THE PLACE OF AFRICAN RENAISSANCE IN THE SOUTH AFRICAN EDUCATION

by

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DECLARATION

I, Victor Sibusiso Xulu, do hereby declare that this thesis, entitled

"The Place of African Renaissance in the South African Education"

is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete reference.

30. 06. 2004.

VS XULU

Date

KwaDlangezwa

DEDICATION

This work is indebted to my parents Rv Canon ETM Xulu and Mrs PP Xulu and the whole family for their love, encouragement and endless prayers giving me courage to go through this mammoth task and complete this thesis.

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Kini nonke ngithi: "Umuntu ngumuntu ngabantu. Ningadinwa nangomuso."

ABSTRACT

This research focused on describing "The Place of African Renaissance in the South African Education".

The motivating factor is how African cultures can be restored through education. The research is intended to explore how the present education system can direct African education when faced with challenges that the African Renaissance would usher in. There is need to grapple with the problem of how the process of educational transformation as embodied in the current Philosophy of Education can transmit African values, cultures, norms and beliefs.

The relevant literature reviewed the African Renaissance idea and its conceptualization. It debated two perspectives surrounding it; philosophies underlying the African Renaissance; Afrocentricity and the notion of this ideal; the dichotomy between African Renaissance call and the present education system. African Renaissance and education were studied with particular reference to African centered Psychology, African Philosophy and African centered curriculum.

The qualitative ideographic research method was used in this research. Data was collected through interviews. Conversational analysis drew full

transcript and recorded conversations that were carried out. Qualitative research was relevant in that the phenomenon under study was "seen through the eyes" of the African people, thereby rejecting the deleterious formulations of theories and concepts in advance. Through qualitative research, the perceptions, the feelings and the attitude of the African people about the place of African Renaissance in the South African education were critically analysed.

The findings of the study significantly revealed that there is a place for African Renaissance in the South African education. The study further found that: African Renaissance could revive self-esteem among Africans and renew African consciousness; African Renaissance was an ideal worth striving for; important education considerations should not ostracise African cultural backgrounds; the incorporation of African Renaissance at school level demands broad-minded educators with a particular character. The study furthermore revealed critical challenges facing the South African Education system, the African traditional culture of Ubuntu hold much promise and should receive significant consideration in education for the realisation of African Renaissance; there is an essential need for reconstruction of African consciousness among African learners; African educators are not better positioned to facilitate African Renaissance; and there is dire need for the reawakening of African languages.

The most significant aspects of the recommendations address the incorporation of African Renaissance in the South African education. Both the indigenous African education and Outcomes Based Education (OBE) Curriculum frameworks are recommended in good stead for incorporation. The implementation thereof demands unbiasness and apolitical objectives. There is demand for making the present curriculum relevant to the needs of the African people in South Africa. African education needs to be globally competitive, and emancipatory without losing the notion of African identity.

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CHAPTER ONE

GENERAL INTRODUCTION

1.1 INTRODUCTION

The study is intended to discover what African Renaissance has in store for the South African Education System. The fundamental purpose of the study is to describe the place of African Renaissance in the South African Education System. A qualitative method is used in the study. The significance thereof is captured well in the following quotation:

> "By taking problems of education to a philosophical plane, the teacher
> sees these problems in ampler perspective. By thinking philosophically he
> applies his mind vigorously and clearly to issues of importance. As a result
> of philosophy he becomes a more thoughtful person and in all probability,
> a more stimulating teacher."
>
> (Kneller, ed. 1971:313)

In view of this fact, therefore, the philosophy of education would enable one not to grapple with African Renaissance at face value. Brubacher (1962:314) contests that the pragmatist theory does not accept the external objective world, but does aim to manipulate this world to see what consequences will be, and that these consequences become truth. One could, therefore, through this philosophical perspective rationally draw a broader picture depicting the place of African Renaissance in education system worthy of reporting about. Moreover, Bowyer (1970:13) and Brubacher (ibid) concur in that philosophy is concerned with all aspects of human experiences. Philosophy, in actual fact, is interested in the real aspects and ideal possibilities of concepts, and their

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worth and their meaning. Therefore, African Renaissance Education is no exception to such philosophic scrutiny.

Primarily, the researcher aims at describing African Renaissance implications for South African Education worth of consideration in policy formulation and for the educational practice in general. Especially, and most importantly, this study is intended to provide an in-depth resource for South African Education System, in handling and dealing with the paradigm shift ushered in by the African Renaissance.

This first chapter concerns itself with the following aspects, namely: motivation for the study; delimitation of the study; the statement of the problem; the aim of the study; method of investigation; the structure of the thesis. Lastly the significance of the study was discussed.

1.2 **MOTIVATION FOR THE STUDY**

The subject for this research namely, a study African Renaissance in the South African context is highly motivating and complex. Complex questions like the following arose: How can African Renaissance be handled in diversity? Does African Renaissance mean going back to our past traditions and resume traditional teaching methods? What values, cultures, norms, beliefs, could be preserved and how? Does it suggest recognition and adherence to the principle of self determination? Was renaissance another mass movement or another struggle?

The nostalgic feeling of something lost in the Africans and in African education became the core motivation to pursue the study of African Renaissance. This melancholic feeling results from the knowledge and experience the researcher has about the nature of education provided to African learners in South Africa. Seemingly, something was being eroded in Africans. African children and adults were faced with multiculturalism. On the

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other hand, human rights values, non-racist and non-sexist imperatives. Kerzebo (1989) in Maloka (2000) states that something has broken down in Africa. Kerzebo (ibid) argues that Africa ought to learn to become whole again. Inadvertently, acculturation resulting in inferiority and low self-esteem, lost identity among African learners were indirectly propagated. It was presumed African Renaissance offered some hope. This was hence very motivating to pursue such an in-depth study.

However, what is crucial, as Van Niekerk (1999:5) contends, was the way in which we re-invent ourselves, not by pointing out what the case was in the past, but by both critically integrating the advantages of our tradition and avoiding the derailments and defamations of our distant and recent past. While grappling with reinventing ourselves in congruence with African Renaissance one desires critically justifiable, perceptive and generally valued knowledge about the education phenomenon which manifests itself as an educational event in pedagogic situations.

The researcher is *inter alia* motivated by Asante's (1998:104) exposition of Afrocentric Education whereby through the African eyes, there would be a scramble to recreate the past African culture and to go back to some part of history and recreate and reconstruct African values. Categorically, according to Asante (1998:104) reconstruction and recreation entailed separating European influence from African roots. Of central importance was showing how the very thought processes of Africans were dominated by European culture. Conclusively, the current South African education requires this Afrocentric description and ethos.

It is, therefore, vital that through education, each society ensured the perpetuation and the renewal of its way of life. One agrees with Luthuli's (1982:3) contention that education was always in the front line in the development of nations for it was only through education, as manifested by its agencies which include the family, peers, the school, the church, the state, the mass media, Internet and many more, that man could

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perpetuate himself and secure stability for his descendants. It is motivating to uncover how education in its major role in the life of the contemporary African, especially South African communities can achieve its aim faced with African Renaissance.

The researcher was curious that African Renaissance came at a time when societies were dramatically changing. Amidst the changes as Bowyer (1970:362) stipulated instructional revolution was taking different forms, *inter alia*, technological advancement, data processing, programming techniques; information technology. Therefore, one quite agrees with Bowyer (1970) in that we find ourselves in dire need of philosophical direction.

Consciously therefore, according to Maloka (2000:4), was the view that Africans should have courage to consider discarding some of the ineffective and culturally irrelevant institutions and structures that had been promiscuously copied from the West. African people, therefore, as Dixon and Pretorius in Maloka (2000) put it, were vigorously challenged to research and design their own education and stop borrowing educational designs misfitting their socio-cultural milieu.

In view of this fact one is of the conviction that the results of this research would be needed essentially for educational consideration for African history, culture, norms, customs, language, religion, and their preservation for future generations.

In conclusion, the researcher was not aware of any similar study about the place of African Renaissance in the South African Education.

1.2.1 **Assumptions**

This investigation is based on the following assumptions:

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❖ There are educational considerations that the South African Education System ought to embark on to successfully embrace and implement African Renaissance.

❖ There are good and important elements of African Renaissance for the South African Education System.

❖ There is a link between African Renaissance and African culture.

❖ There are educational problems that the education system can encounter in African Renaissance implementation.

❖ There are solutions to be considered in the education and their implementation.

❖ African Renaissance accommodates the concept of education and culture.

❖ African Renaissance can ensure the revival the Culture of Teaching or Learning in Services (COLTS).

❖ There is need to reconstruct African consciousness in African learners.

❖ African educators are better positioned to facilitate African Renaissance in schools.

❖ There is need for the reawakening of African languages.

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1.2.2 **Limitations**

The study envisages, *inter alia,* the following limitations:

- ❖ Lack of knowledge or ignorance from respondents about African Renaissance.

- ❖ Limited literature on African Renaissance.

- ❖ Few people if none understood African Renaissance concepts and intentions.

- ❖ Respondents would give inadequate response because of having no idea of what African Renaissance was all about or not knowing how to relate it to education.

1.3 **DELIMITATION OF THE STUDY**

1.3.1 **Spatial delimitation**

KwaZulu-Natal province was targetted. The study targetted Empangeni Region from which a sample was drawn. The areas and their locality was convenient to the researcher. This was because interviews would be done at very low costs and with less inconvenience.

1.3.2 **Qualitative delimitation**

The targetted respondents were principals of schools, and experienced people

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in the field of education. Respondents formed the bracket of line management, responsible for implementation of education policies, legislation and practices. They were interviewed in order to discover what needs reviving and what the appropriate place is for African Renaissance in the South African Education.

1.4 **THE STATEMENT OF THE PROBLEM**

Background

In introducing the African Renaissance, Deputy President Thabo Mbeki continues a long history of Africa's struggles for its identity, its search for a sustainable guide to stability, prosperity and peace. At the heart of the African Renaissance beats the pulse of *ubuntu*. There have been many attempts at effecting *ubuntu*, and concomitantly the Renaissance, in Africa.

- ❖ Kwame Nkrumah of Ghana attempted the development of *"Consciencism"*;
- ❖ Kenneth Kaunda of Zambia advocated what he called *"Humanism"*;
- ❖ Mobuto Sese Seko of Zaire called his vision *"Authenticism"*;
- ❖ Daniel Arap Moi of Kenya formulated *"Nyawoism"*;
- ❖ Mwalimu Julius Nyerere of Tanzania brought forward *"Ujamaa"*, (Ntuli:2003).

Consequently, all these attempts failed for several reasons but principally because they were reduced to some sort of elitism. To effect a clear and meaningful African Renaissance project we must first lay a proper analytical basis for it.

What is African Renaissance? In response to this question it is agreeable to say "... it is the rebirth of the African continent after centuries of subjugation. It is about the redress of knowledge, of correcting negative images inculcated into its people; a people made to believe by systematic Eurocentric education that they had no history (Hegel), or at best they were noble savages (Rousseau)." (Ntuli 2003).

"The widespread interest and intense private and public discussion generated by the ideal of a so called 'African Renaissance', seems to justify the wisdom of the well known claim that nothing is as powerful as an idea whose time has come." (Van Niekerk 1991:1).

Van Niekerk (1999:1) writes these words emphasising the right time at which African Renaissance has come. It is an ideal we have to battle with its problems for our education system. The education system has to be value-laden thereby promoting the values of its communities. Van Niekerk (1999:3) quotes Ramogale (1998) as saying the building of sound value systems is the "*sine qua non*" for the African Renaissance. Ramogale (1998) further asserts that Africa can indeed draw on the host of other historical achievements of modernity which hold the potential of humanizing African life world. According to him, renaissance is not, never was and cannot be a mass movement. The South African Education stands a better chance, therefore, of playing a major role in building of sound value systems. The values that once kept people together in a cohesive manner were undermined and seeds of instability were sown and the "ex-colonial" powers were quick to exploit these divisions (Smith, 2000). One contends, therefore, to reincorporate Africa's past in the present education system. Essentially, it is imperative to discover how the education system would meet the challenges and demands of African Renaissance coupled with a revived Africanness as the South African Education System is faced with diversity among its communities.

Dekker and Van Schalkwyk (1990:6) state, that traditions, customs, practices and norms had developed in a community over a long period. These could not be ignored when new structures are created by African Renaissance. For example, history was a force that had an impact on both the present and the future. This was also the case in education. The socio-cultural situation of a country like South Africa gives rise to particular educational needs. Actually, this situation also placed specific demands on the provision of education. In the past, Africans in South Africa were exposed to assimilation (an attempt to enervate the culture of minority group); amalgamation (an attempt to create a new cultural unity for all); and structural pluralism or separatism (an attempt to isolate sub-communities from each other). The ontic fact is, such attempts led to bitter conflict, fierce struggles, unfair discrimination; dehumanisation and enstrangement.

Actually, these apartheid policies detrimentally impacted on African Education. A case in point, therefore, and as Dekker and Van Schalkwyk (1990:8) asseverated, the policies failed to utilize a model based on cultural pluralism. Therefore shared interests and possibilities were not protected and expanded with equal fervour, in order to promote: the unity, mutual enrichment, reciprocal insight and respect and harmonious inexistence of different cultural groups within a single "South African" region.

According to Ntuli (2003) in Tanzania after independence there was a strong concern to counteract the colonialist assumptions and practices of the dominant, formal means of education. Nyerere as quoted saw education as enslaving and oriented to "western" interests and norms. It would be argued that African Renaissance faces this challenge at the present moment in South African education in particular. Similarly as Ntuli (2003) quotes Kassim (1995:25) who espoused resemblances obtaining in the South African education in that:

❖   the education system divorces its participants from the society for which they are supposed to be trained; and

❖   the system breeds the notion that education is synonymous with formal schooling and people are judged and employed on the basis of their ability to pass examinations and acquire paper qualification.

In all probability this is a challenge for African Renaissance in the education system. It would appear, therefore, that the renewal strategy as espoused by Samoff (1990) in Ntuli (2003) was downplayed by policies that were never fully implemented. The education reform in the South African setting had also to operate against a background of severe resource shortage. It is also faced with a world of orientation to more individualistic and capitalist understanding of the relations of education to production. Therefore decolonization remains the fierce challenge for African Renaissance.

The South African Education System was faced with a problem of presenting education that is directing. The challenge faced by African Renaissance education is to direct the nations of South Africa. One was grappling with the view that national education ought to direct development and transformation, because ideally and in reality as Campbell *et al.* (1969:125) stated, public education is a desirable and prudential humanitarian service and an investment essential to long term strength of a nation faced with the colonial legacy of underdevelopment (Smith 2000). However, the problem under discussion, the African Renaissance would not emerge, as Van Niekerk (1999:4) sounded a stern warning, from pointless activities such as throwing money at people and causes that achieve no more than perpetuating incompetence, idleness and entitlements. Accordingly Africans have to identify centres of excellence; win and reward the loyalty and commitment of the achievers, establish a growing range of role models in all sectors of society, and work from there. How could the African Renaissance Education System identify, reward, establish effective centres, remained to be seen through other researches in this field. What were the aims of education that determined the selection,

the appropriateness, and the sequence of human activities (curricula). Lastly, it remained to be seen how the highest abstraction to consider the aim of education of its African people would be successful.

According to Ntuli (2003) with regard to development be it political, economical or in education, South Africa was challenged to uphold African Renaissance as it happened in Kenya after independence, slogans coined like "Harambee" positively directed the national development. At the moment that strategy has not been adopted in education. Only if people can, as Ntuli (2003) says in Kenya people fully identified with Harambee (a call for self sufficiency). Harambee became their way of life in Kenya. It remains to be seen if people can identify with African Renaissance for it to become a way of life. It will serve as a movement to spur Africans to participate fully in education in particular. On the other hand, one is of the view that African Renaissance faces the challenge of focussing on encouraging people to resuscitate African way of life like to live and work in a co-operative basis in organized villages or "ujamaa" (familyhood) thereby extending traditional values and responsibilities around kinship (Ntuli 2003).

More pressing would be the situation as obtained during Nyerere's era, where Ntuli (2003) avers that African Renaissance was callenged with presenting Education for Self Reliance. The concept as coined by President Nyerere meant education had to work for the common good, foster co-operation and promote equality. At the time for a democratic South Africa, the African Renaissance call faces up this challenge. Just like in Tanzania African Renaissance education according to Ntuli (2003) had to address the realities of life, *inter alia* that:

❖   it should be oriented to rural life

❖   teachers and students should engage together in productive
     activities and students should participate in the planning and

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decision making process of organizing these activities

❖ productive work should become an integral part of the school curriculum.

The challenge for education is to provide meaningful learning experience through the integration of African indigenous culture and western education and to produce students who are self-confident, co-operative and have critical and inquiring minds. Therefore African Renaissance is faced with a challenge of providing a relevant transformative education that would direct African communities development.

The implementers and educators who would implement African Renaissance face a vast task of directing education. In what way and with what skills would they direct education? One therefore, envisages that there would be need for producing educators and educationists relevant to the kind of education African Renaissance ushers in. The new leaders were products of Western type of education and some were even educated abroad (Ntuli 2003). Actually the struggle to reclaim African intellectuals had to be placed high on the agenda for the African Renaissance. In essence the human resource for education situation should fully comprehend the whole renaissance phenomenon. Home (1960:52-3) averred that educators ought to be able to tell when they were directing growth in the right way. The question had to be answered how the human resource would be appropriately and relevantly developed to cope and advance revival of Africanness.

The researcher was convinced Africans could not deny their past. Any formula for government to bring about African Renaissance could not work without consideration of the past. As has been mentioned above, African Renaissance has historical precedents and achievements on which to draw (Van Niekerk, 1999:5). Denying the past was national suicide. Mann in Scribner (1977) categorically warned that it is either

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we change as a country or we perish. Humanists reconstructed the past in order to better understand themselves and their own time (Britannica, vol. 18, 26-9). With reference to African Education Luthuli (1981:15) contended that it was necessary: First, to examine the phenomenon of change with reference to the aim of education. Secondly, to work towards a more clearly established and articulated philosophy of education for African people. According to him education was a live necessity for Africans. One identified with this idea. Moreover, Africans like other humans were entirely dependent upon their education endeavour. The question still stands and as Luthuli (ibid) warned, that any education system which did not satisfy the needs and aspirations of the people, at a particular time, in accordance with their cultural situatedness, becomes useless. How the South African education system could help Africans look in themselves as Africans in the right African Eye. What makes them distinct as Africans, to value what they are, to value their uniqueness, to value their own African Philosophy, to look into their education in the African Eye, in the right mind, without prejudice, or any Eurocentric influence.

It was of great concern, in the midst of changing society for an African child to value what he is, honour and acknowledge their African culture, norms and religion. Moreover one looked forward at how the transforming education system embodied in the current Philosophy of Education could transmit these African values, increase the level of sense of duty, enhance patriotism, enhance nationalism and the obligation to national duty.

Therefore, this study aims to describe the place African Renaissance could occupy in the South African Education. In this light, the study sought to discover what African Renaissance hold in store for African Education. Of great importance, was a provision of a resource for the national education in order to better deal with African Education whilst upholding the principle of delivering a unified system of education for the vastly diverse South African society.

1.4.1 **The formulation of the problem**

The <u>grand tour question</u> was:

> "What is the place for African Renaissance in the South African
> Education?"

The description of the place of African Renaissance sought to help understand what relevant considerations ought be generally made in policy formulation curriculum design and education practice in general in regard to African Education.

The <u>sub-questions</u> to help discover the place of African Renaissance were:

- ❖ What should South African Education System consider important, in order to succeed under African Renaissance period?

- ❖ What challenges are faced by the Education System for African Renaissance to be realised?

- ❖ What could be the solutions to such challenges?

- ❖ Are African Educators in a better position to help facilitate African Renaissance in African Schools?

Appropriate methodology would be selected and applied in order to concretize and conceptualize this study of a place for African Renaissance in the South African Education system. The following section discusses the methodology used in the study. A broader

and more detailed discussion is tabled in Chapter Four of this study.

1.5 **METHODOLOGY**.

The researcher employed a qualitative research method. Fundamentally, the approach sought to describe and analyse the location of African Renaissance from the point of view of the African people.

1.5.1 **Sampling**

Purposeful sampling was used. Homogenous and information-rich interviewees were selected.

1.5.2 **Sources of information**

The primary sources were literature, and people.

1.5.2.1 **Literature**

Relevant literature were studied with the emphasis on Renaissance and African Renaissance. Literature reviewed was from these three categories, namely: literature (use of library, journals, magazines and newspapers); documents (policy documents, educational regulations, educational laws, South African laws); instructional material (books, media). All sources of reference were accordingly acknowledged. The study of literature provided the research with background knowledge so as to describe necessary considerations; identify the problems; resemblances expected to describe the significant place of African Renaissance in the South African Education System. Gay (1992:36) states that the major purpose for reviewing literature is to determine what had already been discovered, recorded and what is relevant especially for this study of African Renaissance and Education.

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1.5.2.2 **People**

These were people interviewed. Respondents were selected among school principals and experienced people in the field of education.

1.5.3 **Instruments**

Orlich (1978:3) defines them as efficient means by which to gather data. The researcher himself was the core instrument together with interviewees. The interview schedule (semi-structured interview) directed conversation between the researcher and the respondents.

1.5.4 **Data collection and recording**

Data was collected through the semi-structured interview, comprising open-ended items, which directed the conversation between the researcher and each interviewee. On the other hand, theory and concept review was done in tandem with data collection. Data from interviews was tape recorded. Transcripts of interviews were tabled in Chapter Four.

1.5.5 **Data interpretation**

Data interpretation was ideographic, in terms of particulars in each case (Isaac & Michael, 1995:220). The interpretation of ideograms was tabled in Chapter Five of this research.

1.6 **THE STRUCTURE OF THESIS**

This section sketches the plan of study followed in this thesis comprising six chapters.

The First Chapter served as a general introduction of the whole thesis. It served to direct the study into what will be done and how. The chapter dealt with the following aspects, namely: motivation for this study; assumptions and limitations; delimitation of the study;

the statement of the problem; the formulation of the problem; method of investigation; the structure of the thesis. Lastly it considered the significance of the thesis.

Chapter Two reviews literature on: African Renaissance and conceptualization thereof. Debates on African Renaissance; Perspectives surrounding the African Renaissance; Afrocentricity and the African Renaissance Idea; Afrocentric Education versus Colonial Education. Lastly, the dichotomies between African Renaissance and the present education system was discussed.

In Chapter Three focus was on African Renaissance and Education. Theories investigated were African Centered Psychology, African Philosophy; African Centered Curriculum and the impact these make on an African Centered Education.

Chapter Four discussed in detail research methodology, as applicable in this thesis. The qualitative research method was discussed in terms of its characteristics, rationale for undertaking it; as an ideographic method; sampling; data collection; advantages and disadvantages of interviews, the role of the researcher; ethical considerations. Lastly this chapter tabled ideograms.

Chapter Five tabled interpretation of data.

Chapter Six, which concludes the thesis, concerned itself with the summary of findings, recommendations, implications of this research and the need for further research.

1.7   **THE SIGNIFICANCE OF THE STUDY**

The researcher felt his contributions would be of great value for South African Education System. The study aims to apply the qualitative approach to education as Brubacher (1962:11) contended. The study sought to be practical in order to succeed in raising

problems of value. According to Brubacher (ibid) there was a special province of philosophy and that "Philosophy must limit itself to general principles of practice." Secondly, this study intended providing theory to explain the nature of good education for Africans in general. Lastly, the researcher aimed at providing a better understanding of educational issues worthy of consideration in African Renaissance era.

It was significant, therefore, to have reflections on philosophical perspectives. King (1962:282) suggested that philosophical evaluations can rescue researchers, from making routine and precedent, from purposeless dilettantism, from totalitarian subservience or from self contradiction.

The researcher believed philosophy, as an instrument of studying African Renaissance, would enable one to stand back and see what one was involved in, not just in terms of here and now, but by more universally acceptable criteria. One was intrigued by wanting to know the significance of African Renaissance. One had to think fundamentally, in order to probe the nature of African Centered Education with a view to purifying and freeing it from the possibility of philosophical influence by any particular education. In the final analysis the study should draw implications for the pedagogic situations where the educator and the educand are situated. I term the situation as a delivery stage of education. The philosophic quest for truth, in this instance, – a focal point of this thesis – "The Place of African Renaissance" as Bowyer (1970:11) stated. The quest did not allow one to be passive or to accept blindly any event or experience like African Renaissance as it impacted on our education system.

Vos (1986:57-8) justified this significance. According to him the modern education began with renaissance. Renaissance laid the foundation of a new kind of education. Therefore it was of great importance to study Renaissance, African Renaissance and to uncover how it impacted on the South African Education. The results that would be obtained would definitely add practical value in terms of managing implementation of

African Renaissance through public education. Lastly, the researcher believed the results of this research would be of great value not only to the Education System, but also to other partners in education. By and large the study would hopefully become resource for further study in South Africa. Hence this would, hopefully, add another dimension to the present body of knowledge.

The findings and recommendations would thus assist in making necessary amendments, restructuring and consideration for improving the image and status of African Education in South Africa.

1.8   **CONCLUSION**

This initial chapter has dealt with specific aspects regarding the motivation to the study; assumptions and limitations; delimitation of the study; the statement of the problem; the formulation of the problem; method of investigation; and the structure of the thesis. Lastly it has presented the significance of the thesis for South African Education System.

The main purpose of this first chapter was to lay general introduction for the subsequent chapters.

CHAPTER TWO

THE THEORETICAL REVIEW OF AFRICAN RENAISSANCE

2.1 INTRODUCTION

African Renaissance needs the education system to affirm it in its practices and policies. One considers the statement "I am an African" by Mbeki (1997) as pivotal driving vision of African Renaissance. This statement summons up consciousness among Africans with the resolve to reinvent their being, their situatedness and also the resolve not to lose sight of who they are within the experiences they are surrounded with. Further on, Mbeki (2001) asserts that:

> "We speak about the need for the African Renaissance in part so that we ourselves, and not another, determine who we are, what we stand for, what our vision and hope are; how we do things, what programs we adopt to make our lives worth living, who we relate to and how" (Mbeki, 2001).

Evidently, Africans have a duty in true African spirit to define themselves; define their curricula-theory and practice. Asante (2001) concurs with Mbeki (2001) in that Africans in defining themselves they should cross-examine themselves:

- ❖ How do they see themselves and how have others seen them?
- ❖ What can they do to regain their own accountability and to move beyond the intellectual and cultural plantation that constraints African economic, political and scientific development?
- ❖ What allied educational theories and methods may be used to

rescue those African ideas and ideals that are marginalised by Europe and thus in the African's mind as well? (Asante, 2001).

Relevantly, this demands that Africans look into themselves for solutions to personal as well as national problems. Asante's questions above lend a sense of national maturity in Africans as people and cause them to create and determine their own destiny (Koka, 1995:15).

The African thought is crucial to this study. It is important in all our philosophical thinking about education for Africans in South Africa. Therefore, the centeredness of African thinking as Asante in Koka (1995) states, will help ascertain whether African Renaissance has a place or not in our education system. The researcher has to uncover whether education is at the centre stage of African Renaissance and hence making it very essential, or whether it is relevant and liberating to Africans. All stakeholders and in particular educationists, in pursuance of liberating education, need to:

"... grapple as a liberated people and community of scholars not only with the achievements, but also and in particular with the failures of our far and recent past, analysing their causes, probing their apparent recurrence, exposing their (inter-) relations and seeking the conditions for avoiding them in future. Only thus, that is, by a rigorous grappling with the past, not in order to wallow in it, but to transform ourselves and our situation, in the light of it, shall we as an intellectual community ultimately serve our people and hopefully facilitate the emergence of a renaissance" (Van Niekerk, 1999:5).

In essence, this chapter on the review of literature questions the development of African Renaissance and how it would impact on education; the Afrocentric methodology and how it impacts on African Renaissance. Furthermore, it focuses on some educational

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theories, and their relevance to Afrocentric Education. Lastly it interrogates the dichotomy between African Renaissance and the present education system.

2.2 **SOME BACKGROUND ON AFRICAN RENAISSANCE IDEOLOGY**

African Renaissance forms the primary variable in this study. This merits discussion so as to uncover its significance for our education. This section will essentially look into the originality, debate on and critique that is levelled against African Renaissance.

The concept of African Renaissance is not new. Dalamba (2000) buttresses up that President Kwame Krumah of Ghana propounded Africanism and preached the idea of a United States of Africa. Dalamba (ibid) further asserts that the former South African President Nelson Mandela was to set the initiative and implement it.

The chief exponent, President Mbeki (2001), advocates that it is a critical matter that Africans have a duty to define themselves accordingly, as mentioned in the introduction of this chapter, because among other things, Africans have inherited a common legacy that destroyed communities almost to a part of extinction by virtually wiping out: culture, traditions and languages; secondly the past ideological programme forced people to renounce their culture; language; beliefs as well as identity. Ifijeh and Oni-Olusola (2001) point out that Mbeki is presently taking this African Renaissance Initiative beyond conceptualization to actualization. Undoubtedly, the South African President is focussed on pushing into practical reality, the concept of the African Renaissance.

According to Mbeki (2001) the African Renaissance Initiative (ARI) seeks to inform Africans that by freedom and independence, they must know it meant development, genuine empowerment, self-reliance or a qualitatively better life for all. Firstly, Africans should not be overwhelmed and be marginalised by the advances in information and communication technologies. The programme is aimed at ensuring that Africans master

this technology and: increase their knowledge and skills; improve their productive capacity; increase their access to goods and services; and to be at the cutting edge of advances in human development.

Secondly, Mbeki (2001) avers that the challenge faced is to avoid being overwhelmed by the powerful cultural imperialism that seeks to penetrate African societies through films, television, the internet and other mass media. Precisely, as a response to this challenge there is need to cultivate African value systems through: the production and sharing of literature, films; the production of creative art; and the outcomes of sport that portray Africans correctly and differently from the dominant cultures conveyed by today's mass media (Mbeki, 2001).

Jospin (2001), the French Prime Minister concurs with the above discussion in that it is vital to preserve cultural diversity. Jospin remarked that South Africa should observe how the youth embrace the standards of international culture and thereby understand the long-term risk of dilution of its historical and cultural identity. He warns that African cultural heritage is threatened by a new form of colonization. Therefore, it is vital to preserve this heritage, enrich it, and pass it on to future generations.

It is, therefore, for this reason that the African continent, as Ifijeh and Oni-Olusola (2001) put it, must restore her pride, values and culture. She must harness her vast resources and skills towards the socio-economic growth of the continent. A major hurdle is the colonial mentality that has tied African countries to the apron string of Europe. Further on, Africans continue to look up to their colonial masters in virtually all spheres of life – culture, ideology, political systems, business and trade. It is alleged the fallout of this is a tendency to see as inferior anything that is African.

Ifijeh and Oni-Olusola (2001) promote this initiative in that African Renaissance Initiative should have an African vision:

"The vision should see the aggressive promotion of pride in African cultures and values. In this era of globalization the establishment of the African essence is of utmost importance. Africa must carve a niche for itself. The benefit of Africa as a whole will be the re-engineering of a new and vibrant people who are proud of their heritage and capabilities" (All Africa, 2001:12).

Consequently, the approval of the concept of African Renaissance led to the establishment of the programme called 'A New Africa Initiative' (2001); later called 'The Millennium Partnership for African Recovery Program' (MAP) and presently known as 'The New Partnership for Africa's Development' (NEPAD). The initiative is basically aimed at achieving sustainable development in the 21st century. According to the African Renaissance Initiative Report of 2001, the initiative is designed to serve as a vehicle for Africa's thinkers, researchers and development workers in all walks of life, across barriers of language, religion and geographical borders, who are motivated by the quest for Africa's survival, recovery and sustainable development. Secondly, it is reported that the rationale behind the initiative is that most governments are unable to honour their development pledges as revenues fall far short of expenditure. Among other things education begins to deteriorate. It is for this particular reason that among various initiative programmes, it will undertake problem-solving research in the Human Resource Development through basic secondary, tertiary education and skills development (be it technical or management) and continuous education (meant for those who drop-out of formal system). Thirdly, it is reported that the initiative wholly owned and run by Africans and is not a political movement. Lastly, its main objective was to marshal and deploy systematically, a critical mass of able and pragmatic people dedicated to the survival, recovery and the renaissance of Africa.

Five educational objectives of Africa's Initiative were identified. These are:

❖   to work with donors and multilateral institutions;

❖   to ensure that the International goal (IDG) of achieving universal primary education by 2015 is realised;

❖   to work for improvements in curriculum development, quality improvements and access to information and communication technology (ICT);

❖   to expand access to secondary education and improve its relevance to the world of work; and

❖   to promote networks of specialized research and higher education institutions (African Renaissance Initiative Report, 2001:9-13).

The second and the third objectives are areas of great interest upon which this study is aimed at making findings and recommendations on the education for the African people in South Africa. It is evident, based on these objectives, that African Renaissance demands a place in our education. Admittedly, there is always place for renewal, rebirth, reinvigorating primary and secondary African education in as far as policy and curricula design are concerned.

One is of the conviction that it is only through quality, and liberating education, in the true sense of the word, that ARI can resolve the age-old problems as enumerated in the ARI-Report of 2001; that of poverty and deprivation; technological backwardness; financial and economic dependency; macro-economic management for global economic competitiveness; enterprise development vis-a-vis constraints faced by local private sector enterprises, and the plight of youth, women and graving unemployment.

