods between 1970 and 1979 resulted in the written work of average black pupils in 103 schools soon outstripping comparable work by children of the same age in England.

The debate over mother tongue instruction in primary schools is probably one of the seriously controversial issues. This subject has been obscured by politics and the belief that it was part of a deliberate Government policy to limit black achievement. Obviously vernacular instruction in the primary school level poses serious problems for individual pupils who have at/...

at present to cope with a change of their language of instruction when they move into high school. This is the stage at which they have substantial curriculum changes in a strange new environment. That is why many educationists of several races support the English throughout viewpoint.

However, the Daily News leader (September 28, 1985 p.6) points out that it would be wrong to dictate what is best. Blacks have all too often had cause to protest about such decisions being taken on their behalf. What has been clearly suggested though is the need for a careful study.

Student organisations have also tried to influence education system decisions. An example of such an organisation is the now banned Congress of South African Students (Cosas). This organisation was started in 1979. Students met at Wilgespruit, just outside Johannesburg. Two years later there were branches in many schools all over the country.

According to Jabu Kumalo (Learn and Teach No.5 1985 pp.13-14) Cosas focused on problems students had at school. The big problem was Bantu education, but there are also many smaller problems that make up the big problem. One of these problems was the age-limit regulation. The government said that people over twenty-one years must leave school. Cosas members felt that this was unfair. Many people miss a year or more at school because of money problems at home. After vigorous protests over this regulation, the government has since rescinded it. Another problem was the way teachers treated female pupils at some schools. They were in the habit of falling in love with them and sexual harassment was in evidence.

Cosas members saw a need to fight their problems. They wanted S.R.C.'s at schools so that students could have a voice at school. After much argument the government has acceded to this demand of students, but they/...

they have stipulated guidelines on the formulation and functioning of these bodies. Students are not prepared to fall in line with these guidelines. So conflict still continues.

There are also organisations of professionals directly involved in the education system. An example of such an organisation is the 360-strong Soweto School Principals' Council. From time to time they take decisions which they pass on to the education department for consideration.

The latest entrants in this arena of educational decision-making at societal level are the parents in various regions. One such parent body which has proved very influential during the 1984-85 schools unrest is the Soweto Parents' Crisis Committee. Under its auspices was a two-day education summit at the University of Witwatersrand that met in January 1985. The main objective was to decide whether students would return to the classroom and stay there. It was attended by over one thousand people and 312 registered delegates representing one hundred and sixty organisations, some as far as Cape Town and Northern Transvaal.

At a press conference after the conference, convenor Ntátho Motlana said students wanted the restoration of damaged or destroyed school buildings, or temporary structures erected. Dismissed, forcibly transferred and suspended teachers had to be reinstated. Students also wanted the army out of the townships, democratically elected S.R.C.s, the lifting of the state of emergency and the unbanning of the Congress of South African Students.

Three other far-reaching resolutions concerning education of blacks were adopted unanimously. It was decided:

- All parents will refuse to pay school fees in 1986 and the State would be called upon to pay for books and/...

and other writing materials.

Parents will pull out of all statutory parents committees in schools, school boards, governing councils and an alternative parents committee be set up to work with every school in the country.

Teachers' associations to meet within a month to establish a progressive teaching body in South Africa and teachers to work with students and the community towards a better "people's education" and facilities for children. (City Press, January 5, 1986 p. 2)

The establishment of such bodies from time to time clearly demonstrates that at the societal level there is a great conflict between the views of the statutory bodies and those of society at large as to the aims of education of blacks, the direction that education should take and the way towards the realisation of societal aims of education. There is a need for in-depth research on these issues and a great communication gap among all societal institutions with vested interests in education of blacks.

2.5.4.2 The institutional level.

The institutional level of decision making refers to school departments, subject committees, field officers and education department personnel, curriculum committees, and others in the school system working together within the framework provided by societal decisions to work out more concrete guidance to teachers and pupils. Institutional decision making and curriculum planning is critical to the school because it lends coherence and systematic orderliness to the institution. Data from a wide variety of sources is gleaned and information gathered is translated in ways that shall help improve those decisions that shape the institution. The practising teacher and the pupil behind the desk are also aided in improving the quality of the decisions they make at the instructional level.

Education/...

Education departments have a planning unit that looks more closely into provisions that must be made for education to be fruitful and meaningful to its consumers. These bodies have the power to look into the deployment of human and material resources. They are also concerned with reform and development in the primary and secondary (lower and higher) level. They keep under review curricula, teaching methods and examinations in schools. It is unfortunate that up to now these bodies do not as yet have their work documented in any extensively published programme.

There are also in-service institutions that are meant to help teachers in the efficient delivery of subject matter making particular emphasis on modern teaching methods. Cane (1969:x) defines in-service education in these words:

"In-service training is taken to include all those courses and activities in which a serving teacher may participate for the purpose of extending his professional knowledge, interest and skill."

According to Morant (1981) in-service education

- is helping teachers to examine their existing practices in school in a critical manner - they evaluate their own work and attitudes in conjunction with their professional colleagues in other parts of the education service. This will enable them to identify their immediate professional problems and needs;

- as a result of this preliminary work, they should then be in a position to take action in meeting their needs i.e. developing their professional competence, confidence and relevant knowledge;

- this should lead to an identification of further professional needs springing from new perceptions concerning the relationship of their school and changing society for which the school must equip their pupils;

- running parallel with this process of need identification/...

identification and need realisation intended to help both the school and its pupils, is the separate endeavour of need identification and realisation leading to individual teachers' career renewal and advancement.

Though in-service courses have been held periodically from time to time, there is dearth of information on frequency of attendance at activities organised by those institutions, use of the facilities by male and female teachers in primary and secondary schools, use of the institution by teachers, reasons that deter teachers from using the institution, teachers' perceived need for in-service education, and similar pertinent questions.

Departmentally organised in-service education has its own annual programme of short courses, usually of two weeks' duration. These courses, which are directed and staffed by specially recruited in-service education staff aim to bring together groups of subject teachers to discuss teaching techniques, fresh and latest approaches to subjects taught in schools and new subject matter as contained in revised syllabuses. Further, it is hoped that on returning to their own localities, the teachers shall be able to develop their work even more and lead seminars and workshops in their neighbourhood for the benefit of the colleagues. At colleges presently, not much is done in this direction, owing to the general inertia of the teaching force and organisational problems:

Apart from this type of in-service education universities and Colleges of education from time to time become venues for in-service education. For example the University of Zululand has held a science course for physical science teachers, for teachers employed by the Department of Education and Culture, has held clinics for choir conductors and sports coaching clinics. Impumalanga College of Education hosted an in-service course for lecturers in colleges of/...

of Education. A course for std. 6 Accounting teachers, organised by the Accounting Subject Committee was conducted at Amanzimtoti College of Education. Eshowe College of Education is still a centre for assisting other colleges with materials and for running in-service courses on the closed circuit television. There is, however, an urgent need to introduce computer-assisted education programmes.

Education departments fund and run jointly with university institutes and schools of education a number of regionally located courses. Various other outside organisations, for example, Urban Foundation, National Chemical Products, Shell Chemicals, A.F.C.I (Umbongintwini) have given financial support in some courses that have been run. Since release for teachers during working hours can obviously be arranged more easily when the employing authority happens to be the in-service education provider, such activities frequently occur when schools are in session.

Teachers' organisations have always claimed to exercise a professional and educational role, discharging that responsibility by organising conferences and courses for members. The Natal African Teachers' Union (NATU) points out that a teachers' society is the only means teachers have of making their views clear to the authorities. For that reason this organisation is represented in the Department of Education and Training through the African Teachers' Association of South Africa (ATASA), Education Council of the Department of Education and Culture, has various subject committees. This organisation has also prepared A Guide For Teachers that gives explanation of all Departmental regulations regarding leave, transfer, pension etc. Foundations of the Teaching Profession gives information about how to organise subject societies, the idea of a teachers' centre, the idea of a profession and the Teacher's code of ethics.

At/...

At this point it is noteworthy that Teachers' organisations have structured their own subject societies. NATU lists seventeen such subject societies including Infant Teachers' Society, Pre-primary Teachers' Society, Primary Teachers' Society, Principals Teachers' Society and Teacher Librarian Society. Yet there are subject societies structured and organised by the education departments. These two groups of subject societies seem not to be co-ordinated at present. This lack of co-ordination is a potential source of conflict in terms of spheres of interests and devolution of power. For example, there is a departmental Zulu Subject Committee presently consisting of eight members under the chairmanship of the Head of Language Services in Kwa-Zulu. They held two meetings in 1984, one an ordinary meeting and also a special meeting. At an ordinary meeting the Committee dealt, amongst other things, with problems experienced in the teaching and learning process of Zulu as well as in the examination of this subject, and recommendations in connection with the teaching and examination of this subject. However, from the discussion this researcher had with quite a few Zulu teachers in the secondary and high schools, this information did not filter to them. Incidentally, according to the 1984 Kwa-Zulu Department of Education and Culture Report (page 23) members of this committee are mostly principals of junior secondary schools and high schools. Since the scope of work falling under this subject committee comprises the teaching of Zulu from S.S.A. to standard ten, it would be commendable to include teachers directly involved in the subject in such committees. Mention is made of Dr. Green's (an international literacy expert from the University of Durham, (England) "New Primary Zulu Language Project," yet many teachers in the field have not even heard of that.

An/...

An important innovation in black education is the provision made for the establishment of a Teachers' Council. This council should uphold and promote esteem for education and the teaching profession and the prestige of those engaged in the profession. The Teachers' Council shall keep a register and shall upon application, accompanied by the prescribed fee and particulars, enter therein the name of every black teacher holding a professional teacher's qualification determined by the Minister, and every other black person who is employed in terms of the provisions of the Act in a full-time permanent teaching post at a school.

This Council shall draw up a code of conduct, which shall apply to all persons on the register, and shall be empowered to take such action as it deems fit in respect of those contravening the code of conduct.

In order to ensure that teachers register with the Teachers' Council, provision is made in section 31 (b) of the Act that from a certain date determined by the Minister and published in the Government Gazette no black person not registered or provisionally registered as a teacher by the Teachers' Council, shall be appointed to a full-time, permanent teaching post at a State school, community school, or State aided school.

In this act provision is made for a Council for Education and Training consisting of not fewer than twenty members to be appointed by the Minister. (Why the Minister and not teachers themselves? Whom do they represent?) This Council is to advise the Minister in regard to the general policy to be pursued in black schools and teacher training institutions.

Act no. 52 of 1980 makes provision for the remuneration of the members of committee of the Council for Education and Training. It also defines more fully circumstances under which certain teachers shall be guilty of misconduct, and other conditions of service.

At/...

At the institutional level are also such bodies as Regional and Tribal Authorities, school committees, parents committees, and governing councils. To ensure that parents and the community at large are actively involved in education, the Minister is empowered to establish local councils, committees, boards or other bodies to advise him on matters affecting the control and management of State and community schools, and to perform certain functions in connection therewith. The Department of Education and Training has provided for School Liaison Committees instituted for secondary schools with a view to effecting a closer relationship and better communication between students, staff, governing bodies, parents, the community and the Department. For this purpose each of the following groups is represented in the school liaison committees: Students Council, staff, Governing Bodies and Parent-Teacher Associations. Under the chairmanship of specially trained officers, appointed by the regional directors, these School Liaison Committees liaise even with the Minister (Annual Report 1984 p. 44).

This is a commendable provision, but in schools for blacks this body is not at all visible and many school principals interviewed by the present researcher were not of much help in clarifying the active decision-making of this body. Pupils have clamoured for students' representative councils. The Department made provisions for these. However in many schools teachers have been less eager to establish these. They are afraid that these will be hijacked by organisations whose views and outlooks are contrary to government policy and school practice. The Department of Education and Training of 1984 report blames the media of mass communication in these words:

"Continuous negative reporting has a definite detrimental influence on the pupils' attitudes and self-image and create a climate for misuse of scholars for political purposes which have no connection with education." (p.46)

Student Councils, elected democratically are meant to act as a link between the students and their teachers. They/...

They further have the task of motivating their fellow students. These councils, in their turn, are expected to act as liaison bodies between students and staff, and through the principal, between students and governing bodies.

In the exposition given above it may be appreciated that at the institutional level there are many bodies created to see to it that the task of educating the not-yet-adults is carried out with the greatest efficacy. But the problem comes in with the definition of "greatest efficacy" that is espoused by a particular body or group of individuals within a particular body. Arguments and conflict arise when the different bodies have different connotations of this operative concept, and also the manner of how this "greatest efficacy" can be attained.

2.5.4.3 The instructional level.

According to Griffin (in Goodland et al 1979: 78) the instructional level of decision-making refers to individual teachers, or teams of teachers responsible for identifiable students, deciding alone or with students what shall occur in specific educative settings.

To realise conflict in this area it is important to focus first on how schools are conceptualised. Illich (1973:32) and Reiner (1972:35) view schools as institutions that require full-time attendance by pupils who study obligatory curricula in age-specific teacher-supervised relationships.

Blacks have, for many years now, clamoured for compulsory education, and they still do. This attendance is monitored by the State which can invoke legal penalties should rampant truancy occur. The necessity for certificates indicating scholastic attainment of level of competency in one or the other direction extends the impact of legal compulsion. Compulsory/...

Compulsory schooling is not only a provision of a set of experiences deemed desirable by the State, but also is a very potent mode of control. It subjects children to follow closely what has been ordained for them - they must be where they have been told so to be, and they have no choice or control in the matter.

The curriculum followed in schools is to a very large extent fixed for the child, usually directed from somewhere far above in the structural hierarchy. Again the pupil has neither choice nor control in the matter. All learning being "official" there is need for teachers whose activity is in accordance with the state policy. So, the child has not much control over the learning situation. The lesson of the 'hidden curriculum' for the child in this context is that there is always someone else who knows best what is to be learnt and there should always be someone physically present if anything worthy is to take place.

The question of the age limit also has its impact in school. It is a divisive form of categorisation that places age as the key criterion of what a child may or may not do. The department stipulates the age at which a child should enter school for the first time, the age at which a pupil can start training, say as a teacher, the age beyond which a pupil can no longer be a full-time pupil in a day-school etc. When the Education and Training Act came in 1979, it lowered the age of admission to six years. When regulation R1143 came into force, it laid down age limits, namely, 16 years for primary schools, 18 years for stds. 6,7 and 8, and 20 years for std. 9 and 10. The argument according to Educamus, (April, 1982 p.2) is that textbooks and teaching methods take into account the ages of pupils in classes. Wide age differences in the same class have a definite retarding effect on the normal progress of pupils. The older a pupil is, the faster he will progress. Because older pupils are without exception in /...

in the minority in any particular class, the tempo is naturally determined by the younger pupils to the detriment of the older ones. The same Educamus points out that guidelines for the cautious implementation of the regulation have been laid down so that the greatest measure of sound judgement and sympathetic understanding can be shown and the merits of each application thoroughly taken into account. This applies particularly to the small percentage of pupils who already exceed the age limits and who are currently at school. Black children have challenged the latter stipulation and the Department of Education and Training has agreed to relax (and not to revoke) that. As Harris (1982) sees it this is little more than an idea of their worthlessness and powerlessness.

"It is in this sense that schooling serves the political function of promoting the governability and control of the population, and of restricting the ability of most people to develop skills and understanding required to govern and control their own lives."
(p.83) (emphasis in original.)

The Government's White Paper on the provision of education in the Republic of South Africa is very pertinent on this point. The National Policy for General Education Affairs Act (Act No. 76 of 1984) embodies the policy contained in the White Paper and creates the structure for the implementation of the policy. A new Ministry was established to serve all education departments with regard to the following cardinal matters as set out in Section 2 of the Act:

- norms and standards for the financing of running and capital costs of education for all population groups;
- salaries and conditions of employment of staff;
- the professional registration of teachers; and
- norms and standards for syllabuses and for examination, and for certification of qualifications.

The autonomy of a teacher is also limited. A doctor or lawyer/...

lawyer can reject clients, but a teacher has children assigned to him. The official curriculum he should concentrate on is to a very large extent determined by those in the higher echelons of the educational system. It is chosen and developed by them in consonance with State policy. Teachers are supervised by their headmasters and departmental heads. Ryan and Cooper (1980) mention some of the factors limiting the autonomy and decision-making power of the teacher:

- Teachers are the second rung from the bottom (superior only to students) of the hierarchy commanded by the education system.
- They teach whom they are told, what they are told and when they are told.
- If their supervisors do not like the results, teachers are only rarely protected by their professional group from being fired or not being hired. Black teachers have very often had to find recourse in courts of law at considerable financial expense.
- Most of the important decisions that affect teachers' daily lives, even those that bear directly on the standards of their own profession, are made by non-teachers.
- Teachers do not formally evaluate other teachers. Headmasters and education field officers do that.
- Teachers do not have much to do with preservice training of teachers, unless they are in colleges of education.
- As for the professional organisations policing their own ranks, there is much rhetoric but no action.

For teachers to be able to make decisions that shall be effective in promoting the education activity with the greatest efficacy they must be academically qualified and be professional in their approach. According to Silberman (1970) teachers need more than a knowledge of subject matter. They must know the ramifications of the/...

the subject or subjects they teach, and how those subjects relate to the other subjects, and to knowledge - and life - in general. Insights into their purposes as teachers should be well developed. They should have a clear perception into their purposes as teachers - why they are teaching what they are teaching, and how these purposes relate to the institutional setting of the school and to the values, needs, aspirations, expectations, anxieties and pressures of the local community and society at large. A sound and lucid understanding of the processes of growth and development, and the nature of mind as well as thought are imperative.

In order that teachers may be able to respond to the immediacy of situations before them at a particular point in time as well as appreciating the seriousness of the work they are doing in terms of propriety and norms every teacher must be guided by his own personal well thought-out philosophy of life. In the words of Brameld (1950:31)

"however implicit, unexpressed in definite terms, our particular philosophy may be, it is always in the background helping to shape, and being shaped by, the tangible means through which we carry on our day-to-day responsibilities. In every phase of life..... we believe certain things about the activities we perform. And these beliefs, usually to a far greater extent..... in turn mold and direct these activities."

A teacher's personal philosophy of life may be developed when he clarifies and develops his views on what education should be and could be. Grant (1982) suggests that a teacher should consider a definition of the good life, a definition of human nature, and the implications of the type of society he lives in, in relation to his personal philosophy and the importance of a knowledge of the social sciences in developing his philosophy. As a teacher develops his philosophy of life he should be aware that it relates not only to the subject matter and institutions above him, but also to his/...

his charges, namely children. These children are immature - small, weak, somehow ignorant, incapable as well as lacking power. They are dependent on adult guidance and tutelage. Even their home backgrounds and family circumstances differ among children themselves and from that of their teacher.

The teacher is the key figure in guiding a child towards adulthood. His role is pre-eminent in moulding the school child's character and developing his intellect. His task is two-fold: educating and instructing. As educator, he aims at building character and fostering a sound attitude towards life; as instructor his objective is to augment the child's knowledge and stimulate independent thinking. According to Educamus (1980: 2) a competent teacher is distinguished by an effective classroom practice. This is, in turn, largely dependent upon his ability to control a class. He insists that everything should be done in an orderly manner. His discipline is firm, fair but not unduly harsh. A business-like yet favourable atmosphere is created in class. A teacher should know his pupils by name, treat them all alike and keep his promises. He should be capable of controlling pupils outside the classroom effectively as well. He must be adept at giving assistance even with cultural and youth movements outside the classroom.

To maintain his expertise a teacher should remain a student all his life. He should improve his qualifications and should be cognisant of the fact that he has to keep abreast of modern trends in education and latest developments in his field of specialisation. He attends courses to refresh his knowledge of syllabuses, subject matter, methods and teaching aids. He joins study groups and teachers' organisations. He participates in discussions, conferences, congresses, seminars and projects.

In summary a competent teacher considers teaching not merely/...

merely as a profession, but as a vocation. As he passes over to the not-yet-adults the wisdom of society he welcomes a diversity of viewpoints - he is not expected to expound a single viewpoint without being knowledgeable about alternative viewpoints. He should use a variety of materials to expose children to numerous perspectives. He must ascertain that perspectives represent a diversity of ethnic and cultural groups and that they include both sexes, handicapped individuals, and members of various age groups. A teacher should be good at examining and questioning his philosophy and testing it against competing ideas. In that way he shall be able to help school children clarify their own beliefs and values, to affirm them, and to act upon them.

In carrying out his task the teacher often runs into conflict with a number of involved people. A teacher following school policy endorsed by the staff and the school committee may demand that children wear their hair short. Such hair should be tidy. Some children may rebel to such a rule, and fight back when their hair is forcibly cut short. This shows that these children do not accept the teacher's directive and equate the cutting of their hair with body mutilation. How far should the teacher go in upholding school policy, becomes a problematic issue. Even the use of corporal punishment, particularly in secondary school pupils has lead into a souring of teacher-child relationships.

The issue of the school uniform has also put a question on the teachers' decisions. If the school policy demands school uniforms, should the teacher punish or expel a pupil without it? In the section on the letters to the editor of the Ilanga (Weekend 27 February-2 March 1986) the reader asked if education is for the rich, those who can afford school uniforms or for everybody? Considering home circumstances of certain pupils, the question of school uniforms still remains.

Some/...

Some teachers bring themselves into conflict with the public by not paying close attention to Departmental regulations. For example, a pupil from one high school in Umlazi lodged a supreme court application to have his expulsion declared unlawful and seeking reinstatement as a standard ten pupil at the school. In most cases headmasters simply write "do not return to this school next year," without giving reasons for the expulsion. This was the case with this student. His affidavit points out that regulation R1.1755 dated September, 1968 contained in the Government Gazette 2175 does not provide for the expulsion of a pupil in the manner used by his principal. Only the school committee has the power to expel any pupil from the community school on grounds of immorality, continual misconduct, lack of cleanliness or any other reason which the school committee may regard of sufficient importance to the school.

One of the main functions of the school is to transmit to the not-yet-adults norms, skills, attitudes and character traits that have been validated by society. It devolves on the teacher to do that. But in doing that the teacher is often guided by documents describing what schools should teach. Authors of these documents are usually whites and documents are usually written as if they speak to the needs of all social groups, when in fact they may be accurately representing concerns and perspectives of whites. When the beliefs and values of the whites do not embrace and affirm the beliefs and values of South Africa's racially and culturally diverse population, the teacher is in a quandary. Should he remain merely a transmitter or conduit of knowledge or is he expected to become an analyser and interpreter of the cultural events as well as experiences of the past and present so that school children may understand these through a different perspective. For blacks in particular the latter position is imperative. Education should help black school children to appreciate and remain sensitive to the/...

the societal pressures and anxieties. There is also a pressing need for educational reconstruction. For example the sub-leader in the Star (July 23, 1985 p. 20) points out that history is a version of events as seen through the eyes of observers. In South Africa, observers who wrote school books were white. They focused too heavily on Afrikaner history, too lightly on black viewpoints. History as a school subject really needs rewriting. Children learn and develop prejudices from learning history, whether it is a bias against Lord Milner or against Zulus or against Boers. (The Star, July 23, 1985 p. 20)

Du Preez (undated) argues that there is no educational system in existence that does not transmit values. The question is what values are in fact brought home to the child? She continues that it is the role of the school to acquaint pupils with their culture and their society's philosophy and view of life. By acquainting them with what the society to which they belong esteems and reveres one helps children develop a sense of belonging and loyalty. School education not only determines the criterion on which judgements are based, but also those elements which make up ideals, ideology and goals. Black society at present is faced with many problems. Solutions will be found when the school actively engages in solving social problems. Childs (1974) observes that to say a school is an agent of society is not the same as saying that it is the agent of the state. The teacher should be free to examine a broad range of beliefs, to express criticism and to offer suggestions to society's problems.

Counts (1969) has argued that teachers should give up their comfortable role of being supporters of the present social system. They should take on the more difficult task of social reformers. The teacher in black schools finds himself in an invidious position in this regard. Some people believe he should concentrate on Inkatha values to the complete exclusion of the discussion/...

discussion of other organisations like the United Democratic Front, Cosas, Azaso, or African National Congress. It is the task of the black teacher to help children achieve a deepening awareness both of the sociocultural reality as well as of their capacity to transform reality. A teacher should determine what approach might help children learn to deal effectively with social problems and create a better society.

Conflict at the instructional level concerns also the child in his role as a customer choosing or rejecting benefits offered by the school. Benefits take many forms including knowledge, skills, experience, years of schooling seen as an asset in the search for a job that will guarantee a fat pay pocket. A pupil who does not like school may stay away. Continued absenteeism and truancy may reflect the failure of the school to offer boys and girls something for which they crave. Some pupils who are disenchanted with school may come to school but refuse to learn. They do not attend to their work and disregard demands of their teachers. Lack of commitment to the learning goals of the school may characterise sections of school classes or whole classes.

Children who are dissatisfied with the education offered at school may harass the school, or the authority responsible for the school. They may write letters to the local press or they may encourage other children to oppose their teachers. They may wage their private battles against the establishment, or band together to press disagreement demanding some part in the making of the decisions which affect them. For example, the issue of the Students Representative Councils in schools for blacks has become a burning issue. The Soweto Parents' Committee is making a joint effort with students and teachers to recommend the immediate implementation of S.R.C.s in Soweto schools. Parents and teachers believe SRCs will communicate students/...

students' problems and frustrations to school authorities. Leadership will address itself to problems at the schools - and provide a degree of control and direction. (City Press, May 26 1985 p. 2)

With the present chaos reigning in schools for black children the choice of children getting "better" education is open only to those parents who can afford to opt out of the state school system and send their children to private schools and the so-called multiracial schools. These schools boast of Christian values, smaller classes, careful supervision, sound study habits, examination successes, cultural activities, speech training, high grade accomodation and many other considerations seen as valuable. Some families, unable to afford fees, may still be able to arrange to shift from one educational circuit to another, thus choosing within the state system. Once again it is the monied parents who can manoeuvre in this way to get a better deal for their children.

A study by Gilbert (1982) on unrest in schools for blacks revealed that complaints about the schools and education system were much more widespread. The major source of complaint was that punishment in schools was too severe or inappropriate. The respondents complained about too many regulations, and length of school hours. Other complaints related to consequences of "Bantu Education," namely that their education is only for "Bantus," that the choice of subjects was not related to careers, that one cannot find work after leaving school despite having some qualification and that examination results are always late. Other responses referred to lack of classrooms or size of classes. Poor physical facilities for example lack of halls or laboratories or the bad physical conditions such as broken windows, no lights or lack of water were also voiced out. Gilbert observes that a large number of these complaints could be overcome by a more equitable expenditure/...

expenditure on education in South Africa. He says improving both physical facilities to be equal to those of white schools would go a long way to removing sources of dissatisfaction. The Ilanga (March 6-8, 1986 p. 3) report on the happenings at Phezulu High School are revealing on these issues. On Monday morning the 3 of March children suddenly became violent and shattered all school windows, and set fire in the headmaster's office. Damage was estimated at thousands of rands. The Ilanga report points out that the complaints of the children were that:

- . pupils complain of the school building - they are too old and should be built anew.
- . they should not be punished corporally.
- . there should be a Students Representative Council formed in the school.

These children unsuccessfully attempted inviting children of the neighbouring school to join in.

It is noteworthy that, according to the subleader in Daily News (March 7, 1986 p. 14), about seventy-five percent of the pupils in the new non-racial private school Uthongathi are to be black. However, the school is to register as a "white" school. The comment in the leader is

"This represents no problem to the education authorities since the buildings and facilities are planned to 'comply with the regulations.' What better illustration can there be of the disparity between black education and white?"

There is also a section of the black community espousing the need for assurance of being able to compete on equal terms with other race groups once black pupils are through with their schooling. In order to do this they are looking beyond equality of facilities to an education philosophy that ensures that the nature of teaching practice educates one in a whole sense of the word.

In the black system of education there is an escalation of/...

of violence. Causes of this violence are societal, school related and touch on personal background of children.

Societal causes pertain mainly to the politicisation of children by various organisations. It should be pointed out that school going children have membership status in various organisations that challenge the very basis of today's education system for blacks. And we also note that education for blacks is criticised by many organisations for not turning out black employees who are in a position to compete at the employment point with members of other racial groups. Black children are poor at communication in English and Afrikaans, a bad problem if it is recognised that most employers belong to those language groups. Black children do not have a background strong enough in Mathematics and Physical Sciences. This gives them difficulty in getting into technical colleges that shall open more employment opportunities for them.

Present-day black society is caught up in a time when violence seems to be a norm. Many blacks, and some close relatives of black children in schools have been involved in political violence. Violence is also linked with power sports like soccer, boxing and karate. The competitive nature of today's black society which pressures on people to outdo each other is also linked with hostility and violence. The spirit of co-operation, a value esteemed by blacks of yesteryear, has given ground to competition. This is a value blacks have learnt from Westerners. It is an unhappy fact that black children grow up in a situation and environment with many models of a violent society. They emulate these models to which they are repeatedly exposed through no choice of theirs.

School-related violence is closely tied up with administrative leadership. Often teachers in class may take decisions which, in one way or another, conflict with student interests and the headmaster is unaware of them./...

them, e.g. sending pupils to shops. Teachers may unknowingly promote disruptive behaviour by responding inappropriately to their students. For example, a response such as "You imbecile" is bound to evoke hostility in a child. Poor or ineffective teaching techniques and inadequate instructional materials may lead to boredom and humiliation. That may foster student violence.

The choice of school activities within a school also poses problems. If meaningful choices to pupils are not available children may rebel. Conditions that provide a variety of alternative activities from which a child is free to select what appeals to him or her for the time being are important. In schools for blacks extramural activities include soccer, netball, singing and scouting. There is no attempt at cultivating hobbies that challenge creativity and originality in pupils. Subjects offered in the school curriculum depend on the availability of the teaching personnel. A child may want to study Latin or Mathematics, or follow a commercial stream. Without those provisions in school he may find himself having to study Agriculture, or Home Economics, subjects for which he has no inclination. He may then canalise his energies in disruptive behaviour. There is a need for a child to choose what he wants. What he needs is nearly in harmony with his choices and that is in consonance with his development. Calvert (1976: 57) rightly points out that

"a young child cannot at all easily be induced to do what he does not want to do anyway, however much we are convinced it is what he 'needs' to do."

Calvert points out further that in the role of customer the customer is always right. Children have a right to choose for themselves, and so in a measure to dictate to the school. However, as a guide who is leading the not-yet-adult to adulthood, the teacher has a duty to direct the child's choices so that these choices will help/...

help the child. There is sense in saying that every teacher is a counselor. Chuenyane (1983) recommends a teacher-adviser system. In this system every classroom teacher is assigned a number of pupils who are his or her advisees. Pupils are drawn from different classes and they meet their advisor for fifteen minutes every morning before lessons commence. The purpose of this system is to deliver guidance services to all children in the least costly manner and effectively. Teachers are able to recognise student needs and provide most forms of assistance because of their day-to-day contact with students. This is especially true in schools for black children where there are no guidance teachers or school counselors. But for teachers to do this task effectively guidance in-service programmes should be organised. Teacher training colleges should expose aspirant teachers to counselling techniques.

Focus on the personality of children rests on the offenders being viewed as having major mental and emotional disorders that leave them unable to control their aggressive drives and antisocial impulses. These are closely related to experiences in the family that go back to early childhood or that have persisted in the home throughout the child-rearing years. Parental abuse, rejection, neglect, and lack of affection towards the child seem to be more clearly part of the destructive process.

A connection between atypical brainwave patterns and aggressive behaviour has been investigated. Children with some neurological problems have been found more susceptible to aggressive or disruptive behaviour. Graham and Rutler (1968) found some evidence of behaviour disturbance in thirty-four percent of epileptic children. They also found that children with lesions above the brainstem were significantly more likely to show signs of behaviour disturbance in the classroom than children whose lesions lay below the brainstem.

