

**THE ROLE OF EDUCATORS IN PROMOTING AFRICAN
INDIGENOUS CULTURE IN SCHOOLS**

BY

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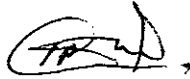
DECLARATION

I declare that :

The role of educators in promoting African indigenous culture in schools

represents my own work in conception and execution and that all the sources that I have quoted have been indicated and acknowledged by means of complete reference.

SIGNATURE: _____



THAM'SANQA PIUS MBAMBO

DEDICATION

This dissertation is dedicated to my late father Mr Alfred P. Mbambo, my mother Mrs Victoria Mbambo, my wife Zinhle as well as my family and friends for their loving support, encouragement and inspiration during the course of this study.

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I would like to express my sincere gratitude and appreciation to the following:-

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My mother, my sister and my brothers for their moral support.

The selected educators, "my interviewees", for their willingness to share their views and knowledge without which this study could not have been completed.

ABSTRACT

This research has been conducted during the period when South Africa has undergone numerous changes as a result of social, political and economic developments in the country. The aim of the study was to find out the role that can be played by the educators in promoting the African indigenous culture in schools under Umgungundlovu region. Qualitative research in the form of ideograms, as well as unstructured interviews with educators was used to elicit educators' views concerning how they perceive their roles in the promotion of African indigenous culture in schools. Interviews conducted enabled the researcher to gain deeper understanding of an insight into the problem under investigation.

Results revealed among other issues that ;

- (i) there is a problem of time for African indigenous cultural activities in schools.
- (ii) not all educators engage themselves in the promotion of African indigenous culture in schools.
- (iii) the South African curriculum is not doing enough to promote African indigenous culture in schools.
- (iv) not all parents and School Governing Bodies support the promotion of African indigenous culture in schools.
- (v) there is a conflict between African indigenous culture and Western culture.
- (vi) there is a lack of experience in managing diversity in schools.
- (vii) cultural aspects accommodated in schools are not the same.
- (viii) sometimes people's right to culture is infringed.

These findings presuppose that the South African education department needs to review its policy with regard to the promotion of African indigenous culture in schools.

Finally the research recommends that :

- (i) training of educators on African indigenous culture should be done..
- (ii) there should be an improvement of the school curriculum.
- (iii) consultation to acquire knowledge should be done by educators.
- (iv) there is a need for an increased support by the SGB and parents.
- (v) there is a need for educators to be the role models of African indigenous culture.
- (vi) educators should organise cultural days in their schools.
- (vii) there is a need for maintenance and elaboration of cultural values.
- (viii) there should be a development of innovative and adaptive abilities of learners.
- (ix) there should be a promotion of educational tours to places of cultural importance.
- (x) promotion of indigenous languages should be done.
- (xi) there is a need for paradigm shift among Africans.
- (xii) educators should manage cultural diversity in schools.

Promotion of African indigenous culture in schools will amongst other things help the learners to know their history i.e. where they come from and ultimately to regain their identity.

TABLE OF CONTENTS

TITLE PAGE	PAGE
DECLARATION	(i)
DEDICATION	(ii)
ACKNOWLEDGEMENTS	(iii)
ABSTRACT	(iv)
 CHAPTER ONE	
 ORIENTATION TO THE STUDY	
1.1 INTRODUCTORY ORIENTATION	1
1.1.1 THE INFLUENCE OF WESTERN CULTURE ON THE AFRICANS	4
1.1.2 AFRICANS' SELF IDENTITY	8
1.1.3 THE BLACK CONSCIOUSNESS MOVEMENT	9
1.1.4 INKATHA CULTURAL LIBERATION MOVEMENT	11
1.1.5 AFRICAN RENAISSANCE	16
1.2 GOALS OF THE CURRENT GOVERNMENT ON CULTURE.....	20
1.3 PROBLEM ANALYSIS	22
1.4 STATEMENT OF THE PROBLEM	24
1.5 THE PURPOSE OF THE STUDY	25
1.6 DEMARCATION OF THE STUDY	25
1.7 OPERATIONAL DEFINITION	26
1.7.1 TRADITION	26
1.7.2 CULTURE	26
1.7.3 AFRICAN(S)	27
1.8 RESEARCH DESIGN AND RESEARCH METHOD	27
1.8.1 RESEARCH TOOLS	28

1.8.2	INTERVIEW SCHEDULE CONTENT	29
1.8.3	DATA ANALYSIS	30
1.9	CHAPTER OUTLINE	30
1.9.1	CHAPTER ONE	30
1.9.2	CHAPTER TWO	31
1.9.3	CHAPTER THREE	31
1.9.4	CHAPTER FOUR	31
1.9.5	CHAPTER FIVE	31
1.10	CONCLUSSION	32

CHAPTER TWO

THEORIES OF CULTURE AND THE ROLE OF EDUCATORS IN PROMOTING AFRICAN INDIGENOUS CULTURE IN SCHOOLS

2.1	INTRODUCTION	33
2.2	THE NATURE OF THE CULTURE	34
2.2.1	VARIETY AND GROWTH	34
2.2.2	SOCIAL INTEGRATION	35
2.2.3	CULTURE, IDEAL AND MANIFEST	36
2.2.4	CULTURAL INTEGRATION	37
2.3	THEORIES OF CULTURE	38
2.3.1	THE PATTERN THEORY OF CULTURE	38
2.3.2	SOCIAL STRUCTURE AS A THEORY OF CULTURE	42
2.3.3	MARX'S THEORY OF CULTURE	46
2.3.4	CULTURAL PLURALISM	51
2.3.5	LIBERALISM AND CULTURE	52
2.3.6	POSTMODERNISM THEORY ON CULTURE	59
2.3.6.1	MODERNISM	59
2.3.6.2	POSTMODERNISM	60
2.3.6.3	CHANGES BROUGHT BY POSTMODERNISM.....	62

2.3.6.4	THE POST-MODERN PERSPECTIVE OF THE NATURE OF THE SOCIAL BOND	65
2.3.6.5	THE IMPACT OF POSTMODERNISM	66
2.4	GLOBALISATION AND ITS IMPACT ON THE AFRICAN INDIGENOUS CULTURE	69
2.4.1	AMERICANISATION AND Mc DONALDIZATION	70
2.4.2	HOMOGENISATION	71
2.4.3	IMPACT OF GLOBALISATION ON AFRICAN INDIGENOUS CULTURE	73
2.5	CONFLICT BETWEEN POSTMODERNISM, LIBERALISM, GLOBALISATION AND AFRICAN INDIGENOUS CULTURE AND CHALLENGES FACED BY EDUCATORS	74
2.5.1	POSTMODERNISM, LIBERALISM AND GLOBALISATION ON AFRICAN INDIGENOUS CULTURE...	74
2.5.2	CHALLENGES FACING EDUCATORS	77
2.6	CONCLUSION	80

CHAPTER THREE

CULTURE AND EDUCATION : AN AFRICAN PERSPECTIVE

3.1	INTRODUCTION	82
3.2	FORMAL EDUCATION AND CULTURE,	84
3.3	FOUNDATIONS OF AFRICAN CENTERED EDUCATION	90
3.3.1	AFRICAN EXPERIENCE : TANZANIA	91
3.3.1.1	NYERERE'S CRITICISM OF WESTERN EDUCATION	92
3.3.1.2	HIS PROPOSED NEW FORM OF EDUCATION.....	92
3.3.2	AFRICAN-AMERICAN EXPERIENCE	94
3.3.2.1	PROBLEMS FACING AFRICAN-AMERICAN EDUCATION	95
3.3.2.2	THE NEED FOR AN AFRICAN CENTERED	

EDUCATION FOR AFRICAN-AMERICANS	96
3.3.3 SOUTH AFRICAN EXPERIENCE	98
3.3.3.1 EDUCATIONAL DEVELOPMENTS DURING THE BRITISH RULE	99
3.3.3.2 THE CHRISTIAN NATIONAL EDUCATION (CNE)	99
3.3.3.3 BANTU EDUCATION	100
3.3.3.4 PEOPLE'S EDUCATION	103
3.3.3.5 ACADEMIC DEBATES FOR NEW TYPE OF EDUCATION	104
3.4 AFROCENTRISM AND AFRICAN CENTERED EDUCATION	106
3.4.1 BACKGROUND TO AFROCENTRISM	106
3.4.2 AFRICAN CENTERED EDUCATION	110
3.4.2.1 IMPORTANT ISSUES OF AFRICAN CENTERED EDUCATION	112
3.5 THE RELEVENCE OF AFRICAN INDIGENOUS CULTURE IN CONTEMPORARY LIFE	125
3.6 CONCLUSION	130

CHAPTER FOUR

CRITICAL EVALUATION OF THE ROLE OF EDUCATORS IN PROMOTING AFRICAN INDIGENOUS CULTURE IN SCHOOLS

4.1 INTRODUCTION	132
4.2 QUALITATIVE RESEARCH : AN OVERVIEW	132
4.2.1 THE CENTRAL PRINCIPLES OF QUALITATIVE RESEARCH	135
4.2.2 PHENOMENOLOGY AND RELEVENCE OF QUALITATIVE APPROACH IN THIS STUDY	136
4.2.3 IDEOGRAPHIC METHOD	138
4.2.3.1 SAMPLING AND SAMPLE SIZE	139

4.2.3.2	THE ROLE OF THE RESEARCHER	141
4.2.3.3	THE RESEARCHER'S BACKGROUND AND PRESENT POSITION	142
4.2.3.4	PILOT STUDY	143
4.2.3.5	ETHICAL CONSIDERATION	144
4.2.4	THE ADVANTAGES AND DISADVANTAGES OF QUALITATIVE INTERVIEW	145
4.2.4.1	ADVANTAGES OF INTERVIEWS	145
4.2.4.2	DISADVANTAGES OF INTERVIEWS	146
4.2.3.3	PREPARATION OF THE INTERVIEWS.....	147
4.3	REPORTING AND INTERPRETATION OF IDEOGRAMS	148
4.4	IDEOGRAMS	149
4.4.1	IDEOGRAM 1	149
4.4.2	IDEOGRAM 2	152
4.4.3	IDEOGRAM 3	155
4.4.4	IDEOGRAM 4	157
4.4.5	IDEOGRAM 5	160
4.4.6	IDEOGRAM 6	163
4.4.7	IDEOGRAM 7	166
4.4.8	IDEOGRAM 8	170
4.4.9	IDEOGRAM 9	173
4.4.10	IDEOGRAM 10	176
4.5	INTERPRETATION OF IDEOGRAMS	180
4.5.1	IMPORTANCE OF AFRICAN INDIGENOUS CULTURE.....	180
4.5.2	ACCOMMODATION OF AFRICAN INDIGENOUS CULTURE IN SCHOOL CURRICULUM	181
4.5.3	HOW IS IT ACCOMMODATED?	182
4.5.4	DO ALL EDUCATORS TAKE PART IN PROMOTING AFRICAN INDIGENOUS CULTURE IN SCHOOLS?	183
4.5.5	WHAT PARTICULAR CULTURAL ASPECTS ARE ACCOMMODATED?	183

4.5.6	WHAT ARE YOU TRYING TO ACHIEVE IN THE PROMOTION OF CULTURAL ACTIVITIES	184
4.5.7	DO YOU RECEIVE SUPPORT FROM PARENTS AND SCHOOL GOVERNING BODY?	185
4.5.8	DO YOU THINK SOUTH AFRICAN CURRICULUM IS DOING ENOUGH / NOT DOING ENOUGH TO PROMOTE THE AFRICAN INDIGENOUS CULTURE IN SCHOOLS?	186
4.5.9	WHAT ROLE DO YOU THINK EDUCATORS SHOULD PLAY IN ORDER TO PROMOTE AFRICAN INDIGENOUS CULTURE IN SCHOOLS	187
4.5.10	HOW DO YOU MANAGE CULTURAL DIVERSITY IN YOUR SCHOOL?	188
4.6	CONCLUSION	188

CHAPTER FIVE

SUMMARISED FINDINGS, RECOMMENDATIONS AND CONCLUSION

5.1	INTRODUCTION	189
5.2	SUMMARY	191
5.2.1	THE PROBLEM RESTATED	191
5.2.2	THE CONTEXT OF AFRICAN INDIGENOUS CULTURE	191
5.3	SUMMARY OF FINDINGS	193
5.3.1	THE PROBLEM OF TIME FOR AFRICAN INDIGENOUS CULTURAL ACTIVITIES IN SCHOOLS	193
5.3.2	NOT ALL EDUCATORS ENGAGE THEMSELVES IN THE PROMOTION OF AFRICAN INDIGENOUS CULTURE IN SCHOOLS	193
5.3.3	THE SOUTH AFRICAN CURRICULUM IS NOT DOING	

	ENOUGH TO PROMOTE AFRICAN INDIGENOUS CULTURE IN SCHOOLS	194
5.3.4	THE SUPPORT OF THE SCHOOL GOVERNING BODY AND PARENTS	194
5.3.5	THE CONFLICT BETWEEN AFRICAN INDIGENOUS CULTURE AND WESTERN CULTURE	195
5.3.6	LACK OF EXPERTISE IN MANAGING DIVERSITY IN SCHOOLS	195
5.3.7	CULTURAL ASPECTS ACCOMMODATED IN SCHOOLS	196
5.3.8	THE RIGHT TO CULTURE	196
5.4	RECOMMENDATIONS	197
5.4.1	TRAINING OF EDUCATORS ON AFRICAN INDIGENOUS CULTURE	197
5.4.2	IMPROVEMENT OF THE SCHOOL CURRICULUM.....	198
5.4.3	CONSULTATION TO ACQUIRE KNOWLEDGE SHOULD BE DONE BY EDUCATORS	199
5.4.4	INCREASE SUPPORT BY THE S.G.B. AND PARENTS	199
5.4.5	EDUCATORS NEED TO BE THE ROLE MODELS OF AFRICAN INDIGENOUS CULTURE	200
5.4.6	EDUCATORS SHOULD ORGANISE CULTURAL DAYS IN THEIR SCHOOLS	200
5.4.7	THERE IS A NEED FOR MAINTENANCE AND ELABORATION OF CULTURAL VALUES	201
5.4.8	THERE SHOULD BE A DEVELOPMENT OF INNOVATIVE AND ADAPTIVE ABILITIES OF LEARNERS	201
5.4.9	PROMOTION OF INDIGENOUS LANGUAGES.....	201
5.4.10	PROMOTION OF EDUCATIONAL TOURS TO PLACES OF CULTURAL IMPORTANCE.....	202

5.4.11	THE NEED FOR PARADIGM SHIFT AMONG AFRICANS	203
5.4.12	EDUCATORS SHOULD MANAGE CULTURAL DIVERSITY IN SCHOOLS	203
5.5	SHORT COMINGS OF THE STUDY	204
5.6	SUGGESTIONS FOR FURTHER RESEARCH	205
5.7	CONCLUSSION	206
6.	BIBLIOGRAPHY.....	208
7.	LIST OF ABRIVIATIONS.....	224
	ANNEXURE A : APPLICATION FOR PERMISSION TO CONDUCT A RESEARCH.....	225
	ANNEXURE B : PERMISSION TO CONDUCT A RESEARCH	226
	ANNEXURE C : LETTER TO THE CHIEF REGIONAL DIRECTOR	227
	ANNEXURE D : INTERVIEW GUIDE QUESTIONS	228
	ANNEXURE E: MAP OF KWAZULU-NATAL	229

CHAPTER ONE

ORIENTATION TO THE STUDY

1.1. INTRODUCTORY ORIENTATION

South Africa is in the process of change like all other African countries that have gone through the process of colonialism. The changes that are taking place in South Africa affect the lives of everybody irrespective of who they are and what they do. During the pre-colonial era there was no formal education in the African societies as we know them today, but education was taking place. Education was part of daily life. Children learned about their society and their work from older members of the community. People also learned about their history and past traditions through the songs, poems and stories that were passed on orally. When the formal education was introduced in South Africa, a systematic process of de-culturisation began. Education was used as a way of spreading the Western languages and traditions. Missionaries helped to break down African indigenous culture and they imposed western culture and work patterns. The way of life of the African people was undermined (Christie, 1991:68).

Africans have therefore been subjected to the western ideas of education of which sometimes conflict with the African culture yet humanity emerged in Africa. Vilakazi (2002:1-2) maintained that Africa is regarded as the mother of humankind, which not only gave birth to humankind, but also prepared the remarkable cultural foundation which some of her children took along with them as they left for other regions and corners of the world. He further states that Africans became a non-living possession of western culture, thereby saddling themselves with a terrible handicap of not being acquainted from inside with people and Africa culture. Educated Africans become lost and irrelevant as intellectuals who could develop African culture further. African indigenous culture then stagnated, what remained alive in minds and languages of the majority of Africans remained underdeveloped. It is therefore imperative that educators should play an

important role in promoting the African indigenous culture in schools. People without their culture and their identity are people without substance that give rise to their dignity.

The South African constitution (1996) states that people belonging to a cultural religious or linguistic community may not be denied right with other members of the community to:-

- enjoy their cultures, practice their religion and their language.
- form , join and maintain cultural, religious, linguistic associates and other organs of civil society.

According to Elion and Strieman (2001:7) this state of affairs of course brings with it enormous responsibilities. It means that those who practise their religion or observe their cultural rituals must do so with due regard for the rights of others.

Isheley (1989) cited Vilakazi (1983:12) saying that Africans throughout South Africa and indeed throughout Africa would insist that African person is not only homo-sapiens but much more importantly homo-compassio-compassionate man. There is a feeling that what was truly African was destroyed when colonisation cut off their cultural roots and made them stepchildren of the Western world. Education is the medium through which culture can be passed from one generation to the next. Luthuli (1985:23) argues that it is through education where various practices by means of which culture tries to perpetuate, improve and enrich itself through acquainting each successive generation with its most important traditions, habits, beliefs and experiences.

The cultural transformation that have taken place in African society over the past century is so profound that almost new culture may be said to have emerged. However the nature of culture, static, yet the same time dynamic makes it still possible to speak of African people in South Africa. African indigenous culture always reflect upon who we are, what we are doing and why we are doing it (Luthuli,1985:25:). African culture have been affected

at the same time have benefited from interaction with other cultures, but it remain African (Mokgoba, 1999:39).

In African indigenous culture there are positive virtues from which the Europeans can learn for instance the unity of community which is at the heart of the African culture. The distortion of African culture however has made some Africans to hate their heritage and identify themselves with whites "superior" culture. It is therefore imperative that educators should play a vital role in promoting the African indigenous culture in schools.

While promoting the African traditional culture in schools, educators should consider the fact that South Africa is a multicultural society. Learners from different social settings came together in the same classroom, various cultural backgrounds of the population group represented should be taken into account in the curriculum of the school. The future development of the South African society depends to a considerable degree upon the kind of education that would present equal educational opportunities and standards to the children of all racial groups. Multicultural education is the answer to the education problems in South Africa.

Multicultural education help to release the child from the confines of the ethnocentric straight-jacket and to awaken him to existence of other cultures, societies and ways of life and thought. It does not cut off a child from his own culture, rather it enables him to enrich, refine and take a broader view of it without losing his roots in it (Modgil *et al* 1986:26). To teach effectively in a multicultural classrooms educators are provided with education that would allow them to understand cultural backgrounds of all racial groups.

Unlike the mono-cultural education which was promoted by the colonial rule to the Africans which among other things as Modgil *et al* (1986:26) states it:-

- "damages and impoverished all children 'black' or white.
- prevent them from appreciating the great ingenuity which the human spirit copes with problems of human existence and

develops so many different culture, religion, morality, social structure system of belief and so on.

- restricts their range of moral sympathy and denies the access to several finer feelings and sentiments that their own culture ignores or under-emphasizes.
- causes children to suffer from a sense of worthlessness, self-pity, confusion of identity, self-alienation and a haunting fear of losing their roots."

This can be concluded by stressing that there is always a desire on the part of the kin and parents in particular to preserve the ethos or the folk uniqueness of the group. Learners in schools are acquainted with the manners, customs, laws, habits and with a complicated system of taboos and permissions which have stood the test of time in preserving the African indigenous culture. When culture dies the people whose culture declines and fall do not necessarily physically die, they become other people. Often they are absorbed by the more dominant cultures. Therefore there is a need for Africans to return to their roots. It is therefore imperative that educators should play a vital role in promoting the African indigenous culture in schools.

Numerous assumptions can be deduced from the above one of which is that the African culture and all factors essential for the building and boosting of the African identity become mutilated, distorted and finally destroyed. It is for this reason among others that this study seeks to establish the role that can be played by educators in promoting the African indigenous culture in schools.

1.1.1. The influence of western culture on the Africans

Before the 17th century the Zulu people were living in isolation and their culture was not yet influenced by other cultures. The coming of the Portuguese navigators, the Dutch East India crews, the ship wrecked marines all on the coast of Natal, the Africans (Zulus) began to make

contact with the various European cultures. The Whites who came to settle in Africa had a great influence on the life of the people in Africa. They brought with them their material and non-material creations which were adopted by the indigenous inhabitants of Africa. Western culture was seen as 'superior' and this led to the bearer of this culture (Western) to look down upon African indigenous culture. The tendency has been that Africans accepted everything that was western as good and despised their own. This led to the conflict between the Africans themselves, as those who had accepted the western ways regarded themselves as better than those who were still following the African indigenous culture. Those who were able to attend schools tend to look down upon those who were illiterate. They even called them the 'barbarians'.

Western education caused a decay in their morals established by African indigenous education. School-going children started to despise what was their own and preferred to behave like westerners. Educators at schools criticised African indigenous culture and this caused learners to adopt a negative attitude towards their culture. Even parents as a whole who did not experience western schooling swore never to allow their own children to do farming work which they then regarded as being of low prestige (Ezewu in Sibisi, 1989:186).