It is, therefore, beyond doubt, as Dalamba (2000) approves, that Mbeki's liberating consciousness has been reawakened and the African Renaissance provides "a mantle" from which he and his government can seek to address and challenge critical issues such as racism, white privilege, biassed political practices, poverty, unemployment, HIV/AIDS

escalation, ethnic conflict, xenophobia, and socio-economic instability, as detrimental and impacting on the education for Africans.

2.3 CONCEPTUALISATION OF THE AFRICAN RENAISSANCE

2.3.1 European Renaissance

It is very vital in this study to first look at the European Renaissance's origin, its relevant features to African Renaissance and to consider what significance this has for African Renaissance education.

Leon Battista Alberti (1404-72) in Britannica (1991:1021) expressed the ideal embodied the basic tenants of Renaissance Humanism, considered man the centre of the universe, limitless in his capacities for development and led to the notion that men should try to embrace all knowledge and develop their own capacities as fully as possible. The gifted men of the Renaissance, according to Alberti, sought to develop skills in all areas of knowledge, such as in physical development, in social accomplishment and in arts. Alberti (ibid.) expressed the notion that "a man can do all things if he will." Evidently, Leonardo da Vinci (1452-1519) in Britannica (1991:1021), brilliantly exemplified the ideal Renaissance man whose gifts were manifest in the field of arts, science, music, invention and writing.

Moreover, Green (1975:33) views renaissance as the movement that had precipitated a new moral attitude and virtually a new and more distinctively secularly view of life. According to Green (ibid.) renaissance encouraged the active rather than the contemplative existence. The impression is created that renaissance did create a new consciousness of human existence. Green (1975:29) avers that renaissance implies rebirth and renewals. Actually, this,

therefore, suggests that renaissance meant much more – a new venture in living which helped to shape the modern world.

One assumes the origin of renaissance significantly enthused the chief exponents of African Renaissance, for relooking and in renewal of Africanism and how Africans can help develop their capacities; moral attitude; skills of all knowledge.

2.3.1.1 **Significant features of Renaissance**

The significant features of the European Renaissance among others were that it:

❖ took human nature in all its various manifestations and achievements as its subject.

❖ stressed the unity and compatibility of the truth found in the philosophical and theological schools and systems - a doctrine known as syncretism.

❖ emphasised the dignity of man; looked at the struggle of creation and the attempt to exert mastery over nature.

❖ looked at the rebirth of a lost human spirit and wisdom – in striving to recover it. Humanism assisted in the consolidation of a new spirit and intellectual outlook and in the development of a new body of knowledge.

❖ was in art that the spirit of renaissance achieved its sharpest formulation. Art came as a branch of knowledge, valuable in its own right and capable of providing man with images of God and his creations as well as insights into man's position in the universe. The dignity of man found expression in the art (Encyclopaedia Britannica, 1991:1020).

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By implication these features are of significance for African Renaissance education. This is education capable of reviving dignity in Africans; restoring a lost human spirit and wisdom; reviving appreciation for art; and restoring love of human nature and love of the self.

2.3.1.2   **The aims of Renaissance Humanism**

Renaissance was to help men to break free from mental structures imposed by religious orthodoxy; to inspire free inquiry; to inspire free criticism; and to inspire a new confidence in the possibilities of human thought and creation (Encyclopaedia Britannica, 1991:1020).

One question remains about African Renaissance. Does it lead to such inspiration? One is of the conviction that there are commonalities between the European Renaissance and African Renaissance that warrant unpacking, in order to discover African Renaissance's significance and place in the education for Africans in South Africa.

2.3.1.3   **Educational significance of Renaissance**

The history of renaissance reveals significant features for our education. Green (1975:54) attests to the fact that the modern world is largely the creation of the renaissance scholar and the shrewd capitalist. Vos (1986:57) corroborates with Green (1975), but went on to maintain that modern education which is broader and a more liberal education, began with the renaissance. Vos (1986) further asserts that renaissance significantly:

❖   laid foundation for a new kind of education, namely secular
      education, a more secular orientation to a direct preparation
      for a happy life on earth. Many sided physical, intellectual
      and moral training. Eventually, it led to the development of
      the whole man.

❖   brought changes in the curriculum; new methods were
      introduced; new textbooks succeeded one another
      repeatedly; oral discussion was replaced by written themes;
      brought the idea of education - an organic growing process
      (dynamic); reinvented education into a fairly gentle and
      humane discipline.

❖   advocated the human right to education, even a child of the
      people has a right to education (Vos, 1986:57-58).

❖   Lastly, Green (1975:54) maintains that renaissance helped
      create the philosophy of power-politics which governed the
      formation of nation states.

From the above discussion, widely accepted approaches are realized.
Renaissance regarded man as the starting point of things. In that regard
originated a child-centred approach; individual approach and the holistic
approaches that are being promoted by Curriculum 2005 from the earliest
form of education renewal.

2.3.1.4   Lessons drawn from the European Renaissance

The lessons were drawn from the work of Van Niekerk (1999). Five lessons

were explored from the European Renaissance which is referred to as the period of cultural revitalization and intellectual achievement, in relation to African Renaissance.

Van Niekerk (1999:3) argues that the European Renaissance took at least 150 years. Time is a challenge for African Renaissance. The problems are too severe to allow ourselves the luxury of that kind of time frame. However, Africa can indeed draw on the host of their historical achievement of modernity which hold the potential of humanizing this part of the world. The author cited examples of achievement as experienced in Africa in advanced agriculture techniques, medical services and information age.

However, Van Niekerk (1999:4) warns that the African Renaissance will not emerge from throwing money at people and causes that achieve no more than perpetuating incompetence, idleness and entitlements. According to him there is need to identify centres of excellence, win and reward the loyalty and commitment of the achievers, establish a growing range of role models in all sectors of society, and work from there.

The second lesson, drawn by Van Niekerk (1999:5), is that the African Renaissance too has historical precedents and achievements on which to draw. The success of the European Renaissance also depended on much more than the mere discovery of earlier achievements. One concurs with Van Niekerk in that what is more important is the way in which we reinvent ourselves, not by pointing out what the case was in the past, but by both critically integrating the advantage of African tradition and avoiding the derailments and defamation of African distant and recent past. According to him it is imperative to discover hidden and often unknown aspects of

our past - but then not only a very distant past, but also the more recent past. It is further asserted that the liberation of the future necessarily depends on a rediscovery of the past. There is, therefore, a great possibility that the African Renaissance will succeed to the extent to which it enables South Africans to rediscover, reinterpret and reapply those parts of history with which they can truly identify.

The third lesson is that of humanistic thrust. Van Niekerk (1999:6) asserts that what made the European Renaissance both formidable and successful in the sense of having lasting impact, was its humanistic thrust. Van Niekerk (1999:6) sees little hope for the idea of an African Renaissance if the dignity of man is not ever and anew established in our midst as "a fresh and invigorating belief." Significantly, the South African problems have risen from deformed human relations and the disrespect for the dignity and value of fellow human beings. Examples of gross inhumanity worthy of highlighting are those of endless massacres, civil wars, corruption, the obscene orgy of crime and disrespect for law. Van Niekerk (1999:7) furthermore contends that the discovery of the fundamental dignity of human kind should be accompanied by a close and intensive study of man and woman kind in sculpture, paintings, architecture, philosophy and literature. Genuinely, this in return help one understands and evaluates one's place in the world. From the third lesson African Renaissance need be characterised by this discovery of the fundamental dignity of the African people.

Van Niekerk (1999:8) espoused that the African Renaissance has very little chance of success, if it is propagated merely in the name of a deserved scientific and technological revolution of our continent - Africa. It is alleged that as much as we need scientific and technological competence we also

need:

- ❖ Communicative Competence. This will enable Africans to communicate, to search for consensus about the value of people and their co-existence, about the kind of life that is worth living and the nature and content of the symbolic forms which best express those values.

- ❖ The Humanities, not as alternatives, but as a humanizing and value-laden directive for the practice of science, technology and bureaucracy in order to: provide development of an aesthetic conscience; contribute to the maintenance of a religious consciousness as a counter-force to the profanisation and secularisation of the world, where science and technology invade all strata of our thinking, attitude and values; and to provide the premise of the restoration and renewed cultivation of a moral consciousness in the midst of the ethical disorientation and relativisation (Van Niekerk, 1999:8).

It is observed that the ideology espoused in South African education policy making, by implication, creates that natural science and technology were more important than any other field of study. Relatively, to combat this, Van Niekerk (ibid.) maintains, this needs to be accompanied by rigorous and well-supported programs of study and research in the humanities at secondary schools as well as in institutions of higher learning. This is in order to compliment and amplify the amount of knowledge and skills with the values of humanity and morality. In essence this is a great lesson for African Renaissance in that Africans should fully engage, *"pleno*

jure' in these programs in order to ensure that their values of humanity and morality are taken into cognisance.

The fifth and the last lesson is about the need for a free flow as well as conflict of ideas and discussions. Van Niekerk (1999:8) avers that South Africa's intellectual life is in danger of becoming a whirlpool of repetitious thinking, driven by ideological allegiance more than clear reasoning. It is beyond doubt that nothing is more dangerous to renaissance than a state consensus from which all differing viewpoints are ostracized with easy judgement such as counter-revolutionary, unpatriotic, and racist. Crucially and more importantly, mistakes of the past, ought not be repeated. Van Niekerk (1999) further alleges that one of Africa's greatest challenges is to come to grips with the conflict, that is, to translate differences between people into a clash of ideas, rather than a clash of armed forces. This should take place amidst African situations marred by so much suspicion, bad faith and scepticism about people's true motives and agendas.

Clearly the lessons drawn, for South African education in particular, advocates a clear policy that is well-formulated, well-timed and relevant to the dictates of African Renaissance time. Moreover, lessons present the source for a variety of approaches for education; aimed at developing intellectual, physical and social skills; rebuilding the moral attitude that takes into consideration communication and humanities as important and relevant for well developed scientific and technological attitude among Africans.

2.3.2 **Debate on the African Renaissance**

African Renaissance has been received by African educationists with different

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perceptions. The different viewpoints raised numerous, debatable, and crucial matters of great importance in particular for an African. The debate brought up for consideration issues of: a unique opportunity for Africans to define themselves; the importance of culture and history; African language; arena of interaction; a weapon of reconciliation; sound value system; a need to address racism and superiority; a need to deal with Eurocentric curriculum; and to work on pluralism. This section, therefore, highlights critical issues that came up from the South African debate on the concept of African Renaissance. One is of the conviction that issues raised have direct impact on our education system. It is, therefore, of critical importance to briefly highlight these issues.

Mokgoba in Mutume (1998) acclaims the African Renaissance is a unique opportunity for us Africans, to define ourselves and our agenda according to our realities. It is about Africans being agents of their own destiny. Mokgoba, amidst the doubts and scorns, is adamant that simple logic dictates that only Africans can understand, declare, initiate, implement, commit themselves and lead an African Renaissance. Maloka (1998:10) concurs with Mokgoba in that the African Renaissance is a liberating ideology which calls for a paradigm shift and a conceptual redefinition of Africa as a continent and Africans as a people, how Africa and Africans see themselves and the world. Maloka (1998) went on to say this calls for introspection among academics, as Africa's intellectual workers and the role played by institutions of high learning in the generating and dissemination of knowledge.

The importance of culture and history is debated. Maloka (1998:10) argues that intellectual and political dimensions of African Renaissance are meaningless without culture and history. These aspects allow historicization of the present situation of dependency and poverty. At the same time they affirm Africans' humanity as a people and their continent. In congruence to the above argument,

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Seku (1999), in AR Online Magazine, contends that since history is what it is, and as Cebral is quoted - while one cannot break the chains of history, one can break social chains, Africans cannot simply evolve a higher form of consciousness now. Seku (ibid.) alleges that Africans need a transitional phase as they develop and grow out of the morass of filth of capitalism.

Reawakening needs African languages. Shai (1999:12) quotes Maphalala who said:

> "The reawakening of the African mind can only happen when African intellectuals talk to the masses in their own home languages."

Shai (1999) contends that although the South African Constitution Act of 1996 Chapter 1, Section 6(1) declares that all languages are officially equal, in reality this is not the case. It is argued that the languages of the majority of people are still marginalised. For example, institutions of higher learning offer African languages through the medium of English. This trend, arguably, undermines African aesthetic and cultural heritage which will never thrive unless African languages are freed from absolute manipulation and control. Mabelebele and Sibiya (2000:8) reiterate Shai's argument in that African languages are in danger of disappearing from academic curricula unless appropriate action is taken. It is, therefore, alleged that the clarion call of an African Renaissance, must be used as a platform to locate African languages within the ambit of the discourse of the development of Africa and South Africa in particular.

African Renaissance creates an arena of interaction. Boloka (1999) argues that the definition of African Renaissance cannot be bottled up in traditions and boundaries, but have to be understood as an interactive process as advocated by Mbeki in that people must be their own liberators. It is argued that this call is

for African intellectuals to come out of their shadows and engage in serious issues in the society. According to Boloka (ibid) a suitable space based on inclusivity is required – both as a public sphere and as an arena of interaction for renewed visions and goals in order to reach a common consensus.

Joseph (1997) points out that the idea of African Renaissance brings out that weapon of reconciliation. He reasons out that reconciliation as the capacity for forgiveness and commitment has provided stories of hope and healing that future generations will labour long and hard to understand and explain. It is alleged that reconciliation forms the base for moral values, relationships, communication basic to educational institutions.

The building of sound value system is the *sine qua non* for the African Renaissance. Ramogale in Van Niekerk (1999:2) points out that the failure of African countries to create successful economic and potential stability is evidence that current value systems are flawed. Africa's economic failure has a lot to do with an insufficient work ethic, and as illustrated by industrial action are the political influences of trade unions. Van Niekerk (1999:1) is adamant that there is no hope for Africa as long as people believe that work is not all important and that success is not born from entitlements.

Racism need not be overlooked. Browne (1999), in AR Online Magazine, debates that we need not overlook dynamics of racism, in his discussion of the false theory of superiority and the institutionalizing of the false concept of racism. In addition to that, Dalamba (2000) quotes Naidoo who states that in addressing issues of educational transformation, the reconstituted provincial education departments have done little as yet to prepare educators, school administrators and other stakeholders to tackle the complex dynamics involved in the racial integration of schools. Dalamba (2000) highlights that the government and educational

institutions are not sufficiently confronting the root of the problem when:

- ❖ racism is so deeply entrenched in the learning and teaching experience;
- ❖ African academics say universities were spaces often culturally marginalised and oppressed Black people;
- ❖ black intellectuals were often subjected to isolated and hostile social environments, lack of support concerning resource and publishing initiative; and when
- ❖ black academics were regarded as "token" of Affirmative Action policies while real integration remained a distant illusion.

It is also evident that Africans in positions or in government do practise and promote racism and racist policies; by applying racist policies formulated by previous government, to fellow Africans. Dalamba (2000) cites the following examples of promoted racism: In the appointment of educators, it is stressed that they apply for employment in their relevant communities; African languages are taught in English at university by Black lecturers; African languages are taught by white educators in the "so-called" white schools and/or multiracial schools. According to Dalamba (2000) the Eurocentric curriculum has yet to meet the needs of a diverse and growing multicultural and multilingual student body. It is alleged that transformation remains a figment of one's imagination as many Africans continue to face marginalization at the mere mention of the word racism, transformation or concepts like the African Renaissance. Arguably, issues of language; white privilege; unaffordable school fees; the inferiority of Bantu Education; and inherent complexes it created; assimilationist attitudes and the much espoused lowering of academic standards are some of the issues that serve to fuel these often hostile learning environments.

The renaissance should subscribe to educational theories. Kneller (1971:231) contends that African Renaissance will have to subscribe to the principles of contemporary education theories. Consequently, it has to address the question of accommodating Afrocentric Education by the principles of contemporal educational theories.

Africa should provide her own solutions to her problems – "African solutions to Africa's problems". Egan (1999:20) in support of Mbeki's solution that Africa should solve its own problems, points out that the solutions can be arrived at by a combination of radical modernisation particularly through high technology; liberal democracy; market economics and the reclamation of African heritage and culture. Similarly so, Afrocentric Education need be sought to actually address Africa's educational problems.

African Renaissance has boundless possibilities. Dalamba (2000) argues that in education it can liberate learning through creativity and paradigm shifts which seek to affirm African knowledge systems through a curriculum that is committed to incorporating and celebrating African thinkers and African achievements. Hence, culture and education need to be addressed in ways that reaffirms African values. African identity and cultural practices need be addressed as they relate to the learning and teaching process in an African-based discourse.

Lastly, Mkabela in Sehume (1999) contends that the present and future orientation need to be evaluated by taking into serious consideration an educational strategy and methodology that incorporate an African sensitivity. Mkabela and Ntuli in Sehume (1999) concur in that Africans need to acknowledge where they come from in order to know where they are going. Eventually, this approach, that combines the positive in both western and indigenous knowledge forms, will allow for a space of articulation whereby western technology is synthesized with

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an African spirit to emerge with a uniquely South African educational alternative.

From the foregoing debate on African Renaissance one deduces the need for interaction in a democratic environment. In essence in such discourse issues of a pluralist education, sound value system; racism in education and moral values can be genuinely addressed as impacting on the African school environment. One further concludes that education need not only subscribe to contemporal educational theories but will have in practice to seriously consider the language, culture and history of the African people.

2.3.3 **Perspectives Surrounding the African Renaissance**

There is need, however, for some perspectives of African Renaissance to be vividly grappled with and understood for strategizing its implementation. A brief overview of such is done in order to identify relevant issues essential for consideration by practitioners and designers of African Renaissance Education Curriculum.

2.3.3.1 **Educational perspective**

The political thinking about African Renaissance may be aligned with the type of education Paulo Freire articulated. From Freire's point of view African Renaissance should strive for an emancipatory education. Van den Heever (1987:5) cites Freire who advocated the very basis of the dynamic development of a culture of liberation in education. In this culture lies the philosophy of the pedagogy of liberation. Two distinct stages of Freire's pedagogy of the oppressed are identified, namely:

❖ the oppressed unveil the world of oppression and commit

themselves to its transformation; and

❖ after the reality of oppression has been transformed this pedagogy ceases to belong to the oppressed and becomes a pedagogy of all men in the process of total liberation (Van den Heever, 1987:5).

Reiterating on an opportunity for interaction African Renaissance opens up, Van den Heever (ibid.) states that Freire believed that through the process of education a critical and liberating dialogue must be carried on with the oppressed. African Renaissance ought to consider Van den Heever's warning that in attempting to liberate the oppressed without their reflective participation in the act of liberation is to treat them as objects which must be saved from a burning building. It is alleged this would lead them into the populist pitfall and transforms them into masses which can be manipulated. Authority, if it is to function, must be "on the side of freedom and not against." By implication, the dialogue means also that the students are no longer docile listeners but are now critical co-investigators in dialogue with the teacher. Therefore, it is crucial to adopt strategies of the pedagogy of liberation which are aimed:

❖ at creating a deepened consciousness of a particular situation which in turn, leads men to apprehend that situation as a historical reality susceptible to transformation,

❖ as "the movement of inquiry" must be directed towards humanization,

❖ as "the pursuit of full humanity" cannot be carried out in isolation or individualism but only in fellowship and solidarity (Van den Heever, 1987:6).

Essentially, the above principles promote a humanizing education. One is of the conviction that deepened consciousness is crucial to humanization and humanity. It is beyond doubt that the pedagogy of liberation can adequately address present curricula needs in the education for African people.

Inevitably, a liberating education, can be achieved if there is political order. Mbeki (2001) avers that Africa needs a political order and systems of governance that, *inter alia*, would:

❖ be legitimate and enjoy the support and loyalty of the African masses;

❖ be strong enough to defend and advance the sovereign interests of these masses;

❖ create conditions to end all resorts to measures that lead to civil and interstate wars;

❖ let democracy and respect for human rights prevail, underwritten by the necessary constitutional, legislative, and institutional arrangements.

Consequently, the political order of a country is a necessity for a stable and conducive learning and teaching environment. One maintains in a conducive environment total liberation; free dialogue – free enquiry – pursuit of full humanity; authority is accepted; and all take place unobtrusively. A stable political environment is crucial for development of African Renaissance ideology, and wherein African Renaissance will be carried forward by metaphors, myths and slogans which presumably can be strategies for comprehensively conceptualising the renaissance ideology.

2.3.3.1.1 Metaphors, myths and slogans

The African Renaissance education strategists need to make use of metaphors, myths and slogans in entrenching the idea of African Renaissance. These strategies of mobilization are considered vital to conceptualize this idea of renaissance. According to Heese and Badenhorst (1992:3) in order to make education, which is an extremely complex phenomenon manageable metaphors, myths and slogans as techniques can be used. These techniques are said to simplify the development of a line of thought and to manipulate the thoughts and actions of others.

In a nutshell, myths, according to Heese and Badenhorst (1992:6) are admirable instruments for the propagation of ideology. It is a fashionable myth to offer as a panacea for South African education ills

"the creation of one education ministry or an educational department. It is argued that the unitary structure is the ideal mechanism to produce symbolic unity through education; to create equal educational opportunity irrespective of race, sex or creed; to provide an education of high standard for all and to do so at a cost which is significantly cheaper."

In an area of educational excellence it is not true that

"educational excellence is dependent on the existence of excellent institutions and in the final analysis, excellent teaching in the classrooms themselves. Excellent institutions flourish in all kinds of organizational structures ... they will

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bloom whenever men and women's ability are at the helm and are able to recruit teachers of distinction."

Heese and Badenhorst (1992:7) argue that a unitary structure will not ensure excellence. However, considerations should be based on a fundamental scientific analyses of the factual situation rather than on the uncritical acceptance of the myth in all its ramifications.

The other myth according to Heese and Badenhorst (1992:7) is that "if we throw enough money at our problems – problems will disappear." It is affirmed that this is achieved by ensuring that equal amounts are expended on each child; that each classroom has a teacher; that each pupil has the books he or she requires and that all of a sudden all will become literate, numerate and creative. Heese and Badenhorst (1992) assert that experience suggests that educational outcomes are not guaranteed by raising expenditure. In actual fact, research has found ample evidence to show that two factors play a dominant role in influencing excellence of school education. They are:

❖ the quality of the principal, and
❖ the quality of the educators.

Undoubtedly, these two factors are decisive in that the quality of an education system depends primarily upon the quality of the educators in the classrooms.

The second category is called slogans. According to Heese and Badenhorst (1992:8) this category is clearly crafted to the emotional needs of those at whom they are aimed, to generate vast enthusiasm, almost to

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the extent of religious fervour. Slogans are usually myths which have been encapsulated in short, pithy sayings. Often these sayings have repetitive elements. Equally often, alliteration is used in their sound patterns. One must be able to chant them. They must generate heat. The following slogans were cited in illustration of the foregoing discussion:

❖ Two slogans used extensively in the struggle against apartheid education.
- "Liberation before Education!"
- "Pass one, Pass all!"
❖ "African Renaissance" – Thabo Mbeki coined and provided this slogan for reawakening African consciousness and the good work out of Africa.
❖ "Child-centred" education. Rousseau had a good deal about how children should learn. The slogan provided, emanated from the purpose of education also advocated by Froebel in Gordon (1981:17).

Reference was made on the second slogan, (vide supra 2.1 and 2.2) about its coinage its effect on reawakening the African consciousness hence promoting accountability, responsibility and good work in Africans.

Great enthusiasm in the use of slogans needs be encouraged in order to realize the ideal of African Renaissance.

The third category is called metaphors. Coetzee and Roux (1998:368) give an illustration of metaphors. Examples of metaphors cited are:

❖ "Rainbow Nation" is used to characterize the newly

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constituted South African nation and South Africa is multiracial, multi-ethnic, multi-cultural, and pluralistic emerging from a previously separatist apartheid regime. Boloka (1999) states that this metaphor is used as the cornerstone and foundation upon which a unified nation could be built.

❖ "Unity in diversity". According to More in Coetzee and Roux (1998:369) the new Constitution of the "rainbow nation" seeks to achieve a balance between universalism and particularism, between liberal individualism (citizenship) and group or collective rights, between the "politics of sameness" and the "politics of difference". This balance is symbolized by the metaphor of the rainbow. "Rainbowism" is essentially pluralistic, emphasising ethnicity, cultural differences and diversity as defining experiences of all South African citizens. The founding principle of "rainbowism" is thus expressed in the notion of "unity in diversity" which in turn is predicated on the principle of non-racism and non-sexism.

❖ "Simunye-ism". According to More in Coetzee and Roux (1998:369) the non-racism and non-sexism clause is thus grounded on universalistic principle of equality applicable to all citizens of a united and democratic South African nation. The principle holds that cultural and ethnic differences are absolutely irrelevant as grounds for a just, unitary, democratic and non-racial notion. It is asserted that within this universalistic paradigm the Constitution of South Africa of 1996 allows for cultural, religious, linguistic and ethnic

differences and particularly in an implicit acceptance of the National Party's insistence on concepts such as "own affairs" and "group rights" or "ways of life." Justifiably, Article 31(1) states that culture, religious and linguistic communities have a right "to enjoy their culture, practise their language and use their language." Sensitivity to linguistic differences is expressed. However, these group rights may not be exercised in a manner inconsistent with any provision of the Bill of Rights, Article 31(2).

In the right perspective the African Renaissance should take into cognisance the fact that there are political and economic implications for education. In an endeavour to provide a well-planned emancipatory, child-centred education; humanizing African people; characterized by free dialogue and free inquiry it must not repeat mistakes of the past. Rightfully as, Luthuli (1981:15) cautioned that the phenomenon of change should be examined with reference to the aim of education. It is, however, evident there is a dire need of resolve to mobilize thinking in African people to realise African Renaissance through education right in their lives.

2.3.3.2   **Economic perspective**

The economic perspective borne out of African Renaissance initiative embraces the idea of Africa's sustainable economic development for her own people. Presumably, a sound economy in a country is a *"sine quo non"* for sound provision for a quality education. Conversely, the sound education system is *"sine quo non"* for sound economy of a country. The present common understanding stands as Ezewu (1983:142) states that for education to be economically viable it has to produce capable hands

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and minds. Demaine (1983:103) supports Ezewu (1983) in that education is treated as an agency of supply of educated manpower. It is further argued that the internal organization of education is structured so as to be compatible with the "needs" of industry. However, in addition to this agreement, Bowles, Gintis and Meyer in Demaine (1983:112) assert that the education system legitimize economic inequality by providing an ostensibly open, objective and meritocratic mechanism for assigning individuals to unequal economic positions. It is alleged the more meritocratic the educational process appears, the better it serves legitimate inequality. In essence, therefore, African Renaissance education needs to put this legitimatization of supply and demand into correct perspective.

In correct perspective, an economically viable education is capable of developing the society in which it operates. Ezewu (1983) argues that it should be characterized by the following:

❖ It should be available to the generality of the people. Education for economic development recognizes that equalisation of educational opportunity is necessary.

❖ It should show a great deal of concern for the development of all natural resources of the society in which it operates. If manpower is not trained to exploit the natural resources of the nation, the temptation will be to allow foreign investors to take charge of the economy, leaving the country persistently impoverished.

❖ There should be a lively curriculum that should concern itself with the development of the individual as an effective role

player and contributor to the economy.

❖ There should be a well- run and systematic programme for teacher training. All educational efforts may be fruitless unless a positive teacher-education programme is maintained. The engineers, agricultural specialists, and skilled workers are produced by a competent educator who is himself/herself skilled in all these areas (Ezewu, 1983:142-3).

The economic perspective highlights that, for African Renaissance success in implementation, there is need for education for economic development which must be planned in relation to the societal economic, political and technological realities and potentials, otherwise the education becomes impaired. Moreover, Ezewu (1983:144) contends that education becomes dysfunctional if: it fails to produce the calibre of the workforce needed by the economy; it produces people that are not needed by the economy, that is, if the majority of those who leave school are unskilled and even if it overproduces skilled manpower for the economy. Rightfully so, Ezewu (ibid.) further points out that education characterized by thousands of school leavers, negates development. Consequently, it should be eradicated by a judicious planning of education by educational experts and implemented with their help, rather than by politicians who know nothing of the mechanics of education.

2.4 AFROCENTRICITY AND THE AFRICAN RENAISSANCE IDEAL

It is through an African perspective that the Africanness revision remains feasible. Crucially so, a discussion about Afrocentricity is presented in this section of this thesis in relation to African Renaissance ideal realisation. Therefore, this section defines Afrocentricity's

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basic assumption, its theoretical constructs; what it is, its distinguishing characteristics, its perspective; its areas of inquiry and its main goal.

2.4.1 **The basic assumption of Afrocentricity**

The basic assumption of Afrocentricity is that all Africans share elements of a common culture. Asante (2001) has this to say:

> "We have one African cultural system – manifested in diversities. We respond to the same rhythm of the universe, the same cosmological sensibilities, the same general historical reality ... The African culture has been reshaped by a particular historical and national experience, but the original roots in Africa still remain" (Asante, 2001:104).

The passage attests to the fact that whenever, and wherever Africans are situated in their diverse culture have cultural roots in Africa. There is a belief that Afrocentricity as a consciousness and perspective will break down the resistence of many African youth to acquiring education. According to Asante (2001:105) Afrocentricity developed out of a desire to reconstruct the consciousness of African-American and to find a method of helping the African-American youth who were failing in public schools. Afrocentricity, applied in education, therefore, entails the construction of consciousness and aimed at solving resistance in receiving education. This is said to have been caused by teaching from the cultural perspective different from that of Africans.

2.4.2 **Theoretical constructs of Afrocentricity**

Afrocentricity has theoretical constructs. Modube in Asante (2001) cites the four

theoretical constructs necessary for any work to be called Afrocentric. These are:
agency, centeredness, psychic integrity and cultural fidelity. In all probability
operations that involve the Afrocentric framework, identified by the four
theoretical constructs above represent an Afrocentric Methodology.

2.4.3 **What Afrocentricity is not**

Asante (2001) dispels that:

- ❖ It is not a world view.
- ❖ It is not essentially the way African people live, according to custom, tradition and mores of their society.
- ❖ Interest in African people is not sufficient for one's work to be called Afrocentric.
- ❖ It is not merely the discussion of African issues, history, politics, or consciousness, anyone may discuss these issues and yet not be an Afrocentrist.
- ❖ It is not a perspective based on skin colour or biology and should not be confused with theories which existed before the Afrocentricity and whose emphasis tended to be on biological determination.

2.4.4 **Afrocentricity's distinguishing characteristics**

The Afrocentric idea is distinguished by its own characteristics. Asante (2001) identifies <u>five</u> characteristics. The Afrocentric idea is:

- ❖ an intense interest in psychological location as determined by symbols, motifs, rituals and signs (where do you stand

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when you seek to locate or interrogate a person, text or phenomenon?);

❖ a commitment to finding the subject-place of Africans in any social, political, economic, architectural, literary or religious phenomenon with implications for questions of sex, gender and class;

❖ a defence of African cultural elements as historically valid in the context of art, music, education, science and literature;

❖ a celebration of centeredness and agency and a commitment to lexical refinement that eliminates pejoratives (derogatory language such as tribes, third world) about African or other people; and

❖ a powerful imperative from historical sources to revise the collective text of African people (Asante, Africana, 2001).

Undoubtedly, this is what African Renaissance embraces. African Renaissance needs be characterized by this unique Afrocentric idea which entails an interest in; a commitment to; a defense of African cultural elements of, a celebration of centeredness and agency and a powerful imperative to revise text of the African people.

2.4.5 **Afrocentricity in perspective**

In correct perspective, Asante (2001:105) sees Afrocentricity as:

"a new perspective ... a new consciousness invades our behaviour
... with Afrocentricity you see the movies differently; you see the
people differently; you read books differently; you see politicians
differently – nothing is as it was before."

It is clear from the above quotation as Asante (2001) states, that Afrocentricity is an intellectual perspective deriving its name from the centrality of African people and phenomenon in the interpretation of data. In addition to that, Karenga in Asante (ibid) defines it as a quality of thought that is rooted in the cultural image and human interest of African people. It sought to address the crises of

❖ cultural crisis of 20th century that of defining characteristics of African reality and

❖ the nationality crisis as the principal issue in the African continent.

It is by repositing the African person and African reality from the margins of European thought, attitude and doctrines to a centre that African Afrocentricity is positively located, and placed within the realm of science and culture.

It is further asserted that Afrocentricity finds its grounding in the intellectual and activist precursors who first suggest culture as a critical corrective to a displaced agency among Africans. That is taking cognizance of the fact that Africans in the diaspora had been deliberately deculturalized and made to accept the conqueror's code of conduct and mode of behaviour. This being so, Afrocentrists discovered that the interpretative and theoretical grounds had also been moved. Therefore, Afrocentricity projects an innovation in criticism and interpretation. It is in essence a paradigm, a framework and a dynamic for African Renaissance.

Renaissance.

This investigation bases all arguments on this intellectual perspective or quality of thought of the African people. Asante (2001) avers that Afrocentricity – as a school of thought, its principal motive is to bring about a liberating consciousness. It is alleged Afrocentricity contends that there could be no social or economic struggle that would make sense if African people remained enamoured of the philosophical and intellectual positions of white hegemonic nationalism as it relates to Africa and African people. Asante (ibid.) argues that one can be born in Africa, follow African styles and modes of living, and practise an African religion and not be Afrocentric. To be Afrocentric one has to have a self-conscious awareness of the need for centering. Oyebade (1990) concurs with centering and that the subject matter of the Afrocentric paradigm is its placement of Africa at the centre of any analysis of African history and culture. That takes Africa as a point of departure for African studies. It is alleged that the Afrocentric perspective seeks to liberate African studies from the Eurocentric monopoly on scholarship. This also asserts a valid world view through which Africa can be studied objectively. It does not aim to replace Eurocentricity as a universal perspective. However, Afrocentricity recognises the validity of other non hegemonic perspectives. Oyebade (1990) recommends, therefore, that on the basis of the possibility of looking at the world from different centres rather than from a single angle, it is necessary if Africans are to have a better understanding of their diverse field and the multicultural universe.