Safer/...

Sayer (1982) mentions lack of academic success as a factor. He argues that continued lack of success academically leads to demoralisation, impaired motivation, the aggravation of existing behaviour problems, and an increased likelihood of drop-out.

In many urban schools, the carrying of knives is commonplace. The major problem with the ready availability of weapons is that it increases the likelihood that they will be used. For example, in 1985 a lot of weapons were found when the belongings of Kwa-Dlangezwa High School children were inspected. And it is these children who murdered a night-watchman in that year and seriously injured one another. The chaos in school and the rate of vandalism was so high that eventually the school had to be closed down for the rest of the academic year.

3. Conclusion.

In this chapter it is established that the school falls within a wider social system. This social system has particular expectations about the role the school should perform. However, there is no agreement among those directly involved with the task of schools and how schools should be effectively managed and what areas of knowledge should be emphasised above others. It is reasonable then to expect black society to analyse their goals for education and indicate the direction that they would like their schools to take. It is only then that educational planners will be able to plan education that responds to the needs and goals, aspirations and expectations of students and black society. Planners of education for blacks need information on the state of black society, where it wants to go, what it will require educationally to get there. They must examine critically their education system and take intelligent actions to improve its performance.

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CHAPTER 111

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CHAPTER 111

SOME ASPECTS DETERMINING THE NATURE OF THE CURRICULUM FOR BLACKS.

3.1 Introduction.

In this chapter it is argued that such educational concerns as relating as they do to issues of authority structures, social hierarchy and unequal resource distribution are responses to the conditions of the social existence of blacks. Educational ideologies and public attitudes expressed in different media are indicative of the potentials for both reactionary and genuinely progressive educational crises. Concern of this chapter relates to shared and lived principles of the South African way of life characteristic of social groups and social milieu. It aims at concentrating on forms of consciousness as collectiveness and unity of lived beliefs and their modes of expression: As Holly (1977) points out:

"In the process of education, learning is systematized, given a social organization which reflects epistemologically the social relations of the general society, but it is also made subject to specific, personalized social relations. The social organization represents the social relations of education." (p.181)

In its social organization South Africa is both multicultural and multiethnic. In provision for education cognisance has been taken by education authorities that blacks form a category of their own and education should cater for black interests and promotion of black identity. But blacks themselves have not appreciated this fact in the same way as state authorities have done. Blacks demand education that will make them socially competent in the greater South African society. Vilakazi (1983) refers to a "socio-cultural jacket." He argues that
Education/...

"Education for the African child must help him to resist the oppressor's ideological orientation." (p.13)

and that:

"African education, for its part must reject all attempts to develop away from that common destiny into small ethnic enclaves which will have neither meaning nor relevance for the future lives of our children." (p.16)

3.2 Power relations.

In South Africa white authority is dominant and interests of whites are to a large degree promoted to their satisfaction. Coherence and order in this society are founded on force and constraint, on the domination of whites and the subjection of blacks. Christie (1985) mentions that in 1884 the control and organisation of schools for blacks became the responsibility of the Government Council of Education. Separate curricula were drawn up for African schools and a system of inspection was introduced. She points out that if we look generally at education in the Transvaal, Orange Free State and Natal, we see that

- these provinces set up education systems which reflected their needs in those days. Certainly, they met the needs of the ruling groups;
- patterns of segregation along colour lines were set up early on. Almost always, black people and white people went to different schools.

The implication of this segregation in education is aptly captured by Nkomo (1981) who argues that the actual goal of education of blacks was to turn out a semiliterate industrial force to meet the needs of an expanding economy. In a racially defined society such as South Africa, he adds, the stratification of labour along racial lines is institutionalised.

Whites/...

Whites get stable jobs with higher wages and a future, while blacks get high-turnover, dead-end, low-wage jobs. Education of blacks was designed to ensure the subordinate position of blacks in the South African social and political hierarchy.

Nkomo (1981) also refers to Murphy's (1973) doctoral dissertation which reflects the way in which the official curriculum contains elements that might serve to reinforce the idea that Africans are of inferior status

- . The geography syllabi stress the uniqueness of the various homelands within an interdependent economy, and portray the role of blacks as junior rather than equal partners.
- . History syllabi, in focusing on the building of a modern republic, emphasise white development and denigrate values, customs, institutions and historical events in the life of blacks.
- . Religion classes mandatory in lower classes in schools for blacks: emphasise love, joy, peace, long suffering, kindness, faithfulness, gentleness, justness, truth, inner compassion, humility and thankfulness, charity and love. Separation of nations and races in South African theology is presented as divinely ordained and any attempt to alter the status quo is to defy God and His will.
- . Citizenship and good conduct emphasize submissiveness to employers, territorial authorities, central government institutions and respect for the influx control system and the value of the reference book. (At present the latter two aspects have been scrapped by the central government with a view to ameliorating the effects of their enforcement to blacks).

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The white-dominated government through its educational agencies rigorously guard what is taught in schools. Content of textbooks, examinations and detailed lesson plans are rigidly controlled by the government as Danaher (1984) observes. He cites a New York Times report which described the content of a typical textbook used in black education. This reader seemed to define a rural habitat as the natural one for black children.

"Thus these urban children read about black children of their age who hunt rabbits with bows and arrows when they are not weaving baskets." (quoted in p.169)

From the discussion above it follows that the dominant whites have produced for black schools curricula that attempt to indicate economic and political relationships in the society. These schools are colonialist. Schools are big farms where submission to authority is the watchword. In these farms inferiority is planted but different defiant plants are now coming up. These schools further the cause of intellectual colonisation of black children. Freire is cited by Carnoy (1974) as regarding the colonial situation as the culture of silence. Carnoy adds that:

"The colonial element in schooling is its attempt to silence, to rationalize the irrational, and to gain acceptance for structures which are oppressive..... A nation or a people will not choose to be economically exploited or culturally dominated. They must be colonized to accept that role." (p.19)

Viewing this discussion from the point of power relations in the South African society we aver that on the whole the life of blacks is dominated by the control whites have over them economically, socially and politically. This control filters through to the educational structures. Who a black is and how

Much/...

much he gets of the resources available in society is a function of the decisions of whites. As Carnoy (1974) points out:

"a school that colonizes students and is rooted in inequality has its counterpart in a school system that provides one type of schooling for the wealthy and another for the poor." (emphasis in original) (p. 27).

The depiction of societal needs in South Africa as congruent with the fullest development of individual ability of blacks is clearly at odds with the current functioning of the education system for blacks. The private sector has begun to highlight two major issues, namely:

- the failure of education system for blacks to provide an effective educational base for education and training; and
- the overall need to create vastly increased opportunities and facilities for vocational and technical education.

The private sectors have stepped in by supporting private organisations rendering a useful service, for example, the Career Information Centre in Durban assisting in the provision of career guidance in some schools for blacks; the Urban Foundation that builds schools and other community centres; the Learn Fund which assists in the provision of classrooms, and many others. Mobil educational programmes and its social bursary schemes granting bursaries without financial constraints are some of the projects aiming at helping black children acquire better education.

Koenderman (1983) in his article "On the way to Social Justice" quotes O'Malley who argues that

"From a business point of view, an illiterate person will be an inefficient one and therefore always poor.

"So the provision of education is also an

Attack/...

attack on poverty and inequality. A sound educational policy, combined with equality of opportunity is an important step on the way to social justice." (p.72)

3.3 Historical development of black schooling.

Before blacks were subjugated and colonised by whites education was informal. A child acquired and accumulated knowledge, skills, attitudes and insights from his daily experiences and exposure to the traditional environment. The home, significant adults around him and peers exerted the educative influences that would help him on his way to adulthood. There were initiation ceremonies and rituals as part of the educative experience. History and past traditions were transmitted to the not-yet-adults orally through the songs, poems, legends and stories.

When the Dutch settlers came to the Cape they brought with them a tradition of religious education. The first school was for slaves to stimulate them to attention while at school, and to induce them to learn the Christian prayers. In 1815 the British occupied the Cape. During the first quarter of the 19th century missionaries who had arrived set up mission stations in many parts of the country.

Evangelising blacks so that they would take up positions in the church was one of their motives in involving themselves in education of blacks. In 1841 the Cape government began to give financial assistance to these mission schools and that was the step of the government putting its foot into the education of blacks. Molteno in Kallaway (1984) observes that the character of white supremacy is seen even in these early educational attempts. He cites the views of the Cape Superintendent-General of Education who maintained in 1889 that the first duty of the government to be the recognition of the
Position/...

position of the European colonists as holding the paramount influence, social and political. Sons and daughters of colonists had to have at least such an education as their peers in Europe enjoy, with such local modifications as will fit them to maintain their unquestioned superiority and supremacy. Blacks on the other hand were mainly seen as hewers of wood and drawers of water. Langham Dale wrote in a report in 1868 that:

"For the educated African there is no opening. He may be qualified to fill the post of a clerk, but either there is no demand for such persons." (quoted by Christie p. 38)

There was also fear that was continually haunting the colonialists, namely that doctrines that were inimical to the established order might be disseminated. So at this early date steps were taken to establish state control over who shall be permitted to teach and what should be taught. Christie (1985) refers to a statement made in 1881 to the Natal Native Commission. It points out that if the blacks are to be taught at all, they should be taught industry. The great bulk of blacks must work with their hands in order to gain an honest living. To teach them to read and write, without industrial education is not doing them any good.

After the Anglo-Boer War the British concentrated on developing a system of free, compulsory education for whites between the ages of seven and sixteen. Black children were left out in the cold. For blacks, education remained in the hands of missionaries. There were continual shortages of money. While a few blacks achieved high levels of education, most received virtually no schooling .

Up until 1910 mission schools throughout the country were/...

were generally uncoordinated, offering for the most part a European classical curriculum. After the Act of the Union in 1910, education for blacks remained primarily a missionary undertaking. Subsidisation by the government was grossly inadequate. During the years 1925 to 1935, the number of black children increased by nearly seven-fifty percent while expenditures over the same period rose by only fifty percent. Conditions in most schools were appalling. Children were congested and when education departments did not provide sufficient teachers missionary societies, rather than turn away children, resorted to unqualified tutors whom they paid a minimal wage.

In 1949 the Nationalist government set up a commission under the chairman of Dr W.W.M. Eiselen. This commission was asked, among other things, to formulate plans designed to provide education for blacks as an independent race, in which their past and present, their racial qualities, their distinctive characteristics and aptitudes, and their needs under ever-changing social conditions were taken into consideration. The Commission brought out its report in 1951. The general conclusion was that education for blacks needed statewide planning and control that would develop schools the functions of which were closely related to an overall government programme for social and economic development of the black community. The functional value of the school of transmitting black cultural heritage was highlighted. Education of blacks was geared to what the dominant whites saw as important to maintaining the cultural identity of blacks. Control had to be centralised, syllabi were to be adapted to the way of life of blacks and vernaculars of Blacks had to be enforced in all schools.

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The Eiselen Commission also emphasised the importance of vocational training, geared to the needs of the economy. A suggestion was made that vocational schools be established for a range of training, depending on actual and potential avenues of training. Vocational schools had to be created in order to train black children for occupations in the public services, commerce and industry. Agricultural schools were proposed in order to train blacks as demonstrators, supervisors, or handymen on farms belonging to reserves for blacks and to trusts.

The appointment of blacks to senior posts in the teaching service was recommended.

The establishment of private schools for blacks was deemed unnecessary. Where such schools existed, they had to be registered and comply with regulations laid down by the state. They would be subject to state inspection. On the basis of the Eiselen Commission Report, the Bantu Education Act (Act 47 of 1953) was drawn up and passed. This Act gave wide powers to the Minister of Native affairs, such as from time to time, by regulation prescribe courses of instruction to be given to schools; decide upon the medium of instruction, lay down conditions of service of teachers, conditions of admission and exclusion of pupils, provide for religious instructions in schools; as well as ensure that advisory boards on education of blacks were established. (Behr, 1984)

This Act demonstrates clearly the stance adopted by the government vis-a-vis blacks. It views education of blacks within the context of social segregation of blacks from whites. To them a black child should also be educated for life in a separated community. Dr H.F. Verwoed, then Minister of Native Affairs is quoted by Jones in Rose (1970) as saying before the

Senate/...

Senate in 1954

"It is the policy of my department that (Bantu) education should have its roots entirely in the Native areas and in the Native environment and Native community... There is no place for him in the European community

above the level of certain forms of labour.

Within his community all doors are open." (p.68)

The then Minister of Native Affairs pointed that the erstwhile school system practically misled the black man by pointing out to him the green pastures of the European.

In their analysis of Bantu Education Christie and Collins in Kallaway (1984) view it as geared towards the reproduction of labour so vital for the needs of capitalist accumulation in general. It was formulated in the interests of the socio-economic needs.

"The historically changing reproduction of labour is the thread which holds together all African schooling policies in South Africa where from the beginning the early White settlers set up a labour exploitative state." (p.131)

The period 1976 onwards has been characterised by a series of events which demand a closer look into the education of blacks. Riots erupted in various parts of the country. These riots involved to a major extent school children who boycotted classes, committed acts of vandalism in schools and thereafter took to the streets. The government appointed Mr. Justice P.M. Cillié to investigate the causes of the unrest. The Report of this Commission was tabled in Parliament on 29 February 1980.

The Commission found that there was considerable dissatisfaction with education for blacks. There was dissatisfaction with the standard of education, the quality of teaching, school buildings and equipment. Pupils also voiced their opposition to the enforcement Of/...

of Afrikaans as medium of instruction. They viewed that as calculated to make them submissive to the whites - that they would ever remain 'the slave of the oppressor' (Behr, 1984: 197) this statement:

With the 1980 schools boycott which started in the Cape and rapidly spread throughout the country, causes started as school-based, but issues of a wider nature were immediately drawn in a statement quoted by Christie (1985: 245) on this issue is indicative. She attributes to a student in 1980

".....We, the students, cannot shake the government..... We have got to link up our struggle with the struggle of the black workers. Our parents have got to understand that we will not be 'educated' and 'trained' to become slaves in apartheid-capitalist society. Together with our parents we must try to work out a new future."

The unrest of 1976 and 1980 resulted in action by the government. The government requested the Human Sciences Research Council to conduct an in-depth investigation into all facets of education, embracing all population groups in the country. Prof. J.P. de Lange, Rector of the Rand Afrikaans University was appointed chairman. The investigation covering all levels of education had to be conducted in the light of the present educational situation, the population composition in South African society and the means that can be made available for education in the national economy. The committee's report recognised that black education was indeed in a perilous state.

The final report was tabled in Parliament in October, 1981. It enunciated eleven principles, some of which are the following:

1. Equal opportunities for education, including equal standards in education: for every inhabitant, irrespective of race, colour, creed or sex.
2. Positive/...

2. Positive recognition of what is common as well as diverse in the religious and cultural way of life and the languages of the inhabitants.
3. Education to meet the needs of the individual as well as those of society and economic development taking into account manpower needs.

The De Lange Report recommended a single department of education for all.

In 1983 the Government, in its White Paper, accepted the major guiding principles, but did not to accede to the recommendation of a single education department for all. Education is considered an "own affair" so, each national group will decide on its own education policy, the so-called independent states will control their education and the blacks will be given special consideration by the minister of general affairs.

The White Paper emphasised that education should comply with the aims of self-determination for each population group. Education would be administered as an "own affair" in separate departments for whites, Coloureds and Indians, and education for blacks would be subject to general policy in a fourth department. The administration of general affairs and coördination would be delegated to a fifth cabinet minister, who would have the same status as the Ministers responsible for own educational matters. The creation of five Ministers of Education means that "greater" South Africa, including the ten national and independent states will have fifteen Ministers of Education and nineteen education departments. There will be a Minister for Macro-policy and General Affairs, a Minister for the education of blacks outside the "homelands" and three own affairs Ministers dealing with education in white, coloured, and Indian communities.

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The report also proposed the establishment of a range of new bodies, councils and committees to implement and coördinate various functions of education at each level in the five departments.

At the central government level, a single ministry will be responsible for determining macro-policy and for monitoring and coördinating the implementation of this policy.

In the White Paper, the government distinguished between macro-policy which includes all financing guidelines and standards for syllabuses, and executive policy that applied to education by executive bodies in the line with the approved macro-policy.

An advisory council, known as the South African Council for Education, would advise the Minister responsible for general educational matters. Provision was made for separate advisory councils for each race group at school level (including teacher training), and for tertiary education.

A Committee on Education Structures, with a Research Committee on Education Structures would advise the Minister responsible for general educational matters on issues such as conditions of service.

The Government would also establish one central registering body for all race groups, but teachers' professional councils would be racially divided.

Each education department would also have a Committee of Heads of Education for school and teacher training.

It would be drawn from a provincial education department, the "own" education department and the "general" education department - to advise and coördinate various departments.

The White Paper

. undertakes to provide equal opportunities in Education/...:

- education for each child, irrespective of race;
- . emphasises the importance of technical education to meet manpower needs of commerce and industry;
 - . accepts that the medium of instruction of all pupils until standard nine is vernacular, but appreciates that in the case of certain population groups the question of the language medium in teaching may give rise to particular problems of a special nature;
 - . stands by the principle of Christian national education;
 - . stands by each race group having its own schools and own education authority;
 - . accepts that parents should choose their children's schools "within the framework of the policy that each race group is to have its own schools."

The Government agreed to a compensatory educational programme to eliminate the backlog in education of blacks and to provide equal opportunities and standards.

Parents from each population group would now have a say in the educational endeavour at local level through their participation in advisory committees. They would be expected to contribute more to the financing of education through levies, and it will depend on the community concerned to what extent education of an equal quality does in fact develop.

The government also accepted the recommendation that children should have nine years of compulsory education and six years of compulsory school attendance - an education up to standard four, subject to consultation with the communities.

The/...

The Government also agreed to establish a central statutory certifying council to set standards for syllabuses and examinations.

The De Lange Commission Report should be read with a view to understanding the circumstances that plague the education of blacks. The quality of education is so low that blacks who have completed all or part of their schooling suffer from general inadequacy: large weaknesses in their background knowledge, a lack of confidence and independence - and an inability to cope with the demands of modern society. Blacks in commerce, industry and the universities find that their schooling certificates have not prepared them adequately for positions they held or gave them sufficient background to tackle advanced studies in technikons.

The Financial Mail (May 22, 1981) sees the major cause of failure as the consistent and deliberate lack of financial commitment to education of blacks. It quotes Peter Nixon, PFP spokesman on education in the Transvaal Provincial Council who notes that real expenditure on education as a percentage of the national budget has decreased from nineteen percent to fifteen percent over the period 1970 to 1980. And blacks have been the losers. The amount spent on White education in 1978-79 was R1 099 million, while only R258 million (including non-independent homelands) was spent on blacks. At the same time, the black pupil intake shot up fifty-one percent in that year.

Another problem that plagues the education of blacks is the high rate of dropouts. They drop out at school levels that are too low to enable them to be good market value in places of employment. Elliot (1985) notes that, of those pupils who began Schooling/...

schooling in 1963 only 1,95 percent completed twelve years of schooling. He continues that if one estimates the total number of blacks in South Africa who have completed twelve years of schooling and compares this with age education profiles from France, it is significant that a higher percentage of the French population had twelve years of schooling in 1850 than blacks in South Africa today, 135 years later. In 1850 five percent of the population in France had twelve years' education as against 0,8 percent of blacks in South Africa in 1980. It is therefore important that top priority be given to increasing the number of adolescents in secondary education if blacks are to enter skilled occupations in any significant number.

Education of blacks has become a mass system of education and it is plagued by quantitative expansion at the expense of qualitative improvement. As the number of secondary schools entrants escalates, the proportion of pupils of average and below average ability increases. This factor depressed success rates in external examinations. It is therefore imperative that a number of support programmes should be initiated. Pedagogic implications of societies, games and sports should be looked into and their comparative efficacy as educational ventures should be assessed. Media of mass communications should also be used for this purpose.

Another consequence of quantitative expansion in the education of blacks is lack of enough competent teachers. This factor contributes to a lowering of the quality of education and a drop in standards. Elliot (1985) notes that only about twenty percent of the teaching staff in schools for blacks have academic and professional qualifications that are in all respects similar to those of teachers in white

Schools/...

schools. In 1982 sixteen percent of secondary school teachers in schools for blacks did not themselves have senior certificate/matriculation and only thirty-six percent had a qualification to teach in secondary schools. Black teachers are, accordingly compelled to engage in rigid and defensive teaching

"because they have lost self-respect, feel vulnerable and insecure, and cannot cope with the new generation of socially and politically aware pupils who question established values."
(Financial Mail May 29, 1981 p.1001).

Traditional teaching methods with an emphasis on textbook learning discourage question and discussion. However the pedagogic principle is that the subject must be adapted to the consciousness of the pupil, and here order of procedure and the exposition depend upon the stage which he has reached intellectually, for the special manner of the instruction must be conditioned by this.

In an attempt to upgrade the qualifications of teachers the government has decided to phase out all training courses with an entrance requirement below standard ten. However, the great majority of the intake at colleges for blacks, who have only minimum entrance qualifications and serious gaps in their knowledge, are the products of an inferior education system into which they are being rechannelled. The situation is being exacerbated by the fact that not enough people are graduating to fill the teaching posts that are being generated by the rapid expansion of secondary schools. Education, in contrast to other industries, is both a producer and consumer of high level manpower and competes with the private sector, which keeps ahead of the government by offering more attractive salaries.

Teachers also complain of low salaries, poor working conditions and poor treatment meted out to them. It is, for example quite indifensible that in many instances/...

instances teachers work for six months before receiving their first salaries. How does one teach in an empty stomach? The Financial Mail (May 29, 1981) mentions that in the view of black, Coloured and Indian teachers its approach is that the education system is not designed for the benefit of those who receive it, but to implement government policy, teachers are pressured by inspectors to complete the syllabus whether the child understands or not. There is a crippling emphasis on written work. Principals appointed by the department allegedly monitor political behaviour with assistance from inspectors.

One other problem in education is the limitation of consumer choice. Parents and pupils have to consider schools in their immediate environment. If these schools offer weak tuition or a limited range of subjects pupils will suffer, but do almost nothing with that unless their parents are of a fairly sound economic standing to send them to boarding schools or private institutions. Pupils who attend schools in deprived areas are unlikely to receive the same stimulating experiences as those from wealthy areas. In this way Marais (1983) contends, societal stratification is reinforced by a system that does not permit individuals the right to exercise free choice in their own best interests.

Schoeman (1981) mentions, amongst other things, unrealistic attitudes towards education leading in the first instance to a confusion of equating certificates with competence. An obtained senior secondary certificate is regarded as a status symbol entitling the holder to membership to an elite class. Its attainment becomes a short-term ambition unrelated to the true relationship between qualifications, experience and productivity.

Holders of such certificates seldom pause to reflect

Upon/...

upon the marketability of the skills they have acquired. When these school-leavers find themselves within the pool of the unemployed they become frustrated and find fault in the system of education. The need to earn cash and a gnawing desire to enjoy "comfortable" life tends to divert from school many pupils who might otherwise have continued on more advanced levels of schooling. Schoeman notes that too many blacks in South Africa interpret educational attainments in socio-political rather than realistic economic terms.

There is also a linguistic problem to be contended with. Black children in the lower levels of schooling are taught to read and write in the vernacular. In later years tuition is given in one of the official languages, because of the increasingly technical nature of education. Black children at this point suffer from a natural and inescapable disadvantage. Christie (1985) quotes a Soweto Primary School teacher who complains about difficulties with the language switch from vernacular to English. She points out that Standard Three pupils can hardly speak a word in English which is supposed to become the medium of instruction. These pupils eventually show evidence of a lack of a basic tool they need, namely, competence in the language of instruction. They then resort to rote learning, swallowing notes wholesale. If anything is framed in a different form so that they are forced to think the problem through, they have enormous problems. The Financial Mail (May 22, 1981) cites Hartshorne, consultant at Wits University's Centre for Continuing Education, who pointed out that the issue is not primarily one of racial discrimination in syllabuses on the matriculation examination. The problems are under-achievement, poor preparation, an excess of formal textbook learning, Limited/...

limited background knowledge and an inadequate command of English, the prime medium of instruction.

Textbook writers and chief examiners in the upper levels of education in the system of blacks are whites. There is then a dilution of traditions and values held in esteem by blacks. Cognizance has to be taken of the "hidden curriculum" inherent in subjects like history, literature and religious studies, where subtle and insidious influences can be exerted for the purposes of indoctrination. All forms of negative indoctrination are abhorred. A textbook writer or teacher should not use his influence to manipulate pupils in manner likely to distort the pupil's ability to assess evidence critically on his own.

Black parents in some cases, in their desperation and concern, are prepared to pay high private school fees for the sake of their children's education. The Natal Mercury (April 17, 1986) quotes Jardine, the Rector of Micheal House, who praises private schools for a liberal tradition, free and open relationship between pupils and teacher. These schools produce thinking people who can contribute to society. Private schools provide more individual education with smaller classes and enriched curricula, and were largely religious based. They also offered a measure of choice for pupils within a framework of compulsory activities.

Jardine, in the same report, quoted a 1978 Human Sciences Research Council report on private schools. This report found that private school pupils appeared to be better educated; spent more time on homework; attended smaller classes; received more attention from teachers; had a more positive attitude towards their work; spent more time on cultural activities and were more inclined towards religion than pupils at provincial schools. It is this type of education that is/...

is envied by blacks, but unfortunately, financial constraints make it a privilege of only a few. The education system of blacks is not near making such provision available to the black masses. Hence sporadic riots and acts of vandalism and arson.

In South Africa education is an "own" affair, hence fifteen education departments if the homelands are considered. But the government keeps rigid control over the education system. Teachers have to be registered. The government sets out codes of behaviour for teachers. They cannot teach what they like - the government has brought forward a "core" syllabus. Homelands may be said to be responsible for their own budgets and spending on education, but the central government gives them the money. It also gives professional and technical help. In 1984 pupils demanded democratically elected student Representative Councils. The government responded by offering to set up SRC's along certain lines.

The point at issue here is why is there such a rigid structure of education in a situation where blacks themselves are under-represented. Curriculum planners, curriculum designers and Regional directors of Education are all white. Will these alien officers be sufficiently sensitive to aspirations and expectations of blacks and their societal pressures? No.

Education departments lay down syllabuses for school subjects. Material included here has been carefully selected from a wide array of knowledge areas. What is their basis for curricular emphasis? Why is it that legal studies are not included in the secondary school syllabus when blacks often find themselves in conflict with the law to a point that they form the majority of the prison population? Social workers often complain of the high rate of family disorganisation and Breakdown/...

breakdown in urban black families. What contribution can the school syllabus make to alleviate this situation? In urban slums where blacks reside one is greeted by a putrid stench of rot and heaps of rubbish in every street corner? Why is garbology not taught in schools so that blacks are made dirt and rubbish conscious? Through their belief in witchcraft and their penchant for using traditional cures blacks are very much prone to poisoning. They are also not sophisticated enough to understand the reason for following the physicians directions in the use of prescriptions. Why is toxicology not taught in the educational system for blacks? These examples highlight the fact that schools teach only a small part of the collective knowledge of society. Societies have to select what their schools should teach from a whole range of knowledge. However, Young (1971) argues that these choices reflect the values and beliefs of dominant groups in the society at a particular time. In the South African scene the dominant groups are whites, so they choose what they want blacks to learn. Young relates people who have power to the decision of knowledge that schools should teach. The school curriculum itself reflects what people in power think is important.

There is a general feeling of distrust between the government and the community of blacks when it comes to educational matters. Whatever step is taken it is looked at with a critical eye. For example, the government has accommodated in its policy compulsory education. This implies that parents who send their children to school must sign an undertaking to keep their children in these schools for a set period of time. According to a City Press report quoted by Christie (1985) two years after the Government introduced this scheme a mere six percent of those Pupils/...

pupils eligible are taking part. This report points out that top educationists view the failure of the scheme implemented in areas where school committees opt for it, as caused by parents' distrust of the system. It means that it is up to the parents to make certain that children don't boycott or miss school. If they do then they have broken a contract and can be justifiably expelled. This is just another way to force children to attend school without changing the content of the schooling against which children have been protesting.

The Conference on National Education Crisis Committee in Durban during the Easter weekend of 1985 decided that pupils should return to school and call off their boycott. This call demonstrated black leaders' determination and concern. Despite the call the Department of Education and Training suspended classes at Lamontville High School. The Government does not trust the genuineness of the call. A Natal Mercury report (April 9, 1986) notes that education officials have hinted that the Government would not like classrooms used for alternative education or for political mobilisation, hence the potential for further clashes. The New Nation (April 10-23, 1986) says that Pretoria has attacked the resolution as a strategy to instigate student action within school premises more easily.

Scepticism over this call is also in the minds of some parents and children. Although parents would like to see their children educated, some feel that the resolution might imply that the current education system is "normal". Reverend Tsele of the Soweto Parents' Crisis Committee is quoted in the New Nation report as saying that despite the misunderstanding, there is a great awareness among people that children do not have to boycott schools to fight the system.

Black parents are so concerned with the education of their children that they even have to have a say
In/...

in curricular matters. Tsele speaks of a system where parents have the right to veto specific textbooks or recommend prescribed books. Should parents and pupils be suspicious of a book they must have the right to reject it. Noted also are examples from bantustan schools, where pupils are being taught the kind of history that projects the chiefs as heroic achievers. Tsele as quoted in the New Nation report concludes

"So long as we have this type of thing in our schools, students will always fight for justice."

In the light of observations about the education of blacks and amidst resolutions tabled by parents of black children and black children themselves and noting the reactions of education departments in this regard it is still to be seen what shape the aftermath of the De Lange Commission Report will take. At present the crisis in the education system of blacks is still with us for the foreseeable future. In circles of blacks there is a spirited talk of formulating a replacement for the present 'gutter education'. The Natal Mercury report quotes a pupil who argues that education in this country as it was formulated by Dr. Verwoed, then Minister of Bantu Education, is meant to subjugate blacks, keep them hewers of wood and drawers of water. Blacks have been protesting vehemently about this, but hitherto, Government has done nothing. This pupil then concludes

"Now it is up to us to take the initiative, to change this piosonous education we are being fed and to make something fruitful. Government has failed us and it is up to the black man to fight his way through." (p. 6)

3.4 The Socio-economic context.

South Africa emerged from the second world war with a more powerful industrial base. By 1932 the Industrial Commercial Union under the leadership of Clements Kadalie had noted an elaborate system of Recognition/...

recognition and negotiations for trade unions of whites in 1924 (the Industrial Conciliation Act) but no such recognition was extended to trade unions of blacks. Various laws were introduced (the Native Administration Act and the Riotous Assemblies Act) which gave police wide powers against blacks and their organisations.

When the economic depression came to an end the way was clear for the economy to expand rapidly over the next decade. This it did on the basis of the massive increases in the gold price that fuelled accumulation in agriculture and secondary industry as well as directly in mining. It also strengthened the alliance between sections of capital and white workers through which racial oppression was increased, by the franchise and land legislation of 1936 and the black urban legislation of 1937. During this period the Afrikaner nationalist movement secured its social base. Organisations were founded, and these were opposed to British economic and political power. These organisations deliberately set about establishing a base for Afrikaner capital that was built upon steadily in the decades that followed.

Harsh conditions imposed on the labour of blacks during preceding years created a potentially explosive situation. A high inflation rate during the war, combined with the deterioration of subsistence agriculture in the reserves as well as a more stringent application of racist legislation to the detriment of blacks, led to a massive resurgence of opposition to employers and the state. In 1946 the most serious resistance yet occurred when 76 000 black mineworkers came out on a strike that was eventually broken by police repression. During this period South Africa's industries were still relatively weak. To remain competitive South African capital could not afford reform that would encourage an upward drift in wage. Rising militancy amongst blacks was met with an Intensification/...

intensification of the oppressive apparatus of the state, and the destruction of organisations that had arisen to give expression to the demands of black workers.

