

A FOCUS ON THE PEDAGOGICAL RELEVANCE OF THE
SCHOOL IN HARMONIZING EDUCATION FOR INDIVIDUAL
AUTONOMY WITH RESPONSIBLE CITIZENSHIP:
IMPLICATIONS FOR A SCHOOL CURRICULUM

BY

NHLANHLAKAYISE MOSES KHUBISA

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SCHOOL CURRICULUM

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DISSERTATION SUBMITTED TO THE FACULTY OF EDUCATION IN FULFILMENT OF THE
REQUIREMENTS FOR THE DEGREE OF

MASTER OF EDUCATION

IN THE

DEPARTMENT OF PHILOSOPHY OF EDUCATION

AT THE

UNIVERSITY OF ZULULAND
KWA-DLANGEZWA

DATE SUBMITTED: NOVEMBER 1991

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ACKNOWLEDGEMENTS

I wish to express my gratitude to the following people for their indispensable help and contributions.

To my promoter, Professor Dr P C Luthuli, Dean of the Faculty of Education, Professor and Head of the Department of Philosophy of Education at the University of Zululand for having consented to guide me throughout this study. His promptness in marking and giving constructive criticism have been highly appreciated.

I also wish to register my thanks to Mr E B Masinga and Mr T Vilakazi who are both lecturers in the Faculty of Education at the University of Zululand for their moral support.

My gratitude also goes to principals of schools and teachers of schools where I did my empirical investigation.

I am also indebted to my colleagues at KwaGqikazi College of Education who kept on giving me moral support.

My sincere thanks is also extended to my mother Qondeni Altina Khubisa (UmaBhodoza) and my late father Philson Khubisa (Umthithimbili Obonwe Zingane Zawubalekela) who laid the formidable pedagogical foundations which have proved to be invaluable pillars of strength for me.

My warm thanks also goes to my wife, Adronica, Sbongile Khubisa (Umalangazane), my two children Ntandoyenkosi, Sbongamandla, and all my brothers and sisters for their unrelenting and unfailing understanding and support while this study was being conducted.

I also wish to record my sincere thanks to Mr Amos Mthembu of the Department of Geography at the University of Zululand who assisted me in operating the computer when data was being processed.

I am indebted to BP South Africa Pty (Ltd) and the Research Committee of the University of Zululand for financial assistance which helped me to complete this study.

(iii)

Mrs S Buthelezi and Mrs R Lindeque who are both at the University of Zululand also deserve a special thanks for typing this dissertation.

Lastly, I humbly record my sincere gratitude to God for giving me sound health, patience and perseverance which enabled me to complete this study. To Him be the Glory!

N.M. KHUBISA
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Date: November 1991.

DECLARATION

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SCHOOL CURRICULUM

M.Ed 1991

I, Nhlanhlakayise Moses Khubisa, do hereby declare that this dissertation
which is submitted to the University of Zululand for the degree of Master
of Education has not been previously submitted by me for a degree at any
other university, that it represents my own work in conception and in ex-
ecution and that all the sources that I have used and quoted have been in-
dicated and acknowledged by means of complete reference.

Signed by me *Nhlanhlakayise Moses Khubisa*

on the 19th day of November 1991.

DEDICATION

This work is humbly dedicated to my mother QONDENI ALTINA (ZINTOMBI) and my late father PHILSON MSHONGOYI (MTHITHIMBILI) KHUBISA for their vision that saw me going to school. Through them I learnt that a man ought to work hard so as to live a happy life. They also inculcated in me love for other people.

QUOTATIONS

"For the body is not one member, but many ...;
now if the whole body were an eye where were the hearing? ...;
if the whole body were the hearing where were the smelling? ...,
and if they were all one member, where were the body?
But now are they many members, but one body"

(1 Corinthians 12: 16-20)

Hence

"*Am Du werde ich zum Ich* (I become myself in terms of you)"

Martin Buber in Smit (1984:104)

SUMMARY

This study is conducted within the Department of Philosophy of Education. The researcher established that there are two rival claims in so far as the role of the school is concerned. We live at a time where there is a great talk on the rights, needs and interests of the individual. Such talks are more often than not, founded on a big caption of individual autonomy or individual freedom. As the position of the individual is exalted, schools are also blamed for failing to enhance the status of the individual. The second claim is that of the role of the school and society. In this regard the school is merely seen as an agency or instrument for a society. Its task should therefore be centered around preparing individuals for community service.

The researcher is therefore advocating that neither side should be afforded predominance over the other. To this end, the school should be seen as an institution that should help bring about harmony between individual autonomy and responsible citizenship. In order to confirm the supposition on "a Focus on the Pedagogical relevance of the school in harmonizing education for individual autonomy with responsible citizenship: Implications for a school curriculum", the researcher stated his problem in a question form like this:

Can a school manage to bring about harmony between individual autonomy and responsible citizenship? What curriculum can be envisaged if a compromise between individual freedom and citizenship is reached?

Methods of research included, among other things, discussions with members of the public like parents. The researcher intended to find out how parents feel about the role and the contribution that is made by schools. Some members of the parent-community were also interviewed. Certain key figures in the society, at schools, universities, technikons and colleges of education were also interviewed on the role that could be played by the school in bringing about a compromise between individual autonomy and responsible citizenship. Teachers of high schools and senior secondary schools were requested to fill in a questionnaire. Through literature review, discussions, interviews and empirical investigation, the researcher found that most people believe that the question of the pedagogical relevance of the school in bringing about harmony between education for individual autonomy and responsible citizenship has to do with an aim of education. Briefly, it hinges on what children will become after they have

completed schooling. Both parents and teachers agreed that the school cannot be solely held responsible for the education of children. It was then suggested that the school should work in close contact with the parent community. Aims and purposes of education should be decided by both parents and teachers. The researcher also found that teachers and parents agreed that there is nothing like absolute individual autonomy. For this reason, there is therefore a general consensus that proper education is the one that prepares pupils to live both as worthy individuals and as responsible citizens. An individual in this study was viewed as a person with his own needs, wants, interests, rights and wishes which need not be suppressed at the expense of those of a society. On the other hand a responsible citizen was seen as a person who does not only live for himself, but for other people as well. The researcher then concluded that in executing their pedagogic tasks, both teachers at school and the parent community should realize that the needs of an individual and those of a society are interdependent. There must be harmony between the needs of an individual and those of a society. The school must therefore not only inculcate a spirit of individualism in pupils but also a spirit of community service.

Lastly, the researcher recommended that since the school curriculum dictates what children will become when they have finished schooling, it therefore needs serious attention. It is therefore recommended that a school curriculum should be designed in such a way that it encompasses both the needs of learners and those of their societies. There is therefore a need for further research on the needs of learners and those of their societies. The school curriculum should not only be designed by a selected few. Teachers, members of the public, the private sector, and if possible, students, should all be consulted before a school curriculum is designed.

OPSOMMING

Hierdie studie is in die Departement Filosofie van die Opvoedkunde onderneem. Die navorser het bevind dat daar twee mededingende aansprake ten opsigte van die rol van die skool bestaan. Ons beleef tans 'n tydperk waarin gesprek op die regte, behoeftes en belange van die individu fokus. Sulke gesprekke is merendeels op die basis van individuele outonomie of individuele vryheid gegrond. Terwyl die plek van die individu verhef word, word skole dan ook blameer dat hulle daarin faal om die status van die individu te versterk. Die tweede aanspraak gaan oor die rol van die skool en die samelewing. In hierdie verband word die skool slegs as 'n agent of instrument van die gemeenskap beskou. Die taak van die skool moet aldus op die voorbereiding van die individu vir gemeenskapdiens sentreer.

Die navorser stel voor dat geeneen van die bovermelde sienings die oorhand moet voer nie. Die skool moet dus beskou word as 'n instelling wat hom moet beywer vir die daarstelling van harmonie tussen individuele outonomie en verantwoordelike burgerskap. Die navorser het dus ter bevestiging van die veronderstelling soos vervat in "'n Fokus op die Pedagogiese Relevansie van die Skool in die Harmonisering van Opvoeding vir Individuele Outonomie met Verantwoordelike Burgerskap: Implikasies vir 'n Skoolkurrikulum", sy werkstuk in die vorm van 'n vraag geformuleer:

Kan 'n skool daarin slaag om harmonie tussen individuele outonomie en verantwoordelike burgerskap daar te stel? Watter kurrikulum kan oorweeg word as 'n skikking tussen individuele vryheid en burgerskap bereik is?

- Die metode van navorsing het, onder andere, gesprekke met lede van die publiek, met inbegrip van ouers, behels. Die navorser het onderneem om vas te stel hoe ouers oor die rol wat skole speel en die bydrae wat hulle maak, voel. Onderhoude is ook met sekere sleutelfigure in die gemeenskap gevoer (insluitende dié by skole, universiteite, teknikons en onderwyskolleges) oor die rol wat skole kan speel in die daarstelling van 'n kompromis tussen individuele outonomie en verantwoordelike burgerskap. Onderwysers by hoërskole en senior sekondêre skole is versoek om 'n vraelys te voltooi. Deur die nagaan van tersaaklike literatuur, besprekings, onderhoude en proefondervindelike ondersoek, het die navorser bevind dat meeste mense glo dat die doel van opvoeding die pedagogiese tersaaklikheid om harmonie tussen opvoeding vir individuele outonomie en verantwoordelike burgerskap insluit. Kortliks behels dit, dit wat die kind gaan word na afloop van sy skoolloopbaan. Ouers sowel as onderwysers was dit eens dat die skool

nie alleen verantwoordelik vir die opvoeding van kinders kan wees nie. Daar is voorgestel dat die skool noue samewerking met die ouergemeenskap moet handhaaf. Ouers sowel as onderwysers moet die doelwitte en oogmerke van opvoeding bepaal. Die navorser het ook bevind dat ouers en onderwysers dit eens is dat absolute individuele outonomie onvervangbaar is. Om hierdie rede bestaan daar algemene konsensus dat behoorlike opvoeding die leerlinge voorberei om soos waardige individue en verantwoordelike burgers te lewe. In hierdie studie is 'n individu gesien as 'n persoon wie se eie behoeftes, verlangens, belangstellings, regte en wense nie onderdruk hoef te word ten koste van die belange van die gemeenskap nie. Aan die ander kant is 'n verantwoordelike burger ook gesien as 'n persoon wat nie net vir homself lewe nie maar ook vir ander. Die navorser het tot die slotsom gekom dat die onderwysers sowel as die ouergemeenskap in die uitvoer van hulle pligte moet beseft dat die behoeftes van die individu en dié van die gemeenskap inter-afhanklik is. Daar moet harmonie geskep word tussen die behoeftes van die individu en dié van die gemeenskap. Die skool moet dus 'n gees van individualisme, maar ook van gemeenskapsdiens by leerling bevorder.

Die navorser beveel laastens aan dat aangesien die skoolkurrikulum bepaal wat kinders gaan word, dit dringende aandag verg. Daar word dus voorgestel dat die leerplan so ontwerp moet word dat dit aan beide die behoeftes van die skoolier sowel as die gemeenskap moet voldoen. Daar is dus behoefte aan verdere navorsing oor die behoeftes van leerlinge en hul gemeenskappe. Leerplanne moet nie slegs deur 'n uitgesoekte handjievol mense ontwerp word nie. Onderwysers, lede van die publiek, die private sektor en indien moontlik, ook die leerlinge, moet almal inspraak hê in die ontwerp van 'n skoolleerplan.

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CHAPTER ONE

GENERAL INTRODUCTION

1.1 INTRODUCTION

Schools as microsocieties have an arduous task of seeing to it that educational tasks which started in the family are continued and perpetuated. It utterly remains the task of educators to help and lead children en route towards adulthood. There are two views that lie side by side concerning the ultimate end of education. One view emphasizes that a person is educated to achieve individual autonomy (freedom). The second view emphasizes that the individual is educated to comply with the norms and values of society. The first view is based on individuality. It is a view that promotes individual interests. Its foundation is the 'individual self'. The second view stresses participation and involvement in communal affairs. It stresses the importance of citizenship. These are therefore two conflicting aims of education. This study is trying to forge a compromise or balance between the above stated aims of education - individual autonomy and citizenship.

There is a general consensus among various educationists that adulthood is the ultimate aim of education. It is important to look into some criteria of adulthood. Duminy and Steyn (1985:19) say that a person who has reached the stage of adulthood should be:

- a worthy and enhanced human being. This standard expects man to behave with self-confidence and to have a positive self-concept and not to experience an inferiority complex.

- An independent and self-reliant person. This means that an adult person should be able to take decisions on his own. This means a person who can decide for himself and take initiative in things.
- A balanced and a self-respected being. This norm expects an adult person to understand himself. For example, he should be a person who knows his weak points and strong points. He should judge and accept himself as he is.
- A responsible being. This standard expects of the adult to accept the responsibility for his or her own life and decisions, words and actions.
- A being who lives meaningfully. Adults should continuously attach personal meaning to life. Adults do not easily accept the ideas of others or allow them to dictate to them; but they like to form an impression of life.

From the above expositions one concludes that the stage of adulthood implies that a person lives in harmony with himself, he lives in harmony with other people, he lives in harmony with objects around him and finally he lives in harmony with God. It, therefore, becomes clear that each person possesses autonomy (freedom). This autonomy must be harmonized with the individual's association with the world around him. The school is charged with the responsibility of educating pupils to know that proper freedom is the one that goes with responsibility. At school there should be a time when pupils are educated as individuals and a time when they are treated as a group. During the second phase each pupil is expected to contribute towards what is done in class. This contribution is

part of each pupil's share. It is important for the good of the whole class (group). Nash (1966:146-147) argues that each person is unique and a good education will foster this uniqueness; for it is a source of variety, richness, innovation, creativity and invention. Perhaps what is of prime importance is that while education should make people autonomous individuals, it should also make them of contribution to their society. This means that schools assume relevance in a twofold manner, that is to say that they:

- educate individuals in such a way that they become self-reliant, free and able to decide on their own
- educate individuals in such a way that they are able to comply with the culture of their people.

Nash (1966) continues to confirm that the process of finding oneself cannot go in isolation. A growth in freedom necessitates a growth in socialization. What emerges from this is that proper education ensures harmony between individual autonomy and individual's involvement in the life of his people.

The freer we become, the more we would learn to see ourselves in relation to others and also in relation to the world. This means that we understand that our autonomy exists only when we interact with the world around us. As persons we find our highest possibilities of freedom through responsible participation.

It is significant to mention the fact that for a school to bring about harmony between individual freedom and responsible citizenship, a wave of mistrust between the school and society should be

wiped out. A bridge of contact between the school and society is indispensable. Schools are not only operating for the sake of children, but for both children and society.

Griesel et al (1986:38) say that all pedagogic support aims towards orientating the child so that he should increasingly understand that his freedom entails what is good or evil as embodied in the communal philosophy of life. The foregoing extract means that education must produce both man and citizen.

The young child's eagerness to understand his social group and to conform to its demands is an early indication of man's desire and drive to establish bonds of communality with the rest of the society. If the child is not imbued with the culture of a society, he will be left without a basis of common experience and knowledge that is essential for civilized living. It is a profitless exercise to help young people to find themselves and to become what they are capable of doing, unless they are impelled to use their talents for the benefit of mankind. Luthuli (1977:1) contends that not only is man a socially being who essentially lives in groups but every distinguishable human group is an aggregate of individuals who follow a given way of life. At school the child is educated to be both a worthy unique individual and a worthy member of a society. For the school to execute its task properly, the keen interest of the society in the education must be sought first.

1.2 STATEMENT OF THE PROBLEM

Can the school manage to bring about harmony between individual autonomy and responsible citizenship? What curriculum can be envisaged if a compromise between individual freedom and citizenship

is reached? The foregoing questions form the integral part of this study. The first question forms the major hypothesis. Claydon (1969:132) quotes Rousseau as saying that; "... I believe that I have taught my pupil to live because I have taught him to live in harmony with himself and, more so so to gain bread. But this is not enough. To live in the world, my pupil must know the way to influence other people, he must calculate the action and reaction of individual within a society."

One can therefore deduce from the above extract that education does not only assist man to attain his own selfish ends. In Rousseau's argument, education does not only help man to get bread, but it also prepares him for national service and sharing in the common interest of his fellow men. When the society sends its children to school, there is always a hope that they will at the end of it all be of contribution to it. In this manner education becomes a major capital investment made by the country or the community in its own interests, and the maximum return is expected of it.

Jacks (1950) maintains that the school has a dual function to perform. It is concerned with the educational function and a social function. In performing the first function, it is concerned with individuals. In performing the second function, the school is concerned with society and state. The first function aims at the production of a citizen. Whether these aims can be pursued side by side is a problem which has puzzled thinkers in education in earliest times and there has been a continuous oscillation between the two poles of individualism and socialism.

Plato concentrated on the production of a citizen and he cut a golden knot in his argument that the right-minded citizen, employed

in the task for which his nature best fitted him, and the fully developed and the happy individual were one and the same person. Jacks (1950: 149) continues to say that it has never been possible to accept this argument which in the use of the term "right-minded" evokes serious questions.

Every child is born as a unique individual in the midst of other people; objects and things. Every child, by virtue of the fact that he is a human being, wants to come to an understanding of objects and people around him. For a child to get full understanding of himself as an individual, he is bound to mix with other people. This study is conducted within the ambit of Philosophy of Education. The researcher is trying to answer the following questions:

- Can schools manage to strike a balance (harmony) between individual autonomy and responsible citizenship?
- What is the school's position with regard to the person as a unique individual and as a social being?
- Is there a need for schools to keep in constant touch with societies?
- Is there a need for the school to educate children in societal norms and values?
- What curriculum can be envisaged if one talks about a compromise between individual autonomy and individual's participation in societal life?

One of the effects of education upon every child should be the formation of his ideals both for himself and for society. It is ultimately these which determine the direction that society shall take. Jacks (1950) further argues that though the teacher may be successful in developing individuality, he will not feel that he has achieved his end or acted fairly by his pupils unless on the one hand, he has fitted them for life in the world which they will encounter. This includes a living in that world, and on the other hand send them out ready to change the world. One can deduce from this statement that the child is born, grows up and becomes an adult member of a particular cultural group. This child is therefore born into a given situation of cultural historical, origin; and becomes a personality shaped by and for his particular cultural context. Luthuli (1977: 43) rightly argues that since a person embodies in the miniature much of his culture, many aspects of his behaviour must be explained in terms not only of the individual himself, but also of his culture.

1.3 AIM OF STUDY

This study is an attempt to bring about a balance between the interests of the individual and those of a society. Briefly it aims at a compromise between the "I" and "We". Nash (1966:156) asserts that a growth in freedom necessitates a growth through social action and social responsibility. This implies that proper freedom does not endorse isolation from society. It stresses community service and involvement in political, social, economic or religious life of other people.

This study purports to stir up a need for harmony between in-

dividual autonomy and responsible citizenship. Another significant facet of this study is to try and bridge the gap that exists between the school and society. It is believed that if a bridge of contact is fostered between the school and society, there will be an agreement on the aim of education. The question of the freedom of the individual and his participation in communal affairs can also get attended to. Biyase (1988) cites Vert Willie, the author of the "Ivory and Ebony Towers" as asking who can ask for a better outcome of education than that it prepares people to be equal to or sufficient for their tasks and responsibilities.

One can conclude this part by saying that to be sufficient for one's task involves judgement and this means judgement in terms of the societal norms. This clearly means that an individual is educated for himself, to understand the aspirations of society via those of himself.

1.4 ELUCIDATION OF MAJOR CONCEPTS

1.4.1 Pedagogical

This concept is often used synonymously with the concept "educational". Griesel (1986:11) contends that the Greek noun "Paidagogia" means "accompaniment" of the child (*pais* = child, *agein* = to lead, *agogos* = leader).

What is at stake is that all pedagogical activities should concern themselves with the child who must be lead and accompanied towards adulthood. The child renders himself as a person who is helpless and he needs the assistance of the adult person (educator) to become what he ought to become. Accompaniment is a conditio sine qua

non for the child to become what he ought to become. The child needs help to explore, to conquer, to orientate himself, to constitute and to inhabit the world. Eventually the child must learn to share his *umwelt* (own world) with the world of his fellow-men (*mitwelt*).

1.4.2 School

The etymology of the word "school" derives from the Latin "*Schola*" which in turn comes from the Greek "*σχολή*" (*scholē*) (Barrow 1981:32). Originally "*σχολή*" meant leisure. The typically Greek love of argument led to a shift in meaning to the employment of "leisure" for "disputation", then to "lecture" and then to school, in something like the sense of the Latin "*scola*" and of course our own school. The Longman Dictionary of Contemporary English defines the word school as a place for education of children.

Griesel et al (1989:9) succinctly maintain that the most important task of the school centres around a more conscious, formal and systematised education which will assist the child to accept his personal obligation to a complicated community. It is then clear that the most significant task of the school is to prepare individuals for life. Life includes norms, values and the philosophy of life of the people. Briefly, life means culture.

1.4.3 Education

Mlondo (1987:8) cites Landman and Van Rensburg (1984:27) as defining education as a practice or an educator's concern in assisting the child on his way to adulthood. Education is also defined as a conscious, purposive intention by an adult in the life of a non-

adult to bring him to intellectual independence. The first definition is embrative for it even hinges on the leading and guiding activity of the child by the educator. The second definition is rather narrow and atomistic in character for it only hinges on the independence of the intellect. It is important to mention that most educationists agree that the moment the child (educand) displays the ability to decide, to choose on his own, to explore, to emancipate, the educator gradually withdraws his assistance. This process is called "periodic - break-away". It allows the educand a chance of venturing into life alone. He is given a chance to exercise autonomous choice in a responsible manner.

Luthuli (1982) cites Redden and Ryan who view the phenomenon education as a deliberate and a systematic influence exerted by a mature person on the immature person, through instruction, discipline and human development of all powers of a human being, that is physical, social, intellectual, moral, aesthetic and spiritual according to their hierarchy by and for their individual and social uses and directed towards the unison of the educand with his Creator as the final end. Education is also seen as a social enterprise by which people are subjected to the influence of a selected and controlled environment so that they attain social competence and optimum individual development.

1.4.4 Individual

The Oxford Dictionary of Current English defines the word individual as "especially for one person". Griesel (1986:36) insists that every child arrives in the world as an individual. His solitariness (Latin = *Solitas* = loneliness) is a fundamental reality. He is personally responsible for his own life and has to

attain adulthood himself. Through education the "I" is revealed. The child sees himself as he really is and this makes him ready to associate with others for he knows himself very well. He knows his weak points and strong points. To be an individual, one can only be realized against other individuals. Individual here, is defined solely with the understanding that it stands equal to other individuals.

For the purpose of this study the word "individual" will be used within the school context to refer to the individual child or learner. When it is used outside the school context, it will be referring to a child who has finished schooling. This means a child who will have been educated to take a responsible adult role in a society.

1.4.5 Autonomy

For the purpose of this study the concept autonomy will be used to mean individual's freedom, freedom of choice, individual's unique ability to decide on his own and to follow his own interests. A major point that will, however, be stressed in this study, is that, though education inculcates freedom in a person, it should be freedom with responsibility.

1.4.6 Efficient Citizenship

"Efficient" as a concept used in this study means "what is good and suitable for something". Though "efficient citizenship" as a concept may be relative in the sense that each person may have his own perception of what "efficient citizenship" is, the researcher in this study is aware of various questions that may crop up. The

concept is, however, used on the assumption that there may be certain criteria and conditions which may make people to come to a general consensus. Briefly, the concept efficient citizenship will be used in this study to mean responsible citizenship or an individual's active participation in communal affairs. The Longman Dictionary of Contemporary English defines a 'citizen' as a person who is officially allowed to become a member of a certain country by birth or naturalization. He is expected to be loyal to his country. He is expected to share life with his people and to contribute to the betterment of life of his people. This includes political, social, economic and religious life. He shares the joys and sorrows with his people. In this study emphasis will be placed on the fact that every individual, by virtue of finding himself in a certain country or society, is bound to be of contribution towards the betterment or enhancement of his life and that of his people.

Moore (1929:152-153) asserts that the purpose of the school is to assist boys and girls in the selection, promotion and realization of those experiences yielding the largest life values. These experiences are both individual and social in character, which means that they concern the person as a unique being and also as a social being. Stone (1988:27) adds to the task of the school regarding citizenship when he asserts that: "the school is thus an organized community in the sphere of teaching and education."

It is important to note that the above extract refer to both teaching and education. Teaching is a limited concept and it only involves instructional skills given to the learner so that he masters the learning content. Education is wider than teaching for it deals with the act of guiding and leading. Moulding is also in-

cluded in education. Children are educated for themselves and for a greater society. Briefly, the school has a dual task to perform. On the one hand it is responsible for the transmission of skills and knowledge to the child (teaching). On the other hand it educates the child on the spiritual roots or philosophy of life of his people. Stone (1984) calls this philosophy of life the ground motive or the spiritual faith of the people. The way people see life is the way they want their children to be educated.

Sir Richard Livingstone (1960:214-215) reports that citizenship goes beyond voting, paying taxes, sitting on a jury and other duties expected by a nation from its members. Properly conceived, it involves all a man's actions which touch his fellow-men, fellow citizens and well being of the state. One may conclude that the concept citizen, as it is used in this study, means a person who has been well socialized to be of help to his people. The school is therefore seen as an agent of society (micro-society) which is capable of integrating children into a large society (macro-society).

1.4.7 Curriculum

Luthuli (1982:29) cites Redden and Ryan as defining the curriculum as a body of content properly selected and arranged in a broad sense to include subject matter, vital experiences and activities of a people. From this statement one may deduce that the curriculum as educational practice is embedded in the philosophy of life of the people. It means that the curriculum should keep pace with the people's culture. When there are innovations and inventions in the society, the curriculum is adapted accordingly. In

this manner the curriculum meets the challenges and changes number time.

The aims of the curriculum should be to develop in a child the fundamental human powers to awaken him to the fundamental interests of civilized life. (Straughan and Wilson, 1983:39). The curriculum, as one deduces, includes the feelings, thinking, social norms, patterns, artistic expression, moral standards, the economic life, legal forms and religion of a people.

1.5 DELIMITATION OF THE FIELD OF STUDY

Pedagogics as a field of study is so vast that it cannot be studied in its totality. It is therefore expedient to divide the study content into various pedagogical perspectives or disciplines. An educational researcher has usually a specific field of interest in education and he therefore makes a reflective investigation thereof. Luthuli (1985) calls this area of research "an area of concern".

This study is conducted within the Department of Philosophy of Education. The major hypothesis in this study can be put in a question form like this:

- Can the school bring about harmony between education for individual autonomy and responsible citizenship?

Besides the above major hypothesis other questions which this study seeks to answer are:

- Should there be a link between the school and society?

- Should parents and teachers come together to discuss matters related to education of children and the aim of education?
- What school curriculum can be envisaged in case of a balance between individual autonomy and citizenship?

The study will concentrate on senior secondary schools and high schools for the researcher believes that most of the children at these levels enter into society after completing their schooling. Admittedly, some of them further their education in technikons, colleges and universities. For empirical investigation purposes, perception of educators in high schools and senior secondary schools falling within the jurisdiction of KwaZulu Department of Education and Culture will be sought.

1.6 PROPOSED METHOD OF RESEARCH

This research will, inter alia, be conducted with the aid of the following:

- Literature review: the researchers will go to relevant books (both prescribed and reference sources), periodicals, newspapers, magazines, addresses and speeches to seek relevant data.
- Parents, inspectors of education, leading figures and authorities in education will be interviewed.
- Discussions with experts in education at universities, technikons and colleges of education will be held.

- To validate all data found from literature and discussions, empirical investigation will be done. This will consist of both open-ended and close-ended questionnaires which will be sent to teachers to complete.
- All data will aim at confirming the major hypothesis that the school is of pedagogical relevance in harmonizing individual autonomy with responsible citizenship.