In conclusion, it is clear Afrocentricity aims at humanisation. Oyebade (1990) states it aims at humanisation of the universe by the African man. Probably, it is in the search for those values of humanity that will make man to relate to man in a humanistic way and not in an imperialistic or exploitative way. Consequently, it is for this reason that Asante (2001) affirms the Afrocentric idea. It is averred the

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idea represents a possibility of intellectual maturity, a way of viewing reality that opens new doors towards human understanding. It is a form of historical consciousness; an attitude, a location or an orientation. Accordingly, and as such to be centred is to stand some place and to come from some place. Therefore, the Afrocentrists seek for the African person the contentment of subject, active and agent place.

Quite relevantly, in proper perspective, this school of thought can help reshape the right African attitude, the quality of thought culture as a critical corrective for Africans during this African Renaissance era and process.

2.4.6 **Areas of inquiry in Afrocentricity**

In order to comprehend Afrocentricity, it is essential that researchers follow specific methods of African research from an African context.

Asante (2001) identifies four areas of inquiry in Afrocentricity as principal concepts. These *inter alia* are:

* ❖ Cosmological Issues – how African people respond to the cosmos, e.g. myths, legend, literature, orators.
* ❖ Epistemological Issues – questions of knowledge and proof of truth, e.g. language, myths, dance, music.
* ❖ Axiological Issues – the good and the beautiful that gives right conduct within the content of African culture, e.g. value issues.
* ❖ Aesthetics – issues of value - isolated by seven senses of the Afrocentrist approach, e.g. polyrhythm; dimensionality and texture, polycentrism; repetition, curvilinearity, epic

memory and holism.

It is contended that these elements are the leading aspect of any inquiry in African plastic art, sculpture, dance, music and drama. The areas of inquiry, are definitely vital for African Renaissance consideration.

2.4.7 **Afrocentricity's goal**

What is the objective of this Afrocentricity? In answering the question Asante's contribution was considered of great value.

Asante (2001:105) is of the view that the goal is to create and reconstruct African values and genius in the context of a post-colonial world. The goal arguably, is not to recreate a past African culture or to go back to some past in history. The view, however, of this goal is anticipated because it is believed Africa will play a central role in the world. Perfectly timed, the African Initiative is to provide solutions to Africa's problems, probably, and usher in this central role. From this perspective, therefore, Afrocentricity as Asante states, is a preparation for assuming a leadership role in the world of politics and economics.

For Africa to assume a leadership role, there is need for the reconstruction of African culture. Asante (2001:105) asserts that to reconstruct entails:

❖ separating European influences from African roots, and
❖ of central importance, is showing how the very thought processes of Africans are dominated by European cultures.

Actually, without this discerning and discarding, reconstruction of African culture cannot be realized.

Through reconstruction one feels an awareness is being created of the domination of thought process hence manipulating African thinking and its own leadership. Undoubtedly, this goal will enable Africans to see the world through the African eye.

Therefore, a need arises for means to achieve this goal. For Asante (2001:106) reconstruction of African culture is possible only through education. Africans need to act African and not act white. There is, therefore, a need for Afrocentric education and its development, Afrocentric curriculum, and Africans writing text books.

For South African education system this poses quite a challenge. Thorough research is necessary in the three areas mentioned above. The researcher envisages that Afrocentric Education, to be discussed below, is ideal education for Africans in South Africa during this African Renaissance era. In essence it is the type of education that can help reconstruct the African culture.

2.4.8 **Afrocentric Education versus Colonial Education**

Literature reveals that Afrocentric education offers itself the right alternative for Apartheid Education in particular for the African people of South Africa. Koka (1995:1) in his critique of Apartheid Education, discusses its impact on black people. Koka totally rejects its Eurocentrism for miseducation, damaging effects and as an unbalanced system of education. Koka (1995) quotes Chimweiza (1987) on what this education has done to Africans.

> "Under this mystique of modernizing us into some 'civilized' persons, has worked to inject into us an intellectual meningitis that is to twist our cultural spine ... and reverts our admiring gaze upon

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Europe and the West ..." (Koka, 1995:1).

The above quotation attests to the fact that miseducation among African people did take place. Koka (1995:2) says this system of education has been designed to internalize in Africans, personal and national social consciousness foreign values to the total exclusion of African's indigenous culture, social norms and moral codes. Advertently, it was aimed to train blacks to "automatically and habitually uphold and employ the white oppressor's viewpoint in all matters that affects their daily lives." Consequently, as Koka (1995:2) calls it, this was a "miseducation". This type of education was nothing but a miseducation that is ruthless in its process of uprooting the African child mentality, culturally and spiritually. It destroyed the African child's self-image, self-esteem, confidence and independence wherever it is was being implemented. The most damaging aspects of it, were:

❖ It led to confusion and frustration;
❖ It led to impure judgement;
❖ It led to dependency; and
❖ It reduced Africans to spineless, self-hating intellectuals unable to think for themselves (Koka, 1995:2).

Literature also reveals that Apartheid Education was an unbalanced system of Education. Among other things, the works of "Great Men and Women of Colour" had been omitted. This denied the African child to derive any link and identity with those whom he could declare the heroes and heroines of his nation. Koka alleges the consciousness of the oppressor's "falsehood" had come to be internalized in all things that we do, for example, school (education), language, moral behaviour, political ideologies, religious beliefs and feeding habits. It is for

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emulation to African children.

This, therefore, poses a challenge to curriculum theorists, designers and writers of textbooks to design curriculum in the African idiom and content. This calls for re-engineering of education. In actuality one advocates education that would first help build self identity in African people. Rightfully, Koka (1995:1) defines education for self-identity in that:

> "Education must create a consciousness amongst both children and adults that could encourage and enable them to think positively in the reclaiming and reconstruction of their history, cultural heritage, identity and personhood."

This calls for an Afrocentric education with practical and concrete implementation strategies. Dalamba (2000) concurs with Asante (2001) as quoted earlier on (vide supra 2.4), that there should be basic targets for practical and concrete implementation strategies. The suggested basic targets are:

- ❖ Afrocentric curricula.
- ❖ Schools aimed at teaching an African programme.
- ❖ Afrocentric multimedia systems and programmes (which seek to address negative as well as under-representation of Africa and Africans in and by the media).
- ❖ The promotion of African knowledge system and
- ❖ The celebration of Africa's contribution to global development.

On top of these targets, for Afrocentric Education to be a viable asset, there was need to consider certain factors. Thembela (1978) tables three factors and contends that Afrocentric Education must take into cognizance that education system must be:

❖ pedagogically sound, that is, it must be capable of leading individuals to develop fully; from a well-founded education.

❖ socially and ideologically acceptable, that is, members of society must accept that their education system promotes the philosophies of life they prefer,

❖ economically viable, that is, capable of supplying the necessary requirement for the proper administration and organization of educational activities (Thembela, 1978:5).

In a nutshell the above three factors put forward basic principles for Afrocentric Education to adhere to. Presumably, Afrocentric Education provides itself as the model for education of African children amongst the dominated groups in a world of global cooperation and international labour.

Notably, the influence of the school cannot be underestimated. What Campbell et al. (1969:123) has to say is noteworthy that:

"The personal well-being of our people, the quality of their family life, their economic productivity, their ability to make political decisions and to respond to them, their capacity to use and enhance cultural resources, their understanding of the nature and meaning of the community itself, all depend on the information they obtain, the attitudes they develop, and the effectiveness with which

they can apply their minds and their talents to the question they face. Not all of these abilities are necessary acquired in the school, but many of them are, and all of them, for better or for worse, <u>are influenced by school experience.</u>"

The above quotation suggests that the school offers itself the important institution through which communities can influence and practice African Renaissance. Undoubtedly, renaissance education is the long-term strength of the African nations. A long term project dictates planning of high quality. Planning, as Campbell *et al* (1969:126) maintains, is crucial and also the manner it is done. He warns that any community that neglects the development of a long-range, broadscale plan of educational development or fails to commit to the plan the resources necessary to execute, it is neglecting its own future. Crucially, the planners and implementers of the curriculum for renaissance will have to meticulously plan for the curriculum, taking into consideration all basic human rights Africans have that their Afrocentric Education need practise.

Therefore, in essence, as, Asante (2001:108) argues, schools modelled on Afrocentric Education may be a more realistic approach. These schools might be effective in attempts to equalize African power in a global economy. Accordingly Asante (2001:109) aspires for the education model that entails, *inter alia*:

❖   · a form of African education which requires separation from existing national government;

❖   to protect against wheels in the head (wheels of domination spinning in the heads of Africans);

❖   that education should be consciously political. The whole

purpose of an Afrocentric Education is political and designed to increase the power of Africans throughout the world;

❖ that children should not be taught to sacrifice their physical desires and needs for political rulers. Schools should teach children to want a world that satisfies their needs and desires as opposed to wanting to sacrifice themselves for the good of the nation of a dominant group; and

❖ can be used as means of reinforcing the class structure of a society. Where racial discrimination is a factor, schools ... can be used to ensure that a racial group remains at the bottom of the economic ladder.

Actually, this is the type of Afrocentric education which Thembela (1978:6) had earlier on, advocated, that will take into consideration:

"Our philosophy of life that shall be our ground motives, that direct our thinking and our actions and our behaviour shall be: that all human beings who live in our country shall be equal in the eyes of the law, and there shall be no discrimination based on race, colour, creed or origin. The principle of community spirit and communalism shall form the basis of our social life in accordance with the African idea of 'Ubuntu'" (Thembela, 1978:6).

Luthuli (1985:81) concurs with Thembela (1978) in that 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.

The fact of the matter is that Afrocentric Education is relevant to the African philosophy of life, educational aspiration and wants. Afrocentric education needs to be pedagogically sound, socially and ideologically acceptable and economically viable, with practical and concrete implementation strategies for it to be well modelled in African schools.

2.5 THE DICHOTOMY BETWEEN AFRICAN RENAISSANCE MOVEMENT AND THE PRESENT EDUCATION SYSTEM

In dealing with Afrocentric education, one finds it imperative that the dichotomy between African Renaissance and the present education system be interrogated. One views very strongly the implications of the Report of the C2005 Review Committee in 2000. The report categorically disputed the revised curriculum structure and design as skewed. The report also refuted among other things, complex language and confusing terminology, and overcrowding of the curriculum. Notably, according to the report, the design is strong on integration and weak on coherence. In contrast conceptual coherence is relatively neglected and prescribing content has been avoided. It is crucial, therefore, to ascertain whether the present education system contradicts itself or not more especially during this, the African Renaissance era.

This section, in particular, critically studies the new approach, that is, the outcomes-based education (OBE) policy as it underpins the Curriculum 2005 (C2005). OBE is full of dichotomies at the crucial time of resuscitating Afrocentric Education demanding a comprehensive transformational education in approach. One is of the conviction that the education system in pragmatic sense needs to place African learners in the most desired environment for the secondary education in particular. Needless, to say the environment is of great imperative in forming the African person what he ought to be, capable of learning and doing, capable of achieving, and being able still to identify who

he is and what he wants out of education. It is a worrying factor, that African culture, as Behr (1988:33) asserts, is not held up as its ideal in the school curriculum.

For obvious reasons, one deals here with an education system that is in crisis. Education which was promoted between 1994 and 1998 has, as Jansen (1998:02) cites, introduced three national curriculum reform initiatives focussed on schools. The introduction of three curriculum reforms in a short space of time of four years is indicative of an education system under political pressure and in crisis. This is because most interpretations of reform policies depict contradictory connotations. The three attempts introduced were:

- ❖ a reform to purge or free the apartheid curriculum (school syllabuses) of "racially offensive and outdated content";
- ❖ a reform that introduced continuous assessment into schools; and
- ❖ the curriculum policy of a GNU-outcomes-based education.

Just to be concise, in this section, one reflected on the following five (5) assumptions. The new education approach assumed that: learning programmes were guides to teachers; teachers were now facilitators; learning time frames ought to be flexible; learners should take responsibility for their learning; and that outcomes were specified or predetermined.

First, the new approach envisaged learning programmes as guides that allowed teachers to be innovative and creative in designing programmes. There is some element of truth in this. However, as Jansen (1998:03) categorically states teachers are incapacitated by the too complex, confusing and contradictory language of innovation associated with OBE. Actually, language stands as a barrier to innovations and creative designing. Language demands a lot of expertise from teachers. According to Jansen (ibid.) the terminology and tortured definitions are intimidating. Therefore, most teachers will not

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give meaning through classroom practice. From a critical theory paradigm, the reliance on discourse as an object of analysis and language as the medium of reason, that as Capper and Jamison (1993:5) aver, effectively eliminates persons of diverse cultures, children who may not have yet acquired speech competence or persons with limited speech competence, from participating. It is clear, therefore, that for the policy to be meticulously practised in the classroom, it should use simple accessible language to most teachers.

Second, the teacher is assumed to be a facilitator. The new approach dictates that a teacher facilitates learning. Actually, facilitating is a learnt skill, and it deals with being able to provide meaningful opportunities for active learning; critical thinking; constant feedback and affirmation, relevant and real life problem solving. One has to undergo intensive training, over time, for effective facilitation, in order to make learning easy and less difficult to most learners so that they fully participate in the learning process. Jansen (1998:4) argues that in this particular role the teacher will create relations between learners and facilitators, which engender values based on co-operative learning. Accordingly, the teaching and learning strategies, which will mediate the learning, are the responsibility of the teacher and as a matter of fact, must reflect the learning outcomes.

This assumption is contrary, as Jansen (1998:4) states, based on flawed assumptions about what happens inside schools, how classrooms are organized and most of all what kind of teachers exist within the system. The assumption suggests that highly qualified teachers exist to make sense of such a challenge to existing practice. Jansen (1998) argues that such claims represent a conceptual leap of staggering proportions from outcomes to dramatic changes in social relations in the classroom. Ultimately, that undermines the authenticity of the policy itself.

Facilitation demands time for preparation, planning and collection of aids. This calls for more flexible time to be available to facilitators. However, this is frustrated by the fact

that facilitators are too overloaded with work resulting from rationalising of teachers. The rationalisation of teachers, for whatever reason, based on the so-called post-provisioning norm (PPN) undermines the OBE programme, in particular. One observes that Black African schools, for a number of reasons secondary schools in particular, are adversely affected by the policy of post provisioning. Obviously, secondary schools' classes need more than one teacher with specialized knowledge for a special subject offering. In line with Tshaka, Transkeian Minister of Education quoted by Behr (1988:255) who argued that educators were charged with the duty of restoring the balance between school product and real manpower needs of our country.

Third, the new approach dictates that learning time frames should be flexible. Actually, flexible time frames allow learners to work at their own pace. Probably, school education was about time spent on each grade. It is expected at the end of each grade that certain outcomes ought to have been attained. From my observation, because of this leisure, learners on their own pace, come up with many stories as reasons for "incomplete and sometimes not even attempted tasks". It has also been observed that learners were very dependent on their teacher's motivation in order to reflect or to reason on a task and to integrate knowledge to real life and even to complete a programme.

The policy contradicts itself here. Flexibility is questioned. Capper and Jamison (1993:2) argue that flexibility to an ill-defined curriculum or a shapeless heap of knowledge is subjected to the same time constraints, calendar, and student custody/promotion rather than guaranteeing success. In reality, students and staff were subjected to the pressure of staggering through this curricula morass in a quick and standardized fashion. In all probability, few teachers would deny feeling the pressure of having to "get to the end of the book" by the year's end. Notably, education was still governed by time and calendars. Whatever learning takes place was dictated by an ill-defined curriculum. The pace at which the material was covered, was driven by the calendar, rather than student

need. Consequently, the system becomes input-driven, rather than outcomes-based or results oriented.

Fourth, the new approach dictates that learners are responsible for their learning. Contrary to this, Glasglow (1993:36) attests that many students have learnt to be passive learners. They did not adapt easily to the more active student-centred model of learning. What this meant was that learners were not taking any responsibility. Consequently, teachers were still responsible for their learning. Unfinished tasks, no writing material or stationery in their position, unpreparedness to participate in learning activities, non-co-operation in group work, etc., were all indicative of the fact that taking responsibility for learning by learners was hard to come by.

In essence, taking responsibility calls for high above average language competence. It is worse with learners who may not have yet acquired special competence especially in foreign language which then causes them to withdraw from participation, and thus becoming irresponsible. Responsibility here is coupled with language proficiency. Lack of language proficiency, therefore, results in one learner being frustrated and unable to handle the huge responsibility to teach oneself.

On the other hand, and in most cases, as Manno (1995) states, this scenario "will dumb down" the curriculum in classes. Ultimately, it will lead to lower standards of education. Not all young people have the same capacity to learn high standards. The OBE approach holds back young people who were gifted and talented. This was because such students would either have to wait for slow students to catch up or they would have to help them keep pace, instead of being given more challenging tasks in order to progress with learning at their own given pace. Unfortunately, in the vast majority of schools no additional provision was being specifically directed at gifted learners. However, the most central need of gifted learners is to be stretched by engaging them in a higher quality and more stimulating course of work. Eventually, the learners' unpreparedness to take

responsibility for learning waters down their given responsibility, which was part of curriculum delivery in classrooms. What obtains in the school system verily contradicts the new approach stipulations.

The former National Minister himself, Asmal (1999) attested and acknowledged these facts. In mobilising a South African Education and Training System for the 21st century he found that school leavers became job seekers. On the other hand, they entered higher education institutions with serious gaps in fundamental knowledge, reasoning skills, and method of study. This, in all fairness, attested to the fact that letting learners take responsibility for their own learning without strict, but loving, constant guidance from teachers, without learning discipline lowered standards in education. Learners on their own, would not take serious the issues of Afrocentric curricula and the promotion of African knowledge systems. This called, therefore, for content based curriculum, in Afrocentric sense, making available fundamental knowledge generated over centuries. The content forms the base from which learners, as their past, would reflect on and build their competencies. Definitely, serious gaps will remain in learners without background knowledge, basic arithmetic, basic language skill when expected to perform maximally according to the new education approach.

Fifth, the new approach specifies outcomes. Capper and Jamison (1993:10) point out that OBE implied a mandated set of outcomes applied to all students regardless of their needs, personal status and interests. Actually, this meant that, OBE policy dictates and controls the social educational possibilities of students in terms of what they should be like on graduation. Kanpol in Jansen (1998:5) argues that there was fundamental contradiction in insisting that students use knowledge creatively only to inform them of the desired learning outcomes which were already specified. This undermines, *inter alia*, the value of worthwhile learning activities with their own built-in standard of excellence. Specifying outcomes, according to Jansen (1998:5) in outcomes was anti-democratic. Obviously, specifying outcomes contradicts the pragmatic rationale of the new

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approach. Therefore, the predetermined outcomes ceased to be holistic and humanistic. Experimental methods like the new approach recognized there were no fixed or absolute conclusions. Consequently, pragmatic education is really discovery education. Therefore, students would have to draw from their enquiry although general possibilities might be known.

Lastly, the new education approach, as Capper and Jamison (1993:8) point out, through the literature, philosophy and commandments of OBE, unequivocally claim that all students can learn and that all students can succeed. This was too hypothetical. Contrary, this perception alluded to the fact that educators became accountable for producing exit outcomes in every student who entered school. Initially, there was an implication that schools controlled the conditions of success. This was a contrast to the new approach in that the language of control dominated. This was also very implicit in continuous assessment; and clustering and moderation of work done in schools.

One is of the view that success is hard to come by when the culture of learning and teaching is non-existent in most if not all African secondary schools. Because of rationalizing educators some subjects were without educators. Individual classes were without class managers for instilling order and discipline. Discipline wanes in the absence of relevant subject educators. There was no commitment, no hard work, no dedication that one would ascribe to success that learners could strive to achieve. Actually this contradicted and dampened the African Renaissance spirit. Success that African children could achieve in schools avoids them because the new approach rationalized the teaching corps resulting in teacherless class of pupils. Worse still, it was improper that learners with learning difficulties, according to Kryriacou (1995:80-81), could not be declared incompetent or in old terminology, declared failures. It had been observed that most learners go through grade levels without truly exerting themselves in achieving competently. Their competence left much to be desired and yet were promoted to the next grade level. Probably this was contrary to the African spirit of African Renaissance,

that of self-reliance, independence and self-development leading one to truly liberate oneself.

In conclusion, it is rather mind-boggling when the OBE approach was labelled transformational, as Capper and Jamison (1992:11) state, when in actual fact it reproduced and exacerbated educational and societal inequities. This was contrary to the ideals of African Renaissance that of: genuine empowerment; self-reliance; economic development; qualitatively better life which through quality Afrocentric education could be realised. Secondly, the dichotomies tabled herein highlight an initiative of the South African education system that reinforces the click that the more things change, the more they remain the same.

Actually the discussion above on dichotomies reveals that the OBE Approach primarily contradicts the Afrocentricity's goal (*vide supra* 2.4.2.7) of creating and reconstructing African values (in the context of a post-colonial world to be achieved through education). One assumes the approach depicts some Europeanized education engineering negating Afrocentricity in its approach. It propagates multiculturalism in the interest of cultures, undermining authenticity of African cultures. Consequently, it is implied reconstruction of African culture cannot be realized using such an approach.

One strongly feels a streamlining education that Afrocentric Education promises to be, is a transforming education. A transforming, progressive and restructuring education is re-engineered in the process. Therefore, it cannot reinforce the "status quo". However, the question remains – will this type of education, provide output that can propagate the ideals of African Renaissance or will it shun it away as irreconceivable and backward? In no way, therefore, can it come closer, with such contradictions, to perpetuating and promoting the Afrocentric Education ideal.

2.6 **SUMMARY OF CHAPTER**

African Renaissance has been discussed in an African context. It was essential to uncover its significance for the South African education system. It is of great importance to locate the place for African Renaissance within the education system.

In conceptualizing the ideal, there was need to review European Renaissance, the South African Debate on it; two perspectives, namely, the economical, and educational. The study of European Renaissance has revealed its significant features, its effects on humanism, and its educational significance (*vide supra* 2.2.1). The aim thereby has been to locate lessons that could be drawn for successful realization of African Renaissance. The education perspective (*vide supra* 2.3.3.1) has brought up the idea to align African Renaissance with the type of Afrocentric Education envisaged. Metaphors, myths and slogans (*vide supra* 2.3.3.1.1) have been identified as essential simplifies in propagating the ideal of renaissance. The economic viewpoint has assisted in determining how Afrocentric Education can be economically viable (*vide supra* 2.3.3.2).

The discussion of Afrocentricity (*vide supra* 2.4.2) has uncovered: its basic assumptions, its theoretical construct; what it is not; its distinguishing characteristics; Afrocentricity in perspective; areas of inquiry and its goal (*vide supra* 2.4.2). With reference to Afrocentricity, Afrocentric Education (*vide supra* 2.4.2.8) as the ideal education for African Renaissance has been discussed.

Some uncovered dichotomies as prevailing from the new education system's approach in relation to African Renaissance have been discussed.

The theoretical background thus gained will assist the researcher when analysing the results of the empirical work to be conducted during investigation in the fifth chapter.

2.7 CONCLUSION

African education in South Africa demands curative ethos (Ramogale, 1998) in producing responsible, patriotic, duty-conscious citizens with relevant skills for the job market. The greatest task for Afrocentric Education is to render Africans with quality education. Certainly, the Curriculum 2005 framework which has been ushered in, buttresses up opportunities for harnessing Afrocentric Education that meets global educational standards in all sense.

Grappling with a place for the African Renaissance in the education system of South Africa calls for courage and determination to face transformation. Change, according to Buthelezi (2001:2), is becoming unstoppable, irretrievable, and irreversible. Old paradigms are disintegrating. Today, the human environment is undergoing change, at such a rate that our concern over the inadequacy of education programmes to meet the demands of the next decades borders on anxiety. The greatest question remains, "In what direction is African Education?" One finds African Education in the mist of a ferment of claims and counterclaims and in dire need of philosophical direction (Ramogale, 1998).

CHAPTER THREE

AFRICAN RENAISSANCE AND EDUCATION

3.1 INTRODUCTION

The synthesis of the two concepts of African Renaissance and of Education, by implication suggests educational reform of some kind. One presumes there can be no realisation and fruition of African Renaissance without putting African culture in proper perspective. Crucially, the purpose of this chapter is to provide a framework to help revive essential values and norms in African education. It is, that if a value-laden African education is to be the aim, the study, therefore, purports to a uncover for a resuscitation of the same. It is further believed that such an education system will be meaningful to African people without Western deposits that have over the years corroded African education. This is an education that did not preserve and promote indigenous African cultures and traditions.

It is indeed immensely painful to observe situations that take place, as Idowu (1973:79) contends, in our daily life illustrations, a great deal in studying African cultures and beliefs. Significantly:

> "Direct and indirect colonial indoctrination have been effective in many
> areas that the aboriginals have come to see themselves as grasshoppers in
> their own eyes and have become so mentally, despising whole-heartedly
> their own nature, cultures and religious values, and ultimately abandoning
> them and forgetting their basis, tenents and practices."

Consequently:

> "Obliterated racial memories, and merging with other people resulted in

identities lost and at least confused with those of the people with whom

they have merged."

Essentially, this kind of illustration of African cultures and beliefs, by Idowu (1973), urges

one to investigate deeper the corrective ethos for and in African Education. However,

one envisages that an African centered curriculum offers itself a way, as Woodson (2000)

asseverated, to restore the truth and correct deformations and mutilations of African

cultures and beliefs and reform African cultural identity through a more African Centered

Education in South Africa. An African Centered Psychology, an African Centered

Philosophy and an African Centered Curriculum are all presented in the next section in

order to come to grips with what African Centered Education may entail.

3.2   **THE AFRICAN CENTERED PSYCHOLOGY**

Gerard (2000) says:

"The world-view of the ancient African provides a theoretical framework

for the optimal model of psychological functioning as it posits spirit as the

basis for all reality."

Gerard (ibid) attributes to the fact that African psychology is a truly return to the past

ancient. The fact that it is optimal suggests it transcends the person and opens the door

for deeper investigation into the nature of being – "all reality". In Gerard's exposition, it

is apparent that ancient African Psychology has its roots deep from the Egyptian Mystery

System which was an institution for formerly educating students in the beliefs, skills and

knowledge of the culture. Therefore, Gerard's suggestive debate implies that optimal

psychological framework is upon which African centered psychology can be based.

Also from this debate the scope and nature of psychological approach to knowledge

and concept of knowing was highlighted. It is also an approach that represents both the

complex and integrated world-view without splitting it into separate components. In

other words, it is a holistic psychological approach. On the other hand, the optimal world-view as a major concept explaining the framework of African Psychology based upon Gerard's viewpoint, is a world-view that views spirit as the basis for all reality.

Gerard (2000) says:

> "Everything is spirit manifested and is at once spiritual and material. Spirit in this sense refers to that permeating essence that is known in an extrasensory fashion. With this spiritual/material ontology, we lose the sense of individualised ego/mind and experience the harmony of the collective identity of being one with the source of all that is good."

Of great importance, from the above argument, is that the optimal world-view values harmony, unity among individuals. Goodness is of priority. Essentially the spirit is the essence of this view. Its indispensable quality depends on the good spiritual side of life. Gerard asserts that:

> "The concept of self in this world-view is extended to include all the ancestors, the yet unborn, all of nature, and the entire community."

The above quotation affirms that the African psyche (the soul) comprised the self of an African in the adage:

> "I am because we are; and because we are therefore I am."

Gerard says the nature of all things in existence was said to be the KA or the spirit. Presumably, this translated into belief that "all is essentially spirit" and that the multiplicity of forms of being "are essentially quantitative alterations of the same supreme energy." Gerard's exposition suffice that "I" is the individual and the infinite whole and "We" is the individual and collective manifestation of all that is.

Based on Gerard's view education, therefore, aims at reawakening this self-consciousness

in African learners, thereby making learners conscious of their being (who they are); their belonging (where they belong); view themselves as part of history (ancestry); the future (the yet unborn); the entire community, and all of nature. In view of the above education also ought to develop the self to truly identify itself within the umwelt (Vrey 1984). Learners ought identify themselves through self actualising real life situations in their education for the self to actually grow. In actual fact the expression that self includes all ancestors, the yet unborn, the entire community and all of nature finds true expression in the lives of Africans to both learners and grown ups, in their development, spiritually; mentally and physically. This inclusion also finds expression and meaning in the language and communication of the African people. One envisages the self and inclusion through African Centered Education which would find deeper understanding in young people-adults-to-be.

Gerard (2000) further asserts that:

> "The optimal world-view considers self knowledge to be the basis of all knowledge and one acquires knowledge through symbolic imagery and rhythm."

In essence without knowing who one is, what one is, one cannot know what one is to become as grown ups. Presumably, self-knowledge identified with identification and self-consciousness is of cardinal importance in this view. Consequently, the optimal world-view, according to Gerard (2000) assumes the interrelatedness and interdependence of all things, human beings inclusive. In that sense the optimal conceptual system yields a world-view that is holistic. This, therefore, places the highest value on positive interpersonal relationships. The essence of positive interpersonal relationships emanating from the optimal world-view framework, upon which African centered psychology is based, helps one to learn to avoid conflicts in acquisition and accumulation of resources presented by the sub-optimal world-view in expense of other people. One believes with resources and commodities like education, one is expected

by one's society to act responsibly, utilize fruitfully not only for one's benefit but for the benefit of the whole society in which one is situate. Willy nilly, this optimal world-view negates corruption, bribery, fraud, nepotism, favouritism in the name of affirmative action faced by the present education system in South Africa.

One, therefore, ascribes the African principle of collectivism or communalism to this optimal world-view by Gerard (2000) also referred to as African psychology. The Cambridge International dictionary defines communalism, as an African belief that a society in which everyone lives and works together and the ownership of property and possession is shared. In all probability, therefore, the holistic concepts of interrelatedness and interdependence feature prominently in the African traditional principles.

Presumably, the optimal world-view in juxtaposition with sub-optimal world-view result in various challenges that have to be tackled in rendering a relatively relevant African Educational Psychological Perspective. Moreover, the African Psychological Perspective needs to be distinctly clarified, determined, stated and upheld by the South African education system, if it hopes to genuinely and equitably cater for African people through education. Failure to articulate this psychological perspective, presumably renders education to an African a valueless commodity.

Hopefully, partnership, which is promoted by the South African education system in terms of South African School Act of 1996, depicts the spirit of this African psychological perspective or optimal world-view. It must be remembered that partnership entails working together; interdependence of partners; performing ones duties and responsibilities at best; rendering quality and efficient service and as a result rendering quality education to learners.

Conclusively, the character of national education system should not lack this African centered psychological perspective. And more importantly so, Africans need to untie

and break the chains of oppression. Anthropologists like Steve Biko in Coetzee and Roux (2000:360) say that the chains of oppression distorted African Psychology. African centred psychology might be thé therapy-curative ethos for both moral and spiritual regeneration of which the humanistic aspect of our education should strive to address. It is presumed that African centred education could optimally restore order. Such education could restore order in the minds and consciences of African people, therefore, directing their intentions, their thoughts and actions positively towards Supreme or Ultimate reality, the center of all good things. In that way education should move an individual from sub-optimal to a fully fledged optimal world-view. In conclusion, the well directed African intentions, thoughts and actions based on this optimal world view would help determine the African philosophical tradition discussed in the next section which would be relevant for African Renaissance education.

3.3 **AFRICAN PHILOSOPHY**

African Philosophy discussed in this section provides a premise, and perspective for grounding our educational practices in the course of realisation of African Renaissance in South African education. It is vital to uncover the African Philosophy's conceptual framework and the characteristics thereof with reference to African Renaissance education. Addressing the questions of African Philosophy, Houtondjie in Sogolo (1983) argues that "text" is African philosophy if and only if the author is African and the author describes his work as philosophic. On the other hand, Keita in Wright (1979:35) states that there is evidence that a sufficiently firm literate philosophical tradition has existed in Africa since ancient times and that this tradition is of sufficient intellectual sophistication to warrant serious analysis. By implication, therefore, African Philosophy has a historical base on which reference could be made in the educational policies as well as in designing African centred curriculum. Vividly, also African Philosophy should be conceived a philosophy produced by Africans no matter the content. One feels, it is in this sense that Wright (1979:26) argues that most African authors hold the view that there

are plausible reasons of fundamental importance for the African Philosophy. Quite clearly, on the basis of these reasons African Philosophy should be the backbone of African Centered Education as the thought of the African people is intrinsically valuable and should be acknowledged for that reason. Secondly, it is important to the history of ideas that are discovered to understand the relation between (or influence of) African thought and the thought of the Western World, (correct pattern of intellectual development and the proper relationship of influence will become clear). Lastly, it is important in understanding practical affairs that we clearly delineate their underlying philosophical motivation.

The question that arises is how African Philosophy can be implemented through and in education. One believes two factors need be recognised here. According to Carruthers (2000) the African centered perspective emerges from African life. Secondly, its existence is found in the inter-generational transmission among various African people. In other words, it is true, as Carruthers contends, that the revision of the African centered paradigm must be based upon an African historiography and an African world-view. Consequently, the resulting theoretical construct will allow us to explicate ends and evaluate means. This is a conceptual framework better suited for education of Africans for it also calls for the elimination of a central framework which sees this as unattainable: a cosmo-centric framework. The cosmos is very important in African thought; takes as fundamental type of being, being-as-thing, being-over-there; and an objective framework. It opposes subject and object, and considers the object independent of the subject to be suitable for the study of African reality (Maurier in Wright 1979:6).