Farfunwa (1982:46) argues that the settlement of whites in Africa was the result of exploration and trading activities. Missionaries who represented a large number of churches and religious societies began to labour among the Africans with the aim of converting them into Christianity. Sibisi (1989) maintained that in the mission schools the quality of a school was judged by the proficiency in which the educated African was speaking English. English literature with English or European background history and culture as well as the way of life infiltrated schools. This was supported by Christie (1991:34) when he suggested that the British authorities paid more attention to education than the Dutch had done. The British wanted to use education as a way of spreading their language and traditions in the colony and also as a means of social control. English was declared to be an

official language and the African indigenous languages as the mother tongue languages.

Westerns came with the idea of money. The family was no longer entirely dependent on agricultural and pastoral farming. Christie (1991:46) argues that after the passing of the land act of 1913 the majority of the Africans could no longer live as subsistence farmers as there was not enough land for everyone. They were forced to work for wages on white farmers or in the mines or factories. Those Africans who were employed as servants learned the languages of the masters. They were given English names as most of the whites who settled in Natal were English. The chiefs lost many of their tribesmen and their authority and discipline was affected. The authority of the father who was most of the time away from home working some where diminished. The position of the mother improved and sometimes overtook that of the father in respect of commanding authority.

Missionaries came with the idea of worshipping the Almighty individually, whereas with the Africans it was the elders in the family that had the power of contact with the ancestors. Missionaries believed that Africa was dark and had no religion. Christie (1991:70) cited a historian Cook saying that: "The missionaries came to South Africa to preach the gospel and to dispel the darkness of the heathen. But he taught elements of the same culture to which the magistrate and the farmer belongs."

Religion was already there in Africa before the whites colonised Africa. Missionaries therefore helped to breakdown African indigenous culture and they imposed the western culture and work patterns. Missionary education usually had little respect for the local African indigenous culture and history was not included in the curriculum, and the curriculum was usually based on European schools. African indigenous dance, clothes and customs were neglected in favour of the western culture. In short Christianity declared African customary practices pagan and the church was having a pervasive influence on family practices. Anything outside the missionaries theological conception was deemed to be heathen and reprehensible. For

example when a young person was caught playing in the village orchestra at a non Christian funeral, was caned by the priest for participating in things idolatrous.

According to Bhengu (1975:109) Christianity also brought explicit attack on the indigenous social structure. It also promote individualism, support for capitalism and the market economy, and the exaltation of the western way of life which was almost supported by a cross racism and lack of comprehension of local religion and social values. Fafunwa in Bhengu (1975:109) stressed that that the early Christian attitude presumed that the African's own religions were inferior and should be ruthlessly eliminated. The missionaries in collaboration with local colonial administrators therefore joined forces together in imposing their religion and culture on the Africans. The missionaries induced changes in the Zulu indigenous culture, social organisation and ultimately their clothes. Msimang in Magwaza (1999:106) laments the effects of colonialisation saying it altered the lives of the Zulu drastically causing some people to abandon their indigenous artefacts and customs opting for western architecture and clothing. Clothing the Zulu became a major goal of the missionary activities as their semi-nakedness was viewed as evidence of 'savagery'. People had to wear western clothes to be accepted into churches, colonists homes and at schools.

In the mid-twentieth century formal schooling was available to most people and the African indigenous social organisation based on the role of iqhikiza, a head maiden began to weaken. Among the roles of iqhikiza was that one of ensuring that younger maidens were well dressed and maintained their virginity until they get married, that is according to the age and acceptable norms. Today fewer people (on daily basis) continue to wear indigenous clothing.

This western influence has resulted in the new behaviour patterns infiltrated the life styles of Africans, their behaviour and even their philosophy of life. Even the discipline and respect shifted from African indigenous to an English speaking African with all the other attendant problems of discipline

and authority. Luthuli (1981:35) argues that the life of African communities changed completely as a result of the coming together of western culture and the indigenous way of life. The formal education that came along with western culture disturbed the social system of Africans as Dreyer (1980:16) pointed out that "the traditional Zulu was a social and community-orientated person. A feeling of solidarity existed in the community so that most of the duties were performed by the community as a whole. Like wise the up-bringing and socialisation of the child was the responsibility of every adult in the community". But formal education changed this as children began to disobey their parents and despise what is indigenous. The authority and discipline at home deteriorated in favour of school discipline. Children found themselves in two worlds, the child was bound up by the cultural traditions on one hand and the western education on the other hand.

Indeed the good citizen in most parts of Africa until recently was one who was only African in blood, Christian by religion and British or French in culture and intellect. He must do away with things African such as images, artefacts, local attire and African customs, all in the name of Christianity and civilization. The physical and psychological assault on African indigenous culture through religion and politics, combined to produce in the African what is now commonly known as colonial mentality. This study therefore seeks to establish the role that can be played by educators in promoting the African indigenous culture which was nearly totally destroyed by the contact with the western civilization.

1.1.2. Africans self identity

Mokgoba (1999:41) stated that the African identity (like all identities) is not a closed phenomenon cast in stone. Numerous wars were fought by the Africans trying to regain their freedom and identity from the colonial rule. The Eastern frontier wars, the Basuto wars and the Zulu wars to mention the few. The consciousness of African culture and identity have been a growing feature of the African community for many years. Among Africans

colour consciousness has not been cultivated as an instrument for the exclusion or rejection of others. Colour consciousness has been forced on the Africans by their oppressors.

Crystal (1988:34) points out that once a group becomes aware of its ethnic identity, it will wish to preserve and strengthen its status, and this often takes the form of a desire for political recognition usually self-government. Separation on the basis of tribal identity have been a feature of apartheid social engineering for many years. Africans traditionally resisted such micro-identification. Attempts such as the creation of the organisation of the African unity (OAU) was the direct result of the attempt by the African leadership to find an institutional form for their wish for the African unity. African unity was regarded as the route to an African awakening. The OAU has now been replaced by the African Union (AU) as from July 2002. Many African leaders and organisations played a role trying to regain the African identity. For the sake of this study, The Black consciousness Movement, Inkatha cultural liberation movement and African renaissance will be briefly discussed as some of the initiatives taken by the Africans in promoting the African indigenous culture.

1.1.3 The Black Conscious Movement

The banning of so many political organisations after 1960 left the Africans in South Africa in particular without a voice. A new philosophy known as Black Consciousness was inspired among others by Steve Biko. Nkomo (1990:370) contended that the legacy of Steve Biko and the Black Consciousness Movement has precisely the way culture in the hands of the Black Consciousness activists came to take the burden of articulating African political aspirations. This movement played a very important role in trying to revive the Africans self-identity. This philosophy encouraged African people to free themselves without white liberal leadership.

The Black Consciousness Movement laid the stress on self reliance in the African community; collaboration among the African people of mixed blood

and Asians, and the isolation of the whites on the home front. It opposed domination by whites' cultural values. This movement spread to universities and schools (Christie,1991, Ntshangase,1994). According to Black Consciousness Movement (BCM) Blacks are defined as a group who by law or tradition, are politically, economically discriminated against as a group in the South African society and identify themselves as a unity in the struggle towards the realisation of their aspirations (Ntshangase, 1994:18).

Ishelley (1989:76) argues that Black South Africans are seen as the victims of the European colonisation, which systematically deprived them as all other subject peoples of their self respect and dignity as human beings. Africans therefore were in need of liberation and they have to be made aware of their dignity and power, they can exercise in consciousness raising. This implies both the discovery of the worth of cultural forms as well as of the realities of oppression. Black Consciousness seek to infuse the African community with a new found pride in themselves, their efforts, their value systems, their culture, their religion and their outlook in life. The destruction of the African indigenous culture damaged the Africans sense of love, self image and self identity.

According to the Black Conscious Movement the whole history of the Africans have to be re-written to produce heroes and heroines who form the core of an African background. A people without a positive history is like a vehicle without an engine. In the African indigenous culture there are positive values from which the whites can learn, for instance the unity of community which is at the heart of the African culture. From the Black Consciousness Movement point of view, the distortion of African indigenous culture however has made Africans to hate their heritage. Under such circumstances the Black Consciousness Movement therefore saw itself as having a moral duty and responsibility to make Africans come to themselves, to pump the African life into their empty shells, to infuse them with pride and dignity, to remind them of a complicity in the crime of allowing themselves to be misused and therefore letting evil reign supreme in the country of their birth.

As the Black Consciousness Movement started among the students it introduced various programmes through Black People's Convention (B P C) whose aims were:

- to liberate and emancipate 'Blacks' from psychological and physical oppression.
- to formulate and implement an education policy of 'Blacks' by 'Blacks' for 'Blacks' (Afrocentric type of education) (Ntshangase, 1994:22).

The African centred education will be discussed *Vide supra* 3.

Students' organizations such as African Student Organization (SASO) and South African Student Movement (SASM) were born out of the Black Consciousness Movement. The BCM oriented the African youth to the increased alienation of African youth to the social structure, and conscientised them about the attempts to inculcate conformist modes of behaviour, passivity, and psychological and racial inferiority through various agencies of social control particularly Bantu Education. It also influenced Africans to reject liberal whites, the assertion of African cultural identity, psychological liberation from notions of inferiority and their unity of all Africans including Coloureds and Indians (Christie, 1986:76). Therefore the B.C.M. played a vital role in trying to make an awareness of the self identity of the Africans thus reviving the African indigenous culture in schools.

1.1.4 Inkatha Cultural Liberation Movement

Inkatha Cultural Liberation Movement was the only ruling party in the old KwaZulu government with Inkosi Prince M.G.Buthelezi as the President. One of the aims of the Inkatha Cultural Liberation Movement was to liberate the Africans culturally. Ntshangase (1994) cited Bhengu the then National secretary for the Inkatha Cultural Liberation Movement explaining the cultural liberation movement as a philosophy which can be adopted by people after analysing their situations and then realised that their domination is not only a political one but it covers various aspects of culture

such as education, economy, politics and spiritual aspect. It is at such a point that the oppressed people decide to bring about cultural liberation of their country and people on various fronts.

Inkatha came with the idea of promoting the African humanism commonly known as Ubuntu in Nguni languages and Botho in Sotho languages. Heerse and Badenhorst (1992:15) argue that the Zulu people's life experiences have always been adored, directed and guided by the spiritual ideal of Ubuntu which is the art of being human, the human virtues as exemplified by the goodness of character and behaviour. It refers to the human qualities that are acquired by an individual through personal enablement and moulding by voluntarily and intentionally accepting and internalising human norms and values in terms of the culture and philosophical convictions of his people.

Nyerere in Ntshangase, 1994 argues that Ubuntu enables an individual to contribute to and benefit from his membership of the community. Ubuntu-Botho therefore was taken as the African pattern of thought. It was introduced in all KwaZulu government schools in 1978 and in 1979 but it was not equally received by educators and learners. The introduction of Ubuntu-Botho in schools was supported by Nyerere when charging the schools in general and education in particular with the duty to promote the principles of Ubuntu-Botho (Mdluli, 1987). The syllabus for Ubuntu-Botho was drawn up by the Natal African Teachers Union (which is now called National Teachers Union [NATU]) which was believed to be Inkatha affiliate, in conjunction with School Inspectors Association of KwaZulu and some Inkatha supporting academics from the University of Zululand (Mdluli, 1987).

Through Inkosi Buthelezi, Inkatha in 1970's set up institutions which would teach Zulu people about Zulu history and Zulu culture. Inkatha had all the latitude and platform it needed to instil its philosophy into educators and learners as well as principles, as it controlled the department of education and culture in KwaZulu government. There was a criticism that Inkosi Buthelezi merely took it upon himself to see to it that the Zulus did not lose

their identity. It is argued that the introduction of Ubuntu-Botho in KwaZulu schools was one of his strategies to foster Zuluness among the young Zulus. Inkosi Buthelezi saw that the learners had to be taught Zulu ethnicity, Zulu identity and Zulu nationalism. But according to Mare (1992:) Zuluness was perceived within Inkatha Liberation Movement as being an expression of membership of Inkatha.

In the Ubuntu-Botho syllabus the unity among the Zulus was centrally associated with the principle of Ubuntu and more so with "ukuhlonipha". In support of this Makhanya (1999) cited Mdluli saying that this is "perhaps the most central theme throughout the Ubuntu-Botho syllabus. Ukuhlonipha, meaning respect is a very central custom in African societies in general and even more so in Zulu speaking communities in KwaZulu-Natal". (More information about ukuhlonipha is discussed, *Vide infra* 2.5.)

Though Ubuntu Botho as a subject was viewed by non-aligned educators especially those who were not Inkatha with suspicion , the syllabus as More (1992:79) argues was geared to call learners into Zulu ethnic group and accept those norms and values desirable to being Zulu. Some of the learners and educators did not welcome the subject. Those who promoted it were believed to be the people who were doing it for financial and political gains (as the opponents claimed).

Even though there were such criticism, Inkatha Cultural Liberation Movement played a very important role in promoting the African indigenous culture in schools particularly that of the Zulus. There was a revival of the self identity among the Zulus. Cultural activities competitions which were started by the old KwaZulu Government (Department of Education and Culture) in schools with the aim of promoting the African indigenous culture are still an ongoing process in the majority of the schools in KwaZulu-Natal.

The Zulu culture like any other human cultures has dignity and values that must be respected and preserved. The Zulu values are used to determine the cultural historical norms, which are in turn used to determine

acceptability of an individual's character and behaviour in the Zulu community. Hearse and Badernhost (1992:16) maintained that Inkatha however in its task of preserving and enhancing the Zulu culture, takes into cognisance the following realities with regard to the multi-cultural nature of South Africa.

➤ **The reality of cultural differences**

The emphasis made on the culture of the Zulus was not an idea of promoting the Zulu system of education. Inkatha believed in an open ended education system for all cultural groups in South Africa. It is believed that while it is not Ubuntu to segregate according to cultural differences, it is equally not Ubuntu to fail to honour, appreciate, preserve and enhance the human dignity and life values of one's cultural group. It was its belief (Inkatha Liberation Movement) that the educational system in South Africa should prepare the child for life equipped with skills to tolerate, appreciate and praise the culture and life styles of the Xhosas, Zulus, Afrikaaners, Britons etc. That is the cultural historical law of Ubuntu-Botho.

➤ **The reality of cultural integration**

For cultural integration, Inkatha identified the similarities and commonalities between the various African language groups in South Africa. These similarities and commonalities included:

- the belief in Umvelinqangi and ancestors.
- extended families based on kinship.
- laws relating to making wills.
- marriage systems.
- court procedures and ownership rights.
- treatment of visitors.
- the common history of having been subjected to colonialism.
- neo-colonialism and racist apartheid.

Inkatha considered these cultural-historical life aspects as providing an important form for unity and understanding between different African cultural groups. People were taught that differences in culture do not necessarily mean that people cannot stay together in one country and rule it collectively. The political and socio-economic integration life-patterns therefore paved the way for cultural integration and integrated life patterns for various cultural groups. Educators are therefore charged with responsibility to ensure that the learners are equipped with (learners from different cultural groups) life skills to help them cope with inevitable changes and transitional problems which will be a corollary to the political and socio economic integration.

> Integration at school level

Inkatha also felt that learners should be integrated racially at school level as parents in the work situation integrate on daily bases. During their adulthood they are expected to mix and work together therefore it is important for them to be prepared. It was also stressed that integration should not be forced by law at school. It was expected to see this integration as a natural process, agreed upon through concerns by local parents of the individual schools.

> Maintaining identity

Although South Africa is striving for a multicultural society other critics felt that people will still maintain their own cultural identity, while others feel this is racism in another form. In support of the opinion that people will maintain their cultural identity after entering the new era which is a multicultural and multicultural kind of government, countries like America is divided into racial differences and styles of life and food without having any law determining which people must live in a particular area (Niehaus, 1986:229).

Michigan (1986:98) argues that the influence Dr Buthelezi has on the African people, especially the Zulus is that he is seen by the "Zulus to be a

politician that takes into consideration an endeavour to revive Zulu nationality unlike others who seem to be purely political". He further declares that the more sophisticated the Africans become, the less they support such leaders. This means that as Africans become increasingly more educated, urbanised and westernised the less they actively become involved in the promotion of their cultural, ethnic and indigenous way of life. But it can be argued that not all educated, urbanised and westernised Africans are less committed in their indigenous culture. The spirit of African Renaissance which is prevailing in South Africa is making almost all the Africans to search for their identity. The following section will give a brief overview of African Renaissance.

1.1.5 African Renaissance

Political, economic, cultural, educational etc. changes which are taking place in the African continent with South Africa in particular, have caused the African leaders to call for an African renewal (African Renaissance). African Renaissance have its bases from the European Renaissance. Amah in Mokgoba (1999:V) avers that the following are the reasons why British, the Australians, the Israelis and the Germans revisited the issue of identity and culture towards the end of the twentieth century:

- identity and culture are important nationalism matters.
- When national identity and culture are not clearly articulated or are skewed, societal tensions increase, national reconciliation and success (economic, educational, political) are stunted.
- National and cultural identity are the common thread that weave society together and facilitates coherent development.

African Renaissance is not a new concept. According to Dalamba (200) President Kwame Nkrumah of Ghana made a call for Africanism and spread the idea of a United States of Africa. Magubane in Mokgoba (1999:10-11) made reference to President Mandela's speech in Tunis on 13 June 1994 where the president drew his attention to the destruction of Carthage. He

stated that the destruction of the city of Carthage anticipated the destruction of Africa and the rest of the world from the Renaissance onwards as he put it:

"In the end, Carthage was destroyed. During the long interregnum, the children of Africa were carted away as slaves. Our lands became the property of other nations, our resources a source of enrichment of other peoples and our Kings and Queens were mere servants of foreigners powers. In the end we were held out as the outstanding example of the beneficiaries of charity, because we became the permanent victims of famine, of destructive conflicts and of pestilences of the natural world".

According to these words, African Renaissance is about the ancient pride of the people of the African continent, which through struggle against impossible odds reasserted itself and gave the Africans hope in the form of such giants as W.E. Du Bois and Martin Luther King of America, Albert Luthuli and Oliver Tambo of South Africa, Nkwane Kruma of Ghana who by their struggles they led, said to the Africans that neither Carthage nor Africa had been destroyed. This had an influence in Thabo Mbeki who in his speech on 8 May 1996 called himself an African. The call for African Renaissance led to the historic conference on African Renaissance in 1998. Some of the questions addressed during the session on culture and education was : "What is the place of African culture and social values in the Renaissance and as a solution to educational malady?, What is the missing link between culture and the curriculum in African education?, Are we still chasing the gods that are not our own?, Who are the Africans, where are they come from?, What is their history and where are they going? (Armah in Mokgoba, 1999:ii).

Mbeki (2001) argues that there is a need for African Renaissance in part so that Africans and not another, determine who they are, what they stand for, what their vision and hope are, how Africans do things, what programmes they adopt to make their worth living, who the Africans relate to and how. Africans have inherited a common legacy that destroyed communities

almost to the point of extinction by virtually wiping out culture, traditions and languages. The colonial and apartheid legacy forced people to renounce their culture, language, beliefs as well as identity. Therefore one of the aims of African Renaissance is to inform Africans that by freedom and independence they must know that it meant development, genuine empowerment, self-reliance or a qualitatively better life for all.

Mbeki (2001) asserts that the challenge faced by Africans is to avoid being overwhelmed by the peaceful cultural imperialism that seeks to penetrate African societies through film, television, internet and the other mass media. There is a need to cultivate African value systems and the African pride. Among other things African Renaissance is aimed at moral values renewal. African moral values would help situate this search for African identity and spin efforts towards sound renewal (Mokgoba, 1999:148).

It can be argued that African Renaissance can achieve that if it shall have satisfied the objectives set out in the Preamble to the constitution (1996):

- to heal the divisions of the past and establish a society based on democratic values, social justice and fundamental human rights.
lay the foundations for a democratic and open society in which government is based on the will of the people and every citizen is equally protected by law.
- Improve their quality of life of all citizens and free the potential of each person and build a united and democratic South Africa able to take its rightful place as a sovereign state in the family of nations.

In all Africa (2001:12) it is stated that the African Renaissance should have an African vision which should "see the aggressive promotion of pride in African 'indigenous' culture and values. In this era of globalisation the establishment of 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." Mbeki's liberating consciousness have been reawakened and the African

Renaissance provides a mantle from which he and the South African government can seek to address and challenge critical issues such as racism, white privilege, biased political practices, ethnic conflict, socio economic sustainability and xenophobia as having an influence on the education for Africans.

African Renaissance have given Africans the opportunity to define themselves in terms of the importance of culture and history, African language, arena of interaction, sound value system and a need to deal with the Eurocentric curriculum. Mokgoba in Mutume (1998) asserts that the African Renaissance is a unique opportunity for Africans to define themselves and their agenda according to their realities. It 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. There has been a growing prevalence and self conscious practice of African customs and traditions, since the Black Consciousness era; a readiness to choose and to use African names rather than Christian names. Africa has been coming of age in South Africa in a quite and unobstractive ways.

African Renaissance can liberate teaching and learning through creativity and paradigm shift which seek to affirm African indigenous knowledge systems through a curriculum that is connected to incorporating and celebrating African thinkers and achievements. Therefore culture and education need to be addressed in ways that reaffirms African indigenous values. African identity and African indigenous cultural practices need to be addressed, as they relate in the learning and teaching processes in an African-based discourse.