South Africa was badly hit by the recession of the late 1960s and the early 1970s as the growth rate in industry plummeted and unemployment levels of blacks soared. In 1973 black workers' resistance erupted in a huge strike wave that swept through Natal and later other areas of the country. In 1974 violence broke out in the mines as black workers revolted against conditions of employment. These strikes heralded an emerging wave of workers' struggle that was to fuel the riots that erupted in Soweto in 1976.

Conditions of blacks in South Africa today emerge from the history of exploitation of natural resources. Capitalist development and industrialisation owed the speed of their advancement to the ultra exploitation of the black labour force.

Capitalist relations of production quickly began to dominate and determine the development of the whole South African society. Blacks, driven from the land they once occupied, restricted to reserves later known as Bantustans found it impossible to meet their needs through subsistence economy on the available land. They then resorted to selling their labour power on the expanding capitalist market. The ruling class of whites then established an elaborate system of institutions to ensure maintenance of cheap labour supply, namely the reserves, the compound system, the colour bar and influx control, the latter only now being on its way out.

Blacks find themselves at the lowest socio-economic rung. According to the New African Yearbook (1981-2) child labour is reported to be practiced on a large scale, often as a family's only means of survival.

The/...

Consumption expenditure is the most important item in the average South African's budget. The 1975 results of quintennial survey by the Bureau of Market Research of the University of South Africa showed that about 15.1 percent of the total consumption expenditure by whites in the main metropolitan areas is allocated to food. In the case of Asian, black and Coloured population groups it is 30,0; 34,6 and 31,7 percent respectively. (Official Yearbook of the Republic of South Africa 1983 p. 342.) It is noteworthy in this regard that blacks, who generally are paid less than any other population group spend more on food than the rest of the groups.

Marais (1985) observes that the nominal average monthly earnings of employees in the various population groups grew between 1971 and 1981. But the absolute earnings gap between blacks and whites in real terms increased marginally. Real earnings were considerably lower for blacks and there was also the greater probability of being unemployed in the case of blacks.

Looking at the relationship between the economically active members of each racial group and average annual earnings Marais (ibid) notes that whereas 87,4 percent of economically active blacks earned less than R2 400 per annum, only 10,4 per cent of whites were in this position in 1980. Similarly, while 2,2 percent of economically active blacks earned over R8 400 per annum, 37,7 percent of whites received incomes in this category and over half of this group earned at least R12 000 per annum. 23 percent of the economically active population of blacks earned less than R1 200 a year, while only 4,5 percent of economically active whites were in this position.

Individual earnings are a function of many variables including, amongst other things, natural ability, socio-economic background, geographical place of employment.

The/...

The overworked soil in the homelands is unable to support masses of people living in rural areas, and eighty-five percent of families live below the poverty datum line, regarded as a minimal subsistence level. One third of children die before they are five years old.

Unemployment and inflation have seriously attacked living standards of black workers. As a result there is a rising spate of agitation around wages, work conditions, rising prices and the need for organisations through which to take up struggle around these issues. While strike action has been spreading throughout the country, most strikes have remained isolated and are not generalised or coördinated.

As militancy emerged on the shop floor increasing numbers of employers began to call for a strictly limited and controlled, but legally-recognised, trade union structure to be extended to black workers. The report of the Wiehan Parliamentary Commission published in 1979 contained major proposals for reforms. It proposed amongst, other things, that black trade unions be brought under a system of registration and granted statutory recognition, and that statutory job reservation be scrapped, with the opening of apprenticeships to black workers.

In 1981 South Africans spent 93,6 per cent of their total disposable income on consumer goods and services. (South Africa, 1983). Coupled with the relatively fast growth in the real income per capita during the 1960s, total private consumption expenditure grew at a rate of 5,3 percent a year over the period 1967-74. But during years 1974-1981 this fell to 3,2 percent a year, owing largely to the recessionary conditions that are prevailing. Relative share of food in total Consumption/...

employment, market luck and education. Education is without doubt a very important variable to consider. Just over thirty percent of the white population had received education no further than up to Standard five in 1980 compared to almost 85,7 per cent of blacks in the same position.

Quality of education of blacks is very low. Consider the high pupil-teacher ratios in the education system of blacks, low qualifications of teachers, low spending per pupil et cetera, This definitely calls for increased and improved education for blacks. If one looks at the 1980 figures one find that 15,7 percent of whites had no education at all whereas there were 48,2 percent of blacks in that category. So without doubt this 48,2 percent of blacks will swell the ranks of the poorly paid unskilled labourers or be thrown into the limbo of the unemployed, hence a lowered socio-economic level.

The pitiable socio-economic circumstances of blacks is also in evidence when one looks at the issue of black housing. After Soweto 1976 and recommendations of the Urban Foundation, Parliament approved legislation for home ownership on a 99-year leasehold basis. Freehold is to follow. In 1983 Government announced that it would sell off 500 000 state-owned houses at discount prices. Few blacks have responded by buying houses or building their own. Most blacks simply cannot afford to provide their own housing. The 1980 census estimated that two-thirds of black breadwinners earned less than R120 a month. There are blacks who earn more, however. According to Human Awareness Programme cited by Financial Mail (May 31, 1985) an average of 96 percent of urban residents cannot afford to participate in the cheaper self-help schemes in white areas.

Keenan (1983) points out that the number of households below the poverty level increased progressively in each Year/...

year over the period 1978-1983. The upswing period from 1978 to mid 1981 was characterised by an extremely high rise in the rate of inflation, with the result that aggregate wages fell in real terms. He concludes that

"... the economic position of the African working class over the last few years is very much worse than generally portrayed," (p. 191)

It should also be mentioned that taxation is taking a heavy bite from the black's pocket. The subleader in the Daily News of April 7th 1984 p.4 states that according to the Association of Chambers of Commerce South Africans are today paying twenty-four times the amount they paid just ten years ago. It is a situation partly explained by inflation.

This pitiable state of affairs on the South African economy level of blacks in general was at the root of the launching of the Congress of South African Trade Unions on the weekend of November 29th to December 1st 1985. The three day congress began with a mass rally of ten thousand workers at the Kings Park Stadium in Durban. Amongst other things, they highlighted four points on the national minimum living wage, namely that

- . the majority of workers in South Africa are earning starvation wages because of the present economic system and constantly rising prices make what little money workers have worth less and less every day;
- . employers in South Africa continue to make massive and completely unrealistic profits when compared with employers in other capitalist countries;
- . many millions of workers do not have any minimum wage protection whatsoever;
- . the living wage issue is one of the strongest points for organising the unorganised.

The/...

The New Nation (May 9-21, 1986 p.14) report points out that the Congress of South African Trade Unions (Cosatu) has resolved to increase the number of "organised" workers from four hundred and fifty thousand to more than a million before the end of 1986.

A member of its Central Executive Committee, Daniel Sipiwo is cited in the same report as saying his organisation was concentrating on organising workers who are black into a powerful force that could wrest control of the country's economy. One may comment at this point that South Africa has a very strong police force and a well organised army that will see to it that wresting control of the country's economy will take place over their dead bodies.

Cosatu also concentrated on education noting that

- . the present education system in South Africa is designed to maintain the working class in ideological bondage;
- . the present education system is aimed at fostering divisions and anti-democratic values within the the working class;
- . the present education system is designed to continue and reinforce values, ideas, and practices of the ruling classes;
- . education is vital in the liberation struggle of the working class;
- . education must serve the interests of the vast majority of the people of the country.

On the basis of these observations the organisation resolved to establish a national, regional and local education programme to ensure, among other things, that this education programme politicises, mobilises and organises the working class so that they play the leading rôle in

"the/...

"the liberation of our society and its transformation into an economic, social and political system that will serve the needs of those who are now oppressed and exploited". (Cosatu Launch. South African Labour Bulletin. p. 54)

The pathetic cry of the black worker sounds loud and clear when one hears Hlatshwayo and Qabula (1986) crying

"Worker
your rulers have dumped you
away from the cities,
Now all the misfits and orphans
of other nations
can suck you dry
.....

Your sin:
can it be your power?
can it be your blood?
can it be your sweat?"

But these poets are aware of the co-existent force and pressure South Africa uses against their mobilisation

"They scatter you about
with their hippos
with their vans
and kwela-kwelas
with their teargas
you are butchered
by the products of your labour
the labour of your hands
these are the cries of the creator of all this
Cosatu.
.....

(The authors are members of Metal and Allied Workers Unions in Durban).

The discussion above shows that the blacks' struggle for survival in their chilling penury has bent its head towards education. It has called for reflections concerning its fundamental issues, its means and ends, and all that is inherent in education.

3.5 Ideologies.

3.5.0 The importance of directing to ideological viewpoints in the education of blacks lies in the fact that the society of blacks is emerging from a period of

Intense/...

intense intellectual and ethical preoccupation with what education of blacks ought to be in terms of its underlying principles, what its objectives ought to be and also its ends. Ideologies are people-rooted and people-oriented, as such they are accessible to most people. As a result people apply them to pertinent concrete educational problems. Reitman (1981) argues that most educational policy and practice today is determined by ideological pressures rather than philosophical wisdom.

Meighan (1981) defines ideology as a broad interlocked set of ideas and beliefs about the world by a group of people that they demonstrate in both behaviour and conversations to various audiences. Beliefs and ideas of these groups espousing them are accepted without any qualms or twinge of conscience.

Bernier and Williams (1973) go to the extent of viewing the components of an ideological system. After noting that ideology refers to an integrated pattern of ideas, systems or belief or a group consciousness characterising a particular social group, they add that this system may include doctrines, ideals, slogans, symbols and directions for social and political action. This conceptualisation is meaningful when thinking about education because it is at the basis of the different ideologies. Ideologists have first had to give answers to questions such as the following: Who is the black man? What position does he occupy in the universe? What should he eventually become? If he is to be educated what tenor should his education take? How developed are his faculties, singly and collectively? and a number of such questions. Ideologies also include objectives, demands, norms, judgements and justifications. The holder of an Ideology/...

ideology must behave and act in ways that are in consonance with the prevailing ideology. What if the person does not believe in a particular ideology, but if he acts he should act within its confines? Should he bow down and conform, or blow out of that field of operation? This is the invidious and unenviable position the teacher faces for, in the words of Reitman (1981: 292)

".... the teacher must work within the givens of the ideological climate, carrying out the ideological mandates of the time and locale while not offending students and adults who possess a different perspective on life and education."

In terms of the South African situation it becomes necessary for the purposes of this thesis to analyse ideology in terms of how far it functions to advance or defend the interests of the particular groups, and the consequences of actions derived from that ideology. In South Africa the dominant ideology is that the major or influential cultural group should impose his ideology on the less dominant group. They have perpetuated their ideology through cultural domination. The ruling group has presented itself as the natural, obvious, superior group in terms of their culture. To achieve acceptance of their ideology by all under their sphere of influence repressive measures have been used. Armies, police, secret police and informers have been used. Over and above centralisation of educational matters and institutions under the government in power, the government also through its bodies wants schools registered, teachers registered and looks into school curricular and textbooks used in classes. Nothing that is contrary to the ideology of the ruling power is tolerated. Christie (1985) quotes a Soweto high school teacher who in 1983 said that syllabuses are Very/...

full. They have so much in them that they cannot be finished. The Department makes sure of that. According to this teacher

"Packing the syllabus is one way of controlling what we can teach in schools" (p.149)

A study of the ideological stances adopted by parties interested in the education of Blacks becomes relevant at this juncture.

3.5.1 Missionary ideology.

When mission societies were formed in various countries of Europe with the set task of bringing the Biblical message to the unconverted lands, it was in response to the Biblical injunction of going to all nations to preach the Word, and to baptising those who believed. Strayer (1978) argues that at the centre of the complex motives impelling mission expansion lay a dynamic ideology, particularly compatible with the energetic, self-confident, even arrogant dimensions of European consciousness. The Biblical command and demand to make disciples in all nations found widespread reception perhaps best reflected in the slogan of the late nineteenth century student Volunteer Movement for Foreign Mission proclaiming as its goal the evangelisation of the world in this generation. This ideology was absorbed by individual missionaries and used to justify mission expansion. Each mission intended to secure an adequate recruiting base for its church. To many societies black Africa proved a challenging target. It was to a large extent a closed book to greater Europe. People there still led a traditional life untarnished by western culture and ethics. It had not been explored to any greater extent. It still had to be colonised.

Expansion/...

Expansion into the African interior was thus facilitated by mission societies through association with the official agencies of European colonial policy and missionaries were integral in the opening up of Africa and any new mission station was generally efficacious for the extension of European influence. But coöperating with agencies of colonial policy did not guarantee mission societies a *carte blanche* to settle when and where they pleased. Local tribal leaders with a strong power base were sometimes reluctant to permit the creation of a mission station. For example, Grout did not immediately become accepted by Dingane. Dhlomo (1975) quotes their discussion which ended up with Dingane granting them permission to build their home about one hundred and fifty miles away from him. The site was not suitable and missionaries had to leave. Champion established a station at Dlangezwa and Dingane censured him for building at the site without his permission. Champion had to appease Dingane by giving him all the blankets which he had, blankets which were accepted after all.

The ideology of the missionaries towards their educational task is succinctly expressed by Mrs Shaw, the wife of Barnabas Shaw who was being canvassed by Schmellen of the London Missionary Society to join them in Namaqualand. Mrs Shaw is quoted by Groves (1948: 244) as replying:

"We will go with you, the Lord is opening our way to the heathen."

If blacks were heathens their way of life had to be completely changed so that they eventually espouse christian religion and lead a way of life that was christian in outlook. To get to the grips of the christian message blacks had to read the Bible themselves and hence the necessity for basic Education/...

education. Those who achieved had to become teachers and/or catechists to bring in more converts. In the mission schools converts were taught christian living. It is in this instance that boarding schools emerged. Missionaries felt that temporary immersion in the Christian atmosphere of such an institution would give young converts something to take home into their village lives. Missionaries condemned and rejected large areas of black culture such as social functions of enjoying intoxicating beverages, family organisation involving polygyny, inheritance of wives (ukungena) and sexual morality, and traditional religion of blacks. For example Schimlek (1950) of Mariannhill quotes Father A who observed that blacks are animists, and their religion, which is eminently a family affair, is nothing more than spirit control. Blacks were observed as superstitious, which superstition

"depresses the soul with its eternal fear ... it leads to suspicion and hatred, nay, to mutilation and murder, which to the Bantu is a service which demands it."(p.15)

This missionary ends up his view by maintaining that their intensive missionary method must set about the destruction of superstition, and

"if we fail in this, we have failed in elements of Christian teaching."

Alas! they have failed.

The black has been seen as somebody who is still in abysmal darkness, a person who has to be rescued from eternal perdition and damnation by being made Christian. Education must be geared towards an almost complete overhaul of his life style and life view with the most rigorous inoculation with Christian living as a precursor of being accepted into/...

into the main stream of the so-called civilised humanity. There is no greater arrogance of missionaries than this. This arrogance is further illustrated when the missionary in question wants to

"invite to our missions the two daughters of Aesculapius, Hygeia and Panacea. Let them be equally honoured on our mission stations."

The former daughter will care for a tidy village, clean water suppliers, well ventilated, airy houses, mothers trained in baby care, children taught in personal hygiene, whole communities conscious of mutual responsibility of health. The squalor, filth and acrid odours found in the denizens of today's black townships were conspicuous by their absence in traditional and idyllic existence of blacks. It is only now when missionaries and western civilisation has affected blacks that Hygeia can start on her task more assiduously.

Panacea is expected to minister to the sick in hospitals, clinics and first aid stations connected with dispensaries and restore patients to health. True, Panacea has a great task to do here because of the afflictions, illnesses and diseases like migraine, venereal diseases, cancer, tuberculosis, pthisis, asbestosis and many others, all of which do not spring from the African soil. Traditional diseases like isifuba somoya, iqondo, ukuhlanya and many others have been with blacks from time immemorial and medical experts of the traditional school successfully dealt with these and they are still doing so, and shall continue doing that as long as the black man is still part of this cosmos.

3.5.2 Educational ideology of early governors.

On coming to settle into South Africa colonists found a number of groups of blacks. These black groups did not have formal education as we have it today. The young were tutored about their society and its way/...

way of life by the elder community members. They learned by experience, from doing tasks. Oral tradition through myths, legends, proverbs and songs were sometimes used to imbue the young with knowledge of societal values. Initiation ceremonies and rituals were also part of education. History and past traditions were also taught orally.

Settlers established themselves as farmers and traders. They came from Holland, France, Germany and England. Settlers needed a cheap labour supply. Not enough local people were willing to serve them. It was then necessary that slaves be imported from other parts of Africa, and the East, to do unskilled work. These slaves would be better able to labour for their masters if they understood their language. These slaves had been subjugated physically and mentally, hence the need for indoctrinating them with the master's religion. Thus the first school in the Cape was for slaves. It was opened on 17 April 1658, less than a month after the arrival of the first shipment of 170 slaves. This school took them in irrespective of their ages. To stimulate their attendance at school and to induce them to learn the Christian prayers, they were promised each a glass of brandy and two inches of tobacco, when they finished their task. (Horrell, 1970). In 1663 a second school was opened to provide primarily for children of colonists.

The first schools were not segregated along the colour lines. Molteno, in Kallaway (1984), mentions that segregation came quite soon, in terms of desirability of having a separate school for slaves. In 1685 a separate school was established exclusively for slave children below age twelve. Children were further separated according to sex. In addition to what they learned at school females were instructed in domestic duties and males were taught trades. Schooling /...

Schooling for supremacy was now set. The Cape Superintendent-General of Education is quoted by Moltano (op cit) as saying that the government assumed its first duty to be the recognition of the position of the European as holding the paramount influence. Sons and daughters of colonists had to have such an education as their peers in Europe. That education would help them maintain their unquestioned superiority and supremacy in the land.

As a result of wars Nguni - and Sotho-speaking people of South Africa were dispossed of their lands and coerced into the colonial order. In 1799 the first school for blacks in the Cape was established. Mission schools started on the fringes of settler penetration. The first school in the Orange Free State was founded in 1823, and the first ones in Natal and the Transvaal came up in 1835 and 1842 respectively.

The master-servant relationship was clearly reflected in the provision of schooling. Schooling of blacks was not going to be a priority of settlers and later colonial governments. With creation of Departments of Education mission schools came under the control of these departments. State control was exercised through funding. Dr. Langham Dale, Superintendent-General in the Cape is quoted by Moltano in Kallaway (1984: 50) as explaining that the public school system was subsidised by the Department

"with a view of bringing elementary instruction within the reach of the mass of the labouring poor, especially those of of the coloured races."

Dale considered schooling as an attempt of spreading civilisation and encouraging industrial habits among blacks. This was very necessary to ensure political security and social progress.

Sir/...

Sir George Grey, then Governor of the Cape is quoted by Rose and Tunmer (1975:205) as saying that leaving natives beyond the border as ignorant barbarians would cause these blacks to remain troublesome marauders. So his proposition was that of raising blacks in Christianity and civilisation. Among them would be established missions connected with industrial schools. This conception of the aim of education of those days tallies with that of Dale.

The idea of differential schooling for the different race groups forms the underlying trend even in the other provinces. Almost always, blacks and whites went to different schools and were following different curricula. Rose and Tunmer (1975) gives a statement made in 1881 to the Natal Native Commission. It recommends an emphasis on industrial training. Those who would not be involved in industrial education would be trained to become clergymen and teachers. A few would be considered for being interpreters in magistrates' offices. One statement to the same Commission is to the effect that boys who are black should be taught every job that a servant is required to do. The author of this statement continues

Why is it that I employ the Red Kaffir boy as my groom and gardner? Simply because he demands half the amount that the educated boy does; he does his work as well, if not better, and is more amenable to discipline (Rose and Tunmer 1975: 215)

From the fore-going discussion it may be concluded that in the mind of the whites of the early days a black should not be educated like his white counterpart. The reason for this is that he is a barbarian, a status much lower than that of whites. He should first be indoctrinated with Christian religion of whites then be made civilised enough to work for his masters, whites. For example, black Schooling/...

schooling in Natal was made the responsibility of the Council for Education established in 1877. It was established under separate and specialist officers. In their first syllabuses for elementary black schools hygiene and traditional crafts were emphasised and a fifth of school time was to be spent in manual work that included carpentry for boys, dressmaking, cooking and laundering for girls, and gardening for the boys and girls. Christianising and civilising the black would make him crave for those things for which he had to work such as clothes, well-furnished modern houses, education for his children and many more. This craving would make him tied to working for white masters even more for an extended period.

The ideology of the time was to use education to tame blacks and at the same time keep them as hewers of wood and drawers of water, to borrow a biblical concept. Under the Transvaal Education Act of 1907, a Council of Education was established which was charged, amongst other things, with elaborating the work to be done under the scheme for "Native Education". The Council considered four areas as given in Rose and Tunmer (1975: 224)

- . religious and moral training with the cultivation of such habits as cleanliness, obedience, punctuality, tidiness, orderliness generally, self-restraint, temperance, chastity;
- . physical training, including questions of hygiene and the prevention and cure of such disease as Natives are especially liable to;
- . social training, including ideas of civic duty and acquaintance with the laws especially affecting Natives;
- . industrial training to be adapted to the environment.

Aspects/...

Aspects considered in this section warrant a criticism that the system of education existing at the time led to the unsatisfactory way of educational provisions for blacks who are viewed as a distinct identifiable group who would not, even in the distant future, be expected to play a meaningful rôle in the greater South African society. Blacks were prepared for a subservient status throughout.

3.5.3 Educational ideology of the early Nationalist Government.

Prior to direct involvement by the central nationalist government in the education of blacks, schooling was run by missionary societies and provincial governments. Mission schools qualified for state financial aid if they registered with the provincial education department. Registration required conforming to syllabuses laid down by the department. In the case of community schools built from funds supplied by the local community and matching government grants control was in the hands of a superintendent employed by the province. School syllabuses between provinces varied, but were all especially written for black primary school-children. Secondary school children followed the same curriculum as their white peers.

When the Nationalist government intervened in the education of blacks they did so with the express purpose of attempting to control the social consequences of educational expansion. Observed was an increasing pool of literate, job-seekers with basic clerical skills who found difficulty in getting themselves employed. Lodge (1983) quotes Verwoerd, the Minister of Native Affairs who pointed out that good racial relations are spoiled when the correct education is not given. Education/...

Education should not be put under the control of people who create wrong expectations on the part of the blacks.

The Sauer Commission which reported on Nationalist Party policy early in 1948, recommended that education of blacks had to be on a firm Christian-National basis, and must take account of the needs and level of development of the mass of blacks. It must build character and anchor the black to his national characteristics.

In 1949 the Nationalist government set up a Commission on Native Education under the chairmanship of Dr. W.W.M. Eiselen. The main terms of reference regarded formulation of principles and aims of education for blacks as an independent race, in which their past and present, their inherent racial qualities, their distinctive characteristics and aptitudes, and their needs under ever-changing social conditions. This Commission reported in 1951. It considered that education of blacks should be an intergral part of a carefully planned policy of segregated socio-economic development for blacks. It emphasised the functional value of the school as an institution for the transmission and development of black cultural heritage.

This Commission recommended that all education, excepting foreign languages should be in vernacular for the first eight years, which vernacular use should be extended upwards to secondary schools and training institutions. Official languages had to be taught in such a way that the black child becomes able to find his way in European communities; to follow oral or written instructions; and to carry on a simple conversation with Europeans about his work and Other/...

other subjects of common interest. (Troup. 1976)

The educational ideology of this era was that the task of education of blacks was for preparing blacks to lead a full and active life in their own homelands. In the white world their participation was only as servants. There was a limit of the ceiling in regard to study directions for blacks. In a Senate speech on June 7 1954 Verwoed had expressed himself against education for blacks blindly based on European models and which would create the idle expectations that they could fill posts within the white community. This resulted in the unhealthy creation of white-collar ideals and widespread frustrations among the so-called educated blacks. He claimed that European-style education created a class of black who learned to believe that he is above his own people and that his spiritual, economic and political home is among the white community of South Africa.

3.5.4 Educational Ideology of the modern Nationalist Government.

The ideology of education of the Verwoed era was attacked from a number of angles, as shown by boycotts and sporadic incidents of school unrest from time to time. The Central government has had to look for a different set of tenets on which to base their conception as to the direction that should be taken by education of blacks. At the same time the country needs more manpower trained in such a way that the country's economy is boosted.

The Government requested the Human Sciences Research Council to investigate education in South Africa so that educational principles would be formulated leading to a feasible educational policy to

. allow for the realisation of the inhabitants' potential /...

potential

- . promote economic growth in the country, and
- . improve the quality of life of all the inhabitants in the country.

"For the first time in the history of South Africa the point of departure was not the separated population groups as such, but what is common to all the inhabitants of the the R.S.A." (Report, 1981: 1)

Amongst other things the De Lange Commission of the HSRC emphasised equal opportunities for access to, and provision of, education. According to them

- . All children who have reached the school - going age must have access to suitable schools.
- . Equal basic facilities should be available and should satisfy the minimum standards in respect of: buildings, facilities, minimum standards of teacher training; curriculum content; evaluation.
- . A spectrum of educational facilities should be made available, taking into account the development of children's potential and the variety of needs of the community.
- . Access to general education should not be coupled with minimum standards;
- . The threshold between general and vocational education must be investigated.
- . The child who cannot progress in a specific stream or course should be accommodated through special facilities.
- . Access to the labour market originates from the education system. There should be equal opportunities for every child to enter the labour market after completing his education. Such entry should be based on a final evaluation of the child's academic record.

- To enable children to benefit to the fullest extent from the provision of education, supplementary education programmes should be devised. These programmes should, above all, take into account the background, the school, the family and the community.
- Educational expenditure must not be determined by colour.

This ideology of equal educational opportunities for all opens up for blacks many more avenues for certification in areas hitherto blocked for them. This is shown by provision of education to the highest level through technical colleges, colleges of education, technikons and universities. There is no more talk of education which avoids the sophistication of modern civilisation or which is limited to preparation for inferior and semi-educated work opportunities.

The Minister of Education and Development Aid, Dr. Gerrit Viljoen pointed out in the House of Representatives on May 2, 1986 that

"education for black people, as for all groups in South Africa, must be based on the reality of the modern industrialised and urbanised way of life with its strong Western influence." (S.A. Digest May 9, 1986)

What is presently envisaged is education that will provide work opportunities for all in the large inter-dependent economy and labour market of the country. A base is also created for assimilation of all in a civilised society - a modern and sophisticated South Africa - in which all population groups have a share. This is indeed a positive and commendable step in the education of blacks.

Educational/...

3.5.5 Educational ideology of the People's Education Movement.

Frustrated with the Bantu Education system of the Verwoed era and spurred by the desire for a more meaningful education system that answers to the anxieties and pressures of blacks, black movements have thought of an alternative form of education. And they have come up with the idea of People's Education. Its goal is meeting the needs of the majority of the people, which would lead to the breaking of the shackles of apartheid education and the implementation of a new curriculum. Ashley (1986) observes that there has never been a truly distinctive indigenous and developed black educational viewpoint, but this is emerging from the efforts to define a "People's Education". This is essentially a working out of the implications of the Freedom Charter. The ideological stance of this education lies in the fundamental critique of the existing South African social order. This education is geared to equip black pupils to liberate themselves.

Mental and intellectual liberation of black minds will occur if a number of strategies geared towards that end are gotten into. Some of them are the following:

- Teachers and pupils must be made critically aware of their oppressed condition. According to Luthuli (1985) children must be made aware not only of the effects of oppression on the oppressed, but also on the persons who manipulate this oppressive system. It is necessary to pinpoint to children past wrongs and the struggle to correct these.

School/...

- School organisation must be such that the hierarchical nature of the capitalist society as between powerful management and subservient workers is not to be reproduced. Pupils must be involved in decision making and teachers must see themselves as an extension of the parent community.
- Democratic admission policies should not foster the development of elitism in children. In that way they will stifle the reproduction of class divisions in society. They must not create conditions that allow the distinction between mental work and manual work e.g. an A stream for the intellectually gifted who will study Mathematics, Physical sciences and Latin for children who shall eventually be doctors, lawyers and university professors and the C-stream for the mentally obtuse to be taught carpentry, domestic science and agriculture who will eventually be relegated to the limbo of second class citizens. All productive activities should be linked to education. Children need to become involved in productive labour at all levels, working shoulder to shoulder with their unskilled and semiskilled counterparts.
- Teachers should be actively involved in community affairs and be active agents in community upliftment. But their entry into this area should be in a spirit of humility and self-sacrifice. They should not be enshrouded by their aura of pedantry and erudition which makes them impenetrable.

The problem faced by People's Education ideologists is that the central government is not Giving/...

giving an ear to them. The state is closely guarding the school premises that they should not be used for the propagation of these ideas. The problem is further compounded by the fact that even extramural gatherings propagating ideas that will give the government a running stomach are sorely disbanded by a teargas spray. But if this is what the blacks want there is no ethically - acceptable way of preventing them getting it. Pressures, anxieties, expectations and aspirations of blacks are preponent, and blacks will only think seriously about their status in the broader South African society in terms of what their education promises and offer.

3.6 Conclusion.

The historical development of the schooling of blacks shows that power relations in South African society have played a dominant rôle. Blacks have always been considered as subservient to whites. These whites have placed all types of barriers at keeping a black at bay. Educational provision has been such a barrier. From time immemorial a black has been considered a person who because of the accident of his birth cannot rise above his white counterpart. The ideology of the De Lange Commission espousing a view of equal educational opportunities for all has come in very late because, before the black man can start competing with his counterparts he should first fill in the chasm left gaping by earlier educational ideologies. In the meantime members of other groups are forging ahead. To be considered also is the socio-economic context in which a black finds himself. His home environment and his existential situatedness in the South African society is pitiable, in his penurious state. Emotional/...

Emotional and physical conditions important for his unbridled open competition in the educational arena with his counterparts in other racial groups make lag behind. So all talk about equal educational opportunities for all is an idle dream. However the ideology of People's Education designed by blacks for blacks taking into account the black's existential position seems to hold promise. Through it a black will come to terms with himself. His mental liberation will make him able to take a critical look at himself. From there he will be able to set for himself valid and valuable goals. He shall be able to chart for himself the best, economic and effective strategies towards attaining those goals.

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CHAPTER 1V

SOCIETAL PRESSURES OF BLACKS AND CURRICULUM RELEVANCE.

4.1 Introduction

Education is as old as humanity, So humanity and the world are interrelated. For stability, security and order human beings realised the need to guide their offspring so that they lead a life that is fully actualised. Education has made human beings to take their place in societal life and make an active and fruitful contribution in the societal ventures, escapades, problems and successes. As Farrant (1964) puts it

"Education is not something different from life and society but is in fact the process of learning to live as a useful and acceptable member of the community." (p.369)

This realisation made society to consciously and purposefully educate its children in the mores, values, customs, behavioral patterns, attitudes, rituals, practices, and traditions held sacred by society. When life was still simple and tradition-bound informal education did not pose a problem. However as a result of forces of change in the way of life of a people there has been a need for formal education that is school based. For blacks in South Africa these forces included Christianisation, Urbanisation, industrialisation, acculturation and multilingualism. Urbanisation and industrialisation brought together people with different world views, standard of conduct, values, norms, interests and beliefs up to a point that anyone involved in these trends emerged as a person different from his counterparts who lead a traditional way of life. There is much to be internalised from his new compatriots and much that must first be doubted and eventually be thrown overboard from his earlier life patterns and the world-view unveiled to him when he Was/...

was still under parental tutelage.

Through the involvement of missionaries of foreign origin, settlers and their governors and government bodies in the education of blacks, blacks have realised that they have been dispossed of many of the sacred life aspects and life support systems.