Maurier (ibid) is adamant in that African Philosophy would go astray if it took up a solipstic or individualistic option because an African is a man who exists in a community and for the community. Maurier in Wright (1979:12) points out clearly that the African conceptual framework is designated by two words "I" – "WITH". The "I" marking the anthropocentric aspect both subjectivist and vitalist. The word "WITH" marking the

relational, the communitarian attitude essentially and existentially characterizing the "I".

Hopefully, this awakening to a properly African conceptual framework will enable Africans education to escape the imperialism of the western thought. In collaboration to the above argument Sogolo (1983:33) avers that one of the hallmarks of an African orientation in philosophy must surely be a sensitivity to what is specific to the African situation.

There is danger in taking the Western Philosophy as the "yardstick". Davidson in Wright (1979:30) points out to two distinct disadvantages of taking the body of Western Philosophy as some sort of yardstick against which to measure the African Philosophy. It is alleged that by looking at the African thought for manifestations of Western ideas:

* ❖ one subjects oneself either to the onerous possibility of "finding" those ideas solely on the basis of looking or overlooking significant differences through concentration on obvious similarities;
* ❖ one promotes the fallacy of the 19th century thinkers, that Africa has nothing to offer on its own except in so far as the offering as a reflection of the European or American civilizing influence.

Conclusively, Africans need to base their educational debates and that their educational discourse need to value the African thoughts and contexts in order to come to grips to what the philosophical foundations of African education entail.

In essence, the African Philosophy cannot be conducted in isolation. Wiredu in Wright (1979:142) contends that the African philosopher has no choice but to conduct his philosophical enquiries in relation to the philosophical writing of other people; for his own ancestors left him no heritage of philosophical writings. It is asserted that he needs not restrict himself to the philosophical works of his particular former colonial oppressors.

Actually, he must, of necessity, study the written philosophies of other lands. This has direct bearing on the envisaged African Renaissance education. It would be extremely injudicious for African philosopher to try to philosophize in self-imposed isolation from all modern currents of thought and especially African centred education. It is further alleged that in the ideal he must acquaint himself with the philosophers of all the peoples of the world, compare, contrast, critically assess them and make use of whatever of value he may find in them. Eventually, in this way it is hoped that the tradition of philosophy, a grounding motive for African education and as a discursive discipline, will come to be established in Africa which future Africans and others too can utilize and more relevantly to all educational endeavours.

Moreover, African thoughts should be open to diversity. Wright (1979:25) emphasises that in order to do philosophy at all, Africans must be open to diversity, trying to understand diversity of thought, trying to place it in the context of the whole philosophy, trying to piece together the giant puzzle of human understanding.

In reference to the above discussion, Africans need to attend to misinterpretations and simple errors made by both colonial and apartheid education to their African Philosophy. Wiredu in Wright (1979:143) alluded to the fact that Africans could not leave the task of correction to foreign education researchers. The misinterpretations and straightforward errors in a study of African thought in education ought to be made by Africans. It is asserted that African philosophers should be careful not to make hasty comparisons. According to Wiredu, traditional thought could display a degree of coherence and certainty since African traditional thought was not lacking in coherence.

There is need for African language of philosophy as employed in education to maintain this coherence. The absence thereof causes a dilemma for the modern African philosopher. Sogolo (1983:1) states that the African Philosopher dosed with alien theoretical categories, did not seem to be sure of what to do or which direction to

follow. In actual fact, they had to philosophize in alien language, using an alien conceptual framework. What this meant, therefore, was that philosophical problems familiar to them were couched in alien concept. The two compelling situations causing dilemma to African Philosophers were:

❖ The philosopher is compelled to practise according to the trade if he is to be accorded the status of a "true" philosopher.

❖ The philosopher lives in a society of which every human endeavour is assessed in terms of utilitarian relevance. His continued stay in the profession is, therefore, dependent on some evidence of quantifiable utility.

However, Makinde (1988:59) disputes that African philosophers could not help teaching and writing philosophy, including African philosophy in foreign languages, that was English and French. According to Makinde, the development of an African language of philosophy was highly desirable and more importantly in education. One cannot deny the fact that the colonial system hindered the development of African thought. Keita in Wright (1979:48) refers to the pressures of the colonial system negative impact. It is argued that the colonial system reinforced with the cultural baggage of the dominant colonial powers did not permit the Africans time to reflect on the thought systems of Africa's past, to theorize about such philosophical concepts as the good society, the nature of mathematics, to comment on the writings of the ancient Africans of ancient Egypt or Medieval Africa. Evidently the colonial systems reinforcements had also negative impact on African education in these similar aspects mentioned above.

Nonetheless, a modern African philosophy has no need to live in the past. Keita (ibid.) alludes to the view that it must recognize it and perceive it as a necessary support for the analysis and study of modern form of knowledge. Accordingly the past presented a framework in which discussions on the major thought systems of Africa could take place.

It is evident that no attempt was made to incorporate into the African philosophy framework the folk ways of things of Africa's diverse people. Such an approach, according to Keita, leads to confusion and paralysing of any attempt at creating a genuine structure of African thought. Therefore, in keeping the African philosophy framework without confusion, the principle of continuity ought to be maintained also in African Renaissance education. African Philosophy as a grounding motive for this envisaged education should maintain the principle of continuity. Sogolo (1983:14) states that no discipline can sever ties with its past since it is the past that gives inspiration to the present while the present is expected to serve as a stimulant for the future. Sogolo (ibid.) further asserts that along this continuum, innovations come in; obsolete ideas are dropped and new ones picked up. Probably, essential elements of the past are indeed still operative in the modern era. Olela in Wright (1979:67) concurs with the principle of continuity in that contemporary African philosophy is moribund if it does not take as its starting point an African World View which is the basis of African experiences. Similarly, the contemporary African education philosophy is moribund if it does not take into account the history of African education which takes us back to ancient Africa's educational practices.

Crucially, an African world view together with the history of the African Philosophy should help the African philosophers display a more focussed attitude. This is the kind of attitude that put African Renaissance education in correct perspective. Sogolo (1983:xx) asserts that there was the need for a new orientation in thinking among African scholars in search of an African philosophical tradition. According to him, they should be more self-asserting and to start their search from within an indigenous cultural base. This calls for the conceptual decolonization, putting aside some of their intellectual borrowing. They should aspire to ensure that their theoretical formulations were African in content, that being the only way in which their works could claim legitimacy to the prefix "African".

More importantly, from this indigenous cultural base, there is a pool of floating ideas

Philosophy as tabled in the next section.

3.3.1 **Some characteristics of the African Philosophy**

- It is of vital importance to identify characteristics of the African Philosophy in determining the relevant education perspective.

According to Wright (1979:12) African civilization is characterized by solidarity, communitarianism, traditionalism, participation against Western individualistic and objectivist framework that has given it a civilization where the individual is powerful. Secondly, Apostel (1981:145) states that the African philosophy is characterized by the initiation which is about the formation of man in three stages, namely: laws of the home (understanding home), laws of the own body (understanding own body) and laws of the society (understanding the total physical universe).

Young (1937:15-94) cites indigenous characteristics. According to Young indigenous African philosophy is characterised by:

- ❖ group-confession: – the moral basis upon which the goodness of the village stands, and makes its demands upon all inhabitants not only upon leaders;

- ❖ the goodness of the village rested upon the moral rather than the material;

- ❖ the ideal of right behaviour: – an ancient and essential human decency, a responsibility within the field of morals for the establishment, maintenance and perpetuation of a Good

Village. The moral responsibility involved restrain by element in the human being over another;

❖ communal bond: – an African through his father is not an independent individual but a member of the family or clan, from which he cannot detach himself and to which he must be loyal. Under the family group he is quite safe from interference, and anyone wishing to deal with him can only do so by approaching first the head of the family or clan;

❖ patrilineally organized people: – the communal bond operates to prevent any self-operating individualistic development. The individual is in some way something more than just a human unit. He or she is inseparable from those who were there before and equally, inseparable from those who are to come after;

❖ primitive justice: – the idea of justice in a social structure. Primitive justice looks not primarily to the offender for satisfaction, but to his particular people, to the subgroup where he is a member within a village or community. Under patrilineal conditions, the wrongdoer's representative is his own father or if the father is dead, his father's brother.

It is clear here that the African Philosophy from the foregoing discussion is a unifying factor in the African society's way of life. As such, from such unity a single purpose of partnership in African education can be feasibly realised. Therefore, and arguably so, teaching about this Pan African Unity (vs 2.3.3.1) in time and space is necessary to combat, as Carruthers (2000) states, the divide and conquer strategy of the oppressor.

The present democratic South African Education system is offered here practical issues to help stop pseudo-European practises but reinforce, enhance and offer a premise for African Philosophy in education.

African Philosophic approach is required for South African education to be responsive enough to African needs, to be sufficiently inclusive and help address the restoration of African humanity through education. As discussed above African centered education is an approach celebrating the culture, heritage, contributions and traditions of all humans. Such an approach is seen as having the potential to carve the niche for African culture and traditions to be preserved, to be refined and to be observed in its purest form. Apparently, it all boils down to actually redefining South African Philosophy of Education and thus clearly articulating African Philosophy.

Sensibly, redefining education demands African communal thought for it to describe African people it purports to serve. Unavoidably so, the revision of African paradigm focusses also on the priority of restoring African humanity (Carruthers 2000) and the recognition of the historical and cultural unity of African people as discussed in (vs 2.3.3.1) under indigenous characteristics of African Philosophy. Therefore, African centred curriculum, as discussed in the next section, ought to be designed from an African Psychological and African Philosophical perspectives as tabled in the foregoing sections (*vide supra* 3.2 and 3.3) in order to derive learning activities, African principles of behaviour and African group ethics, for relevant Afrocentric curriculum framework.

3.4   **AFRICAN CENTERED CURRICULUM**

The African curriculum especially in African secondary schools in South Africa ought to be delivered based on some perspective. The teaching and learning practices need this perspective as a determining factor. There is need that the curriculum ought to be Afrocentric. This section will briefly respond to what kind of curriculum is crucial to

African Renaissance education. Probably, and as advocates of Afrocentric education argue (in Woodson 2000) a new curriculum ought to be designed. They argue for the new curriculum that provides a more equitable treatment of African culture (giving more presence to the African history, recognizing African values and achievements, as well as white oppression), would reduce bias, prejudice, racism, arrogance, and intolerance among white students and would improve the self-esteem, the self-respect and the humanity to Black students. That is in essence an African centered curriculum. It should, however, aim at producing men and women who possess both culture and expert knowledge in some special direction. Whitehead (1959:1) says curriculum will be effective if it succeeds in providing expert knowledge which is both valuable intellectual development and self-development as well as culture which is an activity of thought and receptiveness to beauty and humane feelings.

Designing an African curriculum model for African Renaissance education is not without challenges. Steyn and Viljoen (1991:241) put forward two crucial "onderwysuitdagings" – educational challenges, to an African curriculum design. Firstly "om die mannekragbehoeftes self te voorsien" – (provision of manpower needs) – which remain the core challenge on teaching and learning to the school curriculum. Learners ought to be taught to live and work in the multicultural South Africa. The main objective should be to make pupil curriculum relevant to the past, present and anticipated needs and experiences. As such the skills and the contexts in which the skills were embedded ought to be culturally relevant to the learner.

The second challenge is that "die vryemarkekonomie ... bied ook 'n besondere onderwysuitdaging" (challenge of the free market economy). This particular challenge calls for African people to be more occupationally adaptable and flexible during their lifetime. Probably, the workforce will need to have more relevant and transferable skills. Actually there is always a premium on initiative, motivation and problem solving skills. This means, therefore, a sound relationship between the curriculum sensitive to economic

needs ought to be developed through an African centered curriculum.

Carruthers' (2000) review-of the African curriculum provided five reasons why African centered curriculum was essential and needed as a matter of urgency. Firstly, it is essential to restore truth to the curriculum as against the falsification, the deformation and mutilation of the role of Africans in world history and civilization. Secondly, it is necessary to develop a framework for cultural equality in the 21st century. More importantly, the road to multicultural equality and respect cannot even begin until Africa was restored to its proper historical and cultural position. Thirdly, it is a fact that any culture (which had been oppressed) needs its own apparatus for its restoration, maintenance and development. The main reason why western culture has been dominant was because Europeans had controlled political, economic and social power including educational policy. Fourthly, it is the peculiar capability of the African centered education movement to provide the leadership in education reform.

Essentially so, the African centered education project provides an open-ended critique of western education which is a necessary aspect of the reform of education. Without this critique and the organisational pressure multi-culturalism would remain an abstraction capable of being used to perpetuate the Eurocentric and anti-African curriculum. Reference in the study by Carruthers (ibid) was on the United States. However, the fifth reason refers to our similar situation as in the USA. The nature of the population composition in our country was composed of a variety of ethnic and racial groups. Undoubtedly, the European curriculum more, or less, served the cultural interest of the most European ethnic groups. Actually, it did not serve the cultural interest of most people of African descent. Therefore, it is logical that Africans in schools should be taught from an African perspective. Put forward by these reasons in a nutshell is that an African centered curriculum ought to be multicultural in nature so as to be the African apparatus to restore and develop Africans.

Understandably so, an African centered curriculum needs to reflect an essence of a multicultural approach. Detailing multicultural curriculum was not the intent of this research. However, it was crucial to critically highlight some importance thereof in relation to African Renaissance and education. This is a programme of learning which has as its focus cultural diversity. This implies knowledge of different cultures and groups and skills to cope with when dealing with diversity (RAU – Study Guide 2000:28). Important in this approach is learning about one's own culture to establish identity and self pride. One has the right to a positive identification with one's historical past, but it does not imply an uncritical debate with one's heritage. Therefore, the African centered curriculum ought to aim at the multicultural curriculum striking a balance between the unique culture of the individual and a more universal common culture and heritage.

There is need to concretize strategies that need to be taken to make multicultural sensitive curriculum approaches a living reality. It must match the learner's competence with intended outcomes. Eventually, schooling needs to reflect on many aspects of cultural diversity of different groups from ethnic differences to the aspirations of learners with special educational needs. Other issues that need attention are the readiness level of learners and the climate of the school or institution. Notably, here, issues like age of learners, existing knowledge on the topic, and the cultural composition of the school, need attention. Invariably yes, the multicultural school has to address many sensitive issues like human rights, racism, language and religious preferences of its learners. In conclusion, it is essential as Dalamba (2000) avers, that schools aim at teaching an African program based on African centered perspective in cognizance of challenges of cultural diversity and economic needs of our country. Realising the multicultural African centred curriculum framework and for it to be grounded on African Psychology as well as African Philosophy culminates in an African centred education ideal as discussed below in the next section.

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3.5 **AFRICAN CENTERED EDUCATION**

In reviewing an African Centered Education the researcher found the study on African-American befitting this section. The study was conducted by the African Centered Education Task Force as requested by the Kansas City Missouri School Board. The Task Force's report revealed that an African Centeredness was primarily the placement of African at the center of human process with physically, socially and intellectual origins in Africa. So, it was explicated that African centered education placed the African at the center of the educational experience as a subject rather than an object.

This placement at the center allows for an inclusionary process which gives equal representation of all groups rather than one group over or below any other group. Actually this placements allows for multicultural approaches. According to the Task Force Report an African centered education is inclusionary, multicultural education process with emphasis on the African experience that teaches that all people are equal. Asante (2000) states that within a multicultural education the aims of Afrocentricity as regard the cultural idea are not hegemonic meaning that the aims are not regarded as ruling or supreme. As such Afrocentrists have expressed no interest in one race or culture dominating another. According to Asante, they express ardent belief in the possibility of diverse population living on the same earth without giving up fundamental traditions, except where those traditions invade other people's space. That is why the Afrocentric idea is essential to human harmony.

Obviously, that is why Mncwabe (1990:82) warns that multicultural education in South Africa must be careful not to fall into the melting pot ideology in which it is hoped to blend all South Africans into a superior culture. According to Mncwabe African groups were proud of a cultural heritage which they would like to retain, although they also strive towards a common national culture as fully fledged citizens. It is further maintained that a uniform education system should not alienate children from their various cultures, but

should help them acquire the skills and abilities needed to function within a mainstream South African culture.

The multicultural approach of African centered education should, as argued by Beckmann (1991) address the single major problem "dat die onderwyserskorps nie toereikend daaroor opgelei is nie" (that educators were not fully prepared and trained) to teach in this approach. Educators are seen as crucial facilitators who have a key role in multicultural education. Beckmann (1991:180) argues that educators are the key figures in the educational process and changes in the classroom practice and in the overall ethos of schools depended to a very large degree on the cooperation and support of individual educators. Secondly, Beckmann recommends that attempts ought to be made to the teacher training system to respond to the multicultural nature of society. Otherwise it can perhaps best be seen as characterised by a confusion of aims and a lack of overall coherence.

African Centered Education accommodates multicultural education and thus it has a bearing on the preparedness of educators. The researcher has presented here, his own translation from Afrikaans of Beckmann's (1991) views on educator training and preparedness. Beckmann (1991:182) contends that educators in order to deliver on multicultural teaching and learning practices need to possess "meer spesifieke vaardigheid" – (more special/relevant competency). Essentially each educator needs:

❖   Firstly, to fit in "'n vreemde kultuur" (new culture), through his/her perceptions. Educators ought to be accommodative of stress presented by contact with other cultures and be able to "hanteer" (handle) inter-cultural conflict among learners and among educators;

❖   Secondly, to achieve aims for teaching as well as aims for learning

in a multicultural environment. Educators need to be conscious of "onderwysstrategie" (teaching strategy) and different methods;

❖ Thirdly, to comprehend the dynamics and implications of cultural processes to aid in achieving and renewal of the development of the teaching strategy;

❖ Lastly, to create an environment whereby diverse cultural viewpoints can be integrated into a whole.

As a matter of fact, one believes this contention denotes the necessity to take multicultural education as a compulsory component for preparing and training and or in-service training of educators in order to bring educators on board faced with multicultural education in schools. In that way, educators will presumably succeed in facilitating an African Centered Education as an approach which celebrates the culture, heritage, contributions and traditions of all humans. Moreover, they may as well fully understand that with an African Centered Education, the African child is culturally placed at the center of the learning process as against the Eurocentric Education where African learners were culturally outside of the educational experience.

There is, therefore, no doubt that Afrocentric Education adopts a holistic view. This means that the student will be involved in cross discipline, learning, meeting state core curriculum goals and guidelines, critical and creative thinking, self concept development, character development and moral education. Actually in the African centered school children were exposed to a world view experience that relates to all people, cultures and traditions. It is this context of reality which would enhance their own self esteem, positive self-image and higher standards of educational excellence. Accordingly the Afrocentric education upholds the essence of partnership of relevance to this partnership and in order for teachers to be competent in the delivery of African

Centered Education as well as the core curriculum, there was need for African centered training model to follow the African principle:

"It takes an entire village to raise just one child."

Which takes precedence as parental involvement in African centered schools was very crucial working closely in the planning, decision-making, development and evaluation of the African Centered Education model.

Woodson (2000) outlines reasons as basis for striving for African centered education with reference to African-Americans. The education offered them, according to Woodson, ignored and undervalued African historical experiences and overvalued European history and culture. Secondly, the dynamics of education generated the alienation of African-Americans who hence became dislocated from themselves, by cutting African-American links with their own culture and traditions. Woodson further noted this type of education promoted mainly African-Americans to reject their own heritage. Lastly, Woodson predicted that such an education would result in the psychological and cultural decline of the African-American people.

The foregoing advancement by Woodson has similar experiences offered both by Colonial and Apartheid education to Africans in South Africa. By implication colonialists strategies were similar everywhere they colonized "to brain-wash" Africans. Notably, a similar strategy as above was used in providing education that ignored and undervalued African historical experiences and overvalued European history and culture. It is remarkable that colonialists education revealed similar dynamics in Africa and in South Africa in particular, especially the Verwoerdean education that led to the alienation of Africans from themselves, thus cutting African links with their own culture and traditions, and rejecting of African own heritage as heathen, savage and pagan.

It is for this reason that Vansina in Simms (2000) is quoted saying African historiography

had been thoroughly Europeanized. Undoubtedly, this is because as Simms (2000) contends, western people dominated modern African historiography. Eventually they established the universities, departments and histories. They developed the African history courses and trained future African historians. They taught Africans how to research, write and teach academic African history using Eurocentric models as their curriculum guides. As a result, according to Simms, African historians received training in a Eurocentric methodology, analysis and research for a predominantly Europe-American audience.

The solution to this problem, as Woodson (2000) argues, could be found in the development of an education system that was more responsive to African-Americans. According to this view, this model built on the traditional African-American colleges, should teach both history and culture of Africa together with the one of America. Similarly to the South African scenario, as well as the one encapsulated above by Woodson, my contention is that a more responsive education system to Africans is required. As above, such a model ought to be built on the traditional African universities, and colleges of education. Reiterating the above argument Ntuli (2003:4) states that the role of tertiary and other institutions in this endeavour could not be over emphasised. Among other things, tabulated by the author, centres for African Renaissance need to be established; core courses in the African Renaissance be created; a dialectical link between institutions and communities be created, develop the philosophy of 'ubuntu' giving its form structure and direction and many more.

It is contented that African universities remain a beacon of hope for rewriting African historiography and are in good stead in developing a more responsive education for Africans thus enhancing Afrocentric Education, and the corrections of African historiography. Surely, as Simms (2000) argues, a new non-western decolonized African historiography was needed to address a myriad of problems of Africa, and South Africa in particular. Arguably so, it is time that education faculties of African universities of the

present government ought to become part of the strategising for education restructuring and not let politicians manipulate education as a voting card for the next election. Education for African people in South Africa ought to be taken seriously as it should. Undoubtedly a lot of research, addressing various educational problems over decades was collecting dust in African university libraries. A lot more researchers were on the way as more African graduates addressed these prevalent African educational problems. Actually was this not the time for a decisive act in providing a more responsive African centered education to Africans in South Africa?

One strategist believes, in addressing the prevalent South African problem, Afrocentric education should forge links with the basic principles, characteristics and educational objectives of African traditional education. In principle, the traditional education in Africa, according to Bennaars (1993:40), was strongly community-oriented in that:

> "In traditional times the African child was educated by the community for
> memberships of a particular community. The child's upbringing thus
> became the shared responsibility of all adults in the community. As the
> child grew up within the family and the clan, he or she went through an
> intricate process of formation. This enabled the child to become socially
> integrated into the lineage and into the age-group. Throughout this
> process well-defined rites and ceremonies reiterated the communal
> concern with the education of the young."

This orientation reiterates the Task Force Report on African centered training model that found out that in African communities the entire village was responsible for raising children. One should now go further and look into the character of this traditional education. Moumouni in Bennaars (1993:40-41) identifies the chief characteristics of the African traditional education, namely: the collective or social nature of traditional education as well as the communal concern that accompanied it; the close ties between

traditional education and social life in all its aspects (political, economic, religious, moral, etc.); its multivalent character, both in terms of the goals and the method employed; and its conformity to the successive stages of child development (physical, emotional, social, moral and mental). It is believed that the holistic nature of the character of traditional education makes it the relevant responsive education for Africans as education that caters for all aspects of growth in African children.

Turning to the educational objectives of African traditional education it becomes clear what Africans aimed at achieving in their education. Fafunwa in Bennaars (1993:41) identified these educational objectives. Actually the African traditional education aimed: at developing the child's character, physical and intellectual skills; providing vocational training; promoting a healthy attitude to work; inculcating respect for elders and for those in authority and fosterring a sense of socio-cultural belonging and participation. In achieving these core objectives and many more Africans were able to produce very mature, patriotic and responsible, cultured citizens since African traditional education aimed at developing a fully rounded person. This is probably the kind of African centered education that is proposed to fight and eradicate lack of responsibility; culturelessness, senselessness, infidelity; lack of sense of direction; selfcenteredness; deviant and inappropriate behaviour to name a few. It is this kind of education as Bennaars (1993) put it, that ingeniously combined both content and method that should be sought. According to Bennaars this kind of combination resulted in education being integrated in the African child; wholesome and all pervasive. Profoundly, traditional education was highly functional in character, oriented towards everyday life in a particular community. It also stressed practicality and participatory action. Bennaars (ibid) also firmly believes the African traditional education had incorporated the religious dimension.

Seemingly, an African Centered Education taking into consideration the principles, the characteristics and the objectives of African traditional education was very relevant to South Africa's African concern. Actually in addressing African Centered Education,

certain demands (vs 2.4.2.2) need also to be met on top of the above considerations. An African Centered Education demands teaching from a cultural perspective relevant to Africans. Second, it demands the reconstruction of consciousness in Africans. Third, it demands a particular type of African quality in educators, curriculum planners, educationists and education departments; a kind of resolve to determine agency centeredness; psychic integrity and cultural fidelity of African education in South Africa. Therefore, both the realisation of African Renaissance and present restructuring of the education system in South Africa ought be determined in cognizance of these demands pertaining to an African Centered Education.

In order for African Renaissance Education to be relevantly addressed, Mkabela and Luthuli (1997:164) contend that within the content of Philosophy of Education in South Africa, should evolve a system that not only retrieves African philosophical presuppositions but offers the opportunities of human advancement for all South Africans. Evidently, from such a philosophical point of view a proper foundation for African Centered Education was laid. The building of such a philosophical foundation remains a prerequisite whereupon an African Centered Education could embrace African philosophy of life, African culture and traditions. However, the building or reconstruction of the foundations of education should guard against the weakness of borrowing quick fix theories and foreign programmes for South Africa's education problems. In essence South Africa ought to design its own globally competitive African Education System. In that regard an African Centered Education could probably address the needs of the African people. One firmly believes education for Africans, duty-conscious citizens, with the right attitude, values and character and relevant skills for the job market is essential. Prevalently, the great task facing an African Centered Education is the fierce challenge to provide Africans with true quality education of African origin. Therefore, as noted earlier on by Dalamba (2000), African Renaissance has boundless possibilities and as such in education it can liberate learning through creativity and paradigm shifts which seek to affirm African knowledge systems through a curriculum that is committed to incorporating

and celebrating African thinkers and African achievements. Relevantly, Tarrant (1989:700) quotes Rousseau explicating the proposed African centered education in that:

> "it is education that you must count on to shape the souls of the citizens in a national pattern and so direct their opinions, their likes, and dislikes that they shall be patriotic by inclination, passionately of necessity."

In the new millennium African Education demands resuscitation of the previous valiant effort cited by Bennaars (1993:57) that led to the remarkable rapid expansion of education in Africa. At the focal point of this research there is need to develop an African attitude to focus on their education. Amazingly as Bennaars (1993:58) further argues, education for most people simply means schooling, it being a matter of instruction as provided in schools, colleges and universities. Profoundly, schooling alone will not succeed unless at home parents and surrounding community of schools play a major partnership in education of their children. African values, norms, art, craft, music demand to be revived thereby expertise from communities need be invited. Secondly, schools alone cannot succeed while they are pressured by provincial as well as national traditional examinations. It is agreeable as Bennaars (1993) argues, that schools are failing in their role to educate young people for living in today's society. This includes a failure to provide moral and social education, not to mention the basic education to cater primarily for the basic human needs like, nutrition, health, shelter and security.

Education in the correct Afrocentric perspective might viably succeed if it renders Africans (vs 2.4.2.4) with an intense interest in psychological location; finding the subject place of Africans in any phenomenon; defending African cultural elements as historically valid; celebrating centeredness and agency and commitment to lexical refinement of their language and that of others, and the ability to revive the collective text of African people. In this way, it would help Africans relive a liberation consciousness and regain this quality of thought of African people in innovation, in criticism and in interpretation (vs 2.4.2.5).

Essentially humanising African Education will be liberated from hegemonic (vs 2.4.2.8) Eurocentric Education. Afrocentricity's goal will be achieved by creating and reconstructing African values and genius (vs 2.4.2.7). The fact of the matter is that Africans ought to act African in order to realize development of Afrocentric curriculum; African school programmes; Afrocentric multimedia systems and programmes; African knowledge systems and textbooks (vs 2.4.2.8) for Afrocentric Education (vs 2.4.2.7).

3.6 **CONCLUSION**

It is hoped not to wholly transform African Education with these thoughts in this thesis, but rather to deepen practice. The thesis, therefore, aims at providing a framework for educationists, practitioners, policy makers, curriculum designers, educators and all involved in African education as a wake-up call that a pseudo-Eurocentric African Education is not at all the best education for Africans in their diversity in South Africa.

Education ought to enhance rather than change the African image, what the colonial/apartheid education had over the years, stressed a civilized or a changed African outer-image to the extent that their inner-image had followed suit. Surely, Africans are engaged in a psychological warfare in education. And so Kaphagawani in Coetzee and Roux (2000:90) states, this is resultant to a Euro-African dealings in Africans having lost almost Africanness, in order to be accepted by and in Eurocentric dealings. Conclusively, education sought, ought to help Africans envy, esteem, take pride, improve their being and their environment as a people.

In the following chapter, that is Chapter Four, the researcher deals with methodology. The aspects of methodology dealt with include sampling, data collection and data tabling in ideograms. Data analysis and data interpretation will be dealt with in the fourth Chapter.

CHAPTER FOUR ·

RESEARCH METHODOLOGY: A CRITICAL EVALUATION OF THE PLACE OF AFRICAN RENAISSANCE IN THE SOUTH AFRICAN EDUCATION

4.1 INTRODUCTION

The purpose of this research study is to critically describe the place of African Renaissance in the South African Education. In this third chapter attempt is made to analyse and describe the place of African Renaissance by means of a qualitative research method. It was inevitably essential in the course of research to determine what African Renaissance phenomenon called for in transforming the South African Education with regard to African Education. It was envisaged central to incorporate the Afrocentric view in the African Education in order to ascertain what to promote; what to preserve; what to revive and retain in the South African Education system. In this endeavour the researcher evaluated these issues among indigenous Africans in KwaZulu-Natal, especially Zulu speaking people, by means of the qualitative approach in the form of an ideographic method.

It is important in this chapter, to contextualize the research method to be used, by explaining further how information was to be collected and interpreted. Section 4.2 gives a more detailed overview of qualitative approach applicable in this research. Reasons for employing this approach in the form of an ideographic method are given in Section 4.3 and 4.5. Interview as a research instrument has been discussed. Research data collected through interviewing is tabled as ideograms in Section 4.11. In conclusion the last section of this chapter presents the interpretation of ideograms.

4.2 QUALITATIVE RESEARCH: AN OVERVIEW

This section discusses an overview of a qualitative research method and its relevance to this present research. At the starting point, qualitative research is a holistic approach that is usually inductive and designed to answer general questions. In a sense, the human experience or point of view was seen as more important than the scientific point of view (Sprinthall *et al.* 1991:101). Sprinthall *et al.* (1991:100) concurred with Bryman (1988:46) in defining qualitative methods. It is asserted that qualitative methods were approaches used to systematically gather data from the social world. The data was purely descriptive since the approach seeks to describe and analyse the culture and behaviour of humans and their groups from the point of view of those being studied (Bryman, 1988:46). Barr *et al.* (1953:10) and Sprinthall *et al.* (1991:100) agree that data collection is not numerical hence most difficult to quantify. Probably, as Barr *et al.* (1953:10) put it, it was the complex and not readily observed traits and qualities such as interests, attitudes, appreciation, loyalties and beliefs that were frequently the most important and most difficult to quantify. Most relevantly, Isaac and Michael (1995:219) contended that in its analysis qualitative research depicted an attribute of a naturalistic inquiry in two ways: Firstly, because of its relevance on human perception, naturalistic inquiry led to multiple realities that the world was seen through the eyes of more than one beholder. Secondly, trustworthiness of results involved special criteria which characterised it. This includes the notion of credibility, which means to produce findings that were believable and convincing; transferability which attempted to apply findings in one setting to other contextually similar settings; dependability, which addressed the question concerning which findings were consistent with those of other similar investigations. Lastly confirmability, which ensured that both the process and product were auditable.

This research revealed something about the interviewees' concerns. Surprisingly, the same phenomenon surfaced in Bryman (1988:46) where interviewees moved into areas

which most interested them. Therefore, the pay off was that the researcher reached that data that was central to the client.

Isaac and Michael (1995:218) stipulate three principles on which qualitative research purpose should be based on. According to this viewpoint the philosophical viewpoint of phenomenology allows multiple realities arising from natural differences in the development of human perceptions. The second principle underpins that the thrust is to investigate human behaviour in its natural and unique contexts and settings by avoiding the artificial constraints of control and manipulation. The last principle articulates that qualitative research is heavily empirical and ideographic in its outlook because it is not concerned at arriving at a final unified system of knowledge. Put more concisely, by both Isaac and Michael (1995:101) qualitative methodology principally reflects the role of subjective judgement in generating data from interviewees' own perspectives, and not from the scientists-observers perspective.

Husserl in Bryman (1988:51) argues for the presence of phenomenological reduction in qualitative research. Phenomenology as defined by Bryman (1988:46) is *inter alia* the main intellectual undercurrent which tends to be viewed as providing qualitative research with its distinct epistemology. Husserl advocates that the observer needs to bracket the dense thicket of prior undertaking, from the universal structures of people's apprehension of the world, in order to grasp subjective experience in its pure, uncontaminated form. More importantly, as Bryman (1988:52) asserts, that an attempt to understand social reality must be grounded in people's experience of that social reality. Consequently, failure to recognize and encapsulate the meaningful nature of everyday experiences runs the risk of losing touch with social reality and furthermore runs the risk of imposing instead of a factional non-existing world constructed by the scientific observer.