The call of the African Renaissance has therefore found fertile ground. African Renaissance gave philosophical shape and direction to a way of life that was struggling for recognition. The South African chapter of the African Renaissance therefore aims to support their emergence of a flourishing of

an all citizens of the African continent through debate, creativity and celebration.

1.2 GOALS OF THE CURRENT GOVERNMENT ON CULTURE

In South Africa after 1994, the discussions about African identity were reviewed by the current President, Thabo Mbeki. In his speech on the African Renaissance, he made a passionate and plea for a more prominent place of African's own competencies, values and achievement in all societal, cultural and scientific activities (Zeelen in: Indilinga, 2002:9). The constitution of South Africa (1996) maintained that no one will be discriminated because of his/her culture. It further states that everyone has the right to use the language and to participate in the cultural life of their choice but no one exercising these rights may do so in a manner inconsistent with any provision of the Bill of rights. Every citizen in South Africa has to enjoy their cultures, practice their religion and use their language.

For the first time in the country's history, South Africans have a constitution that recognises the cultural and religious diversity of the national society and no one religion enjoys privilege above all others as was the case in the past (the Christian National Education). South Africans are now enjoying freedom of religion, the belief and opinion, which means that, as moral beings they are free to follow the dictates of their conscience. The National Heritage Resources Act (act No. 25 of 1999) states that:

"Our heritage celebrates our achievements and contributes to redressing past inequities. It educates, deepens our understanding of society and encourages us to emphasise with the experience of others. It facilitates healing, material and symbolic restitution and it promotes new and previously neglected research into our rich oral tradition and customs" (Department of Education Guidelines, 2003:3).

The act empowers members of the civil society to nurture and conserve their heritage resources so that they may be bequeathed to future generations. Goal no. 8 of KwaZulu-Natal Department of Education and Culture (strategic goals and objectives) was to provide support service, to promote art and culture, archives, libraries and museums in the province. The aim of the department was to promote integration of different cultures, develop cultural infrastructures, skills and resources and to sustain recognised arts and culture organisations (KZNDEC, Education Indaba, 2003:5). The culture unit in the department of education is not just about the development of culture but focuses its attention on a number of other aspects which are milestones in the learner development in the classroom and further education and training. It is about life-long, involving arts education in general. When tourists come to South Africa, they come to see what South Africans are doing which is peculiar to their culture and not American, European or British cultures.

But though it is so, not all South Africans enjoy their customs and traditions including their languages. Only eleven languages are regarded as official languages in South Africa. Le Fleur, a Khoisan maintained that Khoisan people were in South Africa long before 'Blacks' and Whites or anyone else of shades in between; yet today they have no land, their language is not recognised. Their traditions and customs are no more. They are people whom the new South Africa forgot (he claimed). He further complained that Whites took away everything belong to them. But now (in 2002), it is eight years since freedom and the South African government has not been able to work out anything for them as indigenous people. They want to speak their own language, enjoy their traditions and practice their customs (Sunday Tribune News, 2002.07.21). These allegations therefore calls for more soul searching in the part of the government as far as the promotion of the African indigenous culture is concerned.

The South African schools act (1996) recognises that there are many cultures and languages in our country. This act creates a school system in which the various cultures and languages are respected and advanced. For

the learners to respect their cultures it is very important that they know where they come from (their roots). The school management teams document on managing diversity (2002) maintained that the South African society is full of differences, of which in the past these differences have led to a lot of inequalities. Harnessing the huge range of talents, outlooks cultures and backgrounds which exists in every school is not just a political or human right goal, it also makes real sense for the school. In South Africa with particular reference to KwaZulu-Natal, African indigenous culture is promoted in schools in the form of the cultural activities which are performed by the learners (*Vide supra*, 1.2.2.2).

The culture component in the department of education and culture is part of a three legged structure. Extra-curricular support service which is a part of the directorate of education support service whose main function is provision of support to the provision of education. Culture then being a unit in this directorate, provides support by filling in gaps that are left by the formal classroom curriculum and also to compliment the curriculum. Arts and culture as a learning area allows schools to measure their competence in their participation in the culture programme. The programme cover the following fundamental parts of arts and culture; drama, music, arts and craft, communication, indigenous African dance, African poetry, indigenous attire, isicathamiya, wedding songs, and amahubo.

1.3 PROBLEM ANALYSIS

South Africa is a multi cultural society, some of the ethnic groups are gradually loosing their indigenous cultures because of the process of assimilation. Hearse and Badenhorst (1992) states that the only way of steeping a child in a particular culture is via education. The traditional cultural needs of the particular ethos determine that the school should provide an optimal learning situation. The majority of educators under uMgungundlovu Region are not well equipped to promote the African indigenous culture in schools. This is due to the fact that the education

they received, the Christian education of the apartheid system looked down upon the African indigenous culture and promotes the western culture. A culture cannot grow and develop if it tries to divert itself of its roots. The development of a specific culture can only take place on the basis of a tradition which provides a relatively construct frame of reference.

The multilingual character of South African nation, with eleven languages being officially recognised is seen by some people as highly problematic and by others as full of advantages. Because language is the most distinct marker of ethnic identity, people can get very emotional about language issues. Educators particularly those in positions of seniority and authority, need to be careful not to fuel fires of division by their opinions and actions.

In his speech the President of South Africa, Thabo Mbeki (May 8,1996) he declared himself an African. Armah in Mokgoba (1999: iv-v) argues that his:

“Words declared an unambiguous African identity, a people with a particular history, a people from a particular civilisation, a people who are unique in their socialisation and their way of interpreting the world, a people distinct but interdependent with other people, a people with originality, language, science, technology, philosophy, wisdom and so forth.”

With the call by the President Thabo Mbeki for the Africans to return to their roots (African Renaissance) there is therefore a need for the call in schools for the educators to play a role in promoting the African indigenous culture in schools.

The most important problem of the Africans in South Africa is that they require education for survival. They have centred their activities around the demand for human rights. Before 1994 Africans in South Africa have concentrated on equal opportunities in education and neglected to point out that the design of their education should be in their hands in order that such education should reflect who they are. South African culture is in the state

of rapid transformation, most of the old characteristics have made way for a westernised way of life. It is therefore the role of the educators to help learners to master the values and norms of a new mode of life without forgetting where they come from.

Vilakazi in Indilinga (2002:2) argues that the tragedy in Africa after the conquest by the West is that her intellectuals, by and large absconded and abdicated their role as developers, minstrels and trumpeters of African civilisation. Before the new government in South Africa took over in 1994, and still in certain areas or institutions, educators who promote the African indigenous culture are/were associated with a certain political party or a certain ethnic group. With the spirit of African Renaissance which is prevailing among the Africans all over the world there is a need to find a solution to this problem.

Ntuli in Mokgoba (1999:184) have pointed out that the spirit of Ubuntu and its practice have disappeared among the Africans because of the missing link between education and culture. Africans seemed to be chasing Gods that are not their own. South Africans have lost their dignity, it is imperative that the knowledge fed to them is fused with the sense of and objective of helping them regain that which have lost. It is therefore why this study set out to seek the ways in which educators can play a role in promoting the African indigenous culture in schools.

1.4 STATEMENT OF THE PROBLEM

The general orientation to, and setting out of the background to the title of the present research, have exposed issues that require investigation. Their problems indicated give rise to a number of questions that summarise the main problems to be discussed by the present research:

- What is the nature of the African indigenous culture within the South African education system?

- To what extent do educators engage in African indigenous cultural activities in schools?
- What is the role of educators in promoting and developing the African indigenous culture in schools?

The present research is focused on responding to these questions which are all related to the role of educators in promoting African indigenous culture in schools.

It is important to note what the researcher hopes to achieve with this research, and this topic will receive attention in their following discussion of the purpose of study.

1.5 THE PURPOSE OF THE STUDY

- To establish the nature of the African indigenous culture within the new South African education system.
- To determine the extent to which educators are engaged in African indigenous cultural activities in schools.
- To determine the role of educators in promoting the African indigenous culture in schools.

1.6 DEMARCATION OF THE FIELD OF STUDY

The geographical area to be covered by the study will be Umgungundlovu Region, which is the department of education region under the Province of KwaZulu-Natal. It is situated between Indian Ocean in the East, Umzimvubu river in the South and Drakensburg Mountains in the North. This study will be confined to defining and discussing the African indigenous culture and the role educators play in promoting it in schools, under Umgungundlovu Region. More attention will be paid to the culture of the

Zulus. Because of time, money and transport involved in the study, the study will pay attention only to the rural secondary and primary schools.

1.7 OPERATIONAL DEFINITION

1.7.1 Tradition

Sibisi (1989) cited the Dictionary of Social Sciences (1964) defining tradition as a neutral term used to denote the transmission usually oral, whereby modes of activity or state or belief are handed down (give across) from one generation to the other and thus perpetuated. According to this study tradition is the vehicle through which every child learns something of the mores and stock of accumulated knowledge and prejudice of his forefathers. This is in the form of artefacts, morality, behaviour, attitude and the like that may be acquainted with the manners, customs, laws and habits and with complicated system of taboos and permissions which have stood the test of time in preserving the tribe. For the purpose of this study the term tradition will be used synonymously with the term indigenous.

1.7.2 Culture

Culture can be defined as all that contribute to the survival of man such as art, craft, drama, dress, education, literature, music, politics, religion and technology. It is the total range of activities and ideas of a group with shared traditions which are transmitted or perpetuated and reinforced by members of a group from generation to generation (Farrant, 1990 and Cloete, 1989). Nkomo (1990) maintained that the culture can be seen as the assemblage of meaningful practices and uniformities of behaviour through which self defined groups within or across social classes express themselves in a unique way or locate themselves within an identifiable field of significations. Luthuli (1981:28) defines culture as ways of behaviour which are associated with any permanent need or function in a social life. For the purpose of this study culture refers to the indigenous way of life of the Africans, particularly to the Africans (Zulus) under uMgungundlovu

Region. Those modes of thinking and feeling which were expressed by Africans but which are disappearing because of the western culture which is dominating.

1.7.3African(s)

Mokgoba (1999:38) defines Africans as people whose origins, culture and history derive from the African continent. According to the Standard Encyclopaedia of Southern Africa (1975) the term 'Africans' is referred particularly to all indigenous inhabitants of the continent of African. This term is again applied to the African communities of European origin who look upon themselves as 'whites' Africans. African people belong to several racial groups and have many cultural backgrounds. In the North of Sahara most of the people living there are Arabs, but South of Sahara the majority of people living there are Blacks. For the purpose of this study the term African will be used to refer to the 'Blacks' in South Africa particularly in uMgungundlovu Region.

1.8 RESEARCH DESIGN AND RESEARCH METHOD

Vosa in Mafoko (2000) defines a research design as a "blueprint plan for how a research study is to be conducted, operationalising variables so they can be measured, selecting a sampling procedure or technique of interest to study, collecting data to be used as a basis for testing hypothesis and analysing the results". The design is the overall plan for conducting the whole research study.

The researcher used the literature review and qualitative research method in this study. The study will be a qualitative research study that will focus on the African indigenous culture and the role that can be played by educators in promoting it. Qualitative research is based on the premises that gaining knowledge about humans is impossible without describing human

experience as it is lived and as it is defined by the actors themselves (Benoliel, 1990:26).

Qualitative research method will be used in which interviews will be conducted in purposefully selected subjects, which will be the educators involved in culture and cultural activities in their respective schools under uMgungundlovu Region.

1.8.1 Research Tools

Data collection forms an important part of any research because it does not only provide details of how data will be collected but also constitutes the basic information from which conclusions can be drawn (Monette *et al*, 1990:11 cited in Motshumi, 1997:19).

It is important that sound data collection procedures are employed. The research tool utilized in this study to obtain data is a scheduled structured interview. The interview schedule was chosen as a tool since it is foreseen that it would ensure a higher response rate as opposed to mailed questionnaires. Extensive information would be gained through interview schedules, whilst at the same time open-ended questions and specific themes would allow for extended discussions. Further, the researcher chose the interview schedule as a research tool since control would be maximized when respondents misinterpret questions or require clarification on certain questions, thereby allowing the respondent the opportunity for the immediate clarification. The researcher also ensured that all items in the interview have been considered and that respondents have not omitted difficult questions. Thus, interviews were personally conducted with individual selected educators at the respective schools.

1.8.2 Interview Schedule Content

Bless and Higson-Smith (1995:107) claim that frequently there is a need for more specific and detailed information in an interview schedule that can facilitate comparison of the reaction of different participants. Through the use of scheduled structured interviews, the interviewer has access to a much more precise goal. It is structured in the sense that a list of issues and or themes that have to be investigated is made prior to the interview. The researcher using the interview schedule made use of close-ended questions and open-ended questions. Respondents were free to describe their frustrations or aspirations and respond to problems or questions.

According to Bless and Higson-Smith (1995:107), the researcher is expected to take note of the following when using scheduled structured interview schedules:

- The influence of the interviewer can be considerable. It is important that the researcher refrains from influencing the respondents by the way one question, whilst at the same time the researcher should be alert and detect missing information and asking for it to be supplied.
- Improper recording of answers can result in incomplete and subjective information.
- This type of interview presupposes some prior information and understanding of the problem under investigation, and a need for more specific information.

All this was taken into consideration by the researcher when collecting the data and conducting the interview. The interview took the form of face-to-face contact, with the researcher asking respondents questions designed to obtain answers relevant to the research problem. The researcher's extensive experience as an educator involved in the promotion of African indigenous culture in schools helped to ensure that all of Bless and Higson-Smith's points were adequately considered.

The tape recorder was used to speed up the process of interviews of the participants. Permission of using the tape recorder was obtained from the participants. The tape-recorded information was later interpreted. The interviews were conducted in a mixture of IsiZulu and English to facilitate understanding and freedom of expression to the participants as all of them could communicate freely in IsiZulu. The information given by the respondents was later interpreted into English by the researcher.

1.8.3 Data Analysis

Monette *et al* (1988) cited in Motshumi (1997:22) states that the data analysis could be both challenging and interesting. Data analysis refers to the process of unlocking information hidden in the raw data and transforming it into something useful and meaningful. The data collected from the interviews with the purposefully selected subjects was transcribed using the ideographic method and analysed so that conclusions or generalizations were drawn from them. The ideographic method searches for meaning within personal experience, which can differ vastly from the group's experience (Recler and Dawey, 1989:120). An overview of the ideographic method is presented, *Vide infra* 4.4.

1.9 CHAPTER OUTLINE

1.9.1 Chapter one

This chapter provides orientation to the study outlining the problem to be investigated, the purpose of the study, background to the study and the methods to be used in collecting the data. The chapter outline is also stated.

1.9.2 Chapter two

This chapter gives the theoretical framework and literature review on African indigenous culture. Discussed in this chapter again is the conflict between Postmodernism, Liberalism, Globalisation, and African indigenous culture and also the challenges faced by educators.

1.9.3 Chapter three

Culture and education, an African perspective is discussed in this chapter. Discussed also in this chapter is the foundations of Africans centered education, Afrocentrism, their important issues of African centered education and the relevance of Africans indigenous culture in the contemporary life. Important issues are discussed in order to give light to the curriculum planners about what should be considered in planning the African centered education (according to this study the important issues of the Zulu culture).

1.9.4 Chapter four

This chapter deals with methodology and the evaluation of the role of educators in promoting African indigenous culture in schools. Interviews conducted with the selected educators are presented in the form of ideograms.

1.9.5 Chapter five

Chapter five is comprised of findings from the research, shortcomings of the study and certain relevant recommendations.

1.10 CONCLUSION

In this chapter a brief orientation to the study is provided, outlining the problem investigated, the aims of the study were formulated. Research methods used during the investigation and concepts that were used through the research report are also clarified. Lastly the research programme followed following chapter will look at the literature review on the theories of culture during investigation is outlined. Having introduced the research study, the following chapter will look at the literature review on the theories of culture.

CHAPTER TWO

THEORIES OF CULTURE AND THE ROLE OF EDUCATORS IN PROMOTING AFRICAN INDIGENOUS CULTURE IN SCHOOLS

2.1 INTRODUCTION

The scientific study of literature is inconceivable without relying on a particular theory of literature. The theory of literature develops methods that guaranteed that observations and conclusions are not obstructed by personal preferences and values. It is common knowledge that a literary work reveals the criteria with which it should be evaluated and literary criticism creates a reservoir of general concepts by means of which the individual facts can be described and explained. In order to discover these criteria the critic need to consider the historical conditions in preparation for the literary interpretation and this must be combined with evaluation growing out of understanding these conditions. This stems from the fact that literature is not static and isolated but part of a tradition and of a communicative process.

To create some structure for the various ideas surrounding the concept of culture a theory is therefore necessary, the aim being to gain, insight into how people perceive the environment, classify it and think about it. Social scientists used the term culture more by making no distinction between those with or without commonplace tastes. They believe culture to be a product of typical ways of behaviour of people, e.g. how they dress, marriage customs, religious ceremonies, leisure activities and family life. Emphasis upon the value of the early experiences of immature beings is most important, especially because of the tendency to regard them as little account. These experiences however do not consist of extremely presented material but of interaction of native activities with the environment, which progressively

modifies both the activities and environment.

Therefore theories of culture to be discussed in this chapter reflect the perspective under which culture is understood, the influence of culture, and cultural change. This will provide the context in which we can understand the African indigenous culture and the role that can be played by educators in schools to promote it.

Before the study could embark on the discussion of the theories of culture, the nature of culture will be briefly discussed, which will form an introduction to the theories.

2.2 THE NATURE OF CULTURE

The dynamism and static nature of culture warrants the researcher to briefly elude the following factors, which describe the nature of culture.

2.2.1 Variety and growth

Culture as a rule has no designers but neither do they add whatever new thing comes along. A social system ungovernable adopting everything its members thought up at home or envied in life of neighbouring community could not survive for long. Cultures are not the same, some include considerably more variety than others. To put it figuratively they have more content or a larger mass. Several conditions govern the degree of cultural collaboration. Africans came into contact with the Whites and thereafter borrowed additional forms of behaviour and artefacts. This changed their way of life (Agger, 1982:78).

The African culture have grown enormously in appliances, forms of social organization, ideas, entertainments and in those fundamental skills that have

steadily increased their control over environment. The growth of African culture seemed to be one sided as there is a steady move away from the African indigenous culture.

2.2.2 Social integration

All the activities that people perform span a social system like a web and form one social system to others. Services whether rendered freely or exchanged bring groups and individuals into relationships that are both harmonious and rewarding. Culture is a learned phenomenon in that man is not born with culture but instead man is born into a culture. Culture exists before and after any given individual. It derives from one's social environment and not from one's genes (Hoftende,1991:5). Once the content of culture is altered, the base of social integration is also altered.

This therefore makes people to turn out new goods and services, to find new skills and employ new bases of evaluation. People then have to master new topics in which to preach or to teach. The economy of the indigenous Africans particularly that of the Zulus was based on the number of cattle a man have and this was changed to a monetary system of the whites. To put it simple, people behave as they are expected to in a given situation because they have internalised the norms and values, the culture of the society. This ensures the stability both of the individual and society. The social action of individuals is functional for the maintenance of the social system (Agger, 1992:56).

Hill (1976) holds that integration must involve not eradication of differences but a harmonious integration of differences. On the other hand Karweit et al (1979:121) recommend that social integration in the classroom can be achieved by arranging contents to connect 'Black' and White cliques rather than by encouraging strong bi-racial friendships. This means that the forms should be on common aspects than divergent aspects. The educators at

school should not stress the differences in the class.

The African indigenous education changed into a formal way of teaching with the contact of the Europeans. Then the African indigenous culture was altered, new skills were learned of which unfortunately what was African in origin was looked down upon.

2.2.3 Culture, Ideal and Manifest

Part of culture is apparent for all people to see. Taking for example, virginity testing and puberty customs, dance and greetings form a part of culture. The way in which the Africans greet each other differ from that of the Europeans. African indigenous dance differ from that of the Europeans. Virginity testing and puberty customs of the Africans, especially the Zulus were one of the very important customs observed.

Girls were not allowed to fall pregnant before marriage. In an African indigenous society there were elder girls whose duty was to look after and advise young girls on all matters relating to love affairs, between girls and boys. The elder girls were known as amaqhikiza in a Zulu indigenous society. A young girl did not fall in love with a boy before she had obtained the permission of an elder girl who looked after her. The elder girl was also expected to advise the young girl on all matters concerning sexual relations between two young people. Owing to the fact that the elder girls always advised young and inexperienced girls, it was very rare to see a young girl falling pregnant before marriage. Ritual ceremonies were conducted when boys or girls reached the puberty stage.

The overt part of culture includes the motives with which people act, their actions and efforts, their conception of the world and their ideas of man's place in the world. The covert side of culture as been cited by Honigmenn

(1963:318) includes ideas according to which people intend to shape their lives when a culture is influx, great discrepancies between ideal and manifest can be expected as the case of the Africans who turn to forget their African indigenous culture. Educators in schools should play an important role to teach learners about the indigenous knowledge system, which will help them in the cases such as the one stated in the above paragraph.

2.2.4 Cultural integration

It is argued that cultural integration implies a different ideas, traits, composing a way of life come into some kind of adjustment with each other so that culture constitutes a system. To demonstrate any culture as a system one can start with some sector of behaviour and using it as a liver to show how other behaviours and artefacts are conditioned to it and to each other. For effective, stable and meaningful interaction to occur people must have a shared system of meaning. In every society people and social institutions are designed to teach and pass on values, ways of behaving and skills. In homogeneous societies more people are likely to share a set of values, norms, beliefs, behaviour and language than in a highly diverse one and therefore cultural integration takes place without problems.