- . Blacks placed great value in their group spirit. The clan names widened the scope of their blood relatedness. Geographical home proximity cemented their friendship. Ancestor worship rituals bound together the sib. Economic pressures of the time caused by the west-oriented profit economy and emphasis on individualism has washed away a value that supported a black in case of physical, material, social and psychological need.
- . Consider that blacks have never considered land a private ownership but everybody had a right to settle on it and use it according to rules that were in accordance with local social and political arrangements. The traditional leaders monitored its use for the tribe. Today's leaders feel the pinch of being a people dispossed of their land because no arrangement can satisfy societal needs in the light of ever-increasing families.
- . With the industrialisation of the country the governments have explored successfully very many avenues of drawing blacks into employment centres. In these areas they have been left to live in squalid conditions away from their families and loved ones for extended periods. Because of their job unpreparedness they never went beyond menial jobs and their masters paid them a pittance. There was an aim in all this, namely economic exploitation which underlies capitalism.
- . Social dispossession may be exemplified by bundling everybody/...

everybody into barracks in places of work, influx control, not allowing the aged and indigent to live with their families in urban locations on the argument that they are economically inactive. Massive hostels in urban fringes are still living evidence of this practice.

Education systems that have developed in South Africa have been transported from European motherlands, modelled on the pattern of education in the motherland concerned. Literature books used in schools were English oriented, values imparted to the young are middle-class western values and anything from the soil of black Africa was looked at askance as barbarian, heathen or not useful to a "product" of west-oriented education. Blacks were dispossessed of their ethos.

In education of blacks there was insufficient realisation of the interwoven nature of education and the environment. Stone (1981: 104) points out that educational systems in Africa were accepted as gifts from other people and that an educational system in Africa is often a scene of conflicting ground motives. He refers to Badenhorst's (1972) study that concludes that the short circuit between the Zulu community and the Zulu educational system is the

"hiatus between the receiver and the giver - a hiatus due essentially to the presence of different ground motives - despite the considerable degree of acculturation which has taken place over the years."

To add to that, one may point out that this hiatus has always been there in the education of blacks because community leaders of blacks have never been taken seriously by the 'givers' administering education of blacks.

These/...

These 'givers' have always had their own axe to grind and have always sought ways and means of using blacks to serve their interests and motives.

The most severe and painful of all aspects of dispossession of blacks is in the political sphere. Black political heads were given a new status, once blacks were militarily subjugated by whites. These black political heads were called paramount chiefs, 'kapteins' and indunas all subservient to white rulers, be they governors, governor generals or state presidents. They were installed by whites and paid by whites to show that their first allegiance is to the whites in power.

When blacks tried to stand up for their rights in their places of employment, that exercise was crushed to smitherings by the police and soldiers. In urban areas blacks were considered sojourners and were there only to sell their labour. They could not demand any political rights. Blacks were so politically emasculated that they could not even seriously reject aspects they considered inimical to their cause in education. Political emasculation coupled with demonstration of military prowess possessed by whites reduced blacks to what Friere (1972) calls the culture of silence.

At present media of mass communication, particularly books written by the so-called liberals and newspapers and periodicals geared at black audiences have opened the way to an acute awareness of this bondage creating a 'culture of silence'. Public speakers at a number of black organisations, political and non-political, have raised their fingers against old concepts of authority which emphasise allegiance to authoritative structures. Youth of this day have been made aware of their right
Of/...

of saying a word about what has been stolen from them. They have been awakened into appreciating the fact that the present system of education is their enemy. Experiences of school-leavers attempting to sell their labour in the job market have been frustrating enough to sensitise them to problems caused by the education they receive. The results are a move towards what they call "People's Education". Mohajane, (1986) a director of Funda Careers Centre, points out that the 1976 students revolt marked the beginning of a new phase in the education situation. Bantu Education as a policy had failed. In response to students' needs for a more meaningful and relevant education a number of organisations have taken it up to themselves to answer that call in whatever modest way. Amongst others has been:

- The Sached Trust. One of its projects is the Khanya College that is involved in academic matters relating to the development of innovative teaching strategies and the continuing evaluation of courses. They also plan and coördinate the development of further formal and informal courses. Khanya College, according to The New Nation (August 13-27, 1986 p.2), is an independent initiative to provide quality tertiary-level education to meet the needs of academically talented South Africans with limited options for university study.

"The college aims to develop an educational model informed by the ideal of a unitary, democratic South Africa. (p.2)

- The Teachers English Language Improvement Programme (Telip) aimed at improving the language ability of primary school teachers. Its services include a series of eight complete courses answering different language needs. It Also/...

also provides training for tutors and sets up field units in different parts of the country to run Telip programmes.

Using Spoken and Written English (Uswe), a Witwatersrand-based organisation aimed at fostering the development of self-directed learning in workers, leading to greater control over their lives in a literate society. The organisation also encourages teachers to cooperate with another and with Uswe to share skills and experiences. It runs training courses to increase the efficiency of teachers. This is done by way of seminars and visits.

These are examples of organisations aimed at helping students become more marketable. Industrial establishments are also involved in this exercise.

In this thesis cognisance is taken of the fact that education does not take place mainly in schools during the period of childhood. Important in present-day life is that people must be enabled to adjust effectively to rapid and pervasive change. Needed is a perspective towards providing systematic and purposeful learning in a variety of settings. However, education is not a panacea for all societal challenges, problems and anxieties. It is just one part of the many intricate and complex economic, societal and political influences operating in a society. It has societal relevance if progressive changes in society go hand in hand with it. The argument Bestor (1955 : 7) makes for sound and good education has relevance in this case. He argues that a good education should provide

"... sound training in the fundamental ways of thinking represented by history, science, mathematics, literature, language, art and other disciplines evolved in the course of mankind's long quest for useable knowledge, cultural understanding, and intellectual power."

So/...

So one of the reasons children are turning away from the present education system may be the frustrations experienced by school-leavers when they are looking for jobs. Then they look back to the efforts they expended during their long years at school. The conclusion they come to is that, unlike their counterparts of other racial groups, their education robbed them of useable knowledge and intellectual power. They conclude, that is the reason why most of them are left out in the cold. Their education has not imbued them with the most reliable aids to help them face requirements and necessities of both personal and social life.

The interest in the so-called "People's Education" is designed to awaken the students' consciousness about social problems and to engage them in the solving of problems. To awaken social consciousness, they want to be encouraged to question the status quo and to investigate controversial issues in religion, economics, politics, and education. According to The New Nation report (March 26, 1986 p.7) workshops are organised from time to time by certain youth organisations to enhance the political understanding of the youth on

"how to wage the struggle without
loss of direction"

The New Nation (August 13-17, 1986 p. 2) reports a case of classes suspended at the Sobantu Secondary School in Pietermaritzburg after more than five hundred pupils burned their identity documents that the Department of Education and Training forced on them. They have to wear them at all times when they are in the school premises. Other school children in certain areas also burned them.

It is by examining controversial issues that the
Child/...

child will develop alternatives to the conventional wisdom. The school is viewed as an institution where new suggestions for changing society are to be emphasised and encouraged. The school, being on the cutting edge of change, is in the centre of controversy. It should sensitise learners towards the creation of alternative political, social and economic forms, institutions and processes. However education authorities do not agree with this viewpoint as far as black children are concerned. School curricula are dictated from their offices, administrative organs that are involved in schools for blacks are watched very closely by them, lest they chart a path that leads children away from government policy. Hence education of black children being in the doldrums.

4.2 Theoretical Model that Forms the Basis Relating School curriculum Relevance to Education of Blacks.

The theoretical model used in this thesis derives from the Cosmomic Idea and the aspect of reality first expounded by Dooyeweerd. Schoeman (1980) argues that education is part of the Cosmic dimension of things. Education is undoubtedly part of the total and all embracing temporal reality of things. It is a cosmic reality, is knowable and can be objectified. Education can be identified and is distinguishable from non-educational events. Therefore a researcher:

"can set himself the goal of investigating this pedagogical reality along theoretical (i.e. scientific) lines," (p.2)

The epistemological position adopted in this thesis is that we create knowledge by interacting with our environment. Therefore blacks need to look at themselves in relation to their existential situatedness and explore areas of knowledge that would be beneficent to their lot. South African society has moved from the rural societal structure to an Urban/...

urban, technocratic and information era but education of blacks shows a hiatus in adjustment to most of the important realities of modern society. For instance black children are behind of their counterparts of other racial groups in foreign language competence, mathematical acuity and scientific proficiency. Most black teachers have never seen a computer. Use of slide rulers is still a closed book to many when children of other race groups are already playing computer games. Formal education for blacks has a major rôle to play in bridging the gap between the society of blacks and the demands of the modern technological and information age.

It is the contention of this thesis that blacks should seek to identify the major areas of controversy, conflict and inconsistency and ferret out ways of exploring and resolving them. In contrast to other racial groups on the same soil blacks are greater victims of starvation and undernourishment diseases like kwashiokor and marasmus. Education is one way of directing blacks towards their social upliftment.

A pressing, though belated, yet promising challenge to South African blacks at present is an educational endeavour that:

- . critically examines the cultural heritage with a view of preserving the sacred values, beliefs and traditions yet exploring new ones that will lead them to cultural and societal advancement;
- . does not shy away from using a magnifying glass to look closely and attentively at the most controversial social issues that militate against social, economic, political, and educational progress with a view to infusing the not-yet-adults with the conscientious dogged determination towards self-upliftment;
- . is conscientiously and purposefully directed at effecting meaningful change so that blacks can hold their own if they have to share a staircase with/...

- with their counterparts from other racial groups;
- . will evoke a resourceful planning attitude in blacks once they have clarified their minds as to who they are, where they want to go and decided on the shortest, economic and effective way of getting there;
- . will enlist society leaders, scholars from schools of higher learning and the youth in goal-directed projects of social, educational, political, and personal or individual change as a means of a total cultural renewal.

Schoeman (1980) believes that to arrive at a valid concept of the true nature of the phenomenon education it is necessary to arrive at a valid concept of the true nature of the phenomenon education. For that it is necessary to consider

- . Plastic dimension;
- . Modal dimension;
- . Dimension of cosmic time; and
- . Religious dimension.

4.2.1 The plastic dimension

This dimension refers to individual things, relationships and events that are encountered by a person in his everyday existence. These should be universal, and non-arbitrary. These would include a philosophy of life, consanguinity, religion, language, material culture, and education, among others.

4.2.2 Modal dimension

A dimension of universal modes of existence where entities manifest a subjective or objective function. According to Schoeman (1980), to the question relating as to how things exist, the answer would lead to direction. So, in the case of education the inquirer is led directly to avenues of access to a true understanding of the actual nature of education. Without an authentic appreciation of the true nature
Of/...

of education the researcher in the field of education, spurned by his own idiosyncrasies and biases will be derailed.

4.2.3 Dimension of cosmic time

This dimension connotes that the reality experienced at a given point in time is not eternal, God only is. Cosmic time is material for all of creation.

4.2.4 Religious dimension.

This dimension is described by Pye (1982) as referring to patterns of

- . more or less normative beliefs, symbols, images and various other representations, and
- . ritual practices and various other forms of connected behaviour, which
- . may combine to produce a strong social sense, such as cohesion, renewal and many others connoted by the concept social sense. and
- . may also be individually focussed in a distinctive awareness of power, otherness, holiness, depth, love, tranquility, release and many others.

These patterns are such that they can be clearly observed and be distinctly recorded in various cultures. They may be seen to have been passed on to posterity or to have been suppressed or promoted. They display both signs of mutual influence and of other similarities apparently related to the recurrent features of human experience. Prominent examples of religion are the cosmo-political systems of the ancient world many of which persist in some form today and furthermore systems of salvation or release such as in Christianity. In this dimension focus is on sets of circumstances which are part of human culture in the sense of tradition, modes of human behaviour and ideas subsumed under the concept of religion. Some of its characteristic features are: belief in supernatural beings or Beings or powers, cultic celebrations/...

celebrations, doctrinal traditions or utterances, beliefs generated by religious traditions with respect to practice and doctrine. These serve to situate members of the religious tradition in the world around them and to make intelligible this world in relation to the holy, rituals and liturgy. These take the form of sacrifice or sacrament, passage rites or invocation of God or gods, ethical codes incumbent upon the members of the community and many other behaviour patterns. Some religions frequently claim to have their origin in REVELATIONS i.e. distinctive experiences of the holy coming into human life. Such revelations may take the form of visions (e.g. Moses in the desert) inner voices (Mohamed outside Mecca) or events (e.g. death and resurrection of Christ) Religious response may take the form of participation in and acquiescence to the customs and rituals of a religious community or a commitment of faith. Macquarrie (1982) views faith not merely as a belief but an attitude of persons in which they commit themselves to the holy and acknowledge its claim upon them.

Religious commital of man arises from the innate impulse of human selfhood to direct itself towards the true, or towards a pretended absolute Origin of all temporal diversity of meaning. As Schoeman (1980) says religion is defined as

"the total commitment of human selfhood to God or an idol, in literally all avenues of human enterprise and endeavour, and without exception." (p. 7)

Schoeman further adds that religion is radical because it is related to the deepest root of man's existence, namely his selfhood, and because by its embracing the entire spectrum of man's modes of existence it is integral, meaning all-inclusive.

At this point we apply the cosmonomic idea to the areas of concern in looking at societal pressures and

Aspects/...

aspects that should be of concern to the curricularist working on the education system of blacks. According to Stone (1974) an educational system is an intertwined structure forming an integral part of the cultural pattern of a country and is totally involved with the society concerned. Considered in this way the education system is an integral part of all the societal life aspects. So the philosophy of the cosmonomic idea allows for a comprehensive coverage of the milieu in which the education system operates. According to Schoeman (1980) fifteen spheres can be distinguished in reality and they can be actually experienced by man in his pretheoretical encounter with reality.

4.3 Application of the Cosmonomic Idea to the Societal Pressures Affecting the Educational System of Blacks.

4.3.1 The numerical aspect.

The meaning-nucleus of this sphere is discrete quantity. Educational provisions in the society of blacks must meet the demand by the numbers of black children. The Education and Manpower Production Report of 1985 places the enrolment as percentage of possible schoolgoing population (age group 5-19 years) at 68,3. This figure includes the independent homelands. Total pupil enrolment of blacks in the SSA - to Std 5 is 80,2 percent as against 19,8 percent in the standard six to standard ten range. This immediately poses the problem of a high drop-out rate. Schools for blacks have scarce financial resources and there is difficulty in the provision of an adequate learning environment. Since 1982 more than eighty-nine new primary and forty-five new secondary schools were completed by the Department of Education and Training. In the same period nine thousand classrooms were added to existing schools.

Over and above the poor financial resources of schools for blacks and a high drop-out rate in the Lower/...

lower school levels which have still to be addressed is the high birthrate amongst blacks. The Population Development Programme, recognising that poverty begets children and the desire for birth control following on the heels of improvement in living standards aims to bring the population growth under control by 2010. The Financial Mail (March 7, 1986 p. 36) puts the target at two children for each woman regardless of race. The Natal Mercury (June 21, 1986 p. 6) points out that if things go on the way they are the population of blacks alone will have reached one hundred and twenty-one million by 2040. Reducing the black birth rate has become an extremely delicate issue, as it is coloured by cultural traditions and, more particularly, political suspicions.

Another problem in the life of blacks that has some relationship with the high birth-rate is availability of jobs. Klerck, a past president of the Afrikaanse Handelinstuut is quoted by the Financial Mail (March 7, 1986 p. 36) as saying that South Africa needs three hundred thousand new jobs a year and even with an economic growth rate of five percent the country is moving into a totally unmanageable situation. Blacks with their inferior education suffer the greatest brunt of unemployment.

The numerical strength of blacks is problematic on a number of fronts:

- . The educational system must be able to supply sufficient facilities for pupils in schools. The community should be made aware of the need for contributing for some school requirements if state funds are found inadequate. There should be more fund-raising projects for the benefit of schools for blacks.
- . The high drop out rate may be checked to some extent by a more concerted effort towards a

Bridging/...

bridging period for pre-school children as suggested by the De Lange Report. This period shall enhance school readiness and ensure successful progress in the formal school.

More guidance teachers, school psychologists and school social workers need to emerge from colleges of education to deal with the social and emotional problems experienced by children, whilst at school.

For a considerable period education of blacks has been academic in orientation. There needs to be a greater effort in career-oriented education to ensure greater diversification, more meaningful subjects greater career choices and manpower orientation so that children are equipped for meeting the challenges of a highly competitive techno-culture. This may contribute ensuring that those who go through out of the school system are absorbed in the economy of the country.

The Education and Manpower Production Report of 1986 points out that from 1974 to 1985 the total enrolment or pupils in schools for blacks increased by more than 2,5 million which represents an average annual growth of 3,06 percent. A future increase of almost one million is forecast fore the next five years. The forecasting method that was used is based on a cohort model that takes into consideration the flow of pupils into and through the education system. This means that the upgrading of teachers in service is a top priority in addition to the output from colleges of education. Cognisance should be taken of lowering the pupil-teacher ratio to 1:30 in junior and senior secondary schools.

The/...

The estimated pupil outflow at different levels is given by the Education and Manpower Production Report of 1985 as 22,17 percent of those without the sub-standard A level (considered illiterate), 22,28 percent of those who have gone up to and including standard two, 19,27 percent from the senior primary, 18,80 percent from junior secondary and 12,48 from the senior secondary school level. This shows a high early school-leaving phenomenon. These estimates were reached by means of the cohort model which takes both pupil enrolment and the number of repeaters into account. To ensure a decrease in the school drop out rate a concerted effort should be made towards compulsory education. To show the seriousness of the venture parents should undertake a commitment of trying by all means at their disposal to keep their pupils at school, say up to age sixteen or standard eight, whichever comes first. Should a parent fail to keep his or her child at school for a long enough period then the school will take that parent to a court of law for a breach of contract. In a court of law he will show cause as to what militates against the child attending school until school-leaving age.

The relevance of age sixteen or standard eight lies in the fact that it is at that point that a child can be trained in basic skills that can ensure him some form of semiskilled employment or it is that point where he can be trained for being self-employed. It should be noted further that the main function of primary schools is to provide a catchment for secondary schools. Its curriculum is designed as the initial part of a longer programme. It does not at all cater specifically for the needs of the great majority for whom it is terminal. It becomes necessary, therefore, to increase considerably the number
Of/...

comprehensive schools and offering secondary school pupils a curriculum that is half academic and half technical.

The half academic and half technical curriculum will also water down the momentum that classroom and academic work have on the attitudes of children. The academically oriented in most cases tends always to have a reason why he should not engage in labour and productive work.

Teaching practical skills will help make lessons about production more meaningful. It shall also reduce student elitist attitudes. Blacks at present have a poor, undeveloped agricultural economy. They have little capital to invest in big factories or modern machines; they are short of people with skill and experience. Needed are people willing to work hard for their own improvement. The comprehensive schools programme should be so organised that it functions in an existing socio-economic set-up. The school needs to inculcate in children ideals of service and need for productive work. It is in this light that the aim of secondary education as given in Educamus (1983: 2) can be realised, namely:

"In its variegation secondary education... presents the pupil with the opportunity for intellectual growth, academic and technical grounding - the basis on which he can build his own future."

Saddled with the problem of large numbers of children in the education of blacks the following major tenets must always be kept in view and keep guiding any educational endeavour:-

No school or alternative arrangement should exclude a child because of race, colour, creed, financial status or the nature of previous educational background. Schools must be truly open, able to survive on the Basis/...

basis of their educational merits and their ability to meet needs of students and the society of blacks. This calls for academic support programmes for mediocre children which will be built into the school system.

Each school has to work towards a comprehensive set of objectives or educational goals within the system of choice. These educational goals will include mastery of basic skills, nurturing of physical, emotional and intellectual development, and vocational and avocational preparation. The child must be equipped with a broad range of skills so that he will have as many alternatives and opportunities as possible for social and educational mobility. Needed for blacks is an education system that seeks out new means of increasing the chances for the child to mature as a maker of choices rather than to be a victim of circumstances.

No person or group should impose an educational plan or design. Luthuli (1981: 31) succinctly avers that

"A child's understanding must never be limited by any human being and one finds a discrepancy between what the child must learn and what he actually learns. This is an important source of conflict and must be viewed with great concern."

To emphasise his point Luthuli cites the case of an authoritarian society that is breeding rebellious spirits in children who later reform the educational system that offended them.

Teachers should also be free to choose the alternatives that best support their teaching styles. No one alternative should be imposed on the teacher. Of course new approaches/...

approaches such as peer tutoring to cope, amongst other things, with an unwieldy teacher-pupil ratio necessitate retraining of teachers. This, however, can become an intergral part of the staff development programme.

Each alternative chosen must allow for assessment so that evaluation information as a basis for continuing to improve the option can be gathered. This data may also help determine the relative effectiveness of each option.

The importance of these tenets is borne out by Schoeman (1980) who puts high store on orderly progress within the various school subjects, as well as among all aspects of school-education in general. He specifies that pedagogical order presupposes a firm coherence and solidarity among all aspects of the educational enterprise;

"even among the various forms of education as undertaken by different societal relationships where education has to conform to typical structures of these societal spheres." (p. 45)

4.3.2 The spatial aspect.

For Schoeman (1980) this modality has the meaning-nucleus of continuous extension. Primary norms considered here are pedagogical coherence and pedagogic contextuality.

4.3.2.1 Pedagogic coherence and contextuality.

This norm is in evidence when the teacher makes it a point constantly to emphasise the mutual connection between parts and their relation to the all-inclusive whole. Luthuli (1982) argues that it is essential that the pupil's current school life should be viewed laterally. Relationships between the learning experiences in various areas should be organised so as to reinforce and illuminate one another. In the primary school, Luthuli (1982) points out, there should be readily discernible Relationship/...

relationship between social studies, reading and natural sciences. Such an arrangement would provide a powerful and reinforcing pedagogic action in education of blacks and school practice.

Akinpelu (1981) also emphasises this point when he discusses educational views of Comenius. Akinpelu, like Luthuli, also emphasises that since there is an organic unity of knowledge, that is, a unity in which all parts are closely interrelated and reinforce each other, great attention must be paid to the drawing up of the syllabus of study. All subjects arranged for teaching in one class should be interrelated and form a whole body of knowledge. In this way pupils will acquire a general idea of the scope of each special subject with its typical syllabus, and the place of the various syllabi in the encompassing totality of the curriculum.

The principle of pedagogic coherence also finds expression in the pedagogic situation. In this situation the teacher and child are involved. Interaction is maintained on a participatory and co-operative basis. The function of this interaction mainly involves guiding, leading and directing the not-yet-adult to mature adulthood. Both the teacher and child must recognise that growth and development that are desirable and towards which they interact go beyond the walls of the classroom. The educand should open himself up and be activated so that he can benefit from school experience. The educator in a pedagogic situation is pedagogically active so that he becomes able to introduce the child to the various aspects of cosmic reality.

Some of the pre-requisites of a sound pedagogic Situation/...

situation are pedagogic love, openness, pedagogic trust, knowing and understanding. Pedagogic love is love for a person as a person, with no expectation of a material return from the loved one. It is a condition of the possibility for genuine encounter. It contributes to the welfare of the loved person.

It forms the substratum of all pedagogic support. Since this love envisages support to the child it has as its aim making him self-reliant and resourceful. It, therefore, does not exclude reprimand. du Plooy, Griesel and Oberholzer, (1982) aver that research has revealed that pupils who do not experience the feeling of being safe-guarded which initially is based on a loving relation between the teacher and the child, try to compensate for the deficit of love in other ways. These pupils, denied pedagogic love, may totally withdraw themselves and reveal all kinds of bad social behaviours, such as being aggressive, telling lies, being morose all the time and giving vent to their inadequacies in negative ways.

Openness according to Viljoen and Piennar (1971) implies that the child is open towards the world and consequently open to the world of the educator himself. He makes the educator an associate in this situation. The child can be open to the teacher's influence if the teacher is also open towards the child. In this way the opportunity for addressing and hearing is created through the education situation. The silence of the child's situatedness is thereby broken and an open dialogue with the world - including his teacher - is instigated.

The child's need for guidance and direction prompts him to reach out for an adult. An Adult/...

adult whom he shall only accept in a relationship of mutual trust. Kgorane (1976) conceives of trust as a way of being that makes him who lives it to have a good grip on his world and life. Trust between the teacher and child ensures that the two parties are confidently bound together, thus influencing each other. Genuine educative trust takes into account the incomplete self-realisation of being a child as well as human frailty and limitations. Pedagogic trust increases security in the relationship and reduces defensiveness.

Knowing and understanding in education according to Landman, Kilián, Swanepoel and Bodenstein (1982) enables the teacher to understand that each child in becoming adult is different from any other. He should come to know and understand how each child interpretes, designs and unfolds his positive potentialities, and also what significance as well as meaningfulness the child attaches to these potentialities. The teacher gets to know to what extent he should intervene educatively with each particular child to help him understand what the demands of propriety are. The child also needs guidance as to the understanding of the future which is already making demands on him.

Pedagogic coherence also encompasses the uninterrupted continuation of education in the home by education as it is undertaken at school. Schoeman (1980) regards it as pedagogically anti-normative to

"disconnect the spirit in which children are educated at school from that in which they are educated within the intimate circles of the family." (p. 48)

Such/...

Such an endeavour is likely to cause spiritual tension in the child, a condition that is inimical to educational progress. This is the type of education missionaries gave to blacks. According to Thembela (1983) this education is often condemned

"on the grounds that it was Western, bookish and unpractical and did not take into account the institutional life of the Black people." (p. 57)

Ripinga (1979) on this issue quotes Chukwuke who wrote:

"The attitude of missionaries..... was one of almost complete repugnance for African forms of artistic and cultural life." (p. 97)

Ripinga (1979) argues for a harmonious relationship between the family and school. However, he observes that;

"the tug-of-war seems to exist between the Black family and agents of Western education. Children are divorced from their parents" (p. 168)

He recommends education that will take into account the spiritual root of community life of blacks. This spiritual root is important in that it determines the expressions of feeling, thinking, social aspects, moral criteria, judicial forms of law and many other aspects that relate to the institutionalised mode of living of blacks. It underlies the cultural ideals in a particular society and places an indelible mark on the social structure. In this way may pedagogic coherence be maintained in the education of blacks. Pedagogic consensus between home and school regarding their distinctive educational ideas and objectives is one of the prerequisites for the successful normative guidance of the child.

4.3.3 The/...

4.3.3 The kinematic aspect.

The pedagogic norms are not rigid. Man is free to use his discretion in actualising them. They are functional at all times, which presupposes that they should be adapted to the conditions of the time. The educator will be guided by the concerns of the pupils concerns of the institutions closely linked with the educational system and the community as a whole.

Schools can contribute to child disruptive behaviour if, for example, teachers pursue rigid and rigoristic methods according to predetermined patterns. Children who get bored with this stereotyped approach will run foul with school authorities and eventually drop out. Teachers in schools for blacks may not be resourceful and innovative enough owing, amongst other things, to their inadequate professional education. The high incidence of hooliganism, delinquent behaviour, high drop-out rate in education is one likely pointer to this direction. These are children who most often sink finally into aimlessness and apathy, and who take out their frustrations on the institutions that have failed them. This they do through acts of violence, hostility and school vandalism. The society of blacks at the present time can ill afford the number of such frustrated youths. So it is imperative that there should be built-in projects in the education of blacks that will focus on the dropout, the pre-dropout and the delinquent. Such a project may be built, for example around the following components:

. A number of "ignition" activities of an adventurous nature : rock climbing, bicycle expeditions, canoeing, "high-risk activities" supervised by community members. These should be designed to involve young men
In/...

in a dramatic and compelling way, to give them experiences of success, kicks that are legitimate, to establish warm relations with peers, rival gangs and their teachers.

- A programme to offer remedial work in key subjects, thus stamping in on children basic skills, particularly in languages, mathematics and science. These should be taught by teachers on an individual basis by teachers, who over and above their professional education, have specialised in remedial education.

- A programme of an experience-based curriculum around courses in the history of blacks, legal aspects having a direct bearing of the lives of blacks, creative arts of blacks and field trips related to culture and civic life.

Job searching skills should also be given particular attention.

- Group counseling sessions should be held on a regular basis by professionally trained people.

- Service training, for example, building up emergency room teams, holding planned excursions with members of other national groups to explore each other's stereotypes.

More than anyone else in the community of blacks, alienated youths need experiences that will bring to them the sense of their own competence and capacity, that what they have to offer is sorely needed. They need experiments that will show them that they are not so limited as they think, experiences that will give them confidence and enthusiasm for the business of facing life, experiences that will assure them they can make it.

Apart/...

Apart from innovative teaching methods needed for the present-day black children cognisance should be taken of the capability of children at certain developmental levels to comprehend subject matter, pupil insight into subject matter, level of intelligence and many other areas. For this to be made possible school psychological services become an urgent necessity. Unfortunately the education system of blacks does not as yet provide for the education of these professionals. As an interim measure psychological facilities and resources of other race groups should be made available to blacks and universities for blacks should institute such training. This is not to underplay the work of guidance teachers who are only now being trained but their education is not deep enough to help deal with intricate school problems of the modern black child.

The pedagogic encounter between the teacher and the child is also coloured by cultural, social and economic background. The principle of pedagogic flexibility demands that this aspect should be taken account of if educative action of the teacher is to become meaningful to the child. However, teachers in schools for blacks find themselves having to grapple with material that is antinormative. It is such because the curriculum is drawn up by curricularists who are not black and working from their perspective. They are not guided by the ground motive of blacks. They have never lived amongst blacks to appreciate the inner ethos that the black feels. Looking at a black child as a member of an out-group as compared to his group he will not fully appreciate the world view of blacks. Even when it comes to textbooks and other teaching materials, it is found that very few authors are of the same social, political, cultural and economic/...

economic perspective as the black person. Ideas expressed in these study materials, therefore, are not likely, in all instances, to answer to the demands, aspirations, anxieties and pressures of the society of blacks. There should be as few people of colour as possible in boards and agencies and institutions that are directly involved with the educational system of blacks.

However, blacks have a problem of adequately trained staff. This is so because there was not enough motivation for blacks to follow this line of academic education as educational bodies were monopolised by people of colour. Time has now come for a spirited recruiting drive for blacks to make themselves available for education in these areas. Universities that accept blacks as students have now instituted departments in school management and administration as well as in curriculum studies. Educational Departments should now provide scholarships for promising students and offer positions to these graduates.

Schoeman (1981) further demands that educational occurrence should remain in motion, thus allowing for the continued progress of educational matters and events. In the practical teaching situation this will be realised by periodic and regular repetition of important facts and principles. This may involve periodic testing, working on individual or group projects by pupils based on in-class work that has been done, homework exercises and many other relevant methods. However, in education of blacks this has been routinised in such a way that it ends up not being effective enough.

In some instances the education administrators demand weekly tests or monthly tests. It is the Classroom/...

classroom teacher who needs to define when it is appropriate to give a test. Once testing becomes routinised a teacher is likely to run over subject matter as fast as he can to meet test schedules. This leads to ineffective teaching, a very common practice in the education of blacks.

Sometimes, tests are set by the headmaster or the department head or by the Education Department. This is done to ensure that all class sections are assessed on the same work. However, this may run counter to the aims of the test. At one time the subject-teacher may want to test concept acquisition and something else the next time. If somebody else sets the test he may not have the subject teacher's aim in view.

Some subject teachers do not mark the exercise books in time to give feedback at the right time for children. Some do not mark at all and children's work remain in staffrooms.

In the education system of blacks there seems to be no clear testing policy. Such a policy needs to be worked out and guidelines for supervision of testing have to be mapped out. Flexibility and local arrangements should be made within a clearly stated policy.