According to Sprinthall *et al.* (1991:101) when using qualitative research data includes the interviewers' written notes or tape recordings. Therefore, the results are a non-

statistical written description that helps to understand people's perceptions. This is, precisely because the people's perceptions about African Renaissance Education were crucial in this study. This qualitative data according to Barr *et al.* (1953:10) merely indicates the presence on absence of acts, components and aspects of things whereas quantitative data indicated their amount.

In collaboration with the above argument, on simpler terms, Bryman (1988:53) avers that the "conversational analysis" draw on full transcript and recordings of conversations in natural situations which are presented in an unadulterated form to the reader, along with the researcher's own interpretation of the flow of events. Eventually, the conversational analysis is seen as an approach more in keeping with the qualitative methodology. I used the conversational analysis in this present research.

4.3 **THE CHARACTERISTICS OF A QUALITATIVE RESEARCH**

Characteristics of qualitative research were identified. Bryman (1988:61-69) identifies six chief characteristics of qualitative research. These were found significantly relevant to this present research.

First, "seeing through the Eyes of ..." is the most fundamental characteristic of qualitative research. This entailed expressing commitment to viewing events, actions, norms, values etcetera, from the perspective of the people who are being studied. The strategy of taking the subjects' perspective is often expressed in terms of seeing through the eyes of the people one is studying. Eventually, as Polsky in Bryman (1988:59) argues, successful research depends on the ability to look at people, listen to them; think and feel with them, talk with them rather than at them.

Second, the main purpose of qualitative research is to provide detailed descriptions of the social setting investigated. Bryman (1988:63) contends that qualitative researchers

advocate that such descriptions should be at the very least consistent with the perspectives of the participants in that setting. Bodgdan en Biklen (1982) in Tuckman (1988:388) concur in that qualitative research attempts primarily to describe and only secondarily to analyse. Therefore, the emphasis according to Bryman (1988:63) is on description, entailed attending to mandate details; the apparently superficial trivial and minutiae of everyday life are worthy of examination because of their capacity to help us understand what is going on in a particular context and to provide clues and pointers to other layers of reality. In essence, more description was often demeaned and portrayed as lacking intellectual integrity because analyses and explanation were seen as the real 'stuff' of research. Actually, as a qualitative researcher I invariably sought to go beyond pure description and to provide analyses of the environment I examined.

Sherman and Webb (1990:46) argue that context specific events can not be understood if isolated from their context. That is answered by the third characteristic in that qualitative research exhibits a preference for contextualism in its commitment to understanding events, behaviour, etcetera, in their context. Bryman (1988:64) contends that it is inseparable from holism which entails an undertaking to examine social entities, for example, communities, as wholes to be explicated and understood in their entirety. The theme of contextualism and holism engender a style of research in which the meanings that people ascribe to their own and others' behaviour have to be set in the context of the values, practices, and underlying structures of the appropriate entity as well as the multiple perceptions that pervade that entity. That is why Sherman and Webb (1990:46) assert that a qualitative researcher seeks to understand as closely as possible experience as it is actually lived and understood and attempt to discern relationships between those experiences. Actually, this research was based on this emphasis on the need to interpret what was going on and what ought to be in education in terms of an understanding of the whole society and the meaning it had for the participants. One took into cognisance, events could be understood if they were situated in the wider social and historical context.

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Fourth, there is an implicit longitudinal element built into much qualitative research, which is both a symptom and cause of an undertaking to view social life in proccessual rather in static terms. Tuckman (1988:388) affirms this characteristic in that the concern was with process, that is, with what transpires, as much as, with product or outcome. Actually, the view entails social life as involving interlocking series of events. Bryman (1988:64) further contends that qualitative research's emphasis is seen as a process to reflect the reality of everyday life. It is evident that the general image that qualitative research conveys about social orders is one of interconnection and change.

Fifth, the qualitative research is characterized by flexibility and lack of structure. Both Tuckman (1988:388) and also Sherman and Webb (1990:46) concur in that the natural setting is the data source and is opposed to abstract or theoretical setting. Bryman (1988:66) states that qualitative research tends to favour a research strategy which is relatively open and unstructured, rather than one which has decided precisely what may be investigated and how it should be done. Therefore, with regard to this research open research strategy enhanced the opportunity of coming across entirely unexpected issues which might be of interest. That was because the research was immersed in a social context and could defer analysis until fully acquainted with it. Tuckman (ibid) further contends, that irrespective of whether the research problem was closely defined, qualitative researchers tend to view the predominantly open approach which they adopt in the examination of the social phenomenon. The method allowed the researcher access to unexpectedly important topics which may not had been visible to me had the domain of study been foreclosed by a structured and hence potentially rigid strategy. Second, it was even possible for me to discover that a particular focus was irrelevant. Of particular interest was my qualitative ability to recognize the irrelevance of my research question from within the framework of the community (the contextual emphasis) and the ability to change direction in the formulation of my problem.

Lastly, the qualitative researcher frequently rejects the formulation of theories and

concepts in advance of beginning their fieldwork. In collaboration with Bryman's (1988) characteristic, Sherman and Webb (1990:46) and Tuckman (1988:388) fully agree in that qualitative enquiry is not merely a search for knowledge for knowledge's sake but a search for the significance of knowledge (the why as well as the what). It was, therefore, important for me to adopt an open approach with open-ended questions to interviewees, seeking their views, feelings, ideas rather than search for knowledge or facts.

Bryman (1988:68) further contends that qualitative researchers in particular view the imposition of a pre-ordained theoretical framework as deleterious because it may excessively constrain the researcher and may exhibit a poor fit with participant perspectives. Consequently, I chose an approach in which the formulation and listing of theories and concepts proceed in tandem (during the fieldwork period) with data collection.

4.4   **RATIONALE FOR UNDERTAKING QUALITATIVE RESEARCH**

In this research the qualitative research had been employed because I wanted to critically analyse the perceptions, the feelings, and attitudes of the African people about the place of African Renaissance in the South African Education. It was strongly felt that qualitative approach was more suitable for this type of research. In focussing upon the meaning that African Renaissance had for Africans, it allowed the researcher to examine their interpretation of the African Renaissance phenomenon and contextually explored, defined, redefined, what type of education could be envisaged in South Africa.

There were five fundamental reasons why I chose qualitative research.
- ❖   Qualitative inquiry leads to qualitative understanding. Qualitative understanding, in turn, serves to condition the range and quality of human thought and may help to restore those moral dimensions of

thought and practice one finds so absent in African life today.

❖ Qualitative inquiry enhances the critical and intellectual dimensions of human thoughts and enables researchers to view themselves in relation to the larger world.

❖ Qualitative inquiry serves to heighten our critical sensibilities and thereby help us to reformulate our problem in fresh and constructive ways.

❖ One hallmark of a qualitative approach is that it causes us to acknowledge our assumptions so that we can suspend beliefs in these familiar convictions and examine evidence in a new and productive manner.

❖ Qualitative inquiry seeks to make phenomena more complex and not simpler. For complexity, not simplicity, describes life in both the past and the present (Sherman & Webb, 1990:45).

It was, therefore, imperative to select a more grounded realistic methodology to assess general qualitative impact. From a qualitative point of view research findings could not be taken out of context. Qualitative research methods, as Isaac and Michael (1995:218) state, are heavily empirical and ideographic in its outlook. It was for this reason, therefore, that ideographic method was also employed.

4.5 **IDEOGRAPHIC METHOD**

In a nutshell, the ideographic method involves the intensive study of an individual as opposed to interpretating the person on the basis of statistical investigations,

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generalizations or causal laws (Swanepoel & Mulder, 1989:15).

An ideographic research projects the focus on the individual, therefore, it is person-centred. The point of departure is "we begin our research with your experience, not with my interpretation." Actually the researcher here listened, viewed and transcribed what people say about the place of African Renaissance in South African Education.

The ideographic method as employed in this research involved the use of interviews. Accordingly ideographic studies never involve large numbers of people. The in-depth investigation undertaken involved five people.

4.6 **SAMPLING**

Rummel (1964:73) contends that sampling is governed by the factors of expediency and administrative convenience. It is an ideal to obtain information from all principals, inspectors, schools, and parents in South Africa or in KwaZulu-Natal in particular, so as to interpret their perceptions about the place of African Renaissance in the South African Education. Unfortunately, this would make the study very large, unmanageably expensive and time-consuming.

The sample was then taken out of the target population. The target population was that of African schools in KwaZulu-Natal. Nevertheless, Ary et al. (1996:175) advises that one must identify the portion of the population to which one can have access, that is termed accessible population. Accessible population is influenced by time and resources available to the researcher. I have chosen to deal with the accessible population of Empangeni Region, in KwaZulu-Natal's Department of Education. Time at one's disposal and unavailability of both financial and material resources restricted one to the accessible population in this present research.

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The purposive sampling was utilized as appropriate to this research. Wallen and Fraenkel (1991:139) contends that a purposive sampling is different in that the researcher does not simply study whoever is available, but uses his or her judgement to select the sample for a specific purpose. Isaac and Michael (1995:223) concur and go on to say the power of purposive sampling lies in selecting information-rich cases for study in depth cases from which one can learn most about issues central to the purposes of the evaluation and the need of decision makers. It was advantageous to use this method of sampling, simply because, as Bailey (1987:94) states, I used my own judgement from own research skills and prior knowledge about respondents chosen. The major disadvantage, according to Wallen and Fraenkel (1991:139), is that in purposive sampling the researcher's judgement might be in error. The researcher may not be correct in estimating the representativeness of a sample.

A small purposive sample of five African people namely, inspectors of schools and a community leader was adequate for the purpose of this research. For ethical reasons, respondents who happened to be involved in education were selected because of their involvement in African schools.

4.7   **METHOD OF DATA COLLECTION**

The data was collected through interviews.

4.7.1 **Interviews**

Information was gathered through interviews as this was in line with the chosen qualitative approach. Barr *et al.* (1953:62) asserts that information obtained through interviews is qualitative in nature.

In averting errors of transposition, of substitution and of omission in reporting, the

interviews were tape recorded. This is because méchanical recording, such as a cassette recorder, is more effective, efficient and authentic. Actually this allowed the interviews to move more quickly and as was intended responses were recorded exactly as was given (Altricher *et al.* 1993:101).

Altricher *et al.* (1993:101) concur with Rummel (1964:109) in that interviews give access to other peoples' perceptions including crucially the thoughts; attitudes and their opinions; facts and beliefs which may vary with particular persons in particular circumstances. One was seeking well-authenticated facts and informed judgement. As mentioned in 4.6 five (5) individuals were selected with great care. Participants chosen were presumed having the necessary information.

Because the responses were to be collated, compared and combined the interviewer followed an interview standard procedure. Isaac and Michael (1995:145) categorically state that interview schedules should be built around a core of structured questions from which the interviewer branches off to explore in depth. The interview schedule comprised open-ended items. In this research that was advantageous because open-ended questions: give respondents a frame of reference with which to react without placing any constraint on the reaction; allow flexibility, depth, clarification and probing; enable the interviewer to assess respondents' degree of sophistication and knowledge; encourage co-operation and establishment of rapport; allow unexpected responses which reveals significant information not anticipated by the research design (Isaac & Michael 1995:147; Nisbet & Entwistle, 1970:33). ·

It was helpful to have an interview schedule. Essentially, as confirmed by Tuckman (1988:39), the interview schedule maximizes the neutrality of the research approach and consistency of the findings in the research. In essence, it helps to get varying perspectives of different people on the same questions.

Consequently, I investigated deeply into the subjective areas of the respondents' minds in an attempt to discover real feelings, motives and opinions about the place of African Renaissance in education. I, therefore, found, as Nisbet and Entwistle (1970:33) aver, that it was possible and necessary to impose a considerable degree of standardization on the interview without losing spontaneity of participation by the subjects. Having discussed the nature of interviews one felt that it was imperative to look into the advantages as well as disadvantages of interviews as tabled below.

4.7.1.1 **Advantages of the interview**

Many advantages, according to Barr *et al.* (1953:62) accrued from interpersonal relationships experienced during interviews, that would not be possible when using other techniques of data collection.

For Good (1963:288) the interview has *inter alia* unique values compared with questionnaires. Of great value is that the interview requires the stimulus and confidential relationships of the interview in order to provide personal and confidential information which interviewees can not ordinarily place on paper.

Attached to these values tables above, certain advantages of the interview were identified as enhancing the interviews. Bailey's (1987:174) advantages of interviews are cited in this regard. Interviews accommodate:

❖ Flexibility in that interviewers can probe for more specific answers and can repeat a question when the response indicate that the respondents misunderstood.

❖ <u>Better response role</u> because many people are confident of their speaking ability than of their writing ability.

❖ <u>Non-verbal behaviour</u> whereby the interviewer observes the type of behaviour and assesses the validity of the respondents' answers. Thus enabling the investigator to relate, as Good (1963:288) claims, the given datum to other characteristics on the same individual measured simultaneously.

❖ <u>Control over environment</u> whereby the interviewer can standardize the interview environment.

❖ <u>Spontaneity</u> in that the interviewer can record spontaneous answers, may be for more information.

❖ <u>Completeness</u> whereby the interviewer can ensure that all of the questions are answered. Lastly,

❖ <u>Recording time of interview</u> whereby the exact time, date and place of interview can be recorded (Baily, 1987:174).

Notwithstanding the above-mentioned advantages interviews as research instruments do have their disadvantages as tabled hereunder.

4.7.1.2 **Disadvantages of interviews**

Interviews as a research instrument also have their own limitations. Isaac and Michael (1995:145) concur with Bailey (1987:175) and Nisbet and Entwistle

(1970:33) in identifying these disadvantages of interviews tabled below that:

❖ Interviews are <u>costly</u>, at time extremely costly.

❖ Interviews are <u>time consuming</u>. Interviews are often lengthy and may require the interviewer to travel distances. Therefore the interviewer must arrange time when the respondent is home. Transcribing the recorded interview also takes time.

❖ Interviews are <u>inconvenient</u>. Their success is dependent upon the interviewers' willingness to report and his ability to report accurately.

❖ Interviews allow for <u>no opportunity to consult records</u>. They do not provide the respondent time to conduct research, to check records or to consult.

❖ There is <u>less anonymity</u> because the interviewer knows the respondent's name and address and often his or her telephone number. There is, therefore, less assurance of anonymity.

These disadvantages were experienced in this research. In reference to the first three, they probably staggered the process of research. Nonetheless, besides these disadvantages valuable information was gathered from the interviews.

4.8   ROLE OF THE RESEARCHER IN DATA COLLECTION

My role as a qualitative researcher was crucial in this qualitative research. Bryman (1988:61) maintains that:

❖   a researcher is called to see through the eyes of the people he is studying.   That involves a preparedness in the researcher to empathize with those being studied.

❖   a researcher is called to penetrate the frame of meaning with which they operate. In conjunction with this call there is need to attend to a multiplicity of world-view. As qualitative researcher one was concerned to see the place of African Renaissance in Education from the interviewees perspective.

❖   a researcher is called during interviews to engage in a conversational style of interview.

❖   a researcher is called to be an instrument in qualitative research. Tuckman (1988:388) clarifies that the researcher is the key data collection instrument.   All instruments including my role as researcher in methodology warranted discussion.

Details of personal or professional experiences of the researcher are essential to be included in order to see what the researcher brings that enables him to empathise with participants' experience and perception. Actually the researcher plays an active role in this research. Therefore, it is important to know the personal connections the researcher may have to the topic being studied.

On the basis of this principle, in the next section, one reported on one's personal and professional information that may have affected data collection, analysis and interpretation either negatively or positively in the minds of the users of the findings.

4.9 **THE RESEARCHER'S BACKGROUND AND PRESENT POSITION**

I was born at Umlalazi, Eshowe in KwaZulu-Natal on 18 June 1957. I am the second son and the second child of Rev Canon ETM Xulu. During my teens I lived in different places of KwaZulu-Natal with my parents, as my father was a priest who was transferred from place to place.

In 1972 I obtained standard 6 at Isandlwana Combined Primary School at Nquthu. In 1975 I obtained my Junior Certificate (Std. 8) at Zamokwakhe Junior Secondary School at Nquthu. In 1977 I matriculated at Ubambiswano High School at Eshowe where I also won the first prize for Eshowe District in the Speech Contest sponsored by KwaZulu Road Safety Council in 1976.

At the end of 1980 I was awarded a departmental bursary in recognition for three (3) years service in the private teaching post at three different schools in Nongoma Circuit. In 1981 I then obtained the Primary Teachers Certificate (PTC) with First Class at Madadeni College of Education.

In January 1982 I assumed teaching duties at the new school, the then Dinuzulu Junior Secondary School (1982 – 1983) at Nongoma, since my music talent was not utilized because of work overload in the former school. I applied for a transfer which was granted to Mlokothwa High School (1984 – 1985) at Nongoma at the end of 1983.

Because my parents were going overseas at the beginning of 1986 they requested me to come at our new home in Esikhawini to stay with young ones. I then applied for

transfer to Mehlwesizwe Circuit presently called Mthunzini District. I was offered a teaching post at Khula High School (1986 – 1996). In 1986 I registered as a part-time student for the BA degree at the University of Zululand which I obtained in 1990. In 1991 I was promoted to the position of a Deputy Principal of Khula High School. In 1992 I was promoted to become principal of Khula and served as principal from 1992 up to 1996. In 1995 I obtained BEd degree. In September 1996 I resigned out of political pressure. My duties and responsibilities in these institutions both as a teacher and as a principal included among other things being the Sports Organizer, Soccer Coach, Acting Boarding Master at Mlokothwa (1985); Chaplain for Student Christian Movement (SCM); School Choirs Conductor (1984 – 1996). I had also been a choir conductor for adult choirs based at Esikhawini, namely Esikhawini Cantata Chorale (1993 – 1996) and Africa Sings Choir (1997 – 2000).

After a very short period of time with Sanlam Assurance Company I was offered a principal's post at Sikhuthele High School under Mthunzini District (1997 – 1999). I left the school at the end of the first term in 1999 because of serious death threats. My life was in danger again politically. I was then displaced and served at Matamzana Dube High School (mid-1999 – 2001). In 2002 I resumed duties as principal of Ingobamakhosi High School under Mthunzini District in Empangeni Region.

In 2001 I was awarded MEd (Cum laude) at the University of Zululand. The title of my dissertation was, "An analysis of the extent and effects of politics in KwaZulu-Natal Secondary Schools."

I am a devout, born again Christian. I am fully involved in our church, that is, the Church of the Province of Southern Africa (CPSA) in the Diocese of Zululand. Presently I am a lay minister serving at the Holy Trinity Parish at Esikhawini. I am also presently the President of the Mens' Society normally called "DONSUMNDENI" in this Diocese of Zululand. I sincerely thank the Lord God Almighty for giving me wisdom to love and serve Him. I

also thank God and for keeping me safe through many dangers, sorrows, all predicaments, political plots and conspiracies to take my life at my job. The Lord is good! His mercy endures for ever!

I have experience in actual classroom teaching mainly in 3 languages (Zulu, Afrikaans and English); in coaching school soccer teams; in training school choirs, etc. Working with learners has invoked in me great love for learners. Being close to learners has made me cherish them; made it possible for me to develop different ways of motivating them to love learning and to do well both in class and in sports; made it possible for me to teach them to transfer and use similar energy and enthusiasm used in sports to school work. That type of communication with learners made me realize that learners indeed ought to be taught. No learner was unteachable, they were malleable. Learners need to be conscientised to high self-esteem and self-determination as Africans – who they are, value who they are, value their language and their culture (including culture of respect); value their traditions and hold them in high esteem in order to attain needed success in schools and in life without any inferiority complex of being labelled as an inferior race.

The kind of political pressure in my job, to relinquish the principalship post at Khula (1994) and the narrow escape at Sikhuthele (1999) triggered the great extent and effects of politics not only in education in KwaZulu-Natal, but more excessively deleterious on the cultures, customs, norms, values and beliefs of the African people especially that of the Zulu nation, which I am part of. In this research one felt the role of African Renaissance in addressing the revival of African consciousness that needs to be determined.

Through post-graduate studies, a critical African conscience was revived in me. Through the involvement with learners, especially in secondary schools, one learnt that their direct involvement in political struggles against the Apartheid government and among conflicting political parties completely destroyed in them values, the culture of Ubuntu and the

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culture of respect. Political struggles in some way considerably destroyed their African values. One "cries the beloved country" where Africans in particular the proud Zulu nation took pride in their language, traditional education; manner of dress; traditional nutritious food; property; traditions; customs; values and beliefs, but alas, these seem to have waned, to some extent. All of these seem to have been looked down upon and unknown to the young generation.

The leadership roles at various schools, in church and in the community had revived in me to deeply value and adore being part of a unique Zulu nation with God-given, respectable and rich heritage, culture and customs. Secondly, these roles cultivated in me that education, whether informal or formal, was inseparable from true discipline. Observation of and communicating at all levels with African people both young and old created an awareness of the lost esteem, lost pride, lost self-determination, lost cultural identity, lost value of education and lost Ubuntu.

In conclusion I uphold the idea of African Renaissance with great enthusiasm because it offers the great possibility for the restoration of African culture and moral regeneration. Probably this section is a direct response at what may have ignited research. The researcher's emotional baggage and background experience may make him very sensitive in evaluating peoples' perceptions and feelings. It was essential, therefore, to consider moral questions at this juncture of research.

4.10 **ETHICAL CONSIDERATION IN THIS RESEARCH**

It was crucial because of the qualitative nature of this research to make some ethical considerations. Tuckman (1988:14) states that the matter of ethics is important for educational research. Simply because the subject of study is the learning and behaviour of human beings. One, therefore, has to be cautious as one's research may embarrass, hurt, frighten, impose on or otherwise negatively affect the lives of the participants in the

research. Therefore, as Tuckman (ibid.) advises that the educational researcher may begin by asserting and accepting the assertion, that the research has the potential to help people improve their lives and, therefore, may remain an integral part of human endeavour. Consequently, one accepted this assertion which demanded taking into account some ethical considerations. Therefore, one considered anonymity, confidentiality and research responsibility discussed hereafter as vital ethical considerations in this research.

4.10.1 **Anonymity**

At the beginning of each interview the researcher assured interviewees that they need not fear because the researcher would not for any reason compromise their right of anonymity. According to Tuckman (1988:15) all participants in human research have the right to remain anonymous, that is, the right to insist that their individual identities do not be part of the salient feature of the researcher.

4.10.2 **Confidentiality**

During the interviews all interviewees were assured that any data collected from them through tape recording would be held in confidence. Actually, Tuckman (1988:15) contends that the respondents may be concerned that others could gain access to the research data and use them to make judgement of character or performance. Wallen and Fraenkel (1991:39) maintain that participant protection is perhaps the most important ethical consideration of all. According to them it is a fundamental responsibility of every researcher to do all in his or her power to ensure that participants in a research study are protected from any physical or psychological harm or danger that might arise from research procedure. In accordance, therefore, with the ethical principle for ensuring confidentiality of research data, the researcher removed names of all data and

roster (Tuckman, 1988:15) all data by first five letters of alphabet. Lastly, all original test protocol would be destroyed as soon as the study was completed.

4.10.3 **Researchers' responsibility**

This research compelled one, like in all other researches, to display some added responsibility. One was cautious to respect the right of the participant who expected researcher's responsibility. Because, as Tuckman (1988:15) avers, every participant in a study has a right to expect that the researcher be sensitive to human dignity. It was, therefore, incumbent upon the researcher in this research to particularly reassure participants that they would not be hurt by their participation during their interviews. The respondents were also assured that if they were interested in the study the findings would be made available to them.

4.11 **REPORTING ON IDEOGRAMS**

Ideograms presented were representative of the main concerns of the area of research on African Renaissance Education.

Data tabled below was collected from Superintendents of Education Management (SEM) and a prominent community leader, during the interviews.

It was precisely the subjective experience of relevant respondents that were relevant to this research. Therefore, their experience, feelings, attitudes and views were of particular importance in evaluating whether African Renaissance has a place in the South African Education.

This section then presents respondents' responses to the interview questions (see Annexure A) during interviews in the form of ideograms.

4.11.1 Ideogram A

3.11.1.1 Identification particulars

Respondent	:	A
Race	:	African
Place of Birth	:	Hlabisa
Job Occupied	:	Superintendents of Education Management
Years of Service	:	12 years
Date of Interview	:	18.12.2002
Time of Interview	:	12h50 – 13h30

4.11.1.2 Interview transcript

In response to the <u>first</u> question respondent A's opinion of African Renaissance reflected that it was rebirth and reshaping of the country from past disasters caused by Apartheid government. According to A the present government was trying, through African Renaissance concept, to bring important awareness of cultural revitalization in all its South African citizens.

In response to the <u>second</u> question, according to respondent A, since the idea of African Renaissance came about, it had not changed a thing in schools. Except that new things had been introduced like norms and standards of allocating monies to schools by the Department of Education.

Respondent A expressed a strong view that any change around African Renaissance needed be diplomatic and should involve educators in great

detail. A wanted changes brought slowly rather than drastic and simultaneous changes.

In response to the third question respondent A expressed the view that for African Renaissance to be realised, there was great need to thoroughly and relevantly train implementers, that is, educators in order for them to properly impart in correct perspective and help African Renaissance Education implementation. A was vehemently opposed to inadequate training of educators obtained in one day or one week workshops like OBE workshops. According to A these short courses served no purpose except to conscientize educators about changes. A thought these could not be adequate to infuse African Renaissance.

In response to the fourth question respondent A felt the reinstatement of Colleges of Education for proper training should be considered important. According to A in these institutions over a 3 or 4 year educator training period could help ground and infuse in education this African Renaissance ideology.

In response to the fifth question respondent A thought the incorporation of African Renaissance into the school education level entailed a combination of many factors. A was adamant that one better approach was that of training from the colleges. According to A knowledgeable educators with theory and experience regarding African Renaissance would help the incorporation of African Renaissance concepts in schools.

Regarding the sixth question, respondent A's opinion, there were many critical challenges for implementation in African schools. Reiterating the present scenario in schools, respondent A viewed that there were "too

many irons" (meaning many workshops) making "stone hard" (meaning too difficult) to achieve success of significance in any school activity. Respondent A maintained that a principal's presence at school every day remained a challenge. A said principals were expected to remain at schools all times whereas impromptu, special meetings and impromptu workshops took them away more often than not. Therefore, A explicitly pointed out that it was necessary that principals remain at their respective schools every day. This he said because "when the cat is away the mice are at play" referring to the leisure attitude towards school displayed by educators when the principal had been engaged at some meetings or workshops. Secondly, respondent A rejected the politicians approach to schools. A cited the controversial issues of school fees which politicians through the media, refuted to the detriment of school's facility improvement. The respondent emphatically negated political statements indirectly derailing the smooth running of schools.

In response to the seventh question, respondent A firmly agreed that African Renaissance has a place definitely in the Education system. However, in A's opinion, approaches and strategies should be streamlined in order to properly address educational issues.

In response to the eighth question, respondent A positively agreed that the concept of Education and Culture did offer accommodation for African Renaissance. A agreed on the basis that learners needed to be taught the past (what was there) and the present (what is there) culture, so as not to despise their culture. According to A, a connection would be realized when learners were cultured.

To the ninth questions which followed up on culture raised in question 8,

Ubuntu was an important African traditional cultural aspect. This entailed the notion that "I am a person", "I have to respect other people", "Being helpful – help one another", "Having no fear" meaning one did not have to fear other people not matter what one's position was either destitute, orphan or sick among people who would give respect and offer help to one in any given predicament. Sincerely, according the A this traditional African culture of Ubuntu held much promise for the realisation of African Renaissance *per se.*

To the <u>tenth</u> question which was a follow-up on question 9, respect for authority was identified with concern as significant by respondent A. A's conviction was that respect for authority; for whoever was in position either a learner, educator, parent and principal was the vital element of Ubuntu to receive significant consideration. Respondent A expressed concern that leaders should lead with humanity and those led in humanity should allow to be led.

In the <u>eleventh</u> question, respondent A confidently expressed, "I am very sure" that Ubuntu could ensure the revival of Culture of Learning, Teaching and Services (COLTS). In A's mind, Ubuntu would result in "learners learning their work" in "teachers teaching effectively and honestly" and in "parents providing adequately for learners to learn". A felt all enumerated stakeholders would take their full responsibilities. A emphatically maintained Ubuntu goes with responsibilities.

Respondent A expressed the view that there was disaster in education of Africans during time of Apartheid Government. A strongly felt education was solely for 'educating'. It was on the basis of this damage that respondent A confidently agreed, for sure, there was need for African

Renaissance to reorientate African learners and to reconstruct African consciousness in learners.

In the <u>twelfth</u> question, according to respondent A:

> "there is a problem here. A cup is for tea and not a tea for
> the cup. What will happen if you turn a cup upside down
> and poured tea. It won't take tea."

In this kind of response despair was evident in A's feelings. When probed A explained that meant, from his heart, educators were completely disoriented, some of them despised African culture and some lack this Ubuntu. A was convinced educators ought to have Ubuntu and be eager to learn Ubuntu. As a matter of must, educators ought to be infused with Ubuntu in order to fruitfully facilitate African Renaissance in schools.

Another cultural trait mentioned by respondent A was related to African languages. However, A felt some commitment, love and interest in learning such languages as important. So there was need to study thoroughly one's own African language first. An embarrassing scenario was the case of some learners who could not effectively converse in their own language, in this instance IsiZulu. The cited Zulu word "uyihlo" meaning "your father" was causing problems to many young people. One noted that was the tip of the iceberg regarding the lack of Zulu knowledge among learners.

Respondent A generally expressed great concern on the possibility of this research in influencing politicians to seriously relook at what African Renaissance entailed, in particular, regarding indigenous African people and their education. Respondent A was adamant that a certain platform was essential whereby politicians would be convinced on the necessity of

creating conducive conditions for implementing African Renaissance.

4.11.2   **Ideogram B**

4.11.2.1   **Identification particulars**

Respondent	:	B
Race	:	African
Place of Birth	:	Lamontville
Job Occupied	:	Superintendent of Education Management
Years of Service	:	30 years
Date of Interview	:	19.12.2002
Time of Interview	:	07h30 – 08h20

4.11.2.2   **Interview transcript**

In response to the first question, respondent B's opinion revealed that in short African Renaissance embraced the reawakening of African peoples' cultures so that Africans could cherish their values and believe in the cultures of different people.

In the second question, according to respondent B, the concept of African Renaissance, was not in any way including curriculum effecting some change.

B maintained that African Renaissance was still an ideology held by top level politicians. Therefore, up to now B said there had been no change in schools.

Regarding the _third_ question, respondent B believed we had in a way "drifted in a slow pace" towards African Renaissance Education. B cited changes in History that it was no more written and taught through the Eurocentric eye. According to B this kind of education should be in all forms of management as well as in the classroom. B strongly believed there ought to be a deliberate drift on what was obtaining in schools.

In response to the _fourth_ question, respondent B strongly felt that the youth had to understand African Renaissance and their past. B was convinced unless they were made aware of the past they could not cherish the rich background of their own forebearers which was knowledge to build on. B, in dismay, expressed the observation that the youth had been so westernized. Hopefully, the rich cultural background could be drawn back and incorporated in the current practises.

In respect to the _fifth_ question, respondent B specified with conviction that at school level, African Renaissance could be incorporated. B listed with certainty the learning areas like Human Social Sciences (HSS); Language, Literacy and Communication (LLC) and Natural Sciences (NS) that could assist incorporation. In reference to science, B cited that tremendous contribution by herbalists in traditional sciences ought be integrated in Natural Sciences. Inevitably African earlier contributions in history, language and science may be integrated in human sciences.

Regarding the _sixth_ question, respondent B critically expressed the opinion that:

> "Going back to my roots"

posed very critical challenges in that: one could not say with certainty that African Educators would definitely accept African Renaissance. Educators

younger than 40 years do not know what African Renaissance was all about. The youth did not know what African Renaissance was all about.

Moreover, in B's view there could be a province that could try its best in implementing African Renaissance Education. However, some provinces might accept and implement without zeal.

In response to the seventh question, respondent B categorically stated that it has a place. B was convinced that African Renaissance was a form of Black Consciousness. In fact, it was not a new ideology. Respondent B contended that if Africans had to view themselves as Africans there needed to be a place for African Renaissance in education.

In response to the eighth question, education should be part of culture according to respondent B. Respondent B further contended that if Africa was to transmit its culture down to generations, it had to make use of education as a vehicle for transmitting cultural values and cultural systems.

Responding to the ninth question which was a follow-up on question 8 on the issue of culture, respondent B considered Ubuntu as an important element of African culture. B believed "Ubuntu had an essence of communalism". "It is about sharing. "It is about empathy." According to the respondent Ubuntu encompassed all that Africans cherished in all various African cultures. B maintained Africa was known for its Ubuntu. So translated in education, the respondent cited the sharing of resources among schools as Ubuntu. So B was convinced Ubuntu held much promise.

In response to question ten a follow-up question to Ubuntu, the

respondent could not enumerate elements but one element of Ubuntu mentioned was about "accepting you as a person." B firmly believed this could lead the nation to greater success ("a long way"). Respondent B held the conviction that there were social hierarchies of the social system. Each level of the individual growth was marked with certain responsibilities and there were also managerial levels comprising behavioural patterns. Respondent B compassionately stated "there were no forced forms of behavioural patterns" which were top-down in the traditional social system. These were there and were known and needed not be top-down. They were just taught. B was confident that such an approach could be used in the reawakening process with "no dictation of terms". Therefore, there was an element of democracy in traditional culture and at the moment of writing the research, B said there were various managerial levels that were put in place democratically.