Although there is never complete consensus in any group about the specific components of culture i.e. values, beliefs and norms, its existence according to Goodman and Marx (1978:79) depends on general agreement. Disagreement on the general goals of the components is likely to conflict and this resulted to a collapse of the social order of that group. This study will cite a case study from Longstreet (1976:8), which is about an educator who was faced with two or three distinct cultural groups. This educator use to make decisions that were necessary given to a normal classroom situation but which were based on ignorance. One day an educator was faced by a boy who asked him why he was always picking on him. He accused him of

favouring other groups in the classroom. The boy pointed out that whenever he came in late even a minute or two, the educator make a big "to do", and when those of other kids came late, he would just go on talking as if it were no big deal. The educator realized that the boy was right, as he was annoyed by the way he walks which give the message that he does not care. The educator then realized that it was a mistake to judge without any effort to get the truth. This case study provided an example of how even a tiny bit of information could help the educator in his teaching. Educators are continually making decisions based upon how people behave without having any real knowledge of ethnic behaviours beyond those experiences in their own backgrounds. By the same token some measure of agreement is essential in society as a whole to avoid conflict and to maintain its existence. The following discussion will be based on the theories of culture.

2.3 THEORIES OF CULTURE

To be equipped with a cultural theoretical understanding of the philosophical assumptions that underpin the notions of the African indigenous culture, it is imperative that theories of culture be discussed.

2.3.1 The pattern theory of culture

Jenks (1993:36) cited Kroeber and Khuckholm (1963) who argue that culture consists of *patterns explicit and implicit of and for behaviour*, acquired and transmitted by symbols consisting of distinctive achievements of human groups including their embodiments in artefacts. The essential core of culture consists of indigenous (i.e. historically derived and selected) ideas and especially their attached values. Culture systems may on the one hand be considered as product of action and on the other hand as conditioning elements of further action. The African indigenous cultures are the products of actions of Africans, which need to be retained for the future generations to

come.

The pattern theory maintained that culture is composed of learned behaviour. It is not a behaviour or the investigation of behaviour in all its concrete completeness. Part of culture consists of norms for, or standards of behaviour, while another part consists of categories justifying or rationalizing certain selected ways of behaviour. All cultures includes broad general principles of selectivity and ordering in terms of which patterns of and for end about behaviour in very varied areas of culture content are reduce-able to personious generalizations (Jenks,1993:37).

Jenks (1993:37) also states that scholars like Sapir, Benedict, White and Bateson argue that general and recurrent elements of culture should be understood apart from social structure. It is therefore recommended that the study of patterns form structure and organization in culture context. Concerning the secular organization of religion for the purpose of ritual there are marked contrasts between the Africans in the South and the Africans in the West. Among the Zulus in particular the head of the household performs priestly functions of familial nature while the headman of the village or Inkosi of a clan performs these functions for a larger group. There is no official priesthood as much, the Isangoma mediates with the spiritual realm for the necessary maintenance of wholeness and health. Divination is largely by means of trance or dream communication with the spirits. Contrary to this among the Yoruba, in addition to the daily prayers by the head of the family there is an organised priesthood for the purposes of offering sacrifices and tending the cultic temples and shrines (Thorpe, 1991:106).

The pattern of art, religion, philosophy as well as technology and science waxed and warned, acquired their characteristics content concepts and kept rolling majestically along quite independently of particular individuals. The African indigenous culture have its own pattern of religion, art, philosophy,

science and technology which differ from that of the Western culture. Again within individuals (like Zulus, Shonas etc) there are certain areas (patterns) of culture where they differ. Take the case of religion among the Zulus and Shonas. One major difference as Thorpe (1991:105) asserts, it seems to be in the area of spirit possession. Among the Zulus acceptable spirit possession is primarily by ancestral spirits for purposes of healing and divination. Although possession by alien spirits (Amandiki) occurs, this is generally not welcomed and has not been incorporated as an integral way into the believe system. Among the Shona the matter of spirit possession is far more complex. Neither alien spirit possession nor ancestral possession is welcomed and both have incorporated into the overall religious structure. Unwelcomed possession, which does, however occur, represents evil and ill and is not dealt with in their life.

All patterns of culture are treated as subject to patterning, but not all to the same degree or to the same stage of conscious awareness. Fashion was one of configuration within culture of which Kroeber in Jenks (1993:89) produced an analysis and which an obvious application to the theory in terms of modishness. Pattern then was an abstraction that enabled the theorists to attend to the commonality of all elements of culture, while also attending to their particularity in terms of their persistence and complexity. It also allows for the emergence of cultural symbolism not determined somatically by the environment or a social structure. The pattern theory enables a coherent movement from religion to diet, politics, and dress to language and form mode of production to artefact.

The life of individual is foremost an accommodation to patterns and standards traditionally handed down in his community. From the moment of his birth the customs into which he is born, shape his experience and behaviour. By the time he can talk, he is a little creature of his culture and by the time he is grown and able to take part in its activities, its habits are his habits, its beliefs,

his beliefs, its impossibilities his impossibilities. What is emphasized here is that every person is born into a culture, which shapes his behaviour, beliefs, attitudes, feelings and values from the moment he is born. Few people find it easy to change the culture that they inherit because it has taught them how to behave, what to believe, how to feel and what to value. Once they have been socialized into these cultural patterns, many people want to keep it that way (Moulder, 1989).

The issue of cultural patterns can also be addressed in this study by paying attention to language. Language forms a part of culture, it is the vehicle through which culture is transmitted. Each cultural group has its own language pattern. School subjects are neutral, objective and independent of a particular culture with its existing pattern of behaviour, beliefs and its intellectual structures for example some African indigenous languages (Zulu and Xhosa) do not have prepositions. Therefore African children who are just starting to learn English or Afrikaans have great problems in using prepositions correctly.

Another example is the fact that African indigenous languages have pronouns that do not distinguish between the female and male gender. African learners usually confuse the use of he or she or his or hers in English. Learning is a high risk taking enterprise that works better when learners are made to feel secure and centred in who they are and what they are already capable of doing before they are asked to take on new ventures.

For educational experiences to be relevant to culturally different learners, they must reflect and connect with the learners' particular life experiences and perspectives. It is therefore imperative that educators should know that learning is more effective when new ideas are related to prior knowledge (the African indigenous knowledge in the case of this study) and initially are taught in ways familiar to learners.

2.3.2 Social structure as a theory of culture

Culture can be studied as a characteristic of a social system. Culture and social structure is viewed as identical or at least continuous. The system of relations by which these units are related is the organic structure. In order to turn from organic life to social life as Redcliffe-Brown in Jenks (1993:39) states, Africans should recognize the social structure. Individual human beings, the essential units in this instance are connected by a definite set of social relations into an integrated whole. The continuity is maintained by the process of social life consists of the activities and interactions of individual human beings and of organized groups into which they are united.

In practically all African indigenous societies, marriage was traditionally designed for the procreation of children. The status of a Zulu man was measured by the size of his home (social structure) that of a woman was measured by the number of children she had, hence no Zulu marriage was regarded as complete without children. The importance of fertility and procreation was emphasized quite early in the lives of children since social education they received was aimed at preparing them for marriage and family life. A problem of childlessness was solved (in indigenous life) through the provision of a sororate, usually the barren woman's younger sister, to raise seed in her hut. The children born out of such a union were by custom regarded as being the children of the barren wife and no legal formalities were required to confirm this (Hammond-Tooke, 1974:67). In some communities couples who had no children could be given a child by relatives to have with them on a permanent basis. If the child was a girl she helped with the household duties and if a boy, he looked after the cattle of his now new family.

The gap in knowledge between what used to be done (indigenous knowledge) in customary practice and what obtains presently since the acceptance of

western practices may therefore present some problems in the understanding of family life (social relations) among present day Africans. It is therefore the role of educators to provide such a knowledge to the learners.

Parsons in Agger (1992:6) argues that all parts of social system are functional to the whole and this includes the system of allocating rewards and facilities including power, the stratification system. Individuals are ranked and evaluated in terms of the value standards of merit prevailing in the cultural system, and in the Western societies achievement on the basis of performance is most important.

Redcliffe-Brown produced a theory of social structure which he saw as a network of social relations including persistent social groups, social categories, classes and social roles. It is assumed that each social structure system is self-sustaining, homeostatic, harmonious functional unit, hence the primacy of interrelatedness. Different social structures (family units) existed among the Africans. Each individual in the family was depended on each other as Africans believed that "umuntu ngumuntu ngabantu" i.e. individuals were individual within the community. The community take care of each other. Africans are made acutely aware that individual life and happiness are not possible in isolation and apart from other people, because life is something communal and can only be manifested properly and adequately in a network of interdependencies between persons and community. Accordingly in all life's pursuits, Africans will always strive to maintain a dynamic relationship with the extended family, clan or tribe including the ancestors, God and nature.

Africans feel obliged to maintain each of these relationship of existence in the community. They realise that because of this communal interdependence, their activities influence and shape their neighbour's lives, whose activities in turn influence and shape their own. The feeling of solidarity existed (in the

case of the Zulus, *ilima* and *inqina*) so that most of the duties in the community were performed by the community as a whole. Like wise a child in a community did not belong to his parents only, some of his upbringing and socialization (*imfundiso*) was the responsibility of every adult in the community.

➤ **Parsons social structure model**

In describing the social structure or social system Parsons in Smith (2001:28-30) come out with a model which was called the AGIL model. Using this model he believed that he could specify the subsystem components of any functioning society. Parsons argues that all four of these have to be present if a society or subsystem is going to survive for a long period.

A	G
I	L

THE AGIL MODEL : ADAPTED FROM SMITH 2001:28.

- According to this model 'A' stands for 'adaptation' and refers to the way the system adapts to the material world and fulfils material needs for survival. (E.g. food and shelter). Parsons sees the economy as particularly important here.
- G- stands for goal attainment. This subsystem is concerned with ensuring that there are system output and leadership. Politics is central to this area.

- I-represents 'integration' and is concerned with the maintenance of order. The legal system and community institutions which promote social order are associated with this.
- L- stands for 'latent pattern maintenance and tension management' and refers to the need for the society to have a guiding directions and ends of actions. Institutions concerned with the production of cultural values, the maintenance of solidarity, and with socialization are found here, eg the church, schools and the family.

This model can be applied in different levels of the society for example the school is situated in L subsystem. The school provides the morals and symbolise goals that normatively regulate social action. Again the school guides and provides direction to the learners, in short the school serves as a socializing agent which allocate learners to the particular roles in the society. As an agency of socialization education has the task of developing the learners commitment to the values of the society. It is clear that Parsons focus primarily on the way in which the social norms and values (for example those of an achievement orientation) are transmitted within the context of the school. This also clarifies what is it that the school socialize learners to accept and conform to the sets of beliefs, rules and dispositions which are fundamental to the larger society (M Ckay and Roomm, 1990:32). In the case of this study it is the role of educators to provide the African indigenous knowledge to the learners.

This model gives the overall picture of a society as a series of nessed boxes, each with four cells that fit inside one another. Emphasis is made to the importance of active interchange between the cells as well as their differentiation. The Agil model combines a concern with both material and cultural needs. The most important emphasis is given to culture (the system) in that it sets the ultimate goals toward which society works and ensures system stability (people with no culture are like a car without

an engine). Parsons thought about this in terms of his cybernetic model of system regulation. He sees culture as operating as a system control. Small symbolic and informational inputs from culture could have a large input on the overall direction of a social system.

It is therefore imperative that learners learn how to interact with and understand people who are ethnically, racially and culturally different from themselves. South Africa and the world are becoming increasingly more diverse, compact and interdependent. Yet for the learners the formative years of their lives are spent in ethnically and culturally isolated or encapsulated enclaves. It is therefore the role of the educators to ensure that African indigenous culture is promoted in schools to enable African learners to interact freely with learners from other cultural groups and also to avoid trying to impose rules of social etiquette from one cultural system into another.

2.3.3 Marx's theory of culture

In Marx's theory it is the fact of human productive activity which is most fundamental for the organization of social, political and cultural life. This theory takes consciousness into consideration, by this Marx seems to mean not simply the human species capacity for thought, but the organisation and patterning of human thought and activity in a collective sense. Marx was concerned with the relationship between consciousness and material life, the real world created by human economic activity. He further argue that it is not the consciousness of man that determines their beings but on the contrary their being determines their consciousness (Agger, 1992:22).

In emphasizing the importance of economic activity for the organization of social life. Marx is grounding or rooting human culture in what he considers to

be necessary activity of production but he is not referring to economic activity in any simple sense. Rather it is a definite form of activity of individuals on a definite form of expressing their life, a definite mode of life. As individuals express their life, as they are, what they are therefore coincides with their production both with what they produce and how they produce. In his opening speech in the parliament in February 1996, President Mandela portrays South Africa's troubled history. He depicts the atrocities left behind by the notorious apartheid policies, the direct control of the majority African people through domination of their economy by the minority National Party government. The latter is held responsible for upholding and enforcing colonialism, social, political and cultural domination and of the paternalism towards the people of South Africa. This therefore affects the consciousness of the South Africans.

It is argued that in the social production of their life men enter into definite relations that are indispensable and independent of their will, relations of productions which correspond to a definite stage of development of their material productive forces. The sum total of the relations of production constitutes the economic structure of the society, the real foundation on which rises a legal and political superstructure and to which correspond definite forms of social consciousness. In an indigenous Zulu society man was known by his large head of cattle; and was taken as having "all" (indoda esuthayo enakho konke). The head of the family distribute the cattle among his sons when they start their families.

According to this model then culture is determined by or dependant on the economic base or infrastructure. Each type of historic economic structure mode of production has a corresponding superstructure which includes social, political, legal and cultural institutions and customs. Culture is not simply an epiphenomenon but is produced by and integral to a particular type of economic system and dependent on the type of technology which prevails.

Culture has no autonomy, the products of the superstructure including ideas and consciousness, have no history no development other than as reflexes and echoes of material production. Such a standpoint suggests that a functionalist model of culture production with its emphasis on the interrelations of parts and whole and on the ways elements of the superstructure correspond directly with the needs of base. Swingewood (1998:3) argues that Marx's form of functionalist reductionism implies that culture has no destructive properties but exists only as a reflection of other forces. If the production of ideas depend on economic forces and class interests then culture itself could exercise no active role in social change. Marx acknowledges the revolutionary dynamics of the capitalist mode of production for shattering old illusions, transforming fixed and frozen social relations into more fluid and open forms for its essential modernity.

Swingewood (1998) further states that the historical developments of modern capitalism generate new institution, new social classes and political movements. In this process therefore culture comes to play a key role in the construction of capitalism as a modern complex society built around inequalities of property and power, culture is one of significant mechanism whereby capitalism might achieve the necessary degree of social integration. As the basis for historical continuity culture may be theorised as the realm of meaning and values therefore it is equally the realm of ideology. Without culture there is no production and without production there is no stability and social integration.

Marx's theory was strengthened by Gramsci who focus directly on the problem of the superstructure and raises critical questions concerning the specific relations between culture, economy, class and power. Gramsci (1977:35) maintained that the key to social and historical change lay outside the mechanistic model of base and superstructure in the interrelations of distinct economic, political and ideological structures. Gramsci's contribution

to the development of Marx's theory of culture lies in his argument that in modern capitalist society there is no longer one single class that can dominate by excluding the actions of others. The ruling party in South Africa (ANC) is trying its best to incorporate other political parties in its government. It is important for the dominant class to listen to the voices of subordinate classes and also take account of the real effects of which these classes produce. Gramsci theorises the concept of culture in terms of integration process which binds the various opposing and potentially conflictual group and classes into a unified social whole.

Inevitably associated with capitalism is the existence of social classes. In South Africa the capitalists own the mean of production (land, capital and labour) over which the workers or the lower class have no control. These classes, the capitalists and their middle class allies on one hand and the workers on the other characterised not only by difference in wealth, but also by differences in consciousness. The relationships of production or the way wealth is generated in society are thus so important that they determine the nature of all other social institutions and forms of consciousness. Legal political, religious and educational institutions, of which schools are part, reflect the hierarchical, alienated relationships prevailing on a farms, in mines and factories.

Marxist influence is present in the viewpoints and goals of the major liberation organisation, the African National Congress (ANC) and the Pan Africanist Congress (PAC). This is primarily because of their perception of the South African situation as being one of class domination. Before 1994 capitalism underpinned the entire social system in this view with the ruling class being predominantly white and the oppressed class being predominantly 'black'. Factors of class and race therefore interact, with race not seen as operating independently of class. In this analysis then the human being may have great potential, but is shackled by oppressive social arrangements. If these

were to be changed and a socialist state created, the alienation and ignorance of people under capitalism would be overcome and they would rise to their full potential, productive, happy people, in true union with their fellow men. Racism which in South Africa has evolved with capitalism would disappear with exploitation and the existence of social classes. It is therefore the role of education to make learners aware of the conditions of their oppression and to ensure that schools and other educational institutions do not reinforce the situation by producing the characteristics of the capitalist mode of production.

The private ownership of wealth even in a liberal democracy does not mean that people will become more equal, this suggests that the gap between rich and poor has actually widened, both within capitalist countries and between industrialised and developing countries. The structure of education reflects the social relations of production. The expansion of education and changes in the forms of schooling have been the responses to needs generated by economic system. The sources of the present inequality in education in South Africa were found in the mutual reinforcement of class subcultures and social class biases in the operations of the school system itself. This suggests that educational inequalities in South Africa are rooted in the basic institutions of the economy.

Gramsci (1977) believed that culture is not neutral nor does it arise spontaneously from social institutions. Cultures produced by specific groups or intellectuals especially those belong to the rising class who must combat the old and the traditional with new and the changing. In the case of South Africa during the colonial rule the western culture dominated the African indigenous culture and this was also perpetrated by the apartheid regime. African indigenous culture was looked down upon and marginalized. It is therefore imperative that the new government in South Africa (with educators in particular in the case of this study) should play a role in promoting the

African indigenous culture in schools. The economy of the country should not be used to determine the type of the culture to be adopted all the cultures should be given the equal status. It can be argued that Marx's theory is a determinist theory of society and culture, and also an evolutionary one each mode of production emerges out of the periods and presents stage nearer a more ideal society.

Marxists believe that the education system has taken over from the church as the main agent of ideological transition essential to the maintenance of the capitalist economic system. For example in the past most people accepted their position in life, no matter how unbearable because they believe it was God's will (*Intando ka Mvelinqangi*).

2.3.4 Cultural Pluralism

Cultural pluralism is discussed in this section as a theory that explain education when divers cultures meet.

Bennett (1995:89) asserts that cultural pluralism can be visualised along a continuum with cultural assimilation and suppression, with cultural pluralism falling somewhere between the extremes. Cultural pluralism follows from democratic ideals and does not deprive the human person of his dynamic relations with his neighbours, nor converts the ever-growing communications *between them to pre-ordained ineluctable harmony*. *Contrary, it recognizes that these are important relations and that communication does truly inform and persuade without coercing*. It signals the ways that people who are different from one another do, in fact, come together and move apart, forming and dissolving the groups and societies where they secure to one another their diverse safety and happiness. It is what the democratic idea intends, and designates the cultural idea natural to a free world.

Bennett further argues that in cultural pluralism, the dominant culture benefits and has advantage. The traditions of the culture are retained such as language, religion, artistic expression and social customs. The minority culture adopts aspects of the dominant culture such as language and social customs. The minority groups identify themselves with the dominant cultural group. This type of acculturation brings about cultural assimilation. Roux (1997) states that cultural diversity is sacrificed for the sake of common aspects in order to form a new culture. Commonalities are thus absolutised whereas diversity is ignored. Micro cultures within a society are assimilated by the macro cultures. No provision is made for the uniqueness or diversity of cultures. African learners face two cultures i.e. a home culture and a school culture.

2.3.5 Liberalism and culture

Liberalism can be understood as a political tradition and political philosophy. As a political tradition it has varied in different countries and originally depending upon history and culture of that people. In England liberalism has its basis on birthplace, liberal tradition in politics is centred on religion, toleration, government by consent, personal and especially economic freedom. Take for example in France, liberalism can be closely associated with secularism and democracy. In United States liberals often combine a devotion, personal liberty with antipathy to capitalism while in Austria liberalism tends to be much more sympathetic to capitalism, but often less enthusiastic about civil liberties. African liberalism has tended to focus or devote itself to group development, hierarchical observation and respect for those in power. According to the African indigenous culture children were to act responsibly to those older than them and also to show respect to them. On the other hand adults have to give love, security and respect for the young ones.

Rawls (1991:302) maintained that each person is to have an equal right to most extensive total system of equal basic liberties compatible with a similar system for all. This therefore suggest that everybody may have equal rights in the eyes of the law. Equal rights may however not verify the questions of culture and tradition. The belief of ownership among indigenous Zulu led the fathers to the extent of choosing marriage partners for their daughters. The daughter was compelled to marry a man she disliked because that men had a large herd of cattle. On the other hand a person is said to be free to the degree to which no man or body o man interferes with his activity.

Political liberty in this sense is simply the area within a man can act unobstructed by others. The freedom of the Africans was somehow obstructed during the colonial and apartheid rule. According to the apartheid education policy, the function of African schools was to help develop a strong separate 'Bantu' society. Rose and Turner (1975:251) stated the following:

"... educational practise must realise that it has to deal with a Bantu child, i.e. a child trained and conditioned in Bantu culture, endowed with a knowledge of a Bantu language and imbued with values, interests and behaviour patterns learned at the heel of a Bantu mother. These facts must dictate to a very large extent the content and methods of his early education . The schools must also give due regard to the fact that out of school hours the young Bantu child develops and lives in a Bantu community, and when he reaches maturity he will be concerned with sharing and developing the life and culture of their community."