Another of Schoeman's (1981) characteristics is pedagogic tempo, i.e. the rate of which learning may be progressing. It may be too slow or too fast, and depending on the pupil tempo that is inappropriate may lead to boredom and frustration. The problem is not so bad if the class is made up of mediocre children. The problem becomes very serious if there are slow learners and rapid learners all in the same class, or if there are mildly intellectually handicapped children in the classroom.

In/...

In the system of education for blacks, at present, one does not find provision for special children, except for the seriously handicapped. So this is an educational system that does not recognise some tenets of the general philosophy of education. Some of them are:

- . that each child is a unique individual with his own needs, goals, and individual learning style;
- . learning experiences should be developed by teachers and children;
- . a sense of fellow-feeling is an essential element of a successful educational experience;
- . the educational experience of each individual should be relevant to the time and place in which he finds himself and to his future goals.
- . within the right structure and with guidance, every child can enjoy a degree of academic achievement.

This means that those bodies and institutions intimately involved in planning and implementing educational structures for blacks should take a serious view towards providing facilities for black children who need specialised teaching. This refers to both rapid learners and gifted children as well as slow learners. Such facilities should be as flexible as possible in providing children with the occupational skills, general education courses, and attitudes that are necessary in today's world for a person to be competitive in finding and holding a well-paying job. These children, in their own right should be enabled to

- . successfully/...

- successfully develop their communication skills.
- be sensitive to and respectful to the feelings of others;
- develop meaningful skills of social interaction
- develop a sense of humanity and social values.

In the words of Schoeman (1981: 52)

"The energy-output should be directed at the establishment of norms, principles and dispositions in the educand; and the mastering by the latter of subject-matter; the acquisition of insight, skills, etc as the result of particular pedagogical activities which were originally initiated by the educator." (Emphasis in original)

All pedagogic performance effected by the teacher incorporates the basic pedagogic principles of induction and deduction. This calls upon the teacher to assist children to develop their insights. In this way children will be able to work through their lessons without having to resort to rote memory, when they are called upon to behave in a particular manner they shall understand the reason for demand. In that way co-operation between teacher and child is assured. This also fosters intrinsic motivation in the learner. To foster insight into learning material teaching itself should not promote rote memory, but a problem solving ability. Greater use should be made of question-and-answer, projects and experiments. Teachers in black education have been found to lack language skills necessary for them to understand what they are teaching, hence heavy use of notes. (Energos: 1985)

Subject/...

Subject matter content draws on many source materials. In any school therefore there is a need of well stocked banks of materials using various approaches to content organisation. These data banks are necessary for use by students as they deal with problems posed to them by teachers.

This approach, the inquiry method suggested by Postman and Weingartner (1969), is to help learners increase their competence as learners. The aim is to encourage good learning. According to these two authors, good learners

- Have confidence in their ability to learn - they have a profound faith that they are capable of solving problems;
- Tend to enjoy solving problems,
- Seem to know what is relevant to their survival and what is not; are apt to resent being told that something is good for them to know;
- Prefer to rely on their own judgement; are suspicious of any authority who discourages others from relying on their own judgement;
- Are usually not afraid of being wrong; they recognise their limitations and are not gnawed by any mental anguish in finding out that what they believe is actually not so;
- Tend to delay their judgements until they have access to as much information as they imagine will be available;
- Seem to understand that answers are relative;
- Have a high degree of respect for facts; are persistent in examining their own assumptions, and tend to be cautious of making wide generalisations.

It follows then that the teacher should provide an Environment/...

environment or should constitute a pedagogic situation in which the full spectrum of learning behaviours, attitudes as well as skills, is employed all the times. The teacher should rarely tell the child what he thinks the child ought to know. Telling, when used as a basic teaching strategy, deprives children the excitement of doing their own finding and of the opportunity for increasing their power as learners. In classrooms of black children teachers rely heavily on the use of textbooks mainly because of inappropriately stocked libraries and inadequate facilities. In a study on teaching ecology to senior Biology pupils in Kwa-Zulu Vakalisa (1984) found that in the schools she visited laboratory facilities were inadequate in most schools to a point of being non-existent in others. Library facilities in most schools were grossly inadequate. Most of the library books were old and outdated. Other teaching and learning media desirable in the teaching of ecology were either absent in most schools or inadequate where they were found. Classroom observations revealed that teachers employed mostly one teaching method - the lecture method. Where questioning was attempted questions asked could be answered in monosyllables or single sentences which often invited chorus responses from pupils. In cases where discussions were attempted pupil performance was poor. This is a far cry from the inquiry method that should encourage meaningful learning. The mode of discourse with children in this mode is questioning. The teacher should use both convergent and divergent questions. Questions should be seen as instruments to open engaged minds to unsuspected possibilities.

Postman and Weingartner (1969) suggest that lessons should develop from the responses of students and not from a previously determined Logical/...

logical structure. Each lesson should pose a problem for children. Almost all of the questions, proposed activities and assignments are aimed at having children clarify a problem, make observations relevant to the solution of a problem, and make generalisations based on their observations.

It is only after black teachers engage children in those activities which produce knowledge: defining, questioning, classifying, generalising, verifying and applying, that the education of blacks will result in children who are creative. The creative people will be in a position to contribute maximally in the bettering of the lot of the blacks. They will be able to bring forth projects and strategies that will help improve the quality of life in the community of blacks generally.

4.3.4 The biotic aspect.

The biotic aspect reveals a fundamental norm in the form of pedagogic viability. According to this norm, the teacher should, at all times consider carefully the actual pedagogic viability of whatever is attempted in class for the maintenance of pedagogic growth. This will include effective organisation of all pedagogic activities. This will lead to the child's acceptance of pedagogic norms. He will thus be aided to adapt himself properly with regard to his own abilities and shortcomings; his peers, his teachers, his work in general, the demands of the various subjects in the curriculum, the curriculum itself - in fact to the entire pedagogic situation.

Considered in this aspect. are issues that relate
To/...

to the organisation, policy and practices in individual schools. The nature of school rules, the system of sanctions and punishments, the accessibility or otherwise of key members of staff, the pastoral care network, the leadership styles adopted by the headmaster, senior members of staff (heads of departments), teachers in general, the attitude towards children's academic and social problems, and the general philosophy and ethos of the school all play an important part in influencing children's reactions. The school that shows a sensitive awareness of the needs of its individual pupils, Fontana (1985) observes, is less likely to have problems of antisocial behaviour from children, than is the school that adopts a more punitive and less pupil-oriented role. A school should operate in a caring, constructive and positive atmosphere.

School rules should be few in number, clear, well-publicised and be consistently applied. They should be seen by the children as being fair and appropriate. It is good practice to coöperate with their representatives in drawing them up and they must be reviewed from time to time. They should be geared towards the needs of the school community and be developed in response to the changing and evolving needs of children and of society generally.

Clear and efficient lines of communication between pupils and teachers at all levels should be set up. Decisions taken by the headmaster and staff should reflect procedures, standards and values in which the school is seen by all its members to be operating. The school needs provide occasions for democratic debate between staff and pupils on important issues. Both pupils and staff should feel that there are opportunities to air the views and observations will receive sympathetic attention in an unbiased atmosphere.

The/...

The school should demonstrate that it exists in order to help children with both their personal and their academic achievement problems. There should be effective classroom teaching, related successfully to the children's academic and social goals.

There should be stimulating and adequate provision for cultural, sporting and leisure pursuits and these should be an integral part of school life.

The school should be seen by pupils of all ability groups to be preparing them for the realistic opportunities and challenges of the wider world, and be a source of information and guidance in relation to this world. Workable procedures for assessing children with special needs should be established. Children should receive clear guidance at points of academic and vocational decision, such as when deciding on options between available subjects, making vocational choices, and preparing for interviews and job applications.

Close and sympathetic links should be maintained with the local community, including parents, and full participation by the community in the life of the school should be encouraged. Jones and Jones (1981) observe that children's attitudes about school are influenced by their parents. Parents' positive views about the school are passed on to the child who is more likely to receive encouragement and reinforcement for desirable school behaviour. As parents are legally responsible for their children, they should be kept informed about their children's behaviour and academic performance. Further, parents can be valuable resources for teachers. They can volunteer time to tutor children, assist teachers in preparing study aids, share their expertise on special topics with children. School personnel may even involve parents in developing a behaviour change programme for disruptive children. Parents as volunteers who/...

who are treated with respect by teachers almost always become strong supporters to the teachers.

Schools should de-emphasise comparisons between children and their peers and marks as feedback on children's work. Though it is helpful for children to know how they stand in relationship to grade level norms, they should not be evaluated in terms of how well they perform in relationship to their peers. In addition to placing some children in a no-win situation, comparative evaluations suggest that the goal of learning is to outperform one's peers rather than master the material. The same applies to emphasising marks. Marks obtained by a child in a task by themselves provide almost no useful information. What is better is to have a teacher-child discussion and outline specific skills the child will need to improve. Detailed teacher comments and supportive statements are much more effective than marks in motivating child performance. Covington and Berry (1976: 117) observe that

"When it comes to motivating school achievement, it appears that the type of learning structure is by far the more important factor, with grades playing a secondary, even a negligible, rôle."

In a well-run school teachers are deeply involved in the process of making new policies and procedures. Effective teachers also include their students in building a set of effective rules for the classroom. Glaser (1969) even suggests periodic room meetings in which social problems of the class are discussed and solved.

Over and above general facts, the school curriculum has been a source of dissatisfaction in the education of blacks. When a curriculum is perceived by children as being of interest and relevant to their needs long-term feelings of resentment and hostility towards the school are less /...

less likely to develop. Children want a curriculum that is of value to them in helping them live their lives effectively and meaningfully. Fontana (1985) describes such a curriculum as one that provides them with information and skills that shall help them understand themselves and to relate to others. It should help prepare them for a vocation and also enrich their leisure time.

According to Schoeman (1980) the normative life of the educand should flourish, grow and develop in the direction of normative maturity, which can be understood as the outcome of fruitful normative intervention by the teacher in the normative conduct of the child. Hook (1975) argues for general education based on its ability to meet six specific needs of today's child, and by extension, of the society to which the student will become a productive citizen. Hook expresses these needs as follows:

- Every student has an objective need to be able to communicate clearly and effectively and accurately the meaning of different types of discourse, and to express himself in a literate way.
- Every student needs to have at least some rudimentary knowledge about his own body and mind, about the world of nature and its forces.
- Every student has a need to become intelligently aware of how his society functions, and of the great historical, economic and social forces shaping its future.
- Every student needs to be informed of the conflict of values and ideals in our time, of the great maps of life, the paths to salvation or damnation, under which human beings are enrolled.
- Every student needs to acquire some methodological/...

methodological sophistication that should sharpen his sense for evidence, relevance and canons of validity.

Every student has a need to be inducted into the cultural legacy of his civilisation in its art, literature and music.

By meeting these six needs, Hook sees general education as providing the child with the knowledge and methodological tools which will permit the children to cope successfully with the complexities of modern life and to contribute positively to society. Flowing from the above discussion is the realisation that education that is relevant to the needs, aspirations and pressures of blacks must include elements designed to achieve the following at some level for each child.

4.3.4.1 Self knowledge.

As the child grows he develops a self-concept based on his knowledge of himself and what significant people are saying to him or about him. The approach a teacher takes towards him then should always be positive. The child's progress and success counts. This means that there should be many opportunities for each child to succeed in some way. There should also be occasions for every child to learn to take responsibility and to contribute to the class community.

A child should also be aware of his potentialities and weaknesses. Opportunities of trying out new things and solutions should be provided. Encouragement, help and support should be given in case of difficulties and impediments.

Each child needs to be confident in himself as a person, in his ability to learn and tackle tasks successfully and in his relationship with others. So tasks set and problems posed should match the intellectual level at which a child succeeds if he
Tries/...

tries hard enough. Teachers' reactions and feedback to the children's ideas and contributions will also be crucial.

4.3.4.2 Ability to live and work with others.

This involves social competence by which we mean an ability, situationally or existentially, to react to social demands and pressures. It also involves being sensitive and responsive to one's needs and feelings and those of community members. A socially competent person lives by values which are in agreement with those of others and those based on his own feelings. So there is a case for seeing to it that all children learn the conventions of normal social behaviour, such as greeting people, making a complaint politely, thanking someone, making an enquiry, and so on.

Children should be able to get on with other people (peers, and people in authority). They should not see other people as enemies or impediments to their progress. The teacher should foster team spirit and nurture the comradeship that groups promote. He should enlist group participation and protect the image of children.

Children should be sensitive to others. If a child has hurt someone the teacher should hold a discussion with the two to get them to think through how things looked from other viewpoints. Children need to be helped to become tolerant and tolerant of other ways of living and other groups of people noting that South Africa is multi-ethnic, multicultural, multilingual and has people of different religious, political and social persuasions. This is a society in which the different groups of people can enjoy the richness of the different cultures which now make up our population. Such learning can spread right across the curriculum.

Social/...

Social education will include moral education. Luthuli (1985) argues that the approach to morality and education should help pupils to discover and evaluate their values according to the generally accepted standard. In so doing they achieve a more purposeful and secure sense of self as persons in society. As children, they will be bound by the ethics of adults in their world. But they should gradually acquire the ability of weighing up the facts in a moral situation and thinking deeply about how to deal with the moral situations in their own lives.

Children should be imbued with facts and aspects that relate to the black People's history and that of other nations and become acquainted with their cultural backgrounds. They should know much about the way society functions, including its institutions and practices, the way they are governed, the need to generate wealth and the way the present day's way of life differs from that of the days of yore.

4.3.4.3 Communication skills.

Each group of people, the family, the clique, the class, the professional work group, the school, the nation and so on uses language in a way that is particular to it. The child should be taught to communicate and receive communication in an appropriate manner. Language is a major communication medium. Language should be matched to relevant circumstances. However movement, mathematics and graphics are also used for different people, situations and topics. Body language is also important since it communicates to other people the kind of person one is, the mood in which one is, the kind of relationship a person sees himself having with others and many other messages. Because South Africa is a land of many Nations/...

nations and cultures, it is imperative that black children should have many language electives to choose from in their schools. But there is no need to force down children's throats particular languages, for this breeds confrontation.

4.3.4.4 Learning skills.

in society generally there are innovations and new knowledge cropping up constantly and children will keep on having to learn even when they become adults. So it becomes necessary that they acquire strong learning skills while at school. They should be trained into effective study skills, methods of remembering information and be given a lot of practice in work that asks them to put things in sets or order of priority with one another, all work involving sets and putting things in different groups, work which looks for patterns in numbers or spelling or involves the use of flow charts and other forms of graphic layout. All this contributes to the ability to learn to understand, and will improve the child's ability to learn independently later on. Creative skills and planning skills should also feature prominently in the child's education.

4.3.4.5 A framework of understanding in major areas of knowledge.

Children should be able to understand and appreciate such aspects as symbols in mathematics and science, the language of movement in dance and drama, the language of shapes and forms and colours in art, sounds in music and many other knowledge areas.

4.3.4.6 Ability to cope with adult life as parents, workers and citizens.

Children should acquire, while at school, strategies, approaches and skills that will help them as adults to recognise and satisfy their basis Individual/...

individual needs as persons; to be aware of their responsibilities and duties to the institutions to which they shall be attached, to their community, their state, their nation and the world; to be able to adjust to the problems of home and family life; to be able to follow job opportunities and to have the basic skills required for success in any field of human endeavour. They should have acquired appreciable knowledge about their own bodies and minds, about how society has developed and how it functions, about the physical world in which they live, about the other forms of life with which they share that world, and about cultural endeavours and legacies of their civilisation. They should have come to an understanding and appreciation of the principles employed in human enquiry...

4.3.4.7. A framework of meaning for life and value system.

As a child develops he must learn how to develop his own frames of reference for making judgements, adjustments and taking effective decisions. A persons reference frame constitutes his world-view and life-view.

Pedagogic viability of the biotic aspects gives the teacher the task of mediating the curriculum for each child. However, any school or teacher attempting something differing widely from the expectations of the society the school serves will be made aware of this very quickly. Members of the community immediately step in to reinforce the principle of remit to the education authorities. They remind the education authorities that they are not free agents, but serve society, in this case, the society of South African blacks.

4.3.5 The psychial aspect.

Considered in this modality are pedagogic intentionality/...

intentionality, pedagogic purposefulness, pedagogic sensitivity and pedagogic solidarity.

4.3.5.1 Pedagogic intentionality.

According to this norm it is the task of the teacher to be constantly aware of the nature of educational aims. These aims form a guiding light for the educational endeavour. The educational aim guides the teacher on deciding on the method, content and teaching materials that will facilitate teaching practice. These aims consider interests of the individual and those of society. Societal aims should reflect the point at which society is at a given point in time, indicate where it wants to go, and throw light as how it will get to that destination within the shortest period and using the most the economic effort. Educational aims serve as reference points for making decisions, organising school improvement projects and guiding day-to-day operations.

Pedagogic aims are also subject based, that is, each subject that is in the time table has its aims. These are the aims that will be broken down into particular objectives. Objectives relate to the pedagogic changes that will be undergone by the child after he has been taught particular facts.

Pedagogic aims enable the teacher to constitute teaching-learning strategies and environments that will help the child accept the well-meant educative assistance of the educator, and apply such help to improve his conduct, his way of living, his attitude towards himself, his fellow-men, things and his Creator.

4.3.5.2 Pedagogic purposefulness.

This mode is evidenced by rigorous orderliness and precision in the pedagogic activities of the educator. Lesson content should be geared to the Levels/...

levels of ability of children. It should be presented in a stimulating manner. The way in which lessons are planned and organised has considerable bearing upon pedagogic purposefulness. Ill-prepared lessons that leave the teacher floundering for material before the lesson is half over are non-normative. So is a lesson that contains too much material, with the teacher struggling to get through. The class is left confused and frustrated at hurried attempts to explain difficult areas, and work is left half-finished when the bell goes. The lesson that is made up of insufficient practical work where it is necessary or a lesson which allows children insufficient scope to express and develop their own particular areas of interest within the subjects concerned violates pedagogic purposefulness. In the same strain, so is a lesson that is planned, by the teacher who does not know the subject well or fails to keep up to date with the latest trends.

Fontana (1985) recommends precision teaching for this modality. This approach involves organising and planning the lesson around five key teaching questions, namely:

- . Is the pupil on the right task in terms of abilities and interests?
- . Is the pupil learning?
- . Is the pupil learning quickly enough?
- . What should be done if the pupil is not learning or not learning quickly enough?
- . What level of performance should be expected?

Schoeman (1980) points out that without adequate and proper preparation and planning of every aspect of the work, the norm of pedagogic purposefulness can never be realised properly. If a teacher is not capable of handling his subject properly/...

properly, either on account of insufficient clarity of educational objectives, or on account of deficient knowledge or poor preparation on his part, he will most certainly forfeit all legitimate educational credibility.

4.3.5.3 Pedagogic sensitivity.

This norm demands that the teacher should be extremely sensitive regarding the quality and degree of normative disclosure that exists in the case of pupils. A teacher who stands too much on dignity, who is habitually cold and remote, is uninspiring. Should he be the type of personality that reacts with outright loss of temper and over-reacts to petty misdemeanours he may anger the child in turn and make the situation very volatile. A teacher should be interested in the child's world. He must be prepared to spend time talking to children and in actually listening to what they have to say. Children want to be helped to feel that their affairs matter enough for teacher to want to attend to them. The teacher should allow children to air their feelings in an understanding and constructive way.

It is essential also that the teacher becomes sensitive to personality traits of individual pupils - their character traits, dispositions, temperaments, originality creativity and other related aspects. This knowledge will help him adopt a strategy that is appropriate for a particular child. He should be sensitive to individual differences in children.

4.3.5.4 Pedagogic solidarity

Solidarity in this case connotes involvement in whatever is undertaken in the pedagogic situation and aligning oneself with goals, policies, and activities of the school. This quality is measured by the person's feeling towards the school. A Child/...

child should feel a part of the school. They should want to stay with it, and have a chance to exert their influence in it in collaboration with others. Norms pursued at school should be in accord with the nature of life-principles that are valid with the cultural and religious environment from which the child comes.

The child should also experience a feeling of solidarity with and involvement in what is undertaken in the classroom. This will become so if the children find classroom experience relevant. In the pedagogic sense work that is relevant is work that children view as helping them in obvious ways to make a success of their lives. It helps them variously to make a success of relating to the people who are important to them, in understanding and using skills that help them gain mastery over the physical environment, in identifying what it is they want to do with their lives in career and vocational terms, in helping them recognise their own abilities and strengths and further develop them, in helping them accept and value themselves as individuals, and ultimately in helping them see meaning and purpose in their own and in other people's existence. A feeling of solidarity and commitment with the school and its endeavour facilitates the appeal for normative guidance of the teacher that leads finally on his part to allowing personal conduct to progress from a normative basis. He will also accept full responsibility for his activities in the light of a chosen set of norms.

The next nine modalities constitute the world of culture. They are prescriptions for man's cultural activity. Whatever norms are found they are made valid by man in actual life situations.

4.3.6 The/...

4.3.6 The logical aspect.

Emphasised in this aspect is the ability to think rationally in a logical and analytical manner. Analytical thinking helps the child to clarify his ideas and statements. It helps him to arrive at better formulated and constructed conclusions. He will be able to judge nonsensical and unworkable projects or schemes. The intellectual activity covered by this aspect will involve analysis of terms, phrases, statements and propositions. The aim is to arrive at clear, certain and specifiable ways of doing things. Peters (1973) sees one justification for education as developing one's capacity to reason, justifying beliefs and conduct, knowing the "why" as well as the "what" of things, and organising experience in terms of systematic conceptions. This can only be done after painstaking analysis has been done.

4.3.7 The historical aspect.

The meaning nucleus of this modality is the free formative power of man. Man is presented as forming and developing culture, and possessing legitimate authority to exercise his formative power. The formal school came into being when man exercised his pedagogic power, which is power to educate. It is exercised by competent educators when they positivise universal pedagogic norms. These will include pedagogic categories and pedagogic criteria.

By its nature education is directly related to the cultural setting in which it takes place. It originates on the basis of the demands of historical situations, and grows from a definite tradition that encompasses the sum-total of the pedagogic assets of a certain community (Schoeman 1980).

In South Africa's case a number of national groups came together in search of wealth and comfortable living. These people found one another and they all helped building the modern South Africa. Apart from blacks who settled in the country earlier than most other/...

other. national groups the later groups arrived singly or in small numbers as traders, adventurers, tourists, explorers, missionaries and inquisitive scholars, fortune hunters and many others. When these groups encountered blacks they introduced elements of their home culture, both through intent in most cases as discussed in chapter three and in certain cases, incidentally. It was incidental when blacks observed their behaviour and got interested in the objects and artifacts the strangers possessed. In a few instances the wave of strangers was fairly big as in the case of British settlers, the French wine growers, the Indian cane growers, the Chinese mine recruits and migrant labourers from outside South Africa's borders.

Over the decades South Africa has witnessed a lot of cultural exchange amongst its many people. Apart from the peoples themselves, books, magazines, films, radio and television broadcasts, increase of facilities and occasions of travel have all promoted the rate of cultural interchange. Occasions of social intercourse amongst the different national groups have played an important role in fostering cultural interchange, and have provided settings in which political-social research concerned with solving cultural conflicts have been conducted.

Such type of research have been a pilot study into the racial attitudes of people in grey residential areas. The chairman of the Department of Development at the Rand Afrikaans University, Fick, and researchers Oliver and de Coning completed the pilot study into the socio-political perceptions in Johannesburg's grey or racially mixed flatland areas of Hillbrow, Joubert Park and Berea.

Pockets of intergrated residential settlement have become characteristic of most of the larger cities, for example, Salt River, Landsdowne, Wynberg, Observatory and Woodstock in Cape Town. In Durban Such/...

such areas are Clairwood and Greyville.

This report, according to The Daily News of November 14, 1986, the experience of interracial contact promotes greater willingness to share amenities and service. The survey showed majority support for sharing a wide variety of public and private amenities with other races. Amenities included sporting facilities, libraries, churches, supermarkets, parks, cinemas, restaurants, tertiary education, discotheques and the same flat or building. The majority of all races in the three suburbs - black, coloured and white - was in favour of allowing all to participate in city council elections. From the pilot study it became clear that blacks and coloureds saw the sharing of amenities as more important than power sharing.

It is also noteworthy that major South African soccer clubs which are mainly based in townships for blacks, like Kaizer Chiefs, Bush Bucks, Moroka Swallows and others have serious registered players who are white. Private schools for children of white parents and coloured parents have opened their doors to children of blacks. Even schools for Indians do admit black children. This shows there are more institutions that are intent on fostering cultural exchange. However at the present time children of black parents have not invaded institutions of other national groups en masse, but the direction points to greater social intercourse if one takes, as indicators, the scrapping of the Mixed Marriages Act, having all South Africans carrying identical identification documents, the modification of the Influx Control legislation and the Group Areas Act which is on the point of being scrapped. Whites in South Africa have in the years gone by dominated other national groups. Thomas (1985) defines domination in these terms:

"One culture overshadows the other, as the two advance in a sort of uneven parallel accomodation." (p. 3442)

Thomas/...

Thomas considers domination as one sort of adjustment possible when two or more cultures meet and mingle. This domination has been diluted by parallel accommodation. In keeping with government policy, each national group retained much of its original identity and advanced alongside other cultures. Instructional languages and schooling facilities were particular for each race group. Though there was, and at present there still is, a so-called core curriculum based on the national educational policy, the syllabus was geared to particular national groups. Whites were taken as a group of their own, the major divisions being English-speaking and Afrikaans speaking. In actuality there are a number of language groups within the white camp, such as, Germans, French, Portuguese, Italians, and many other smaller groups. Another group is that one of Indians. Then Coloureds form another group, and in this camp there are many sub-groups such as Malay descendants, coloureds of Afrikaner descent, those of English descent, and those with a strong influence of the way of life of blacks, such as the descendants of the Dunn family at kwaMangethe, in Zululand. But when it came to the blacks they were divided into language groups such as Zulus, Xhosas, Sothos, Tsongas, Tswanas, Vendas, and Swazis. This separation of blacks according to languages, a division not found in other national groups is a curious phenomenon. Even the homelands that are steadily being given independence within the South African structure are based on these language differences.

The syllabi that were geared to the different national groups were in keeping with the apartheid philosophy. This philosophy has made South Africa the polecat of many countries in the world. These nations have even decided on sanctions for South Africa. Some multi-national companies have been forced by their mother/...

mother countries to pull out of South Africa if it does not take positive steps towards uprooting the bastions of apartheid.

Thomas (1985) observes that;

"Often the type of adjustment seen during a particular historical period is not a set condition that will last a long time, but rather is a transitional condition through which the society is moving on its way to some different type of adjustment." (p.34443.)

This is the case with South Africa. A number of influences, such as manpower needs of the country, riots, pressure from outside countries, and many others have forced it to abandon the apartheid strategies. Kane-Berman, addressing the Institute of Personnel Management in Durban on November 13, 1986 pointed out that apartheid may not be dead, but it certainly has become unenforceable. Moral attitudes had also drastically changed and the Government had conceded that racial domination was morally indefensible.

The steps towards dismantling the apartheid edifice are seen when one looks at parliamentary acts that are being repealed. The first tentative step in acknowledging the unenforceability of apartheid was scrapping job reservation and allowing black trade unions. Then came the abolishment of pass laws. Now there are moves to scrap the Group Areas Act. At this point Kane-Berman, observes:

"Once this Act has been repealed, may be within three years, the desegregation of schools will move up the agenda - not because the Government wants it but because segregated education is more difficult to enforce if living areas become racially mixed."

(The Daily News, Friday, November 14, 1986. p. 2)

So the stage is now set for multicultural education. The National Council for Accreditation of Teacher Education (NCATE) in 1976 defined multicultural education as

"preparation for the social, political and Economic/...

economic realities that individuals experience in culturally diverse and complex human encounters. This preparation provides a process by which an individual develops competencies for perceiving, believing, evaluating and behaving in differential cultural settings."

(Baptiste, Baptiste and Gollnick, 1980 p. 2)

Viewed from this perspective multicultural education has as its main goal sensitising children to the human condition, individual cultural integrity, and cultural pluralism in society. It should evoke in children an ethos of cultural tolerance, that is, children should respect and appreciate qualities as well as characteristics of other cultural groups as being equally desirable to their own.

With multicultural education children will be made aware of the history, achievements and uniqueness of their own culture; the beliefs, customs and values of other cultures represented in the country; and the basic facts of culture and cultural differences. Children shall then be able to accept the uniqueness of each individual human being; our common humanity; concepts of justice and equal rights; positive contributions of other cultures to the richness of the present South African society; that cultures are dynamic and involve mutual assimilation and acceptance; that discrimination and prejudice is destructive as well as humiliating to rejected groups; that we can have loyalty to more than one group; and children should at the end accept differences without feelings of insecurity. Multicultural education recognises and enhances cultural pluralism. It recognises individual and cultural differences. However, children of different cultural groups interacting with each other in a positive atmosphere shall come to know and appreciate each other's human qualities. This is the type of education that will set the tone for peaceful co-existence amongst people of different cultural and linguistic backgrounds in the post-apartheid era towards which the present South Africa is fast moving. Cognisance/...

Cognisance must be taken to Count's central message as given by Ozmon and Craver, (1981: 125) that

"while education had been historically used as a means of introducing people to their cultural traditions, social and cultural conditions were so altered by modern science, technology, and industrialization that education must now be used as a positive force for establishing new cultural patterns and eliminating social evils."

The discussion of the historical aspect and its bearing on the South African scenario highlights the importance of the educational tradition. This tradition is rooted deeply in the demands, expectations and visions of the community.

In the historically founded pedagogic structure the aspect of pedagogic power and authority should be recognised. This is vested in the competent educator. Therefore if new pedagogic thought and new pedagogic principles have to be instilled in the not-yet-adults, the competence of the teacher can be assured if he himself has been attuned to these through in-service training, symposia and seminars as well as workshops. So before multicultural education can be gotten into, there should be an intensive staff development programme. Since the teacher force will have to spearhead the awareness in children for a culturally pluralist society that shall promote educational equity they should undergo intensive courses. These will be aimed at awakening in them a commitment towards multicultural education.

4.3.8 The linguistic aspect.

This aspect relates directly to symbolic meaning. It is man only, as compared to other living beings, who is able to form spoken and written language, as well as other symbols, to communicate ideas, states of mind and feelings. This aspect is aimed at facilitating dialogue between the educator and educand. The mutual understanding between teacher and child as regards pedagogic norms and pedagogic principles necessary for pedagogic/...

pedagogic involvement of the two in the endeavour demands that each one gets at the context of language usage. This demands understanding the pedagogic idiom that carries an effective meaning to both the communicator and the communicant and vice versa. Pedagogic dialogue, facilitated by mutual understanding of messages between teacher and child shall help contribute to a wholesome, stimulating and productive environment. This is the environment that is salutary for sound academic child attainment and personal growth on his way to adulthood.

To help facilitate pedagogic dialogue a teacher should have achieved communicative competence. According to Cazden (1972) such competence has two aspects; namely;

- knowledge of language in the more usual and narrow sense of syntax, phonology, and semantics; and
- knowledge of social world and of rules for using language in that world so that speech is appropriate as well as grammatical, and is creative within both linguistic and sociolinguistic rules.

So a teacher should know the language of instruction well, use the subject vocabulary with expertise and be knowledgeable of the vernaculars of the children he is teaching.

In their teaching activity teachers should pay particular attention to the content of communications (subject matter), the mode of communications (how information is transferred) and the structure of communication (who is talking, who is listening). Vakalisa's (1984) observations in a sample of senior biology lessons in some Kwa-Zulu schools are pertinent in this regard. The major interest of the teachers observed looked as if they were trying to cover given material, not as though they were working towards clear objectives. Teachers were not diverse in their activities- textbook and chalkboard used most of the time/...

time. Student feedback and involvement were not encouraged. The lower level of feedback and child involvement militates against the teacher's ascertaining the extent to which children are grasping the learning material or whether any learning goes on at all.