In response to the <u>eleventh</u> question, respondent B agreed that Ubuntu could ensure the revival of COLTS. B felt that once people were imbued with the principle of Ubuntu learners would be taught, educators would teach and those expected to render service would render it. According to B both the child and the educator would know and respect their places. "Places" here referred to their roles and responsibilities in schools.

Ubuntu, according to B, would help reconstruct the African consciousness. B strongly felt that the African youth were at the time "American". B maintained there were behavioural patterns that had changed considerably. B mentioned aspects of change such as in music tastes and in the manner of dress. African youth had literally drifted away from the African way. Their behavioural patterns were in no way African. B felt there was need to bring them back to African sense so that they could

become aware of their rich cultural background, i.e., Ubuntu and African languages.

The respondent stated that reawakening needed "African languages to be taught well at school." The respondent sounded very serious. B cited then what obtained in ex-Model C schools. African languages were not given due attention in ex-Model C schools. On a different point of view, B doubted and disputed the belief that African languages could be used as media for instruction. Respondent B held the belief that "one can only access the people's culture through knowledge of their language."

In response to the <u>twelfth</u> question, the respondent emphatically responded "Not now" in response to whether African Educators were in better position to facilitate African Renaissance. B said if we had to take this ideology off the ground, there was need to have "a deliberate effort to place this concept well" through Colleges of Education. According to B, these institutions offered some security for a take off. Otherwise, the respondent remarked that at the present stage "people (educators) were aware" but "not in a position to infuse the ideology in our present youth."

4.11.3   **Ideogram C**

4.11.3.1   **Identification particulars**

Respondent	:	C
Race	:	African
Place of Birth	:	Nongoma
Job Occupied	:	Superintendent of Education Management

Years of Service	:	32 years
Date of Interview	:	30.12.2002
Time of Interview	:	15h15 – 16h00

4.11.3.2   **Interview transcript**

In response to the first question, according to respondent C's opinion African Renaissance was rebirth, and the revisiting of the cultures of the African people. C felt it was when Africans "go back to their roots" of what they had been practising.

In response to the second question, respondent C contended that the idea of African Renaissance had not changed anything in schools. C was convinced that education was striving towards it through the introduction of Outcomes Based Education (OBE). In support of that statement C cited learning areas such as Cultures in Arts and Culture and Technology that were introduced. Obviously, it is still "a long way to go."

Regarding the third question, respondent C firmly believed African Renaissance education ought to introduce African children to what was available especially in History and Practices of the African people. C maintained that in this KZN-Province, IsiZulu, together with Zulu culture, customs, technology, African medicine and Philosophy of Life formed the basis of the curriculum. Furthermore, C contended that learners needed to be introduced in all spheres of life and in particular to African celebrations of Kings; celebrations of First Fruit ("Ukweshwama"); Celebration of the Reed Dance ("Umkhosi woMhlanga"), etc.

Regarding the fourth question, respondent C argued that these ought to

receive important consideration: Introduction of children to the behaviour of all sections of the community. This would incorporate how each and every African man, woman, boy, girl and child behaved. The upbringing of the young by adults, along with Christianity and Western Civilization in context with African practices. It would also include how leaders could behave and what their roles were. The concept of reconciliation ("ukukhumelana umlotha") has to be inculcated. The importance of reconciling has to be observed first before any celebration or eating act.

C felt this would be African education in the right perspective.

In response to the fifth question, respondent C believed that at school level the incorporation of African Renaissance was needed through Arts and Culture, Drama, Narration, History, Languages (rich in sayings and proverbs), Dancing, Music, Technology, Human Social Sciences, and Tourism. Moreover, C argued that there were themes from most of these learning areas that could be used at school level to infuse African Renaissance.

In response to the sixth question, respondent C viewed that since the country was from the apartheid system of education, educators themselves ought to be trained and ought to be serviced. C felt the need that they were to be made aware of all these changes so as to know how to implement or weave transformation in imparting knowledge and skills. In implementation C viewed that principals, educators together with School Governing bodies (SGBs) were challenged by the fact that they had to work hand in hand with elders around the school in the community. It remained a challenge to consult with people who are knowledgeable in African history, culture, music, social practices and dance with the schools.

Certainly, C said the elders with such expertise ought to be identified and utilized by the schools.

Regarding the <u>seventh</u> question, the respondent's inexorable response stated "for sure there was a place for African Renaissance in education", in the sense that it would help Africans look at themselves, their history, their culture, their religion, their technology, their skills and appreciate these and be proud of being UmZulu first, then a South African second and then being an African. The respondent insisted that Africans ought to know their roots through such a place.

Respondent C said "that education ought to teach learners that a person is a person through other persons." "Any person comes from the family, from the clan and from the nation and not vise versa." Through education Ubuntu could be practised being conveyed through practices. C cited an example of a dispute in a family. According to African culture there was no need for a court because the elder person either a father, or an Inkosana – the eldest or the elder in the family, would be in charge in assembling the family and in resolving the dispute. Ubuntu also places emphasis on respect to people, whether younger or because of their seniority, like seniors, elders and parents. One is expected to greet them first and appreciate seniors initially.

In short, the respondent felt that elements of Ubuntu which should receive consideration were: sharing; conflict resolution; respect (for things, nature); values and honesty.

In response to the <u>eleventh</u> question, respondent C was excited by how much African Renaissance would ensure COLTS. The respondent thought

"for sure" African Renaissance education could promote Ubuntu. Ubuntu implies discipline, order, honesty, respect and loyalty. C argued that if there was no discipline, therefore, no learning, no teaching and no service delivery would take place. Therefore, accordingly, ubuntu ensures order making it clear who to respect: prefects to be respected; subject educators to be respected; the school management to be respected, etc. C was convinced through Ubuntu that the school management would know exactly what their roles were. In actual fact, "there would be discipline if there was Ubuntu: one would be honest, respectful, loyal, involved, committed and accountable." C was of the view that Ubuntu would cause the whole school community not to experience fighting because conflict resolution would be "automatic", meaning that community members would appropriately conduct themselves. Poor children and the orphans could be looked after because all would share either their monies, exercise books, or other material and shelter. The School Management Teams (SMT's) could share resources with other neighbouring schools.

The respondent further argued that African Renaissance education ought to reconstruct African consciousness in learners. This should "start from families" where each one ought to know where one belonged. According to the respondent "one is a Xulu first in a family, then a Zulu ("umZulu"); attached to a clan of Mandlakazi, then to the Zulu Nation." In other words, indigenous African people ought to know themselves, their praises, their praise-names, the root of their family tree, not necessarily of the father but even that of the mother including grandmother and their achievements. One ought to have identified with heroic acts if any in one's family tree. In this way according to C, African children could become proud of being members of a family, a school which competed with other schools. In the

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same vein, learners could proudly perform African activities, games, music (especially African compositions). Therefore, the role of African Renaissance in reconstructing African consciousness was huge and elaborative in tis various facets.

Regarding the twelfth question, the respondent strongly felt that there was need to retrain and reorientate African educators. C felt educators ought first to understand what African Renaissance is about. C found it disturbing that some African learners in ex-Model C schools could not read or write IsiZulu. It is on this score that reorientation is strongly viewed as imperative.

4.11.4   Ideogram D

4.11.4.1   Identification particulars

Respondent	:	D
Race	:	African
Place of Birth	:	Mahlabathini
Job Occupied	:	Parent-Community Leader
Years of Service	:	40 years
Date of Interview	:	28.12.2002
Time of Interview	:	17h30 – 18h20

4.11.4.2   Interview transcript

Regarding the first question, in D's opinion African Renaissance was about Africans being self-conscious. Moreover, D believed it was "rediscovery of who we are as Africans in terms of our African culture and beliefs."

In response to the second question, respondent D disagreed that there was absolutely no change brought about by the idea of African Renaissance. D believed for something to happen in African schools greater co-operation was needed. Partnership should be established emanating from this co-operation. The whole community should be made to feel being part of the school. D cited an example illustrating that the communities did not bother, for numerous reasons, about irregular school time, late coming and many other problems observed.

In response to the third question, in D's opinion genuine African Renaissance education would start producing educated African models of: self respect, respect for others, expressing respect to his/her nation; appropriate conduct; good opinion of others over that of the self. D strongly felt that the basis of the African social system ought to be revived by an African Renaissance education.

Responding to the fourth question, respondent D believed that unity among Africans should receive priority. Unity of Africans was also expressed as exemplified by a great concern about other Africans. This is not to say that non-Africans were discriminated against or despised. Lastly unity is exemplified by generosity, and love for one another as never seen before.

For a united African people D contended that knowledge gained through education would lift the Africans to great heights. This would influence the uneducated to take pride in their "elite." This would make them feel as if they themselves were educated as if saying by your being education "we are covered" – "we are well protected" meaning fellow brothers' education made them ambassadors, were proud of.

Even though there were numerous ways of incorporating African Renaissance into the school level respondent D was determined that the first priority was character (isimilo). D lamented that these days, like never before, character regeneration is needed. Character is very wanting among Africans. D argued that Zulu parents were wise and understood well that character forming in a child is a shared responsibility for both parents and fellow families within a community. D believed that character regeneration was a mammoth responsibility to be handled without waste of time and for the community. Therefore, the community would co-operate in "grafting ubuntu" into learners so as to become loving people, full of self-trust, industrious, self-reliant and respectful.

Secondly, respondent D felt that understanding Christian religion through culture and customs was easy. D believed that because of our Zulu nation and societal structure, it was not difficult to worship God. D's conviction was that in religion we moved from where we were to the great depth of understanding who God is, because we communicate through Lord Jesus Christ who is the mediator between God and mankind. Whereas in Zulu custom if one had spoken to the royal servant sent by His Majesty, the King, one would be satisfied the King spoke to me through his servant. Therefore, the respondent was convinced that Zulu culture relates well with Christian religion. It transpired that learners could learn culture, customs, indigenous and Christian religion in a formal school education.

Furthermore, D was concerned that most educated Africans had inherited nonsensical customs with unfounded origins. Therefore, the respondent argued that there was great need for reviving the origins of customs through education in order for learners to learn to differentiate between what was culture or custom and that these new forms were not. Clearly

it ought to be learnt that not any person in a family, but through a family structure, a particular individual has a right to perform family customs. Evidently, children in general could only learn about customs in a meaningful way in a formal education at school.

In response to the sixth question, respondent D outlined critical challenges. First, it was the concern of building and promoting Ubuntu, particularly through partnership from schools, churches and communities. Secondly, this was concerned with difficulties that emanate from politics and latest laws of our country. The respondent regretted that parents could not, in any way, chastise or reprimand their own children. The respondent argued that reprimand or chastising was genuinely out of parental love. However, childrens' rights debarred parents as it is currently misconstrued for exercising child abuse, hence a violation of childrens' rights. D expressed concern that parents could not reproach wrongdoers. This was particularly the case in schools. Thirdly, legislation which has been passed was unacceptable to African communities because it seemed like "potplants". Some laws were a misfit in our African context. D disapproved the translation of laws from a totally different cultural background and in conflict with our own African cultural background.

The respondent sincerely felt aggrieved by a move towards African Renaissance without African cultures. Obviously, our customs in conflict with imported legislation 'misfits' would elongate time to realize a genuine African Renaissance goal.

In response to the seventh question, respondent D agreed there was a place for African Renaissance in education only if Africans would look at who they are, wherever they might find themselves. Even if Africans

became educated they should remain Africans taking along with them the rich cultural heritage as prized objects "amagugu ethu".

According to D African Renaissance had a full place in schools. D cited a crucial and cloudy issue over Amakhosis' position in the country. D said that was the cause for great concern because being a Zulu initially started with one belonging to a Xulu family, then to a Xulu clan and eventually belonging to the Zulu nation led by His Majesty the King of the Zulus. Respondent D confidently maintained the Kingship of the Zulus brought all Zulus under one umbrella as one notion hence a "sense of belonging" prevailed. D contended, with a sigh of despair, that if these issues were looked down upon, then African Renaissance would remain a fantastic and impracticable idea to implement, particularly in informal and formal education in schools.

Regarding the eighth question, respondent D expressed the view that this was education in the right direction because the two concepts interconnected ("angashadiseka" – can be married). That was because education encompassed knowledge of African culture and customs. Marrying the two concepts eliminated a narrow mindedness view. D was convinced that if conflict arose at work, an educated person could easily discern customary acts, thereby avoiding exacerbating conflict through his misinterpretation if education that had been attained had left out culture altogether.

Responding to the ninth question which was a follow-up question on the issue of culture mention in question 8, respondent D strongly and unequivocally asseverated that unless African Renaissance was built upon Ubuntu no success would be achieved in realising African Renaissance. It

would clearly appear that D firmly believed Ubuntu was "thé foundation", "thé engine" for all good intention to be revived. D stated that Ubuntu connoted all goodness among humankind, and that holiness in people would be experienced including the God given Glory vested on all His Holy people.

Secondly, the respondent contended with certainty that Ubuntu is "thé only vessel" to attain envisaged African Renaissance. D was convinced it was the vessel through which fences around homes, security gates, burglar guards, security firms, concrete fences would be demolished and become obsolete among African societies. The respondent felt in essence that problems that were experienced and that these were there because Ubuntu had been annihilated in many ways.

Respondent D confidently expressed joy that if Ubuntu was revitalized "ikati lodla negundane" (a cat will dine with a mouse) meaning there would be no more conflict and peace would prevail. D believed Ubuntu goes along with self-respect, holding in high esteem and in great respect who one is, that is, one's name, one's father and mother; one's brothers and the name of one's family. That meant that one represented one's family and the community where-ever one might be through one's exceptional conduct displayed in being trustworthy, loving others and in living in harmony with other people as never seen before. The respondent viewed Ubuntu as holding much promise.

Respondent D confidently stated that there were many elements of Ubuntu according to his viewpoint, but chose to mention a few which were considered significant. These were: self-respect and self-love; respecting one another; loving others as you love yourself; being co-operative;

showing empathy to one another; accepting one another and being supportive to others. Therefore, according to D, these were all elements that could help build Ubuntu if incorporated in the school curriculum.

In response to the eleventh question, respondent D answered "Precisely!" and very emphatically to a question asking whether African Renaissance ensured revival of COLT. Surely this question enthused the respondent. According to D, African Renaissance would strike the right chord to the school education problem. If Ubuntu is incorporated in the school curriculum, definitely COLT could be revived. D maintained that the following two situations would prevail:

❖ The child would learn, concentrate, be conscious of conditions under which he/she learnt, be mindful of school fees not to be wasted, use learning opportunities properly, and utilize all resources at his/her disposal faithfully and honestly.

❖ The educator acting also "in loco parentis" would honestly teach the African child to behave appropriately. That was his number one responsibility because of knowledge and expertise gained through education. He would honestly teach the children, and be mindful that they were God's people.

It would be Ubuntu that would encourage the two to realize responsibilities upon their shoulders. D then maintained that co-operation between the two, i.e., the educator and learner would prevail. D did not doubt Ubuntu would yield necessary success.

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First, the success of the learner lies in that he/she identifies himself/herself in many respects. The contention here is that most African children went to school from nowhere. This meant that everything was a struggle for one to be educated. Second, the child should know how parents or guardians struggled in getting him educated. Ubuntu ought be revived in order for him to utilize the learning opportunities at his/her disposal. Third, it was the responsibility of everybody to infuse Ubuntu in learner's feelings so as to become honest and matured as they grew up taking their lives seriously. Therefore, D said that if there were people concerned and supportive about his life he ought to sincerely accept such support for his own maturity.

Regarding the twelfth question, in great despair, the respondent expressed the view that looking from a distance, "it was still a long way" to go for African Educators to facilitate African Renaissance. Respondent D expressed the feeling that some educators had forgotten that they were educators ("bazikhohliwe"). Therefore, D contended it was imperative that they found themselves first ("bazithole") and also find out what being an educator meant. D pitied learners who lived with educators, most of whom lived "far below the standard of teacher fraternity." D furthermore expressed sorrow and disbelief of ("Uthisha alahlekelwe nguye?") a teacher losing his/her own teacher-identity.

The respondent expressed the view that actually fully developing another person as educators' responsibility, was not an easy task. Since in one way or another the learner developed through emulating an educator example. Actually D asserted this called for educators to be on the "higher ground" so as to be able to pull learners up. Disappointingly enough, most educators according to the respondent were not on this "higher ground."

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When probed about "higher ground", D referred to "higher ground" as goodness in educators illustrated by sound morals; self-respect; being an expert in his subject; proud of his/her noble profession and being exemplary to the youth in all respects. Therefore, in order to facilitate the development of African Renaissance educators should operate from a higher ground.

Respondent D further contended that all languages need be learnt. What D found most hurting was the tendency to use the English idiom translation as if it is proper IsiZulu. The respondent was disappointed that IsiZulu was taken for granted. Moreover, D felt that such an attitude caused others to look down upon IsiZulu as if to say that an educated Zulu was essentially uneducated, that is, if he/she only spoke IsiZulu in public. Besides, D found it disgraceful that others did not even listen to the Zulu news-bulletin. Therefore, a strong feeling was expressed that it was vital for IsiZulu to be taught effectively in schools.

Respondent D further raised some concerns about education in general. In this regard, D commented that:

❖ There was no co-operation in education, especially between the child (learner); the educator; and the community (parents).

❖ Education was not owned by the African communities. No-one bothered about the start or end of a school day, about vandalism of school property, etc. Non-one wanted to take trouble of correcting the situation.

❖ There was no proper partnership between the Department of Education, the community and parents. The three did not stand on the same ground, with one objective, one goal about education of African learners. The Department of Education decided for communities that some should not pay school fees after others had paid. That indicated non-existence of co-operation.

4.11.5 **Ideogram E**

4.11.5.1 **Identification particulars**

Respondent	:	E
Race	:	African
Place of Birth	:	Durban
Job Occupied	:	Superintendent of Education Management
Years of Service	:	24 years
Date of Interview	:	17.01.2003
Time of Interview	:	19h15 – 20h15

4.11.5.2 **Interview transcript**

In response to the first question, respondent E preferred from the outset to give opinions from a cultural perspective. E thought that African Renaissance was about the rebirth, the revival of African way of life and specifically those cultural characteristics and qualities that would enable

❖ There was no proper partnership between the Department of Education, the community and parents. The three did not 'stand on the same ground, with one objective, one goal about education of African learners. The Department of Education decided for communities that some should not pay school fees after others had paid. That indicated non-existence of co-operation.

4.11.5 **Ideogram E**

4.11.5.1 **Identification particulars**

Respondent   :   E

Race   :   African

Place of Birth   :   Durban

Job Occupied   :   Superintendent   of Education Management

Years of Service   :   24 years

Date of Interview   :   17.01.2003

Time of Interview   :   19h15 – 20h15

4.11.5.2 **Interview transcript**

In response to the first question, respondent E preferred from the outset to give opinions from a cultural perspective. E thought that African Renaissance was about the rebirth, the revival of African way of life and specifically those cultural characteristics and qualities that would enable

Africans lead successful lives and improve their perceptions about life. The respondent was confident that African Renaissance could help revive and raise self-esteem among Africans. The respondent expressed worry about the pseudo-Western type of life led by Africans. Furthermore, E expressed the conviction that Western civilisation disempowered Africans' self-esteem. This was illustrated by the African conversation and thinking which were dominated by Western influences. To clarify this, E said that during an English conversation thoughts came in IsiZulu and were translated before one could utter a word in English. What one wanted to say could not be correctly expressed in English. The respondent strongly felt that there should be an approach in African Renaissance that could help infuse self-esteem from childhood. E conclusively stated that African Renaissance could revive cultural aspects of importance in Africans' present life.

In response to the <u>second</u> question, the respondent personally had not seen something tangible, that came about because of the idea of African Renaissance. However, the respondent expressed the notion that it was important to have a new approach. In that approach African languages would be viewed of cardinal importance. . E expressed the wish for African languages to be utilized in all African gatherings and activities. E viewed that the present circumstances forced one not to express oneself in ones language. Thoughts were expressed in English. Such thinking in a foreign language obscured the originality of the object of thought processes seen through one's own mother tongue which was indigenously African. Consequently, there was "absolutely nothing African about schools except that inside schools one would find Africans."

Regarding the <u>third</u> question, the respondent maintained that education does not accommodate standards in African culture, where norms, culture

and values were not essentially African in nature and practice. E maintained that there was nothing depicting Africanness in education. The present education system accommodates foreigners without them noticing anything that is African in education. Foreigners can not be estranged by purely Africanism in education. E cited French schools where everything depicts the French culture; be it language; school tone or school culture, school music, everything in and around of the school was purely French. This was similar in English schools where there is absolutely nothing that is African.

The respondent contended that many problems experienced by Africans were mainly because "the beacons in African culture were replaced by other standards in every way." People now believed in the standard of the imposed Western culture. E was worried about what could be introduced in African education for it to be African and for it to help realisation of African Renaissance. The respondent felt that education should accommodate languages and cultural beliefs of the Zulus. Above all these would need to accommodate "Zulu traditional education system that never failed", until it was removed by an imposed education. E argued that during the time of the Zulu traditional education system, famine was never experienced, pandemics were never experienced but orderliness, discipline prevailed because Zulus were well educated in their informal education and traditional ways of life.

Regarding the fourth question, respondent E strongly held to the view that African values and norms should remain from generation to generation. E maintained that new developments should in actual fact enrich these African values and norms and not substitute them until there was nothing that was left of them.

In response to the fifth question, respondent E eloquently detailed fields of study which were considered very important. In History, E was happy because the approach had changed since South African history did cover a lot of African History. In music, however, respondent E felt this was disappointing, since it is completely Westernised. There was nothing that is African in music. Even music educators could only buy or draw a sketch of an African musical instrument. In South Africa music should mix and be part of African expression. Africans had an indigenous religion. E said that was not studied instead in Religious Education the bible was studied. African religions ought to be studied as well. Coming to Science, especially in Biology, there were difficult concepts that were difficult to understand. E cited names of trees. Africans had names for these trees. Africans could not transfer knowledge learnt in class because of these difficult biological terms. In medicine the respondent argued that Africans had traditional medicines and they knew and how they were mixed. In certain instances doctors sent patients to healers. E rejoiced with the idea that presently, traditional healers were recognized by South African medical fraternity. E questioned a medical doctor who did not know about African medicinal herbs. One could notice that the respondent could count other numerous fields of study that were completely divorced from the African environment and context.

Respondent E furthermore expressed the opinion that African Renaissance demanded broad mindedness. According to E people with a broader thinking capacity when educated would be able to apply basic skills, some of which were attained from the previous education system. Educated Africans ought to link previous skills and or expertise with whatever curricular practices they had been taught and acquired. E was confident about the background from a study of Western Music with very little African

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Music background. E was in a position to look into Western Music concepts and principles whereby E could link these with African Music to come up with songs or music performance that reflected Africanness in African musical performances. Therefore, educated people must 'marry' or merge through cultural diffusion and transfer learnt knowledge in order to formulate Afro-curricular practices. The teaching of history was cited as such a case in point as well. History educators could cause learners first to study local history before attempting the abstract of European History or a fusion of both worlds. Eventually the principle of moving from the known (concrete) to the unknown (abstract) would be applied and well conceptualised and interpreted in the African context meaningfully.

Responding to the sixth question, respondent E strongly and passionately viewed attitudes among Africans as the biggest critical challenge in a number of ways. In case of driving a motor car, the respondent argued that it was immaterial in what language one learnt, whether IsiZulu, Afrikaans or English. Of great importance was what was learnt and that one could drive. Therefore, from this illustration, E highlighted the importance of being able to demonstrate what one had learnt which usually was affected by attitudes. Secondly, E stated that there was a belief that utilizing IsiZulu language as a medium-of-instruction, would render education as inferior. According to the respondent these were people who despised the environments from which they grew. They even went to a certain extent and looked down upon people who brought them up. Furthermore, they despised the beliefs of the people that made them what they were today. Thirdly, E cited an example of an African dressed in full traditional attire. Some described such as heathen or uneducated. Everything that was essentially indigenously African was looked down upon because of attitudes held. The respondent contended that attitudes were a problem

and these caused many to underestimate and undermine their convictions. E expressed the feeling that if E was part of curriculum planners he would advise planners that any African language be taught in order for learners to understand and to eradicate the attitude problem against African languages. E felt that English, as a commercially powerful language globally it should be taught. It was, however, a stumbling block in the acquisition of African Education. Of cardinal importance to E was that any job could be perfectly done through its medium if appropriate attitudes were upheld by users.

In response to the seventh question, respondent E firmly believed that Africans needed self-esteem and with the absence of this one could not perform to one's best ability. Some people became successful because they were invigorated from within by their esteem. E felt Africans had fear to boldly believe in themselves. Even those who are experts one would find them saying "lets give a try" then failing to market their expertise. E strongly held to conviction that the Zulu nation had very high confidence. E felt Western influences caused Africans to despise and lose confidence in themselves. Africa lost her confidence and hence Africanness. Africa was sick without this confidence. The respondent agreed African Renaissance had a place in the education system whereby it would help Africans look into and believe in themselves. E also believed Africans need to possess high-esteem in order to discover how much capacity they had in their innerself. In conclusion, E expressed the concern that, Africans had become so individualistic within their communities. E felt that politics had contributed through its intimidation and made individualism worse. Certainly Africans were not living or reacting like Africans. The respondent furthermore argued that African Renaissance ought to be infused in children from childhood in order for African children to know that they belong to

this land, to some place and that African Renaissance itself was part of their identify, culturally, linguistically and educationally.

Regarding the _eighth_ question, respondent E confidently said that currently there was little that was happening, and from the look of things, one could in no way separate culture from education. Fortunately the province of KwaZulu-Natal acknowledged and held the concept of African renaissance. The respondent viewed that education not linked with culture was education in a vacuum and was useless. Respondent E besides stated that education transmitted culture. E could not identify anything that could relate well to African culture other than education and the cultural system. The respondent was of the contention that good connection existed and therefore African Renaissance should, through education, revive African thinking. However, E felt that African Renaissance through education ought to consider all historical or heroic deeds of Africans and all that made them successful. All things that would make Africans proud of their past would need to be upheld and recognised. This meant, therefore, that all that occurred in Africa ought to be emphasised other than portraying Eurocentricism alone. In this way E stated that both education and culture would help facilitate the African Renaissance process.

Ubuntu "goes a long way." Evidently, Ubuntu became limited somehow in many respects. The respondent, however, held the belief that Ubuntu was about acting respectfully. Ubuntu was not a Western "calculated" respect. It was more than that; one would honour everybody young and old including strangers and that also meant avoiding certain words which are taboo. E held the steadfast conviction that Ubuntu could help "on its own" in its undiluted form in African Renaissance because Ubuntu was the

nucleus of African Renaissance. Therefore Ubuntu could play a significant role in African Renaissance.

In response to a follow-up question seeking clarity on Ubuntu, respondent E felt that the following elements were of significance, namely: acting respectfully was of initial priority as well as self-consciousness. That was the foundation for the Zulu nation. Zulus are conscious of their different levels in life coupled with relevant behavioural patterns; emphasising both the structured curriculum and the informal education. Informal education was received at home, from the street, from the media, and from community leaders, etc.

The respondent was convinced that Ubuntu resembled faith. In view of this Ubuntu could thus not be examined as in examinations *per se*. It was lived. Lastly it was what people would want to perceive from a converted wrongdoer.

Respondent E maintained that African Renaissance education should incorporate African democracy. From a cultural perspective the Zulu nation practised democracy. E maintained that it was destroyed by the so-called leaders of democracy. Among the Zulu nation according to set principles every person at his or her level had a right to speak his or her mind. Democracy too had principles that allowed people in a set of hierarchical order to exercise their right to speak on issues generally. E cited the observation that there were issues handled only by married women, without men interfering and similarly heads of families, had distinct issues to handle separately from women. The respondent disputed as incorrect that the African woman had no rights. E maintained that they were not abused. Two examples were cited by E to illustrate this point.

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Women had their rightful place signified by their special type of meat, for example, during a traditional feast. Women were treated with consideration because heavy jobs were not given to them. The respondent, however, found it very embarrassing and unfortunate that some compared the incomparables. E pointed out that some compared the standards of the African social system with those of the Eurocentric social system. In the first place, it was absolutely wrong to compare standards of two different systems in two different settings. Then if Africans failed to meet the standards of the other system they were regarded as failures. Consequently, their social system was called retrogressive and was regarded barbaric, ancient and thus not upwardly mobile for the modern day.

However, the respondent held the view that present curriculum was not well structured in particular, regarding languages. Given the opportunity to restructure curriculum, E would argue that IsiZulu should receive first priority than English as this was the bedrock of conceptual and cognitive knowledge acquisition. If a third language was necessary, the respondent would opt for IsiXhosa or seSotho. When asked why this view was held, E stated that there was no school in KZN-Province that offered these two African languages. In Gauteng IsiZulu was taught as a matter of its pragmatic utility value among many. Respondent E argued that in case one was employed in Johannesburg, having studied IsiZulu and English alone, one furthermore needed a knowledge of other languages to communicate integratively with the majority of other linguistic and cultural groups fully. E was concerned that it never dawned on KZN-Provincial Curriculum Planners, how important the inclusion of other African languages, like IsiXhosa and seSotho, in that this would widen the employability of those in KZN all over South Africa.

Respondent E confidently asserted that African languages were very important in South Africa. This importance was evident in that most of jobs employ Africans in South Africa. E quickly cited professions like doctors, nurses, educators as well as builders, busdrivers who all in their trade serve largely in African languages. Service delivery warrants communication in African languages. Therefore, E felt that African languages ought to be promoted and learnt together with their relevant cultures. In conclusion, E raised the concern about Africans patronising other groups who were not prepared to learn other African languages and tolerate their languages and cultures.

Respondent E referred the researcher to what was obtaining in schools, in that learners took drugs, weapons, intoxicating liquor to schools. Therefore E viewed this to be an unsafe situation in schools. In view of the above, the respondent felt it could be very easy to teach learners infused with Ubuntu because they were teachable. Secondly, E viewed that if the community was infused with Ubuntu schools could feasiblely be easily administered like in the past. In the past the educator was treated respectfully. It was easy to dedicate and exact oneself in teaching. Children from past communities wonderfully respected their teachers and elders. In this light respondent E felt that Ubuntu could help considerably in restoring COLTS.

However, this would not be an easy task. The respondent was concerned that for one other reason these learners were brought up by parents who took all that was African as sheer retrogressive and unfashionable. E also felt that it would also be difficult because other cultures dominated African cultures. The respondent cherished that Africans in the past lived harmoniously. In their setting African children respected anyone like their

fathers and mothers. African children belonged to the community, therefore, any adult could reproach them from wrongdoings. Evidently Africans were not individualistic but lived communally. In retrospect, the respondent was concerned, besides what African politics did, in that communalism as was practised harmoniously by Africans had now been demolished. People were then individualistic, where individually minded one's own business. If one tried to reprimand any child, which was typical among Africans, this was viewed in the same light today.

In response to the twelfth question about African educators' position, the respondent raised the concern that it would be difficult at the present stage. Actually, E said educators were then young people and very few senior people. It would then be a huge and an uneasy task to educate them and make them believe in African Renaissance. However, they were better off than other races in South Africa.

This concluded the section as reported on ideographs.

4.12 **SUMMARY OF THE CHAPTER**

The purpose of this chapter was to look into detail the procedures followed in describing and critically analysing the subject of a place of African Renaissance in the South African Education.

The methodology was defined and described as specifically applicable to this present research. The qualitative research method had been used to critically evaluate research data collected following the ideographic method. Interviews were conducted as the research instruments for collecting data from respondents.

Further, in this research, particular attention was also paid to these procedures; namely: sampling, the role of and the background of the researcher; some ethical considerations in research; method of data collection and reporting on five ideograms. The following chapter will discuss the interpretation of data that was gathered for this study.

CHAPTER FIVE

DATA ELUCIDATION AND INTERPRETATION

5.1 INTRODUCTION

This chapter presents the critical analysis and interpretation of data collected through interviews. Data was gathered from five respondents who were purposely selected for this research. The responses for each respondent were separately tape recorded. These were people who for a considerable number of years had been observing, analysing, interacting on educational issues and transformation. It was crucial to tap the subjective areas of the respondents' minds, as Bailey (1987:191) put it, in an attempt to discover real feelings, views and motives about African Renaissance. Of great importance, in this present research, was to critically tap their feelings and their perceptions about the place of African Renaissance in the South African Education system.

Because responses were to be collated, compared and interpreted, the interviewer followed an interview standard procedure (Isaac & Michael, 1995:145) which consisted of structured questions. The qualitative research procedure followed had to examine the overall response to a particular question as reflected in the ideograms. Similar open-ended items were advantageous in getting varying perspectives from five different, purposely selected respondents. Spontaneity of participation by subjects was not lost by the degree of standardising of the interview. The conversation style of the interview was also not compromised.

5.2   **REFLECTION ON IDENTIFICATION PARTICULARS**

All interviewees were indigenous Africans as purposely selected. Their views, opinions, feelings and thoughts were sought in this qualitative research. Their perceptions and attitudes were equally crucially sought in this study about African Renaissance Education. The interviewees were born and brought up in rural areas of Hlabisa, Nongoma, Mahlabathini as well as in the urban areas of Durban and Lamontville. From these birth places respondents had lived, been part of and had amassed considerable experience in African culture. Vividly, the interviewees represented the Zulu nation with distinct culture, customs, language, religion and beliefs. The researcher is of the conviction that the interviewees represented the views of other indigenous Africans, especially Zulu's, in respect of African Renaissance education.