This statement shows that the apartheid government some how tried to encourage the Africans to hold on their cultures, but it was for the benefit of the apartheid government.

The South African Bill of rights states that everyone has the right to use the

language and to participate in the cultural life of his or her choice, but no one exercising these rights may do so in a manner inconsistent with any provision of the Bill of Rights. A person may lack political and cultural freedom only if he is prevented from attaining a goal by other human beings (constitution of the Republic of South Africa, 1996). It is therefore imperative that the government should ensure that people do not coerce each other without compelling justification.

Individual rights and group rights need to be respected and protected. In the indigenous authoritarian home atmosphere, no questioning of authority was tolerated. Khumalo (1995) in Hlatshwayo (1996) says that complete submission to the authority of Adults was expected. The father figure was that of an authoritarian and he paved the way for the young ones in no uncertain terms. It was the right for all parents (not the biological one only) for the education of the child. It was not the biological parents only, who served as the role models but the child was free to find models of behaviour and conduct in all the adults around him (Mwanwenda et al, 1988:12).

Cemane, in Hlatshwayo (1996) argues that Black people are traditionally social and community orientated, engendering a feeling of solidarity and resulting in most of duties in the community being performed by the community as a whole (Group or Society rights were emphasized). There was little or no encouragement of individuality as this would be in conflict with cultural stability and group solidarity. Sibisi (1989:41) stressed the fact that communication was a common force of the black culture with communal practices like "ilima" (communal labour and 'inqina' (communal hunting) etcetera.

➤ **Kymlicka's notion of liberalism and culture as primary good**

Kymlicka (1989) came with an idea of culture as primary good. He reconciled

the modern liberal theory with the notion of culture as a primary good. He puts the emphasis of his project around the protection of minority rights using the Canadian context on both pragmatic and philosophical grounds. Liberalism to remain a dynamic and robust political philosophy must respond to eminent and imminent concerns regarding its supposed lack of theoretical attention to the relationship between individuals and community. Insufficient attention to culture raises problems when balancing equality of opportunities with minority rights (the majority rights in the case of South Africa). The inherent tension can be addressed in one of the two ways:

- *One can descend liberalism as incomplete and inhospitable to minority rights and communal societies.*
- *One can attempt to reconcile group rights and liberal equality.*

Kymlicka (1989) undertakes such a project of reconciliation arguing that endeavour also makes sense on pragmatic political grounds in terms of appealing to political decision makers who have power over some of group rights. This situation can be referred with the situation (South Africa as a multicultural society) where there is a great need for belonging equality of opportunities with the majority rights. Cultures of other groups are in a danger of being extinct. There are eleven official languages recognised by the government of South Africa yet there are more than eleven languages spoken by people in South Africa. This means that there are Africans whose languages are not taken into consideration, their freedom of speech is not guaranteed. On the other side the South African constitution of 1996 says that:

"Everyone has the right to use the language and to participate in other cultural life of their choice..."

At schools learners receive education in a language which is not their mother tongue, of which sometimes this hinders their progress at school. This is contrary to what the constitution of South Africa (1996) says. The

constitution emphasise that "everyone has the right to receive education in the official language or languages of their choice..." In some of the schools in the area under investigation in this study there are schools with learners from more than one cultural background, especially those along the borders of Eastern Cape. Some of the learners come from the Xhosa background and having the Xhosa culture and some (the majority) come from the Zulu background and have a Zulu culture. The language of the minority learners is not taken into consideration in these schools as a result there is no freedom of language. Again in the public meetings English is mostly used to address people without taking into consideration the majority of the people present in those meetings. To make an example, in the meeting where there are 200 people, of which 185 speak isizulu and 5 speak English, isizulu is not used but English is used.

According to Kymlicka (1989) the following two things are needed in order to defend the minority rights (the rights of the Xhosa speaking learners in the above paragraph).

- Expressing that cultural membership has a more important status in liberal thought than explicitly recognized.
- Expressing that the members of minority cultures may face particular kinds of disadvantages with respect to the good of cultural membership, which require and justify minority rights.

It is argued that the freedom to form and revise our belief about value is a crucial precondition for pursuing our essential interest in leading a good life.

Crucial prerequisite to guarantee this freedom are posited as the social condition to make intelligent decisions about value and self-respect as a precondition of any rational plan of life. In this respect Kymlicka (1989) maintained that liberals should secure cultural structures that people can

became aware, in a clear way. Options should be available to them and intelligently examine their value. This then suggest that no culture should be imposed to the people (with a claim that it s good) as it was done during the colonization of Africa. Culture is very important and it is necessary for individual freedom.

Although South Africa is a democratic country and people are said to be free there are still certain aspects of African indigenous culture which is still looked down upon by some of the people (including educators, parents and learners). Items like the African indigenous attire, when used in certain occasions people do not feel free like when wearing the western attire. It is therefore the role of educators to ensure that such items are promoted. Organizing more indigenous occasions in schools can help to promote African indigenous culture in schools. Learners need to be given a freedom to choose not that everything in culture is good.

In his emphasis that culture (Kymlicka, 1989) is crucial and necessary for individual freedom, he contended that people should look more closely at where beliefs, self respect and ideas about value come from and he concludes by saying that the decision about how to lead our lives must be ours alone. This decision is always a matter of selecting what we believe to be most valuable from the various options available, selecting from a context of choice which provides us with different ways of life. In South Africa as a multicultural country, there are beliefs in certain cultures which are not good and also some beliefs which are good. It is therefore the freedom of the individual to decide what to take and what not to take. People (learners) should not be denied such a freedom, the role of the educator is just to guide the learners take the right choices.

Kymlicka (1989) asserts that the relationship between cultural membership and self-respect urges parties to original position to grant cultural membership

status as a primary good. Culture is fundamental to individual well being and exercise basic rights of equality and freedom, not just associational or voluntary. Though according to the South African school's act of 1996 (SASA) each school is expected to draft a religious policy which cannot infringe the freedom of others, the majority of schools are still starting and end the day with prayer (in a Christian way). The freedom of the learners who follow other religious beliefs like the African indigenous religion is not taken care of. While still in the issue of religion, the researcher would like to site the following scenario :

In a certain school the principal was worried that a certain boy do not sing nor close the eyes during assembly at school every day. One day the principal call the boy to his office and asked him why he did not close eyes and also do not sing during prayers. The boy frankly answered, saying that it is against the beliefs of his religion to close the eyes during prayers and again the songs which are used at school during prayers are not the songs of his religion. The principal was very much toughed by this and tell the boy to go to the class.

It is important for the individual to make choices, hence the individuals can choose to opt out of his or her cultural membership.

It is the culture of the Africans especially the Zulus to wear the goat's skin in their arms (isiphandla) after slaughtering a goat for the purpose of performing a certain ritual, for example in remembrance of the ancestors or to thank the ancestors. Sometimes this is not allowed in certain schools or some of the learners complained or laugh at the learner who do this. It is the role of the educator to explain this custom to the learners, for pursuit of the good. Culture must be viewed as an object of choice. According to the

multiculturalists, learners need to see their cultural selves reflected in schools in order for self-esteem, motivation and academic success to increase. Places to see such reflection include content, approaches to knowledge, teaching styles and personnel. Accurate cultural representations in these areas will improve conditions for learners to gain skills to make informed choice between cultural goods.

2.3.6 Postmodernism theory on culture

Before discussing postmodernism this study will briefly discuss modernism as an introduction to postmodernism.

2.3.6.1 Modernism

Modernism was essentially a historical period in Western culture and has its origins in the enlightenment at the end of the 18th century. Enlightenment and historical period that it brought in, is characterized by three major features:

- The power of reason over ignorance.
- the power of order over disorder.
- the power of science over superstition.

Another feature of modernisation according to Martinussen in De Beer and Swanepoel (2004:36) was the contrasting of indigenous and modern. This applies within individual developing countries like South Africa where certain sectors, institutions and practices, values and ways of life are considered modern and others indigenous. These features were regarded by many people as universal values. Modernisation places a strong emphasis on values. Economic change was seen as affecting values, but more economically a change in values was seen as leading to qualitative changes in the economy of the societies concerned. People believed that through these features the old ruling classes with their outmoded ideas could be

defeated.

Modernism was revolutionary and in many respects the French Revolution of 1789 was the personification of these features. They heralded the advent of capitalism as a new mode of production and a transformation of the social order. These basic beliefs provided the basis upon which humanity was to be able to achieve progress. Modernisation theory emerged in the climate of the cold war and was conditioned by the strategic concerns of U.S.A. to counteract actual and potential influence of U.S.S.R. in the Third World. This theory assumes that all societies progress in a linear fashion, from an indigenous state to modernity, with models of development based on historical process.

This theory was greatly criticised in the late 1960's. Its major criticism was that it did not take into consideration the global situation. Critics also pointed out that the categories of modernism and traditionality were not clear-cut and that of the preservation and even reaffirmation of traditionalists is a crucial aspect of modernising societies (De Beer and Swanepoel, 2004:37). It was felt that society should move on. There were problems in this movement (Modernism), it was not smooth, wars took place, but these were usually overcome and people moved on.

2.3.6.2 Postmodernism

A complex anti-modernist strategies emerged in the 1960's, the world entered a new age, the age of postmodernism. This process of postmodernism gave rise to a form of society which is radically different from that given within modernism. Change brought by postmodernism was so widespread in its penetration of serious social and cultural realms and it reversed as many of the normal patterns of modernity (Hans,1995:3). Crook *et al* (1992) argue that the variants of the term achieved currency in describing new and

destylized forms of cultural expression and it is in the cultural arena that sources of the new formation are located.

Inglehart (1997:67) reflect that postmodernism and modernism are based on two assumptions:

- Various cultural elements tend to go together in coherent patterns. For example, do societies that place relatively strong emphasis on religion also tend to favour large families... If each culture goes its own way elements such as these would be uncorrelated and one would find no constant patterns constraints.
- Coherent cultural patterns (Vide supra, 2.2.1) exists and they are linked with economic and technological development. For example, industrialization was accompanied by secularisation in Western history."

These assumption suggest that some patterns are more probable than others hence development to some extent predictable. Inglehart (1997:66) further argue that certain cultural and political changes do seem to be logically linked with the dynamics of a core syndrome of modernization, urbanization industrialization, economic development and the spread of mass literacy.

Postmodernists believed that change is not linear in any system ,it is subject to feedback. If the process of economic, cultural and political change moved smoothly in the continuous direction across section of the World's societies, it would show a simple development. The progression of cultural changes are moved from the least developed to economically most developed societies. South Africa is not immune to these changes where, for instance a change in English was adopted as a fundamental mode of production.

2.3.6.3 Changes brought by Postmodernism

Postmodernism as Inglehart (1997) put it, de-emphasized all kinds of authority whether religious or social, allowing much wider range which challenges collective nature of African indigenous culture. Postmodernism caused the indigenous authority to undergo suspicion and reach a point of diminishing acceptability. For example there is a general complain that the authority of Amakhosi has been reduced. This resulted in the laws passed by Amakhosi and the indigenous ceremonies organized by Amakhosi not to be taken into consideration in certain areas.

As custodians of culture Amakhosi are responsible for keeping the African indigenous culture glowing, with the help of educators in the schools under Amakhosi. Educators are supposed to encourage learners to attend the cultural ceremonies like the first harvest (ukushwama) Unomkhululwana (a virgin Princess) etcetara which are held by Amakhosi. Such ceremonies are regarded as a sign of solidarity in the society. During these ceremonies certain culture, indigenous customs were revived as a result the young ones were able to get the knowledge about their culture (Berglud, 1976). It was during such ceremonies where people enjoy their African indigenous dance and African indigenous music.

The core function of culture in the indigenous society was to maintain social cohesion and stability in a steady state economy. Norms of sharing were crucial to survival in an environment where there was no society security bureau and no unemployment benefits in bad times, ones survival depended on how strongly the norms of sharing were inculcated (ilima and inqina are the examples of sharing in the African indigenous society). The importance of these norms is certain to be understood by anyone brought up in individualistic society. In most African indigenous societies people felt a strong obligation to help take care of not only their nieces, nephews, friends

and neighbours. These norms were highly functional in African indigenous societies, they enable people to survive who would otherwise starved. Contrary to this industrial societies, the sense of obligation have eroded almost to the point of extinct. Therefore postmodernism tried to revive this sense of obligation.

In his argument, Inglehart (1997) notes that the core project of modernization was economic growth and the means to attain it was through industrialization, the systematic application of technology to maximize the out put of tangible things. In postmodernism the project is to maximize individual well being which is increasingly dependent on subjective factors. Therefore the human behaviour shift from being dominated by economic imperatives of providing food, clothing and shelter towards the pursuit of quality life concern where people can make choice about their cultures. Because postmodernism view self-expression and political participation as things that are valuable in themselves the postmodernism phase of development is inherently conducive to democratisation linked with the growing emphasis to individual autonomy.

With self-expression and political rights, the South African Bill of Rights states that everyone has the right to freedom of expression, which includes:

- Freedom of the press and other media.
 - Freedom to receive or impart information or ideas.
 - Freedom of artistic creativity.
 - Academic freedom and freedom of scientific research".
- (South African constitution, 1996).

The constitution further states that:

- Every citizen is free to make political choices which
Includes the right to:
 - to form a political party.

- to participate in the activities of or recruit members for a political party
- Every citizen has the right to free, fair and regular elections for any legislative body established in terms of the constitution.
- Every adult citizen has the right to vote in elections for any legislative body established in terms of the constitution and to do so in secret and to stand for public office and if elected to hold office.

Arts including architecture, music, literature, drama etcetera, forms a part of culture. There are many changes that have taken place in the postmodernism art. Throughout South Africa for example, new buildings have seem going up that seem completely out of keeping with anything that has gone before. There are many changes in the African cities, postmodernism architecture is its glory. Culturally the growth and influence of the media whether it is the advertising industry, television or film has also led to a lot of changes in how people see the world. The world is such that people see the real life therefore real life is what we see in television.

In the field of philosophy the postmodernism stressed the fragmentary and plural character of reality. The human thought denied the ability to arrive at any objective account of the reality. It is argued that there is no universal truth, all they have done in the past is legitimate, the power of those who know and deny power to those who do not know. In the case of the Africans,

Westerners assumed that the civilization came from the west, Africans were uncivilized and barbaric in origin.

Postmodernism is associated with the computer era. Technological transformation is having a considerable impact on indigenous knowledge.

There is a common knowledge that the commercialisation of machines is already changing the way in which learning is acquired, classified, made available and exploited. The relationship to the knowledge they supply and use is now tending and will increasingly tend to assume the form already taken by the relationship of commodity, producers and consumers to the commodities they produce and consume, that is the form of value. With postmodernism knowledge is, and will be produced in order to be sold, it is and will be consumed in order to be valorised in a new production in both cases, the goal is exchange.

2.3.6.4 The Post-modern perspective of the nature of the social bond

With Postmodernism the functions of regulations and therefore of reproduction are being and will be further withdrawn from administration and entrusted to machines. Access to data is and will continue to be the prerogative of experts of all stripes. The ruling class is and will continue to be the class of decision makers, in the case of South Africa, ANC as the ruling class, is no longer composed of traditional political class. Postmodernism come with the idea that the old poles of attraction represented by national states, parties, professions, institutions and historical traditions are losing their attraction. The disintegration of the role of the state particularly, is welfare provision, the erosion of trade unionism and growth of individualism and consumerism, the globalisation of the multinational co-operation all point to a qualitative change in society (Kumar, 1997:98).

Kumar (1997:98) asserts that in Postmodernism identity is not unitary or essential, it is fluid or shifting, fed by multiple sources and taking multiple forms. The social changes during the last decades of the twentieth century as identified by Lament (1997:35) paved the way for a renewed focus on identity and differences as key components of Postmodernism social theory.

This included the rise of new social movements, the re-emergence of ethnicity and continuing vitality of indigenous cultures.

There are identities that are now socially constructed and given meaning by our fragmented society like the notions of being black, gay or thin. Within a fragmented and divided society those who are regarded as different see those differences as something that should be accepted and not a reason for discrimination or marginalisation. Welcoming culture within our changed society does not mean accepting cultural practise and beliefs without question. It means understanding them in context whilst at the same time working "not for assimilation but for co-operation on the basis of differences... being in touch with your cultural identity and judgements, having a sense of diversity and a search for which is held in common" (Smith, 1994:120-121).

The period of Postmodernism has made the Africans and the world at large to realise that the culture of each nation is important, therefore it need to be recognised not to be marginalized. Postmodernism caused some changes on the indigenous culture.

2.3.6.5 The impact of Postmodernism on African indigenous culture

Postmodernism resulted into a decline in the custom of respect (ukuhlonipha). Ukuhlonipha refers to any practice of respect be it performative or linguistic. This was due to the emphasis to individual authority and self-expression by postmodernism. Most of ukuhlonipha according to Zegege (2001:206) applies to situations where verbal practices may shift from being respectful to confrontational and argumentative or to practices where a young person has to let a person older than herself know that she/he is wrong. Ukuhlonipha was a very central custom in African indigenous society in general, and even more so in Zulu speaking

communities in KwaZulu Natal where the study is based and the Republic of South Africa as a whole. Respect embraces a number of customary rules that govern the relationship in different levels of society. It emphasizes respect not only for the people one knows, but even those not known. But more importantly it stipulates authority over children, leaders over the followers (Thorpe, 1991:33).

Usually in a Zulu household Children were brought up with a strong emphasis on *ukuhlonipha abadala* (respect for adults) and on non-confrontational ways of disagreeing with adults. It is important to note that there is no distinction between the concept of elders in a Zulu indigenous culture and that of adulthood, meaning the mature individual. Both were referred to as *badala* (adults), if a conversation develops into an argument, it was expected that where two people of different ages were involved the younger person would back off and the older person's statement will be the last. The emphasis on individual's right, equality and freedom by postmodernism has an impact on this African indigenous custom.

When coming home from schools learners watch TVs where they see the children confronting the adults and the adults had to back off. This have brought a bad influence to the children. Even at school, there is a decline in respect of educators by learners because of the influence brought by postmodernism. Being the last to speak does not necessarily mean that the older person is right, but simply interpreted as *hlonipha*. In fact what normally happens is that the younger person would remove herself/ himself from the scene as a way of demonstrating her/his disagreement. Situations where the younger person argues with the adult are interpreted as disrespect (*ukungahloniphi*) no matter how correct the younger person might be.

The agnatic structure which is not intense at its local core was strengthened by various behavioural patterns such as the names by which relatives referred

to one another, the respect and reciprocation which were expected between certain members of a family and particularly by the custom of *hlonipha* for relatives in-law. Respect was observed by means of particular actions or by refraining from using specific words in the presence of certain in-laws. A married woman for example was expected to keep her body covered from her armpits and shoulder blade downwards in the presence of her father in-law, all his brothers, the elder brothers of her husband, her brothers, her mother in law and all other wives of her father in-law. Like wise she was not allowed to use the name of any of these above-mentioned in-laws but substitute another word instead. She was even not even allowed to use the name of her husband rather refer to him as the father of one of his children. Postmodernism has caused them not to follow these traditional customs they even call their husbands by names even in front of their children (this is a Western way of life). Children as future mothers and fathers learn this from TV's and decide to adopt it as a good style.

The contact between African people with their indigenous way of living and the whites with a Western way of living caused rapid social changes to take place hence the Africans indigenous way of living has been interfered with (Dreyer, 1980:42). With Postmodernism the African society become exposed to the cultural influence of a more dominant group, which brought about changes in their lifestyles. While people with a Western lifestyle acculturated, indigenous African people with their social, economic and religious life were all to follow the Western trend. Though the Western culture dominated over the indigenous African culture, African people were forced to adapt themselves to the Western culture although this cultural adaptation did not completely obliterate the African people's traditions. Changes brought by postmodernism has an impact on the indigenous religion. Africans find themselves communicating with God the almighty, through both their ancestral spirits and Jesus Christ. This is one of the challenges faced the educators because not only one religion should dominate at school, learners

should be allowed to follow the religion they like, whether the Christian religion or the African indigenous religion.

2.4 GLOBALISATION AND ITS IMPACT ON AFRICAN INDIGENOUS CULTURE

Social forces associated with the Postmodernization of indigenous culture (for example, media, consumerism, tourism) play an important role in generating world that is more and more interconnected. Globalisation bring cultures into contact by encouraging recognition of relativism, reflectivity difference and the critique of Western modernity. The following are the key dimensions involved in globalisation as pointed out by Walters in Smith (2001:229).

- Economic globalisation which is associated with the use of World finance markets and free trade zones, the global exchange of goods and services.
- Political globalisation which is the way that the nation- state is being superseded by internationalisation (for example, United Nations, the European Union) and the rise of global politics.
- Cultural globalisation which is about the flow of information signs and symbols around the world and reactions that flow."

The process of globalisation has been an on going process for a long period. The movement from small-scale hunting and gathering societies towards the modernist nation state, can be seen as a step towards a global society. Smith (2001:280) asserts that in the field of cultural globalisation in particular, themes relating to capitalism, commodities, time, space distancing and information flows lead to an invertible convergence between the globalisation,

postmodernization and postmodernism literatures. Globalisation is associated with Americanisation, Mac Donaldization, Homogenisation and Acculturation.

2.4.1 Americanisation and Mc Donaldization_

Featherstone (1995:6) argue that much writing on cultural impact of globalisation centres around two contending models or hypothesis: Americanisation, Mac Donaldization and Homogenisation. It is argued that the world we are living in is characterized by increasing Americanisation and Mc Donaldization. The culture of United States of America was being exported to the rest of the world along with free market ideologies. Particular attention was given to the export of United States source media and entertainment products. More recent adaptations of this position have pointed to the way that local differences is eroded by the rise of global cultural preferences and administrative system.