The instructional environment involved a great deal of one-way traffic teaching from the teacher's side.

Instructional materials like wall charts and library reference works including subject-related periodicals were sparse if any. Despite the wide availability of diverse materials, the primary means of instruction continued to be textbooks, chalkboards and note-books. Laboratory apparatus were seldom in use and in short supply.

This shows that in schools for blacks one cannot seriously speak of a pedagogic dialogue. Yet there is a pedagogic principle calling for provision to be made for assessing each student's status and progress, gearing instruction to that assessment, and recording both the results of the assessment and the nature of instruction. The use of tests should not almost entirely be restricted to group tests, with little diagnostic testing.

Another area that can promote pedagogic dialogue is non-verbal communication. It is important for a teacher to understand the body language so as to appreciate what is going on, and be able to respond accurately. There is evidence that children's comprehension, real or simulated (Breed and Coliute, 1976; Allen and Atkinson, 1978) can be detected from non-verbal signals. Children (Feldman and Proshanska, 1979) and students (Klein, 1971) can influence their teachers by non-verbal signals. Effective experienced teachers/...

teachers have been found by Moskowitz and Hayman(1976) to use non-verbal signals as one tactic in establishing a satisfactory relationship with their classes. Case studies of experienced secondary teachers, using video-tape by Wyatt (1982) suggest that they are capable of using non-verbal communication to reinforce their verbal methods of classroom organisation and control. They are aware of, and respond to children's use of non-verbal communication.

Carrol (1964) explains that language is any human-devised symbol system representative of the objects and events of reality as well as the feelings and ideas resulting from real experiences. The effect of such symbol systems is

- . to serve as an internalised short cut for the storage and recall of experiences and the subsequent planning of action; and to allow for
- . to allow for the sharing of those experiences with others through some form of overt expression.

Language, therefore, is conceived as a tool of thought and a tool of intrapersonal correspondence. Pictures, are symbolic in nature as they are representations of reality. Similarly, movements of the face, hands and other parts of the body in gestural production are also representations of an internal or external state of affairs. Consequently it is imperative that over and above language competency courses offered in colleges of education, a course in Communication Science be introduced for teacher trainees. In this way aspirant teachers will be sensitised to the important rôle of communication in the classroom. Being aware of what children are communicating will enhance interpersonal relationships among and between teachers and students as well as with parents, rather than causing alienation, isolation, misunderstanding, fear and frustration. Pedagogic dialogue is enhanced with the emphasis on sharing of ideas and problem solving in addition to a concern for purposeful listening.

Another/...

Another issue in the linguistic aspect is the child's response to teacher language usage. Classes in schools for blacks are large and do not allow for great flexibility of organisation, as well as intimacy and general ease of communication. The medium of instruction is almost foreign to most pupils. The English or Afrikaans idiom does not run in the course of their veins. That creates an understanding gap between them and their teacher. Classroom language is very rigid and inflexible. This means that there is a dire need for paying closer attention to the aspirant teacher's language usage during practice-teaching periods. Equally important is a course in understanding and practice in the type of language used during the teaching endeavour, since many black children are bewildered by it. Any secondary-school language curriculum, Gammage (1982) observes, might be to sensitise children to the concepts and language usage of the different areas of study. For example the meaning attached to the word "culture" is different when used in biology from that used in social studies.

4.3.9 The social aspect.

Schoeman (1980) avers that the pedagogic structure presupposes a social aspect. This aspect encompasses all the different types of pedagogic associations and intercourse. In this aspect the rallying point is intercourse between teacher and child. The child, feeling helpless and in need of guidance so that he may have a grip on reality accosts the teacher. Being so encountered the teacher responds to the call, to the deep emotional cry the child makes to him.

According to Oberholzer as cited by du Plooy and Kilian (1980) the relation in the education situation is one of a dialogue. One person, the helpless child, calls for assistance. This appeal is to the adult. The adult as a responder is raised to the status of educator. Friere (1976) argues that as men relate to
The/...

the world by responding to the challenges of the environment, they begin to dynamise, to master, and to humanise reality. They add to it something of their own making by giving temporal meaning to geographic space, by creating culture. Guidance by the teacher then is very necessary to help children relate themselves to the world. Dialogue then between teacher and child becomes very pertinent. Writing an introduction to Friere's book mentioned above Goulet says that

"the mark of a successful educator is not skill in persuasion..... but the ability to dialogue with educatees in a mode of reciprocity. (p.xiii)

What goes on inside a school is the result of teachers and pupils acting towards one another in ways determined by the perception of the situation by each one. Society and its sub-systems look up to the schools to instil into its not-yet adults social behaviour and cultural patterns considered essential for satisfactory adjustment and self-fulfillment within the collective whole. Schools need to help children form personal identities and to contribute to group life. This is accomplished by processes of socialisation, enculturation and acculturation. According to Wilson as quoted by Shipman (1978) should a teacher be prepared to be a positively socialising agent, remedying the omissions of home, he must be in a position to foster a sustained relationship with the child. He must occupy a place in the child's scheme of things that makes the transmission of values, standards and attitudes of mind conducive to development of personal authenticity. Sensitive imagination, the appreciation of societal and cultural values and the well-rounded sensible good citizen are strongly demanded in modern society of blacks more than ever before.

To substantiate the statement mentioned above one needs
To/...

to read letters to the editor in the Ilanga where members of the community of blacks voice their dissatisfactions with how the school leavers deport themselves in public, behave towards their superiors in places of employment and their general attitude towards their occupations. The indigent, the aged, the handicapped and many other people who need special attention do sometimes become victims of maltreatment.

What is needed in schools for blacks are subjects, conditions in schools and the learning environments that shall promote social competence. Dobie (1981) maintains that increased responsibilities of teachers imply the need on their part for greater expertise, flexibility and understanding. If teachers fall short on these aspects society should lend their support to teacher upgrading and teacher enrichment courses that need to be provided from time to time.

South African society is made up of many cultural, racial and national groups. Ground has to provide for developing social understanding of these groups. Real multiracial schools should be promoted. The multiracial schools that blacks have looked up to have been predominantly white with a token number of black children. Thompson, the principal of the Uthongathi School that has a fair distribution of children of a most racial groups in January 1986 considered his school as completely multiracial. Colour means nothing. Their objective is to create a new order. NEW ara in education from which Uthongathi springs believes effective communication between the races can be achieved best by children of different cultural backgrounds attending school together. According to Thompson quoted in the City Press (January 18, 1987 p. 1) non-racial education is

"without question the answer in this country and should be developed if we are to cope with the needs of the future."

Education of blacks should get children committed to Worthwhile/...

worthwhile activities for their own sake. This shall help develop in them self-actualisation. Maslow (1968: 97) defines self-actualisation as

"a spirit in which the powers of the person come together in a particular efficient and intensely enjoyable way, and in which he is more integrated and less split, more open for experience, fully functioning, more creative, more humorous, more ego-transcending, more independent of his lower needs, etc."

This calls for the opening up of more creative arts and hobbies in schools for blacks. At present these schools have a very narrow range of recreational and sporting activities. The main sports are netball and soccer. Cricket is just starting to be introduced in certain schools. School singing is another popular area of concern. If teachers are not available to facilitate the expansion of more hobbies and creative arts volunteers from the community can be canvassed. These activities will make children capable both of participating as part of a group and retaining special individuality.

Education should enable children to understand their own lives and the world about them, so as to be able to make their life-choices rationally. This calls for a greater emphasis on effective counseling and guidance. Mosimeki (undated) in an address before the Association of Inspectors of Education cites a definition of counseling in education that is given by Chester and others, namely

"a learning process in which individuals learn about themselves, their interpersonal relationships and behaviors in a way which advances their personal development." (p.8)

From the definition given above one notes that counseling does help the individual in self-actualisation. As the child grows up and blooms out he needs steadily to realise who he is, wherefrom he comes, where he is in relation to the universe of which He/...

he is part and what his end is.

In this way children shall acquire an ability to express ideas, values, temperament and personality in a manner that will distinguish one child from another. This shall represent a child's striving for personal competence as well as personal choice in a variety of issues, from work and political matters to intimate relationships. This also requires intergrating oneself with others, with ideas and with social institutions.

Social arrangements in school should foster the spirit of community defined by Newmann (1981) as the tendency to affiliate with others, to identify oneself with human groups, organisations and causes. One thing to note here is the size of the school. Newmann(1981) argues that the larger school militates against achieving clear consensual goals, promoting student participation in school management, and in creating positive personal relations amongst students and staff.

For example if school authorities have no way of getting feedback from children they shall be in the dark completely about changing conditions and new problems. It becomes difficult to gauge policy effects or the underground reaction. In schools for blacks communication between teacher and child, apart from subject-matter is passing down policy information. Prefects also pass on the headmaster's instructions and rarely are serious meetings held with pupils to work on policy issues. It seems the ideology espoused in the education of blacks is that a school is an organisation for adults to influence the young. However, the pupils' plea for student representative councils proves that children need more avenues for dialogue.

To open up wider avenues for communication channels the teaching staff and the Students Representative Council must wield more power to get their way. The teaching staff is included here because it may happen that an autocratic/...

autocratic headmaster may not allow direct liason between the staff and pupils, without him sanctioning it. The greater the barriers, the less will children understand the reasoning behind certain orders and instructions. Committees, notices, informal chats, school councils, periods reserved for discussing mutual problems and many other avenues help pass information as well as promote authority and meaningful interpersonal relations.

Another measure that will help teachers in running their schools in such a way that what is relayed to pupils answers to societal pressures, aspirations and demands is having periodic meetings with community leaders, parent representatives and pupil representatives. All parties must be motivated to listen to the other side and responding to questions without being evasive as well as giving advice confidently when it is sought or when felt necessary. According to a report on papers delivered in a conference of the National Students' Co-ordinating Committee held in Johannesburg late in 1986 pupils had some meaningful ideas to put across. An Eastern Transvaal student leader said South Africa had no intention of giving blacks adequate education. For this reason education control should be transferred to a joint association of parents, teachers and students. They will determine a curriculum relevant to the needs of a future South Africa.

Another student delegate suggested that student teachers and parents will have to write more dramas and poetry relevant to the present situation to counter the propaganda of the present educational system.

A Cape representative suggested that student representative councils should be the nerve centre of the school struggle by co-ordinating activities in schools, regional and provincial bodies, and should Work/...

work hand in hand with parents and teachers' associations.

A Natal student called for sub-committees that will be delegated duties to make the new educational structure. (Report in The New Nation January 15-21 1987 p. 29)

In all these excerpts the message is one- a call by pupils to be involved in defining what is taught, by whom, why and to what end. Even parents must be brought in when these issues are discussed. However, the man who pays the piper calls the tune, as the old saying goes. The State provides funds for the education of all children under its wings. State officials then must be involved in this dialogue. Whatever party notes a case of a difference of opinion, the ultimate objective shall be decided by what is best for the child. Consensus has to be reached on that point. After all, the tendency of all those involved

"to share some common definitions of what is going on is the basis for the predictability of behaviour. The customs and rituals of a school are the result of these common definitions.

(Shipman, 1975: 102)

All will affect teachers and pupils as pupils (not-yet-adults) accost pathically the teacher (an adult). The teacher will respond normatively to this call and meaningful dialogue will be initiated.

4.3.10 The economic aspect.

Pedagogic economy refers to the essential balance that should exist between a great variety of pedagogic interests and functions. Excessive emphasis on a particular experience or treatment or function is avoided.

On the issue of interests and functions of education brought to mind are various societal agencies that are side-tracked by their particular views as to what type of school-leaver should emerge from a school system.

A set of views shall be given to illustrate how a belief structure may be a basis of a lopsided education Philosophy/...

philosophy.

Education may be viewed as a means of meeting manpower demands of a country. Manpower planners make forecasts as to the manpower needs at short term (ten years or less) medium term (ten to twenty years) or long term. On the basis of these forecasts economists shall put pressure on the education system in terms of their demands. Education then is viewed as a utility aimed at ensuring that school-leavers at various levels are made fit for obtaining jobs in the existing economic structure. An effort is then made to make schools as efficient as modern business and industrial corporations are conventionally believed to be. Necessary in this case will be school administrators who are trained specialists in organisational management. Sophisticated technologies of organising and managing schools as agencies of human product development become desirable. Vocational guidance, career development and career education, emphasis on time management, behavioural objectives came from this approach.

At the present time this education is good for blacks who have still to be introduced into the intricacies of the modern technocratic way of life. This shall enable them to choose their occupations or way of life within the range of options made available to them by the existing social and occupational structure.

This education is lopsided because it leads a child into thinking in terms of working and not of developing sensitive humanness or on the other hand social competence. It makes a robot of a human being, if overstressed.

Another set of beliefs may be that the quality of individual and social life depends on the qualities of mind - cultural, intellectual, and moral - that we achieve. The stress here is on education as a means humanising the child or fostering mental discipline. Subjects/...

Subjects of choice will be classics, languages and anthropological sciences.

Such an educational approach is too elitist for the black man at present. A black man who has done major subjects in Latin or Greek or Systematic Philosophy is inviting starvation. Unless he proceeds to qualify otherwise, say as a teacher, his chances of finding employment are few. He may dream of being a university professor in his speciality, but that is a far cry under the present circumstances.

Education is viewed by others as an aid to the perpetuation and reinforcement of existing patterns of economic and social arrangement. In this case there shall be greater emphasis on examinations and marks obtained. Admission into schools shall depend on that.

This practice immediately jeopardises working class children who come from broken down areas, children from an unstimulating environment in the urban fringes. Even those from locations are no better. If one moves from a shack slum to a township in areas for blacks he is actually moving from a smaller slum to a bigger slum. These children have not had conditions of learning comparable to those of their counterparts. The 1986 examination results for standard ten prove the case. Pass rate in black matriculation results was thirty-eight percent; it was eight-six percent for Indians and ninety-six percent for Whites. Blaming disruptions, intimidation and stayaways is part of the story, as Natal which was fairly calm had results just as bad.

(Daily News December 27, 1986 p. 4)

In the article on the National Students' Co-ordinating Committee meeting (The New Nation, January 15-21 1987 p. 19) the Eastern Transvaal student leader said blacks were regarded and made inferior in status. This was so, because most blacks who are workers are either illiterate or semiliterate. They are employed in large numbers/...

numbers at starvation wages. If most blacks pass at least a standard ten, more avenues would be open for them for some kind of high level training. Then blacks would sell their labour at a higher price. This will mean an end to exploitation in the labour field. To redeem the situation, the speaker suggested, doors of learning and culture should be compulsorily open to all; not depending on the parent's banking account.

From the foregoing one concludes that this is a model that is an anathema in the education of blacks. This is so because blacks are to a large extent in the lowest rung of the socio-economic ladder. They want an education that will lift them from this rung. Hence the call for equal education for all, syllabuses and facilities as well as examinations controlled by the same ministry of education.

One other view is that education may be seen as a vehicle for modifying, developing, or responding to changes in the established socio-economic system, and as a means of self-development. This would be a good view if balanced with or dovetailed to the view of seeing education as a means of promoting manpower demands. Here reconciled are societal aims and individual needs.

One view would be considering education as a revolutionary agency involved in preparing and/ or encouraging the re-organisation of the society in a way different from the present. This view sees people who still maintain equanimity of their spirit in an oppressive political and economic system as peaceful sufferers. This is a philosophically acceptable view of education if it shall instil in children a critical look at their condition on a continuous basis. At no point in time may a society be considered perfect. But emphasis in this approach glosses over the aspect that only if the

Philosophy/...

philosophy of the revolution is in line with the government in power. But philosophers of revolutionary education, education that is geared at unsettling the status quo, may have as slogan "Government in government out I oppose."

The flaw in this approach is that it is against good morals. To lead emotionally immature children, who are defenceless and have not clarified their minds as to the alternative education they want is dangerous. In a country like South Africa it has led to a tremendous loss of life and misery in the bereaved families. Since the 1976 riots to date the military and the police have quelled eruptions with brutal force. Why make canon-fodder of immature not-yet-adults? This approach cannot be balanced with anyone when it comes to the education of blacks.

There is a point, a strong one at that, in the idea of Itzhoff (1976: 271) that

"What is needed is a move away from the domination of schooling by the stagnant, politicised and bureaucratized state system of education. Education must be given over to those who will be the ultimate beneficiaries of this social service and who are paying for it in the first place.

In a country like South Africa centralisation of power is so strong that black parents and pupils have called for a People's Education. Pretoria has stepped its foot down against that.

From the discussion above the balance we can aim at pedagogically is balancing the interests of the student with the economic interests of manpower planners.

In daily educational activity, considered is the effort and energy needed for mastery of relevant subject matter. Having subjects that lay great emphasis on the cognitive domain in the early hours of the morning is pedagogically defensible. These are taxing on the cerebral functions as compared to subjects of the Affective/...

affective domain where the emphasis on the lighter side of life - enjoyment and happiness. Music and Art are such subjects that may be presented in the afternoon.

However, some teachers are in the habit of emphasising the importance of their subjects. If they cannot have their pupils before school hours or after school hours they make use of periods allotted to other subjects. This suggests that this subject is more important than other subjects. Is it actually so? Allocation of periods in the curriculum does not show that. So, this teacher violates the principle of pedagogic balance. Subjects like the vernaculars and practical subjects may run the risk of being thrown into the limbo of the less important.

There should be pedagogical balance in all aspects of education. There should be a balance between actual imparting of knowledge and revisional questioning, between oral and delivery of subject matter and textbook use, between in-class activity and actual observation outside the classroom in subjects like Zoology and Botany; between auditory demands on children and practical application of principles learned and many other such teaching facets. In her research on the teaching of Ecology in Senior Biology in Kwa-Zulu schools Vakalisa (1984) did not find this balance. Most teachers concentrated on chalkboard work and laboratory work was minimal and very few classes in her sample had gone to the game reserves.

The principle of pedagogic economy demands setting boundaries so that every aspect is in its place but does not extend beyond where it should be. In the pedagogic endeavour this becomes problematic if pupils as well as their parents want to sit down around the same table with teachers and officers of the education department. Issues that should be thrashed here pertain directly to the education of blacks. The idea is a commendable one. But the problematic issue in this case is on the spheres of influence. With whom are they/...

they going to discuss what for what purpose? If the outcome does not yield a result that is of interest to one party so what? It means at this point in time when the situation that was volatile is seemingly latent, working guidelines should be worked out in consultation with all interested parties. With the principle of pedagogic economy looming before everybody else these working principles mapped out in a spirit of bon accord can be a foundation stone. The exercise will not be without its hurdles and the time of smoothing out relations and lines of communication will not be as near as tomorrow.

This aspect makes a demand on the teacher to instil in the child the importance of the application of and respect for economic norms generally. Whatever the child is in control of must not be dissipated without thought as what may obtain during the next day. But at the same time the principle of balance should be kept in mind. The child need not overlearn being economically conscious up to the point of starving himself. Or he may become so stingy that he will be unable to judge a good cause that calls for his magnanimity.

In order to develop economic sophistication many topics that touch on commercial problems blacks encounter in their day-to-day lives are relevant. There should be more in-depth study of such issues as profit-and-loss, banking, insurance contracting, housing loans and bonds, consumerism, inflation and such topics. On the whole blacks have been victims of undisguised exploitation by the soft-tongued, witty as well as unscrupulous businesspeople and their agents. At the start, realising that they have been conned into getting into contracts and/ or letters of intent, it is usually too late as they shall by that time have parted with their hard-earned fortune. Blacks in both urban and rural areas today, more than ever before, just have to master the art of decision-making when it comes to selecting intelligently what to consume. They must refrain from relying/...

relying uncritically upon commercial propaganda continuously spewed from media of mass communication like the radio and television. Advertisements are couched in a language and presented in an atmosphere that makes them appeal to the vanity of the gullible. According to Reitman (1981: 129) the changing economy deserves attention in modern schools, but

"the kind of attention that may best serve children may be helping them to choose their occupation, lifestyle, and what they will consume freely and uncritically."

4.3.11 The aesthetic aspect.

This aspect emphasises harmony, which on its appreciation makes a person to realise the meaning and essence of beauty. Harmony goes hand in hand with balance.

In a school situation this harmony will be evidenced by an esprit de corps among members of staff themselves on the one hand, among children themselves on the other, and between teachers and children. This spirit of good will eventually shows itself in interpersonal contacts between school personnel and the community.

Moos (1979) has identified three domains of the classroom environment, namely:

- Relationship dimensions, including student involvement, student affiliation, and teacher support;
- Personal growth or goal orientation dimensions, including task orientation and competition; and
- System maintenance and change dimensions, including order and organisation, rule clarity, teacher control, and innovation.

In an ideal situation that will promote effective learning in schools for blacks there should be harmony in all these dimensions. At present this harmony is lacking to a major degree. School vandalism and school violence is escalating. Teacher-parent meetings are poorly/...

poorly attended. Parents and community members who have expertise in certain important areas do not volunteer their services to schools in their area; to mention a few areas that need to be looked into more closely.

Aesthetic appreciation in children can be fostered amongst other things by lessons in critical appreciation of various art forms. If this is not done, children will most likely stick to banal art forms without being aware of the banalities. As a result their scholastic attainment remains low and their view of the world remains distorted. A child should be able to differentiate between a serious message and propaganda aimed at befuddling their minds, for instance. Art appreciation is a far cry in the schools for blacks. The major area of activity is swotting up as many facts as possible no matter how jumbled they are. Some so-called facts may not even stand up when tested against prevailing reality. They are uncritically memorised to be regurgitated unseived by children. It is for this reason that in certain quarters there is now a talk of rewriting history textbooks from a perspective of blacks.

4.3.12 The juridical aspect.

This aspect takes into consideration the recognition, consideration and maintenance of the rights of all people involved in the rights of all people involved in the pedagogic enterprise. Educational practice is affected by innumerable social, historical, and organisational factors. The most conspicuous of these is the multitude of legal, ethical, and professional regulations. Teaching has become inextricably immersed in a complex array of laws, regulations and guidelines bearing on the daily practices of professional teachers. As a result a number of teachers have, of late, become involved in legal disputes and court cases in the honest discharge of their professional duties. Everybody who is involved, directly or indirectly, with The/...

the pedagogic endeavour should be aware of and understand his particular powers, rights, responsibilities and obligation. He should be chary of possible forms of liability in education as well as potentially dangerous activities.

The particular relevance of this aspect is that it gives orderliness in a web of overlapping and intertwined relationships. As Van Wyk (1983) sees it, this issue is particularly pertinent because the teacher has to deal with children, colleagues, the headmaster, the department of education with its officers, parents, the school committee, the organised teaching profession and other bodies. Only through a knowledge of the societal, professional, ethical and legal constraints can the teacher function in a reasoned, competent manner.

Multifarious factors are at the base of this onslaught of legal regulations. For example, the government has felt a need to provide educational services for children. State funding of education necessitates regulations limiting how these funds are used in education.

The Department of Education according to its judgement, has found mounting evidence that there are instances when schools are not acting in the best interests of the children they were serving. Law suites conducted independently around the country and inspection reports as well as reports of commissions of inquiry highlight the abuse of rights both children and parents were suffering at the hands of school systems.

Both teachers and pupils have at certain times been on the receiving end of abuse from the departmental officials. They also want their rights defended. The legal resources centres have in certain cases successfully intervened and the afflicted have been redressed.

Intimate/...

Intimate involvement of teachers with children and their society makes them amenable to frequent and strong legal regulation. However the legislation and litigation on behalf of children and their parents has been a two-edged sword. No party has been left to abuse the other.

These views lead one to the conclusion that leaving out the laws of education from the curriculum package of aspirant teachers is professionally indefensible. Things being what they are at present education legal studies is an urgent and pressing need in colleges of higher education. For teachers in the field of teachers organisations have to conduct for their members workshops and seminars on legal issues and legal problems. Pleading ignorance does not exculpate the offender from litigation.

Children at school cannot be left out of consideration on this issue. They should also receive guidance and be given necessary instruction so that they become aware and understand the possible outcomes of their acts. The curriculum should be expanded to include aspects such as those touched on by the "Street Law" project. On an experimental basis, this project was introduced at two schools for blacks, Isibonelo High School at Kwa-Mashu and Oakford Priory School at Verulam, and in two schools for whites, and one school for Indian children.

This project was launched by the Association of Law Societies of South Africa with the co-operation of the University of Natal. Lecturing pupils at the association's expense is Mandla Mchunu LLB., LL.M. The course is a grass-roots scheme to let the community know what their rights are and to help change their perception of the law. The Association hopes school-teachers will be trained to teach street law. According to the newspaper report (Natal Mercury, April 17, 1986 p. 4) in the United States of America where street law courses were first introduced in 1972, an important achievement had been an eight percent reduction/...

reduction in juvenile delinquency in many ghetto areas. This shows that there are positive outcomes that may be expected from a course of this type. It is relevant for blacks since most of their residential areas can be equated to ghettos.

4.3.13 The ethical aspect.

Dixon (1985) quotes Kant's observation that man never consents to the evil in him which means that he is not by nature evil. The evilness of man results from his not taking into account the right principle of conduct reason is capable of formulating. This suggests that though man wants to be good and act accordingly, he shall at times act irrationally, when he has abandoned reasoning. However he is conscious of a greater inner worth of his own person. This is exemplified by guilt feelings that gnaw him after responding to passions. Recognising examples of honesty in purpose, faithfulness to good maxims, sympathy and kindness evokes in him feelings of admiration.

"Because of the consciousness of worthiness, the will must be presumed to be capable of becoming good. If this were not so, man would be entirely dependent on inclination." (Dixon 1985: 56)

This connotes that man is able and willing to act according to ethical dictates. So, if a child is encouraged to develop prudence, humility, courage and honesty, that constitutes a cultivation of his moral disposition. The ethical aspect, therefore, allows the not-yet-adult to mature up to a point of being able to decide on his own ways of living that are determinate and take into account others. Educators, extending the intellectual aptitudes of children through ethical education, put in the path of the not-yet-adults a chance of guidance towards greater personal guidance and self-understanding. This knowledge is very important given the conflict of their inclinations.

The/...

The intervention of the teacher in the life of the child is guided by pedagogic love. Schoeman (1980) stresses that the meaning-nucleus of this aspect is moral love. So as he responds to the appeal of the child who accosts him, the teacher avails himself to the child, opens himself to the child's needs. He is prepared to listen to the child so that he may get to know, understand and appreciate positively his needs, problems, troubles, and viewpoint. The teacher accepts the responsibility of helping the child to the best of his ability gently to bridge the gap between what he is now as a child and what he ought to be in the future as an adult. The teacher should also demonstrate respect for the child - for his subjectivity, freedom, dignity and status. He must also show unconditional trust that the child before he can become a worthy adult he ought to become. Gunter (1980) argues that love, respect and trust shown by teachers give a child a feeling of support as well as security thus developing the child's self-confidence. The child reciprocates this love, respect and trust towards the teacher. This induces him to respond positively to his learning task, and surrenders himself to the teacher's intervention voluntarily. In this atmosphere the honesty and sincerity of all pedagogic intentions shall under no circumstances be questioned or doubted by the educand. As Schoeman (1980: 81) puts it

"Everything the educator undertakes in pedagogic regard must reveal the fact that the welfare of the educand is his first consideration."

Schoeman (1980) argues further that the ethical aspect can never be viewed outside of the context of its own sub- and super-structures. As such it also includes love of God's creation - His animals, plants and objects. On this line of thought Moore (1982) points out that to initiate a child into mathematics, science and history is to bring him into contact with the Divine Purpose as revealed in the world.

Education/...

"Education is, as it were, religious in essence. Its subject matter is the Divine Order and Providence, as revealed in various ways."
(Moore 1982: 108).

A conclusion that flows from this line of reasoning is that since the religious dimension constitutes one of the forms of knowledge by means of which men come to make sense of their world and their experience, religion should be held essential or necessary to education. Those people who have not been initiated into religious knowledge can be said to be incompletely educated at worst, as Moore (1982) observes.

The religious aspect brings in a problem, if one thinks of a school system that caters for different cultural groups with religious concepts and ideas based on their backgrounds. The way out here is to introduce into the curriculum Comparative Religions as a subject. This subject would open up a broad understanding of religions, and children of one religious persuasion, say Christians, will come to appreciate the religious thinking and religious stance of other cultural groups in their midst. A Christian needs not look askance at and denigrate a Moslem or a person who still holds fast at traditional religion. Religion is at the heart of a life of people and it demonstrates how a particular people looks at the world and relate to reality.

Every person must come to terms with himself. Being reflective, he should work out his relationship with reality. Religious education then will have to examine ultimate questions and a variety of answers given to them. These may be atheistic or theistic. There should also be an effort to probe to the core topical and perennial relationship issues such as peace, race, friendship and many others. Personal issues as those manifested in drugs, youth cults and others, are all related even tangentially to a search for identity meaning and coherence. Seen in this light Cole (1978) points out that the work of the religious studies Teacher/...

teacher is wide ranging, serious and challenging.

"He is concerned with enabling the pupil, by the time he leaves school, to be aware of something of the place and function of religion in human experience.

.....
It involves knowing what it means to be a Christian or a Hindu in terms of practice and belief."(Cole 1978: 17)

4.3.14 The pistic aspect.

Schoeman (1980) argues that every human being searches for security. This is obtainable only via faith described by Dooyeweerd as the certainty that lies beyond the sphere of experience. It explains matter and the universe as products of mental conception. It is abstruse, speculative and vague. It cannot be produced by the fundamental operations. This certainly gives us an understanding of how things are. This aspect is denoted by the pedagogic credo espoused by the educators and cements the relationship and intercourse amongst participants in the pedagogic dialogue.

The pedagogic credo of the educator is rooted in the teacher's philosophy of life as it is related to his intervention in the life of the child. It reflects the commitment of the teacher. It is a personal declaration or manifesto. The best example is "My Pedagogic Creed" of Dewey (1897). He starts each statement with the clause "I believe". From the teacher's credo flows the obligation of controlling and directing the child's progress to maturity. The task of guiding the not-yet-adult to adulthood is directed primarily to the individual child through a systematic endeavour to bring out all that is best in him.

The educational institution also has a credo. It is a pithy concise statement of the essence of a particular life- and world-view that results in the specific approach on education. It is only by a frank declaration of commitment and an open recognition of
Continuing/...

continuing educational and philosophical differences that people can aspire to the kind of tolerance and understanding of a particular approach which is the hall-mark of an open society. If school activities and teaching are in consonance with the credo of the institution the child feels safe and secure. Ambiguity on norms and values is both disturbing as well as disheartening. All doubt as to the goals pursued by the school must be cast aside. Goals of the school should show a continuation of norms and values held in the child's home. In this case the child will find no difficulty in making himself accessible to the normative influences he encounters at school.

A feeling of safety and security will not be generated if the child does see himself as being manipulated by the teacher. This would be the case if teaching relies heavily on authoritarian methods. Such practice seeks to establish in the child beliefs and attitudes that subsequent experiences will not change easily. The teacher should be willing to submit to rational criticism from the pupil. If certain ideas have to be accepted without question either because it is thought that they are not only important, but unquestionably true, or because, for various reasons, it is thought important that they should not be questioned, children shall lose their trust and confidence in their teacher. At all times, and under all circumstances the child should be initiated into practices involving rational procedures. No conclusions need be put beyond the scope of enquiry.