1.7 PROCEDURE FOR TREATING DATA OBTAINED THROUGH QUESTIONNAIRES

The data that will be obtained through questionnaires will be changed to percentages. The researcher will calculate the number of respondents per response and then convert this into percentages. This will be done by means of a computer.

1.8 ANALYSIS AND INTERPRETATION OF DATA COLLECTED THROUGH QUESTIONNAIRES

Data collected from respondents will be analysed and interpreted accordingly.

1.9 PROGRAMME OF STUDY

Chapter One:

This is a general introduction. It comprises of the statement of the problem, aim of study, the elucidation of major concepts, proposed method of research. It is a chapter that gives the outline of the topic.

Chapter Two:

In this chapter, the historical-philosophical past is scrutinized. The aim here will be to look at those philosophers and educationists who stress individual autonomy and also those that stress citizenship. The school curriculum will slightly be treated. A full discussion of the school curriculum will be made in chapter 4.

Chapter Three:

This chapter is based on the role that can be played by the school in balancing up individual needs with those of a society. It focuses the attention on man as a unique being and also a social being (a being with other individuals). Among other things, the relationship that exists between the child and the adult at school will be discussed. This chapter will also concentrate on the interpretation of norms at school, the socializing task of the school; aims of education for man, society and community.

Chapter Four:

This chapter will deal with the school curriculum. The curriculum will be discussed with the belief that it can help bring about harmony between individual autonomy and responsible citizenship. The main heading will be on the school curriculum and its balance of individual and social needs. Various definitions of the curriculum will be discussed. Different categories of curriculum designs like the community centered curriculum, the society centered curriculum, the discipline centered curriculum, the child centered curriculum will be discussed. Some approaches to the curriculum as given by

some American scholars will also be highlighted. These will be the child-centered position (the individualistic school). This school of thought stresses that in designing the school curriculum, the interests of the child should come first. The second school of thought by American scholars is that which emphasizes the interests of the society above those of the individual person. In bringing about a balance between individual needs and social needs, the interactive position (harmonizing position) as exposed by American scholars will be highlighted. The relationship that exists between culture and the curriculum will be discussed.

Chapter Five:

This chapter will be based on the empirical investigation. It will consist of open-ended and close-ended questionnaires which will be completed by senior secondary school teachers and high school teachers. A sample of respondents will be drawn from schools which fall within the jurisdiction of the Department of Education and Culture (KwaZulu). The questionnaire will try to confirm the hypothesis that the school is of pedagogical relevance in bringing about harmony between individual autonomy and responsible citizenship.

1.10 CONCLUSION

A focus on the pedagogical relevance of the school in harmonizing education for individual autonomy with responsible citizenship: Philosophical implications for the school curriculum is a study that is conducted within the Department of Philosophy of Education. The major impetus in this study is an attempt towards a compromise or balance between education that promotes the interests of each

individual being (unique individual) and those of the society. It is based on the premise that the school should not only stress individual freedom in its educational task. The school should not on the one hand stress only the needs of the society. This study attempts to emphasize the fact that no side should receive predominance over the other. If the school only promotes individual freedom, it will only result to a group of educated people who are less concerned about the interests of the society. Again, if the society emphasizes its needs above those of the individual, it will result in an imbalance. At least a compromise between the two poles must be sought. For that reason, one cannot hope to reach a point of harmony or compromise between individual autonomy and individual participation and involvement in the life of a society, if one ignores the school curriculum. The school curriculum determines "what ought to be". It is concerned with the ends and purposes of education. It cannot therefore be left untouched when one hopes to balance individual needs and social needs. Citizenship embraces both the interests (needs) of the individual and those of the society.

Chapter two traces the question of individual autonomy and citizenship from the historical-philosophical past. Those educationists and philosophers who stress individual autonomy and those that emphasize communal participation are discussed.

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CHAPTER TWOA BRIEF HISTORICO-PHILOSOPHICAL SURVEY OF THE EDUCATIONAL PAST ON QUESTIONS OF EDUCATION FOR INDIVIDUAL AUTONOMY AND EFFICIENT CITIZENSHIP2.1 INTRODUCTION

The relation of the individual to the society has been an important issue in social and political philosophy. It is also important in educational theory because the school has a responsibility for establishing whatever relation is to be established between individuals and greater social group. Sometimes schools are criticized for promoting an excessive conformity in pupils and thereby teaching them that adjustment to existing social order is the greatest good. On the other hand, schools are also criticized for permitting excessive individual autonomy, which it is said amounts to little more than social anarchy and permits a generation to grow up without restraint or direction. The problem is often stated in such terms as these:

- (a) Which comes first (or should come first), the interests of the individual or the interests of the society?
- (b) Which has priority, the rights of the society or the rights of the individuals?
- (c) Should education find its orientation around the needs of the individual or the needs of the society?

Though a number of scholars and educationists have been trying to give answers to the above questions, no definite answer would ever be found. Even if answers are given, a state of equilibrium or compromise in so far as the problem is concerned, has not yet been reached. There has been a very conspicuous parallelism between the problem of education for individual autonomy and a question of educating individuals for citizenship. Such a gap has resulted in two 'camps' or 'educational blocks', that which could be termed a camp for individualists and/or as some may call them liberalists and a camp of socialists.

It remains a gigantic task that faces different societies to come to a solidified consensus on the question of the aim of education. It is generally believed by a number of educationists that adulthood is the ultimate aim of education. What is essential to note is that adulthood as the ultimate aim of education has as its own essences, for example, self-reliance and independence are always elicited as the ingredients of adulthood. On the other side of the coin, a person who has attained adulthood should be seen to be a responsible and an accountable person.

He should be a person who is prepared to conform to the norms and values of his people. It stands to reason therefore, that it is often unwise to stress one angle at the expense of the other. For example, too much emphasis on self-reliance and independence at the expense of social service and individual accountability will be an unforgivable blunder and a fallacious act. Van Pettern Henderson (1947:104) rightly argues that: "Not that freedom can ever be absolute. We do not live in isolation from one another and no man can be free from the restraints of the group life and group pressures. But each man should have a voice in determining the

policies which have to control him. Free men can do and should restrict their freedom. It is freedom to manage their individual affairs and their common affairs for the welfare of all that man wants and have a right to expect."

If one scrutinizes the above extract, one notices that there is no side that is afforded predominance above the other. There is neither side that is given utter rejection. Van Pettern Henderson (1947) goes on to furnish us with both sides and their elements. Individual autonomy and social participation are both mentioned, but a fervent warning is that of over-endorsing freedom at the expense of conforming to a group and its norms and values.

Without striking a compromise between education for individual autonomy and education for citizenship, the problem of individuals who always derive pride over their knowledge that has no fruits will always be in the picture. On the contrary, the problem of the society or societies which assume that individuals are mere nonentities that should be manipulated and exploited by the country to achieve its selfish ends, will remain unresolved.

It is essentially agonizing to hear such remarks as that of Benjamin Kidd as quoted by Adams (1915:131) that the interests of the social organism and those of the individual comprising it at any particular time, are actually antagonistic; they can never be reconciled, but to utter it in toto that they are inherently and essentially irreconcilable, seems to be a sign of total despair. In education we need harmony.

All parts, all sides, all elements that constitute the educative endeavour and the educational act should be harmoniously put together for the educational aim to be realized. It is also interesting to note that in responding to the assertion of irreconcilability of education for individual autonomy and citizenship, Adams (1915) contends that here we must regard the qualifying phrase "at any particular time" (as given by Kidd) as applying both to the antagonism and to the reconciliation. It may be that conflicting interests at any given time are inherently irreconcilable at that time. But in a wider perspective, it must be possible to reach a reconciliation. For after all, this opposition of the interests of the individual and of society is only one way of the many cases in which we find forces acting against each other in order to produce a result that is favourable to the interests that lie behind both. The individual can make the best of himself only in a particular setting in a state. The state can come to its highest development only on the condition that each of the citizens realizes that there is something best in him. Adams (1915) continues to contend that the very limitations the state places on the individual are means by which the individual realizes himself. In a similar vein, Ross (1942) quotes Itard, one of the best teachers who tries to forge a compromise between education that warrants autonomy of the individual and the one that endorses citizenship, and says that man's nature is social as it is self-raging. We are all members one to another, thus individuality is of no value and personality is a meaningless term apart from the social environment on which they are founded and made manifest. Self-realization can be achieved only through social service, and social ideals of real value can come into being through free individuals who have developed valuable individuality. The circle cannot be broken. If we believe this, we may seek to make our school communities where

individuality is not damped down, but is fostered through social contact and opportunities of service, where distinctive contribution of each and every member is welcomed and encouraged.

In this chapter, the researcher is trying to give the historico-philosophical base of the problem. The impetus behind this chapter lies on tracing the contribution of the various philosophical theories and their relation with education or else their practical educational implications. A number of philosophers and educationists will also be discussed. Their views on the question of individual autonomy and citizenship will be highlighted. Emphasis will be placed on the relationship between a particular philosophical theory, and the aim of education. Philosophers will be randomly selected from relevant literature. One other facet of study that will be discussed will be a relationship that exists between a philosophy of life and a philosophy of education.

Lastly, a general survey of the curriculum will be made. It must, however, be stated that the curriculum is not a major component of this study, but it is of cardinal importance because of a strong belief that it is through the curriculum that beliefs, aspirations, desires and experiences of a people are expressed and perpetuated. The cultural idiom is also enhanced and advanced through the curriculum.

2.2 A FOCUS ON SOME PHILOSOPHICAL THEORIES, THEIR RELATIONSHIP WITH EDUCATIONAL PRACTICE

2.2.1 Idealism and Education

Idealism is perhaps the oldest Western systematic philosophy of life. Idea-ism might be a more correct-descriptive term than idealism. The founder of this philosophy of life is Plato, a disciple of Socrates. The foundation of this philosophy of life is the opinion that ideas are the only reality. Plato explains the origin, constitution and destiny of everything in terms of perfect, external ideas. The idealists believe that the Ultimate Idea embodies the higher value. In the essence and the aim of education idealists:

- (a) believe that education is essentially a process of unlocking those potentialities that are innately present in the child.
- (b) Idealists also see the child as a pure idea of man possessing the potentialities of fulfilling the demands of the realm of ideas through the actualization of values in his life.
- (c) Idealists also emphasize the grandeur and worth of human life.
- (d) Human personality is of supreme value and it constitutes the noblest work of God.
- (e) This philosophy also stresses the exaltation of personality or self-realization, the making actual, or real the highest potentialities of the self.

- (f) The main task of education, according to the idealists, is to foster that perfect pattern in each individual life. The aim is to make one to become his highest true self. But Rusk (1965) in Ross (1942:115) stresses that the common cultural values guard us against any possible misunderstanding or self-realization as implying an isolated or self-sufficient attitude on the part of the individual.~ Rusk (1965) reminds us that man's higher or spiritual nature is essentially social and that the social is an expression of man's rational or spiritual, hence, universal nature.
- (g) The idea of a perfect state, which is a world of ideas is stressed in this philosophical theory. Power (1962:95) quotes Plato as saying that, "Only by careful regulation of individual action and by instilling in all citizens, from birth on an exacting dedication to the state could unity be preserved and maintained."

Whilst there is emphasis on self-realization of the individual person, one may conclude this part by saying that the major focal point of the Idealists is not the individual per se, but it is the state, a perfect one. Steyn et al (1985) maintain that, "The idealistic educator regards unification with the Ultimate Idea as the ultimate aim."

From this, one may conclude that idealists look for something far greater than the individual and his selfish ends, it is the state, and more so, a perfect one.

2.2.2 Naturalism and Education

In this philosophical theory there is a constant emphasis on the nature of the child and his natural development. Naturalists believe that the child possesses natural ability to master detail of any kind. Ndlovu (1990:36) cites Breese (1973:15) where he contends that: "To what extent should the teacher be allowed to take the initiative and decide what the child should learn?"

From this extract or exposition it becomes evident right from the outset that the major stress of this philosophy of life is individuality or individual freedom. This cannot only be stressed within the ambit of the school situation, but it even becomes prevalent outside the school parameters when a person should be grappling with life affairs. It tends to assert and endorse aloofness of individuals. Ross (1942:94) quotes Rousseau as saying that, "Education is merely the fostering of natural development and true education takes place when nature, powers and inclinations of the child are allowed to develop freely. ..." Naturalists are interested in the child as he is, rather than what he will do or become when education has done its work. They regard exalted adult standards of conduct as important in comparison with behaviour even in its reprehensive forms. They look at education not so much as preparation for or as living itself. Rousseau even said: "What is to be thought of the cruel education which sacrifices the present to an unknown future, that burdens the child with all sorts of restricts and begins by making him miserable, in order to prepare him for some far off happiness which he never enjoys."

This philosophy of life is against any move or major that tampers with the freedom of the individual, Rousseau sharply echoed: "Back to nature, man is born free yet everywhere he is in chains..."

2.2.3 Pragmatism and Education

Ross (1942) contends that, "the pragmatists regards the child as a potential, creator of values in a given environment; for him the data of education are the child and his physical and social environment, the interaction between the two constituting the child's experience."

Pragmatism in education aligns itself with naturalism in starting with the child as he is (individuality) but perhaps more consciously and deliberately than naturalism, it seeks to modify the original nature of the child by providing him with helpful type of experience, particularly that of social character in which he directly participates. Landman et al (1982:32) maintain that pragmatism is the philosophy of adaptation. They continue to say that the natural needs and the attempts of man to satisfy these needs are the most important aspects he can think about. According to the pragmatists these natural needs make out a fair share of the contents of human thought. This has the implication that all man's attempts to know are actually only a process of adjustment to his environment. That is why there is continuous interaction between man and his environment with the aim of improving the process of adjustment (adaptation).

From the above exposition one can deduce that the aim of education according to the pragmatist is not only geared towards exalting individuality but it also includes social adjustment. This is in

short, citizenship which goes with the process of socialization. Pragmatists, according to Landman et al (1982), believe in a method known as the project method. They cite Kilpatrick in his book entitled "Foundations of Methods" where he gives six steps of the project method. These steps run as follows:

- (a) Penetrating discussions by pupils to gain experience concerning a particular subject.
- (b) When problems arise, they should be elucidated and formulated.
- (c) Visits by a class to the school library to collect data for a certain subject.
- (d) Formulating hypotheses that could possibly solve the problems.
- (e) Hypotheses must be critically tested in discussion.
- (f) Organisation of new information to make further discoveries and experiencing.

One recognises from the above set-up on methodology that pragmatists favour life experimentation by the child. Their eye is not only fixed to the school situation, but it transcends the boundaries of the school to reach the world of exploration and experience. This involves citizenship where the individual is introduced and initiated into the experiences of a greater society. Many educationists agree that education will not have achieved its aim if it fails to integrate its individuals into the life patterns

of a greater society. Ross (1942) further argues that pragmatists show a tremendous faith in the individual and democracy, there is an invincible belief in human progress and the perfectibility of man; these being brought about by individual development and achievement in his social medium.

2.2.4 Existentialism and Education

Existentialists over-emphasize individual autonomy and individual existence in the world. The self reigns supreme according to this philosophy of life. Ndlovu (1990:32) cites Wingo (1974:326-327) as arguing that, "one of the most important ideas in the existentialist's tradition is that man is free to choose and his choices are undetermined by external conditions." One might conclude from the above quotation that according to the existentialist point of view there will be a number of individuals who are not accountable and who are responsible to nobody. This may even result to a strict egoistic spirit whereby each person cares for his own matters only. Wingo (1974:372) as quoted by Ndlovu (1990) continues to cite Satre where he maintains that; "man cannot be sometimes a slave and sometimes free; he is wholly and forever free at all".

Landman et al (1982:62) cite Satre as arguing that man is given limitless freedom. Man is doomed to freedom. Whether man wants to accept it or not, he is absolutely free and he must assume this absolute freedom. The freedom of the individual is, however, threatened by other individuals. This threatening is called 'objectifying' by Satre. This implies that one person is made into a thing by another person, man's path through life is a way of fear, which will come to nothing.

From the above exposition one could deduce that there is a stress of individualism in existentialism. The reference towards guarding threats that are likely to inhibit external forces to the individual, is a further stress of individualism by this philosophy of life and total neglect of social service. Man sees that another man is a threat to him. For that reason, solitariness is advocated. Man will, because of this philosophical theory, end up pursuing his own selfish ends.

2.2.5 Realism and Education

Realists assert that there is a real world of things behind and corresponding to the objects of our perception. Realism is against curricula consisting of studies that are bookish, sophisticated and abtruse. Every now and then the educator is enjoined to abandon his abstractions and concentrate on realities. Ross (1942:214) argues that, "Thus today as always before, the realist enters emphatic protest against a cleavage between the work of the school and the life of the world outside it. Only the vocational aspect is to be stressed if education is to be directed towards a career or life."

2.2.6 Communism and Education

Communism is a form of economic socialism - the socialist regards the individual as subordinate to the state. The Latin word "*communis*" means "common" or "collective". This philosophy is both based on dialectical materialism and also upon the idea of a classless society. Steyn *et al* (1983:104) argues that the essence and the aim for this philosophy of life is to assist the young to adapt to a classless society. Education moulds the child to become a

true patriot. The child is educated (indoctrinated) to serve the community in whatever kind of work society should demand of him. Each child is educated according to his own needs, which are needs of the society.

2.2.7 Liberalism and Education

Freedom of the individual is overemphasized in this philosophy of life. Landman et al (1982:42) quote John Stuart Mill where he says that it is the task of the society to allow the individual the freedom to think and to give him opportunity to express himself. Freedom is an essential requisite for happiness. Landman et al (1982) continue to argue that; "the liberalist places the individual in opposition to the community. The community is then experienced as a threat to the individual. In the community the individual must constantly struggle for self-expression."

One can deduce from the above exposition that the emphasis on the part of the liberalists is freedom of the individual. This freedom is limitless, uncurbed and unrestricted by anything. Landman et al (1982:43) doubt whether there is anything like total freedom. They maintain that, "the individual's happiness is also only possible by virtue of the freedom of mankind." This means, as one can deduce, that man's freedom cannot attain its zenith if it is not in accordance with other people's welfare. No matter how free a person can be, he still needs other people or his fellow beings. His sharings with people or with his fellow-men widen his freedom and its scope.

2.3 PHILOSOPHERS AND EDUCATIONISTS WHO EMPHASIZE EDUCATION FOR RESPONSIBLE CITIZENSHIP OR PARTICIPATION IN THE INDIVIDUAL IN SOCIETAL LIFE

2.3.1 Plato (427 or 429 - 343 B.C)

Rusk (1965:14) cites Plato where he aptly argues that: "Because of the multiplicity of human wants and of the insufficiency of anyone individual to satisfy these by his own, the state is necessary."

From the above extract, it becomes clear that Plato was rather focussed more on a greater society than on the individual person. In his Republic he stated categorically that the school was a place for the cultivation and preparation for citizenship. Power (1962:92) contends that: "according to Plato the individual counted very little, perhaps he was but a tool to be used by the state to attain civil ends." That Plato accepted what was more or less the traditional Greek view, the one that made the individual a good subordinate to that of the state is clear from the ideals portrayed in the Republic and the Laws that: "Only by careful regulation of the individual action and by instilling in all citizens from birth on an exacting dedication to the state could this unity be obtained and preseved." (Power, 1962:95).

Plato saw the state as the most effective instrument that could be devised and empowered for leading man to the higher life in the realm of ideas. The Platonic view on state unity may well be interpreted to mean that man must sacrifice lesser ends for greater. Verster et al (1982:4) contend that according to Plato the individual educational objective would be to subordinate to efficient civil functioning and the individual would be expected to look

beyond his own happiness to the welfare of the state. What is observed in all views and ideas which were espoused by Plato in that the individual was only essential if at the end of it all he would learn to serve the state.

2.3.2 Aristotle (384-322 B.C)

Aristotle believed that the best form of government was democracy because it is the form most likely to be exercised for the general welfare of all. Steyn *et al* (1983) quote Aristotle as saying that: "Citizens ought to be educated to suit the way of life of the state in which they live. Children should be trained to be good persons as well as good citizens."

It is evident that Aristotle held that strict Spartan educational ideal, that of training boys and girls to be subservient to the demands of the state. Power (1962:3-36) contends that citizenship implied subservience to the state goals and severe penalties - death, ostracism or at least disgrace - were inflicted on young people who failed in their patriotic duty to dedicate their energy and their lives to the state's inflexible objectives. Personal interest, thought and hope were subjected to the state's good. No man was considered to be self-sufficient unto himself and the quest for self-sufficiency was believed to have led from simple to more complex communities.

Frankena (1965) says that Aristotle believed that no man could do everything, it is therefore evident that people share the meaning of life by diversely using their talents and skills. From this, it is clear that Aristotle saw the major aim of education as the preparation of people for life or citizenship.

Claydon (1969) quotes Aristotle where he insists that: "The man who is a citizen is not a Unity but he is divided in himself, then his world is to be measured by his affinity with the whole, with society."

Aristotle continues to say that society must therefore change its character for it does not now permit the following condition: "To be a unity as himself and always undivided within himself, man must act as he speaks, decide his own course and invariably pursue it."

2.3.3 John Milton (1608 – 1674)

Milton saw the educator's task as preparing the child for practical, social virtues of life. To achieve this, the teacher must have a comprehensive spectrum of man. Besides the intellectual sphere, the teacher must also pay special attention to the child's social, moral and religious life. (Verster et al 1982:47). It is clear from this exposition that John Milton favoured a relationship between educational practice and a philosophy of life. Many educationists show a remarkable consensus on the question of interwovenness between a philosophy of education or educational practice and a philosophy of life. Luthuli (1985:81) rightly argues that many educationists agree that no educational practice will be relevant and meaningful, let alone achieve anything if it is not based on a philosophy of life.

2.3.4 Michael Eyquen De Montaigne (1533 – 1592)

Verster et al (1982:47) report that according to Montaigne, the educator must prepare the child for a virtuous, practical and suc-

cessful life. It is of cardinal importance, as Montaigne maintains in Verster et al (1982) that the teacher should be selected with utmost care, for it is under his guidance that the child will gain experience of life; via among other manifold journeys.

2.3.5 Herbert Spencer (1820 -1903)

Spencer was a naturalist who despised contemporary schools which emphasized literature and tradition. In his views on education, he placed as foremost that which is practical and useful. The teacher has the task of preparing the child for a varied, practical life. He believed that children must be set to activities which led to self-preservation and which will prepare them for a career and a future. In bringing up their children according to the latter, parents and teachers will be fulfilling their civic duties and this will make life more pleasant for the pupils and for the general welfare.

2.3.6 Karl Marx (1818 - 1883)

Marx and his collaborators did not entirely discard human freedom but they believed that man makes his own history. Marx believed that man's freedom is limited by his environment which is not his own choice. Material conditions form the framework in which his freedom operates.

Curtis and Boutland (1953:572) maintain that: In a communist state the individual is entirely subordinate to the collective, that is the community. From the Marxist point of view had developed a philosophical theory known as socialism.

2.3.7 Maria Montessori (1870 - 1952)

Montessori was a Catholic, a democrat and a scientist. Ndlovu (1990:35) cites Kleinig (1982) where he says that: "In democracy, the fundamental objective of freedom is to ensure for the individual an opportunity to express his unique personality, to be different from his neighbours. The right to be free, the right to be different, finds its principal expression in academic freedom and civil liberty."

Like all democrats, Montessori upheld individual liberty and sought to foster the full and free development of children. As a scientist she aimed at education through realities by providing concrete material and by organizing learning situations for pupils. Curtis and Boutland (1953:499) contend that Montessori indicates that she is not unmindful of the child's social needs and of the task of improving society when she writes: "the discipline to which the child habituates himself here is, in its character, not limited to the school environment but extends to the society."

2.3.8 Froebel (1782 - 1852)

Power (1962:512) quotes Froebel where he says that: "Unity is the dominant principle. All things are related, connected, unified, whether or not this unity can be detected." From this statement one can deduce that Froebel was against any individualistic attitude towards education. Power (1962) goes on to maintain that Froebel envisaged a two-fold aim of education, one part of the educational aim was to produce in the individual a firm, pure and strong will. The other part is to lead and guide man (through education) to clearness concerning himself, other people, nature

and with God. Froebel meant that education's chief purpose should be moral and, in a broad sense, social.

2.3.9 John Dewey (1859 - 1952)

John Dewey was a pragmatist and a democrat. He declared that education must be thoroughly adjusted to fill all the changing demands placed upon him by the community. The school, stimulated by social environment, must represent a type of a micro-community. Dewey maintained that the school should in turn produce people who will themselves develop further in the service of the community (Verster et al 1982:23). Curtis and Boutland (1953:529) cite Dewey in his "Education and Democracy" where he insists that "since education is a social process and there are many kinds of societies, a criterion for educational criticism and construction implies a particular social ideal, and a society which makes provisional space for participation in its good of all its members on equal terms and secure flexible readjustment of its institutions through interaction of the different forms of associated life is, in so far, democratic."

From the above extract one can deduce that Dewey believed that a society must have a type of education which gives the individuals a personal interest in social relationships and control, and habits of mind which secure social change without introducing disorder. Verster et al (1982:25) continue to say that John Dewey does not regard the school as a place where a child is prepared for life, rather it is life itself. The teacher must, for this reason, use direct, specific experience in teaching the child to be responsible, have social insight and initiative and co-operate in the communal sphere.

From all that Dewey espoused about education, it is clear that he acknowledged both the individual aim of education and the social aim of education. He did not wish to see the society suppressing the individual on the grounds that a person should comply with societal norms and values. On the other side, he did not wish to see the individual who prided himself over his freedom without using it for the benefit of his fellow-men." Dewey's ideas on education were always practice and activity orientated. Curtis and Boutland (1953) cite Dewey as contending that: "Man is a spontaneous and socially active being who naturally reacts to stimuli emanating from his environment. What man does, and not what he says, is important, what he can do is more important than what he knows."

The above extract exposes the importance of the individual's active involvement in communal life. The individual's sharings with his people, his actions are, according to John Dewey, of paramount importance.

2.3.10 Martin Buber (1900 - 1950)

He came up with the well-known proposition of the "I - Thou" relationship. Buber said that man can only truly live through the spirit which is to be found in the relationship of the "I and Thou". Man's true destiny is to become a person. He must, therefore, sacrifice his puny, unfree will, that is controlled by things and instincts, to his grand will, and this grand will involved a complete change from his former attitudes towards life. Curtis and Boutland (1953:562) cite Buber as saying that the self-willed person is emphasizing his difference, but an unselfish man seeks to share with others. Sharing is never selfish. It belongs to a per-

son with whom I share just as much as it belongs to me. From the above expositions, one can admittedly say it in toto that Buber stressed that the person's interaction with his fellow-men was important. The "I - Thou" is indicative of the bond that should exist between two referents.

2.3.11 Michael Oakeshott

Peters (1981:90) cites Michael Oakeshott as saying that education is a two-way-process in which we enjoy an initiation into what one could call 'civilization' and in so doing we discover our own talents, aptitudes in relation to that civilization and begin to cultivate and then use them. From the above exposition, one deduces that there are two principal points that are elicited.

- The point of discovering our own talents and aptitudes. This is of importance in education as the child should be guided to become what he ought to become.
- Secondly, the point of utilizing our aptitudes in relation to civilization.

One notices that the first point hinges on individuality and the second one on citizenship where our talents are used for the betterment of our needs and for our fellow-men's needs.