The concept of Mc Donaldization which draws on the work of Marx and Weber presupposes that the principles of fast food organisations are engulfing more and more sectors of society and areas of the world. Smith (2001:230) cited Ritzer (1996:16) who point out the sites like universities, funerals, housing development and motels as current areas of Mc Donaldizing, activities. While he sees some benefits in terms of service delivery and affordability there is also a downside. The practical results of change include a narrow means and rationality without any vision of larger social goals, the deskilling of work and other activities into early tasks. There is a provision of pre-packed standardized modular options and the erosion of indigenous authority and meaning in social life. Ritzer (1996:15) further argues that if the world was less Mc Donalized, people would be better able to live up their human potential. There is a clear sense among other people that Americanisation from Hollywood to Coke and Mc Donald is a threat to the

integrity of European and African life.

American culture has not transformed the world into a replica of the USA but instead Americans independence and foreign cultures has made the United State a replica of the world. On most communities in fact the Mc Donald's have conformed to local culture, not the other way around. The internet in particular is fast becoming the most effective way for developing people to get their goods to market quickly, avoiding many of the usual overhead costs of maintaining a business. Consequently websites promoting African indigenous goods, Latin America and indigenous American goods are propping up all over the web. The wealth from access to markets enables developing people to make the shift from subsistence economies to merchant economies, a transition that enables art and culture to flourish. There is little time for culture, globalisation advocates point out, when you are scrambling for survival. Contacts through trades and trades are prime agents in the spread of new ideas, mode of behaviour, and methods of production. The emergence of Western and developing cultures often infuses the new life and creativity into generations old customs and traditions including the African indigenous culture.

2.4.2 Homogenisation

Homogenisation model stressed the incredibility complex interplay of global and local. According to Smith(2001:231) global refers to the spatially extensive social and cultural forces associated with globalisation while local refers to the small scale geographically confined traditions and ways of life (ethnic traditions, language and religion). Scholars in this area generally point to the way that the process of globalisation have seen global and local indigenous cultures brought into contact with each other. The collisions have brought about complex and unpredictable results with major outcomes in any sphere including possibilities for hybridisation and differences as well as well as homogenisation.

Smith (2001:231) asserts that where homogenisation takes place there are many common tastes, preferences and lifestyle among the affluent middle classes of all developed nations. This has tended to eliminate or minimize the impact of local indigenous cultures and lifestyles. Hybridisation can arise from the mixing of cultures and lifestyles as a result global forces and products are adapted or modified by local conditions. Difference and the local can also be re-affirmed throughout globalisation. Struggles for indigenous rights, religious fundamentalism and racist backlashes can all be seen as defensive reactions to globalisation. They have valued ways of life against what taken to be pernicious effects of foreign and global influences. Geertz as cited by King (1991:778) reminds us strongly of the fact that globalisation is not simply a matter of societies, regions and civilizations being squeezed together in various problematic ways but also such occurring with increasing intensity inside nationally constituted societies.

Du Gay (1997:33) contended that in one of its aspects, cultural globalisation is bringing about convergence and homogenisation in world culture. But at the same time there are also more cosmopolitan developments with cultural encounters across frontiers creating new and proactive kinds of cultural fusion and hybridity. Cultural globalisation manifests itself as a revalidation of either Americanization or cosmopolitization, reinforcing diversity. Across the world there are those who are responding to global upheaval by returning to their roots reclaiming what they see as their ethnic and national homelands or recovering the certainties of religious tradition and fundamentals; as this study intends to do by finding the roles to be play by educators in promoting the African indigenous culture in schools. This will help learners to return to their roots. According to Du Gay (11997:33) globalisation has given rise to cultural campaigning to defend local and particularistic identities. In Europe such campaigns have been directed against American media interest, which is seen as a force that is eroding European national cultures and traditions. In South Africa such a campaign in the form of African Renaissance is among other things also aiming at restoring the African indigenous culture.

2.4.3 Impact of Globalisation on African indigenous cultures

South Africa faces the formidable challenge on global social and economic changes. Telecommunication, tourism and trade has rendered the world easily accessible. International markets and their accessibility are providing ample opportunities for local entrepreneurs (providing indigenous products). Information technology is very crucial in arts, culture and development in South Africa. With retrenchment and unemployment escalating unavoidable in this country, more citizens resort to self-employment. It is interesting to note that many of the retrenched and unemployed create work for themselves by using largely the indigenous skills and hobbies to do crafts, organize cultural activities for either financial and or spiritual benefits.

Indigenous knowledge of weaving is an art and skill largely practiced by rural women. The products attract international customers and is also popular with the local home markets and hotel owners. It is for this reason that the government should pay particular attention to developing proper communication technologies in the country. It is also against this reason that educators in schools should promote the African indigenous culture in schools as this will help learners in their future lives.

Since 1994 South Africa became the member of the global economy, exploring the people, artists and cultural workers in particular to a host of global social and economic challenges, access to the international markets for South African indigenous cultural products is remarkable. Grand arts like the annual (KORA) all African award held in recognition of musical excellence has been hosted by South Africa. A lifetime achievement award was conferred on Miriam Makebe in 1996 for her tireless efforts at putting the African indigenous culture (by the way of music) in the world map (Sunday Times, September, 28, 1997).

Another feature of South African society that underscores the importance of multicultural education, is the growing involvement in global affairs, increased global interdependence and the shifting of international balance of power. These developments means that South African citizens must interact in different ways and under different circumstances with unfamiliar peoples at home and abroad as a result acculturation takes place. Successful interactions and relationships require cultural diversity within a global context. Globalisation advocates say that free trade and free markets do not dilute or pollute other cultures, but they enhance them. Trade creates wealth, the wealth frees the world's poorest people from the daily struggle for survival. It also allows them to embrace, celebrate and share the culture (art, music, crafts and literature) that might otherwise have been sacrificed to poverty. It is for this reason that educators in schools should seek ways of promoting the African indigenous culture in schools.

2.5 CONFLICT BETWEEN POSTMODERNISM, LIBERALISM, GLOBALISATION AND AFRICAN INDIGENOUS CULTURE AND CHALLENGES FACED BY EDUCATORS

Some of the changes brought by postmodernism, liberalism and globalisation sometimes conflict with the African indigenous culture. Some of these changes are good, but it is the way in which they were / are infused to the Africans.

2.5.1 Postmodernism, Liberalism, and Globalisation on African indigenous culture

This study is based in schools which are in the rural areas, under the authority of Amakhosi. Amakhosi are known as the custodians of African indigenous culture. Postmodernism, liberalism and globalisation led to the

growing emphasis on individual freedom and the rejection of bureaucratic authority. This shift from indigenous authority to industrial society, brought a shift from indigenous authority to national bureaucratic authority. In most societies, this simply substituted political authority for religious authority. The political realm which regulate conflict is governed by axial principle of equality, equality before the law, equal civil rights and most recently the claims of equal social and economic rights. The tension between bureaucratic and equality frame the South African conflict of the day.

The decline in the power of Amakhosi has caused a lot of conflicts when coming to the use of indigenous knowledge of conflict resolution. The structures used by Amakhosi for conflict resolution are sometimes lookdown upon as not legitimate as far as democracy and equality is concerned yet these structures were very much successful in the African indigenous societies. To make an example of conflict resolution using the indigenous knowledge, this study will take the example of Nigeria as being cited in Indilinga, vol.2, no.2:7-11. It is noted that the community benefited from each other when using these indigenous methods. Communities who were not looking eye to eye were unhappy with the situation and many of them believed that they were unnecessarily spilling the blood of their sisters and brothers "They saw this as a cultural taboo." They also believed that the wars they made interferes with their ancestors. In resolving the conflicts the role of mediators was very important as they accord high respect to the third party in a conflict situation. When there is a war between two parties woman played a very important role in stopping the war by staging their famed Ogu-bie march (this march was staged by the naked women) until man lay down arms. As man know what happened naturally, follows this march they were forced to meet their leaders (Amakhosi in case of this study) and negotiate for peace. The Ugba (oil bean) tree was planted as a symbol of peace. Using the indigenous knowledge for communal conflict resolution it is important not only to restore peace but also to keep and build it. Such methods when used

conflict with the ideas of postmodernism and liberalism.

In the postmodernist contemporary society the question of legitimate knowledge is formulated in different terms. The grand narrative has lost its credibility, regardless of what made of unification it uses regardless of whether it is speculative, narrative or narrative of emancipation. The decline of techniques and technologies of the African indigenous societies has been brought by postmodernism and globalisation. This has an impact on the status of knowledge. The African indigenous knowledge in some cases is looked down upon, like the knowledge of the indigenous healers. In the rural areas there are few clinics and no hospitals, as a result if learners are sick, help need to be obtained from the indigenous healers. But because of the postmodernism influence, some of the learners opt to remain untreated rather than going to the indigenous healers. The South African government is busy trying to make the work of the indigenous healers to be recognised.

South African Societies influenced by ideas of globalisation, postmodernism and liberalism has resulted in the formulation of the law which allows the termination of pregnancy (this law is still debated within and outside the parliament). This is in conflict with the African indigenous culture. In practically all-African societies, marriage was traditionally designed for the procreation of children. The status of a Zulu man in particular was measured by the size of his home that of a woman by the number of children she had. Hence no Zulu marriage was regarded as complete without children. It was also stressed that there should be no sex before marriage. Watching the TV sopies like Bold and the Beautiful, Days of Our Lives, Isidingo, Generations etcetera, these things are happening. Staying together of unmarried partners and have sex is seen in these sopies as a result learners are influenced and think that they are right. There are therefore many challenges facing educators because of the conflict between African indigenous culture and ideas of postmodernism , liberalism and globalisation.

2.5.2 Challenges facing educators

Having faced with the problems emanated from the conflict between postmodernism liberalism and globalisation educators are also expected to act in the following manner in order to promote African indigenous culture in schools.

➤ As a person of culture

The educator in some places is identified as cosmopolitan while the community members are national and provincial. His or her interest are national and international while the average community members are more concerned with local affairs. Ornstein and Muller (1980:236) argue that the educator is considered as refined person, knowledgeable and interested in art, music, literature and travel. Almost the opposite impression of the educator prevails among professional circles, where educators are sometimes considered as mainly bureaucratic workers. Somewhere in between the ideal value of educators as imparters of culture, educator is seen as a person of culture, a person who translates the experiences of civilization into terms that have meaning for learners. He or she is trusted to transmit the knowledge and skills of culture (the African indigenous culture in the case of this study) so that learners will be in a position to choose what is considered right for them as Africans.

The manner in which modern man (educator) experiences time has changed from the manner in which people of the past experienced time. Modern man's time is planned into smaller fragments according to schedules and his entire human existence is thus fragmented. It is therefore difficult for the educator at school and outside school to experience unity which was experienced by the African indigenous people. De Clerk (1989:446) contended that the fragmented time schedules demand family unity because

there is simply not enough time for intimacy and closeness at home.

Eventually this leads to the estrangement of each other and the disintegration of families. Similarly the educator's life at school is fragmented into technological time schedules and here again it is difficult for him to experience a feeling of unity. Though it is so it is the role of the educator to be a person of culture so as to promote the African indigenous culture in schools. It can be argued that an educator can never truly teach unless he is still learning himself. A lamp can never light another lamp unless it need to continue to glow. The educator need to develop himself intellectually in order to assist the intellectual development of his learners. He need to acquire as much knowledge as possible about the African indigenous culture.

➤ **As a model for the young**

One of the most important task bestowed upon the educator is to be the model of the indigenous cultural values that are imparted. Parents often encourage their children to use their educators as models rather than to use other adults who are not seen as having the credentials to play this role as well as educators do. These parental expectations have resulted in the notion of *loco parentis*, which it means the educator plays the role of a substitute and ideal parent. In discussing globalisation and liberalism it has been pointed out that it has influenced children to be free to have sex before marriage. This is a challenge facing educators as the model of the young to be exemplary by not doing this.

Braham (1982:72) argues that we cannot imagine a culture free-child, but there is such a thing as a culture deprived child. It is therefore the role of the educator to discern many possible degrees of contact between learners and those activities and ideas of which are provided by the indigenous culture in

the community but not immediately available in a closed family unit.

Educators need to take the active role in introducing culture to the learners by taking them on visits to places of interest, making sure that he/she questions and search for answers elsewhere when his/her own knowledge is inadequate. The educator must repeatedly characterizes cultural interest relevant to himself/herself by identification to the learners as well.

Values which are both taken for granted rather than stated and demonstrated in action are likely to have a special potency for a child during his formative years. In short it is very important that the educator as a transmitter of indigenous culture should be a model to the learners by walking the talk. Educators need to take pride of their culture for if they do so they allow the will of God to prevail.

➤ **As a mediator of culture**

Forces of liberalism, postmodernism and globalisation brought challenges to the educator to act as a mediator of culture. The educator works in an institution of society. The attitudes learners, parents and community have towards educators as well as the way educators judge themselves and their work are largely defined by the culture of each society. In most societies educators are regarded as agents for transmitting indigenous culture and they are entrusted to the role of helping prepare the young for adulthood. The equal rights of all South African's main language are enshrined in the constitution. This means that all of them should be available for educational practices. All educators particularly those in management, need to consider the feasibility of such an enterprise and should be able to explain the implications to learners and parents (Crystal, 1988:38).

The multicultural and multilingual character of the South African nation with

eleven languages being officially recognised is seen by some people as highly problematic and by others as full of advantages. Language is the most distinct marker of ethnic identity, people therefore can get very emotional about language issues. Educators particularly those in seniority need to be very careful not to fuel the fires of division by their opinions and actions. It is the challenge facing educators to relate meaningfully to a wide range of learners to recognise and confront personal prejudice and finally to recognise their own needs both as educators and individuals to take effective steps to fulfil them.

The educators as mediators of culture should be able to understand learners as individuals and hold the ability to help in establishing a school community in which through curriculum activities and social relationships, the development of those learners will be fostered. Learners need to be given an opportunity regardless of race to consider carefully the inherent attitudes and assumptions contained in the subject matter taught and its manner of presentation.

2.6 CONCLUSION

While we should not repudiate African indigenous cultures and traditions we do not need to make sacred cows out of them. The challenges of African education do not call for this, they call rather for the grasping of the truth that cultures are universal products of man. South African schools are facing a period of immense changes in the aftermath of apartheid. Among the major challenges are the desegregation of schools and the development of the main racist culture of quality based on mutual respect in order to make schools to function in a non-violent way and that they contribute to the creation of a peaceful and democratic South Africa. This means that the curriculum of South African schools can not simply remain the same.

However despite changes in the government educational policy, there are still some problems in schools with regard to the integration of African indigenous culture. In other words changes which are taking place are not sufficient to reflect the multicultural nature of South Africa.

Theories on culture have indicated that one culture can enrich itself and enhance its potential for growth if it borrows freely from others and shuns the ways of cultural purity. The education of the Africans is supposed to help them find themselves, and there is a pressing need therefore to present the learners with exemplary images of the best that characterised African indigenous culture.

CHAPTER 3

CULTURE AND EDUCATION: AN AFRICAN PERSPECTIVE

3.1 INTRODUCTION

Although experts in culture differ about many things they do not differ in their assertion that all cultures ever known to exist in the world vigorously practice education. Education in this sense means the entire range of practices by which a culture try to perpetuate and improve itself through acquainting each successive generation with its most important tradition, habits and experiences (Akinpule, 1981;99). Teaching occurs in all culture, even though in some no individual may specialize strictly as an educator, by the same token learning also occurs in all of them though again the learner many not be regarded formally as a learner or student. Learning also took place in the indigenous African society.

The African indigenous education was based on linkages, social life was linked with production, general life was linked with cultural games, sports, music, dance and art (African indigenous dance will be discussed in this chapter as an aesthetic issue important in the African indigenous culture). Education was also linked with the ethical values. The question of values is at the core of the African indigenous culture (*Vide infra*, 3.4.2). Everyone was engaged in learning and teaching. As a result a rich tradition of teaching and learning developed which used symbols, rituals, ceremonies, proverbs, riddles etc. Mbiti (1990:60) argues that the African indigenous education played a vital role in the transmission of values that Africans considered to be important in understanding and experiencing their fullness of life. Because the African indigenous education is interwoven in the fabric of African life, it is inseparable from African indigenous religious thought and

practices. There is no dichotomy between religious and secular thought.

African indigenous learning played an important role in the transmission of values that Africans consider to be important in understanding and experiencing the fullness of life. Africans do not speak of education as a process or institution separate from everything in life. There is no distinction between formal, non-formal or informal education. The term education is a Western concept that does not speak to the African indigenous reality, in which the entire community is continually engaged in learning and teaching.

Contact with western culture brought about a new and a very complex life pattern which naturally involves new ideas in education theory and practise. This means that as Africans gradually progress a western oriented social, economic and political life, their culture has been reshaped to meet new demands. This has obviously caused a shift in their way of life and in their outlook in general. Children go to school, to church, take part in sports, wear clothes and assume attitudes, which are all western in origin, no matter how much these have been adopted to suit them. This change in the life pattern of the Africans in general and the Zulus in particular has been in force for a long time.

When people are inducting the young into their ways of life, that is making the young to become aware of their norms, their values, their beliefs and convictions, it is always involved in education. Every group of people whether civilized or in a transitional stage does engage in educative activities. That they are people implies that they have unique ideas, beliefs and total outlook on life, which make them different from other people. Whether education is informal, as was the case with the Zulus before the contact with the westerners or formal as it is the case today, it should always transmit to the child the philosophy of life of the people concerned (the culture of the

Africans particularly the Zulus in the case of this study). To achieve this goal, that of transmitting its culture to the young generation, society use both formal and informal education.

Nkomo (1990:102) argues that the organized education of youth of a community is part and parcel of the culture of the community. Without culture there is no education and without education there is no culture and no community. Therefore when we talk of education one is also actually talking about community and cultural communities (The African communities in the case of this study). In African thought, persons become persons only after a process of incorporation. Without incorporation into this or that community, individuals are considered to be mere danglers to whom the description 'person' does not fully apply for person held is something which has to be achieved and is not given simply because one is born of human seed. (Journal of Black Studies, September 1992). In this process of incorporation and identity formation, indigenous learning plays a crucial role as a transmitter of social rules and values.

Education according to Akinpelu (1981:9) must be based on what the society considers the best of knowledge worth having and how it is acquired. It must rest on a value system or a theory of what it considers most valuable and worth having. It must be based on the nature of man and of the society as conceived by that society (the African centered education in the case of this study). Before discussing the foundations of African centered education, it is imperative that the relationship between education and culture be explored.

3.2 Formal Educational and Culture

Education is always culture bound. This means that each group of people transmits its own culture via education. Kneller (1971:38) defined education as a means by which society provides for the transmission or advancement

of its culture, for without a viable culture there is no common life by which men are associated. Education is the inculcation of knowledge values, skills and attitudes by means of institutions that have been created for this purpose. Each ethnic group creates its own particular culture. There is no other way of steeping a child in a particular ethnic culture than via education. The cultural historical need of the particular ethnic group determines that the school should provide optional learning situation. The school is in itself a sign that a particular ethnic group wishes to continue that which it considers culturally valuable.

Education helps with the initiation of the young people into a way of life they feel is their own. For youngsters from a strong subculture, however especially in ethnic or racial one, education becomes a process of acculturation in which they are confronted with a way of life they do not feel to be theirs. Luthuli (1985:17) supported this, when he says that education is the medium through which culture can be passed on from generation to the next. Without education various practices by, which a culture tries to perpetuate, improve and enrich itself through acquainting each successive generation with its most important traditions, habits, beliefs and experiences can not take place. Culture is acquired formally at school and informally at home. Educators are appointed to assist in transmitting the cultural heritage to the succeeding generations.

Mgoba (1999:213) argues that education have always occupied a very central place in the formation of the individual, his or her socialization and the overall progress of the collective group. In the African indigenous culture, learning and acculturation were considered to be a continuing processes that took place from birth until death with the family unit, extended family, the village and the entire community participating. He further states that in our present situation this extended collective participation in educating children

and inculcating cultural ethos, however did not replace the efforts of the professionals who taught very specialized knowledge and skills. Nkomo (1990:367) regarded education at school as the vehicle for the expression and propagation of certain values consciously or unwittingly.

Modern education in Africa has cut its connections with indigenous values, customs and culture, but in a rather puzzled search for a new one. It needs a new unifying culture that means something to everybody, a culture that accommodates variety of traditions and ideas. The child begins to learn the way of his society from birth. He learns the patterns of behaviour which one expects of him and those of expectations embody the values of his society which he tends to internalise and make his own. These values are an important part of the culture of the group and he will also learn other elements of this culture, language, customs, beliefs, the use of tools and other things. African indigenous societies did not have educators in the sense of persons whose specialised role in society is to instruct the young. The child acquired a knowledge of his culture through the process of socialization and in these societies socialization is synonymous with education, it involves learning but little teaching (Hoyle, 1997:67).

Viewed culturally the functions of the school according to Gezi (1971:79) can be :

- Cultural transmission.
- Cultural maintenance.
- Enculturation.
- Maximum development of the potential of each learner.

It is therefore imperative that as an agency established by society for the role of perpetuating culture and contributing to its continuity, the school (educators) must share in the process of passing on the young nation (learners) heritage and developing the competences needed for its upkeep.