Pedagogic trust between teacher and pupil promotes effective learning in that the child finds it easy to identify himself with pedagogic objectives. Should the schooling enterprise not appeal to the child as a learner, in that he may either not appreciate the fact that what is undertaken is aimed at his personal welfare and interest, he becomes uncoöperative. This often leads to a rejection of authority, which is seen To/...

to be failing in its task or acting as a hindrance to ambitions or life goals. Children become more likely to question and challenge the authority and to express their dislike of it and of the things for which it stands. The teacher and the school may often be seen as prime representatives of an authoritarian repressive government and shall be treated accordingly; particularly so by children who have apparently gained little from their education, have little prospect of being entered for the examination. Even if they would be entered they would not succeed. They will be those who stand little chance of finding themselves carving for a comfortable niche in the job market and enjoying consumer luxuries to which they are constantly exposed by the media of mass communication.

Children who lack the necessary pedagogic trust of the whole enterprise will perceive school much more negatively. They view many of the activities carried on there as a waste of time. In turn, they focus attention on issues and aspects that have relevance to their lives outside school. By "relevance" is meant that issues and aspects considered seem to the pupil to help with the endeavour of successfully running one's life, whether in the vocational, social or leisure sense. Children need to see and appreciate that what they are learning in school will help them understand and use skills that shall aid them gain mastery over the physical environment. They identify what it is that they want to do with their lives in career and vocational terms. Knowledge gained at school should help them do that. In-class activities are undertaken with the hope that they shall enlighten children into recognising their own abilities and strengths, as well as aiding them accept and value themselves as individuals. If children do not see school learning as a path towards grasping a meaning and purpose in their own lives and in other people's existence they drop out.

At/...

At present it seems there is a complete lack of pedagogic trust between teacher and child in the education of blacks. There are so many happenings in schools attended by blacks that one only prays that a year will end and children will write examinations, but that always remains a faint hope till the end. That schools have continued functioning till the end of the year does not assure one that what has been going on, on a day-to-day basis in blacks schools would be called effective learning. Hence poor matriculation results reflect the actual state of affairs. In schools for blacks there is an escalation of boycotts, police action, expulsions, closure of schools, protests and general unruliness by children. This shows that all is not well.

Blacks are of the idea that People's Education will make a contribution into the blacks' positive attitude towards education. But the Department of Education and Training has put its foot down on that issue. This response makes people like De Jonge (1987: 19) to judge the issue in terms of the Government sinister intentions. To him the education system serves the aims of apartheid and the survival of white power.

"It is intended to produce a docile, controllable, poorly educated and cheap workforce. (De Jonge as quoted by The New Nation January 22-28 p. 19)

De Jonge sees education and liberation as going hand in hand. However what he does not say is liberation from what? Is it from poverty and being destitute, or from intellectual obtuseness, or from diseases, or from want or from political oppression, or from slave mentality or other forms. Is it from one of these or some of them or from all of them? He should have been more articulate, as this is the thrust of his article. He points out that children should get some form of education related to the transformation process in South Africa. Pupils must be made aware of the structures of dependence and exploitation.

4.4 Conclusion.

In this chapter a view is taken that the curriculum should be closely tied up with societal values, aspirations and the prevailing social forces. The School/...

school curriculum should not be limited only to academic studies. The school should play a mediative role in connection with the influences of other social institutions on the child - hence the emphasis on the inculcating in the child critical thinking and problem solving ability. Knowledge sources outside the school should be related to curriculum content.

Highlighted also in this chapter is the idea that society's idealisation of the good person leading the good life in society has a direct bearing on the formulation of educational aims and curriculum structuring.

Since education is a social enterprise the school curriculum should be determined by the needs of the society to be served and the individuals to be educated.

The cosmonomic model is used to analyse societal pressures and map out the nature of the curriculum to fit into that pattern. Looking at a number of press statements on the state of education of blacks a bleak picture emerges. The education system as it is at present fails to deliver the goods. It does not satisfy the society of blacks. Drastic improvements are needed. However, these should link up with the aims and objectives of the parties concerned. Unfortunately the party that controls the purse strings espouses aims that lie outside the ambit of children in schools and parents who have sent children to school. This then calls for a dire need of consultation, discussion and decision making by representatives of all the involved parties. Only in that way can one hope for a spirit of trust and confidence in schools, which aspects are at the foot of effective educative learning.

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CHAPTER V

THE PLACE AND TASK OF A BLACK CURRICULARIST.

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CHAPTER V

THE PLACE AND TASK OF A BLACK CURRICULARIST.

5.1 Introduction.

At present the area of curriculum work is very fuzzy in the education system of blacks. This is so mainly because with the Department of Education and Training control is in the hands of whites. All the pertinent questions about the education of blacks are answered from the perspective of whites. These questions relate to the whole gamut of issues. Some of them are the following:

- . Who should be educated?
- . What areas of education should get top priority?
- . What types of education experiences that need to be provided to given groups of learners?
- . How much can the State afford for education of blacks?
- . What are the major virtues and vices presently found in schools attended by blacks as a group?
- . Should there be an organising centre for curricular issues?
- . To what extent can the curriculum be made similar for all national groups in South Africa?
- . What should be the identifiable minimum essentials to be mastered by all children at school at given stages of their development?
- . What are the needs of individual children at school to be met?

5.2 Dissatisfaction with the Present Conditions.

This control of education of blacks by whites has not found favour with people concerned with the state of education of blacks. Nel (1984: 27) points this very clearly/...

clearly when he writes:-

"There is no doubt in anyone's mind that Black Education has failed to deliver the goods - at all levels and in all fields of learning. Judging by reports and pronouncements on education there is every indication that the situation is worsening."
(emphasis in original).

He further quotes the president of the National Education Union (of white teachers) who pointed out in the Pretoria News (06.01.84) that ever since the introduction of black education and the division of schools on racial grounds, black children have suffered inferior education. Mashitsho of Pretoria is quoted by Nel as stating in the Sowetan (26.04.84) that the Department of Education and Training is a curse to a black student and therefore calls upon black teachers to unite and condemn this department and its strategies with the contempt it deserves.

Vilakazi (1981) sees aims and purposes of the education of blacks as essentially foreign to world-views and self-perceptions of blacks. They were meant to satisfy non-Black populations with non-Black philosophical and political assumptions. He further argues that:-

"Education was an instrument for the distabilisation of Black societies and for the destruction of Black personalities and self-images."(p.: x).

Several educationists, Luthuli (1985) holds, have pointed out that the education of blacks must take into account the following:

- . Teaching must take place from a perspective of blacks;
- . Material in regular history and literature should be based on experiences of blacks and reflect the contribution that blacks have made to the development of South Africa.
- . The vital role that blacks have played in the development of human civilisation should be Pointed/...

pointed out:

- Literature at the disposal of black pupils has to be chosen by blacks; if possible it should be written by them or in collaboration with them.
- The school curriculum must be Black-oriented, yet remain within the confines of South Africa in general.

From the above discussion it follows that the system of education whites have designed and forced down the throats of blacks has not been in keeping with the aspirations, expectations and anxieties of blacks. As such it is not relevant to the needs and pressures of blacks. For the aspirations, anxieties and expectations of blacks to be actualised, blacks should be directly involved in all aspects of educational decision-making, the curricular involvement is one such aspect. Luthuli (1985) states this point succinctly when he points out that blacks have centred their energies around the demand for human rights and equal opportunities in education,

"but neglected to point out that the design of their education should be in their hands in order that such education should reflect who they are." (p.5)

The idea that teaching should be from a black perspective springs from the observations of many blacks that the black man is caught up in a psychological bondage. This is where, according to Thembela as quoted by Ndlovu (1979),

"the Black man begins to despise himself, look down upon his heritage and develops a negative attitude towards himself and his fellowmen." (p.2).

Ndlovu points out that the school inadvertently serves to perpetuate this mental bondage by teaching, for instance, history that constitutes an account of the white settlement in the subcontinent, with a little more than a cursory glance at the role of the black Man/...

man. The black man is only remembered when his activities impinge on the consciousness of material welfare of white rulers. Teachers themselves inadvertently pass on or even maintain this mental bondage to children by preparing them for domestication rather than for liberation. This statement is strongly worded if we concede that blacks are on the lowest rung of the socio-economic ladder. If education is for domestication it means children should accept their lot and not appeal strongly to the top of their voices for equal distribution of wealth. They are led to accept their society as it is.

Teaching from a black perspective is one solution to providing South Africa with blacks of which it is in dire need, namely, blacks who are proud of being black. According to Ngcobo (1976) these are blacks who:-

- . do not apologise for their existence;
- . accept no inferiority and can face any person;
- . are proud of their brothers and sisters;
- . can think for themselves;
- . are prepared to spend and be spent in God's service and the service of their fellowmen.

On the same vein Nxumalo (1981) quotes M'Timkulu who argues that meaningful Africanisation of the curriculum means that all subjects can and should be taught with an African bias by the injection of the African viewpoint. African material should be incorporated into the curriculum.

If one is disheartened by the educational strategies of the Department of Education and Training he expects the homeland departments of education to make an earnest attempt to redress the situation. This hope is grounded on the realisation that these departments have a leeway in making the necessary improvements in education provisions in their homelands. But at present that hope is dashed to the ground. Looking for The/...

the professional division of Curriculum Development and Implementation amongst professional departments, one draws a blank.

With the Department of Education and Culture the situation is no better. They only have The Planning Division, Psychological and Guidance Services, Subject Advisors, Language Services, Cultural Service, and Adult Education. Most of these are involved in some form of curriculum work, but there is a need for a special division to integrate activities.

5.3 The Black Curricularist or Curriculum Specialist.

The study of curriculum as an academic specialisation, Cremin (1971) says, began initially as a subfield of educational administration. Emerging as a field of professional activity, work on the curriculum in the United States is traceable to the involvement of classroom teachers in system-wide curriculum reform. Curriculum specialists were needed as consultants in the preparation of new courses of study and to direct the process itself. Eventually the interrelationships of the various subjects and learning activities that comprise the total school curriculum demanded attention.

A curriculum should be understood as the formal and informal engagements of children under the auspices of the school for the learner's continuous and willful growth in personal - social competence in that they gain knowledge and understanding, develop skills and alter attitudes, appreciations and values. Seen in this light, the task of a curricularist is a demanding one, but more demanding to a black who has to get into an erstwhile neglected area of specialisation.

A curricularist who is black needs to heed, Orlosky and Smith's (1978) contention that ideas that are important to curriculum development, design, evaluation and improvement originate within school system and from sources outside them. Ideas that genuinely succeed are Those/...

those which are held in esteem by elements of the cultural and societal groups. When he works with blacks he is in an environment of people who often feel rejected by the dominant white society, people who are gnawed by dejection, self-pity and being unappreciated. They feel alienated. Meaningful communication and a spirit of camaraderie with members of other racial groups is at its shallowest ebb. So particular competencies have to be reflected in the black curricularist's execution of his task.

A black curricularist should be sensitive to the influences that affect schools for blacks. These are both positive and negative. A positive influence for example could be the input that the community wants to have on the running of schools. Community leaders may want to be informed directly as to what goes on in school, what problems the schools are faced with, what is required of them to help schools run smoothly to ensure effective learning of children, what is the nature of good that will come from involving society leaders in educational decision making. This influence is positive, thinking of the function of the school and the model of curriculum embraced at a particular time, Tanner and Tanner (1980) say the school should draw from the social environment the best elements to make the young good members of the community. Hutchins (1968) argues that there is no educational system that can escape from the political community in which it operates. So the system should reflect what the political community wants to do.

Parsons, according to Cuff and Payne (1981) gives four basic conditions that have to be met if it is to operate at all. Important ones for this study are goal attainment as well as pattern maintenance and tension management. With reference to the former it is noted that any society shall have some common agreement among its members about societal priorities and aims. This then Requires/...

requires the curricularist from the society of blacks to set up necessary arrangements to identify, select and define collective aims or goals. This shall enable him to provide the required structural strategies and arrangements for their attainment.

Secondly, any society, amongst other things, has to ascertain that its members are in a position to and are committed to play the necessary roles that are held in esteem by society. The societal members should exhibit consciousness of society values and aspirations in their endeavours, That this is not so in the case of blacks is reflected by complaints of the public through the public press. Sometimes one finds letters to the press complaining about the dictatorial stance adopted by headmasters in school committee meetings, about teachers that are lackadaisical in their work performance, who demand sexual favours from their pupils, who smoke and drink from their male pupils, about hospital staff who, in their professional interaction with patients, forget that these are people in pains and thus particular care should be exercised, about the clerical staff in public offices who ride roughshod over the members of the general public even though they are frail with age, sickly or indigent thus entitled to state welfare aid, about blacks in some positions of control in the private sector who unflinchingly practise nepotism or accept bribes from people who had to go without food for quite some time in order to find themselves in the queue of expectant work seekers with beady eyes. To a curricularist who springs from such a community one reason may be the early school curriculum that failed to instil in the not-yet-adult societally-appraised values. He can then initiate projects to enrich the curriculum of black children as he sees fit. To do that he shall have to enroll the services, expertise and experience of community leaders and parents of children.

Cuff/...

Cuff and Payne (1981) posit that the political sub-system and institutions serve the functions of selecting the collective goals of a society and of motivating members to achieve these goals. Newspaper reports always reflect a low opinion poll of voters for civic elections. One can perhaps argue that the civic bodies are imposed on blacks by an alien central government in which blacks have no representation. Hence the apathy. However, even with school matters the story is the same. Discussions this researcher had with some school headmasters emphasise the point that the same faces show up in school functions and the same faces appear in school committee meetings. When it comes to elections for parent organisation and school committees the same names are voted in year-in and year-out. This is a curriculum matter as decisions undertaken by these bodies shall relate to the smooth running of the school. Fresh and innovative ideas would help if the public would take school issues with determination and clarity of purpose. This means that the task of setting up guidelines to be followed by school administrators in the area of school consultation rests squarely on the shoulders of the curricularists and his staff. A curricularist must show the way as to how social influences can be best used for a smooth tone of the school and promoting an effective learning situation. As he welcomes ideas outside of himself he must also help the teaching force to square ideas with theory and practice.

For the community of blacks needed is a curricularist who is an expert diagnostician of the pulse of the people when it comes to the touchy and controversial matters. Education of children is such an issue today. On the whole blacks appear apathetic and complacent about what is taking place behind the school fence. However, during times of crisis blacks become concerned, worried and anxious. When school riots broke out in various areas crises committees were formed. As discussed in earlier chapters, both parents and teachers were involved in an attempt to discuss/...

discuss the situation in schools for blacks. Those discussions did not lead to any solution up to a point that the Department of Education and Training decided to close down some schools for the rest of 1986. Blacks did not take this lying down. A number of community organisations and parents committees kept knocking at the door of the Department of Education and Training up to these bodies making certain assurances that they'll see to it that effective teaching goes on. Schools were then opened and teaching is going on. Certain issues still have to be ironed out. Legum (1987) points out that the Department has not ensured that all conditions of the smooth running of the education of blacks have been met. He even goes on to say that although children have gone back to class the situation is so unsatisfactory that in places like Soweto an idea has been mooted that school control must be brought into the hands of the churches.

The Department of Education and Culture of Kwa-Zulu is itself not immune from any volatile eruption. According to the City Press report (February 15, 1987, p. 1) a feud is brewing over the payment of fees and lack of placement of thousands of pupils at some schools. In two schools in Kwa-Mashu and Ntuzuma children demanded a refund of their school and enrolment fees. This ignored, other schools unaffected by the two issues joined the two schools in a solidarity march to the local KwaZulu Department of Education and Culture office. In 1986 five thousand pupils marched to the inspector's office demanding the immediate delivery of stationery and a refunding of school fees.

The major cause of the protest is said to be that, while children at some schools did not pay any fees, others had to pay fees ranging from twenty-six rands to fifty rands per year. This was contrary to Department of Education and Culture's recommended forty cents per year for lower primary children, one rand and twenty cents for higher primary children and four/...

four rands for high school. The problem with this issue is lack of effective communication between the Department concerned and the public, as this researcher sees it. The Department stipulates the minimum payment required by them for their needs. Local school committees then agree on particular payments so that immediate specific school needs may be satisfied. This is a curricular matter, and the curricularist needs to be a troubleshooter of dissatisfactions. In that case he, in most cases, needs to be involved in meeting organised groups to explore ways and means of redressing the situation. The curricularist should indicate to the school authorities and administrative officials the effective avenues to be used in cases of strain and strife.

The education system, as a community institution should reflect societal endeavours, expectations, aspirations and anxieties. In that way if needs be, should open itself up to cross-fertilisation of ideas with members of other organisations and societies.

These members should be competent and adequately motivated as well as being committed to values of society. The curricularist should promote this cross-fertilisation of ideas by encouraging teachers to share their ideas, skill and expertise with people from other organisations with similar interests. People from such organisations and associations will be in a better position to appreciate the nature and task facing teachers. In that way these people shall best be able to throw in their energies behind the teaching fraternity.

A curricularist is a professional who is in the forefront in educational matters. Unfortunately, black teachers, mostly lowly qualified, have not been steeped in courses that relate to curriculum development in theory and practice, curriculum design and curriculum evaluation and improvement. To help practising/...

practising teachers acquire basic aspects in this area the curricularist and his staff should arrange and direct workshops, lectures, symposia and many such upgrading schemes. This is important because it is the teacher who, in responding to the child's call for help, direction and guidance, commits himself to take pains to see that the knowledge is acquired. He needs to vary his methods whenever he finds it convenient for bringing learning about. It is the teacher who assumes a responsibility towards the pupil - an essential aspect to the existence of a teaching situation.

As it is, schools attended by black children seem very uninviting. Most teachers still follow traditional teaching methods leaving children passive for the greater part of the day. Extramural activities are for those who are interested in them and there are innovative games, pastimes and recreational facilities. Libraries are stocked with outmoded books not in line with new approaches to the syllabus. Groups for in-class activities and individual help to pupils having difficulty are not engaged in. The curricularist should be involved in helping teachers to be innovative in making the school a less dismal, uninspiring place in which to learn and work. Emphasis should be on alternatives to traditional education. The curricularist and his team should give careful thought as to the meaning of a particular characteristic, need or task for a school programme. Growth and development of children should be related to the objectives to which the society, teachers and children subscribe. The actual teaching activity should be such that it is in line with the needs, abilities, interests, and developmental level of children. Ways should be explored as to indicate improvements that are necessary to make the school a personal and social institution that will help children develop morally/...

morally, intellectually, affectively, and physically. At present schools concentrate mainly on intellectual attainment because of the high cognitive content of syllabuses and examinations. Efforts must be made as to the strategies that can be undertaken to inculcate in learners roles associated with achieving adulthood, practicing good citizenship, taking responsibility and making thoughtful decisions.

The modern child is at a time when the ethically accepted tenets of living in the community are being influenced by information from various media of mass communication. At the same time standards of morality in the community are slowly moving from uncertainty to deterioration. This is exemplified by an escalation of drug abuse and legally punishable crimes like theft, arson, rape and in some cases even murder. Doll (1982) observes that when moral and ethical standards are largely missing both at home and at school, the young generation is confused about what is acceptable. When parents shirk their responsibility of child upbringing, what results is children roaming streets, and leisure time spent away from the parents' eyes which leads to behaviour that ends up with destructiveness, vandalism, and violence. The curriculum of today must be geared towards giving the child a societally sanctioned view of how to live a life that is purposeful and be in line with dictates of adulthood.

The curriculum is a selection from culture. Culture in this study connotes the social structure of knowledge, skills, customs and beliefs. The curricularist should understand how they came about, how they relate to society and how society handles them at a given point in time, that is at a particular period in history. Parsons (1952) gives three attributes of culture, namely that, culture is transmitted - it constitutes a heritage or a social tradition; that it is learned - it is not inborn or genetically inherited; and finally, that it is shared/...

shared. In terms of curriculum construction and development the content of education is transmitted, learned and shared.

The society of blacks is made up of a number of ethnic groups such as Zulus, Suthus, Xhosas, Pondos and many others. All these have their own traditions and mores. However, they have all come to constitute a cultural unit in that each of these groups are not confined neatly to any particular geographical area; these groups intermarry and even in day-to-day communication they do not need any interpreter. As a result the culture of blacks is composed of many interrelated and intertwined traditions. As Parsons (1952: 15) observes

"Culture is on the one hand the product of, on the other hand a determination of, systems of social interaction.

This social interaction does not end up only with blacks as defined in this study, but extends to other national groups who can trace their origins in Eastern and Western lands. The process of acculturation has made its mark on the culture of blacks in that they have internalised some of the norms and values of the alien national groups. Time consciousness and individualism are examples of such values. So culture in this context should be related to social interaction of a fluid kind, as Stenhouse (1975) observes. Culture is a product of social interaction in that each person learned each of the cultures to which he has access and is in contact with a social group. Stenhouse argues that culture is a medium through which human minds interact in communication, interaction underlined by a consensus of meanings manifested in linguistic usage, and dependent upon consensus of values and understandings. In this context, therefore, the culture of blacks should be viewed against the background of the multicultural, multiethnic, and multireligious South African society. In/...

In mapping out cultural selections for curriculum construction and development the curricularist must be patiently aware that the child in school will function in a community that is predominantly western oriented and that he should be guided and led to be an adult and that he should be guided and led to be an adult in modern technocratic society. If group identity is over-emphasised black children will end up being alienated. Alienation is defined by Bronfenbrenner (1974: 279) as:

"a state of feeling, a feeling of not belonging, of rejection of and by the people, the community, and the society in which we live, along with a disinterest and distaste for association with those groups and involvement in in the kinds of activities in which they engage."

To avoid having alienated children taught about the glorious past and the good that was yesteryear, yet having to face the rigours and complexities of the modern society with its confusing value patterns and personally distancing way of life, there should be a close look at educative programmes. Such programmes should, according to Ripinga (1979: 113) aim to

"bring Black people and their children back into a modern Black society and consequently confer an accountable mode of being-an-adult to its offsprings."

Ripinga (1979) emphasises that a scientific-technological movement ought to receive careful attention in the education of blacks. He refers to re-education that:

"will be in Cultural subjects, Mathematics and Science the core of the entire education system." (p. 156) (Emphasis in the original).

Implicit in the whole of this discussion is the contention that the curricularist in the education of blacks should be consciously aware that education does not take place in a social vacuum. Educational practices are not independent of the cultural and social/...

social context in which they operate. For this reason Badenhorst (1972: 176) sees the task of the teacher of black children:

"om die nodige sosiopedagogiese vormingswerk in sy milieu te doen. Hy is die enigste persoon wat in 'nmeerdere of mindere mate onderlê is in die westers-georiënteerde waardes, norme, gebruike, gewoontes, kultuur (leerstof), asook in die pedagogiese eise en perspektiewe, wat maklik toegang het tot en vertrou word deur sy mede lotts- en kultuurgenote."

This discussion has focused on some aspects that should be held in view by a curricularist in the education system of blacks. Emphasis has been the socio-cultural life of blacks that explains their expectations, and aspirations, pressures and anxieties, as well as their yearnings. These should form the basis on which the curricular specialist functions. This area has not been tapped to a sufficient degree in the life of blacks. This calls for the curriculum office to be involved intensively in both basic research and applied research. To carry out this research with the greatest efficiency the curricularist will have to make use of data from many disciplines, amongst them systematic philosophy, anthropological sciences like sociology, history, psychology, antropology, economics and political sciences as well as specialised areas in the pure sciences.

Educational research which the curricularist shall be directing is on the educational endeavour studied in its different stages, the goals and systems set by society and input characteristics of children, proceeding to the teaching-learning situation right up to the evaluation of outcomes. The different stages shall have to be approached at different levels and from different perspective. At a macro-level, the stress is laid upon education's role in society and upon the structure and functioning of the educational system in relation to the goals set for it and the resources allocated to it. At a micro level, research will/...

will deal with the development and characteristics of the individual child as well as the basic conditions of learning. At an immediate level, the teaching situation is emphasised; curriculum, methods of instruction, social interaction in the teaching-learning situation, methods of instruction and many related issues. Research in the field of curriculum studies ranges from pre-school education right up to adult education and life-long education. It will also extend to aspects such as career education, vocational education, non-formal education and such other educationally related issues. In his task the curricularist lays bare the structure of the learner's being-in-the-world.

5.4 The Training of Curricularists.

The head of the division should hold a doctorate in any field of education, preferably in curriculum oriented studies. He will be assisted by officers holding at least Master's degrees in Education and doctorates will be a recommendation. All of them should demonstrate an understanding of the educational activity and of educational issues, based on historical, philosophical, and comparative considerations. They should demonstrate an understanding of social goals of education, the historical development of the curriculum and related aspects. They are expected to have participated in research, to have mastered technical research skills of relevance to education as well as demonstrate skills in communicating with specialists in other disciplines and with educational practitioners.

5.5 Organisational Arrangements.

The head of the curriculum studies division will report directly to the Secretary of the Education Department. He must liase with other sections of the Department such as the Department of Educational Planning. However Curriculum Studies Department should be independent.

This/...

This department needs to be run as a separate and independent department, but work from this office must be co-ordinated with work done in other departments, hence the need for constant consultation, co-operation, co-ordination and collaboration with them. Within the curriculum a number of committees will be set up from time to time to deal with particular as well as specialised facets of curriculum work.

5.6 Some Duties of the Curricularist.

He must conduct research into the various aspects of curriculum design, construction, implementation and evaluation.

He shall be involved in making decisions that require organisational efficiency of his department and decisions involving co-operation with others, say other people involved in work related to curriculum studies, teachers, administrators and others. The effort to help teachers improve their skills is a major goal. However, inspectors, school committees and community leaders cannot be left out of the picture.

He must supervise staff development activities in various locales. Information should be collected on these projects

He should run minicourses and seminars for both teachers and community leaders. These shall vary in length as circumstances demand. Teachers should be afforded a chance to make significant and sound curriculum decisions. So these minicourses and seminars must be targeted to teacher participation in decision making both at the classroom and local school levels.

He must involve teachers in studies that test curriculum principles and comparing the effectiveness of various curriculum designs for meeting educational goals. It is the task of the curricularist to help crystallise/...

crystallise system-wide interest in curriculum problems to the point of action.

The curricularists should act as a resource guide to people interested in conducting curricular research into solving practical problems, evaluating curricular proposals and acquiring research skills necessary to solve classroom problems.

From the above, it follows that the curricularist should give guidelines to local teachers' centres on how curricular issues may be tackled. This can be done through conferences, work sessions and workshops. These often include speakers on their programmes and permit small group discussion of varied topics relating to a single theme. They include planning sessions, work sessions, and sessions for summarising and evaluating (Kelly 1951). Varied activities are permitted which will include listening to consultants, discussing common problems, reading professional literature, assembling materials, watching film presentations and playing roles.

A curricularist may also be involved in extension teaching as guest lecturer to a college of education or a department of education in a university.

He will also be involved in professional writing of scientific articles in scholarly journals, or to work on textbooks in field of educational interest.

He will also represent his department at conventions, conferences and meetings outside his school system.

The foregoing shows that the work done by the curricularist is a demanding one. His task is of a helping nature. He is necessary as he knows the general professional problems that teachers encounter and is particularly equipped with expertise of helping the practitioners forge ahead. Teachers are given guidance with the most significant, pervasive aspects of their total task, such as classroom management and climate, methods and materials.

Conclusion/...

5.7 Conclusion.

Tillich (1952) maintains that man must continually protest against existing form lest it becomes an idol, that new form might emerge. The present state of education of blacks is in the doldrums to show that the system of education erstwhile mapped out for blacks has not helped improve their market value in the employment arena and has not yielded the person who is respected and appreciated in the black community. This has resulted in blacks being frustrated and alienated by the education they are receiving. This frustration has wrecked the whole fabric of effective teaching in these schools. The black curricularist is then at the moment a specialist who is very much needed. It is not that he has the panacea to problems in the education of blacks, but can direct the thinking of both professionals and practitioners to look closer to the challenges a black is confronted with as a-being-in-the-world.

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CHAPTER VI

A REVIEW OF THIS STUDY, CONCLUSIONS, RECOMMENDATIONS
AND EDUCATIONAL IMPLICATIONS.

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CHAPTER VI

A REVIEW OF THIS STUDY, CONCLUSIONS, RECOMMENDATIONS AND EDUCATIONAL IMPLICATIONS.

6.1 Introduction

A society, primitive or complex, has an education system. From society to society objectives, methods and contents differ because each society will devise education systems that should meet their needs, goals, expectations, anxieties and aspirations. This study has considered academic performance and curriculum issues against the background of socio-economic influence and the sociopolitical ideologies prevalent in the country. This was done in the light of the argument made by Du Bey, Edem and Thakur (1972). Their argument is that education has often been seen as one of the keys for development. So many developing countries have placed special emphasis on formulating educational policies to suit their socio-economic and political aims in development. It is through the educational system that young members of society are taught the expected behaviour - they learn the rules of the polity. However, factors of the social environment may affect a child. The factors include the occupational status of his parents, the parents' attitudes towards their children's schooling, and expectations they have for their children. Schlemmer and Bot (1987) point out that in their research study of 1980 among 2 300 blacks in the Witwatersrand and in Natal KwaZulu most interviewees mentioned equal education when asked "if the government would ask somebody like you what should be done to make better life of black South Africans, what would you suggest." Even the poor parents gave high priority to education for their children. In Kwa-Mashu 67 percent of the sample of black parents wished for university and professional education for their children.

"Meningsopnames/...

"Meningsopnames wat onderliggende waardes en prioriteite probeer bepaal, toon dan ook duidelik dat swartes deur die bank onderwys as 'n saak van kritieke belang beskou."
(Schlemmer and Bot, 1987: 20)

Student demands have become a strongly articulated expression of education which students say is designed to perpetuate blacks' inability to compete on an equal footing with whites.

The Report of the Study Commission on United States Policy Towards Southern Africa (1981) points out that students have demanded:

- provision of free and compulsory education for every school age black child up to and including high school;
 - one national education department for all races and equal expenditures on all racial groups;
 - equality in teacher-pupil ratios;
 - parity in salaries for white and black teachers;
 - improved Colleges of Education for aspirant black teachers;
 - equal job opportunities for black graduates; for instance, students at the Medical University of Southern Africa staged a one-day stayaway from classes in February 1987, asking the administration to scrap the Bachelor of Science in Medicine degree (B.Sc. Med.) offered at the University because it was not career-orientated and failed to open up job opportunities. Students alleged that graduates in this degree had difficulties in the job market because preference was given to those who had studied medical technology, which was not included in the degree offered by their University. (The Nation February 19-25, 1987 p. 4)
 - Revision of textbooks; students say reflect white, not black history, culture, and achievements;
- Curriculum/...

- Curriculum changes, charging that not enough attention is given in black schools to Mathematics and Science. Without these subjects, they say, blacks will remain in a position of inferiority, unable to make progress within the society or to improve their standards of living.

6.2 Questions This Thesis Attempted Addressing.

The main question is what societal pressures are felt most by the society of blacks, and does the present school curriculum address itself to these? A good system of education both formal and informal, is one that reaches every individual in the society irrespective of age, sex, religion, ethnic origin, language, economic and social status. (Bhengu 1978). However, the system of education for blacks does not reach every individual to a sufficient degree. Ndaba (1974) complains of an alarming wastage by way of dropouts in the lower primary classes. The socio-economic factors make a major contribution in this regard. At present the Education Departments are addressing this issue by supplying free books and stationery in black schools. This is a step in the right direction, but there are still administrative problems that should be ironed out. Some headmasters do not requisition these in good time. There are still problems of too few classrooms for the number of children who have to be educated. For instance, the editorial in Ilanga January 5-7 1987 p. 4 points out this issue. Many would be school pupils who have been turned away from schools because of shortage of classroom space.

"Akudingekile nokuba umuntu azibuze ukuthi singanqandwa kanjani (lesisimo) ngoba impendulo ukuba kwakhiwe izikole eziningi ezanele ubuningi bezingane zabaMnyama ezilangazela imfundo."

The editorial blames the government for not seeing to it that Colleges of Education are built in big locations like/...

like Umlazi. Umlazi location community leaders complained on the same issue in EzaseMlazi of March 1987 p. 1-2.