2.4 A BRIEF SURVEY OF PHILOSOPHERS AND EDUCATIONISTS WHO STRESSED EDUCATION THAT EXALTED INDIVIDUAL AUTONOMY ABOVE SOCIAL PARTICIPATION OR INVOLVEMENT IN SOCIETAL LIFE

2.4.1 John Stuart Mill (1806 - 1873)

Mill represents an existentialist philosophy of life. Existentialists emphasize the principle of freedom and indeterminism. Steyn *et al* (1983:69) maintain that for Mill, man is the individual who seeks self-realization through scrutinizing and selecting reality and it is imperative that man should be free to choose. It is clear that Mill wanted people to feel the urgency of preserving liberty and guarding against all forces that have the potential of denying the person his right to self-expression and self-development. Mill hated government control and he believed that the only reason governmental control should be imposed on any member of his will is to prevent harm to other members of the community. According to Mill each individual should be free to pursue his own happiness in his own way and should be free to express his thoughts and beliefs in his own way without fear of reprisal.

One concludes this part by saying that Mill followed in Sartre's footsteps by propagating an atomistic and individualistic, existentialist philosophy of life.

2.4.2 Jean J Rousseau (1712 - 1778)

Most of his educational ideas were embodied in the Emile. Rousseau was a naturalist in all manner. He believed that the needs of educational change, included a return to nature, a development of the natural man, a simplification of the wholesomeness of childhood

and the removal of cramping restraints and clumsy educational machinery. What formed the basis, according to Rousseau was that essential liberty of natural man should be safeguarded by education and really assured by lawmakers. Power (1962:476) argues that: "Rousseau's theory was concerned with facilitating the direct and unconscious unfolding of the individual, with assuring the right of a natural man through thwarting outer hindrances and everything that might cause distortion."

From the foregoing extract one may deduce that Rousseau and other naturalists were against anything that tampered with the child's liberty. Rousseau even went to the extent of saying that man is born free, yet everywhere he is in chains. Ndlovu (1990) cites Breeze (1973:15) where he contends that: "To what extent should the teacher be allowed to take the initiative and decide what the child should learn at school?" From this critical question, it becomes evident that naturalists affirm rigid individualism. In Book One (1) of the Emile, Rousseau asserts that the individual man develops in rather than is moulded by society. According to Rousseau, the educational process is autonomous. Man should therefore be educated to achieve his full individuality. In fact, he must just be left to develop his individuality or freedom without being tampered with.

Foxley (1911:7) quotes Rousseau as saying that "harmony becomes impossible. Forced to combat either nature or society, you must make your choice between the man and the citizen, you cannot train both ..."

These are really words of despair, which if taken from their rawness, a complete parallelism will always remain a feature that

dominates between individual autonomy and individual's participation in societal or communal life; in short, citizenship.

2.4.3 Sir Thomas Percy Nunn (1870 - 1944)

Nunn was an idealist who regarded perfect individuality as a goal which had not yet been realized in human experience, but towards which it is the nature of every person to strive (Curtis and Boutland, 1953:529). It is evident from this that Nunn did see a need of striking a compromise between individual autonomy and citizenship. Nunn said that a man becomes what he becomes mainly as a result of his reaction to his social environment. The influence upon man was seen to be an intercourse with parents and brethren, of school fellows and school masters, companions and rivals, friends and foes, employers and employees.

It is moreover easy to recognise the deep influence which the social heritage - the whole body of traditions and institutions of a people - has upon the structure and the growth of the individual mind.

One can conclude this part by saying that Nunn saw that there was some connection between the individual and society. This necessitated the need of of strengthening the balance between the two poles.

2.4.4 Martin Luther (1483 – 1546)

Martin Luther rated the freedom and the individuality of each child very highly, however, the greatest degree of freedom is found when the soul has accepted godliness.

2.5 THE RELATIONSHIP THAT EXISTS BETWEEN PHILOSOPHY OF LIFE AND PHILOSOPHY OF EDUCATION

Every system of education is an outgrowth of, and an attempt to perpetuate a specific philosophy of life. All true education is based on the philosophy of life. Steyn *et al* (1985:116) rightly maintain that: "Each and every philosophy of life has a very strong impact on education. The way we see life is the way we educate." From the above quotation, one might conclude that the school cannot stand aloof from what society does. For the educative task to continue and progress smoothly, teachers have got to know those things that people hold in high esteem. If the school is established in a society that adheres to a Christian philosophy of life, it is clear that the school in such a milieu will educate children towards some form of godliness. In the school practice it will be stressed that there is a need to have a sound relationship with the Author of the Universe. Man will be educated towards some form of perfection. Subjects such as Biblical Studies and Religious Education will be given a great deal of emphasis because of their content which is said to promote the love of God.

2.6 THE SCHOOL CURRICULUM AND ITS FOUNDATIONS

Luthuli (1981:41) rightly maintains that the school curriculum is an actual precipitation of a particular philosophy of life. From

this statement one may therefore conclude that the curriculum should reflect and keep abreast of the everchanging societal demands.

For the purpose of this study, it is of importance to say that the society or the community upholds a philosophy of life which is based on beliefs, values, norms, customs and aspirations of a people concerned. If a society where the school is established adheres or subscribes to a liberalist philosophy of life, the school practice, in short the curriculum, will be designed in such a way that it upholds autonomy or freedom of each learner. If the school is placed where people esteem a communist philosophy of life, the curriculum will be designed in a way that it will prepare children to be of service to the State or community. If the society upholds a pragmatist philosophy of life, children will be educated to use the knowledge they have gained in life situations. Pragmatism stresses action (pragma). Children are therefore educated to be of practical use and to adjust properly in life situations.

From the foregoing discussion, it becomes clear that the curriculum is a verbalization of a people's philosophy of education with a view to actualizing a particular knowledge and value system. Luthuli (1985) further states that the curriculum is the only medium through which a philosophy of life becomes a reality. A good teacher goes beyond the written curriculum to reflect the hidden curriculum. Aims, content and methods are important elements in curriculum design. They determine what ought to be. The way the curriculum is designed determines the way we want children to live as members of the society.

2.7 CONCLUSION

In this chapter, the researcher has been focusing on historico-philosophical past with an aim of seeing how educationists and philosophers viewed the question of education for individual autonomy and responsible citizenship. Various philosophies of life, with their stands, have been cited. Those philosophers who stress individual freedom and also those who favour citizenship have been given. It has also been exposed that educational practice is founded on a philosophy of life. The philosophy of life strongly influences the way people educate their young ones.

The following chapter will be based on the role that can be played by the school in harmonizing education for individual autonomy and responsible citizenship. Among other things, the following will be discussed:

- The concept 'school'
- The fundamental relationship between the child and adult in the school.
- The interpretation of norms as a harmonizing task of the school.
- The significance of the school with regard to the child's experience of normative reality.
- The school and its anticipation of the child's future.

- Social interaction, shared responsibility, socialization as the task of the school.
- Aims and purposes of education for individual man, for society and for community.
- Education for individual autonomy and for responsible citizenship.

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CHAPTER THREETHE SCHOOL'S EDUCATIONAL TASK OF BRINGING ABOUT HARMONY BETWEEN THE PERSON
AS A UNIQUE INDIVIDUAL AND AS A MEMBER OF SOCIETY3.1 INTRODUCTION

Education should include both social objectives as well as individual objectives. Man is a social being by nature. As a social being, it means that he must live in harmony and in orderly relation with other men as a member of the group; but it is necessary to keep a right balance between the educational objectives which guide the group conduct of human beings and objectives which guide human beings as individuals. De Vries (1986) contends that man is both a social being and a unique or individual being and education should always seek to bring about a proper balance between the two.

Since the school is responsible for the education of the young, it is therefore responsible in seeing to it that the needs of the individual are harmonized with those of the society.

3.2 THE CONCEPT "SCHOOL"

The concept "school" is derived from the Latin word "*Schola*" which has been the general concept since the eighteen century for formal institutions which aimed at the moulding of children towards a specific aim (Steyn et al, 1985:199-200).

One can deduce from the above definition that the school has a specialized task that it must perform. It is that of leading and guiding children towards adulthood. In the course of this leading

activity, children are moulded to assume a more active role as adults. At school there is a face to face encounter between the educator and the educand. During the encounter between the educator and the educand, learning takes place. One must again mention that proper learning cannot take place if there is no mutual trust, love and respect of each person's dignity between the educator and the educand.

Though the school is an extension of the home in educating the child, the way its tasks are carried out in educating the child differs greatly from the relaxed atmosphere of the home. Whilst the education that occurs at home is spontaneous and unorganised, school activities are intentional and they serve a particular definite purpose.

Many educationists agree that the school is basically the product of cultural development as revealed in history, and its function is to develop and form the knowledge and the vocational skill of young people, to enable them to acquire the necessary cultural forms and contents into their own form of living. A school may then be viewed as one of the agents of society aimed at equipping the learner with skills under the guidance and the instruction of the teacher.

There is a close connection between the school and the society. While the school is responsible to the learner for its sound educative task, it is also responsible to the society or to a particular cultural group which it purports to serve. The school serves the interests, aspirations and wishes of a particular society. It goes without saying, as most educationists maintain, that a philosophy of life of a particular people is always at the roots of a

philosophy of education or the school practice, that is the school curriculum.

Griesel et al (1990) confirm that the most important task of the school is to assist the child during his emancipation from the family as a macro-education milieu by helping him to explore the wider macro-reality in which he will have to hold his own as an adult. The school's task is extremely complex. When the crisis situation arises in the society, the school often has to bear the brunt. It is argued that the educative task of the school should be so wide so that the child as an adult of the future should be able to hold his own in any situation. Whenever society fails in its example, or when new trends develop, the school is saddled with yet another difficult task.

In general the educational function of the school may be described as a:

- secondary educative institution, constituting a particular route towards the creation of a life-world
- extension, formalization, supplementation of the primary instructive upbringing of the family situation
- an institution that offers the increasing opportunities for self-realization and far more independent association with the spheres of knowledge and skills. Learning maturity implies character and ability to accept with responsibility the task of living in harmony with one's fellow-men.

3.2.1 The Fundamental Relationship between the Child and the Adult in the School

The educator and the educand encounter each other in an educational situation. Griesel et al (1990) argue that in the classroom situation as pedagogic situation a unique interrelatedness exists between authority, understanding (knowing) and trust. The forementioned essences form what is called the relationship structure. Among others, this means that a relationship of authority is inconceivable without a relationship of trust previously having been actualized through which a child together with an adult will venture into the future. The child's needs for direction prompts him to reach out for an adult. The child trusts that the adult will accept him. No educative teaching will take place in the classroom situation if mutual respect, love and trust are forced to make room for distrust, hatred and anxiety. It is the teacher's prime task to win and to retain every pupils confidence. Once again, it should be emphasized that there is no prescribed formula for this. A teacher's ability to make the classroom situation a safe place for a child is of paramount importance.

Griesel et al (1990) further assert that: "the educator and the educand are both actively involved with a common mission in life in as much as they are working together to help the child become an adult in a responsible manner."

From the above exposition it becomes evident that the pedagogic encounter and the pedagogic engagement are prerequisites for any authentic pedagogic activity to occur. The process of venturing together pedagogically between the educator and the educand cannot occur if there is no pedagogic encounter and engagement that are

both based on love, respect and mutual trust. A child cannot be properly led and accompanied towards adulthood if the educator does not show love for him. The child wants to feel safe and secured. It is also important that a child shows respect for the educator's authority. The child should trust that the educator possesses knowledge for the demands of propriety and normative reality. For this reason, the educator has a sound mandate to guide and accompany each child towards adulthood.

For the purpose of this study it must be emphasized that though the educator leads the child towards independence, self-reliance and autonomy, it is freedom with responsibility that is important in this study. As an individual, the child is expected to be a responsible and a worthy citizen whilst he maintains his freedom. His contribution in communal life is entirely needed. This means that no individual can claim to have escaped the dictates of a philosophy of life of the people he lives with. Education that is provided by the school is also inconceivable if the school is not prepared to take into cognisance the norms, values and aspirations of the people as part and parcel of the learning content, that is the hidden curriculum.

3.2.3 The Interpretation of norms as a harmonizing task of the school

No school can function effectively without participation and active interest of parents and the community in the education of their children. The school principal and the staff must make it their duty to involve parents in school activities. The pedagogic significance of close co-operation between the school and parents cannot be sufficiently emphasized. The school principal has a specific function in this regard. Smit (1981:148) maintains that

as a pedagogic leader of the school he must involve teachers in his staff and pupils' parents in the collective pedagogic action to realize optimal pedagogic effectiveness in the school.

From the above exposition one can deduce that there is a need for the school principal to open channels of communication between the pupils' parents and his staff members. This can help bring about understanding between the two parties - parents and teachers. Parents and teachers will get a chance of discussing matters relating to children's progress at school, the selection of norms and values that can be inculcated in pupils. In short all matters of common interest can be discussed.

3.2.4 The significance of the School with regard to the child's experience of Normative Reality

The child lives in his child-world and the school attempts to bridge the gap between the child-world and the adult-cultural-world. The school is doing this by simplifying the complex cultural world of the adults. Gunter (1986) asserts that it is the task of the school to guide the child in the norms and values which will guide meaning to his own way of life. For that reason, the learning as an integrated part of the educative event aims at presenting the child with subject contents which will bring him new insight and new dimensions for a meaningful existence. The teacher must therefore interpret and present the learning contents in a way that the child becomes aware of the demands of propriety. This is by no means indoctrination. By learning the child gives significance and meaning to the learning content with a view to acquiring knowledge. The teacher as the presenter of meaning discloses the contents of the various subjects to the child so that he can experience them meaningfully. While learning, accompanied by

the teacher, the child acquires meaningful knowledge through his participation, and he builds up a reservoir of experience which will enable him to live in an increasingly higher level, that is, to become more and more adult in an everchanging reality.

Perhaps what is worth noting from the above exposition is that the school has a tremendous role to play, that is, the one of seeing to it that an educated individual with his autonomy, is able to live in harmony with his society. He should become a worthy citizen among other citizens. It may be a viable and a sound argument to reiterate the fact that the school should have a diversified curriculum so that it caters for the interests and potentialities of almost all its learners, but it could as well be an honourable and a noble exercise for a school to undertake the study of those needs which are basic and fundamental for its society. Education is provided by and for the society. The society ultimately remains the consumer of the school products. It may, for example, be of no use for the government to provide schools for high technological advancement in a place where people still need schools that will cater for their basic needs. This boils down to the fact that there are many factors that must be considered before a school is established, like demographic factors.

3.2.5 The School is directed at anticipating the child's future

The child's learning act is directly concerned with his becoming an adult. Du Plooy *et al* (1982) contend that: "To anticipate means to look into the future and generally the child looks forward to the unknown and adventurous experiences that await in the future with expectation and inquisitiveness ..."

The foregoing extract means that the child's act of learning is directly concerned with his becoming an adult. Industry and concentration in the learning event usually go hand in hand with positive expectation for the future.

A child who is lazy to learn reveals a negative and poor consciousness of the future. Poor home circumstances, personality problems, or other negative factors can have a detrimental influence on the quality or intensity of his involvement in the learning act.

- The result is that his achievement becomes poorer and poorer, and his already inadequate self-esteem receives a further blow.
- This failure in the learning situation can also affect the future. The courage to venture and the necessary self-confidence to accept the challenges the future holds for him, will also be affected.

To summarise, the fearful child's learning intention is very weak and he cannot conjure up a clear vision for the future.

3.2.6 The School acts intentionally and never co-incidentally

Steyn et al (1985) and Griesel et al (1990) maintain that teaching is always characterised by an organized progression. This means that thorough planning is essential as far as the school timetable, division of work, the curriculum and the learning content is concerned. All school activities must therefore be well-thought-

out, planned and implemented purposefully. Teaching can only be successful if it proceeds in an organized manner. If the work is systematic, the child is not confused.

Haphazard, unplanned, hit-or-miss methods lead to the particular disruption of the particular relationship that should not exist between the teacher and the child. Reality is never chaotic, in fact it presents itself as an organized and ordered structure. This demands careful planning and anticipation. All new knowledge:

- needs to link up naturally with the experience the child has already acquired. A good example may be that of a child who comes from rural areas. The teacher should be creative and original enough in his delivery of the subject matter by selecting examples which are familiar to the child's level of understanding. A Biology teacher, for example, can arrange a tour to places or outskirts next to the school. In his teaching he can make use of trees and plants which pupils know. This makes pupils to understand the subject better. The love of the subject can also be inculcated in pupils in this way.
- New knowledge must also proceed from what is simple to what is complicated.
- Knowledge must also proceed from the whole to the parts and back to the whole.

The last mentioned point emphasizes a very important idea, that is individuality and totality. The emphasis in this study is harmony that should exist between individual autonomy and individual par-

ticipation in communal affairs. De Vries (1986) reports that: "Since the child is dependent, in need of help, his meeting with others is a *conditio sine qua non* for human existence in a human world."

The foregoing extract simply means that the child as an individual is always in constant meeting with people. At school he meets the teacher and his peers. Outside the school he meets elderly people. All this means that the child has to share his life with others wherever he may be. This does not mean losing one's integrity and identity. It means contributing and participating in what others do. This is to the good of that particular individual and the people with whom he lives. In order to train the young in the ways of the adult society, they should gradually be given more and more independence. They should experience more freedom with responsibility as they grow.

3.2.7 Social Interaction and Shared Responsibility as Embodiments of harmony between individual autonomy and responsible citizenship. The School's task

Another feature of a democratic school community is that responsibility is learnt, in appropriate ways by younger as well as older pupils. At all stages, and in work as well as in play, school children should be given a chance of organising and participating in what they are doing. Responsibility grows from having a role to play in the group. It is through the role that he plays in the group that the child's feeling of significance in the group grows, and if he does not feel significant in the group, he cannot feel responsible. It can only be learnt by practice. If a child starts by being given a task well within his powers, he can then make

progress by gradually taking more difficult responsibilities. Ezewu (1983:1) contends that: "every member of society participates in the activities of the society according to his or her individual expectations."

The above extract implies that the individual is bound to participate in the life of his people. He involves himself without losing his autonomy. His expectations and needs are also accommodated in the process of participation in the societal life. This is for the good of both the individual and society. It should be noted that men pursue their interests in a particular social group or social system because the possibility of doing so presents itself to them in their immediate social environment. The contribution they make is to the society as a whole. Society does not operate as an unco-ordinated mass; rather it operates through its social systems or groups, each with specific functional expectations.

Ottaway (1953) further says that the child grows through an enlarging circle of social interaction. This means that the child becomes involved with more and more people. Social interaction is the name given to any of the possible relations between persons in groups as social units. It is through social interaction that cultural patterns are passed from one generation to the next.

Diagram showing the Enlarging circle of Social interaction

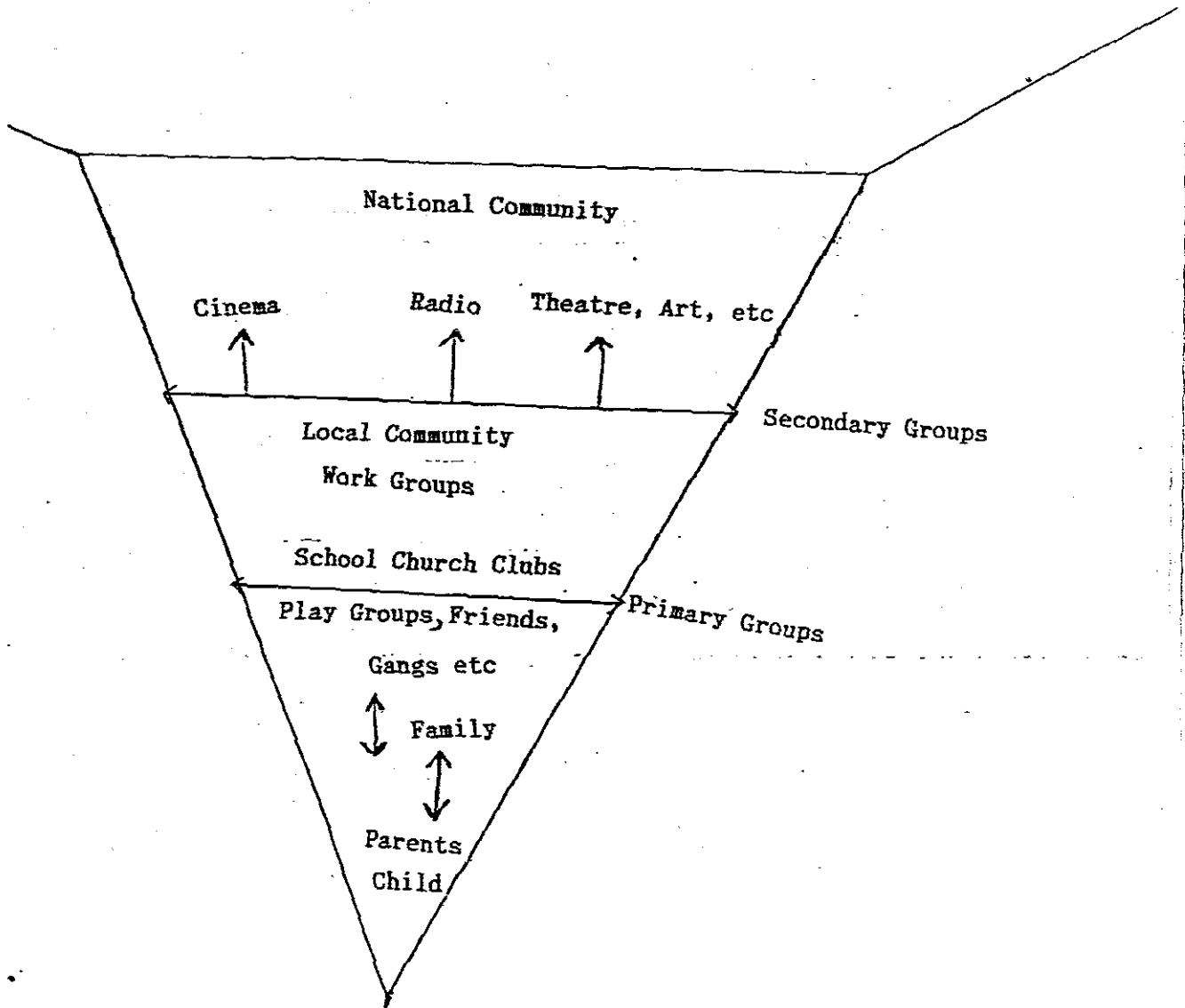


Figure IV : Ottaway (1953:147)

The earliest social situation of the baby is with his mother. He then gradually becomes aware of all those who attend to him, and at some stage is said to "know" his father and recognize various relatives and friends who from time to time appear. He becomes a member of a family group, and it should be noted that there are many possible variations of this earliest group which can have different influences on the new member.

As a young child learns to talk and to walk about his way, he makes friends and joins in play groups within or outside the home. The family and all groups in which the members have close and intimate relations, are known as the primary groups. These groups are characterised by what are sometimes called "face-to-face" relationships, where all members get to know each other well. A circle of social interaction is entered when the child goes to school. This will probably be his first experience of a secondary group in which as distinct from the primary group, he will know all the members in close face to face association; although he will get to know his own class in this way and other groups within the school.

Secondary groups also have some kind of paramount organisation which persists while membership changes. As the child grows older many other possibilities of group life open up before him. He may join informal gangs, hobby clubs or social groups of a primary group character while still at the junior school stage etc. This process of interaction continues until the child becomes an individual in the national community.

From the above exposition it becomes evident that there is no point or stage in life where man finds himself being alone. He is always an individual among other individuals. They together form a society which is usually characterised by closely-knit and water-tight state of normativity and binding values. Luthuli (1977:28-29) confirms that when a number of people live together, they are said to be a society, but this refers to the fact that all of them are aware of the extent of their consciousness to their social mode of life. Society can be said to imply having something in common such as sharing the same language, similar beliefs and convictions, in short the same culture or way of life.

Cohesion is another important element of the school's harmonization of the individuals with society. Every member of a society contributes in it in order that society or group remains an indivisible whole. The cohesion of a social unit such as a group in the society or the entire collection is the resistance to division. Cohesion may be due to allegiance to the larger unit, good overall co-ordination, mutual interest or interdependence, intersection of ties and the quality and the strenght of ties. Ezewu (1983) asserts that: "if society or social unit is to exist and maintain continuity, there is a need for cohesion." From the foregoing exposition one can deduce that all members of the subsystem must be bound together by allegiance each one of them owes to the system or by mutual interest arising out of the existing of well-defined and clear cut goals. In order to foster cohesion, mutual interdependence must be recognized and felt by all members. Added to this is the division of labour in the society, which tends to be one of the powerful forces of cohesion.

Conformity, co-operation and interaction are also important components if the society is to remain as a closely-knit and watertight state. To preserve the existence and the continuity of any society or social unit all members are expected to conform to the norms of that society or social unit. The continued individual participation in a social system is the result of the readiness and willingness on the part of the individual to act in conformity with the norms of society. When two or more people congregate temporarily or permanently for some specific purpose, such congregation demand from them the spirit and practice of co-operation. Every member of a system or society has a status or statuses. Since society is a group of people interacting with one another,

the concept of interaction is of great importance to the sociologist. Interaction in any social system consists of the following interrelated features:

- Interaction should be purposeful in the sense that it should be directed towards the attainment of the goal clearly recognized and accepted by each of the interacting members.
- Interaction should be interpersonal in the sense that it involves on the part of its members a conscious awareness of the existence of each other.
- Interaction is reflective in the sense that it involves a critical appraisal of the situation that happens to arise, and an individual can develop within himself an awareness of the consequences of belonging to a group that can effect influence or alter his attitude towards himself and to others.
- Interaction can be historical in the sense that every individual develops to a greater or lesser degree the awareness of recent or more remote past, which when consciously experienced, affects individual interaction in the present.

3.2.8 The Socializing Task of the School

Johnson (1968:110) argues that: "socialization is learning that enables the learner to perform social roles."

What emerges from the foregoing extract is that not all learning qualifies to be socialization. It goes without saying that some learning may be irrelevant to the motivation and the ability neces-

sary for participation in social norms. It also means that for proper socialization to occur the school should help the child to attain social harmony in a competitive milieu. This can be done by helping children to realize the importance of understanding others, of overcoming selfishness and egocentric way of life and acquiring an altruistic attitude. This helps the child to realize the importance of living for others. Helping the child to attain social harmony amounts to awakening of social conscience. One can therefore say that socialization is the process by which individuals acquire the already existing culture of groups they come into. Schools are always socially contextual. Mncwabe (1987:781) avers that the purposes schools are to serve must be extracted from the society. This means that whatever is practised at school ought to be a natural reflection of and ought to be determined by a philosophy of life of a people. This necessitates a people-oriented education and school practice. Luthuli (1982:27) rightly argues that the aims of the school curriculum, for example, should stem directly from the concept of education held in esteem and cherished by a particular society.

For the purpose of this study, it means that those who design the curriculum should take it into cognizance that the curriculum should embody the needs of the society the individuals are going to serve. This does not mean suppressing the needs and interests of children, but a properly selected learning content will include both the interest of learners and their society. A diversified curriculum, for example, usually caters for the needs, aptitudes and abilities of almost all learners. Added to the needs of learners are the needs of the society. A balance between the needs of the individual and the needs of the community must be maintained.

The school should assist children to apply the social experiences gained at school to situations in a wider society. Teachers at school should provide opportunities for social experience in order to attain social harmony, hoping that children assimilate them and become socially mobile and not social misfits. Schools help children acquire social customs, codes and traditions of a society. They influence children's style of living and modify youth's tendencies to oppose social habits, norms and values of a society. Schools should create social integrity in children. Social values like fairness, honesty, co-operation, social reliability, sportmanship must all be inculcated in children. Another contribution towards socialization is the opportunity given by the school for both sexes (male and female) to meet and learn to respect the opposite sex. Schools further help children to select influences which children can handle at a particular age. Schools in co-operation with parents help protect children from bad influences.