There is an understanding of the child that a person from another group cannot hope to share (Verma, 1986:35). This implies that all or most educators of a particular social, cultural / ethnic group have some attitudes and behaviours which are different in some positive way from those held or manifested by non-members of the group. In the South African context, the problem is that the skills, knowledge and understanding, which form the cultural possessions of one group, will not necessarily coincide with those of another. This does not imply that the cultural heritage of one group is inferior or superior to another culture. But this fact again does not resolve the issue that what is valuable to one cultural group is not necessarily valuable to another group. Children at different stages of development identify themselves with those particular aspects of people (educators) by which they themselves are most immediately affected. It is therefore very important that educators be role models to the learners in order for the culture of the group to be promoted (The African indigenous culture in the case of this study).

It is the role of the school (educators) to propagate the cultural values of the society. The values of a culture are the things its members believe to be striving for. What is important to one culture may be of no importance to another. The school as an organization and its activities reflect accepted values. From school activities learners acquire loyalty to their school and solidarity with their fellows. Some factors may counteract the learners such as the special norms of the peer group, the unpopularity of certain educators or perhaps the lack of parental interest in their education (Malawi, 1973:80). Because of this, the school finds itself caught in the conflict between ideal and manifest values. According to the democratic ethos, people should co-operate to get things done, but in much of society they compete. This caused the school to oscillate between encouraging learners to co-operate and encouraging them to compete, it does not take a firm stand on either value.

Education is considered as the aggregate of all the processes by which a child or young adult develops the abilities, attitudes and other forms of behaviour which are positive value to the society in which he lives. It was the aim of the African indigenous education to understand, appreciate and promote the cultural heritage of the community at large, to develop the sense of belonging and to encourage active participation in family and community affairs. It can therefore be asserted that education always and everywhere embraces at least three spheres of subject:

- It provides training in those practices that are necessary to survival and welfare.
- It makes sure that no member by passes rules and nurtures by which the culture carries on life activities with some semblance of order and purpose.
- It familiarises each participant with the most essential values that have been forged out of the past experiences and that continue to endow the culture with those qualities most likely to elicit loyalty and co-operation from him.

Onstein and Miller (1990;235) argue that the school is an institution for drilling children in cultural orientation. The learning problems inherited in human condition is the fact that educators must always be more sure of surviving than of adapting (the role of educators as cultural continuity). If culture is transferred unchanged from one generation to the next the principle of cultural differentiation could be absolutised. Education is responsible for opening culture for the learners. On the other side cultural renewal and progress have a significant influence on instruments in the process of creation development and dissemination of culture. In every society people (parents ,educators, peers etc.) and social institutions (family, religion, educators, politics etc.) are designed to teach and pass on values, ways of behaving and skills.

Kroeber in Agger (1992:3) stresses that there was nothing about the varied cultures of the world which was biologically inherited. He pointed out that culture is learned and transmitted through groups and individuals in the societies. Men engage in symbolic and meaningful interaction with others in group settings (the school in the case of this study). And in this way is socialised into the values, beliefs and rules of that society. People assimilate qualities through a process of social heritage rather than through biological or institutive processes. The South African National Heritage Resources Act of 2000 states that the different people of South Africa have their right to have their heritage concerned.

Learners need to take pride of their culture, they must be backed by the enthusiasms of a multitude of educators who treasure their heritage and devote their energies to keep its flame glowing. It is therefore the role of educators to ensure that they promote African indigenous culture in schools in order to protect, respect and value the African heritage. It is a part of who they are, therefore knowing one's heritage helps to understand the past events.

Omstein and Miller (1990:256) stressed that the social behaviour learned in school is not a replacement for what is learned in the family but an addition. As far as school is concerned with cultural values generally as well as with literary and numeracy in particular, the learner will in truth, feel more out of home at school if his parents make it clear that they regard such activities as relevant to themselves as well as to him. Educators should create an environment in which cultures can be maintained and developed. If schools are to be free, to reflect the values which are required to function within the family of man, then clearly educators require the freedom to be able to choose, instil and pursue particular value system. Educators should be free to pursue the goals associated with a particular culture or cultures represented in their own area as well. In order to do so the school must be

in control of its own policies in those areas which occurred within their particular interests.

Bullivant (1989:37) asserts that the plural character of the contemporary South African society reformulates the issue of their relationship between education and culture. Culture must be transmitted to each new generation of children if the social group is not to collapse and absorbed into another society or even become extinct. This must however be done in a way that it does not marginalize other cultural groups.

Viewing education and culture in an African perspective, this study will pay attention to the foundations of the African centered education with reference to Tanzania, Afro-Americans, South Africa and the work of the scholars on African culture particularly that of Asante with reference to the principal issues of Afrocentrism.

3.3 FOUNDATIONS OF AFRICAN CENTERED EDUCATION

The interest in African centered education and schools has been sparked by the discussions for education changes , alternative schooling and changes brought by liberalism, postmodernism and globalisation (Vide supra,2.3). It based it's argument that the education of the Africans must be rooted from the culture of the Africans. In the context of education Higgs in Indilinga (2002:27-28) cited Hoppers describing the continuing struggle in education in the following way:

“... is the voice of wounded healers struggling against many odds to remember the past, engage with the present, and determine a future built on new foundations. It involves the democratic ideal of the right of all to ‘be’ to ‘exist’ to grow and live without coercion and from that to find a point of

convergence with the numerous others. It exposes the established hegemony of western thought and beseeches it to feel a measure of shame and vulgarity at espousing models development that built on the silencing of all other views and perceptions or reality. It also seeks to make a contribution to the momentum for a return of humanism to the centre of the educational agenda and classes, educators to see the African child learner not as a bundle of Pavlovian reflexes, but as human being cultural and cosmologically located in authentic value system.”

This study will now based its argument to the changes in education and the political situation in Tanzania by Julius Nyerere. Tanzania is discussed in this study because like South Africa it was under the oppression of the colonial rule.

3.3.1 African Experience: Tanzania

Like all other African states, Tanzania was under the colonial rule as a result the African indigenous culture was in a danger of being replaced by the Western way of life. The President of Tanzania, Julius Nyerere was highly critical of the social, political economic and cultural value system imposed upon his country during the period of colonialism. He then work very hard trying to go back to the African indigenous values. Nyerere perceived that indigenous system is an instrument of the society to reinforce the ideas of the society and that before education can be restructured, the social recognition of the community would have to take place first (African centered education). He believed that the aim of education is to prepare the children and the young people for the place they have in the society and active participation with maintenance and development of a society (Akinpelu,1981; Nyerere,1987).

3.3.1.1 Nyerere's Criticism of Western Education

Nyerere was against the capitalist system of education as it put emphases on individualism in contrary to the African indigenous value system. Learners learn to despise even their own parents, regarding them as old fashioned and ignorant. This education divorces the learners from the society it is supposed to prepare them for, therefore African centered education was the right education to be adopted.

Nyerere used his socio political philosophy as a basis for the new education system in Tanzania. He argues that the economical system which the colonial powers introduced to Africa was the capitalist system. The philosophy behind this system was the right and freedom of individual enterprise which are opposed to the African indigenous value system and which are regarded as bad and undesirable. The capitalist system according to Nyerere regards inequality as a natural, necessary and permanent feature of society and encourages this inequality since each person is allowed to acquire as much as he can. It promotes individualism competitive rather than co-operation instinct in man (Akinpelu, 1981:7).

3.3.1.2 His Proposed New Form of education

In reaction to this system, Nyerere and his party in 1966 enunciated a national philosophy which they called African socialism and followed it with a programme of education called Education for Self-Reliance (Akinpelu, 1981:8). According to Burkey (1993:50-51) self-reliance requires a wide variety of knowledge and skills. People need to learn how to form and manage their own organisations. They need to learn how to acquire and adopt new knowledge and technologies. Self-reliance is doing things for ones self, maintaining ones own self-confidence, making independent decisions. Nyerere further argues that socialism like democracy, is an

attitude of mind which had developed naturally from the individual growing up in the extended family system characteristic of African societies. This attitude of mind is acquired by Africans from their socialisation by the extended family, and the African socialism is no more than a system of extended family expanded to the whole society. Family-hood or Ujama describe the African socialism (Buchert, 1994, Akinpelu 1981).

Buchert (1994 :91) asserts that socialism was considered to be an 'attitude of mind' which was present in the indigenous Ujama household units and which could be re-created and elevated to a national characteristic through proper mobilisation of the peasants and workers and by developing a responsive leadership. Education was considered to be the crucial means to obtain both. Education for manpower development was stressed in order to fulfil expressed goals of increased economic growth and to meet the demands for an Africanisation of the middle-end high level ports.

Therefore according to Nyerere , to be an African is to go back to this socialist attitude. African society is noted for its universal hospitality, but it is to be remembered that in the system as Akinpelu (1981:116) put it, the hospitality has its limits. Nyerere believed that the African indigenous family also give security to the individual in his life time and his children after his death, thus removing one of the justifications for assessing wealth under the capitalist system. The type of education suggested was going to give equality and respect for dignity of man by demanding from each man according to his ability and giving back to each according to his needs. Freedom was guaranteed in the African indigenous socialist system. Nyerere emphasized the concept of self-reliance in his system of education Nyerere argue that self-reliance and socialism are the sides of the same coin. (Crouch ,1987:2). The system of education (in Tanzania) need to be an intergrated system rather than the slow, long term investment that the school education represents. The system of education should reinforce the

values cherished by the people (the African value).

Nyerere appealed to the educators (Akenpelu, 1981:10) to inculcate and reinforce the traditional African socialist values of equality, co-operation and self-reliance. Learners (because of this African centred education) will learn to combine practical and intellectual activities and to respect and make use of the stock of knowledge and wisdom accumulated over generation in the society (the indigenous knowledge). Therefore the role of educators must be to inculcate the sense of commitment to the total community and help learners to accept the values appropriate to the Africans and not those appropriate to the colonial past. Nyerere, according to Cranford (1978:24) was himself engaged in a process of rediscovery of his African identity while he continue to value the cultural and intellectual heritage which he received from his church and from Britain, his own inner harmony as well as his public effectiveness required him to integrate these foreign values into an African whole.

Following will be the discussion on African-Americans. African- Americans are discussed in this study because they experienced the similar problems with those experienced by Africans in Africa particularly in South Africa. Like Africans in Africa they were also in need for education which is African centered.

3.3.2 African-American Experience

According to Banks and Banks (1997:433) African- Americans are the United States of America's residents and citizens who have an African biological and cultural heritage and identity.

3.3.2.1 Problems Facing African-American Education

Like Africans in Africa, African-American's culture was looked down upon and marginalized (by the white Americans in their case). Their education was based on the philosophy and culture of the white Americans. Many initiatives were undertaken by the African-Americans to express their concern about their education and culture. Walker in Okpenwho (1999:67) asserts that :

“... an ignorance is the matter of treachery and deceit, grows into our very vitals. Ignorance as it not exists among us produces a state of things. It is a notorious fact that major parts of the white Americans have ever since we have been among them tried to keep us ignorant, and make us believe that God made us and our children to be slaves to them ... Though Walker does not explicitly call for the new educational alternatives for African descent, he is clearly suggesting that 'Blacks' must not succumb to the schooling provided by the majority part for the White Americans, but find way to educate themselves in light of the retrospective view of the arts and sciences by sons of Africa or Ham among who learning originated.”

This suggests that it was ignorance that made the African-Americans to be under the suppressive rule of the White Americans, and to be out of this a new system of education was needed, which was going to address their needs (the African centred education).

Du Bois became the most important scholar imparting the liberation and civil rights of the African-Americans and Africans in Africa. One of his particular concern was the role the education must play in the African-American Community. In his speech published in 1903 he concur with Walker when

he argue that :

“ The Negro problem it has often been said is a largely a problem of ignorance, not simply of literacy but deeper ignorance of the moral and ways, of the thought and experience of man and ignorance of self and possibilities of human socials. This can be gotten rid of only by training... and primarily such training must take the form of that sort of social leadership, which we call education. The history of civilization seems to prove that no group or nation which seeks advancement and true development can despise or neglect the power of well-trained minds. The power of intellectual leadership must be given to the talented tenth among American 'Negroes' dispelling its own ignorant” (Windows/desktop / interest in African centered education/ htm).

Here Du Bois is describing a form of education that compels African-American learners to become actually engaged in the development and advancement of the African-American community. The purpose of this education is not individual attainment, but to develop competent moral social leadership that will advocate for the African-American communities.

3.2.2.2 The Need for an African Centered Education for African-Americans

African-American scholars like Du Bois, Woodson and Alexander clearly articulated the need to reform education for African-Americans by including the contributions and philosophy of Africans in the curriculum. (African centred education) .Education of the African-Americans have the attitude for contempt toward their own people because in their own as well as in their mixed schools, African-Americans were taught to admire the Hebrew,

the Greek, the Latin and the Tenton and to despise the African culture. The thought of inferiority of the African-Americans was drilled into them in almost every class they enter and in most every book they study. The large majority of the African-Americans put in the finishing touches of their best colleges but all were worthless in the development of their people. The system of education did not take into consideration the African philosophy but condemn or pity it. In the history course, African-Americans had no place in the curriculum. Africa was not mentioned except in the negative side (Okpenwho, 1999, Hortori and Horton, 1997). Okpenwho, (1999:90) referred to Woodson (1933) Mis- education of the Negro which plays an important role in explaining the damage inflicted on the African-American sense of self (which includes esteem, efficiency, worth, consciousness, image, identity) by the American and prove the rationale for African centered education.

It was argued that the curriculum must include the African heritage, as the African personality was being identified and developed in Africa there was a growing 'Black' power and liberation movement in United States. The 'Black' power movement encouraged and shift from European or what was thought of as White standards to African or what was thought of as 'Black' standards of ascetics culture, literature and folklore. Though many African-Americans only superficially adopted 'Blackness' or act of grossly distorted nation of 'Blackness', there was a growing number of scholars seriously re-examining the African experience during the sixties. Therefore African centered education which places the learners at the centre of educational experience as a subject rather than an object was in great demand. This placement of the learners at the centre allows for the exclusionary process which gives equal representation of all groups rather than one group over or below other groups. This approach celebrate the culture, heritage, contributions and traditions of all humans. Asante, one of the scholars in America came with a new approach, the Afrocentrism (*Vide infra*, 3.4).

3.3.3 South African experience

The new educational system in South Africa as from 1996 was founded upon a number of incidents which took place in South African government. For the sake of this study a brief discussion of these incidents will be done.

3.3.3.1 Educational developments during the British rule

The attitude of the whites towards the education of the Africans was that of reluctance. There was a fear that education might transform Africans into successful competitors with the whites for limited job opportunities. This is revealed from the response to the Natal Commission in 1881 as cited by Rose and Tunner in Christie (1985:42-43) :

“ If natives are to be taught at all , they should be taught industry. I do not myself see much use in teaching the natives to read and write without teaching them to make use of their hands as well... There are certain natives who can be educated to get their living without working with their hands, ...clergymen... some school masters... also interpreters in the magistrate offices”.

It can therefore be argued that whites held a very low opinion on the needs of African education system beyond lower level of manual labour. Though it is so some people appreciated the work of the missionaries on the African education, but not all people have the same view that missionaries made a positive contribution. This argument is based on the comments of the 'Christian express' which states that "...Roman Catholic missionaries have been a failure in Africa where by they attempted to situate African craving for education with a few ousmers of catechism and communicate nothing to elevate the individual... nothing was to be expected “ (Kallaway, 1984:53). The missionary education was followed by the Christian National Education.

3.3.3.2 The Christian National Education (C.N.E)

After the Anglo-Boer war a group of Afrikaners opposed the schooling system by forming the Christian National Education Movement. The C.N.E. policy was the statement of beliefs which purports to constitute the life and world view of the Afrikaner Volk. This policy was therefore an expression of aspects of the ideology or the notion of the racial superiority of white, seen to be serving the purpose of justifying a separate and inferior school system for Africans (Kalaway,1984:140). About 200 C.N.E. schools were formed. The C.N.E. policy stressed that there should be no mixing of languages, no mixing of cultures, and no mixing of races. Education for the Africans was designed according to this life view. Enslin in Kalaway (1984:140) states that according to N.C.E. Policy, education for the Africans should have the following :

- be in the mother tongue language.
- not be funded at the expense of white education.
- not prepare Africans for equal participation in economic and social life.
- preserve the cultural identity of the African community.
- be organised and administered by white seeing that 'Blacks' are regarded as in a state of cultural infancy.

These policies resulted in the formation of the instructional offerings for all races in South Africa. The governors and missionaries were only concerned with the prevention of the Africans from becoming something more than being servants. There was a growing awareness that Africans were fast accepting the western values. Various commissions were appointed to design the programme of action. In 1949 the Eiselen commission was appointed. The commission argue that mission education did not value the African culture but helped to erode it. It also did not prepare Africans for the positions they should hold in society (Christie, 1992:84). The commission stressed that people should be separated in education on the bases of

cultural differences and in other spheres of life.

The Eiselen Commission worked on their assumption that there should be a differentiation between education for whites and education for Africans (Report of the Native Education Commission 1949-1951:103). Cross (1990:84-85) asserts that the Commission recommended the adoption of the concept of 'Bantu' Education, a concept which recognised that it has to deal without a 'Bantu' child trained and conditioned in 'Bantu' culture, endowed with the knowledge of a 'Bantu' language and imbued with values, interests and behaviour patterns learned at the knee of a 'Bantu' mother". Schools were to be primarily concerned with reinforcing the social institutions of 'Bantu' society and more largely with the transmission of ideas, values, attitudes and skills developed in 'Bantu' society or in harmony with its institutions.

Ensilin in Kalaway (1984:140) highlighted what education should be for the Africans in terms of the C.N.E. Policy:

- that it should preserve cultural identity of the Africans community.
- It must of necessity be organised and administered by whites, seeing that Africans were regarded as in a state of cultural infancy.

Eiselen report was followed by the 'Bantu' Education Bill in 1953.

3.3.3.3 Bantu Education

Vervoed, the minister of the Native affairs made a statement in the parliament that "when I have control on Native Education, I will reform it so that the Native will be taught from childhood that equality with Europeans is not for them " (Christie, 1985:12). Vervoed's comment in 1954 indicated a clearly link between schooling and the reserves, i.e. that " there is no place for Africans in European community and on the level of certain forms of

labour". He found no reasons why Africans should receive training, which would create competition with European community. Until then Africans have been subjected to a schooling system, which alienate them away from culture and misled them by showing themselves the green pastures of European society. This attitude was not only uneconomical because money was spent for education, which has no specific aim, but it was dishonest to continue. It was abundantly clearly that unplanned education creates many problems, disrupting the community lifestyle of the Africans and endangering the community life of the Europeans (Christie, 1989:173-174).

The aims of Bantu Education, as viewed by the Commission included transmitting the culture of a society from its more mature to its immature members, transmitting elements of culture not easily or necessarily transmitted by other social institutions. This included ideas, feelings and patterns of behaviour in an informal way, teaching the virtues of merits of modern hygiene, developing a modern progressive culture and developing the character and intellect of the child and equip him/her for the future work and surroundings. Christian character co-ordination with Native policy, close link with 'Bantu' social institutions, the importance of the mother tongue as the medium of instruction, the use of 'Bantu' personnel and the emphasis of African languages were among the aspects which guide the implementation of Bantu education (Cross, 1990:84-85).

Bantu Education Act no. 47 was passed in 1953 and the Department of Bantu Education was formed which later became known as the Department of Education and Training (D.E.T.) in 1978. This separation of the departments made the Africans to be suspicious that their education was inferior. This resulted in some of the African parents to register their children in open private schools with the hope that their children will receive education of better quality (Christie , 1985; Ruperti, 1979).

It was compulsory for the African children to learn through the medium of English or Afrikaans at school. People complained about this system of education saying that it does not take into account the tremendous difficulties with the language switch from vernacular to English or Afrikaans. The objectives of Bantu Education did not function without being disrupted. The school boycotts started as early as 12 April 195 in Benoni, Germiston, Kattlehong, Brakpan and Alexandra. Educators were the first to react against the Bantu Education. A.N.C. launched a resist apartheid campaign of which Bantu Education was one of the six issues in the campaign. The A.N.C. Women league and A.N.C. Youth league led this campaign.

Tomlinson Commission was appointed to further the aims of the Apartheid government. The Commission consolidated the segregation of 'Blacks' and Whites by stressing that contact between whites and 'Blacks' endangered the existence of European civilization and culture. It was further argued that if Africans were granted land, education, opportunities for technical training and equal political rights, there would be a total collapse of European culture. Cross (1999:86) asserts that Tomlinson Commission of 1955 endorsed the recommendations of the Eiselen Commission of 1953. These recommendations emphasised that African learners should be trained to serve in their African community. Tomlinson Commission recommended that the social development and welfare services of the Africans should be adjusted to the nature of their society and that the national characteristics should be preserved and fertilized by Western culture.

It seemed as if the C.N.E. and Bantu Education was designed to empower the whites in general and the Afrikaners in particular to have domination over, and subjugate the Africans. Mncwabe (1990 :21) saw Bantu education as promoting tribalism and makes it increasingly difficult for an Africans to participate in the industrialised world of the modern economic system as equal with the whites in South Africa. The apartheid system of education

separated cultures in such a way that interaction between cultures was restricted.

According to Nkomo (1990:57) the late 1960 was the emergence of the Black Consciousness Movement in urban secondary schools and the tertiary institutions (*Vide supra*, 1. 2.2.1).

The centralization of power in the African education system was so great that African parents and learners called for a People's education where the authority of education would be in the hands of the Africans. Education crisis in South Africa gave rise to the post 1976 period which was characterised by a lack of or unequal access to education and the lack of democratic control with the education system. (Badenhorst,1993:1).