Essentially, they had to a great extent experienced a kind of cultural metamorphosis. Therefore, they brought very valuable different perceptions from their cultural backgrounds from different regions of KwaZulu-Natal. Respondents had considerable work experience in education in KwaZulu-Natal Province, and hence had observed, cherished, practised and were involved in different educational and cultural practices. They had been part of the Department of Education and Culture that served the Zulu people at the time of going through both educational and social transformation, brought about by changes of the present political climate.

The next section highlights significant points and features in respondent's responses per key question presented. Questions and consequentially responses were numbered following the sequence in which they had been presented on the tape recorder during the interview sessions. It does not necessarily suggest that they were all research questions (*vide supra* 1.4.1).

5.3   INTERPRETATION OF IDEOGRAMS

5.3.1   What is African Renaissance?

Regarding this question the responses expressed specified the cultural perspective of African Renaissance. They also expressed the African perception on what was relevant and essential, that needed renaissance. The responses to the question collaborately defined African Renaissance that it embraced "rebirth", "reshaping", "reawakening", "revisiting", "revitalizing" of the African people's cultures as "going back to the roots" to rediscover their identity through self-consciousness so that they could cherish their values and beliefs.

Conclusively a common understanding was expressed, that of rediscovering of African cultures; and an African identity. This led to one fact that African Renaissance could revive self-esteem (*vide supra* 3.11.5.2) among Africans and renew African consciousness.

5.3.2   Since the idea of African Renaissance came about, has it changed anything in schools?

Respondents unanimously negated the idea that African Renaissance had brought about something in schools. Their opinions regarding Question 2 revealed that African Renaissance was still an ideology held by a few top-level politicians. For something to happen respondents concurred that there would need to be full co-operation from all stakeholders in education. One respondent differed in that granted the Outcomes Based Education (OBE) strove towards African Renaissance. Respondent E proposed a new approach which took African languages as a starting point to effectively bring about Africanness in schools, through rigorous teaching of reading literature and writing in these languages.

Conclusively, respondents shared the view that the idea of African Renaissance had changed nothing in schools since it came about.

5.3.3 **What do you think should African Renaissance education be like?**

Different views emerged on what African Renaissance education should be like. Respondent B proposed "a deliberate drift" in all forms of management and in classes toward the ideal. Respondent C proposed it should introduce the African child in all forms of historical practices of the African people, especially ceremony of the First Fruit ("Umkhosi WoKweshwama") and The Reed Ceremony ("Umkhosi WoMhlanga"). In a different perspective, respondent D proposed that African Renaissance education would produce African people characterized by genuine self-respect, respect for others, appropriate conduct and good human relations. Unlike others, respondent E seemed to have summed up all and proposed that African Renaissance education should: accommodate and enrich rather than substitute to extinction, the standards, norms and values of African cultures; and depict Africanness in every respect in and around every school. The respondent also suggested that is should accommodate Zulu traditional education system that is visibly absent in the school system today.

In terms of their experiences and attitudes, respondents thought that an ideal African Renaissance Education ought to be carefully taken in order to restructure the present curriculum; above all and produce seasoned Africans. Critically, the opinion expressed views of African Renaissance Education as an ideal worth striving for.

5.3.4 *What should South African Education consider important in order to succeed under African Renaissance period?*

Respondents differed in many respects in what they believed to be important considerations; for the realisation of African Renaissance goal. One view (A) considered thus reinstatement and the reintroduction of Colleges of Education as important and African Renaissance to be introduced as a core subject. According to this view the training of educators at colleges over a prescribed time would help ground and infuse in African educators African Renaissance concepts for its successful implementation.

The other view held by respondent B was the conviction that the education system faced the challenge of making the youth, so westernized, to understand African Renaissance in order to cherish the rich background of the forebearers and their past. That view held was that the rich cultural background could be drawn back and incorporated to current educational practices.

In addition to this view, C considered the introduction of African children to the issues of African individuals' behavioural patterns important; studying Christianity and Western civilization in context with African practices; leadership roles and conduct; and reconciliation.

One respondent (D) strongly maintained that it was of primary importance to consider unity among Africans. According to the respondent, unity ought to be displayed in great concern for others, extreme generosity; and love for others "as never seen before". At a different angle E enumerated fields of study completely divorced from the African context, learning areas like history, music, religious education, science (biology) and medicine.

Accordingly these views shared a common ground in that, for South African Education to succeed in the implementing under African Renaissance period, certain important considerations ought to be made by it. Essentially these views postulated that the education curriculum should not ostracise African cultural backgrounds (*vide supra* 3.11.5.2).

5.3.5 In what way do you think African Renaissance could be incorporated into the school education level?

Respondents felt that the overlapping approaches could be utilized. Respondents B and C shared one view that incorporation was only possible through teaching of Human Social Science; Language, Literacy and Communication; Natural Sciences; Arts and Culture (in Dance, Narration, Drama, Music); Technology; and Tourism. In congruence with the above view A asserted that a better approach in mastering these learning areas would be to have knowledgeable educators to help incorporate African Renaissance concepts in schools. In support of A above E proposed that incorporation needed broad-mindedness. This was essential in order for educators to transfer and apply knowledge and skills learnt. E believed that skills ought to be translated into African practices. Learning areas mentioned by B and C above remained abstract unless teaching principles (*vide supra* 3.11.5.2) of moving from concrete (known) to the abstract (unknown) were followed to the latter by broad-minded people. On a different angle D adamantly believed in three ways among many. Firstly, character regeneration and the involvement of communities in infusing Ubuntu. Secondly, religious education that offered itself to study Christian religion in conjunction with African religion and cultures (*vide supra* 3.11.4.2). Lastly, the formal teaching of revived origins of African customs and their practices would also need to be included in the curriculum.

The views expressed, in regard to incorporation, complemented each other in their postulations in many respects. Responses of E and A complemented B and C in that the learning areas mentioned demanded well groomed and knowledgeable educators. In a nutshell, there was a need for broad-minded people, who would be able to translate expertise into activity. On the other hand, learning areas presented and demanded a particular character, as D averred, from learners without which learners' success was far-fetched.

5.3.6 In your opinion, what are critical challenges for African Renaissance Education implementation in African schools?

Respondents agreed that there were critical challenges for the implementation of African Renaissance Education. Respondents particularly viewed challenges like: instability in schools "A" caused by abrupt meetings, courses and workshops disruptive to the smooth running of the school; politicians' jeopardizing approach to critical school matters, complete disregard for individual school's circumstances; the acceptance of African Renaissance by African educators; the involvement of older people's expertise from schools' communities; building of Ubuntu; the difficulties emanating from politics and the latest laws that were in conflict with the African culture (D).

On a different viewpoint E viewed attitudes as posing the biggest critical challenge. This was because E maintained that in certain instances, African people looked down upon their backgrounds; despised their African languages and their own people; undermined and underestimated their potential and their convictions; hence they failed to demonstrate what they had learnt.

The expressed views on critical challenges collaborated and shared a common view that there were definite critical challenges in African schools for the

realisation of African Renaissance Education implementation. One found it critical to minimize the influx of changes affecting the smooth running of schools; for politicians to leave education to educationists; going back to ones roots; the lack of knowledge of African Renaissance among African Educators, Ubuntu regeneration; and lastly enacting laws compatible with African cultures and customs. Evidently, these challenges needed proper addressing.

5.3.7 **Would you say then that African Renaissance has a place in the South African Education System?**

Conclusively, all the respondents agreed that African Renaissance had a place in the South African Education System. Respondents showed their uncompromising determination in that African Renaissance had a place in education of South Africa. But A proposed the streamlining of approaches and strategies (vs 3.11.12) in order for education to adequately address cultural issues in Africans thereby creating a sense of belonging in Africans and accommodation for their traditions, cultures and customs. According to E the place of African Renaissance would certainly be to promote self-esteem among Africans from childhood. Seemingly, a lot was at stake about this development. The place seemed not guaranteed unless concerns were sufficiently expressed and addressed to the satisfaction of African education clients.

5.3.8 **In what sense, in your opinion, does the concept African Renaissance offer accommodation for Education and Culture?**

Respondent A agreed that African languages were needed. However "A" expressed the importance of showing motivation, commitment, love and interest in learning a language. Respondent A was embarrassed by the fact that some learners cannot effectively converse in their own first language, in this instance

IsiZulu. Respondent B argued that African languages need be taught well in schools. Greatly disturbing, was the situation that in ex-Model C schools African languages were not given due attention by effectively being taught. "B" held the conviction that "you can only access the peoples' culture through knowing their language."

Respondent C also agreed that languages were needed. However, C found it disturbing that some African children expressed themselves in foreign language in their own homes. C believed a start ought to be made on the use of first language initially. According to C it was advisable to opt studying another African language before opting for foreign languages. Respondent D agreed that all languages need be learnt. However D found it disgraceful and degrading in that most reporters and newsreaders in IsiZulu did not use "proper" IsiZulu words. According to D negative attitudes had caused IsiZulu to be looked down upon. According to D, to many, an educated African speaking IsiZulu, his first language, in a formal gathering, was considered a failure and despised upon. Therefore D advised that it was vital for IsiZulu to be taught effectively in schools. Respondent E felt like other respondents that there was need for the reawakening of African languages. That importance was evident in that most of all jobs serve Africans in South Africa. E felt despondent that the present KZN curriculum was not well structured regarding languages. According to E IsiZulu and English should be considered in KZN. In addition to these IsiXhosa, SeSotho or Setswana would be required for employability in the whole of South Africa. Respondents quickly cited professions like doctors, nurses, educators as well as builders, bus drivers who all in their trade serve the majority of Africans. E strongly felt that since all jobs in South Africa serve the majority who are indigenous Africans, therefore service delivery warrants communicating in African languages. E felt that African languages ought to, without choice be learnt for there to be interactive communication in the work place among the citizenry.

Because this research was conducted in KwaZulu-Natal Province more emphasis on African languages referred to IsiZulu as a predominant African language in the Province, but also as a commanding language nationally. Respondents' unanimously agreed on two points here. First, they agreed that African languages were needed during the reawakening of culture and customs. Secondly, they agreed that African languages in all schools, including ex-Model C schools, ought to be given due attention and be taught effectively.

Respondents expressed similar feelings finding the situation embarrassing (A); disturbing (B and C); disgraceful and hurting (D); to find that African learners and adults are not able to express themselves or read in their African language (IsiZulu) confidently and eloquently. Moreover language usage mistakes committed by radio journalists when reporting news was a great cause for concern to respondent D. These responses sent a strong message regarding what initially had to be acquired. In this case, this meant one's mother tongue, in this case IsiZulu, and then studying it and knowing it well.

On a broader scale, the issue of additional African languages mainly IsiXhosa and SeSotho, as raised by respondent E, seemed pertinent enough. By implication it was without choice that at least three African languages, namely IsiZulu, IsiXhosa and SeSotho be part of KZN curriculum in order to communicate well widely wherever one was working in South Africa. Responses removed all doubt and confirmed that the reawakening of African cultures, customs and traditions was in dire need through the effective reintroduction of African languages in the curriculum.

Evidently, the respondents firmly held a collective perception that African Renaissance was accommodated by these interconnected input. "A" viewed an opportunity to teach learners the past and the present. From another angle "B",

"C" and "E" believed that education was a vehicle for transmitting African culture from generation to generation. Confidently, "D" viewed the reintroduction of cultural education in the right direction in accommodating languages cultures and customs of the indigenous African people. According to D marrying the two concepts avoided narrow mindedness among educated people especially in managerial positions and enabled discerning different reactions of the African people. However, E felt that African Renaissance ought to consider all important African historical or heroic deeds and events.

Conclusively, the respondents agreed that the concept of African Renaissance offered accommodation in education and culture. Common to all responses was that education was needed to teach, to transmit, to translate, to convey culture and knowledge. Evidently, from the foregoing analysis the interconnectedness between education and culture existed.

Because all the respondents mentioned culture as the most important ingredient of African Renaissance this led to the following question 9 and 10.

5.3.9 **Follow-up question: Which traditional African cultural traits hold much promise for the realisation of African Renaissance?**

The question on the traditional African culture excited the interviewees, who unanimously started that Ubuntu held an essential potential of excellence for the realisation of African Renaissance. According to respondent A Ubuntu entailed self-identity; respect for others and generosity. For B Ubuntu had the essence of communalism and encompassed Africans cherishing all various African cultures. This translated in education terms meant the sharing of resources among schools (*vide supra* 3.11.2.2). Respondent C viewed Ubuntu to entail automatic conflict resolution; and respect. In agreement with the above views D was confident and

certain that Ubuntu was the "engine" and the "foundation" for African Renaissance towards all envisaged goodness, envisaged Holiness and the experience the God-given Glory. Respondent D maintained that Ubuntu was the only mode to help Africans realise African Renaissance. It was felt that Ubuntuism was crucially held in high esteem and in great respect for one's dignity and identity as it was representative of one's family, and one's community. Respondent E concurred in that Ubuntu was about acting respectfully. E believed that Ubuntu should be unadulterated and this concept could help in the development of African Renaissance. Also, in support of D, "E" perceived Ubuntu as the nucleus of African Renaissance.

Consequently, all the respondents cited Ubuntu as having a great potential for excellence, illuminated in values of communalism as exemplified by generosity, sharing, empathy; cherishing cultures; self-respect; consensus, holding others in high esteem. In essence because of this and according to D's experiences and feelings Ubuntu was regarded the "engine", the nucleus, the foundation and the vessel to help realize African Renaissance.

The responses pointed at one direction that in Africa, for Africans, Ubuntu was "*summum bonum*" – the greatest goodness that was sought. It was exciting because I share the same opinion about Ubuntu among Africans.

5.3.10 **What elements of Ubuntu do you think should receive significant consideration?**

The respondents enumerated with ease elements of Ubuntu which they considered important. Respondent A considered respect for authority and leadership. While B considered as a starting point "accepting one as a person". Respondent C considered sharing, conflict resolution, respect for things and

nature; values and honestly. Respondent D considered self respect; self-love; respect for one another, loving others as thy self; empathy; being co-operative in the community, being supportive. Lastly respondent E considered acting respectfully and self consciousness as essential for the promotion of Ubuntu.

The elements mentioned depicted a coherent line of thinking. Ubuntu was one thing to many but expressed differently. Acting respectfully was considered the predominant element which is the foundation of orderliness and discipline. Seemingly all else came after respect. Obviously, the responses outlined the attitudes and feelings of respondents on elements, as a matter of priority, that should receive significant consideration.

5.3.11 **Do you think then, African Renaissance can ensure the revival of Culture of Learning, Teaching and Services (COLTS)?**

One observed the certainty in respondents when responding to this question. Remarkably respondents C and D had showed great concern about Ubuntu and had a lot to say but due to time factor they were limited in what they could expound on this concept. Uncompromisingly, the respondents shared a common understanding and a strong feeling that Ubuntu could surely ensure the revival of the Culture of Learning, Teaching and Services. The two prominent views were that educators would teach effectively and with honesty, and learners would learn. Above all respondent E said learners would be teachable. "Honesty" was the common word illustrating exactly how Ubuntu enthused educators. Educators as well as learners, therefore, would take up the responsibility of performing their duties according to the intended purpose of introducing African Renaissance in the present education system.

The responses described above revealed that Ubuntu, as an engine, and as a vessel was actually the core to the revival of COLTS. Generally, the responses

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depicted great necessity for Ubuntu in school education. Evidently Ubuntu is a "*sine quo non*" for COLTS. Furthermore, respondent A believed that reconstruction was essential since the Apartheid government damaged African identity through African education. Respondent B strongly held the conviction that there were behavioural patterns that had changed completely. Therefore, the youth behaviour had drifted away from the African way of life. Bluntly put, respondent B stated that the youth behavioural patterns were in no way African. Respondent C felt that reconstruction should initially start from the family. Learners had to be taught to identify themselves with their families, with clan and with their nation. Respondent D was convinced that to realise this reconstruction of African consciousness in learners, it was the responsibility of everybody in the community in order to infuse Ubuntu in learners' feelings so that they matured as honest human beings. On a different perspective respondent E agreed but felt that a lot of work had to be done because most parents despised other African cultures as irrelevant, largely on the basis of their idiosyncratic ethnocentrism. Respondent E was deeply concerned that people were now individualistic and no more living communally.

The responses largely conclusively agreed that there was need for reconstruction of African consciousness in learners in order to perform well in schools.

5.3.12 Would you say African Educators are in a better position to help facilitate African Renaissance in African Schools?

Awkwardly in common, all respondents resounded a big "NO", emphatically rejecting the notion that African Educators were in a better position to facilitate African Renaissance in African schools. Alarmingly, also, respondents collectively expressed the view that African educators were not in a position,

not to mention, being in a better one, unless they became well qualified with expertise to effectively implement African Renaissance in schools. Responses expressed that educators were disoriented, therefore, not in a better position to infuse the ideology they did not fully understand, particularly teachers. Responses also implied generally that there is a need to reorientate and to retrain African educators. Respondent "B" held the conviction that the reopening of colleges of education offered some security where African Educators would receive training for engraving the African Renaissance ideology in them. Evidently, it is implied, quality training and quality reorientation could take place and was guaranteed. That would, therefore, elevate them to a higher ground of operation as respondent D had said. By implication a higher ground meant being knowledgeable, being an expert in one's field of study, being disciplined, focussed, principled, of high moral standards, duty conscious, responsible, so as to be emulated by learners. On a different point of view respondent E viewed that African educators, though a great deal needs be done to infuse the African Renaissance perception, they were comparatively better than the other racial groups in South Africa.

5.4 **CONCLUSION**

The interpretation of research data was undertaken in this chapter. Responses on each research question were collated, synthesized and critically interpreted in order to describe Africans perceptions on African Renaissance. Most importantly, the research through interviews, tapped the opinions of respondents and perceptions on how African Renaissance would be accommodated in the South African Education.

The research findings and vital conclusions will be outlined in the next chapter on the African perceptions and feelings on African Renaissance Education. Recommendations of considerable importance are presented in the next and final chapter.

CHAPTER SIX

SUMMARY OF RESEARCH FINDINGS, RECOMMENDATIONS AND CONCLUSIONS

6.1 INTRODUCTION

In the preceding chapters the research has analysed the African Renaissance in the education system and presented this as a challenge to the present system of education in South Africa.

This final chapter focuses on the review of the research; and in a summary form present the research findings; the researcher's recommendations and the need for further research.

5.2 THE SYNOPSIS

This research comprises six chapters.

Chapter One was a general introduction that outlined the scope of research undertaken. The chapter concerned itself with the statement of the problem; what motivated the researcher to undertake research; and a brief overview of the research methodology. The chapter concluded with the summary of the whole research to be undertaken chapter by chapter.

Chapter Two reviewed the literature relevant to this study. This chapter focussed on the conceptualisation of African Renaissance. A background was formed by the discussion of European Renaissance; its significant features; the aim of Renaissance; and the

educational significance of Renaissance. Lessons were drawn from the European Renaissance. Critical issues from the South African debate on the concept of African Renaissance were briefly discussed. In closing the chapter, it was imperative to grapple with the dichotomies between African Renaissance and the present the offered education system so as to perceive African Renaissance not as endorsing the anomalies of the present education system.

Chapter Three reviewed African Renaissance and Education. Initially the chapter concerned itself with African Centered Psychology; African Philosophy; and African Centered Curriculum which provided insight on the framework for African Centered Education.

In Chapter Four the focus was on the research methodology relevant to this study. The qualitative research method was critically examined. Its characteristics and the rationale for employing it were discussed. The ideographic method, a qualitative approach, was employed in this research in order to critically analyse the place of African Renaissance in the South African education. Interviewing was exposed. The advantages and disadvantages of interviews were also discussed. Some research ethical considerations were discussed aimed at discovering, maintaining and establishing good rapport with respondents and in order to solicit full cooperation. The role of the researcher, as an instrument for qualitative research was discussed. Data was collected from a purposely selected sample. Research data was collected through the use of audio-tape recording during interviews. Critical to this research were the perceptions, the feelings and attitudes of the indigenous Africans about the place of African Renaissance in the South African Education. The chapter ended with the presentation of ideograms.

Chapter Five tabled the data interpretation collected through ideographic research method. The structured interview with a scheduled sequence of questions was followed in presenting data interpretation.

Chapter Six, as the final chapter, presents the overview of the research, the summary of findings, and the researcher's recommendations regarding the place of African Renaissance in the South African Education System.

6.3 THE SUMMARY OF RESEARCH FINDINGS

The research findings were derived from both the literature review and the responses from interviews obtained by means of ideographic method employed in describing the place of African Renaissance in education. The key elements of the significant themes have been synthesized and are presented below:

6.3.1 What African Renaissance Is?

A major revelation in the interviews was that respondents defined African Renaissance in the context of an African cultural perspective. Respondents used the following terms expressing their views on what African Renaissance is all about: rebirth; reshaping; reawakening; revisiting; revitalizing; "going back to the African roots"; rediscovery of African identity and the renewal of African consciousness. Respondents believed that African cultures, customs and consciousness must be reawakened through African Renaissance. One concludes that African Renaissance is a prerogative without which reawakening of African identity and consciousness is an illusion and thus rendered as farfetched.

6.3.2 The African Renaissance Ideology on School Change

Research in this study revealed that African Renaissance is still an ideology held by top-level politicians. Responses unanimously negated the question. The responses revealed that the idea of African Renaissance has changed nothing in schools since it came about. For it to take off well, there is need for full

cooperation of all stakeholders. Although the Outcomes-Based Education (OBE) curriculum strove towards it, African Languages (*vide infra* 5.3.15) (*vide supra* 3.11.5.2) need be taken as a starting point to bring about Africanness in schools. The conclusion one makes here is that African schools should reflect Africanness in tone and in their culture.

6.3.3 **The Envisaged Type of African Renaissance Education**

Respondents believed that the restructuring of the present curriculum should be carefully taken. Research found out that this type of education should entail "a deliberate drift" in all forms of management and in classrooms. African children should be introduced in all forms of Historical Practices (*vide supra* 3.11.3.2) of the indigenous African people. Research has furthermore revealed that this type of education should accommodate and enrich the standards, norms and values of African cultures (*vide infra* 5.4.2). One concludes this education should be African, depict Africanness in every respect in and around every school inclusive of the Zulu traditional education system. Furthermore, it should produce seasoned Africans, characterised by genuine self-respect; respect for others and appropriate conduct an ideal worth striving for. There is clear indication that African Centered Education should be deliberately introduced within the present curriculum. Besides, this also entails expertise through certification of what is indigenously African in various fields such as language expertise, history, culture, philosophy, etc.

6.3.4 **Important Considerations for South African Education Towards Successful Implementation**

From the research differing considerations emerged on this question. Responses revealed that Colleges of Education (*vide supra* 4.3.4) should be reinstated. The

duration for training at a college was essential for grounding and infusing African Renaissance ideology and concepts in new African Educators. A proposed curriculum must draw back the rich African backgrounds and incorporate it in the current educational practices. The education curriculum (*vide supra* 4.3.4) should not ostracize African cultural background information. The research also found out that education should promote African unity with emphasis on great concern of others and toleration of languages and cultures, generosity and love for others. Learning areas that include history, religious education, African science and medicine should receive priority (*vide supra* 4.3.4). One concludes that institutions for training educators of high calibre and Africanized curricula need be considered essential for the successful implementation of African Renaissance education in South Africa.

6.3.5 **Ways of Incorporating African Renaissance into the School Education**

The revealed approaches are overlapping and complimentary in many respects. Respondents believed that the incorporation at school level will be through: Human and Social Sciences (HSS); Language, Literacy and Communication (LLC); Natural Sciences (NS); Technology (TECH); and Tourism. Above all it is believed that there is need for broad-minded and knowledgeable educators (*vide supra* 4.3.6), for transferring and translating knowledge into African practices. Research also revealed that, above all, the incorporation at school level involves: character regeneration; involvement of communities in infusing Ubuntu; Religious Education studied in conjunction with African Religion; and formal teaching of revived origins of African customs and practices. That on its own leads one to conclude that African Renaissance can be incorporated through OBE learning areas at school level (*vide infra* 5.4.4).

6.3.6 **Critical Challenges for African Renaissance Education Implementation**

A synthesis of responses revealed that in African schools critical challenges were: instability in schools; political statements about education (e.g., "Liberation Now, Education Later"); will African educators accept African Renaissance?; preparedness of educators to weave the change; latest South African laws in conflict (e.g., Law on Learner Pregnancy) with African culture and attitudes among Africans despising own and other African backgrounds, language, etc. There is clear indication that fierce challenges await the implementation process. One concludes, therefore, this is a daunting task to be undertaken. These need urgent addressing for African Renaissance education to be successfully implemented.

6.3.7 **The Place for African Renaissance**

The major revelation was that there is determination that the place existed. Research revealed that approaches need streamlining in order to adequately address African culture, thereby creating a sense of belonging among Africans. Accommodation will be created for African traditions, cultures and customs. This research has revealed that there is a place in education whereby African consciousness, self-esteem, art, music, dance, from childhood through school education (*vide infra* 5.4.4) would be promoted and preserved. One finds it imperative that African Renaissance should be accommodated in the South African Education system.

6.3.8 **African Renaissance Accommodates the Concept of Education and Culture**

Research found out that African Renaissance accommodated these two interwoven and interconnected concepts. Respondents believed that the concept presents an opportunity to teach the past and present historical heroic

deeds and events of the African people; since education is a vehicle for transmitting (African) culture from generation to generation. Essentially, it is an education in the right direction. A major revelation to me was that African Renaissance offered conclusively, accommodation for teaching, transmitting, translating, conveying African culture and knowledge.

More emphasis during research was on IsiZulu, a prominent African language in the KZN Province and also nationally. The research found the need that all schools including ex-Model C schools should give due attention and teach IsiZulu effectively. Africans must, as a matter of necessity, start by studying their first language first and know it effectively well. There is belief that in addition to IsiZulu the KZN Provincial Education should add IsiXhosa and SeSotho for employability and national integration linguistically and culturally in South Africa. Therefore, one concludes that the reawakening is in dire need of African languages.

6.3.9 Traditional African Cultural Traits Holding Much Promise for African Renaissance

This was a follow-up question on 5.3.8 above. It was observed that respondents became excited during interviews when responding to this question. A major revelation was that Ubuntu holds an essential potential of excellence for the realisation of African Renaissance. Respondents firmly believed that (*vide supra* 4.3.9) Ubuntu entails values of: empathy; self-identity; self-respect; respect for others and acting respectfully; consensus; generosity; communalism; holding in high esteem and in great respect one's dignity and identity; cherishing all other cultures. It emerged from research (*vide supra* 4.3.9) that Ubuntu is an: "engine"; "foundation" and "nucleus" of "all envisaged goodness and holiness" and "the only vessel" to help in the realisation of African Renaissance. I found it clear that Ubuntu, unadulterated, in Africa, for Africans, as the greatest good sought, holds

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much promise for the realisation of African Renaissance in the South African education.

6.3.10 **Elements of Ubuntu being of Significant Consideration**

This was also a follow-up question on 5.3.9 above. Respondents firmly believed that elements demanding important considerations in educating school-going youth included: respect for things and nature; honesty; self-respect; self-love; respect for one another; loving others as thyself; empathy; being cooperative and supportive in the community.

6.3.11 **African Renaissance Ensuring the Revival of Culture of Learning, Teaching and Services (COLTS)**

The research found out that an uncompromising respondents' attitude in that Ubuntu ensured and was the core to the revival of COLTS. Research revealed that the two prominent features for revival are that educators will teach effectively and with honesty and dedication; and that learners will probably learn and will be teachable if these are emphasised. These two would honestly take up their responsibility of performing one's duties according to the desired purpose. I found it clear that Ubuntu is the essential condition for COLTS.

6.3.12 **Indigenous and trained African educators are better positioned to facilitate African Renaissance Education**

One was astonished by responses that emphatically rejected this notion. A major revelation was that African educators were not in a position to facilitate African Renaissance because most of them were disoriented and lack expertise. There was need for reorientation and retraining them. There is need for

reopening of Colleges of Education. Colleges offered some security for engraving the African Renaissance ideology. There is a belief and fact that in order to facilitate and effectively implement African Renaissance, African educators should operate from higher ground so as to be emulated by learners. Research revealed that African educators emulated need to be knowledgeable; attain expertise in their fields of study; being self-disciplined; focussed; principled; of high moral standards; duty conscious and responsible.

From the foregoing research findings I drew the following recommendations.

6.4 **RECOMMENDATIONS**

This section presents the recommendations regarding the place of African Renaissance in the education of South Africa on the basis of the findings of this study. The implementation of these recommendations might clarify the accommodation of African Renaissance. Relevant departmental officials need to attend to these in an unbiased and apolitical manner. The most important aspect of the recommendation is aimed at the possibilities of incorporation of African Renaissance in education. In the light of the literature review in the study, interviews and observations, I recommend, as discussed below, the inclusion of Indigenous African Education, Indigenous African Curriculum, The African Philosophy of Ubuntu, whereby incorporation of·African Renaissance in the Education System of South African will be optimally realized.

6.4.1 **Indigenous African Education**

The introduction of African Philosophy in teacher education is recommended. According to Young (1937:115) African Philosophy characterized a genuinely indigenous African education system. Through this education system the child will be shaped in the right behaviour and the adolescent prepared for the right duty.

Young (1937) attests to the fact that investigation has shown that African methods were both pedagogically effective and psychologically sound. Two departments were used in shaping the child. Between the two departments the African covered three areas, namely, gentility, citizenship and sex. Presently, this is extra curricula in modern day education system. It is not handled by educators, but by outsiders or NGO's, especially sexuality education. Young (1937) argues that modern education is hampered in at least one direction when compared with primitive and its foundation is upon books about things and not upon things themselves. Furthermore, Young (1937) alleges that on the issues of citizenship and sex Africans with their communal methods walked clear-eyed and frank until they were made with a "hush-hush" attitude to be furtive and apologetic on these matters. One suggests, therefore, that there is need to offer help to educators in dealing with these issues of citizenship, sex, social hygiene because they must be clear-eyed too and frank.

6.4.2 Indigenous African Curriculum

An Indigenous African Curriculum is recommended. One deduces, therefore, that the indigenous African education system presents African Renaissance education with the starting point of transforming a curriculum framework.

I recommend the following curricula issues like etiquette which was the first subject on the African educational syllabus; the patterns of behaviour, the correct things to do in each of a number of varying circumstances. This is because this eliminated awkwardness and self-consciousness. Further, I recommend behaviour patterns for a boy, a girl and a woman, which were quite distinct from the man's way of life. Incorporation is also called for different patterns of behaviour appropriate to a married woman and to a unmarried one. One recommends the following patterns of behaviour forming the complete educational curriculum:

- ❖ "mustn't touch it period";

- ❖ "not done period" – no reasons given at this stage;

- ❖ "respect for tribal taboos";

- ❖ how to behave when so-and-so is here;

- ❖ what to do in the presence of father, or mother or brother, etc.;

- ❖ way of presenting something to someone; .

- ❖ way of taking something offered;

- ❖ a different way of greeting certain people;

- ❖ when it will be wrong to give a greeting or indeed to speak at all;

- ❖ never deal with any social occasion standing, always take it sitting;

   down (Young, 1937:136).

These patterns of behaviour, according to Young (1937:140) were based on three basic principles, namely: that nothing done hurriedly can be rightly or with worthy dignity; that social contact should always be ranked in importance above ordinary routine duties; that hospitality should never be given the appearance of a causal or incidental thing, but always as a central and vital value, a thing not merely never to be omitted, but never to be scamped or hurried.

Ultimately the sole goal of education would be to produce a man or woman ready at any moment, with the right behaviour, for that particular moment-called self-possession. One presumes this is pivotal for moral regeneration in South Africa.

6.4.3 **The African Philosophy of Ubuntu**

One recommends Ubuntu should be accorded subject status in the African Centered Curriculum. One believes that Ubuntu be taken as another name for Life

Orientation-learning area. Over and above the literature reviewed has revealed that "Ubuntu" was the goal for the indigenous African curriculum. It has also been revealed that "Ubuntu" is what the modern day South African society cries for.

One recommends "Ubuntu" as the:

> "art of being human, the human virtues as exemplified by goodness of character and behaviour. It refers to the human qualities – acquired by an individual through personal establishment and moulding by voluntarily and intentionally accepting and internalizing human norms and values in terms of the culture and the philosophical convictions of his people. Ubuntu is the spiritual foundation of all African society" (Heese & Badenhorst 1992:15).

I recommend "Ubuntu" to be taught in African schools to equip the youth with such knowledge and skills that would enable them to develop a keen sense of nationhood and service to both the nation and country; to develop physical, social, mental and spiritual behaviour patterns in youth that will make them worthy citizens; to develop the pupils' concept of themselves as individuals who are pillars of the nation, hence the necessity for them to dedicate themselves to the service of the nation and country (Annual Report – *Department of Education and Culture*, 1993:21).

One believes that Ubuntu as a subject is value-laden and is Afrocentric. Ubuntu emphasises the cultural heritage that Africa has bequeathed to her people. Virtues of Ubuntu identified were: honesty, loyalty, respect, courtesy, reliability, unwavering obedience to adults, – to seniors and authority, clear-cut sex and marriage controls, fair play in fight and wars, truth, justice, respect for personal property, compassion, tolerance of views and races, sensitivity to the aged – the handicapped and less privileged and enthusiasm for life (Heese & Badenhorst,

1992:15-16). This, therefore, suggests a possibility of according status to the subject of Ubuntu in the new South African curriculum. In essence, as Peter in Wringe (1984:87) states, these are basic values ·distinctive to the type of democratic society in which we live.