3.3 AIMS AND PURPOSES OF EDUCATION FOR THE INDIVIDUAL (MAN), FOR SOCIETY AND COMMUNITY

3.3.1 Personal Responsibility

Man does not live instinctly. He takes decisions and is responsible for his deeds and actions. This is personal responsibility. Van Zyl and Duminy (1976:26-27) maintain that no person can escape being responsible for his actions and his decisions. Responsibility does not develop spontaneously. Education aims at leading the child to become responsible. This requires an attitude of willingness to devote oneself to one's task. Man's task does not begin when he is a mature adult. Becoming a responsible adult is the task of the child. Education aims at accompanying the in-

dividual child to understand his world and his responsibilities. He is a child desiring to become an adult. The becoming self-reliant or becoming adult of the child indicates that with the help of the pedagogic support, he eventually reaches the position where he can and wishes to be self-responsible for his own self-determination. Self-responsible - self-determination implies a being aware of the significance of his existence and clarity with regard to self-evaluation and understanding. It also implies that with the help of educators the child has achieved understanding of his own human dignity, but that he has also to come to self-realization of continuous self-moulding if he wishes to remain in his own becoming human. Every person is unique. Education aims at allowing the unique child to attain the skills, knowledge, norms and convictions which he need to fulfill his task adequately and responsibly. Ballantine (1983) says that each new generation of children learns the rights and wrongs, values and roles of the society into which it is born. This means that in learning their roles children are socialized or taught how to meet the experiences placed upon them. This also means that the society is assured of a new crop of individuals who understand the rules that maintain the social order.

Education opens up new perspectives in the life of the educand. It helps him to understand his world and to enrich his own life. This demands personal participation. Education does not aim at giving the educand everything. It aims at awakening the desire and an interest to accept a personal responsibility for one's education and for one's future. Becoming responsible for one's living, to be economically independent and not to be a burden to others. It means beginning to understand one's duty as a human being.

3.3.2 Responsibility in the Community

Personal responsibility means living as a human being ought to do in a world with fellow humans or fellow beings. No community can be prosperous and peaceful unless its individual members collaborate to harmonize the world. Therefore education aims at making the child at home in his community. He should feel that he belongs to the group. Education aims at bringing the child into the social world. The adult-to-be must follow his vocation in a community. Vocational guidance and training cannot be separated from education. An attitude of vocational responsibility is developed in a community of industrious grown-ups. If the attitude of responsibility has been awakened, the desire to make the correct choice and to follow a suitable training will follow.

Schools aim at educating children to be productive members of the society by passing on of culture. (Ballantine, 1983). The school also helps in selecting training and placement of individuals in society. Primary and secondary schools are also expected to relieve societal ills and to improve the standard of living. For instance institutions of higher education produce research, writing, new technology and social policy. Improvements in society are anticipated results. The individual takes part in politics, in recreational programmes, in economic affairs, in cultural activities, in religious life, depending in individual participation and responsibility.

3.3.3 Manhood and Womanhood

Every child is born as a boy or a girl. It is the aim of education to bring the boy to manhood and the girl to womanhood. In every community the man and the woman have certain roles to perform. Girls and boys see and hear what men and women ought to do. They start their roles in life as boys and girls who ought to become men and women. It is important that boys should learn how to behave themselves in the company of girls. Girls should know how to treat boys. Men and women have to live together. They have a co-operative task. They need educational assistance to respect each other. Young men and women need guidance for married life and for planning their own families and being responsible for their own children. Young women must know the consequences of a vocational career and motherhood.

3.3.4 The Aims and purposes of education for the Community

No community can exist unless it agrees to a certain order or way of living. In this way the history of the people concerned plays an important role. Van Zyl and Duminy (1976) say that the accepted way of living is the result of long tradition. This means that if tradition does not change, it becomes stagnant. There is no progress. The result is conservatism and traditionalism. Sound tradition always shows signs of change, renovation and progress. If changes are too rapid, there can be no tradition. Bewilderment is the result. Usually in a very sound society tradition and change characterise the way of living. There are institutions that guarantee order and safety. These institutions have a guarding and a binding function. They protect the traditions which are valued as worthwhile. They tie the people with the same tradition

together. They unite those who belong together because of common history and tradition (experiences, knowledges, values and faith). At the same time the values have a directive and creative function.

3.3.5 Education and Society

Moorish (1972:203) says that society is not composed of a number of institutions in complete isolation from one another, although some tend to be more isolated than others.

Perhaps it is important to say that members in a society are adults who are aware of their togetherness. They share most of the things. They do most of the things in a similar manner, for example, they speak the same language. They follow similar cultural patterns. Their close affinity is strengthened, inter alia, by the bonds of observing the same norms and values. Molnar (1961:45) maintains that education can never be separated from and considered apart from society which formulates its goals and methods for youth.

From the above exposition one can deduce that there is a necessary relationship between education and society. Education is seen as an activity of society. Man is born a potential member of the society, and through education he progressively becomes conscious of the way of life of his society and his rights and duties in society. It is one of the tasks of society through education, to mould, guide and direct its potential members to enable them to take their places in society. A youth becomes a full member of society when his behaviour is in accordance with that of older members who have full social consciousness. It is thus correct to conclude that there is a very close connection between man,

society, education and adulthood. Bekker (1976:20) argues that education today does not operate in vacuum. Our concepts of what constitutes knowledge, values, origin and essence of things operate through traditional and cultural patterns. What is important to note is that education has a binding function. It aims at awakening an attitude of respect for the past, for the history of the people, and the ideas for its ancestors. Knowledge is essential, but not enough. If the younger generation have to identify themselves with their own people, education must awaken interest, respect, and love. They must accept these as their own, belonging to the present and the future. The past must be made meaningful today and tomorrow to assure the engagement of the youth.

3.3.6 Education for Individual autonomy and for responsible citizenship

The purpose of this study is to try and provide guidelines for harmony between education that promotes individual autonomy and the one that promotes individual's participation in the life of his people. The crux of the matter is on the compromise that must be forged if a balance between individual autonomy and citizenship is to be attained. Neither of the two sides should receive predominance over the other. Individuals should not think that education gives them a right to live for themselves only. On the other hand the society should not think that individuals can be manipulated in any manner. Free individuals should see the need of being of contribution to the society. Freedom should be freedom with responsibility. The school should inculcate in pupils knowledge that promotes freedom with responsibility.

3.4 AUTONOMY AND INDEPENDENCE

Kleinig (1982) asserts that the autonomous person is not just a chooser, for a chooser may simply choose to go along what is put to him or her. Initiating agency as well as choice is involved. The autonomous person is not only responsible to himself, but to others as well. This means that there is nothing like absolute autonomy. There can be no such thing as bare and unrelated individuality. Some form of society is necessary for the development of self-consciousness and personality. The individual is always in need of a group. Man is a social being. Man is both an individual and a citizen. As an individual, man takes care of his social life, his family, his economic life, his religion, political and religious life. It must also be said that man also needs other beings for his life (political, social, economic, religious, educational etc.) to go smoothly. Life means sharing. The school must inculcate a sense of belonging (to a society) in pupils.

Learning to be autonomous takes place in a social context and autonomous desires, decisions and behaviour, presuppose a continuation of social relations. Every healthy person is dependent on his fellow men in the sense that he wants to be like them (although he wants to be different from them and wants them to approve of him). The whole idea of education is, indeed, based on the assumption of the insufficiency of individual life and the necessity for incorporating external values into it. Nash (1961:138) goes on to say that if we were satisfied with the isolated child as he is, we should not find it necessary to bring him with other children in an institution to educate him.

The instruction that is given to the child may be based on individual learning or individual learning strategies, but the thing remains that the child as an individual human being need and longs for association with other children. This also holds true for a mature person. An autonomous adult person also needs other autonomous adults. Man needs other men. An adjusted person is the one who reflects his own society, his class or group with least distortion. The autonomous person is capable of conforming to the norms of his group.

3.5 THE SCHOOL AND EDUCATION FOR CITIZENSHIP

True education is a preparation for life - a means by which the individual is prepared to fit into the society. This is the function which must be performed by teachers in schools. Education in all its forms, informal, formal and non-formal should thus educate the individual to fit in his society socially, politically, educationally and economically. Harber et al (1984) and Bagley (1905) agree that: "it is through the school that the future of the race can be influenced with great certainty."

From the above quotation one can conclude by saying that if the school is such an important agency in initiating the young into the society, it therefore holds true that it must maintain contact with the community. Such contact will make the parent community to know what the school, that is to say teachers and pupils, expect of them. Teachers will also know what parents expect from them. Teachers will also get exposed to customs, needs, mores, beliefs and traditions of the community. Nxumalo (1980:145) says that the

success of socialization lies in the realization by an individual that he belongs to a certain physical world which is inhabited by a particular people.

It is clear that a person who has been well-socialized understands that he is not alone in the world as an individual, but he is with other people. These people expect of him obedience, respect for laws of society and a good stand of morality. He must be prepared to serve leaders and to preserve traditions. It is expected that he will create, add to what has been found and finally vacate only after having tried hard to be resourceful to the world. He must assist the world to accommodate more and more people, and satisfy their needs and desires in its expansion. Such realizations are not automatic. They are learnt in school directly. They are contained in the curriculum.

3.6 GOOD CITIZENSHIP IN A DEMOCRACY

Gunter (1988:203) asserts that the concept "democracy" is understood in the political sense. It cannot be defined better than in the words of Abraham Lincoln, that it is the government of the people, by the people, for the people. It means that as a social ideal democracy allows all citizens or members of the community to satisfy their basic needs as unique individuals and also as members of a society.

Good citizenship rests upon:

- the means of communication whereby all members individually and collectively are intelligently articulated with each other.

- The spirit and ability to co-operate effectively.
- Sufficient organisation by means of which intelligent co-operation may become effective. These constitute the avenues leading towards the socialization of members in a democracy. True democracy exists when every citizen contributes as an individual and controls collectively. Moore (1929:31-39) says that a good citizen is the one who is physically competent, self-reliant, vocationally-oriented, worthy member of the home and household, personally efficient, cultured citizen, holds membership in an organized community.

One can conclude this part by saying that the citizen should take care of his life as an individual, his life of the family and the life of the society to which he belongs. This means that a citizen is both a unique individual who should consider his own needs. He should also behave socially for he is also responsible for other people's welfare.

3.7 CONCLUSION

This chapter has been attempting to highlight the role that could be played by the school in bringing about harmony between education for individual autonomy and education that promotes individual participation in communal life. Jeffreys (1950:14-16) contends that: "the central problem of social life as it presents itself to the individual and to the community is to reconcile these rival claims of self and community or society." From the foregoing extract one can deduce that the problem of bringing about a balance between the claims of the individual and those of the society, is a matter that needs serious attention. To achieve a happy balance between ex-

extreme individualism and social conformity is one of the most pressing of social concerns. It was, *inter alia*, revealed that the school is accountable both to man's life as an individual who is unique and also to man as a social being. To say that the school is responsible for the integration of the young into the society means that there is a connection between education, society and adulthood. The school should make individual pupils aware that they are neither separate nor self-sufficient. Society too, is neither a mere sum of individuals nor is it a super-ego, but it is a complex relationship to which the term 'personal' is appropriate as indicating both the rational and the moral nature of the association and also the fact that full human life is possible only through community. The school, as it was revealed in this chapter, should educate pupils to know that the 'personal' also implies community, because no human being can come to full personal stature in isolation. The growth of personality is in fact a social experience.

The next chapter (Chapter 4) will be a survey of relevant literature concerning the curriculum. The curriculum here, is discussed with a strong belief that societies' and schools' purposes are only met through the curriculum. The curriculum dictates a very important course whereby the future of pupils is determined. Whether people are educated to be free persons, with no obligation to the society, that will be contained in the school curriculum. Whether individuals are educated to be of total service to their societies, that will be dictated by the school curriculum; but for the purpose of this study, mention of the curriculum is made with the understanding that in defining school purposes a balance or harmony must be sought between individual autonomy and individual's participation in the life of his people.

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CHAPTER FOURA BALANCE OF INDIVIDUAL AND SOCIAL NEEDS: IMPLICATIONS FOR THE SCHOOL CURRICULUM4.1 INTRODUCTION

In the previous chapter it was shown that the school cannot properly execute its task if there is no smooth relationship between it and a society. The school curriculum becomes an important variable whenever deliberations of harmonizing individuals with their societies are made. The school curriculum dictates the course to run. It maps out the direction and future aims of schooling. Mncwabe (1990:75) asserts that: "...the aims and purposes of education should be concerned with the kind of society the young people are prepared for, what Kant called 'a possibly improved condition of man in the future'."

The conclusion that is derived from the above assertion is that -

- education does not operate aimlessly, but it has aims and purposes.
- education prepares young people for a certain future. In a nutshell, this means that education is the guidance given to the young people to assume their roles as adults.
- It goes without saying that the school curriculum is of prime necessity whenever one tries to bring about harmony between the interests of the individual and those of a society. Levit (1971:314) supports the above view when he warns that a

curriculum based on theory about individual personality which thrusts society, its demands, its structure far into the background and ignores them entirely can be nothing, but incomplete and doctrinaire, for the individuals in question are in fact members of a society and must meet its demands to some degree since their existence and prosperity as individuals depend on the functioning of the society. Put differently, one can also say that a school curriculum grounded only in view of social needs or social change must be a doctrinaire and incomplete. The reason for saying so, is that societies do not exist for their own sake but for the prosperity of their members as individuals as well.

Van Pettern Henderson (1947:32) argues that: "to achieve a happy balance between extreme individualism and social conformity is one of the pressing social problems. It has its repercussions not only in educational world, but in all phases of social organization."

The deduction that one can make from the foregoing extract is that the individual is dependent upon society for his development. Society is also dependent upon its individuals for its progress. This means that individual welfare and social welfare are interdependent. Since individual needs and social needs are fundamentally interdependent, it would seem to be a mistake to stress one pole at the expense of the other. At least a balance between individual autonomy and responsible citizenship ought to be maintained. Since the school curriculum is concerned with the future of both individuals and society, there is a need to scrutinize it.

4.2 THE PLACE FOR A CURRICULUM IN EDUCATION

It is necessary to point out that consensus has not yet been reached on the meaning of the concept curriculum. The reason for this is that it is a very comprehensive concept. Many different interpretations, meanings and emphases have been assigned to it. The Latin origin of the word "curriculum" lies in the word 'curere' which means a race course. The concept implies a relatively fixed track of terrain (learning content) which must be covered (mastered) by the participant (learner) in order to reach the coming post (learning result). Kelly (1977:6-7) cites Hirst (1969:143) who defines the curriculum as a combination of programmes of activities that involve the course to be run by pupils in being educated. The deduction that one can make from the above definition is that it excludes from our consideration all activities that do not contribute to the education of pupils.

It is interesting to note that numerous educationists agree that a curriculum cannot be restricted to activities and programmes which are organised, planned and guided within the school parameters. Zais (1976:8) contends that there are writers who favour the broader definition of the curriculum or hidden curriculum. This implies that there are those aspects of the curriculum that are unplanned or unintended. They are therefore overlooked. Social roles, for example, form part and parcel of the domain of the hidden curriculum. Sex roles and attitudes, including many other aspects of living, are learnt in this way. Implicit in any set of arrangements are the attitudes and values of those who create them. These will be communicated to pupils in this accidental and perhaps sinister way. Ragan (1960:4) gives an eclectic definition of the curriculum. It states that the curriculum is a specialized learn-

ing environment deliberately arranged for directing the interests and abilities of children toward effective participation in the life of the community and the nation. It is concerned with helping children enrich their own lives and contribute to the improvement of society through the acquisition of useful information, skills and attitudes. From the foregoing exposition one may deduce that the problem with which the curriculum worker is concerned, is not merely that of deciding what subjects to be taught, of improving the mind or of increasing knowledge. It is a problem of improving individual and community living.

4.3 VARIOUS CATEGORIES OF CURRICULUM DESIGNS AND THEIR IMPLICATIONS FOR AN INDIVIDUAL, SOCIETY OR COMMUNITY

Before embarking on various categories of curriculum design, it is important to scrutinize what curriculum design entails. Moletsane (1988) cites the following as components of curriculum design.

- Aims, goals and/or objectives.
- Subject matter or content.
- Assessment/checkpoints/evaluation process.

According to these components the said design has to do with the arrangement and the pattern of how the content is arranged, plus the type of methodologies engaged. However, the main thrust of curriculum design is the organisation of the content and the principles behind such an organisation. Whatever pattern for dealing with the problem or field of curriculum, planning is followed. It

will have to include in some form the following four components sections which are also the four stages of the enterprise (a) Formulation of aims; (b) Selection of content; (c) Structuring and organisation of content for actual implementation or trial run; (d) Evaluation of teaching and learning effectiveness.

4.4 CATEGORIES OF CURRICULUM DESIGN

Neagley and Evans (1967:4) cite the following as the categories of curriculum designs. These are named according to their emphasis either for a child, society or community.

4.4.1 The Child-centered curriculum

This means the orientation of the curriculum towards the individual to be educated. Under this plan the information and skills of different areas of the curriculum are directed towards meeting the needs, interests and purposes of children.

4.4.2 The Activity curriculum: is a curriculum design in which educational experiences commensurate with pupils' interests and developmental states are co-operatively planned by teachers and pupils, in which problem solving is the dominant method.

4.4.3 The Experience curriculum

This is a recent addition to the individual oriented type of curriculum design. It is similar to the child-centered curriculum in emphasizing the concerns of the child as the centres around which the curriculum is organized. However, it differs in one respect, namely, its exponents claim that children's interests and concerns

cannot be anticipated and that, consequently, little pre-planning can be done, except in broad general outlines. On the extreme end of the scale there are those who claim that the curriculum must be planned by pupils and teachers on the spot.

4.4.4 Curriculum designs emphasizing society

Realizing that the individual does not function alone but rather in a society, the social functions curriculum became an extension of the child-centered-curriculum. Under the social functions plan, the curriculum is organized around the major functions of social life, without losing sight of the needs and the interests of children.

4.4.5 The Community-centered-curriculum

This curriculum design utilizes the life of the local community as the centre around which the educational program is organized. Learning activities are planned to assist pupils in understanding and adjusting to activities, culture, interests, resources and needs of a community. The community-centered curriculum is usually found in community schools (Neagley and Evans, 1967).

4.5 GUIDING LIFE OR GUIDING PRINCIPLES IN A SCHOOL CURRICULUM

Educational goals are criteria for a program for a school. In trying to answer the question of the source for goals of education, Lee and Lee (1950:147) assert that the goals of education are fundamentally from two sources, (i) the nature of the child himself and (ii) the society in which he lives and grows. A deduction which can be derived from the foregoing extract is that curriculum

designers should design the curriculum in such a way that both the interests of the child (individual) and the society are accommodated. It must also be pointed out that the greater the social, the economic, the political, or broadly speaking, the cultural differences, the greater the difference in goals for education. These vary not only with the country but also with areas of the country, with communities, and even with parts of communities.

- The curriculum is the strategy by which schools attempt to fulfill the goals for education.
- The world in which the child lives and grows is the source of content for a curriculum.
- Child study provides basic principles for determining choice in selection from the strategy of the curriculum.
- The curriculum then contains the concepts, understandings, knowledges and skills as well as beliefs and purposes for a society which are calculated to the most useful in development of children toward specific goals.
- Experiences should be selected as to utilize the important aspects of thinking.
- Experiences should be selected as to make possible successful achievement by the child.
- Experiences should be selected and guided as to make provision for individual differences.

- Experiences should be selected and guided as to be suitable for maturation level of the child.
- Experiences should be so selected and guided as to meet the needs, purposes and interests of children.
- Experiences should be so selected and guided as to give consideration for emotional development of children.
- Experiences should be so selected and guided as to be educative rather than miseducative.
- Experiences should be so selected and guided so as to develop social values.

Having scrutinized the guiding principles for a curriculum, it is of importance to pay attention to some criteria which Lee and Lee (1950) and other educationists presume to be criteria for a good curriculum.

- The curriculum should make possible learning experiences which result in the greatest development of all children towards continuing self-realization. One can add to this statement by saying that a good curriculum should, inter alia, develop in pupils the ability to analyse, criticize and synthesize data. This is called critical thinking. Children should develop the ability to process and evaluate thoughts. They should learn to explore other possible interpretations of ideas and to analyze facts put before them. Critical thinking injects into the object some critical consciousness of the perceiver, so that the final interpretation is an in-

ternalized idea of the thinker. Nxumalo (1990:9) insists that if teachers can adhere to critical thinking, children will be able to think for themselves and take calculated decisions especially in life. From this emanates a very important point that educators should pioneer the way for critical thinking in pupils. This can be done by way of giving pupils topics to handle in groups or as individuals. Children should be given projects that will call for independent exploration. During this period the teacher breaks away from the child but he does this for a while so that the child attempts to solve problems alone. When the child encounters a problem, the teacher gives guidance and assistance. Examples of school activities, projects and programmes must also be drawn or selected from concrete life situation. In this manner the child is able to note the interwovenness of the school and society. Examples which are selected from the child's milieu bring more light to what the child is taught. It inculcates interests in the child for he learns what he is familiar with.

- The curriculum should be broad and flexible enough to encourage selection of learning experiences and geared to the need and purposes of each individual at any particular time.
- As already mentioned, the curriculum should make optimum use of the learner and the learning process. From this statement one can go on to mention the fact that the aptitudes, interests and abilities of learners are not the same, the curriculum should therefore be designed in such a way that this fact is accommodated.

- The curriculum should produce continuity of learning for all children.
- The curriculum should develop the cultural and the social values of a nation as well as those of the immediate community.
- The curriculum should provide for a balanced and integrated program to ensure each child's living more effectively in his world through greater understanding of it.
- The curriculum should provide each child with a basis for evaluating further changes in his world as they occur.

4.6 SOCIAL DIAGNOSIS FOR CURRICULUM DEVELOPMENT

Thomson (1973:7) argues that: "...the people of every society are confronted with the problem of teaching its immature members the ways of culture." From this statement that is given by Thomson, one must indicate that the question of imbuing the young with the culture of the adult folk is not just raw indoctrination. It does not mean that young members of a society are just passive recipients of what has been created and fashioned by other people. It means that for any society there are habits, ideas, attitudes and skills which enjoy the pride of members of a society. In a nutshell, these values, norms, beliefs and traditions are held in high esteem and they have been shaping the life of a people for years. A society therefore wishes that these be transmitted from generation to generation. This can be reflected in no better way than in the school curriculum. The curriculum, as one deduces, cannot therefore be exclusively individualistic in character. It

must encompass both the needs of an individual child and those of a society. Harmony must be sought at all cost. Nxumalo (1990:5-6) continues to cite Bruner (1974) where the latter speaks about the personal and social relevance of a curriculum. The category of social relevance of a curriculum implies that whatever is taught, should refer to the serious problems facing the world. The problems facing the world may even affect our survival as species. The second category of a curriculum is that of personal relevance. This implies that for a curriculum to be relevant, it should be self-rewarding. This self-rewarding should be real, exciting and meaningful.

From the above expositions one derives the conclusion that education is essential not only to individual fulfillment but also to the vitality of national life. Heyneman (1971) quotes Julius Nyerere, the president of Tanzania as saying that the state educational system has to foster the social goals of living together for common good. This means the inculcation of a sense of commitment to the total community in children.

4.7 CULTURE AND THE CURRICULUM

A culture is a fabric of ideals, beliefs, skills, tools, aesthetic objects, methods of thinking, customs and institutions into which each member of a society is born. The way individuals make a living, the games they play, the stories they tell, the heroes they worship, the music they play, the way they care for their children, their family or organization, their modes of transportation and communication, all of these and countless other items too numerous to mention, comprise the culture of a people. Culture is that part of the environment which man has made himself. A culture consists

of things people have learned to value, to enjoy, and so on in the course of history. Education is directly related to a culture it serves, it is never separate or autonomous. The school curriculum is always, in every society a reflection of what people think, feel, believe and so on. Smit (1957) even goes to the extent of stating it in toto, that to understand the structure and the function of a curriculum, one needs to understand what is meant by culture, what the essential elements of culture are and how these are organized and interrelated. What Smit is endorsing is that there always remains an interdependence or interwovenness between a school curriculum and culture.

4.8 THREE CATEGORIES OF THE ELEMENTS OF CULTURE

4.8.1 Universals:- includes all the things that are generally accepted by members of a society. Individuals may eat the same food, use the same language, possess the same religious ideas, wear the same style of clothes, practise the same or similar political ideals and greet one another in the same way.

4.8.2 Specialities:- Those elements found among only a portion of the adult population, things that only a part of a people know or can do. Each occupational area has a set of knowledge and skills unique to its practitioners. Also, in some societies, the recognizable social elite or the lower social classes have ways of thinking, believing and behaving that are unique to each group. The wife in a very rich family, for example, does not work to earn income.

4.8.3 Alternatives:- include those ways of obtaining results that depart from the accepted techniques and procedures. Essentially alternatives are those elements about which the individual can exercise personal choice. For example, in America, one may choose between private and public education. Alternatives usually include the new or innovative of a culture and after gaining acceptance are likely to be absorbed either by the specialities or universals (Thomson, 1973).

Since the curriculum is interwoven with the whole cultural fabric, it follows that as culture undergoes serious modifications, the curriculum will also become an object of concern, especially among the more sensitive members of the teaching profession and of a society at large. The adequacy of the old curriculum for new cultural circumstances will be searchingly questioned and changes in the curriculum proposed. In societies experiencing little cultural change, the culture will be largely taken unconsciously by an individual although a school, where it exists, will emphasize certain elements of a culture making them explicit through verbalization. On the other hand, in societies where fundamental associations are breaking down under the impact of new social forces, fewer standards of conduct and elements of culture will be picked up and these will tend to be inconsistent and conflicting. The problem of maintaining a stable, integrated culture in such a society will, therefore, be quite different from the problem in a static system. The demands made upon the school with regard to this problem will correspondingly be taxing, and failure to meet them will be more fraught with social disaster.

4.9 EDUCATIONAL OBJECTIVES: INDIVIDUAL OR SOCIAL

Another underlying curriculum issue is that of the nature and source of educational objectives. Granted that the educator in a society derives his moral authority from a democratic tradition, the problem raised by this issue may be stated as follows: Is the educator in a democratic society primarily concerned with the development of the potentialities and the capacities of an individual or is he concerned with certain social objectives? Put another way, are educational objectives to be determined by the needs or interests of an individual or by those of a society? Taba (1962:30) asserts that questions emanating from whether educational objectives are individual or social in outlook have resulted to a division that helped perpetuate the many 'versus' arguments that have plagued education ever since such as "individual" versus "social needs" and the 'child centered' versus 'community centered' school. Three major positions have been taken with respect to this problem (of individual versus social ends in education: (a) the society centered position (b) the child centered position (c) interactive position (harmonizing position)).

4.9.1 The Society-centered position

Frazer *et al* (1990:84) report that this position emphasizes social, cultural and economic milieus as components of the curriculum. This means that advocates of the society-centered position hold that the objectives of education are primarily social. They insist that the purpose of education is to prepare the individual to live in a kind of society. Accordingly, those who adhere to this position (society-centered position) affirm that the social group in which the learner finds himself as well as the ways in which and

the extent to which he associates and co-operates with the group, at home and in the community of which he forms part, determine the extent to which he becomes part of the didactic situation. It also dictates the manner in which he will participate in didactic activities. In this regard the teaching profession becomes a very important component in a society. The teaching profession serves society and thus accounts to society for its actions. The curriculum, according to the society centered position, is one of the systems by means of which the teaching profession fulfills its mandate in a society. Smit (1957) continues to say: "...educational objectives will be found in the beliefs, attitudes, knowledge and skills required for participation in the common life of the group." From the foregoing statement by Smit (1957) it becomes evident that society and its culture are significant variables which must be taken into consideration when a curriculum is designed. The society-centered position stresses the fact that the individual interests of a child should not be wholly neglected, but these interests are not of primary importance. The important thing is that the individual child should become the kind of person desired by society. For this reason, the child is expected to acquire the outlooks, knowledge and skills demanded by it. Consequently, emphasis is placed on discipline and on the mastery of a curriculum determined almost exclusively by social rather than by individual objectives. This position (society-centered) goes to the extent of saying that educational practice is strongly connected with political, social, technological, economic and religious functions of a society. Society expects a school curriculum to be up to date with current development and future tendencies, especially as they manifest in technology. In fact, technology is afforded greater significance in society to such an extent that society can be labelled as being technocratic in outlook.