Authorities at Appelsbosch College of Education had to send a delegation to the Department of Education and Culture in KwaZulu. They were appreciative of the fact that they had to turn away hundreds of applicants (Ilanga February 16-18 1987 p. 3)

Blacks want an education that is value-based. This is the education that is rooted in societal norms that emphasise humanness. Children from black schools should be truly human. For example a black person religiously respects their dead who are now in communication with Umvelinqangi. These dead can be called upon to intercede on behalf of the living. If tribulations afflict the family the dead may be atoned by slaughtering a beast. So which black child can enjoy irrelevantly dancing on a dead man's grave shouting abuses? Such behaviour shows that the child has received miseducation.

Blacks set a high store on respect for people in authority - relatives or not. One would not expect well-brought up children to kiss and love in public. Children who espouse black values do not look an authority in the face, let alone to argue with him and talk back to him. Present young men and women employed in public offices are sometimes found guilty of hurling insults at the elderly, infirm and indigent. Children at school do not only hurl insults at teachers and school administrators but may beat them up at the slighted provocation. At one school in which this researcher taught, the hostel matron was nicknamed "Gwivana" meaning "the Ugly One." Some headmasters have experienced the humiliation of being called to the phone only to hear a tirade of insults flung at them by a child. Such are children who still need pedagic care in the tradition of blacks.

Blacks/...

Blacks respect a person who is clean personally, clean in thought and in deeds. These self-styled "hippies" and "gringos" who move about in unkempt hair, who are dagga smokers and addicted to intoxicating beverages are not in the style of self-respecting blacks proud of their traditions. Blacks who are still living according to traditional ways will not jump over a stream or rivulet without bathing some part of their anatomy. A child's act had to be proof of being brought up in cleanliness. Vulgar language was not for everyday use. Some family parlance was used in a situation where a vulgar term would have to be used.

Magnanimity is the hallmark of a black. If people came to a home they would be treated with respect, given shelter and food and would be taken halfway through their journey. Capitalism with its individual effort did away with all that. Even aged family members may find themselves despised by their own children. This is bad for a child who does not show that he is thankful for the nurturance, succour and security given to him by parents in the early years of life.

Loyalty to the political body and the clan was a virtue with blacks. That this is no longer the case appears when children are prepared to loot not only in the schools in which they are pupils, but also in their own homes. There is no humanness in that endeavour. The Chief Minister of KwaZulu has enforced such loyalty in his homeland by demanding students receiving bursaries from Kwa-Zulu and those adults employed in the homeland to sign a pledge of loyalty to the Zulu King, Kwa-Zulu Cabinet and the Chief Minister himself. If loyalty to Kwa-Zulu, by Zulus came naturally on its own there would be no need for this pledge. One can only hope that the introduction of the Inkatha syllabus in the Kwa-Zulu school curriculum will foster this loyalty and other prized values.

The /...

The argument in the previous paragraph is for a child who shall be educated in the tenets that are in consonance with values that are still prized by blacks. Burglars, murderers, rapists, arsonists, wizards, rogues, charlatans and satyars will have no place in the black South Africa of the near future. So it devolves on schools and parents' committees to make a concerted effort of exterminating this vermin in schools.

Some educational thinkers view the present education system as turning out colonised minds (Mpahlele, 1981; Baartman, 1973; Bhengu, 1978; among others.) They view this system of education as domesticity education which turns children into

"unthinking creatures who can be manoeuvred, manipulated and controlled." (Bhengu 1978 p.5)

Baartman (1973) argues that those who teach for liberation must reject in their entirety the present methods used in our system of education. Studying these methods one finds that they are prevalent in school for blacks where there is a dire shortage of adequately qualified teachers, where there is no properly equipped library or laboratory. To illustrate his contention he highlights the role of a teacher as depositing knowledge into the mind of the student. Educating is so conducted that children are trained into accepting authority without ever questioning it. This also reflects oppressive society.

In education for domestication the teacher tells and the child accepts; the teacher knows everything, cogitates, lectures, exercises discipline, makes whatever choices need to be made, without consulting children, decides on what is to be taught and how. In short the learner has to wait on the teacher. Thereafter he memorises and regurgitates in the examinations. Education for liberation is problem-centred

This/...

"This problem-posing concept of education must be the aim of every educator of any oppressed people." (Baartman, 1973: 276)

For Baartman problem-posing education leads children to questions like, what is being transmitted by teacher? This is the type of education recommended for blacks in previous chapters.

Another question raised is whether the present curriculum as it is, meets the active and creative needs of the children. This question flows from Goodland's (1966: 156) dictum that:

"Optimum human achievement appears to be the product of blending intelligence, motivation, energy and creativity. Educational institutions can create the climate wherein optimum blending of these human characteristics can occur."

To a very great extent this appears not to be so in the education of blacks. Poorly equipped classes and lowly qualified teachers militate against this. Therefore, the textbook is used as the only source of facts in the subject. Teachers use the traditional approach in teaching where they stand in front of the class dictating what is to be learnt, how, and design test questions. Most of the time pupils are passive. So the chalkboard and the textbook are teaching aids of choice. It is recommended therefore, that in-service courses arranged for teachers and should concentrate on the latest approaches in the teaching field.

The private sector has shown that it appreciates difficulties saddling the education of blacks. They have adopted schools, built classrooms and contributed to the provision of equipment. According to Koenderman in Energos (1983) the Mobil Company runs a tuition programme in Soweto, where children are being coached every week-end throughout the academic year. Injection of funds from Mobil has made possible a number of new directions to the programme. It has been possible to purchase equipment such as overhead projectors, mobile laboratories/...

laboratories, science equipment and teaching aids. The problem here is that most of these private companies operate mostly in schools in the urban-rural fringe like Umlazi, Kwa-Mashu and others. It is recommended then that headmasters and inspectors in the deep-lying rural areas be given a direction by the Department as to how they can solicit help of the private sector. Rural children do need this help, more so because their environment is simple and limited only to basic survival aspects. Without this help they are less likely to effectively carve for themselves a niché in the modern technocratic way of life.

A study by the Umlazi College of Further Education Staff (1984) on the three high schools in the Umlazi Township found that amongst other things more than fifty percent of the sample stated that pupils were forced to take subjects they did not like or towards which they had no inclination. Thirty-one percent considered this to be a serious problem, especially at Junior Secondary level. If children are forced into subjects which do not interest them, they are likely to have great difficulties. That may eventually lead them to turn their backs against the education system.

In his study on Pupil Wastage and Drop-out Rate in KwaZulu schools, Mncwabe (1985) asked the views of headmasters and teachers on the black school curriculum.

Of the fifty-six teachers, 61,5 percent pointed out that pupils do not view their school curriculum as relevant. When they were further asked if they themselves viewed the curriculum as relevant 46,3 percent felt it was not. Some of the members of the group of teachers who felt it was not relevant gave the following reasons:

- The differentiated curriculum is introduced very late e.g. science and commerce start only in standard seven;

Violence/...

- Violence in schools proves that among other things there is academic frustration among pupils:
- In educational systems of races other than blacks the curriculum is calculated to prepare students for tertiary education.

It is recommended therefore that there is a pressing need for the broadening of the present school curriculum in terms of providing more diverse subjects to meet the students' needs and interests.

Viewing extra-mural activities in black schools one finds that even these activities are not diversified enough. One shall find mostly choral singing, scouting, soccer, netball, Inkatha activities and the Students' Christian Movement. It is recommended that schools explore other activities that may be recreationally satisfying to other children, say floriculture, photography, philately, numismatism, cricket, rugby, and many others. These will be decided on in terms of the availability of training personnel and local conditions. At this point local community members may be approached by school authorities to volunteer their services for the benefit of children.

The next problem touches on knowledge gained at school as constructed in such a way that subjects reflect social behaviour and ethically accepted norms. Dubey, Edem, and Thakur (1972) argue that the education system of any country must reflect the philosophy of the society in which it is operating. The system must be based upon the needs and demands of society, and a system that fails to fulfil the needs, aspirations and ambitions of the society is not a properly functioning system. In the case of the society of blacks it seems that knowledge gained at school does not reflect social behaviour and ethically accepted norms. In the public press letters to the editor complain now and gain about the behaviour of school-going children and school leavers. These are more susceptible to alien ideas, the personal behaviour shows a lack of concern for societal norms, they are not respectful/...

respectful enough, are prone to violence and an immoral way of life, they lack diligence and a spirit of industry and many other such complaints. This touches directly at the heart of the teaching itself. It points out to the fact that teachers, in their day-to-day activity, are not conscious of the fact that they are servants of society. This society expects children to be guided into what they ought to become. It is recommended that sociology of education and social anthropology be fused into one subject and be one of the subjects to be emphasised in College of Education.

The next question raised relates to knowledge that can be used by children to improve their lives. According to Du Bey, et al (1979) a good educational system, in all its full substance and ramifications, is related to the level of culture, industrial development, rate of urbanisation, political organisation, religious climate, family structures, stratification and other institutions of the total system. Looking at the life of blacks, it is obvious that these aspects are tied up with their education. For example, school-leavers leave school without having been introduced into job-seeking skills. The study by the Umlazi College for Further Education Staff (1984) found amongst other things that almost seventy percent of pupils in their sample felt that their matriculation certificate was of little use as matriculants find it difficult to find employment. It is thus recommended that job-seeking skills be worked into the standard ten syllabus to help the possible school leavers explore ways of finding employment for themselves. There should be greater emphasis also at this point for career guidance. This calls for an urgent necessity of guidance teachers. At this late hour the Education Departments should look into the possibility of crash courses for guidance teachers since the output from University filters through too slowly.

In/...

In his study Mncwabe (1985) found that 66,7 percent of principals he interviewed held the view that pupils do not see their school curriculum as relevant to modern needs as future members of the scientific-technological South African society. When the views of the principals themselves were asked for 66,7 percent (same as for pupils) criticised its relevancy. Some of their comments ran thus:

- Practical education is needed which can help the children who leave school earlier;
- This curriculum does not address itself to current problems. That is why some pupils find education a bore.
- The curriculum includes subjects which are of no practical use to them.

The Department of Education and Culture has taken a step in the right direction by introducing comprehensive high schools. This commendable venture must be gotten into with dogged determination to enable children to concentrate on subjects which they see as leading to upliftment of their quality of life. At this point emphasis is on human resource development.

Curle (1969) views human resource development planning as including planning of the improvement and employment of the strength and skill of human beings. Needed therefore is a programme of education that will, amongst other things, highlight the following aspects.

- . Civic effectiveness. Owing to the rapid shifts in the social patterns, with many civic organisations (regional and local) demanding attention of all blacks, children look up to schools for direction. Privately supported programmes of one sort or another contribute to the bulk of the offerings in the field of civic consciousness. So powerful are programmes of certain groups that a child wishing for an impartial, accurate account of daily events of social importance in order to act more effectively as citizen scarcely knows/...

knows where to turn.

- Home life and Family Relations. The child must be provided with education for adjustment in home life and family relationships.
- Health and Safety. The Rama project has employed dieticians who visit schools to teach children about good dietary habits. They also run courses for teachers who will then pass the knowledge on to their children. However, not much is done in making children aware of unsafe acts and unsafe conditions. One area of pressing relevance is one of poisoning. This whole area needs to be emphasised since, when the mother is away, is in a place of employment, infants and pre-school going age children are often left in the care of other children.

Plastic bags have also been a cause of many home accidents. Schools should have taught children the dangers of playing with these things. The same applies to discarded old refrigerators and empty cans of aerosol sprays.

- Recreation and Self-Expression. More opportunities along these lines should be opened up. Children must be afforded a greater chance of participating effectively in debates, drama, graphic art, poetry writing, and short-story writing. These activities start off as hobbies, but may eventually lead to make a living out of them in adulthood.
- Consumer Education. The individual consumer is faced not only with the problem of what he can afford to buy, but also with that of getting the best for the amount expended. Home economics should be seriously taught on this aspect. What the individual wishes most to know are answers to immediate problems, such as, "Is this product better than that? What is given on labels is general information. It is true that without the establishment of general principles the child will be as helpless tomorrow (as an adult) as he is today.

Suggested/...

Suggested in this study is a curriculum that aims at social competence development in black youths. This is a competence to apply the best available knowledge and skills, to evolve survival strategies in a world filled with unprecedented troubles, ambiguities, uncertainties and opportunities.

One other issue raises concerns is the curriculum that offers pupils systematic citizenship education, including the analysis of issues and societal problems. This question stems from an awareness that involvement and participation in a democracy requires a certain level of political knowledge and skill among the populace. Hence Lister's (1982: 246) views that:

"a democracy which is founded on the ignorance and the importance of the majority is precarious, and it may ultimately not be a democracy at all."

The behaviour of present-day youths towards government agents (neck-lacing policeman,) and government property (burning government offices) shows widespread alienation, ignorance and cynicism. ("Necklacing" is a popular term for filling a tyre with petrol, putting it around the victim's neck and setting it alight so that he burns until he dies). The attitude of youths to urban councils in townships has also been very negative up to the point of hatred. Many young people feel powerless and inadequate against the mighty South African Police Force and Army. Such youths should be critical of the school or their parents who failed to provide them with sufficient political education. As a result these black youths show a loss of confidence in political institutions, even at the most local level.

It is recommended that political education should be introduced and be taken seriously in the light of the present climate. The school is the one institution common to most members of society at a time in their lives when political attitudes are forming. This is a matter of urgent priority and a concern for justice. The question is what type of political education? For one thing it should/...

should not be education that will generate a wave of political activism which when it meets with counteraction from the powers that be, will leave children as piles of corpses. In the South African situation policeman and the army shoot to kill at the slightest provocation, and vigilantes use weapons without any twinge of conscience, irrespective of the age of the child. Recommended is political education that will teach the skills, knowledge and attitudes that shall enable people to participate in the political system, should they choose to do so. This may involve

- A discriminating well thought-out understanding of the political endeavour. This will involve an appreciation of the political facets of day-to-day life of blacks and the possibilities of participating in political decision making. Fostered also shall be an understanding of the concept democracy, theoretically and practically, and the democratic machinery in the community of blacks. Children should evince an informed awareness of major political issues.
- Relevant skills of political participation, defined as behaviour that influences or is aimed at influencing the distribution of public goods. Streets, national security, monetary systems, the educational systems are some examples of public goods. Participatory skills will enable children to decide after careful thought whether or not to participate in political endeavours at various levels of societal and communal life.
- A child must be imbued with attitudes that are expedient for society. He should be tolerant of views contrary to his own, be honest in the ideas he puts across and be empathic of the feeling of those who think differently from him. His judgements on political issues should be fair and balanced, and not be clouded by bias.
- A pedagogy in line with aspects given above shall be demonstrated/...

demonstrated by a teacher in the in-class activities. He should be a facilitator of learning, and not the source of all truth. In the classroom activities children should be given a voice and an ear as to how they expect things to run and how they see what can be done to ensure effective learning.

The next question hinges on developing social competence by affording children occasion for group participation and intergroup relations even with other racial groups. As children of a school many occasions are available through sporting activities, religious ceremonies and choral singing. They compete with other schools of their own race as often as it is deemed necessary. No problem.

When it comes to social interaction with members of other racial groups problem arise. South Africa has instilled in the minds of its people cultural diversity and racial exclusiveness. This has been so ingrained into the skins of most South African that it is only the brave who would dare arrange a debating session or a soccer match with say a white school and a black school. Attempts initiated by authorities higher than the local schools have ended up in shambles. For this to happen as a matter of course, will have to wait for a post-apartheid South Africa. Be that as it may, it is worth trying constantly that neighbouring schools of different racial groups invite one another for one or the other occasion.

The last issue addressed is on general social issues and environmental awareness. These issues are covered in various topics in the subjects taught in school. However, most of them are at the periphery of the topics - A teacher can move into them as he expands on topic material in a subject. However, the teacher who shall move into these areas is one who is conscious of the fact that education, amongst other things, aims at initiating the child not merely into the cultural capital of his own community, but of the entire mankind in so far as this is possible, and thus to humanise rather than only to socialise him. Issues
In/...

in this area deal with the essential aspects of human existence as well as the tragic side of human life. Man should be seen as a totality - the perverted as well as the exalted, the despairing as well as the hopeful. If an all-rounded picture of human reality is presented to the child then school knowledge would lend credence to Dewey's ideas that:

"the school must represent present life - life as real and vital to the child." (1959: 22)

Teachers in black schools rely mainly on the textbooks. Past examination papers guide them as to what is likely to appear in the examination papers. If examiners do not set any questions that touch on these issues they are apt to be left out, important and relevant though they may be in the conduct of human affairs and in the way of life of the community. So it is recommended that examiners should find a place for these issues in examination papers. In that way shall teachers be made aware that they are after-all important, and need not be glossed over.

A matter that came up in this thesis is the issue of People's Education. Ashley (1986) argues that it geared black pupils to liberate themselves by making them aware of their oppression and past injustices. Luthuli (1985) is more specific on this point when he considered education of blacks. He stipulates that the education of blacks must document social, race and class analysis and the plight of blacks as victims of an oppressive system. In that way it will highlight the problems of the oppressed, oppressor and oppression in general. The aim of such content will be for blacks to learn from the beginning that the condition of the oppressor whom they now regard as privileged is unenviable, he being a slave of his own making.

In its Durban Conference in March 1986 the National Education Crisis Committee called on children to return to school after disruptions. They called on children to re-occupy schools that had been closed and to demand the right to education. The agreement to return to school also depended on a crucial condition: that the NECC make active/...

active and rapid progress towards giving content to People's Education in the school. The task was delegated to a five-man NECC commission. This has proved too formidable a task. It is recommended that the education authorities create local curriculum bodies or bureaux involving educationalists, educators, parents, elected community members and seniors students that would constantly monitor the curriculum content from time to time. This body would ascertain as to whether the wishes of the people, their expectations and aspirations of the community. Their views will be fed to the central curriculum office.

In the education system of blacks there has always been heard a voice of dissatisfaction, particularly after Bantu Education was introduced. Seemingly the education authorities did not appreciate the seriousness of the dissatisfaction as the manner in which the dissatisfaction was addressed did not answer to the demands. It was only the 1976 disruptions that highlighted the seriousness of the issue. However, these disturbances kept on erupting intermittently up to the point where Education Crisis Committees were formed in various regions. This happened during 1986.

Education Crisis Committees involving representatives of the concerned community members marshalled in a new force in the educational system of blacks. The community demanded to be involved in decision-making and to be heard. They demanded active participation. Participation and non-participation in politics (this is a political issue) is a response of the individuals' calculations of the potential costs and rewards of particular actions directed towards desired ends. In this case blacks have calculated the potential rewards of them being involved in the matter as those of yielding the desired end, namely, lifting up the education system that has collapsed. For blacks education is still viewed as a meal-ticket, and an assurance for a higher quality of life. That the black community was reasoning along positive lines is reflected by the fact that when the Education/...

Education Crisis Committees talked to their children about returning to schools, children did.

It is logical for an individual to expend some effort to influence the turn of political events if, but only if, the potential rewards to him in terms of private utilities, material, social, or psychic exceed his potential losses in effort, time, cash or psychic costs. Seeing young black children going back into classrooms for effective learning gives both social and psychic security to parents.

The springing up Education Crisis Committees in various areas that are hard-hit by school disruptions are evidence of rational patterns of behaviour. School boycotts and school violence have helped transform masses of blacks from a state of low awareness of what happens in the education system of blacks and activity called for. They have become more conscious and active would-be participants. "Would-be" if officially called upon to serve in bodies concerned with effective decision-making. They argue for the interests, desires, and demands of the black man-in-the-street being communicated to the education authorities. They hope that these communications shall more or less directly influence the selection of departmental personnel and/or the decision they take. In this explosive climate, for instance, departmental offices should be manned by people who are not authoritarians or dictators. By nature they should be tolerant and be of a sympathetic attitude. Decisions taken should be after consultation with representatives of influential concerned community members.

This becomes important when one notes Polsby's (1959: 235) view that :

"people participate in those areas they care about mostly. Their values, eloquently expressed by their participation, cannot, it seems to me, be more effectively objectified."

Noting that the 'politics of refusal' and 'non-collaboration' with state-created institutions had extended/...

extended rapidly from the political arena to education, the potential germ of a solution has emerged from the community itself. The government and the black community agree on the major parameters: not only should education continue, but it should continue within the institutional base of the school. Now the next step is clearly to negotiate conditions that will prevent further education disruption. A meaningful school curriculum that is relevant to the needs, values, expectations, aspirations and anxieties and the black community is the answer. It is only in this light that the injunction in the Educamus (January, 1987 p. 3) editorial can be appreciated. The injunction says:

"It is the bounden duty of each teacher and parent together to accept responsibility for the discipline, nurture and education of pupils in the interest of the pupil, his parents, the community and all the country's inhabitants. For this, parental involvement is imperative."

6.3 General Conclusion of Study.

This study has looked into the present school curriculum in the light of satisfying the yearnings of the black child and meeting the demands of the black society in the light of their present day pressures. The conclusion is that the curriculum does not fully answer to these demands. There are a number of areas that are glossed over and other are not touched upon. This has been so because it is based on a ideological position alien to the life led by blacks and their outlook.

It is conceded that the curriculum therefore needs a major reworking. This reworking must be based on an agreement among those directly involved with the task of schools. There should be consensus as how schools should be effectively managed and the areas of knowledge that need emphasised. This thesis argues that blacks should be involved directly in the analysis of goals for education. They must indicate the direction that they would like their schools to take. It is only then that the curriculum/...

curriculum can be mapped out that which will not stunt the growth of the critical faculty in children. This is a curriculum that will not develop a sense of inferiority and worthlessness. Lacking a sense of worth, leads to the development of self-pity and self-hatred. The present school curriculum has made blacks to suffer a sense of worthlessness, confusion of identity, self-alienation, a self-divided and schizophrenic consciousness and a haunting fear of losing their roots. Hence the escalating school violence, vandalism and eventually boycotts and disruption.

For structuring a curriculum that meets the demands of blacks, blacks should not only be consulted but should be actively involved. Black educationalists should spearhead the movement towards developing a new curriculum. This calls for training black curricularists who shall be the central curriculum body. There should also be local curriculum bodies to monitor the effectiveness of the curriculum and conduct research on curricular issues. After all, "the kind of education we need is a matter of judgement and its provision a matter of political will." (Musgrave 1979: 182).

6.4 Recommendations for Further Research.

Continuous research and study with regard to the curriculum is needed in the following areas:-

What improvements are necessary to the curriculum to cultivate in children such basic capacities as critical reflection, imagination, self-criticism, the ability to reason, argue, weigh up evidence and to form an independent judgement of one's own.

How can the curriculum be improved to facilitate the systematic rebuilding of the shattered self-image of blacks - a curriculum that shall revitalise the sense of dignity and worth in the black child (man).

There is an urgent and pressing need for researching a philosophy and a strategy that will create a positive attitude conducive to the education of pupils. Innovative models/...

models in education related to socially deprived children will enable the young to benefit fully from their educational and social development opportunities.

Ways and means should be explored to make children to understand their strengths and weaknesses whilst participating in the educational endeavour. They should be motivated to be willing to exert considerable effort to improve skills in the light of impediments and barriers.

There should be an identification of academic support needs of black secondary school pupils in a multicultural society. Supportive socialisation will enable the child to make the best use of his schooling.

There needs to be an in-depth study of serious management problems in urban schools as compared to rural schools in order to give clear guidelines to headmasters.

6.5 EPILOGUE.

The central idea in the thesis as a whole is the notion of bringing out the child's best potential. This may be done by educating him, in such a way that he develops a sense of being consciously aware of who he is, what he wants to achieve in the world and how best he can achieve that. He must be able to establish constructive relations with others. He must acquire a sense of control over significant events in his life. The school curriculum should be modelled in such a way that social realities are dealt with. The school must acknowledge social realities and they should be examined and analysed in the perspective in which they present themselves.

The school curriculum will have to include traditional school skills and subject matter achievement such as symbolic - technical proficiency, information and concepts from various disciplines, modes of inquiry and content. In addition some new areas such as future studies.

A well/...

A well-rounded curriculum will also lead to the development of skills for constructive social action, learning to identify the power sources in the community and acquiring skills needed to negotiate with authority figures.

In sum, needed is a curriculum that will contribute into making children more effective adults by providing them with knowledge of what it is to be human-in-the-world.

A good education system that is organised with prudent reasoning and judgement, taking into account the demands of time and space, is a potent force for social, economic and political development of a people. The major component is a curriculum that can operate efficaciously in the context of a given social political and economic environment. Consideration of the curriculum then, shall have to be evaluated in terms of what is taught and why; by whom it is taught and under what circumstances; what is the spirit in which what is taught is taught. Since the curriculum has to respond to needs, expectations and aspirations of a people consideration of who prescribes what is taught and the attitude of those taught is relevant. It now remains the task of each community member, lettered or not, individually and collectively, to help towards the realisation of the self-actualised educand in the education system of blacks.

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SUMMARY OF THE STUDY.

Education is important for a child because, as a not-yet-adult he should be initiated into the inheritance of human achievements of understanding, conviction, belief and attitude. Education demands that the child acquires abilities of looking, listening, thinking, feeling, imagining, believing, understanding, deciding. What is necessary therefore is a school curriculum that shall serve as a medium of intervention through which rapid societal changes can be taken account of in a school system.

Questions raised in this study relate to how successful the present school curriculum meets active and creative needs of black children, help children develop broadening insights and deepening generalisations about problems of significance to them and their society, gives children knowledge that will help them improve their quality of life. Does the current curriculum infuse into pupils knowledge about problems associated with population explosion, environmental awareness, family disorganisation and similar issues. In a nutshell, is the curriculum focused on aspirations, expectation and anxieties of blacks?

For a method of study a close study of literature was undertaken (with a view of extracting a conceptual framework and a theoretical background) within which the problem is undertaken. The model used for analysis of data is the cosmological model described by Dooyeweerd and explained in the perspective of Philosophy of Education by Schoeman (1980). A careful study was also undertaken of the public press in order to extract ideas and sensitive areas in education of blacks. This information was weighed up against comprehensive scientific theory given by philosophers and thinkers of education. Informal discussions were held; some with school inspectors, parents of school-going children and teachers to supplement views in the public press.
The/...

The conclusion arrived at is that the curriculum does not fully satisfy the yearning of the black children and does not meet the demands of black society in the light of present-day pressures. It is conceded therefore that it needs a major reworking based on an agreement with black curricularists, black community leaders and black parents. There should be consensus on how schools should be effectively managed and areas of knowledge to be emphasised. What is needed is a curriculum that will not develop in children a sense of inferiority and worthlessness leading to alienation.

It is recommended that a reworked curriculum must cultivate in children such basic capacities such as critical reflection, imagination, self-criticism, the ability to reason, and argue, weighing up evidence and forming independent judgement.

There needs to be an in-depth study of serious school management problems in urban schools as compared to rural schools. Greater effort should be undertaken by education authorities to arrange in-service courses for teachers in school management.

In-service courses should be arranged for teachers to give them guidance into using the latest teaching methods and approaches.

Headmasters of rural school should be helped into asking for financial support for their schools from the private sector.

The present school curriculum should be made broader to include more elective subjects.

More and diverse recreational activities should be introduced in black schools. Parents should be motivated to volunteer their services in this regard.

Scope should be opened up for a subject combining Sociology/...

Sociology and Anthropology for aspirant teacher in Colleges of Education.

School leavers should be trained in job-seeking skills and there should be more emphasis on career guidance.

OPSOMMING

Opvoeding is belangrik vir 'n kind want as 'n nog nie-volwassene behoort by blootgestel te word aan die nalatenskap van menslike prestasie van begrip, oortuiging, geloop en geesteshoudings. Opvoeding vereis dat die kind sekere vermoëns moet verwerf : waarneming, luister, denke, gevoelens, insig, geloof, begrip en besluitneming. Wat derhalwe nodig is, is 'n skoolleerplan wat sal dien as 'n middel tot ingryping waardeur snelle veranderende maatskaplike toestande in die skoolsituasie ondervang kan word.

Vrae wat in hierdie studie aandag geniet, het betrekking op die sukses waarmee die huidige skoolleerplanne voldoen aan die aktiewe en kreatiewe behoeftes van swart kinders, hoe die kinders gehelp kan word om hul insigte te verbreed wat sal lei tot veralgemenings ten aansien van probleme wat vir hulle en die samelewing betekenisvol is, en toegerus word met die nodige kundigheid om hul lewensgehalte te verbeter. Die volgende kwessies rakende die huidige skoolleerplanne moes ondersoek word : word die kind blootgested aan inligting oor probleme wat verband hou met die bevolkingsontploffings, omgewingsbewustheid, gesinsdisorganisasie en verwante aangeleenthede. Om saam te vat - is die leerplan gerig op die aspirasies, verwagtings en angste van swartes.

As metode van ondersoek is 'n literatuurstudie onderneem ten einde 'n begripsraamwerk en toeretiese agtergrond, waarbinne die probleem ondersoek is daar te stel. Die model wat gebruik is vir die ontleding van data is die kosmonologiese model deur Dooyeweerd omskryf en deur Schoeman (1980) geïnterpreteer in die perspektief van die filosofie van die opvoeding. 'n Noukeurige studie van die openbare media is ook onderneem ten einde idees en sensitiewe areas in die opvoeding van swartes te ekstraheer. Hierdie inligting is opgeweeg teen omvattende wetenskaplike toerieë van filosowe en denkers op die terrein van die opvoeding. Informele samesprekings is gehou met skoolinspekteurs, ouers met skoolgaande kinders asook/...

asook hulle onderwysers ter aanvulling van die meningsgeopenbaar in die openbare media.

Die bevinding van die ondersoek was dat die leerplanne nie ten volle die aspirasies van swart kinders bevredig nie en nie voldoen aan die eise van die swart gemeenskappe in die lig van hedendaagse druk nie. Daar is derhalwe tot die slotsom geraak dat 'n omvattende heroorweging nodig is, gebaseer op konsensus deur swart-leergangbeplanners, -gemeenskapsleiers en -ouers. Daar moet eenstemmigheid wees oor hoe die skole doeltreffend bestuur moet word en watter kennisvlakke beklemtoon moet word. Daar is 'n behoefte aan 'n leerplan wat nie 'n gevoel van minderwaardigheid en waardeloosheid by kinders sal kweek wat tot vervreemding sal lei nie.

Op grond van die bevindings van die ondersoek, is die volgende aanbevelings gemaak:

- 'n Hersiene leerplan moet by kinders basiese vermoëns soos kritiese refleksie, vindingryheid, selfkritiek, redevoering, redenasievermoë, oorweging van alternatiewe en die vorming van onafhanklike besluitneming kweek

- Daar moet 'n indiepte studie gemaak word van ernstige skoolbestuursprobleme in stedelike skole vergeleke met plattelandse skole. Opvoedkundige owerheidsinstansies moet pogings aanwend om doeltreffender indiensopleidingskursusse vir onderwysers in skoolbestuur aan te bied

- Indiensopleidingskursusse vir onderwysers moet gereël word om hulle vertrouwd te maak met die jongste onderwysmetodes en -benaderings

- Hoofde van plattelandse skole moet bygestaan word in die rig van vertroë aan die private sektor vir finansiële hulp vir hul skole

Die/...

- Die huidige skoolleerplanne moet uitgebrei word om 'n groter vakkeuse te bied
- 'n Groter verskeidenheid ontspanningsaktiwiteite moet vir swart skole daargestel word en ouers moet aangemoedig word om hul dienste in hierdie verband vrywilliglik aan te bied
- Ruimte moet gelaat word vir 'n vak wat Sosiologie en Antropologie kombineer vir aspirantonderwysers by die College of Education
- Skoolverlaters moet touwys gemaak word in werksoekersvaardighede en groter klem moet geplaas word op beroepsvoorligtings.