6.4.4 **The Incorporation of African Renaissance in the Education System of South Africa**

The incorporation of African Renaissance in education system is recommended. One envisages that the transformational Outcomes Based Education (OBE) curriculum framework is in good stead for the incorporation of Afrocentric Education in the education system. This framework, it is believed, is a philosophical and organizational framework which sets out guidelines for teaching and learning. Accordingly, this is a framework around which provinces and schools may build their learning programmes. It identifies important components of education for South African learners. It is descriptive rather than prescriptive (Policy Document for C2005; 1997:2). Therefore OBE renders itself:

- ❖ method of educational improvement;

- ❖ as a means of meeting the needs of all students regardless of their environment; ethnicity; economic status or disabling condition;

- ❖ claims to create a greater curricular focus, develop better instructional methods and assess student achievement with precise clarity and validity;

- ❖ advocating hope to shift current educational practices, *inter alia*, a change in philosophy and beliefs, objectives tied to learners

outcomes, core and extended curriculum development, mastery of learning, accountability via an information management system and criterion referenced assessment (Capper & Jamison, 1993) and

❖ traditional, transitional and transformational Outcomes Based Education is evolving from a micro curriculum and instructional design approach to a more comprehensive approach (Spady & Marshall, 1991:67).

One is of the convictions that Outcomes Based Education offers itself as a truly emancipatory educational model for African Renaissance. The above Outcomes Based Education principles, therefore, offer accommodation to African Renaissance. One is further motivated by the Outcomes Based Education philosophy that there is place for African Renaissance. The Outcomes Based Education philosophy as discussed by Capper and Jamison (1993) emphasises Outcomes Based Education philosophy based on the following six assumptions:

❖ all students can learn and succeed, success breeds success, and schools control the condition of success;

❖ all decisions are driven by the vision of "what the student should be able to do" on completion of various milestones: a lesson, a unit, a subject or grade, or a public school career;

❖ on completion of the learner outcomes, both core curriculum (focussed curriculum which every student is expected to learn) and extended curriculum ("extensions" or "enrichments" of the core curriculum) are developed;

❖ Outcomes Based Education relies heavily on the technique of masterly learning; on a given time to do so. Blooms mastery learning principles call for students to master prerequisite skills before moving on to advanced skills;

❖ schools should develop a computer-managed system. This is a means to store and manipulate data about student achievement and prerequisite knowledge and

❖ it is necessary to have an equally focussed assessment system. Assessment which validly assess 100% of the material taught (Capper & Jamison, 1993).

Consequently, these are components through which the Outcomes Based Education seeks to make learning an equitable experience for all learners, assuming that all students can learn and incorporating teaching techniques and educational structural which enhance rather than impede the opportunity for students to learn.

The Curriculum 2005 Framework is aimed at General Education and Training Band (GET) which comprises three phases; namely:

❖ Foundation Phase (Grade R to 3)
❖ Intermediate Phase (Grade 4 to 6)
❖ Senior Phase (Grade 7 to 9)
   [Grade 10 to 12 inclusive]   (Policy Document, 1997:4).

In a nutshell, according to the Policy Document (1997) the Foundation phase is part of Early Childhood Development (ECD) which intends to focus on,

"the care and development of young children which must be the foundation of school relations and the starting point of human resource development strategies from community to national levels."

Secondly, in the Intermediate Phase it is envisaged that teaching and learning be highly contextualized and largely integrated. Learners begin to understand detailed relationships between materials, incidents, circumstances and people and are able to infer the consequences of such relationships. Peer acceptance is extremely important to learners in this phase. Group work, project work and peer assessment should feature prominently in their learning (Policy Document, 1997:5).

Lastly, the Senior Phase is the area of great interest for incorporating African Renaissance. The scope is only limited to this phase considering the researcher's experience in the phase and most importantly to keep the research focussed since the inclusion of other phases in detail would unnecessarily make research too lengthy. The Senior Phase, according to Policy Document (1997:6), envisages that learners are increasingly able to research independently of concrete materials and experiences; engage in open arguments; are willing to accept multiple solutions to single problems; offered learning content be less contextualized, but more abstract and more area specific. It should be clear that learners are being prepared for life after school.

African Renaissance should build in the Outcomes Based Education curriculum the FIVE LEARNING AREAS, namely: Language, Literacy·and Communication (LLC); Human Social Sciences and Economic Management Sciences (HSS/EMS); Natural Sciences and Technology (NSTECH); Arts and Culture (AC); and Life Orientation (LO). It is believed that these five learning areas are crucial and key to the realisation and of cardinal importance according to the introduction and

implementation of African Renaissance in the South African Education System. The envisaged Model provides learning activities of great concern in the syllabus. Moreover, the model provides objectives that need attaining through an African model. The discussion which follows is only restricted to the rationale of each learning area as well as teaching and learning practices demanding inclusion and its implication for African Renaissance education. The rationale behind these learning areas attests that:

❖ Language, literacy and communication (LLC) are intrinsic to human development and central to lifelong learning. The advancement of multi-lingualism as a major resource affords learners the opportunity to develop and value:

- their home language, cultures and literacies;
- other languages, cultures and literacies in our multicultural and in international context and
- a shared understanding of a common South African culture (Policy Document, 1997:LLC-2).

One recommends, based on research results, that attention should be focussed on African Languages in this regard. This should be promoted through African literature (oral, story telling/narrative, poetry; praise singing); distinct African dance (for young men; for girls; for national celebrations; for weddings, etc.); indigenous African music (traditional music for girls; boys; bereavement; work songs; National African Functions, e.g., Umkhosi woMhlanga; war songs; family songs; clan songs, etc.). Most importantly, the subject might invigorate learning power, restore human spirit, wisdom, love and appreciation of their African language; encourage local community involvement in

curriculum delivery; develop rhetorical power in speech and develop oral expression expressed during storytelling, and praise singing. Invigoratingly African Renaissance spirit will be realized in the curriculum.

❖ The Human and Social Sciences (HSS) contributes to developing responsible citizens in a culturally diverse, democratic society within an interdependent world; will equip learners to make sound judgements and take appropriate actions, comprise the study of relationships between people and between people and their environment, and develop distinctive skills and a critical awareness of social and environmental patterns, processes and events (Policy Document, 1997:HHS-2). In relation to HSS, the Economic and Management Sciences (EMS) will equip learners with knowledge and comprehension of economic and management skills and competencies that will enable them to play a vital role in the process of transforming the country's economic, social, political, technological, physical and demographic environments. Learners are introduced to an understanding of the wealth of creation process by equipping them with the necessary South African background and knowledge in the different spheres of the economy, such as basic economic, management, finance, administration and institutions. The acquired knowledge, skills and attitudes will enable the learners to make a contribution towards the improvement of the standard of living, human development, justice, basic conditions of employment, fair labour practice; productivity; as well as opportunities for all to realise their full potential (Policy Document, 1997:EMS-2).

It is believed that the HSS is the key African subject for African

Renaissance. One recommends, based on research results, in particular that African History of African nations residing in different provinces in South Africa be taught. It is suggested in KwaZulu-Natal (KZN) Province that the Zulu Nation's history be fully studied by African children. Key to this history are politics (ideal democracy); ideal government; Zulu Kingdom/Kingship; Zulu Wars and its Heroes; Zulu Regiments and its periodicization; Zulu Historic Achievements; History of Places and Names of Places, History for families, clan local community, etc. The aim of the subject is to revive in learners the appreciation of their own African history; uncover the original roots of family, clan – African historicity and uncover their rich African heritage of Africans in South African diaspora.

The Technology Learning Area combined with NS seeks to develop: an ability to solve technological problems by investigating, designing, evaluating as well as communicating effectively in their own and other languages and by using different modes; a fundamental undertaking of and ability to apply technological knowledge; skills and values, working as individuals and as group members, in a range of technological contexts; a critical understanding of the interrelationships between technology, society, the economy and the environment.

This understanding *inter alia* contributes to the development of learners' ability to perform effectively in their changing environment and to stimulate them to contribute towards its improvements; the delivery of quality education and access and redress through relevance to the

ever-changing modem world and in integration of theory and practise; the development of citizens who are innovative, critical, responsible and effective; and creating more positive attitudes, perceptions and aspirations towards technology-based careers (Policy Document, 1997:TECH-2-3).

❖ Natural Sciences (NS), comprising the physical, life, and earth sciences, involve the systematic study of the material universe – including natural and human-made environments – as a set of related systems. The development of appropriate skills, knowledge and attitude and an understanding of the principles and process of Natural Sciences: enable learners to make sense of their natural world; contribute to the development of responsible sensitive, and scientifically literate citizens who can critically debate scientific issues ...; are essential for conceiving, managing, developing and utilizing natural resources to ensure the survival of local and global environments; and contribute to the creation and shaping of work opportunities (Policy Document, 1997:NS-5).

NS-TECH is also a key African learning area. One recommends that focus should be on taking as compulsory Agricultural Science especially Gardening; Nature Conservation (usage and care for natural resources); Environmental Education (value of clean environment – clean water, littering, etc.); Health Education and Personal Hygiene; African Science and Medicine. Teaching learners Agriculture especially gardening a nation will be taught how to feed itself. This would proactively help in the fight of poverty and hunger eradication in African communities. Above all, one hopes that learners will love and value nature, the natural resources and a clean and unpolluted

environment will be instilled in their minds.

❖ Arts and Culture (AC) learning area affirms the integrity and importance of the various art forms which include, but are not limited to dance, drama, music, visual art, media and communication; arts, technology; design and literature. Arts and culture are an integral part of life, embracing the spiritual, material, intellectual and emotional aspects of human society. Culture embodies lifestyles, behaviour patterns, heritage, knowledge and belief systems. Arts and culture are fundamental to all learning. Arts and culture education and training enable learners to develop: the ability to make, recreate and invent meaning; use of innovation, creativity and resourcefulness; effective expression, communication and interaction between individuals and groups; a healthy sense of self, exploring individual and collective identities; understanding and acknowledgement of our rich and diverse culture; a deepened understanding of our social and physical environment; and our place within that environment; practical skills and different modes of thinking, within a various form of art and diverse cultures; career skills and income-generating opportunities that lead to enhanced social, economic and cultural life; respect for human value and dignity; insight into the aspirations and values of our nation, and effective participation in the construction of a democratic society (Policy Document, 1997:AC-3-4).

I recommend AC as a key African subject for accommodating African Renaissance. Particular attention should be that in each province of South Africa, e.g., KZN – Zulu Culture, customs, norms and values should at a deeper level be taught. The focal point should be on indigenous African Culture, customs, norms (vide supra 5.4.2); values

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(*vide supra* 5.4.2); African art, pottery; sculpture; painting; woodwork, etc. While among other things income-generating opportunities are created, it will also create individual African schools' fundraising strategies. Eventually their products will contribute to the African museums and tourism. It is envisaged that the learning area will in learners, revive appreciation for art; *revive a sense of appreciation for beauty;* revive a culture of handwork and hence eradicate idleness and laziness; and develop an aesthetic conscience–African consciousness (*vide supra* 4.3.13 and 5.3.13).

❖ Life Orientation (LO) learning area is fundamental in empowering learners to live meaningful lives in a society that demand rapid transformation. Life Orientation is an integral part of education, training and development; *this is central to the holistic unfolding of the learners;* and locates its vision of individual growth. Life Orientation enhances the practice of positive values, attitudes, behaviour and skills in the individual; promotes a human rights culture; promotes the achievement of individual learners' potential; independent, critical and creative thinking; survival and coping skills; commitment to life-long learning; pleasure in the expression and co-ordination of the intellectual, physical, spiritual, emotional and moral powers. Life Orientation encourages a healthy lifestyle (Policy Document, 1997:LO-2).

LO offers itself the major African Renaissance focus area. It is also a key African subject core to the Indigenous African Curriculum (*vide supra* 5.4.2). *Particular attention needs be paid to African traditional* approach on sexual education (holiness, honesty or fidelity stresses); self-identification (personal integrity/worth, self-love); African morals

and norms (*vide supra* 5.3.10) (loyalty, honesty, sincerity, discipline, orderliness, goodness) African self-image and self-identity; African Traditional Religion encapsulating who God is to Africans (liturgy; Systematic Recitals, songs, oral tradition). There is absolutely no doubt that African Renaissance will be in full operation if and when in African learners value and dignity of the human person is restored (loving others as thyself – *vide supra* 3.11.4.2); good and cultured behaviour is restored; acting respectfully with self-respect is revived; empathy, generosity and communalism – *vide supra* 3.11.4.2) are restored; self-esteem is developed (*vide supra* 3.11.5.2); living in harmony with others or positive attachment to a group is developed and have learnt to maintain a religious conscience with a firm knowledge of God.

One is mindful of the report which stipulates that the phasing in of a revised curriculum has many implications and these should be considered carefully. Time would have to be provided for resource mobilization, development of trainers and learning support materials and the consolidation of national and provincial curriculum structures to drive its implementation. The publishers would require up to 3 years to produce quality textbooks. The entire process will require leadership, vision and a planning and management process aligned to Tirisano (The Review Committee Report, 31 May 2000).

The crucial part is that this incorporation could pose numerous problems for school management. Evidently diversity in schools reflects and necessitates diversity in management structures and procedures at present. Undoubtedly the school-based management will be challenged to translate changes and reform in the curriculum

into plans and practices which provide a supportive environment at school and extend the support into the classroom. Moreover, that will be incorporated for the good cause.

6.4.5 Critical Challenges for Afrocentric Education in South Africa

From the above-curriculum model arose critical challenges for the Afrocentric Education. There are numerous challenges that Afrocentric Education could face in the education system of South Africa. Campbell *et al.* (1969:2) asserts that the escalation of public conflict surrounding school affairs has been a corollary to increasing social demands. One example was the demand for Peoples Education which emanated from the struggle against apartheid system of education which discriminated indigenous Black Africans. The struggle for a liberating education revealed huge backlogs and discrepancies in the apartheid system of education. It would be unwise not to recommend tackling of all those problems since today, most of those problems created by apartheid policy still linger even in the democratic system. This section will concentrate only on four challenges deemed to be critical for take off of Afrocentric Education in South Africa. These are namely curriculum development, reviving self-identity in Africans, moral values and religion.

6.4.5.1 Curriculum development

There is need to develop an instrument to bring change. Luthuli (1985:71) states that the school curriculum is regarded as one of the instruments that can be used to bring change to fruition so as to reflect the attitudes of the people. However, *educational leaders should take responsibility and plan the school curriculum to the changed image of man taking into account that which is dear to African people.* Luthuli (1985) categorically states that educationists, not

politicians are key men for ensuring peaceful change. Not any educationist is needed but those who are dedicated to solving the problem and who have the necessary insight.

The formal school curriculum, according to Steyn and Viljoen (1991) is increasingly in the firing line because it is felt that the present school curriculum does not sufficiently account for the complex realities of our society. In agreement with Luthuli (1985) the expectations of the local African community cannot be ignored without plunging the curriculum into a legitimacy crisis. Steyn and Viljoen (1991) identify the greatest challenges for the school curriculum. These are: reconciliation between general, formative education and career education; challenge of meeting manpower needs in particular in a free market economy; challenge of career adaptability; enormous challenge of reducing the gap between educational needs (and expectations) and the available resources; uncertainty surrounding culture and value in view of diversity of a multicultural society; the problem of environmental deprivation; and socio-political matters (Steyn & Viljoen - *SA Journal of Education*, 1991:243).

Caston in Krüger (1991) contends that there is continuous pressure for curriculum renewal at the micro-level, that is, in the classroom. Caston stresses the school-based curriculum development which rests on the notion that real change must come from within. This, therefore, demands for the willing core of educators, principals, inspectors and senior management staff to attempt something different. Secondly, set in the right manner the school-based curriculum development (SBCD) offers the possibility of rich rewards. Therefore, there is no doubt that co-operation between the central authority and the schools on this matter of school-based curriculum development would lead to improved effectiveness of the education system.

Van den Heever (1987:8) states that there is need for curriculum to transform into indigenous curriculum context. This means that there is a need to replace colonial teaching materials by something more African and locally relevant in inspiration and content.

6.4.5.2 **Self-image and self-identity of Africans**

Literature studied reveals that Africans had completely lost their self-image and identity through colonization acculturation which eventually led to inferiorization. Regaining the innermost resource (Ramogale, 1998) poses great challenge for Afrocentric Education.

In order to restore self-image and self-identity there is need for decolonization. Koka (1995:7) avers that there is a dire need for the performance of "mental exorcism" where the ritual of the decolonization of the African mind" must be carried out in order to wipe the screen of the mind that we can see clearly our self-image and self-identity. There is need to for an exercise that would enable the projection of the African personality, and assist in the breaking of mental shackles that have for so long tied the African. According to Koka (1995) such a stance can certainly help us retain our personal and natural self-image and identity. We can then proceed into world affairs at the international forum of nations with confidence, pride and dignity. In actual fact, we are faced with the reconstruction of the BEING who have gone through 500 years period of dehumanisation, suffering under the most inhuman acts of atrocities, physical torture, mental anguish, economic deprivation, political suppression and oppression, as well as through a historical experience. Rightly so, African renaissance ushers in an area where Africans are to find themselves, who they are, what they are, who they can be and what they can be. This remains a huge challenge facing Afrocentric education. Certainly African Renaissance

comes in when rebirth is wanted to revive self-identity and self-image (ego and a sense of being and African personality through education).

Secondly, there is need to face up with the acculturation. Koka (1995) argues that acculturation was aimed at despising, discrediting and ridiculing the local people's customs and social practices labelling these as backward, primitive, heathen and barbaric. People's thoughts, ideologies and concepts were not taken into consideration in the structuring and content of the "new" eurocentric education system. The conquered people became spiritually, physically and mentally destroyed and demoralised. Their sense of group identity was shuttered as their material, wealth, humanity and dignity were annulled. It is without doubt, therefore that people without their culture and identity are people without substance that gives rise to their dignity.

This is a cause for concern for the Africologist in pursuit of excellence in Afrocentric education. More importantly as Koka (1995:10) states, Afrocentric education has to deal with the following resulting from acculturation:

❖ African culture and all factors essential for the building and boosting of the African self-identity, became mutilated, distorted and finally destroyed;

❖ Foreign culture often takes root and flourishes in while there is rot of the indigenous culture;

❖ The African personality and race identity becomes traded in for "assimilation" or "integration" in the alien culture through the falsehood of the so-called "non-racialism" and

❖ Indigenous people become plunged into a situation where they cannot even see or define themselves in their own terms.

Thirdly and lastly there is need to offer education that will eradicate inferiorisation of African children which occurred because of being subjected to the racist system of education. Inferiorisation is a result of this system of education. It led to mentally colonized and mesmerized to the extent of non-recognition of their personhood and cultural identity. Koka (1995:6) states that the children became so dehumanized that they assumed a psychological position of rootlessness, self-hate and self-destruction. He further asserts that inferiorisation did irreparable damage through *inter alia* social experiences, poor housing, inadequate health care, racist education system, deprivation of human rights, low workers income levels, economic exploitation, broken families, acculturation and eroded into the indigenous peoples moral codes, spiritual values, and human dignity. It is alleged that this stressful and negative social experiences led to the development of self- or group-destructive behavioural patterns. This shows the breadth of challenge African renaissance faces.

Ramogale (1998:9), in view of the above discussion, avers that the absence of inner resources in Africans, is the main cause of the spectacular matric failures which are deeply rooted in the struggle for politics of the past. He further states that Black Consciousness Movement earlier attempted to encourage critical inwardness which is foregrounding the need for black awareness. Education is therefore faced with this need to encourage critical inwardness in Africans. Ramogale (1998) contends that we are tyrannised by a hidden enemy that lurks in our mind-set and cultural habit. He alleges that one such adversary is the pervasive culture of indiscipline in African

communities. Absolutely, there is need to revive self-image and self-identity in African people. Hopefully, Afrocentric Education can rescue us from such a horrendous situation of a cultureless people.

6.4.5.3 **Morals or moral values**

It is critical that goodness, humanness in the African communities be restored through the school-going-youth. Luthuli (1985:64) embraces the idea that the beauty of life must be recognized and understood for individuals to enjoy a full life and to preserve it for generations to come. Literature has revealed the need to teach Ubuntu to the youth. Therefore, according to Luthuli (1985:60) all education (social motivation, social knowledge and affective education) should stress morality because when people learn to care about other people in return they learn to know about them as well. It is further argued that reasoning must be implemented in the distinction between good and bad. Learners must be able to reach their own conclusions about right and wrong. What needs to be brought to the minds of learners, therefore, is that an action is not morally right in terms of particular situations and circumstances, but in terms of a general standard of rightness, hence the philosophy of Ubuntu/Botho.

In congruence with Luthuli (1985), Buthelezi (2001:2) avers that the only true foundation of morality and ethics is in the critical capacity of judgement which can identify and distinguish between right and wrong. Mamoepa (1999:8) states that democracy and South African constitution are premised on the fundamental belief in inherent goodness of the citizenry, on the belief that the citizenry, aware of their rights, duties and responsibilities and organized to express themselves freely, will ensure high ethical standards. Sharp (1980:30) contends that education has a social function to play in initiating the young into

those of our arching moral values which bind societies together. Sharp (ibid) cites components of moral systems which are universal. These components, all encourage the spirit of self-discipline and self-control; a sense of self-abnegation and positive attachment to the group to which we belong and the spirit of autonomy.

Parkies (1999:10) illustrates the absence of morals in schools. He contends that today South African Black high schools, often look more like crisis centres than education institutions. They are inundated with problems which are racked with social pathology evident in school grounds. Parkies (1999) identifies the following problems in schools: pregnant teenage girls; gang-related killings; killing of teachers by one another; injuries; troubled and suicidal teens; drug use and dope peddling. African renaissance faces a mammoth task of reviving goodness and humanity through education.

6.4.5.4 **African Traditional Religion**

One having addressed African culture (*vide supra* 5.4.5.2 and 5.4.5.3) and all that it entails, one also singles out African Traditional Religion as the toughest challenge of all for South African Education System that cannot be disregarded. According to Idowu (1973:103) there is a common Africanness about the total culture and religious beliefs and practices of Africans. With regard to the concept of God, there is a common thread, however tenuous in places, running throughout the continent of Africa. Idowu avers that particular reference to the character of deity makes it possible to speak of a religion of Africa. There is one name for God which appears in various forms in several places according to the "native language" of each locality. Accordingly, the man of faith in Africa has his obedience and allegiance to the Transcendent, to God.

The South African Education system faces a challenge in African Religious Centeredness. Idowu (1973:150) contends that in Africa, on one ground, the real cohesive factor of religion is the living God, and that without this factor all things would fall to pieces. Idowu (1973:148-164) identifies four attributes of God of Africa: Firstly, He is a Reality to the Africans and convey the purest expression of their religious thinking and of their religious experience. Secondly, God is unique as found in attributes, such as: songs, proverbs and in their liturgy that which is aboriginal or foundational, handed down from generation to generation, that which continues to be practised by living men and women of today as the religion of the foreberears, not only as a heritage from the past, but also that which people of today have made theirs by living it and practising it, that which for them connects the past with the present and upon which they base the connections between now and eternity with all that, spiritually they hope or fear. Thirdly, God is the absolute controller of the universe, is the ultimate fountain, head of all power and authority; of all sanctions for orderly relations between men. Fourth, God is One, the only God of the whole universe. This is a significant part of the African concept of God which must be well understood if one is to understand African attitude to life with regard to personal relation. Presumably also, with regard to African education approach.

Idowu (1973:1) further contends that religion has always served a purpose which belongs to the very fabric of life itself and this as a fact of history as of experience. Particularly the indigenous African Education. Therefore, religion is an inescapable involvement of every member of the human race. Truly therefore, we are all of us religious. Obviously the inevitability of religion is deep down in the nature of every person. There is, therefore, an inherent urge in man which makes religion a matter of ultimate concern above all in the African educational practices. As no precise line of demarcation between

religion and culture, Idowu (1973:5) makes a fair attempt at differentiation thereof in that whole culture covers the whole of people's scheme of life, where religion gives direction and complexion to the scheme.

On top of recognition to be given to the African Traditional Religion the education system is further challenged to include it as part of school curriculum as a learning area. It is imperative, as identified by Idowu (1973:84-85), that the four sources of African Traditional Religion namely: set liturgy; systematic rituals; songs and oral tradition, to accommodate this religion as part of Arts and Culture learning area in the school curriculum.

In full support of Idowu (ibid), now with full reference to African Renaissance Nkesinga (1999) advocates the God-factor in the rebirth of the African continent. Although Africa is caught up in civil wars, corruption and criminal activities, her people have a firm inner knowledge of God. In actual fact the effects of such recognition on conduct and mental attitude are immense. Most probably, it is the kind of conduct and mental attitude required in African people. Nkesinga (1999) says African renaissance which does not take cognisance of this fact will be alien to the people and will be another failed project. He zones the problems of Africa in leaders and people in economically influential positions who have not given God-space in their lives. Ultimately, they have abandoned the sharing spirit of Ubuntu which desires the survival of the other if they are in great need of spiritual and material benefits. According to Nkesinga (1999) this philosophy links up with the Incarnation of God in Jesus Christ. For in us is the divine deposit of God the generosity of sharing. In reality God shares space, time and resources with us. Because Africa has been on the receiving end of relief, this process has obscured the sharing element in the African philosophy of Ubuntu. Crucially, the God-factor is the dynamic power for the loving people projects.

In appreciating Africa, Chikowore (1999) states that Africa is a continent to be proud of. It is God's beloved place. It is a home to all. It is the mother of mans existence and hence of other continental giants who have unashamedly exploited her resources. According to him we need to be proud of being ourselves and of being people who live in God's beloved garden of Africa.

A new religious philosophy has emerged among Africans. Luthuli (1981:64) defines this new religious philosophy as a religious belief, not only in God himself, but also in His human nature, bestowed by the Holy Spirit. This has become the basis of a new philosophy of life. Today Black Christians look to the union with their Creator.

In essence African Renaissance should, therefore, according to Nkesinga (1999) be peculiarly focussed and drawn from the divine deposited fund – a provision into the African Culture for God to be known and appropriated. Africa's birth must recall, recapture a consciousness that is God-centred. There is, therefore, challenge for Afrocentric Education to teach learners to know, love and serve God the Father, the Son and Holy Spirit, in humble obedience, living well with other people, doing things justly and expressing love and mercy.

One believes that the implementation of Afrocentric education can succeed. One is also of the conviction that African Renaissance is not something farfetched. It is within reach. This calls for attempting the challenge posed by curriculum development, African identity, morals and religion in all honesty.

6.5 **POSSIBLE IMPLICATIONS OF THESE RECOMMENDATIONS**

This research suggests an African oriented approach rather than Eurocentric or a Western centred African Education. This places a demand on making the present curriculum relevant to the needs of the African society in general. The curriculum and the syllabus shall be under continuous scrutiny by educationists, educators and policy decision makers, who are effectively politicians at the helm, in order to ensure that these remain relevant to the society (Thembela, 1978:7). Education ought to be designed to internalize African values.

It is implied here that the vernacular or an African language in a particular province, will initially be the medium of instruction for conceptual and cognitive development of the child in this proposed model. In that manner an indigenous approach will drive Africanisation of the curriculum. Activities, facts and concepts in a primary African language will be clearly understood by learners. Hopefully, the joy and pleasure of learning will be restored in the classroom which is essential for high esteem hence excellent performance in schools.

It is implied also that the production of good textbooks, by implication here, which includes the production and screening of African content in textbooks is essential.

It is furthermore implied that education be culturally based in the provinces of South Africa.

Educators, effectively need to adequately receive quality initial training in order to be resourceful and flexible. Study leaves ought to be revised in order to provide enough time for further training. Essentially, a quality educator is a starting point for transformation.

By implication both the indigenous and the OBE curricula need the principal and educators of prime quality. By and large quality assurance in education needs to be taken more seriously. Both the African principal and the educator are genuine activists for the rebirth of African education in South Africa.

It is furthermore implied that educators and school managers ought to work very closely in partnership with parents or people from surrounding communities of schools in African culture, historical events, etc. Hence there is need for the strengthening of partnership of all stakeholders in the education of African learners.

By implication the recommendation affirm the African history including heroes and heroines and their respective heroic deeds. Celebrations in honour of their deeds need to be conducted. More African literature needs be produced. Africans need to acknowledge where they come from and where they are going. The affirmation calls for throwing off the falsifications of European influence that have justified the enslavement and colonisation of Africans.

By implication schools are encouraged to build on African cultural museums, Home Craft Centres, Agricultural Schools, Arts and Culture Centres, mini-African Libraries and to strive to make continuous contribution to tourism industry of our country.

Schools also ought to be resourceful, in terms of floor space or classrooms, or halls for rehearsals, demonstrations, dramas, to provide for arts and craft, music attire, instruments and tools.

It is implied here that education for Africans ought to promote Africans who are proud of who they are. African Renaissance inspires all Africans to take their destiny into their own hands (Schraeder, 2001). Despite their racial diversity Africans will, through their education, strive for social justice, peace, individual integrity, South Africa's development

and for the African continent as a whole.

This research further suggests that the recommendation on the basis of African Tradition Religious Instruction, through African Renaissance education, Africans will recapture a conscience that is God-centred. By implication the recapturing of such a conscience will revive Africans firm inner knowledge of God. Since the God factor is the dynamic power for African culture and customs.

By and large, Africanness will be established in African schools in a true sense of the word. This is essentially because the school is the important institution to practise African Renaissance.

In good faith, these inherent implications on recommendations made herein, about accommodating African Renaissance warrant further consideration in legislating, restructuring, as well as in further research about African Education.

6.6 **THE NEED FOR FURTHER RESEARCH**

The study has limitations encountered during the course of study. This research is a contribution to many African Studies, however, it delimited an area of concern. It did not involve all the African groups in South Africa. It only concerned itself with AmaZulu in KZN. A purposeful sample was utilized thus selecting a few respondents from whom qualitative data was collected through interviews. Moreover, due to financial limitations the research could not cover a wider scope. In order to fully realize the place of African Renaissance in the South African education, there is need for further research on:

❖ The strategies for propagating African Renaissance ideas in schools and making it more real and meaningful to them;

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❖ Enacting democratic educational laws compatible with African cultures and practices. A review of the latest laws of South Africa as well as educational laws in conflict with African culture is a course for great concern. A review thereof is critical and urgent in avoiding total extinction of African culture through the current education system, where little seems to have changed apart from some element of the OBE curriculum;

❖ The type of curriculum relevant for Africans educational needs in South Africa that will render Africans globally competitive without losing their African identity and consciousness;

❖ There is need to develop practical suggestions on educational activities for restructuring African consciousness especially for the school-going youth;

❖ How African First Language, in particular IsiZulu, can be taught, studied and preserved in its genuine, unadulterated form and as a vessel for cultural transmission from generation to generation;

❖ Strategies on how present African educators permanently employed can be reoriented and infused with African Renaissance ideology, in order to propagate this philosophy of education in school as agents of educational transformation, whereby African consciousness is generally revived, preserved and cherished in both curricula and extra-curricula activities and

❖ Seeing that this research presented here has an African perspective.

6.7 **CONCLUSION**

The purpose of this research was to critically analyse and describe the place of African Renaissance in education. African Renaissance is humanistic enough (Britannica, 1991:1020). It should be seen as helping men break free from mental structures imposed either by colonization, inferiorisation, abhorring apartheid or Black politics in South Africa. It should inspire a new confidence in the possibilities of African thought and creation. Ignorance about African Renaissance need be broken and seen as the greatest good to be sought (Green, 1975:29) in reshaping modern African education. Decolonization and depoliticization of Africans are crucial·in order to aspire freely for incorporation. The reader of research as well as the researcher need to be depoliticized in South Africa, in order to fully implement recommendations on accommodating an Afrocentric Education.

From the research findings it is evident that African Renaissance has a place in the education of South Africa. Down-to-earth research and restructuring needs be done so that African Renaissance education can help Africans develop as Africans. Prevalent dichotomies need addressing. Of paramount importance is the fact that the South African Department of Education pays particular attention to the recommendations made in this research so as to sufficiently and expeditiously address the educational needs and expectations of the indigenous African people.

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ANNEXURE A

INTERVIEW SCHEDULE

A. IDENTIFICATION PARTICULARS

1. Respondent: _____

2. Race: _____

3. Place of Birth: _____

4. Job Occupied: _____

5. Years of Service in Your Job: _____

6. Date of Interview: _____

7. Time of Interview: _____

B. INTERVIEW QUESTIONS

1. In your opinion what is African Renaissance?

_____

_____

_____

2.   Since the idea of African Renaissance came about, has it changed anything in schools?

_____

_____

_____

3.   What do you think should African Renaissance Education be like?

_____

_____

_____

4.   What should South African Education System consider important, in order to succeed under African Renaissance period?

_____

_____

_____

5.   In what way do you think African Renaissance could be incorporated into the school education level?

_____

_____

_____

6.   In your opinion, what are critical challenges for African Renaissance Education implementation in African schools?

_____

_____

_____

7.   Would you say then African Renaissance has a place in the South African Education System?

_____

_____

_____

8.   In what sense, in your opinion, does the concept African Renaissance offer accommodation for Education and Culture?   .

_____

_____

_____

9.   Follow-up question: Which traditional African cultural aspects holds much promise for the realisation of African Renaissance?

_____

_____

_____

10.   Follow-up question: What elements of "Ubuntu" do you think should receive significant consideration?

_____

_____

_____

11.   Do you think, then, African Renaissance can ensure the revival of the Culture of Learning, Teaching and Services (COLTS)?

_____

_____

_____

12. Would you say African educators are in a better position to help facilitate African Renaissance in African Schools?

_____

_____

_____

Ngiyabonga. Umuntu ngumuntu ngabantu!