4.9.2 The Child-centered position/Individual centered position

A second major group takes an almost diametrically opposed position. The ultimate purpose of education in democracy, they argue, is the development of the individual. Smit (1957:550) asserts that this child-centered school, whose most of its advocates are found in America, insists that education, in purpose and content, must be based on individual needs, capacities and interests. It has not, however, conceived individual needs and interests primarily in terms of economic and social success. Almost without exception, the adherents of this school of educational thought have emphasised the development of intelligent, rich and well-balanced personalities, and many of them have been keenly interested in far-reaching social reform designed to produce a more democratic society. Influenced by recent discoveries in child growth and development, they have argued that an education built upon adult purposes and interests is inadequate. Children are not small, immature adults, but persons in their own right. As such they have capacities, needs, interests and purposes of their own, which can be ignored only at the risks of retarding the development of the intelligent and healthy personalities.

Hence, the educator must recognise that the needs and capacities as well as interests of children are different from those of adults. Moreover, this group contends that while it is true to a certain extent that these capacities, needs and interests are common to all children at any given level of maturation, it is also true that every child is in some sense unique. Differences in original nature are compounded by differences in experience and circumstances. Children, as well as adults, vary widely in their interests,

abilities and temperaments. To insist that every child pursues the same educational program in the same way is simply a mistaken sacrifice (Taba, 1962).

Accordingly, the child-centered educator argues that the curriculum cannot be derived solely, even primarily from the demands and requirements of society without doing violence to the normal processes of maturation and to the facts of individual differences. Learning, properly understood, is not a mastery of other people's learning but progressive growth in the intelligent direction of the purposeful activities. Smit (1957:551) contends that this school of thought advocates that the heart of the curriculum in the public school should consist of a wide variety of purposeful activities based on the present capacities, interests and needs of the learner.

The demands and requirements of society must naturally be taken into account, but the educator must never forget that his first duty is to help the child, at each stage of development, to live a rich and a complete life in order that his capacities and abilities may reach their fullest stature.

From the above exposition one might deduce that the child-centered school of thought is strictly individualistic. In terms of this school, the needs of the society as they should manifest themselves in the curriculum, assume a position secondary and lower than those of the child. Interests and capacities of the individual child are of paramount importance in terms of this school of thought. This results in the unchecked autonomy of the individual. Because of the variance of the society-centered school of thought and the child-centered school of thought, American scholars have come up

with a school of thought that acts as a harmonizer between the two extremes. This is known as the interactive-position. It tends to take the middle position.

4.9.3 The interactive-position (harmony between the child-centered and the society-centered curriculum)

Advocates of the interactive position have sought to formulate a consistent educational theory which would include in a coherent system the essential values of both the society-centered and the child-centered approaches to curriculum building. Representing an important wing of the progressive education movement, the group holding the interactive position shares with the individualistic wing the emphasis upon growth, interest, and purposeful activity in education. It insists that education must have meaning for the child in terms of his own experience rather than in terms of the requirements and activities of adult life. At the same time this group is impressed by the patent evidence that human personalities are shaped - and their destinies are primarily determined by the nature of social institutions and of the group structures characteristic of the society in which they live.

The interactive group rejects the basic assumption of the child-centered school - that the needs and purposes of children come from the natural unfolding of an innate, private, inner personality expressing itself largely in terms of the demands on the environment. On the contrary, this group asserts that the interests, the purposes, and the needs of children are governed by the way the child is related to the social groups in society and to the occupations, institutions and social ideals of that society. Those who support the interactive theory agree with the contention of the society-

centered school that the ends of education cannot be in purely individualistic terms. Man is a social animal, living in and through the cultural framework of his society, and his human as distinguished from the biological nature, is a social product, hence that which members of society share in common and which is essential if any society at all is to be possible - is fully as important as the fact of individual differences.

4.9.3.1 The Educational significance of the interactive (harmonizing) position

Taba (1962) continues to contend that educationally, the interactive position has three significant positions. It means first, as opposed to the child-centered school, that the needs of children must not be identified exclusively with their present interests or felt needs. Needs represent lacks as well as desires, lacks being defined in the light of socially desirable characteristics and behaviour. An important aspect of any good educational programme, therefore, is designed to reconstruct the interests and attitudes of the learner, just as other aspects of the programme are designed to reconstruct his overt behaviour or his intellectual beliefs. Thus it is impossible to construct an educational programme solely from the felt needs and interests of children. At the same time, the interactive theory also means, in opposition to the traditional society-centered position, that the felt needs and interests of the learner cannot be ignored. These needs must be redirected if the child is to achieve a wholesome, integrated personality, and his unique interests and capacities must likewise be developed in a socially desirable way if his potentialities as a citizen and as a person are to be realized.

Even that position of education designed to cultivate the common rather than the unique, to reconstruct his interests and to supply his lacks, must be related meaningfully to his present interests and drives if it is to be effective. This linkage is possible because his present interests are largely a social product which may be altered by different social experiences and demands, and which, since they are social products, possess a certain continuity with the interests society wishes to develop in him (Smit, 1957).

The linkage is difficult, if not impossible, when a curriculum based on the demands of the adult society is imposed without regard to the needs and interests of the child personality. Consequently, the interactive position insists that the curriculum - the educational experiences through which schools seek to direct the growth of the child - must be selected with reference to both the present desires of the child and the demands of the society, rather than with respect to either of these criteria alone.

From the foregoing exposition one notices that the school should provide those educational experiences that will, in any given case, best utilize the present desires, drives and motivations of the learner in activities designed to direct his growth towards the ends desired by society. The main thrust of this study is to bring about a balance between education that fosters individual autonomy and responsible citizenship. It, therefore, holds true to mention that the school curriculum will have to balance up the needs of the learner with those of his society. The society wishes to see an individual learner becoming a citizen one day. The society wants to see him assimilating its norms, values and aspirations. All these should be coherently and systematically verbalized in the school curriculum. This also means that the school curriculum

should be diversified so that it aptly caters for the needs and potentialities of all learners, but at the same time it should accommodate the interests of the society as they are inherent in normativity or philosophy of life.

4.10 INDIVIDUAL AND SOCIAL INTERESTS SERVED IN A SCHOOL CURRICULUM

From the foregoing discussion it became clear that the school cannot hope to esteem the interests of an individual above those of a society or vice versa. At least a balance between the two poles (interests of an individual and those of a society) must be forged. It therefore goes without saying that there is a dire need for an eclectic curriculum. This curriculum encapsulates both individual and social needs. It stresses the fact that the curriculum should include both intended (planned) and unintended (unplanned) school activities. Another name that is used for the unintended aspects of the curriculum is 'invisible curriculum' or "hidden curriculum" (Zais, 1976).

This study is concerned with the role that a school can play in bringing about harmony between individual autonomy and responsible citizenship. A school curriculum which can help bring about this harmony will have to be founded on the understanding that subjects which are included in the curriculum serve both the needs of children and those of society. Alexander (1967) avers that: "...most educators agree that the study of humanities, the social sciences and the sciences have been described as fields of knowledge which are essential sources of contents for the elementary and secondary school curriculum."

Elements drawn from these fields constitute much of the general education and a common core for all pupils. It is agreed that more advanced study in each of these fields should be available in the secondary school so that students with particular interest and aptitude in one more fields can pursue it to greater depth than is appropriate in general education of their schooling.

One must again reiterate the fact that the learner's aptitudes, needs and interests play a major role in designing the school curriculum. On the other hand the wishes, needs and aspirations of a society are of paramount importance. Consequently, one may cite the following subject packages with a view that the interests of both children and society can be accommodated in them. Among humanities the following subjects can be included: history, geography, economics, art, music and languages. In learning history, for example, children may know about their past, present and future. They may, as part of citizenship, know about the heroes of their country. In music children may learn to discipline themselves, to do things co-operatively (co-operation), to become singers and end up singing for monetary purposes.

Among sciences one may cite science and mathematics. The scientific base and the complex knowledge of technology of modern society make it imperative that all citizens attain minimum literacy in the natural and physical sciences and in mathematics. They need to do so if they are to understand the natural and the social world in which they live and grasp the implications of public policy decisions about matters involving technological problems as automation of industry or the control and the use of nuclear energy.

Information from these fields is essential for many vocations as well as for safe and healthful life in an urbanized culture. The nation needs scientists, engineers, economists and competent technicians if it is to maintain its leadership in world affairs. From the technical side, one may stress the importance of drawing, trade theory and practice, wood work, metal work. In the commercial stream, subjects like accounting, typing, shorthand, business economics, computer science, bookkeeping and many others may be included. These help children to fit in the private sector and industry. This is part of citizenship. A child may, for example, become a bookkeeper. In balancing books for shopowners he may get money to earn a living (individual aim) and on the other extreme he uses his expertise for the welfare of other people. In the agricultural package, subjects like agricultural science, biology, botany, zoology, animal husbandry, field husbandry, practical agriculture, agronomy may, inter alia, be included. In home economics one may mention subjects like home economics, housecraft, needlework and clothing. In art subjects like art, music, design, sculpture, painting may be included.

4.11 CONCLUSION

This chapter has been an integration of relevant literature on the school curriculum. The foregoing discussion is based on the premise that the school curriculum dictates the course that the school should run. It is in the school curriculum where aims, objectives and goals of both individuals or societies take shape. If the society believes in an individualistic motive whereby the interests of the individual assume a position higher than those of the society, this is reflected in the school curriculum. If the

society holds a view that the interests of the entire groups exceed those of its individuals, the curriculum is designed in such a way that it reflects this trend.

It became evident in the above discussion that a sound curriculum is the one that is based on the interplay, interactivity and harmony between the needs of the individual and those of the society. Various categories of curriculum design were discussed like the child-centered, activity centered and society centered curriculum. Besides all various views about the curriculum, it was maintained that the curriculum cannot be expected to escape or ignore the people's philosophy of life because adult members expect their culture to be handed down from generation to generation. Guiding principles for a school curriculum were also discussed. A brief exposition of criteria for a good curriculum was also given. It also became clear in the above discussion that the curriculum cannot afford to remain static as culture of a people changes. A good example is that which is given by Luthuli (1977) and other educationists that as a result of the influences brought by Western culture, the Black man's culture and image had to change. This meant a new aim of education, based for instances, not on subsistence economy, but on material culture. Numerous examples of change can be given regarding the changed image of the Black man. Culture is therefore both static and dynamic. If the culture exposes some symptoms of dynamism, it also impels the same dynamism on the curriculum and its nature. The curriculum must always be adapted to new trends and challenges that face people and their philosophy of life.

The above discussion also revealed that a one-sided type of the curriculum, for example, the one that stresses the interests of the individual learner at the expense of those of the society is unwarranted or vice versa. American scholars have, for example, recommended an interactive school of thought which tries to harmonize the interests of the individual with those of the society. They maintain that the curriculum should be an integration of those two poles or camps and an equilibrium between both of them must be fostered.

Subject-packages which could harmonize individual autonomy with efficient citizenship were also given. These were gleaned from relevant literature and from the researcher's personal experience. It was mentioned that the curriculum should show diversity so as to encapsulate the needs of the individual learners and those of the society it purports to serve.

The following chapter is based on empirical investigation. Its major aim is to validate all data which has been accumulated through the reviewing of literature. It is based on a questionnaire that will be completed by teachers. Teachers will be asked to fill in the questionnaire. This will be trying to get their perceptions on the role of the school in harmonizing education for individual autonomy with responsible citizenship. It is believed that through the use of the questionnaire, the major hypothesis will be confirmed.

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CHAPTER FIVEDESCRIPTION OF A RESEARCH METHODOLOGY5.1 THE CONCEPT "METHOD"

A method is a way by which a systematic procedure is used when the phenomenon is analysed. The word "method" is derived from both Latin and Greek, Methods, meta + hodos. The method is determined largely by the nature of the phenomenon or by the sphere of the phenomenon's investigation (Van Rensburg, 1981).

5.2 WHAT IS MEANT BY RESEARCH?

Valliant and Valliant (1977:1) see research as a process of arriving at solutions to problems by using a systematic, controlled and empirical approach. The process goes beyond personal experiences and reasoning and makes it possible for a scientist to put his predictions to an impersonal, objective test. Whitney (1950:21) confirms the above view of research by saying that research is simply a systematic and refined technique of thinking, employing specialized tools, instruments and procedures in order to obtain a more adequate solution of a problem than would be possible under ordinary means. It starts with a problem, collects data or facts, analyses these critically and reaches decisions based on the actual evidence. It involves original work instead of mere exercise of personal opinion. It evolves from genuine desire to prove something. It is quantitative, seeking to know not only what, but how much, and measurement is therefore a central feature of it. (Whitney, 1950 quotes C.C. Crawford of the University of California.).

5.3 TYPE OF RESEARCH USED IN THIS STUDY

The type of research that will be used for the purpose of this investigation is called descriptive research. Gay (1976:19) maintains that descriptive research involves collecting data in order to test hypotheses or answer questions concerning the current status of the subject of study. Descriptive data are typically collected through a questionnaire survey, interview or observation. Since one is asking questions that have not been asked before, instruments usually have to be developed for specific studies.

5.4 NATURE OF STUDY

This research study aims at investigating the Pedagogical relevance of the School in harmonizing education for individual autonomy with responsible citizenship. Another important facet of this study is that of the curriculum. The last mentioned aspect is based on the premise that one cannot talk about the question of preparing individuals for the future and at the same time ignore the school curriculum, for it is in the school curriculum where the aims of the individual and those of the society are harmonized. Briefly, the major hypothesis in this study is the school's pedagogical relevance in bringing about a balance between individual autonomy and responsible citizenship. The following questions, therefore, fall within the ambit of the major hypothesis.

- Does the school educate individuals for absolute individualism, or freedom (autonomy) without participation in communal or societal affairs?

- Does the school manage to bring about harmony between freedom and responsibility so that those who are educated can have that endorsed in their hearts?
- Is there a gap that exists between the school and society?

Other hypotheses which are part and parcel of this study are based on the questions that follow.

- Is there a need to include norms and values of the people as part of the curriculum?
- Is there a place for culture, civic studies and good citizenship in the curriculum?
- Does the school succeed in its task as a socializing agent?
- Is there a need for school guidance so that individual autonomy is harmoniously balanced up with responsible citizenship?
- Is there a need for sound partnership between the school and society?

It must be explained that more questions will emerge as the researcher presents his data. The research instrument that will be used to carry out this research will be the questionnaire.

5.5 DEFINITION OF THE QUESTIONNAIRE/QUESTIONNAIRE TECHNIQUE

The technique whereby the researcher believes that an impersonal approach will suffice and according to which he puts his questions on paper and submits them to the respondents, asking them in turn to write their answers on paper, is called the questionnaire. In the questionnaire, the completion of the form is done without any outside influence. The questionnaire is efficient and practical and is widely used in educational research (Fox, 1969: 548). Tuckman (1978:196) affirms that questionnaires are used by researchers to convert the information directly given by people into data. By providing access to what is inside somebody's mind, this approach makes it possible to measure what this person knows, likes and dislikes and what he thinks.

5.5.1 Types of questionnaires

There are two types of questionnaires, the closed or structured questionnaire and the open or unstructured questionnaire.

5.5.1.1 The open questionnaires

Mahlangu (1987:79) asserts that open questionnaires do not suggest answers. They call for the respondent's free response in his own words. Good (1963) goes on to say that the open-ended or free response questionnaire frequently goes beyond statistical data or factual data into the areas of hidden motivations that lie behind attitudes, interests, preferences and decisions. No clues are provided and no provision is made for a greater depth of response in an open questionnaire. Mahlangu (ibid) contends that the respondent reveals his frame of reference and the reason for his

responses. This kind of questionnaire is difficult to interpret, tabulate and summarise. In responding to open questionnaires, subjects may omit certain points or emphasize things that are of no interest to the researcher and of no importance to the research.

5.5.1.2 The closed questionnaires

These questionnaires are sometimes called categorical questionnaires. They call for short, check responses. They provide a "yes" or "no", a short response or for checking an item from a list of suggested responses. In this type of questionnaire, provision must be made for responses which cannot be anticipated. Providing an "other" category permits the respondent to indicate what his most important reason might be, one that the compiler of the questionnaire may not have anticipated. The closed form questionnaire is less costly to fill, takes little time, keeps the respondent on the subject, is relatively objective and is easy to tabulate and analyse. It also minimizes the risk of misinterpretation (Good, 1963:270).

For the purpose of this study, the researcher will employ both closed and open questionnaires with the motive of probing into the pedagogical relevance of the school in harmonizing education for individual autonomy with responsible citizenship.

5.5.2 A Summary of criteria that are helpful in constructing questionnaires

- It must be short enough so as not to take too much time and so that the respondent will not reject it completely.

- It must be of sufficient interest and have enough appeal so that the respondent will be inclined to respond to it and complete it.
- The questionnaire should obtain some depth to the response in order to avoid superficial replies.
- The ideal questionnaire must not be too suggestive or too unstimulating, particularly with reference to choices.
- Questions must be asked in such a way that the responses will not be embarrassing to the individual.
- Questions must be asked in such a manner as to allay suspicion on the part of the respondent concerning hidden purposes in the questionnaire.
- The questionnaire must not be too narrow, restrictive or limited in its scope or philosophy.
- The responses to the questionnaire must be valid, and the entire body of data taken as a whole must answer the basic question for which the questionnaire was designed.
- The questionnaire should be attractive in appearance, neatly arranged and clearly duplicated. (Good, 1963).

5.5.3 Advantages of the questionnaire

- The questionnaire permits a wide coverage at a minimum expense of time and money.

- It reaches people who are difficult to contact.
- It lends itself well to the collection of data which can be obtained in no other way.
- It is useful when it is impossible to interview individuals personally.
- Wider coverage makes for greater validity in the results by promoting the selection of a larger and more representative sample.
- Because of its impersonal nature, the questionnaire may elicit more candid and objective replies and therefore more valid responses.
- The questionnaire permits well-considered and more thoughtful answers.
- It enhances progress in many areas of educational research and brings to light much information which would otherwise be lost.
- It obviates the influence the interviewer might have on the respondent.
- A well-compiled questionnaire can be assessed without loss of time (Mahlangu, 1987).

5.5.4 Disadvantages of questionnaires

Rummel (1964) and Mahlangu (1987) agree on the following disadvantages of questionnaires.

- Because of its apparent simplicity, it appeals to the amateur investigator and may be abused.
- There is usually a high percentage of questionnaires which are not returned.
- If the response is poor, the validity of results will be affected.
- Bias may arise from the respondent's lack of understanding of the questions or resentment may be felt at the interference in his personal affairs. Falsifications for various reasons and bias of none response should be considered.
- The ability or willingness of the respondent to provide information will affect the validity of the results.
- Members of lower intellectual and lower educational groups tend not to answer questionnaires and, if they do, they usually introduce an element of invalidity by their inability to interpret the questions and to express their response clearly.
- The respondent may have little interest in a particular problem and therefore may answer the questionnaire indiscriminately.

- The questions may be misinterpreted and such misinterpretation may be almost impossible to detect.
- The completion of a long questionnaire is time consuming.

5.5.5 Pilot study

A Pilot test or a "try out" of the questionnaire is a very important phase that should under no circumstances be ignored. Ndlovu (1990) asserts that a pilot test is conducted on the questionnaire to find out its utility and correctness. A pilot study is essential in that it refines the questionnaire and locates potential problems. Luthuli (1990) cites Dreyer (1979) as emphasizing that pilot study should be conducted before the final study. In fact, the less research experience one has, the more he will profit from pilot study. Pilot study improves the quality of the final study design and increases one's chances of obtaining clear cut results in the final study.

Luthuli (1990) contends that new approaches to the problem may be revealed. Unforeseen administration problems may occur. The researcher may even decide to abandon his original idea in favour of another on the basis of the pilot study. Mahlangu (1987:82) cites Bailey (1982:148) as saying that the pilot study may be undertaken on a "captive audience" such as co-workers or students. The respondents of the pilot study help the researcher to modify areas of sensitivity.

5.5.6 Permission to conduct the study/research

Professionalism demands that the researcher gets permission before conducting his research. He can get such permission by writing letters to authorities of the institutions where he intends conducting his research. This results to the acceptability of the researcher by both respondents and their authorities. This also helps the researcher to conduct his research with confidence. Prior permission also shuns suspicion by authorities and respondents of the institutions where the researcher wants to conduct the research. The respondents relax when completing the questionnaires because the researcher has authority and there is no fear that the researcher may use the knowledge gained from questionnaires for other hidden or ulterior motives.

5.5.7 Cover letter

A cover letter addressed to the respondent must accompany the questionnaire. This letter should explain the purpose and value of the study and the reason for including the respondent in the sample. The structure, content and appearance of the covering letter should promote the study to such an extent that the respondent is motivated to reply to the questions (Mahlangu, 1987).

Mahlangu (ibid) reports that the status of the person who signs the letter is important as it is a determining factor in the return of the questionnaire. If possible, it may be helpful if the letter is signed by a person of high status, for example the Dean or Head of Department in a university. This signature is likely to be more

persuasive than it would be if the letter was signed by an unknown person. If there is a sponsor for the study, for example, a foundation, this should be mentioned in the covering letter.

Anonymity and confidentiality of respondents should be assured. If there are respondents who will be interested in the findings of the research, they enclose a stamped, self-addressed envelope.

5.5.8 Follow-up study

A planned follow-up is necessary if one is to reach the maximum percentage of returns. If the questionnaire has not been returned soon after the initial mailing, a post-card reminder should be sent to the respondent. After that, a second mailing of the questionnaire along with a new cover letter is recommended.

Both Rummel (1964) and Mahlangu (1987) agree that perhaps a different approach could be taken in the second cover letter to persuade the respondents to complete and return the questionnaire. Factors which may encourage a high return are the selection of a worthwhile topic, the addressing of the questionnaire to a group to whom the theme has an interesting and psychological meaning, a follow-up or a series of follow-ups but not enough to cause annoyance to the respondent, and an offer to mail the results to those who are interested. The reminder should be sent about two weeks after the date on which respondents are supposed to have received the questionnaire.

5.5.9 Lack of response

Ndlovu (1990) asserts that if there is a high lack of response, a small group of non-respondents should be interviewed. This will result in the researcher knowing why the respondents did not reply. It may be that they realize that there are no significant dissimilarities between their responses and those of their colleagues. The other reason for not replying to the questionnaire may be that the non-respondents do not concern them as a group or sample. If this is the case, questions that concern non-respondents can be excluded from the questionnaire. Questions can then be restated to involve only the desired sample. Mahlangu (1987) strongly maintains that the validity and reliability are important components of the questionnaire. The questionnaire must measure what is intended to measure. It must also be consistent. Respondents may cheat in the questionnaire if they remain anonymous.

5.5.10 Sampling

5.5.10.1 Introduction

Luthuli (1990:211) cites Wiersma (1980:187) as saying that a sample is a subset of the population, the population to which the researcher intends to generalize the results. Gay (1976:86) supports the above definition when he maintains that the population is the group of interest to the researcher, the group to which he or she would like the results of the study to be generalizable.

5.5.10.2 Sampling and the methods of selecting a sampling

Sampling is the process of selecting a number of individuals for a study in such a way that the individuals represent the larger group from which they are selected. The individuals selected comprise a sample and as it was mentioned above, the larger group is referred to as the population. The purpose of sampling is to gain information about a population, rarely is a study conducted that includes the total population of interest as subjects. In fact not only is it generally not feasible to use the total group, it is also not necessary. Gay (op. cit.) contends that if the group of interest is unmanageably large or geographically scattered, a study of this group could result in considerable expenditure of time, money and effort. Further, if a sample is well selected, research results based on it will be generalizable to the population. The degree to which the sample represents the population is the degree to which results for one are applicable to the other.

5.5.10.3 Kinds of sampling

Sampling is usually divided into two categories:

- * Probability or Scientific Samples - this kind of sampling is done by one of the several methods to ensure that the sample is typical of the population as circumstances permit. In other words, it increases the confidence that the results obtained from samples are identical to those that would be obtained from using the whole population in the study. Gay (1976) asserts that there are four basic sampling techniques or procedures.

- | | |
|------------------------|---------------------------|
| (i) Random sampling | (ii) Stratified sampling |
| (iii) Cluster sampling | (iv) Systematic sampling. |

* Non-probability/non-scientific Sampling

This sampling usually involves picking the subjects by convenience, which does not promote convenience in results.

Simple Random sampling

Nisbet and Entwistle (1970:26-27) assert that in simple random sampling every individual has an equal chance of appearing in the sample. Random sampling is the best single way of obtaining a representative sample. It involves defining the population, identifying each member of the population, selecting individuals for the sample on a completely chance basis. A random sample is generally selected using a table of random numbers.

Stratified sampling

Stratified sampling is the process of selecting a sample in such a way that identified subgroups in the population are represented in the sample proportion. That means they exist in the population. Stratified sampling can also be used to select equal-sized samples from each of a number of subgroups if subgroup comparisons are desired.

Cluster sampling

Often, it is difficult to obtain a list of every population elements; but lists of groups or clusters are available; for example lists of hospitals, circuits, schools in a district and homeroom classes in those schools are easier to construct than is a list citing every child in the district. Cluster sampling, as it is discerned from the above information is sampling in which groups, not individuals, are randomly selected. Any intact group of similar characteristics is a cluster. The steps in cluster sampling are similar to those in random sampling except that random selection of groups (clusters) is involved, not individuals.

Systematic sampling

Ndlovu (1990) cites Gay (1976) as saying that a systematic sampling is a technique used when a roster of members from which selection can be made is available. Such members can be such that they cannot be randomized. Perhaps the randomization process would not be appropriate due to lack of manpower and finance. Luthuli (1990) supports Ndlovu (1990) by saying that: "Ordinarily this method uses lists of names or identification numbers." Once the size of the sample is known and the first person is selected using a random method, the remaining persons in the sample are chosen on some type of systematic basis, such as every seventh person or every other person. After the first subject is identified, the location of all other sample members is automatically determined. The drawback of systematic sampling is that it might skip some important portions of the population who are grouped together on the list. Despite

the advantages of scientific sampling procedures, many educational researchers employ non-scientific sampling techniques because of the convenience and usually low cost.

Non-scientific sampling techniques

Judgement sampling

There are two types of judgement samples, viz.

- * Purposive or expert sampling: In this instance experts select few particular and typical cases to represent the entire group or population. This sample selection is usually based on judgement and reason. Experts, because of their judgement and reason, believe that the sample chosen will, indubitably, represent the entire population. For example, few students may be chosen as typical cases to represent the whole student body. Another sample may be that of a school principal, who through his reason and judgement, chooses a particular teacher to be interviewed by the press. The teacher who is chosen is a "particular case" chosen to represent the whole staff or teaching personnel. There are innumerable examples that can be cited with regard to judgement sampling and particularly purposive or expert sampling, but the current researcher believes that the forementioned examples suffice.
- * The second sampling design under judgement sampling is called quota sampling: Ndlovu (1990) cites Rummel (1964) as saying that in quota sampling, researchers ensure that certain types of population elements are represented. For example, they

may need both male and female elementary teachers. They decide on the desired number of each and select teachers until this criterion is reached. It is not necessary that the quotas for each characteristic be proportional to the existence of those characteristics in the population as a whole. Luthuli (op. cit.) says that researchers may want a certain characteristic to be overrepresented in their sample. To obtain a large sample of highly gifted students, it may be necessary to select proportionately more gifted students for the sample than exist in the population. The sample may have 10% gifted students whereas the population may only have 1%.

Accidental sampling

This research procedure is used by the researcher when it is not easy to construct a list of population elements or when such lists could be constructed only with great difficulty. With this kind of sampling, researchers take cases at hand until the desired number is reached or until they obtain all the cases available. Sampling consisting of volunteer subjects are obtained by such procedure.

In this study the researcher used accidental sampling with the aim of focusing on the pedagogical relevance of the school in harmonizing education for individual autonomy with responsible citizenship. Accidental sampling is a valuable sampling technique, although like any sampling tool, it has its own limitations. The current researcher, however, used this research tool to conduct his research. It must be emphasized that the researcher usually chooses a research instrument that suits his needs.

5.6 PRESENTATION, ANALYSIS AND INTERPRETATION OF DATA

5.6.1 Introduction

The researcher conducted interviews with parents, experts in education, at Universities and Colleges of Education. Discussions were also held with other knowledgeable figures in the community. The researcher also held discussions with teachers who were later on requested to fill in the questionnaire. Permission to conduct this empirical study was obtained from principals of schools that were visited. In all the researcher got ninety (90) teachers to respond to the questionnaire.

These teachers were found in schools which are within the jurisdiction of the Department of Education and Culture (KwaZulu). Some of these teachers were found at Mehlesizwe Circuit, others at Inkanyezi, others at Ubombo Circuit. The researcher got the permission of the principals of schools to use their teachers as respondents. The researcher went personally to schools of teachers who completed the questionnaire. The researcher administered and collected the questionnaire personally. Where teachers were unable to complete the questionnaire in the presence of the researcher, the researcher left a stamped envelope for a teacher (respondent) to post the questionnaire. All expenses which were incurred when this survey was conducted were borne by the researcher. Data was then analysed by means of the computer.

The whole aim behind conducting such a survey was to test the major hypothesis on the pedagogical relevance of the school in harmonizing education for individual autonomy with responsible citizenship: Implications for a school curriculum.

5.6.2 Questionnaire for teachersInstructions

Kindly choose only one answer from various alternatives that are given. Indicate your answer by merely ticking [✓] or making a cross [x] on the box/frame/square representing your answer. Be faithful to your answer. Do not reveal your name as the information given will be kept confidential and anonymous.

SECTION A: PERSONAL PARTICULARS

1. Sex:

	NUMBER OF TEACHERS	PERCENTAGE
Male	45	50
Female	44	49
Responses	89	99
Non-responses	1	1
Total	90	100

According to the above record 50% of the respondents were male teachers. 49% Comprised of female teachers. Only 1% did not respond to the question. This means that there was a slight difference between male and female teachers' response to the question. The response was therefore positive.

2. Age Range:

	NUMBER OF TEACHERS	PERCENTAGE
20-29 Years	58	64
30-39 Years	27	30
40-49 Years	3	3
50-59 Years	2	2
60 and above	-	-
Responses	90	100
Non-responses	-	-
Total	90	100

The above table shows that 64% which is the greatest percentage of the respondents ranged from 20-29 years of age. 30% Ranged from 30-39 years of age. Only 3% of the total sample ranged from 40-49 years of age. These are people who can be said to be of middle age. Only 2% of the total sample, which is a group of respondents who are nearing retirement age, responded to the questionnaire. The data also shows that not a single respondent ranged from 60 years of age and above. One can therefore deduce that most of the teachers who are teaching at high schools and secondary schools are people who are young. They are still fresh and willing to face new challenges that the teaching profession presents to them. More often than not, young people want to know, to explore, to discover and to experience new things.

- Most of the children they teach are a little bit below their age range. One can further conclude by saying that these teachers are still keen to communicate with children. The

reason for this is that most of the things and ways of behaviour which are known by children are also known by these teachers. Pedagogic engagement is therefore based on understanding between teachers and learners. Both the teacher and child can venture freely into the educative situation and even discuss the question of individual freedom and the education's role regarding the question of citizenship. It is pedagogically permissible for the educator and the educand to discuss the aim of education. In a pedagogic relationship which is characterised by love, acceptance and mutual trust, an educator and an educand hold a dialogue freely.

3. Marital Status:

	NUMBER OF TEACHERS	PERCENTAGE
Married	33	37
Single	46	51
Divorced	2	2
Widowed	5	6
Responses	86	96
Non-responses	4	4
Total	90	100

This statistical data shows that a preponderance of teachers, that is 51% was single. 37% Of the respondents are married people. 2% was divorced. 6% was widowed. On the basis of a greatest percentage of the respondents being single, one can say that teachers who are single do not have a lot of commitments. They can therefore

devote ample time to their work. On the other hand one can also say that people who are single believe in freedom. They are free people with less commitment. Usually teachers who are single are rarely found in committees which include parents and teachers. Perhaps they still believe that community service is still a remote concept to them or that it is for those teachers who are grown up.

4. Academic Qualification:

	NUMBER OF TEACHERS	PERCENTAGE
D-degree	-	-
M-degree	-	-
BEd/Hons	11	12
B degree	16	18
Matric	61	68
Std 8	2	2
Responses	90	100
Non-responses	-	-
Total	90	100

Only 12% of the total sample possessed post-graduate degrees (B.Ed/Hons). 18% possessed junior degrees. 2% of the respondents possessed Std 8. The majority, that is 68% of the respondents, possessed Std 10 (Matric). This means that most of the teachers at high schools and senior secondary schools are academically under-qualified. Since most of teachers possess matriculation, it is clear that they cannot earn the respect of children. Nowadays children show interest in teachers' academic qualifications. The moment they establish that a teacher is academically under-

qualified, they doubt his epistemic stand unless a teacher proves the contrary. Experience has also shown that teachers who are underqualified are not stable and relaxed. This results to inferiority complex. Problems of the relationship of trust will abound when one party between the educator and the educand feels that his integrity is challenged. This will also affect openness. Problems occur when there is a break of communication between the adult and the child and in this particular case between the teacher and the child. The pedagogic relationship is established when the educator and educand accept each other. The adult educator (parent, teacher) who trustingly and sacrificially accompanies (leads) an adult-to-be, is a blessing to such a child. Complete trust in the child for whom he cares is nothing, but love, without trust, love disappears. The same is true for a child. Trusting love, or loving trust requires courage from the two opposites in the educative relation. Smit (1984:79) avers that it gives to both freedom together with trust, faith and self-confidence in the sure knowledge that educative love and loving education are the greatest power in the world.

5. Professional Qualification:

	NUMBER OF TEACHERS	PERCENTAGE
UE/HED	9	10
SSTC/SSTD/SED	8	9
STD/PTD	37	41
JSTC/SEC	22	24
PTC/SPTD	14	16
Responses	90	100
Non-responses	-	-
Total	90	100

When one scrutinizes the above table, one notes that 10% of the teachers possessed a post-graduate diploma. 9% of the respondents possessed Senior Secondary Teachers Certificate or Diploma. 41% possessed STD/PTD. 24% of the respondents had JSTC/SEC. Those who possessed PTC or SPTD formed 16% of the total sample. UED/HED and SSTD/STD are taken as relevant professional qualifications for entrance into Secondary, Senior Secondary or high school teaching. It is therefore agonizing to note that teachers who possessed these diplomas (UED/HED/SSTD/STD/SED) did not even amount to 50% of the total sample. This shows a great need for teachers to upgrade their professional qualifications. This will help them to get an indepth study of new trends, knowledge and skills of various subjects they teach. Authentic guidance of the educand by the educator calls for the latter to be properly qualified to execute his/her task efficiently.

6. Teaching experience:

	NUMBER OF TEACHERS	PERCENTAGE
Less than one year	16	18
One to five years	35	39
Six to ten years	26	29
Eleven to fifteen years	9	10
Over fifteen years	4	4
Responses	90	100
Non-responses	-	-
Total	90	100

The above data shows that the response to the question was positive. 100%, which is the total sample size, responded to the question on teaching experience. 18% of the respondents had taught less than one year. The majority, that is 39% of the sample had taught between one to five years. Only 29% of the entire sample has taught between six to ten years. It is also noted that only 10% of the respondents has taught between eleven to fifteen years. One also notes that only 4% of respondents had taught over fifteen years.

- There is an adage that says that: "experience is the best teacher." Knowledge and experience are of great significance for a teacher to exercise sound and effective guidance and accompaniment of children to adulthood.

7. Please indicate your post rank:

	NUMBER OF TEACHERS	PERCENTAGE
Principal	11	12
Vice Principal/ Deputy Principal	6	7
H.O.D. (Admin)	2	2
H.O.D. (Subject)	6	7
Assistant Teacher	65	72
Responses	90	100
Non-responses	-	-
Total	90	100

As shown above, 72% of respondents, which is a majority, was a group of assistant teachers. 7% was a group of Head of Departments for various subjects. The Head of Departments who were responsible for the administrative part of the school formed 2% of the entire sample. Vice Principals or Deputy Principals formed 7% of the whole sample. Principals formed 12% of the entire sample. Since the majority of teachers (72%) are assistant teachers, one can, indubitably, say that these teachers enjoy constant face to face encounter with children. Assistant teachers, unlike Principals and Vice-Principals, communicate constantly with children. They can then discuss problems that are prevalent in the classroom situation, including the aim of education. Assistant teachers get all the time to ask children what they intend becoming in life. When there is a healthy relationship between the teacher and the child, communication is possible. It is very important for an educator to have a sound understanding of the nature and destiny of children in

general, plus a sound knowledge of a particular child with whom he is dealing. Both the educator and the educand must discuss criteria of adulthood. There must be a dialogue between both of them. Du Plooy *et al* (1982) contend that the education situation is a situation of encounter in which a dialogue (conversation) occurs between an educator and an educand, is concerned partly with the present but especially with the future, when the educand (non-adult) will progressively live like an adult as a mature, morally independent being.

SECTION B: THE SCHOOL AND THE QUESTION OF INDIVIDUAL FREEDOM (AUTONOMY)

8. Do you think there is anything like absolute individual freedom?

	NUMBER OF TEACHERS	PERCENTAGE
Yes	26	29
No	49	54
Uncertain	15	17
Responses	90	100
Non-responses	-	-
Total	90	100

It is interesting to note that the greatest percentage of respondents, 54%, indicated that there was nothing like absolute freedom. 29% said that there was something like absolute freedom. 17% of the total sample indicated that it was uncertain about the whole

idea of absolute individual freedom. Since the majority of teachers, 54%, confirmed that absolute individual freedom does not exist, it means that the school cannot design its educative activities in such a way that they only meet the needs of the individual. When education eventually helps people to exercise their freedom (autonomy), it must also be borne in mind that an individual is an individual within other individuals. Man lives in a world of relationships, that is relationship with himself, with objects, with people and with God.

9. Do you think that the school should educate children to consider their own interests only?

	NUMBER OF TEACHERS	PERCENTAGE
Yes	18	20
No	69	77
Uncertain	3	3
Responses	90	100
Non-responses	-	-
Total	90	100

According to the above statistical data, 77% of the respondents indicated that the children should not be educated to live for themselves only. Only 20% of the whole sample indicated that children should be educated to consider their interests only. The smallest percentage, 3% of the entire sample, showed uncertainty. Since the majority of teachers (77%) said that children should not be educated to consider their interests only, the school cannot therefore

stress heroic individuality in its education (Smit, 1984:104). In one of his works Martin Buber once said Am Du werde ich zum ich (I become myself in terms of you). On the whole I discover myself in relation to others. The foregoing statement also nullifies what is said by the school nihilist, Ivan Illich, in his 'Deschooling Society' when he says that the learner (an individual) must be guaranteed his freedom without guaranteeing to society what learning he will acquire. Obviously the individual is given preference above society (Stone, 1988).

10. Do you think that children know what individual autonomy is all about?

	NUMBER OF TEACHERS	PERCENTAGE
Yes	21	23
No	60	67
Uncertain	7	8
Responses	88	98
Non-responses	2	2
Total	90	100

Only 23% of the entire sample indicated that children knew what individual autonomy entailed. The greatest number, 67%, indicated that children did not understand the whole idea of individual autonomy. 8% of all respondents showed that they were uncertain whether children understood what individual autonomy was all about. Only 2% did not respond to this question. One can therefore con-

clude by saying that there is a dire need for all parties which are interested in the education of children to conscientise them about the idea of individual freedom.

11. Do you agree that it is the task of the school to explain the concept of individual autonomy to pupils?

	NUMBER OF TEACHERS	PERCENTAGE
Strongly agree	28	31
Agree	54	61
Strongly disagree	3	3
Disagree	2	2
Uncertain	3	3
Responses	90	100
Non-responses	-	-
Total	90	100

All respondents responded to this question. 31% Strongly agreed that it was the task of the school to explain the concept of individual autonomy to children. 3% Said that the task of explaining individual freedom should not be the responsibility of teachers at school only. Those teachers who formed 61% of the whole sample, and this was the majority, agreed that it was the task of the school to explain what individual autonomy is all about to children. This means that most teachers are aware that children are entrusted to their care. They are aware that they do their duty on behalf of the society. It is therefore their pedagogic task to lead and to guide children in all manner. Parents have entrusted children to teachers, to care, lead, guide and accompany

them en route to adulthood. The ability to make an independent choice or to exercise one's freedom properly forms an important criterion of adulthood. Teachers have therefore a responsibility of leading children towards responsible freedom. Smit (1984) says that the school acts in loco parentis. Teachers at school act like parents who pathetically listen to all problems which children encounter. They should solve children's problems on individual autonomy so that children are led towards responsible independence and responsible self determination.

12. To what extent can the school principal help in explaining the question of individual freedom to pupils?

	NUMBER OF TEACHERS	PERCENTAGE
To a great extent	55	61
To some extent	33	37
To a lesser extent	1	1
To no extent at all	1	1
Uncertain	-	-
Responses	90	100
Non-responses	-	-
Total	90	100

The principal at school is the pedagogic leader. He is not only a manager or an administrator. It is therefore interesting to note that 61% of all respondents concurred with the fact that the school principal can help, to a great extent, in explaining the question of individual freedom to children. 37% of the sample said that the

principal can help explain the concept of individual freedom to some extent. Only 1% said that he can help to a lesser extent. The deduction that one derives from the above statistical information is that teachers do believe that the principal is the leader and organiser of pedagogic and educative activities. That is why 61% agreed that he can help explain individual autonomy to a great extent.

It must also be noted that teachers are aware that a principal cannot and should not be solely held responsible for all pedagogic activities. 37% of all teachers said that the principal needs assistance of other people so that he executes his tasks effectively. Both the principal and teachers combine their pedagogic and educative efforts for the good of children. It is the child that must be led to fulfil his mandate as a responsible autonomous individual in society.

13. Do you perhaps support the view that the class teacher can help explain individual autonomy to pupils?

	NUMBER OF TEACHERS	PERCENTAGE
Strongly support the view	64	71
Support the view	25	28
Slightly support the view	-	-
Do not support the view	1	1
Other (specify)		
Responses	90	100
Non-responses	-	-
Total	90	100

The above table shows that the majority of teachers (71%) strongly supported the view that the class teacher can help explain individual autonomy to school children. 28% of all respondents also supported the view. Only 1% of the entire sample did not support the view. The reason why the greatest percentage (71%) strongly supported the view that the class teacher can help explain individual autonomy to children, is that class teachers are in charge of particular classes. A class teacher is responsible for the welfare of his class. He is a person next to the children. He acts as a father or mother. Children can therefore confide in him. He should communicate with them so as to get their problems in school work and in general matters. In the course of the discussion between the class teacher and his pupils the question of individual freedom can come to the picture. The close relationship, the bond of love and acceptance between the child and the class teacher can result to fruitful discussion. Mutual involvement and engagement between the class teacher and his children will occur when there is love and mutual trust. Mutual trust results in mutual creative participation. Smit (1984) cites Van Zyl (1977) as saying that it is not true that the educator is mainly a giver and the educand a mere recipient. The latter's smile, his uninhibited, guideless condour, is the return he makes to the educator. The adult-to-be allows himself to be guided, but his receptiveness is by no means mere passivity. He does not simply submit to the demands made on him. There is therefore a dialogic relationship between the class teacher and his class.

14. Do you believe that children could have confidence in their subject teachers if they are the ones who are given authority to explain what individual autonomy is?

	NUMBER OF TEACHERS	PERCENTAGE
Strongly believe	50	56
Believe	26	29
Do not believe	1	1
Believe to some extent	12	13
Uncertain	1	1
Responses	90	100
Non-responses	-	-
Total	90	100

Subject teachers are in charge of various subjects that they teach. In the course of their teaching, the question of individual autonomy can also be discussed. According to the above statistical information the majority, which is 56% of all respondents strongly believed that subject teachers can receive confidence of children if they are given the task of explaining individual autonomy to children. 29% of the whole sample of respondents also believed this. The point that needs to be emphasized is that subject teachers do not do their tasks alone. The school is also a place for relationships. What a teacher for a particular subject fails to explain to children can be explained by his colleague.

A subject teacher should therefore live in harmonious relationship with other teachers so as to execute his tasks effectively and properly. A subject teacher who lives in harmony with other teachers and with the children he teaches, is a happy person. Children accept a call for discussion of individual autonomy by such a subject teacher.

15. Do you agree that Vice-Principals, Deputy Principals and H.O.D.'s can play an important role in telling pupils what individual autonomy entails?

	NUMBER OF TEACHERS	PERCENTAGE
Strongly agree	64	71
Agree	23	26
Disagree	-	-
Strongly disagree	1	1
Uncertain	2	2
Responses	90	100
Non-responses	-	-
Total	90	100

The foregoing statistical information shows that 71% of all respondents strongly agreed that Vice-Principals, Deputy Principals and Head of Departments can play a role in telling children at school what individual autonomy entails. The reason for this is that Vice-principals, Deputy Principals, Head of Departments are the right-hand men to principals of schools. They work hand in hand with principals. They jointly initiate and direct pedagogic and educative activities. What the principal is unable to explain to

teachers and children should be explained by his right-hand man. The Vice-Principal, Deputy Principal or Head of Department supplements where the principal lacks. Sometimes he is given by the Principal instructions to give to pupils. He should therefore be an open person so that children can ask questions where they encounter problems.

16. Should a need to conduct studies in individual freedom arise, how often do you think such studies should be conducted?

	NUMBER OF TEACHERS	PERCENTAGE
Very often	57	63
Often	29	32
Sometimes	2	2
Seldom	1	1
Uncertain	1	1
Responses	90	100
Non-responses	-	-
Total	90	100

63% of the respondents, which is a majority, indicated that should a need to conduct studies in individual freedom arise, these studies must be conducted very often. Another big percentage of respondents, that is 32% indicated that these studies must be conducted. In other words they agree with 63% of the entire sample, but to a lesser degree. Only 2% said that studies on individual freedom can sometimes be conducted and only 1% showed uncertainty. It is therefore evident that the school has a responsibility of conducting studies in individual freedom. Children at school ought

to be educated to know what individual autonomy is. They need to be educated how they should behave themselves as free individuals in a society.

17. Do you perhaps consider it necessary for all parties, that is the school, church and community to work together towards explaining individual freedom to children?

	NUMBER OF TEACHERS	PERCENTAGE
I consider it very necessary	75	83
I consider it neces- sary	14	16
I consider it very unnecessary	1	1
I consider it un- necessary	-	-
Uncertain	-	-
Responses	90	100
Non-responses	-	-
Total	90	100

According to the above statistical information 83% of all teachers, which is a majority, agreed that all parties, the school, church and community, should work together towards explication of individual autonomy to children. These teachers considered this to be very necessary. Though to a smaller degree, 16% of the total sample size concurred with a group that formed 83% of the sample size. Only 1% considered the working together of the school, church and community towards explaining individual autonomy to children unnecessary. All teachers responded to the question.

SECTION C: THE SCHOOL AND THE QUESTION OF CITIZENSHIP

18. Do you think that the school should consider itself as an institution that is separated from a society?

	NUMBER OF TEACHERS	PERCENTAGE
Yes	13	14
No	76	85
Uncertain	1	1
Responses	90	100
Non-responses	-	-
Total	90	100

It is clear that the majority of teachers, that is 85%, maintained that the school should not be conceived as being separated from a society it purports to serve. This means that the school practice should be founded and grounded on a philosophy of life of a people. Harmony between the school and the society must be sought and maintained. Smit (1984) argues that no school can function effectively without the participation and the active interest of the parent community. The principal and staff must make it their duty to involve parents in school activities. The pedagogic significance of close co-operation between the school and parents cannot be overemphasized.

19. Do you think that there is at present a gap between the school and society?

	NUMBER OF TEACHERS	PERCENTAGE
Yes there is a big gap	80	89
There is a small gap	8	9
There is no gap at all	2	2
Uncertain	-	-
Responses	90	100
Non-responses	-	-
Total	90	100

From the above table one can make a conclusion that there is a need to bridge the gap that presently exists between the school and society. 89% of all respondents indicated that there is still a big gap between the school and society. Only 9% said that there is a small gap. Of all teachers who responded to this question, only 2% indicated that there is no gap at all. When Warren Clewlow, Chairman and Chief Executive of Barlow Rand opened Alexandria Technical College, he echoed that education, by its very nature, is at the heart of social and political change. It is the medium by which culture, values and norms are transmitted from generation to generation (The Daily News, 9 September 1991). The foregoing words by Warren Clewlow imply that there is a strong need for teachers and parents to work in close contact.

20. Do you think that there is a need for teachers and parents to work together towards inculcating a sense of community service in pupils?

	NUMBER OF TEACHERS	PERCENTAGE
Yes	88	98
No	2	2
Uncertain	-	-
Responses	90	100
Non-responses	-	-
Total	90	100

The above data shows that 98% of all teachers indicated that there is a need for teachers and parents to work together towards inculcating a sense of community service in children. Only 2% of the whole sample disagreed with the majority. Children must therefore be educated to live not only for themselves but for other people as well.

21. Is there a need for both teachers and pupils to sometimes visit some places of work in a society?

	NUMBER OF TEACHERS	PERCENTAGE
There is a great need	81	90
Sometimes there is a need	9	10
There is no need at all	-	-
Uncertain	-	-
Responses	90	100
Non-responses	-	-
Total	90	100

It is interesting to note that the majority, that is 90% of all teachers who responded to the above question, indicated that there is a great need for teachers and children to visit some places of work in a society. This is within the scope of educating children for responsible citizenship. This is also in line with vocational guidance which is an important facet of citizenship. Warren Clewlow, chairman and Chief Executive of Barlow Rand continued to make these words when opening Alexandria Technical College: "We need to understand that our traditional concept of education will have to be re-thought with more emphasis given to technical skills and the ability to function in a modern society." (Daily News, 9 September 1991).

From the above statement which was echoed by Clewlow it implies that children must be exposed to the world of work. Education must also be designed in such a way that children will cope with the standard of technological advancement. In the Zululand Observer of 11 October 1991, there is a report of Empangeni High School children who recently visited Bell Company in Richards Bay (Zululand Observer, 11 October 1991, page 3). One of the fears facing young people when they enter the business world is that they do not know what to expect. For this reason Empangeni High School sent Std 8 pupils to Bell to see what is done there. This served as an eye opener for children. On arrival they went through the Bell induction, including a video on the growth of the company. The scholars were organised in such a way that they got to work on time, worked normal hours, like Bell workers. They showed initiative in what they were given to do. The scholars proved to be friendly, helpful and co-operative according to the report that was given by managers of Bell Company.

22. Should a strong need for meetings between teachers and parents arise, how often should they be held?

	NUMBER OF TEACHERS	PERCENTAGE
Very often	65	72
Often	11	12
Sometimes	14	16
Seldom	-	-
Uncertain	-	-
Responses	90	100
Non-responses	-	-
Total	90	100

72% Of all respondents said that teachers and parents should meet very often should a strong need for meeting of these parties arise. 12% Of the total sample concurred with the majority, but to a lesser degree. Only 16% of all teachers said that meetings between teachers and parents should be sometimes held, but not very often or often. A general deduction is that the majority of teachers feel that they cannot do their padagogic tasks effectively if they ignore the co-operation and co-responsibility of the parent community.

23. Do you believe that Parent-Teachers Associations are important for the question of citizenship?

	NUMBER OF TEACHERS	PERCENTAGE
Very important	84	93
Just important	6	7
Unimportant	-	-
Uncertain	-	-
Responses	90	100
Non-responses	-	-
Total	90	100

The foregoing statistical data shows that 93% of the teachers who responded to the question agreed that Parent-Teacher Associations are very important for the question of citizenship. A group of teachers who formed 7% of the whole sample agreed with the majority, though to a lesser degree. They say that Parent-Teacher Associations are just important, and not very important for respon-

sible citizenship. During their meetings, teachers and parents are able to discuss problems encountered by teachers and their children at school.

Smit (1984) asserts that co-operation between school and parent community can be established through the establishment and well planned functioning of teacher-parent associations and by holding parents' days and parents' evenings at school. There is a need for speech and prize giving ceremonies where parents are invited to see their children being given prizes for academic performance or participation in other extra-mural activities. As qualified pedagogues, teachers must provide parents with expert advice and regularly inform them about pedagogically grounded methods which can be used to help pupils realize their possibilities (potential) to the full.

24. Do you believe that there is a need for more Teachers Unions or Teachers Associations which will discuss the question of citizenship?

	NUMBER OF TEACHERS	PERCENTAGE
Yes	81	90
No	7	8
Uncertain	-	-
Responses	89	99
Non-responses	1	1
Total	90	100

Most teachers believe that the educational aim, and for this particular purpose, educating children for citizenship should be discussed in Teachers' Organisations meetings. There is a need for more teachers organisations. This was confirmed by 90% of the respondents who responded to the question. Only 7% said that there is no need for teachers organisations. Only 1% of the entire sample did not respond to the question. On the basis of this statistical record one can, undoubtedly, say that there is a need for more Teacher's Organisations which will, among other things, look into the question of preparing pupils for active community service.

Van Wyk (1983) says that teachers organisations are voluntary associations of members and are focused on the co-operation of the voluntary professional activities of teachers and on playing a role as a profession staff association to the fullest extent.

25. In your opinion, is it good for each teacher category, that is Whites, Coloureds, Indians and Blacks, that each one of them forms its own Teacher Associations to discuss and explain the question of citizenship to pupils?

	NUMBER OF TEACHERS	PERCENTAGE
Very good	55	61
Good	13	14
Fair	16	18
Not at all	5	6
Uncertain	-	-
Responses	90	100
Non-responses	-	-
Total	90	100

61% Of all teachers said that it is very good for each teacher category to have its teacher association. For example, it is a good thing, as it is shown in the above table, that a group of White, Coloured, Indian or Black teachers, may each one of them, form her own (particular) Teachers' Association. This will give each group a chance to discuss particular education matters. Education cannot be divorced from the question of a life-view. Smit (1984) says that all education is coloured by a particular view of life. There is no such thing as neutral education. Black people, for example, do wish to see their culture being represented in the school curriculum.

26. Would you recommend that White teachers, Coloured teachers, Indian teachers and Black teachers meet so that they discuss matters of common interest on the question of citizenship?

	NUMBER OF TEACHERS	PERCENTAGE
I strongly recom- mend	80	89
I recommend	9	10
I do not recom- mend	1	1
Undecided about the issue	-	-
Responses	90	100
Non-responses	-	-
Total	90	100

As it is reflected above, 89% of all teachers strongly recommended that there is a need for teachers of all racial groups, especially in a South African context, to meet so that they discuss matters which are common to all of them. This means that the question of citizenship has both particular and universal matters. Matters of common interest can only be discussed if White, Coloured, Indian and Black teachers meet. 10% of all teachers also recommended this, though to a lesser degree, that there is a need for teachers of all racial groups to meet. Only 1% of the entire sample did not recommend meeting of all racial groups.

27. Do you think that it is valid for each school to have a Student Representative Council?

	NUMBER OF TEACHERS	PERCENTAGE
Yes it is valid	71	80
Sometimes it is valid	13	14
It is invalid	3	3
Uncertain	-	-
Responses	90	100
Non-responses	-	-
Total	90	100

80% Of respondents which is a majority indicated that it is valid for each school to have a Student Representative Council. Such a council affords students a chance of exercising a leadership role. Those who are led learn to be subjective and submissive to authority. Those who lead others learn to take their work seriously. From the above statistical record, it is clear that most teachers feel that children learn to discipline themselves in such student representative councils. They learn to cooperate with their leaders. In a nutshell; they learn to utilize their freedom with responsibility. Cooperation among members of a society is an important component or embodiment of citizenship. The school can therefore inculcate this spirit (of cooperation) if children are given a chance to listen to one another. They learn to be responsible citizens. Of all respondents, only 3% said that it is invalid for each school to have a Student Representative Council.

28. Would you suggest that students' meetings be monitored by either the Principal, Vice-Principal, H.O.D. or any staff member appointed by teachers?

	NUMBER OF TEACHERS	PERCENTAGE
I strongly suggest	60	67
I suggest	22	24
I do not suggest	8	9
Uncertain	-	-
Responses	90	100
Non-responses	-	-
Total	90	100

Teachers felt that students' meetings should be monitored by a person who is an authority like the Principal, Vice-Principal, Head of Department or any staff member appointed by teachers. 67% Which is a majority of all respondents confirmed the foregoing statement. 24% of the total sample also concurred with the majority, though to a lesser degree. Only 9% would not suggest that students' meetings be monitored by a person in authority.

29. If you feel that students' meetings must be monitored by an adult person, which of the following statements would you give as your reason?

	NUMBER OF TEACHERS	PERCENTAGE
Pupils need authoritative adult-guidance	38	42
Pupils are irresponsible	3	3
Pupils are chaotic	5	5
Pupils do not respect one another	3	3
Pupils will organise strikes when they are alone	4	4
Pupils misbehave and can use their freedom carelessly	38	42
Responses	90	100
Total	90	100

The above statistical record shows that those teachers who feel that students' meetings must be monitored by a person who is in authority believe that children cannot guide, assist or accompany one another en route towards adulthood. For a child to become what he ought to become, an authoritative yet sympathetic guidance of an adult person (in this case a teacher) is needed. A group of respondents who concurred with the above view comprised of 42% of the entire sample. Another 42% which is yet another group of respondents who formed a majority maintained that students' meetings need to be monitored by an adult person because when they are alone, they misbehave and use their freedom irresponsibly. A

general deduction that is derived from all this is that for pedagogic encounter, pedagogic engagement and pedagogic guidance to take place there must be inequality of status between the one who leads (an adult) and the one who is led (a non-yet-adult). Two children of equal status cannot guide or lead each other. It is only an adult who knows what adulthood entails.

30. Would you say that there is a need for each school to know what values, norms and traditions are held in high esteem by the society each one purports to serve?

	NUMBER OF TEACHERS	PERCENTAGE
There is a strong need	80	89
There is a need	2	2
There is abso- lutely no need	2	2
Uncertain	6	7
Responses	90	100
Non-Responses	-	-
Total	90	100

A general deduction from the above table is that the majority of teachers (89%) feel that there is a need for each school to know what values, norms, aspirations and traditions are held in high esteem by a society each school purports to serve. No school can function properly if it ignores the cultural idiom of a people it claims to be serving.

31. In your opinion would you say a citizen is a person who:

	NUMBER OF TEACHERS	PERCENTAGE
Understands and participates in social life of his people	5	6
Understands and participates in economic life of his people	1	1
Understands and participates in political life of his people	-	-
Understands and participates in all the above	76	84
Lives for himself only	-	-
Is none of the above	8	9
Responses	90	100
Non-Responses	-	-
Total	90	100

84% Of all respondents believe that a citizen can generally be seen as a person who understands and participates in social life of his people. He should also understand the economic set-up of his society so that he can remedy its ills and weaknesses if these are prevalent. He should also understand and participate in the political life of his people. In short, this means that a citizen is not all by himself self-sufficient.

As a free individual he needs other people to consolidate his freedom and that of other people. Brubacher (1966) cites Aristotle as saying that since a state as a whole has a single end, it is

plain that education of all must be one and the same. Again, it is wrong for any citizen to think that he belongs to himself ... for each man is a part of a state, and the treatment of the part is naturally determined by that of the whole.

32. Do you perhaps think that all schools should have a subject in civics or good citizenship?

	NUMBER OF TEACHERS	PERCENTAGE
Yes	86	96
No	1	1
Uncertain	3	3
Responses	90	100
Non-Responses	-	-
Total	90	100

96% which is a majority of all teachers who responded to the question, felt that all schools should have a subject in civics or good citizenship. In this manner responsible citizenship will be inculcated in children.

33. Would you suggest that children need education on intercultural studies so that they get a wider understanding of citizenship?

	NUMBER OF TEACHERS	PERCENTAGE
I strongly suggest	76	84
I suggest	14	16
I do not suggest	-	-
Undecided	-	-
Responses	90	100
Non-Responses	-	-
Total	90	100

A general feeling of almost all teachers who responded to the question is that there is a need for each school to have intercultural studies. This will serve as an eye-opener because children will get to know about other people's culture besides their own. Knowing about what other people's culture entails is a significant component for citizenship. It results to comparison of cultures. Through such comparison, one can visualize some specialities and universals of culture. This means those elements of culture which are peculiar to each cultural group and also those aspects and elements of culture which manifest themselves as commonalities for all cultural groups.

34. Do you feel that boys should be given education that is peculiar to them as part of education for citizenship?

	NUMBER OF TEACHERS	PERCENTAGE
Yes	87	97
No	3	3
Uncertain	-	-
Responses	90	100
Non-Responses	-	-
Total	90	100

97% which is a majority of all teachers felt that there is a need to give boys education that is peculiar to them as boys. They maintained that this is an important component of citizenship. When boys are sometimes educated alone, they get some crucial and critical ingredients of how they should behave when they reach manhood. Responsibilities of manhood are explained. Boys also feel free to ask questions, for example, in pertinent matters that involve their sexuality. They are also taught how a boy should behave in the presence of girls without being offended as it would sometimes be the case if such teachings were given in the presence of girls.

35. Do you think it will be within the scope of citizenship to give girls education peculiar to them as girls?

	NUMBER OF TEACHERS	PERCENTAGE
Yes	83	92
No	4	5
Uncertain	3	3
Responses	90	100
Non-Responses	-	-
Total	90	100

A preponderance of teachers (92%) agreed that it will be within the scope of citizenship to educate girls while they are alone. This will enable them to get education that is peculiar to them as girls. They are also educated in womanhood in this manner. As it is the case with boys, those things that are crucial or critical about girlhood are freely explained when girls are alone. The teacher feels free to talk a "language that is peculiar to them." The teacher can, for example, explain bodily changes that occur when a girl reaches a certain stage. When this is done in the absence of boys, girls feel that their status is not victimized. They also ask questions on matters where they need clarity.

36. Do you agree to the fact that it will be within the scope of citizenship for boys and girls to be given sufficient time to be together?

	NUMBER OF TEACHERS	PERCENTAGE
I strongly agree	81	90
I agree	8	8
I strongly dis- agree	-	-
I disagree	-	-
Uncertain	1	1
Responses	90	100
Non-Responses	-	-
Total	90	100

Of all teachers who responded to the above question, 90% which is a majority strongly agreed that girls and boys should get a time when they are educated together. This is within the scope of citizenship. Both girls and boys, for example, get to know how to behave in the presence of each other.

Manhood and womanhood are important components of adulthood. The society needs men who will respect their womenfolk. On the other hand, society needs women who will respect their menfolk. All this is within the ambit of citizenship.

SECTION D: THE SCHOOL BRINGS ABOUT A BALANCE BETWEEN INDIVIDUAL
AUTONOMY (FREEDOM) AND INDIVIDUAL PARTICIPATION IN COMMUNAL LIFE

37. Do you think that it will be a wise idea to invite experts in education, politics, economics and social studies to come to school to talk on individual autonomy and citizenship?

	NUMBER OF TEACHERS	PERCENTAGE
It is a very wise idea	68	76
It is a wise idea	21	23
It is very unwise idea	-	-
It is unwise	-	-
Unwise	-	-
Responses	89	99
Non-Responses	1	1
Total	90	100

The above data shows that 76% of the total sample which is a majority felt that it is a very wise idea to invite experts in education politics, economics and social studies to come to schools to lecture on individual autonomy and citizenship. 23% of all teachers also saw the invitation of experts to come to schools as a wise idea, though to a lesser extent than those teachers who formed the majority. Only 1% of all teachers gave a negative response. Firstly, it must be indicated that teachers are aware that they cannot run school activities alone. They need concerted assistance of people of various categories from a society.

Secondly, teachers are aware that the question of the pedagogical relevance of education in balancing individual autonomy with responsible citizenship has to do with the ultimate aim of education. The ultimate aim of education pertains to what children will become after they have been educated. Will they be individuals who exalt the egocentric self, that is selfish freedom, or will they become responsible citizens who will be prepared to use their freedom for the good of other people? All this implies the nature of adulthood. For the school to tackle the question of individual freedom and citizenship, there is a need for other parties to have a share in education. It is interesting to note that recently the society including the world of industry and the private sector have seen need of being of contribution to education. A team of World Bank investigators recently visited South Africa. This team came with an aim of studying the country's education system and problems likely to arise in bringing about equal education for all. Another objective of the team was to build a data base so that if and when the question of loans or assistance arise, the bank will have some criteria and background information on which to base its decisions. (The Daily News, Tuesday, 1 October, 1991).

38. Would you perhaps suggest that the question of individual autonomy and citizenship be discussed during subject-society-meeting?

	NUMBER OF TEACHERS	PERCENTAGE
Yes	78	87
No	11	12
Responses	89	99
Non-Responses	1	1
Total	90	100

There is a general agreement among some teachers that the question of individual autonomy and citizenship should be discussed during subject society meetings. 87% of all teachers who responded to the above question confirmed that there is a need for individual autonomy and citizenship to be discussed during subject society meetings. Subject societies are held by teachers to discuss problems encountered in various subjects. Problems which are encountered with the teaching profession in general are also discussed. Subjects societies are therefore a good platform for teachers to discuss specific (particular) and general (common) matters.

39. To what extent is the guidance service important for a question of individual freedom (autonomy) and citizenship?

	NUMBER OF TEACHERS	PERCENTAGE
To a great extent	81	90
To some extent	8	9
Less extent	1	1
No extent at all	-	-
Responses	90	100
Non-Responses	-	-
Total	90	100

90% of all respondents said that the guidance service is important for a question of individual autonomy and citizenship. This group of respondents, which of course formed a majority said that the guidance service was important, to a great extent. 9% said that it was important, but to some extent. Only 1% said that it was important to a lesser extent. One can therefore make a deduction from the above statistical record that the guidance service is of paramount importance. Visser et al (1982) say that there are three types of guidance: (i) Educational Guidance; (ii) Vocational Guidance; and (ii) Personal Guidance. Studies reflect that school guidance not only gives children insight into the future but also induces a greater interest in school work. Pupils begin to appreciate that there is more to schooling and that they can be helped with various complications of their lives as well. Discussion with pupils, especially those who wish to study further, should include decision-making, subject choices, tertiary institutions, admission requirements, how to secure a place and how to

finance one's studies. The guidance teacher or guidance officer can discuss about the aim of education with pupils. Pupils can voice their opinions about what they want to be in life, whether they want to live for themselves or for other people as well. Pupils need to be able to do a thorough self-assessment. It therefore becomes necessary to develop an awareness of their own abilities, interests and values (City Press, 23 June 1991).

40. Would it be necessary for Colleges of Education, Universities, Technikons and other pre-service institutions to accommodate some studies on individual autonomy and responsible citizenship in their training programmes?

	NUMBER OF TEACHERS	PERCENTAGE
Very necessary	81	90
To some degree it is necessary	8	9
Slightly necessary	1	1
Unnecessary	-	-
Uncertain	-	-
Responses	90	100
Non-Responses	-	-
Total	90	100

Teachers generally agree that Universities, Technikons, Colleges of Education and all other pre-service training institutions should accommodate studies on individual autonomy and citizenship. 90% of all respondents, which is a majority, confirmed this.

41. Do you think that it will be important to organise seminars, symposia and conferences where both teachers and members of the community will make an-indept study of individual autonomy and citizenship?

	NUMBER OF TEACHERS	PERCENTAGE
It will be very important	85	94
It will be import- ant to a certain extent	4	5
It will be less important	1	1
It will be to- tally unimport- tant	-	-
Responses	90	100
Non-Responses	-	-
Total	90	100

Seminars, symposia and conferences are important because that is where teachers and parents gather together to discuss matters affecting education of their children. It gives parents and teachers a chance to have face to face encounter. Teachers felt that it will be a very important thing to organise seminars to discuss problems affecting education in general and the question of individual freedom (autonomy) and citizenship in particular.

42. How often do you get a chance of attending in-service courses in a year?

	NUMBER OF TEACHERS	PERCENTAGE
I attend them once in a quarter	17	19
I attend them twice in a quarter	12	13
I attend them once in a semester	10	11
I attend them twice in a semester	7	8
I rarely attend in-service courses	15	17
I do not attend them at all	28	32
Other (specify)		
Responses	90	100
Non-Responses	-	-
Total	90	100

From the above data, it becomes clear that the greatest percentage (32%) is a group of teachers who do not get a chance of attending in-service courses or in-service training programmes. During in-service training programmes, teachers are trained and educated in new methods, skills and techniques which they should use when educating children. It is also during the attendance of in-service training programmes where teachers discuss their general education problems. The topic on individual autonomy and citizenship can also be discussed because it has to do with what children will become after they have been educated.

43. Is there a library at your school?

	NUMBER OF TEACHERS	PERCENTAGE
Yes	14	16
No	76	84
Responses	90	100
Non-Responses	-	-
Total	90	100

The above statistical information shows that 84% of all teachers who responded to the question said that there were no libraries at their schools. Only 16% of the total sample agreed that there were libraries at their schools. At schools where there are libraries children may get extra information. One must also indicate that it also depends on how the school attaches importance to the library. Referencial sources that supplement ordinary reading should be made available in the library. Extra knowledge of individual freedom and responsible citizenship can be found if schools build libraries and stock more books for children to read.

A BALANCE OF INDIVIDUAL AND SOCIAL NEEDS: IMPLICATIONS FOR A SCHOOL CURRICULUM

44. In your opinion who should design a school curriculum?

	NUMBER OF TEACHERS	PERCENTAGE
Educational planners	11	12
Directors of Education/Chief Inspectors/Circuit Inspectors	1	1
College and University authorities	6	7
Experts from society representing commercial, political, economics, social and religious world	5	6
Principals and teachers	3	3
Subject-Societies	2	2
All the above groups should contribute	61	68
Uncertain	1	1
Responses	90	100
Non-Responses	-	-
Total	90	100

The school cannot perform its task of harmonizing individual autonomy with responsible citizenship if a school curriculum is ignored. On the question of who should design a school curriculum, 68% of the respondents, which is a majority of the whole sample, said that a school curriculum must not be designed by a selected few. For a curriculum to represent the needs of the individual and

those of a community, educational planners, directors of education, experts representing commerce, politics, social life and religious life should all combine to design it.

45. Which subject group is offered at your school?

	NUMBER OF TEACHERS	PERCENTAGE
General group	30	33
Commercial group	11	12
Science group	5	6
General and Science	15	17
Commerce and general	3	3
Commerce and science	4	4
All commercial, science and general	21	23
Science, general commerce and technical	1	1
Other (specify)		
Responses	90	100
Non-Responses	-	-
Total	90	100

Generally most schools offer a general option (group). There is therefore an urgent need, as many teachers feel, to diversify the curriculum so that it addresses the needs of individual learners. Addition must be made to this that a balanced school curriculum is the one that serves both the needs of the individual learner and his society. In other words, it must be personally and socially relevant.

Khathi (1990) cites Badenhorst (1987) as saying that: "Education is, after all, designed, instituted and maintained for pupils so as to meet his particular educational needs and also those of the community and society of which he forms part. The universal principles of education must therefore be applied in such way that they meet the educational expectations of the pupils and their parents."

The above quotation suggests that the teacher should realize that he or she has to perform his task within many boundaries and limits. He cannot therefore always do as he pleases, but must be guided by his given circumstances, the expectations entertained and the demands that are made by principles and norms. It is important to remind teachers that they ought to interpret the curriculum in such a manner that pupils become interested in what they learn and be motivated to acquire as much knowledge as possible from school which will enable them to actualize their potentialities and apply this knowledge relevantly to the society.

46. How often are psychological tests and aptitude tests conducted at your school?

	NUMBER OF TEACHERS	PERCENTAGE
They are conducted very often	16	18
Sometimes they are conducted	29	32
They are seldom conducted	36	40
They are not con- ducted at all	9	10
Uncertain	-	-
Responses	90	100
Non-Responses	-	-
Total	90	100

Most teachers indicated that psychological and aptitude tests are seldom conducted at their schools. The group which confirmed this formed 40% of the total sample. There is therefore a need for each school to organise for the conduction of psychological tests. These help educational authorities to measure the level of thinking of each child, his mental ability or IQ is also measured in this way. This makes the child to get education that is in accordance with his level of thinking and mental capability.

47. How many times do subject advisors visit your school in a year to give you guidance in methods of teaching and for appraisal purposes?

	NUMBER OF TEACHERS	PERCENTAGE
Once a year	14	16
Two times a year	33	37
Three times to five times a year	3	3
Five to ten times a year	1	1
Do not come at all	29	32
Uncertain	10	11
Responses	90	100
Non-Responses	-	-
Total	90	100

37%, which is the majority of teachers who responded to the above question, indicated that subject advisors come to their school two times a year. Teachers of various subjects encounter particular problems with their subjects. For example, a teacher may fail to use correct methods and techniques of handling a particular subject for a particular topic. If this is the case, pupils are affected because they do not get all explanations in the subject. Teachers therefore need constant expert guidance of subject advisors so that they improve the way they teach their subjects and the way they guide children.

48. How many times do inspectors of education visit your school for official inspection purposes and for general guidance in school work?

	NUMBER OF TEACHERS	PERCENTAGE
Once a year	57	63
Two times to five times a year	17	19
Five times and over	3	3
Sometimes they do come	10	11
Do not come at all	3	3
Uncertain	-	-
Responses	90	100
Non-Responses	-	-
Total	90	100

General inspection by inspectors of education is needed. The majority of teachers 63% said that inspectors come to their schools once a year. Constant visit of circuit inspectors and assistant inspectors at school is urgently needed. Inspectors of education are there to guide teachers on matters regarding their educative tasks. They give schools specific guidance and general guidance. Specific guidance is used here to mean that guidance which concerns handling of various subjects by teachers, teaching skills, techniques and strategies. They also guide principals and vice-principals in matters pertaining to school administration. Above all, they also guide teachers on how children should be led towards adulthood. For this reason they should attend meetings for parents and teachers.

49. Do subject advisors, inspectors of education or whosoever does inspection, give each teacher his/her inspection report with comments on the teachers performance after the inspection has been completed?

	NUMBER OF TEACHERS	PERCENTAGE
Surely they make it a point that each teacher gets the inspection report	15	17
Sometimes the teacher is given the report	26	29
No, teachers are not shown reports	44	49
Uncertain	1	1
Responses	86	96
Non-Responses	4	4
Total	90	100

49% of all teachers who responded to this question, which is a majority, said that teachers are not shown inspection reports or inspection comments after the inspection has been completed. This discourages teachers for they do not get to know how they fare in their schoolwork. Teachers therefore feel demotivated to handle their subjects properly. They think that inspection is just intimidation and it does not result to their improvement. The way teachers guide and lead children en route towards adulthood can be improved if they get inspection reports from inspectors.

50. Do you agree that subjects like music, guidance, physical education, arts and crafts, good citizenship should be seriously taught and examined?

	NUMBER OF TEACHERS	PERCENTAGE
Strongly agree	64	71
Agree	32	26
Disagree	1	1
Strongly disagree	1	1
Uncertain	1	1
Responses	90	100
Non-Responses	-	-
Total	90	100

A greatest percentage (71%) of all teachers strongly agreed that subjects like art and crafts, Good Citizenship, Guidance, Physical Education should be seriously taught and examined. Teachers believe that these subjects inculcate some valuable values in pupils. Art for instance, teach pupils to be creative, innovative, cooperative, patient and enduring. Good citizenship inculcates elements of community service in pupils. All these values are essential for responsible citizenship.

51. Do you think that extra-curricular activities like soccer, athletics, netball, volleybal, teniquet, debate, speech and drama, S.C.M. should be given ample time at school?

	NUMBER OF TEACHERS	PERCENTAGE
Yes	90	100
No	-	-
Responses	90	100
Non-Responses	-	-
Total	90	100

A total sample of 100% confirmed that the extra-mural activities are important. They must therefore be given enough time at school. They also include a hidden curriculum. Certain values are inculcated in the child when he participates in a certain sporting activity. For example, in music he is educated to discipline himself, to cooperate with others, to know the importance of harmonious relationships.

52. Do you feel that there is a relationship between culture and the curriculum?

	NUMBER OF TEACHERS	PERCENTAGE
Yes	89	99
No	-	-
Uncertain	1	1
Responses	90	100
Non-Responses	-	-
Total	90	100

The above table shows that 89% of all teachers who responded to the above question felt that there is relationship between culture and the curriculum. Only 1% disagreed with this. It means that education cannot be separated from what society wishes its children to become.

5.6.3 ANALYSIS AND EVALUATION OF DATA

The aim of this empirical investigation was that of trying to confirm the major hypothesis that the school is of pedagogical relevance in harmonizing education for individual autonomy with responsible citizenship. Another important facet of this survey was that of scrutinizing a school curriculum which can be of use in trying to harmonize the interests of the individual and those of society. As it has been shown, the questionnaire was divided into Section A: General Information; Section B: The school and the question of individual autonomy; Section C: The School and the question of citizenship; Section D: The school and its harmony of individual

and social aims (individual autonomy and citizenship); Section E: A balance of individual and social aims: Implications for a school curriculum.

The major hypothesis was tested by items 8, 9, 16, 17, 18, 19, 20, 21, 22, 29, 30, 31, 32, 33, 40, 41, 42, 45, 51, 52 and 53. On the basis of the data obtained through the above responses, a general statement can be given. Most teachers indicated that the question of balancing individual autonomy with responsible citizenship is a task that the school cannot execute alone. The reason for this is that schools do not only operate for the sake of children, but they are also held accountable to the society from which children come.

Most teachers, however, believe that the school has got to educate children to live as happy and free individuals, but they must also understand that their freedom entails tremendous responsibility. All pedagogic support aims at orienting the child so firmly to the future and to adulthood, that while he is on his way to proper fulfilment of his destiny, he will increasingly understand that his freedom as an essence of human existence is freedom with a mandate. It is accompanied by individual conscience, a knowledge of committedness to fundamental values, that is, a conscious continuous affirmation of freedom through obedience to the authority of conscience. Freedom means that without becoming a spineless, slavish conformist, man is bound to the demands of propriety as embodied in his philosophy. (Du Plooy, et al 1983)

A balance of individual and social aims has implication for a school curriculum. It must be designed in a diversified manner so that the interest of each learner are accommodated. Consultations with society must also be made. Children are not only educated for

their own freedom as individuals. They are educated to take a stand in life as autonomous individuals who are prepared to contribute to the life of their own people. This implies denouncing, but not destroying, the self for the sake of the other selves. Man is Dasein. He is a unique man among other beings. Most teachers who responded to the questionnaire confirmed that there is nothing like absolute individuality/autonomy. Teachers have confirmed that experts from outside the school must be invited to talk on the subject of individual freedom and citizenship.

5.6.4 CONCLUSION

The whole thrust behind using the questionnaire as an instrument of empirical investigation has been an attempt to confirm the supposition that the school is of pedagogical relevance in harmonizing education for individual autonomy with responsible citizenship. The child is educated not to live as a self-centered being, but a being who uses his freedom in participating in communal affairs of his people. The people with whom he lives, need his contribution, be it in politics, social area, in economics or in religion. This does not make man a spineless conformist. Man lives in a constellation of relationships. Man must therefore be viewed not as a self-sufficient being only, but as a social being who inhabits the world of relationships. Heidegger, one of the existentialists, describes man "a being in the world". This is a physical world (*umwelt*). It is a world of people who relate to each other (*mitwelt*). In such a world the person uses his freedom to form his own world (*eigenwelt*). Man must be properly guided so that he does not boost his ego at the expense of his fellow men. Man should properly relate with himself, the world of objects, other people and finally with God. The apostle Paul tries to explain this when

writing to one of the young churches in Corinth. He categorically points that: "... For the body is not one member, but many ..., now if the whole body were an eye where were the hearing? ...; if the whole body were the hearing where were the smelling?, and if they were all one member, where were the body? But now are they many members, but one body." (I Corinthians 12: 16-20).

The implication which is derived from the above quotation is that responsible citizenship entails interaction, cohesion among different members of a society. It calls for each member as a part of a society to sacrifice his individual autonomy and to live for other people as well. This research has confirmed that most teachers feel that the child must be educated to live as a well-balanced individual in a harmonious society. To achieve this happy balance of individuals with their society, the school curriculum comes to the picture.

The chapter that follows is based on the findings, conclusions, pedagogical implications for the study and recommendations and suggestions for further study. All these data will be based on the review of relevant literature, interviews and discussions that the researcher held with various people regarding this project and empirical investigation, namely the questionnaire which was completed by high school teachers.

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CHAPTER SIXSUMMARY, FINDINGS, PEDAGOGICAL IMPLICATIONS, RECOMMENDATIONS AND SUGGESTIONS FOR FURTHER STUDY**6.1** INTRODUCTION

In this study the researcher sought to focus on the pedagogical relevance of the school in bringing about harmony between education for individual autonomy with responsible citizenship. Questions that prompted the researcher to undertake this study are based on challenges that face the school, especially in a changing society. The researcher has identified two rival claims that people have against the school. Some people view the school as a place for improving the lives of children. According to this claim it is believed that by sending children to school, they will, at the end of the day, come out being improved, ennobled and better individuals. In this manner freedom of the individual is exalted or held in high esteem. On the other side, there are those people who believe that education should enable the individuals to become better members of a society or responsible citizens. In the latter case, education merely becomes socialization. It is out of these two claims that the present researcher started to note an imbalance that exists between the claims of the individual and those of a society. When this problem was identified, the researcher saw a need to harmonize the two claims, that is individual autonomy and responsible citizenship. As it was mentioned in the introductory chapter, the problem was stated in the following manner:

- (i) Must the school concern itself with the needs of an individual or those of a society?
- (ii) Is the school of pedagogical relevance in bringing about a compromise between individual autonomy and responsible citizenship?
- (iii) Does the school need the assistance of the parent-community to help bring about this harmony?
- (iv) What implications does the envisaged harmony have for a school curriculum? Can the school shape lives of individuals and those of their community through a school curriculum? If that be the case, what possible form can a school curriculum take?

In trying to answer the above questions, the researcher interviewed certain members of the public. Literature review was also used as another tool for research. Later on the theoretical framework gained through the review of literature was validated by the use of a questionnaire. The questionnaires which were completed by teachers aimed at confirming the supposition that the school is of pedagogical relevance in bringing about harmony between education for individual autonomy with responsible citizenship.

6.2 SUMMARY OF FINDINGS AND CONCLUSIONS

Through the review of literature, the use of questionnaires, the researcher established the following:

- There is a need to look closely into the role of the school as a guiding and a leading agency. It was found that the school is not only concerned with teaching but it also concerns itself with education. This involves accompanying children en route towards adulthood.
- It also emanated from this study that the question of what children will become when they are adults involves the aim of education. There is therefore a need for the school to be definite about its educational aims, goals and objectives.
- It was also found that the school cannot properly execute its task of leading and guiding children without working in close contact with parents.

Gunter (1988:210) confirms this by saying that: "... for the sake of the child's education, it is essential that the home and the school should work together in harmony."

On the basis of the foregoing assertion one can say that the school really links the home and community, it forms at it were, the bridge between the home and society, and as such, the school has a very important function to perform in the social upbringing of every generation to become good citizens of a community and state, i.e., the goal of social adulthood.

- It also became clear that there is a need to make extensive studies on the needs of the individual children, those of their parents and those of a school. Once again, it is of importance to clarify these concepts to children, individual

autonomy and responsible citizenship. Teachers were found to be having a responsibility to discuss these concepts during their subject-society meetings.

- On the basis of literature review and the empirical study that was conducted, most teachers confirmed that there is nothing like absolute individual freedom. Again, it was also revealed that society cannot be expected to suppress its individuals. Through education people should end up knowing that they are educated to live for themselves as well as for other people. Nxumalo (1980) cites Steeves (1962) as saying that education includes all the needs of all citizens, all the programs, courses and school organization that are set up to meet these needs. It therefore means that the school must serve the end of the society in general (citizenship). At the same time the school must be more than a mirror reflecting the image of society. Education must also become a process through which individuals achieve the means to advance society.

- For pupils to get more insight into how they should live as autonomous individuals and as responsible citizens, schools should have libraries where pupils can glean more information. Another very important finding was that if we talk about a balance of individual and social needs, we are talking about "what ought to be". 'What ought to be' is associated with the school curriculum. There was therefore a general consensus among teachers who responded to the question which asked whether a curriculum should include both in-

dividual and social needs. Teachers felt that there is a connection between a people's culture and a school curriculum.

6.3 PEDAGOGICAL IMPLICATIONS FOR THE STUDY

On the basis and strength of all data that was collected, this study is seen to be having the following pedagogical implications:

- The school should do its best to see to it that studies on the question of individual freedom and responsible citizenship are given. This may be in the form of lectures or talks. In this case teachers give speeches or addresses on freedom and citizenship. Experts from members of the public could also be invited to address children on this topic.
- The topic of education for individual autonomy and responsible citizenship has to do with the aim of education. For this aim to be realized, that is for harmony to be possibly reached, there must be sound teacher-pupil relationship. Pedagogic relationship should be characterised by love, acceptance and mutual trust between the educator and the educand. When there is such a relationship the educator and the educand will venture together pedagogically.
- Where there is love, acceptance and mutual trust, there is a dialogue. This means that the educator and the educand will be open to each other. There will be verbal communication. Such communication will impel the child to confide in the teacher. He feels that he is accepted by the teacher. The

child will tell the teacher what he intends becoming in future. The teacher will then guide the child properly by telling him that proper freedom is freedom with a mandate. It is autonomy that is not egocentric, but it is the one that propels and motivates a person to take interest in the affairs of his fellow-men. Mncwabe (1985) is of the opinion that nations of the world educate children, having in mind as one aim that their generations should become a useful mass of citizens to the communities to which they belong. This means that education prepares the individual to assume his role as a citizen in the community. The role of a citizen in a community must be defined in terms of values and goals that their community cherishes and the means whereby the community can, through co-operative effort, realize its goals. This requires the interest, participation and the co-operation of the individuals in their roles as citizens at various community levels.

- At school children should be assigned some tasks where others lead and others are led. This inculcates discipline, co-operation and responsibility which form the basis of the esprit de corps. This spirit is vital for responsible citizenship. It ensures co-operation and respect of another man's position and status. One can sum up by saying that the whole idea of citizenship may be said to be founded on the Biblical saying which says that: "you shall love your neighbour as you love yourself." (Mark 12:31). It is only when the school and society inculcate the sense of love in children that they will learn to transfer such love to others.

6.4 RECOMMENDATIONS AND SUGGESTIONS FOR FURTHER STUDY

Having held discussions with various people, reviewed literature and conducted empirical investigation, the researcher would wish to make the following recommendations and suggestions:

The school cannot alone execute its task of bringing about harmony between individual autonomy and citizenship. The researcher, therefore, recommends and suggests that parents and teachers meet to address this question. Parent-teacher relationship can only be improved when both teachers and parents are aware that they need each other so that they discuss issues pertaining to what children will become when they have completed schooling. The principal and staff can invite parents to meetings organized by the school. Parents can also be invited to parents' days, parents' weekends, parents' evenings; symposia and conferences and so on. Consultation and communication between teachers and parents will help break the barrier that exists between the school and society. Both teachers and parents will have to form parent-teacher associations where matters of common interest will be discussed. A parent can only get to know about his child's intentions concerning education, only when he discusses with teachers.

Teacher-pupil relationship must be improved, for it is through a relationship of love and trust where a child will feel free to discuss with the teacher. The discussion of individual autonomy and citizenship demands sound teacher-pupil relationship.

- . Teachers should sometimes organize some tours and visits to the society to see what it does. These visits should include some places of work. This is part of school guidance. It also serves as an eye-opener to children. They will end up learning to love other people. This will inculcate in them a desire to serve others.
- . Certain members of the public must be invited to schools to address pupils on the issue of individual autonomy and responsible citizenship.
- . Verbal communication between the child and the parent is very vital and the researcher suggests that parents be open to their children. They should allow children to feel free to discuss their desires. This will give parents a chance of knowing more about their children including their problems in school and life in general.
- . In order to inculcate a sense of responsibility in children, it is suggested that children be exposed to what responsibility is all about. For example, children could be given freedom to elect their own student representative councils. Here they learn to respect and to be submissive to authority. Leadership roles which are important for citizenship are learnt in this manner. Children can also be allowed, with supervision of teachers and parents, to attend social gatherings, political gatherings, economic and religious gatherings. In this way they learn to explore all aspects of life. This helps them to have a wider meaning of life.

It is also suggested that there should be a study on inter-cultural studies so that pupils learn about other cultures, besides their own culture. Children should not only be confined to knowing their own culture, but should learn to compare cultures so that they note similarities and dissimilarities among cultures. This is within the scope of citizenship.

Since it was maintained in this study that the school curriculum is very important for a balance that can be forged between individual autonomy and responsible citizenship, the researcher has the following suggestions regarding a school curriculum:

- The school curriculum should be designed in such a manner that it represents both the needs of the individual and those of a society. This study stresses that neither side should be afforded predominance over the other. Harmony must be maintained. It is therefore recommended and suggested that there be a research bureau which will investigate and make recommendations for a sound and balanced school curriculum. Zais (1976) argues that a balanced curriculum is the one which, among other things, is founded on philosophy and the nature of knowledge, society and culture and the individual. Regarding the importance of society and culture, it is argued that schools were invented by social groups to secure the survival of the cultural heritage. It is therefore not surprising that society and its culture exert an enormous influence on the curriculum. The nature of the individual human organism

influences the curriculum on at least two levels. First, the biopsychological nature of a man places certain limits on the content and the organization of the curriculum. Zais (1976) continues to say that man is capable of learning only what his genes will allow him to learn. Second, and no less important, man's philosophical conceptions of his own nature will exert a significant influence on the curriculum. For example, notions about the innate goodness or badness of man will greatly affect the curriculum. If a man is perceived as innately good, the curriculum is likely to allow learners substantial latitude in pursuing their studies. (Zias, 1976)

In summarising, the researcher wishes to point out that the curriculum is discussed here, only with a belief that the school cannot successfully bring about a balance of individual autonomy with responsible citizenship, without having guidelines for such a balance being accommodated in the school curriculum. According to the scheme given by Tyler in Salia-Bao (1989), a curriculum maker looks at three sources of curriculum: (i) Student; (ii) Society; and (iii) Subject - from which he or she derives general, tentative objectives. These tentative objectives are then screened using philosophy of education and psychology of learning screens. Next, the objectives that survive this screening are stated precisely in terms of measurable learner behaviours. These precise objectives are the ends for which the teacher designs effective instructional methods. This can be represented diagrammatically as follows:

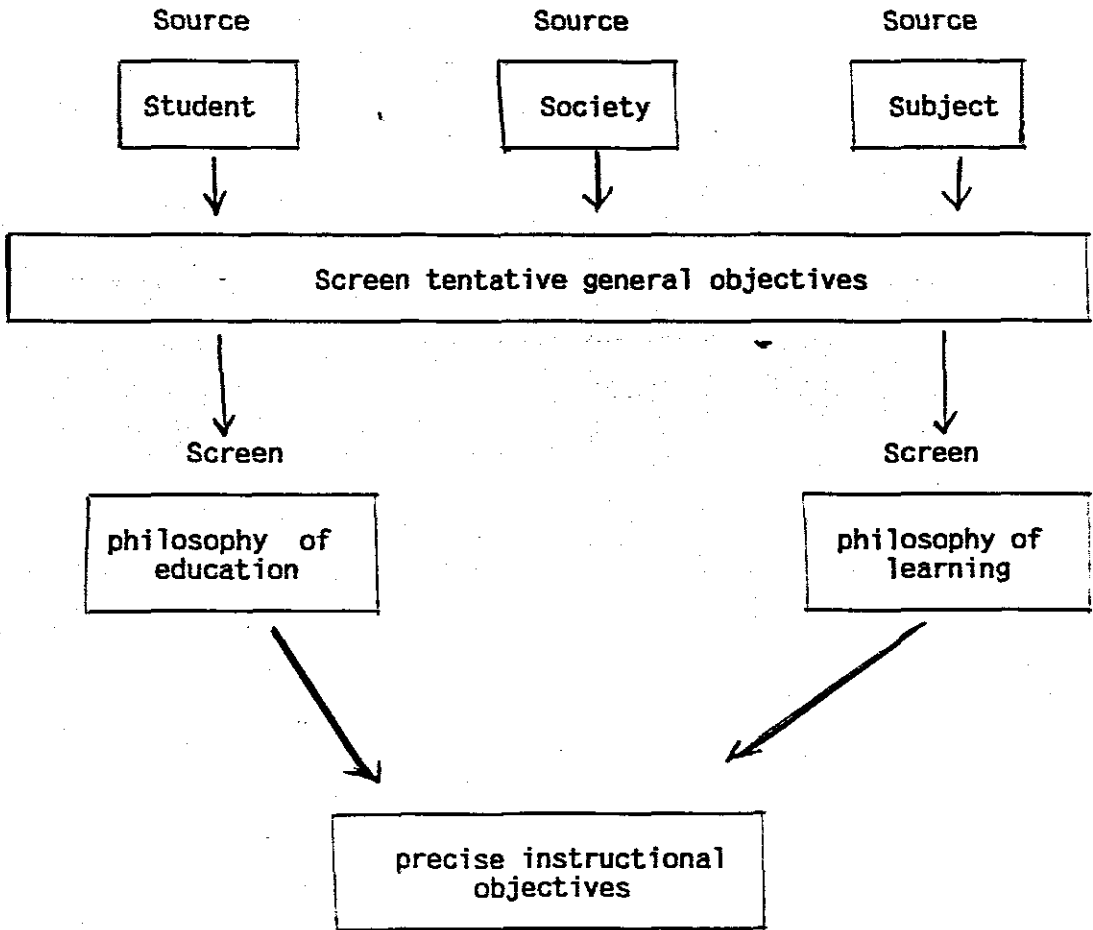


Figure 2: Tyler rationale: Salia-Bao (1989:10)

The above diagram is given because it somehow correlates with what the present researcher is suggesting, that a sound curriculum will have to be based on the needs of the individual and society. Tyler in Salia-Bao (1989:10) goes on to say that a school curriculum should be founded on the study of the student, the study of society and the study of subjects. It is clear therefore that the only source of the curriculum which is added to what the present researcher is suggesting, is the subject to be learned by the individual.

To summarise, the researcher suggests that a curriculum will have to be diversified so that it meets individual differences of all learners. Before learners are referred to a certain subject group, they should undergo a screening of psychological and aptitude tests. The curriculum will have to be designed in such a way that enables the individual to think and to analyse facts on his own. Subjects that inculcate independent thinking and critical judgement should be included in the curriculum. In this manner the curriculum will be relevant to the needs of each child. It must, however, be emphasized that a relevant curriculum is the one that will not only promote individual needs, but it should also inculcate a sense of belonging to a certain society. It must instil citizenship in children. In an address entitled "*Relevance in school curriculum*" delivered in Accra(Ghana), Nxumalo (1990:12) quoted the aims and objectives of education for citizenship as espoused by the Florida Department of Education and Ministry of Education respectively. Their aims and objectives are as follows: Under Citizenship Education:

- . all students shall acquire knowledge of various political systems with emphasis on democratic institutions
- . all students shall develop skills required for participation in the process of public and private political organisations and for influencing decisions made by such organizations, including competence in judging the merits of competing political ideologies and of candidates for public office.

From the above views one gets the impression that citizenship is not theory but practice. A person cannot call himself a citizen unless he is prepared to participate in the political, economic, so-

cial or religious life of his people. Society must also not suppress its members on the grounds that it needs their contribution. Individuals should freely participate in the affairs of their people.

6.5 THE NEED FOR MORE RESEARCH

The researcher would like to admit that this study has its own shortcomings and limitations. Perhaps the chief shortcoming is that its scope on the question of the school is somehow narrow. When one talks about a school, one is expected to cover a wider ground. In this study the researcher focused his attention on high schools and senior secondary schools. The role of the foregoing schools in bringing about harmony between education for individual autonomy with responsible citizenship was surveyed. The study would have shed more light to the problem if the researcher had included advanced institutions like Colleges of Education, Technical Colleges, Technikons and Universities in his empirical investigation. Nevertheless, various people in Colleges of Education, Technical Colleges, Technikons and Universities were interviewed. In this regard, their views on the role that the school can play in bringing about harmony between education for individual autonomy and responsible citizenship were assessed.

The researcher would wish to reiterate the fact that it is always impossible for a researcher to cover a vast ground. As it was mentioned in chapter one, Pedagogics as a field of study is so vast that it cannot be studied in its totality. It is therefore expedient to divide the study content into various pedagogical part perspectives or disciplines.

It may be seen as a matter of scratching the surface of the iceberg for the current researcher to have focused his attention on the high schools. The researcher, however, chose to make his investigation in high schools deliberately. The first reason is that most of the pupils who complete high school education, especially among Blacks, do not go to advanced institutions of learning. They usually enter into places of work in the society. On these grounds, the present researcher even went to the extent of suggesting that the school curriculum needs serious and urgent attention. The reason being that one cannot talk about the pedagogical relevance of the school in harmonizing education for individual autonomy with responsible citizenship and at the same time ignore the school curriculum.

It is in the school curriculum where aims of an individual and society can be accommodated.

It is also interesting to note that the researcher did manage to make generalizable findings and conclusions in spite of the limited scope that he covered in his research. A number of problem areas were identified while this study was being conducted. Some of these problems are isolated and pinpointed as possible lines for further research in the following areas.

- . The secondary school educator and the inculcation of freedom with responsibility in pupils.
- . An investigation into the role and contribution of good citizenship in fostering communal spirit in pupils.

- . Conscientization and socialization as educative tasks of advanced education institutions.
- . The school's view of individual freedom.
- . A focus on society's and school's perception of democracy.
- . Education as a community's investment.
- . The school curriculum in a changing era.
- . Parents as partners in education.
- . An investigation into the significance of Parent-Teacher-Pupil relationship in school organization.

6.6 CONCLUSION

In this study the following points have been unveiled:

- The school cannot be solely held responsible for the harmonization of individual autonomy with responsible citizenship. Barriers that exist between parents and teachers will have to be broken. Communication channels between teachers and parents should be broadened so that they both get a chance of discussing the aims and purposes of schooling.

- The question of absolute individual autonomy does not exist. Both parents and teachers should work cooperatively in educating children to live not only for themselves, but also for other people. Children must be educated to become responsible citizens.
- There is a need for research into the needs of a society and those of learners. This will help curriculum designers in designing a curriculum that caters for the needs and interests of the individual learners and those of their societies.

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APPENDIXA FOCUS ON THE PEDAGOGICAL RELEVANCE OF THE SCHOOL IN HARMONIZING EDUCATION
FOR INDIVIDUAL AUTONOMY WITH RESPONSIBLE CITIZENSHIP: IMPLICATIONS FOR A
SCHOOL CURRICULUM

QUESTIONNAIRE FOR TEACHERSAIM OF THE QUESTIONNAIRE

The aim of this questionnaire is to focus on the pedagogical relevance of the school in harmonizing education for individual autonomy with responsible citizenship. The major hypothesis is that the school should work towards a compromise of the interests of the individual and those of a society. In addition to this, the questionnaire is also based on the implications that the harmonization of the individual and social aims has for a school curriculum.

INSTRUCTIONS

Kindly choose only one answer from various alternatives that are given. Indicate your answer by merely ticking [✓] or making a cross [X] on the box/frame/square representing your answer. Be faithful to your answers. Do not reveal your name as the information given will be kept confidential and anonymous.

SECTION A : PERSONAL PARTICULARS

1. What is your sex?

Male

Female

	1
	2

2. What is your age range?

20 - 29 years

30 - 39 years

40 - 49 years

50 - 59 years

60 and over

	1
	2
	3
	4
	5

3. What is your marital status?

Married

Single

Divorced

Widowed

	1
	2
	3
	4

4. What is your academic qualification?

D-degree

M-degree

B.Ed/Hons

B.degree

Matric

Std 8

	1
	2
	3
	4
	5
	6

5. What is your professional qualification?

UED/HED

SSTC/SSTD/SED

STD/PTD

JSTC/SEC

PTC/SPTD

	1
	2
	3
	4
	5

6. Your teaching experience is:

Less than one year

One to five years

Six to ten years

Eleven to fifteen years

Over fifteen years

	1
	2
	3
	4
	5

7. Please indicate your post rank:

Principal

Vice-Principal/Deputy Principal

H.O.D. (Admin)

H.O.D. (Subject)

Assistant Teacher

	1
	2
	3
	4
	5

SECTION B : THE SCHOOL AND THE QUESTION OF INDIVIDUAL FREEDOM (AUTONOMY)

8. Do you think that there is anything like absolute individual freedom?

Yes

No

Uncertain

	1
	2
	3

9. Do you think that the school should educate children to consider their own interests only?

Yes

No

Uncertain

	1
	2
	3

10. Do you think that children know what individual autonomy is all about?

Yes

No

Uncertain

	1
	2
	3

11. Do you agree that it is the task of the school to explain the concept of individual autonomy to pupils?

Strongly agree

Agree

Strongly disagree

Disagree

Uncertain

	1
	2
	3
	4
	5

12. To what extent can the school principal help in explaining the question of individual freedom to pupils?

To a great extent

To some extent

To a less extent

To no extent at all

Uncertain

	1
	2
	3
	4
	5

13. Do you perhaps support the view that the class teacher can help explain individual autonomy to pupils?

Strongly support the view

Support the view

Slightly support the view

Do not support the view

Other (please specify)

.....

	1
	2
	3
	4
	5

14. Do you believe that children could have confidence in their subject teachers if they are the ones who are given authority to explain what individual autonomy is?

Strongly believe

Believe

Do not believe

Believe to some extent

Uncertain

	1
	2
	3
	4
	5

15. Do you agree that Vice-Principals, Deputy Principals and H.O.D's can play an important role in telling pupils what individual autonomy entails?

Strongly agree

Agree

Disagree

Strongly disagree

Uncertain

	1
	2
	3
	4
	5

16. Should a need to conduct studies in individual freedom arise, how often do you think such studies should be conducted?

Very often

Often

Sometimes

Seldom

Uncertain

	1
	2
	3
	4
	5

17. Do you perhaps consider it necessary for all parties, that is the school, church and community to work together towards explaining individual freedom to children?

I consider it very necessary

I consider it necessary

I consider it very unnecessary

I consider it unnecessary

Uncertain

	1
	2
	3
	4
	5

SECTION C : THE SCHOOL AND THE QUESTION OF CITIZENSHIP

18. Do you think that the school should consider itself as an institution that is separated from the society?

Yes

No

Uncertain

	1
	2
	3

19. Do you think that there is at present a gap between the school and society?

Yes there is a big gap

There is a small gap

There is no gap at all

Uncertain

	1
	2
	3
	4

20. Do you think that there is a need for teachers and parents to work together towards inculcating a sense of community service in pupils?

Yes

No

Uncertain

	1
	2
	3

21. Is there a need for both teachers and pupils to sometimes visit some places of work in a society?

There is a great need

Sometimes there is a need

There is no need at all

Uncertain

	1
	2
	3
	4

22. Should a strong need for meetings between teachers and parents arise, how often should they be held?

Very often

Often

Sometimes

Seldom

Uncertain

	1
	2
	3
	4
	5

23. Do you believe that Parent-Teacher Associations are important for the question of citizenship?

Very important

Just important

Unimportant

Uncertain

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	3
	4

24. Do you believe that there is a need for more Teacher Unions or Teacher Associations which will discuss the question of citizenship?

Yes

No

Uncertain

	1
	2
	3

25. In your opinion, is it good for each teacher category, that is Whites, Coloureds, Indians and Blacks, that each one of them forms its own Teacher Associations to discuss and explain the question of citizenship to pupils?

Very good

Good

Fair

Not at all

Uncertain

	1
	2
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26. Would you recommend that White teachers, Coloured teachers, Indian teachers and Black teachers meet so that they discuss matters of common interest on the question of citizenship?

I strongly recommend

I recommend

I do not recommend

Undecided about the issue

	1
	2
	3
	4

27. Do you think that it is valid for each school to have a Student Representative Council (S.R.C.)?

Yes: it is valid

Sometimes it is valid

It is invalid

Uncertain

	1
	2
	3
	4

28. Would you suggest that students' meetings be monitored by either the Principal, Vice-Principal, H.O.D. or any staff member appointed by teachers?

I strongly suggest

I suggest

I do not suggest

Uncertain

	1
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29. If you feel that pupils' meetings must be monitored by an adult person, which of the following statements would you give as your reason?

Pupils need authoritative adult guidance

Pupils are irresponsible

Pupils are chaotic

Pupils do not respect one another

Pupils will organise strikes when they are alone

Pupils misbehave and can use their freedom carelessly

	1
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30. Would you say that there is a need for each school to know what values, norms and traditions are held in high esteem by a society each one purports to serve?

There is a strong need

There is a need

There is absolutely no need

Uncertain

	1
	2
	3
	4

31. In your opinion would you say a citizen is a person who:

Understands and participate in social life of his people

Understands and participate in economic life of his people

Understands and participate in political life of his people

Understands and participate in all the above

Lives only for himself

Is none of the above

	1
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32. Do you perhaps think that all schools should have a subject in civics or good citizenship?

Yes

No

Uncertain

	1
	2
	3

33. Would you suggest that children need education on inter-cultural studies so that they get a wider understanding of citizenship?

I strongly suggest

I suggest

I do not suggest

Undecided

	1
	2
	3
	4

34. Do you feel that boys should be given education that is peculiar to them as part of education for citizenship?

Yes

No

Uncertain

	1
	2
	3

35. Do you feel that it will be within the scope of citizenship to give girls education peculiar to them as girls?

Yes

No

Uncertain

	1
	2
	3

36. Do you agree to the fact that it will be within the scope of citizenship for boys and girls to be given sufficient time to be together?

I strongly agree

I agree

I strongly disagree

Uncertain

	1
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	4

SECTION D : THE SCHOOL BRINGS ABOUT A BALANCE BETWEEN INDIVIDUAL AUTONOMY (FREEDOM) AND INDIVIDUAL PARTICIPATION IN COMMUNAL LIFE

37. Do you think that it will be a wise idea to invite experts in education, politics, economics and social studies to come to school to talk on individual autonomy and citizenship?

- It is a very wise idea
- It is a wise idea
- It is a very unwise idea
- It is unwise

	1
	2
	3
	4

38. Would you perhaps suggest that the question of individual autonomy and citizenship be discussed during subject-society meetings?

- Yes
- No

	1
	2

39. To what extent is the guidance service important for a question of individual autonomy (freedom) and citizenship?

- To a great extent
- To some extent
- To a less extent
- To no extent at all

	1
	2
	3
	4

40. Would it be necessary for Colleges of Education, Universities, Technikons and other pre-service institutions to accommodate some studies on individual autonomy and responsible citizenship in their training programmes?

- Very necessary
- To some degree it is necessary
- Slightly necessary
- Unnecessary
- Uncertain

	1
	2
	3
	4
	5

41. Do you think that it will be important to organize seminars, symposia and conferences where both teachers and members of the community will make an indept study of individual autonomy and citizenship?

It will be very important

It will be important to a certain extent

It will be less important

It is totally unimportant

	1
	2
	3
	4

42. How often do you get a chance of attending in-service courses in a year?

I attend them once in a quarter

I attend them twice in a quarter

I attend them once in a semester

I attend them twice in a semester

I rarely attend in-service courses

I do not attend them at all

Other (please specify)

	1
	2
	3
	4
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	6
	7

43. Is there a library at your school?

Yes

No

	1
	2

44. In your opinion who should design a school curriculum?

Educational Planners

Directors of Education/Chief Inspectors/Circuit Inspectors

College and University authorities

Experts from society representing commercial, political, economic and religious worlds

Principals and teachers

Subject-Societies

All the above groups should contribute

Uncertain

	1
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	3
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	7
	8

45 Which subject group is offered at your school?

- General Group
- Commercial Group
- Science Group
- General and Science
- Commerce and General
- Commerce and Science
- All Commercial, Science and General
- Science, General, Commerce and Technical
- Other (please specify)

	1
	2
	3
	4
	5
	6
	7
	8
	9

46. How often are psychological and aptitude tests conducted at your school?

- They are conducted very often
- Sometimes they are conducted
- They are seldom conducted
- They are not conducted at all
- Uncertain

	1
	2
	3
	4
	5

47. How many times do subject advisors visit your school in a year to give you guidance in methods of teaching and for appraisal purposes?

- Once a year
- Twice a year
- Three times a year
- Four times a year
- Five to ten times a year
- Do not come at all
- Uncertain

	1
	2
	3
	4
	5
	6
	7

48. How many times do inspectors of education visit your school for official inspection purposes and for a general guidance in school work?

Once a year

Two times to five times a year

Five times and over

Sometimes they do come

Do not come at all

Uncertain

	1
	2
	3
	4
	5
	6

49. Do subject advisors, inspectors of education or whosoever does inspection, give each teacher his/her inspection report with comments on the teachers performance after the inspection had been completed?

Surely they make it a point that each teacher gets the inspection report

Sometimes the teacher is given the report

No, teachers are not shown reports

Uncertain

	1
	2
	3
	4

50. Do you agree that subjects like music, guidance, physical education, arts and crafts, good citizenship should be seriously taught and examined?

Strongly agree

Agree

Disagree

Strongly disagree

Uncertain

	1
	2
	3
	4
	5

51. Do you think that extra-curricular activities like soccer, athletics, netball, volleyball, teniquet, debate, speech and drama and S.C.M. should be given ample time at school?

Yes

No

	1
	2

52. Do you feel that there is a relationship between culture and the curriculum?

Yes

No

Uncertain

	1
	2
	3

THANK YOU FOR YOUR CO-OPERATION!!