3.3.3.4 People's Education

This education represented a shift from reactive responses and sporadic protests to the development of a more constructive concrete plan of education that would lay the foundation for future, non-racial democratic system. Nkomo (1990: 65-66) argues that education is a political strategy for educating and empowering all students with a view for bringing about fundamental social transformation. People's education was intended to replace the inferior, segregated, prejudicial, and undemocratic apartheid education. The idea of People's education attracted many people like students, priests, writers, parents, political activists, educators, journalists and even people in government. People tried to capture the meaning of People's education. Some people saw it as legitimate alternative education; while others dismissed it as a concept coming from the townships. Some even call it a communist inspired plot aimed at promoting anarchy and chaos.

According to Christie (1992 :267) People's education was :

- fundamentally an education movement, and its main objective was to improve education for all people in South Africa.
- a strategy to mobilise people politically, and it was not really an educational philosophy at all.
- the most democratic discussion we have ever had about education in South Africa.
- part of a strategy to overthrow the government which was not democratic at all.

Although the concept of People's education lacked content and vision of an alternative education system other than in terms of the broad principles of non-racialism, non-sexism and democracy, it nevertheless made a significant contribution to the struggle against apartheid. Indeed, the mass struggle of the African students against Bantu education in the post-1976 period played a crucial role in shaking the foundations of apartheid and creating the conditions which led to the new system of education in South Africa.

3.3.3.5. Academic debates for a new type of education

There was a clear demand in South African schools for education that will be shorn of the excesses and insults of colonialism in general and of apartheid in particular. There was a need for education which will be expressive of the genius of the African and include all the values which the African sees or characterizing ubuntu (*Vide infra* 3.4.2.2). Africans then wanted an education that would enable Africans to strike roots again into the African soil, re-establish the essence and authenticity of African societies based on the experiences of living as free man in an African environment.

Many ideas were put forward by the African scholars as how they perceive the new type of education should be. For the sake of this study a summary

of Luthuli's ideas and its criticism of will be presented.

Luthuli (1978:27) based his argument on the fact that in order for the curriculum of the African schools and universities to be meaningful it should be based on the needs and aspirations of an African community in a South African context. He maintained that if this is not done a situation would be created that would make worse the frustrations of the Africans instead of helping them to attain pride and confidence in themselves and in the contribution they make to the entire country. He call for a Zulu oriented education, a Xhosa oriented education etc. This therefore means that the philosophy of life alone should be reflected in the school curriculum (Luthuli, 1982: 34). The chief minister of the Kwa-Zulu government concur with this view when he states that the Africans should strive for the promotion of African's patterns of thought and the achievement of African humanism (Luthuli,1982: 35).

Luthuli's arguments were criticised by other scholars like Thembela. Thembela (1982) criticised Luthuli's advocate of the Zulu oriented education saying that he is promoting ethnicity. While it can not be denied that every ethnic group including the various white ethnic groups has its own back ground, its own history, its own value system, its own norms and its own way of life which it treasures, it can also not be denied that the process of acculturation are going on. He maintained that the important thing in the determination of the new educational system is not what the indigenous cultures (as conceived to be Zulu-oriented or Afrikaner-oriented) dictate as educationally sound but what the people find to be desirable to enable them to cope with the existential situation.

Thembela (1982) further states that differentiation is necessary in matters like language, like Afrikaans medium schools. This should not be done to exclude other human beings who desire to use this medium. People need to

be provided with freedom and humanity for nothing is more inhuman than denying a human child access to an educational system for an educationally irrelevant reason such as ethnicity. He summarized his argument by saying that in organising an educational system, the best thing to do is to emphasize common characteristics of humanity rather than differences of origin and culture.

Thembela was also criticised by Haasbroek who among other things states that :

“A common Christianity , common economy common geography , political system, mass media, etc. did not bring the educational utopia which Professor Thembela desires. In fact all these factors have often become the very stumbling blocks for common humanity and a common educational system”.

He concluded by saying that people should strive towards becoming better human beings but above all they should respect diversity of biological and spiritual life (Paidonomia, vol. 10, no. 2 :11).

The new prevailing system of education in South Africa as per South African Schools Act of 1996, was founded upon the bases of some of the arguments discussed in this section of the study. This is the approach to African education problems as suggested by As ante; the Afrocentric approach.

3.4 AFROCENTRISM AND AFRICAN CENTERD EDUCATION

3.4.1 Background to Afrocentrism

Originally this approach developed out of a desire to reconstruct the consciousness of African- American youth who were failing in public schools. According to Asante (1985:4) the basic assumption of Afrocentricity is that all

Africans share elements of a common culture. There is one African cultural system manifested in diversities. Asante (1999:7) advocates that in Afrocentricity there are political implications because the issue of African politics throughout the world becomes one securing place from which to stand, unimpeded by the interventions of a decaying Europe that has lost its own moral way in its search to enslave and dispossess other people. He further substantiate his view that a people's soul is however dead when the air of another culture smells sweeter. This therefore suggest that be it the problem emanating in Africa be political, cultural or economical, it should be addressed from an African perspective in order for the remedy to be realistic. It is therefore very important in the case of this study, for the educators to promote African indigenous culture in schools so that learners will understand and solve their problems from an African perspective.

Asante (1995:5) argues that almost all Africans share cultural similarities with the ancient Egyptians, therefore African culture is determined by a unity of origin as well as a common struggle. The most important goal of Afrocentric approach was to help reconstruct the African culture of these groups and built ties with a world African culture. Reconstructing African culture among Africans as Asante (1995:16) put it, involved separating European influences from African roots. One of the goals of Afrocentricity was the reconstruction of thought processes by helping African- Americans see the world through the eyes of world African culture. It was believed that this new consciousness and perspective will breakdown the resistance of many African- American youths to acquiring an education (According to this study the African youth in South Africa with particular reference to the learners in schools under Umgungundlovu Region).

Afrocentricity is an intervention paradigm which aims at facilitating the transformation of the Africans from a state of dependence to a state of independence and self reliance (Asante 1980, Asante,1987). Self reliance as

advocated by Julius Nyerere in Tanzania (*Vide supra*, 3.2.1). The Afrocentric cultural ideology is a world view based on the values of classical African civilizations. The advocates of Afrocentricity argue that the high rates of social problems among Africans are a direct result of the imposition of a Eurocentric world view on Africans (Asante,1980). Karenga (1988:407) concur with this view when he argues that Eurocentric socialization has had an adverse impact on Africans including:

- the internalisation of a Euro-American mode of assessing the self, other African- American society and the world.
- the loss of historical memory of their African cultural heritage.
- self-hatred and depreciation of their people and culture.

The failure of Africans to develop an Afrocentric cultural ideology and world view has made Africans being innately inferior to whites, ignorant, lazy, dependent, promiscuous and violent.

It is believed that Afrocentricism would encourage African learners to transcend cultural crisis and confusion by reclaiming African indigenous values that emphasize mankind's oneness with nature, spirituality and collectivism. The cultural emphasis of Afrocentricity is the contrast to the Eurocentric world view which encourages controlling nature, materialism and individualism. The Afrocentric world view is not anti-white, rather its primary objective is to facilitate a critical reconstruction that dares to restore missing and hidden parts of the African self-formation and pose the African experience as a significant paradigm for human liberation and higher level of human life (Karenga,1988:404). Asante (2001) concurs with Karenga when he asserts that Afrocentricity is not essentially the way African people live, according to custom, tradition and norms of their society. The discussion of African issues,history,or consciousness may be done by anyone and yet not be Afrocentric. In order to incorporate the African world view, African learners and educators must begin to engage in Afrocentric socialization.

In order to put Afrocentricity in its true perspective: Asante (2001:105) sees Afrocentricity as “a new perspective ... a new consciousness invades our behaviour... without Afrocentricity you see the movies differently; young see people differently, nothing is as it before”. It can therefore be assumed from the above statement that Afrocentricity is an intellectual perspective deriving its name from the centrality of African people and phenomenon in their interpretation of data. It is again seen as a quality of thought that is rooted in the imagery and human interest of African people.

Afrocentricity finds itself grounding in the intellectual and activists precursors who first suggest culture as a critical corrective to a displaced agency amongst Africans. Africans in their Diaspora had been deliberately de-culturised and made to accept the conqueror's code of conduct and modernised form of behaviour (*Vide supra*, 3.3.2). The Afrocentrist discovered that the interpretative and theoretical grounds had also been moved. Afrocentricity therefore projects an innovation in criticism and interpretation upon which the promotion of African indigenous cultures in schools cannot be based.

Asante (2001:107) asserts that the principal motive of Afrocentricity as the schools of thought is to bring about a liberating consciousness. It is believed that there should be no social or economic struggle that could make sense if African people remained enamoured of their philosophical and intellectual positions of white hegemonic nationalism as it relates to African people. He further argues that one can be born in Africa, follow African styles and modes of living, and practice an African religion and not be Afrocentric. Asante maintained that in order to be Afrocentric one has to have a self-conscious awareness of the need to force centering.

Afrocentric perspective seeks to liberate African studies from the Eurocentric monopoly on scholarship and it is a valid world-view upon which Africa cannot be studied objectively. It can be argued that Afrocentricity does not

aim at replacing Eurocentricity as a universal perspective but it recognise the validity of other non-hegemonic perspectives. Education of South Africa in particular, need to consider the African culture as a point of departure in the formulation of the school curriculum. To understand the African indigenous culture as Asante (1987:65) suggests, the meaning in the contemporary context must be derived from the centred aspects of the African being. He further states that if the meaning does not derived from the aspects of the African being, “psychological dislocation will create automations who are unable to fully capture the historical moments because they are living in some one else term”. In the case of most Africans they are living in terms of westerners.

In order for the Africans to find emotional and cultural satisfaction they must live their own terms. This therefore means that they should have their own education, which is rooted from their culture. The system of education should have an Afrocentric curriculum which is based on the assumption that learners learn best when they view situations and events from their own cultural perspective (Asante,1987). This further suggest that be it the problem emanating in Africa be political, cultural or economic, it should be addressed from an Afrocentric perspective in order for the remedy to be realistic. The Afrocentric approach formed the bases upon which the African centered education was founded.

3.4.2 African Centered Education

African centered education started as a system of sequentially planned educational opportunities provided for African heritage children to develop the necessary and required skills to participate in the global market place. Its main interest was the up-liftment and empowerment of the African-Americans and total growth and development of the African continent. This type of education can only systematically facilitated by people who themselves are

consciously engaged in the process of African centered personnel transformation (educators in the case of this study).

African centered education facilitates participation in the affairs of nations and defining or redefining reality on the African's terms in their time and in their interest. In the African centered education the learner is placed at the centre of the learning process. On the other hand with Euro-centric education, learners are culturally outside of the educational experience. This type of education is holistic in the sense that learners are involved in cross discipline learning.

In view of the fact that the African culture was not taken into consideration when their education was planned by the colonisers and by the apartheid government in the case of South Africa, African centered education is the solution. The African centered education curriculum is important in order to:

- restore the truth to the curriculum.
- develop a framework for cultural equality.
- provide an apparatus for the restoration, maintenance and development of any culture especially one which has been suppressed.
- provide leadership in educational reform.
cater for cultural diversity.

In order to put the Afrocentric inquiry into its true perspective, cosmological, epistemological, axiological and aesthetic issues need to be taken into consideration. Therefore for the educators under Umgungundlovu Region to promote African indigenous culture in schools, the above mentioned issues need to be considered, so that learners will be able to understand their African indigenous culture. For the sake of this study a brief discussion of these issues will be done paying particular reference to the beliefs of the Zulus (as examples) though examples might be taken from other African

groups. This is done because this study is conducted in the area dominated by the Zulu speaking people, therefore it is important for the learners in schools to get the knowledge about their African indigenous culture and indigenous knowledge systems.

3.4.2.1 Important issues of African centered Education

Issues to be discussed here will above all help the Africans to cope with the changing world culture. In South Africa as a multicultural society, there are many beliefs within one society, of these beliefs some are the result of the intermixing of different cultural groups. This then make learners unable to differentiate between what is African, and what is not African, again what is for the Zulus, the Xhosas, the Sothos etc. Inculcating these issues to the learners, educators will be playing a vital role in promoting the African indigenous culture. Above all, these issues will form a bases upon which the Afrocentric education can be further understood. According to Afrocentric education African culture including the knowledge, attitudes, values and skills needed to maintain and perpetuate it throughout the nation building process is developed and advanced through practices. In order to best serve African learners, Afrocentric approach need to reflect the best understandings that Africans have of how they develop and learn biologically, spiritually and culturally.

➤ Cosmological issue

Cosmology is defined as the science and the origin and development of the universe. There is a philosophy that stipulates that distant cosmological phenomena aspects are speculative and are only valid as far as they explain the potation and direction of life and its people on Earth. African culture plays a very important role in the African's interface with the cosmos. (Asante, 1993).

The Zulu people like any other cultured groups have their own beliefs that to perform certain rituals and traditional customs which they believe without performing and honouring them things might go wrong. The Zulu cosmos maintain that the species of the universe, both physical and spiritual have a duty to see the beauty and development of the universe. Kunene (1981:10) refers to these species as agents of the universe fulfilling the creative purpose of life, which is both physical and spiritual. Man must therefore trace all his actions to the original creative force embodied in Nomkhubulwane, a female, the daughter of God, the goddess of balance. This is the important part of this ideology. It is of no surprise that women are the custodians of the traditional dress and are the ones who are involved in a lot in the creative art for their connection with Nomkhubulwane, a female that woman identifies with her.

The creative force is dramatically expressed in illuminating symbol of the rainbow which signifies the emergence of a new order after the destructive tropical storms. The rainbow with its colours reminds one of the married Zulu woman adorned in as many colours as you can think of in her expedition to a ceremonial occasion. The creative force is so strong that not even death interferes with this purpose (... the man must not fear death" (Kunene,1981:12). Because death is a change of form from one state to another, men must aspire to a spiritual state that shall reunite him with his ancestors. The Zulus consider the spiritual part of life as an integral part of the physical aspect and not separated from it hence the ancestors are considered to be still the same people they were on earth.

In the Zulu cosmology there is an aspiration to unite with the earth. The deep earth – consciousness demonstrated by the powerful kinds of dance, symbolising the union of man and the earth (Kunene,1981:32). Mutwa (1985: 17) concurs with this view when saying that "... the stamping of the ground with the feet or stick is regarded as a sacred act celebrating a

relationship between man and earth.” Due to such importance of the earth , the society hold that it deserves attention as it affects and enrich our daily lives.

Because of the Zulu belief that man’s achievement must be spent for the enrichment of the earth, the Zulu paradise is not the sky but in the underworld of ancestors. It is therefore for this reason that man must aspire to be united with the earth and consider his environment his friend. By being considerate of the surroundings and being responsible to and for it, each individual ideally lives within an environment that enables him to play a full social role.

According to the Zulus the existence, and functioning of the physical and non-physical entities demonstrate a basic quality of the universe, i.e. its duality, a duality that is expressed through the balance of the two aspects. All entities in the universe and in the cosmos are physical (Kunene 1981 : xiv). It is in the Kunene book “Rhythm of the decades” that the Zulu beliefs are clearly outlined. “Everything necessary for a man’s physical well being is controllable and available within his world” (Kunene, 1981:32).

The Zulu maintain that the history and functioning of the universe indicate that there are non-physical forces that pre-date and sometimes co-exist with the physical world. These forces are spiritual. They can not be seen by the physical eyes. According to Kunene, man experience the presence of these forces through their third party physical manifestations or through their own spiritual being. One needs to consider a married women who, despite her in laws absence (some have died) would wear items of *ukuhlonipha* (respecting them) whenever she is at their kraal/ previous abode. This is so done because of the belief that the ancestors’ spirit is always present in that area and therefore respect is due to them. This is an evidence of the fact that non-physical entities demonstrate a basic quality of the universe, its duality –

the spiritual and the physical.

Zulu people believe in their ancestors. They believe that their ancestors are always with them and they should listen to their commands. Ancestors belief goes hand in hand with religion. The ancestors are looked upon as the source from which help and guidance can be found. Help and guidance can be achieved after appropriate sacrificial offerings. All ancestors spirits oversee the continuation of indigenous life as well as to ensure that there is a harmonious relations between people. Ancestors indicate their displeasure to their descendant by creating symptoms of illness or misfortune on the earthly plane. Ancestors look after the crops that is why a ceremony was organized for a first harvest (ukushwama).

They also believe on one super-natural being, Unkulunkulu, who is a creator of everything on earth. Zulu religion according to Onwiljeogwi (1975:268) emphasizes the existence of a supreme God as well as other lesser supernatural beings, but the ritual which penicates their lives is the ancestor cult. The ancestors are believed to be the guardian spirits of their descendants which is how they validate their principles for agnation. Amongst the Zulus the creator seem to be a male figure, known by the name of Umvelinqangi. The entire universe was viewed as a living system, trees, rocks, rivers and social which are all fill with a living spirit (Elion and Strieman, 2001:18) .

Zulu tradition tells us that man comes or emerged from reed (baphuma emhlangeni), a water plant, a natural plant and a symbol for birth and recreation. A woman was the first to emerge with a child on her back and in front of them was a cow symbolising plenty. The reed birth is also hinted in the cosmology of many African societies. The importance of reed is still emphasized within the Zulu community hence a ceremony for the reed dance is held every year by the King of the Zulus. This tradition is also

recognised by amaSwazi. The Zulus even saluted their King by using the expression “**Wena wohlanga** “ (You of the reed).

➤ **Axiological issue**

Makgoba (1999:150) defines axiology as the division of philosophy that studies value, (the right, the good, the beautiful, the approved) on inquiry into the nature, criteria and application of value judgements. Asante (1987:123) argues that the question of value is at the core of the Afrocentric quest for truth because the ethical issue have always been connected to the advancement of African knowledge which is essentially functional. To put the axiological issue into its true perspective this study will pay attention to the philosophy of humanness or 'Ubuntu' of the Africans. In chapter one the promotion of this philosophy has been discussed with reference to the establishment of Ubuntu/ Botho syllabus by the old Kwa -Zulu government in schools.

The revival of ubuntu as Dekker and Van Schalkwyk (1995: 466) put it is viewed as a response to western education philosophy which was unilaterally introduced into education of Africans in South Africa. The educational implication of ubuntu are *inter-alia* an acceptance of the reality of cultural differences and cautious view of integration at school lives. It is the role of educators to perpetuate the culture. The African life world is founded upon certain virtues and values. There is a universal character to virtues and values what ever cultural system one inhabits. Mkgoba (1999 :144) argues that the most important bidding principle of value in African people's thought system of morality is ubuntu. It is the principle of ubuntu that the Africans believed that there is no hell in their religion. Africans believed in the inherent goodness of man, hence they took for granted that all people at death joined the community of saints and therefore merit respect.

It was through the spirit of ubuntu that the African indigenous society help each other in times of happiness and in times of sorrows. Through ubuntu Africans did not (some still do) make use of invitations to invite people to come to their ceremonies. All people who come to the ceremonies like weddings uninvited were not chased away because they were not invited. The Zulu proverb which says “**Akudlulwa ngendlu yakhiwa**” literally means that you need not go by and say you have not been invited. Therefore ubuntu was a vision the society founded on justice and equality (Mkgoba (1999).

In promoting the African indigenous culture in schools educators need to emphasise the importance of this moral value. A lack of ubuntu (humanity) among people has caused increase in the crime rate, women and child abuse, of which can not be attributed to culture, tradition or any form of morality. Therefore to this end the philosophy of ubuntu could help the Africans as modern Africans are struggling with challenges of being authentically Africans in the modern world. Africans need to acquire more knowledge as possible using different sources.

> Epistemological issue

Asante (1987:10 and Asante, 1993:107) asserts that the source of knowledge for the Africans is provided by language, myth, ancestral memory, dance, music art and science. All knowledge and meaning are embedded in particular cultural milieu, these words such as true or right have whatever meaning they do only in a particular milieu amongst particular groups of people. It is therefore wrong for someone from one culturural mileux to criticise or in any way interfere with the beliefs and practices of those who belong to a different cultural milieu. This again assume that it is wrong for the culture to be imposed on members of another culture as the colonizers did to the Africans. The contact between Africans, with their indigenous way

of life and Whites with a western way of life caused rapid social changes to take place, hence the African indigenous way of life has been interfered with. Africans became exposed to the cultural influence of a more dominant group which brought about changes in their indigenous lifestyle.

The Afrocentric approach assumes a universal knowledge rooted in knowledge of the make up of the human beings themselves, the most direct experience of the self through emotional or effect. Africans know reality predominantly through interaction of affect and symbolic imagery. It is the synthesis of these factors which produce knowledge (Journal of Black Studies, 1993). For the sake of this study myth, music and dance will be briefly discussed as the source of knowledge for the Africans.

• **Myth**

Myth is being defined by Asante (1981:95) as a traditional story or tale which has a functional value for a society and usually serves as a way of dealing with mystery. All known cultures including that of the Africans have creation myths that relate human to nature e.g. the Zulus believed that they originated from reed (umhlanga), they even call their king, Inkosi yohlanga (the King of the reed.) Myth is normally considered as a story or tale of a society. Africans believed that there are same essence as the cells of trees and plants. Myth are deep generators of ideas and concepts in our living relationship with our peers friend and ancestors. Myth play an important role in the Africans daily life and are important social force.

In African indigenous societies, myth not supplied accounts of the groups origin but related precedents to present day beliefs actions and code of behaviour. Asante (1985:179) asserts that the strong expression, inescapable myth of the African presence in the world has value for the discovery of truth in dimensions of human life. Therefore every where in the

Africans banquet of possibilities are the reflecting elements of myths which appropriately mediate their relationships. Myths gives imaginative answers to the deepest question and problem besetting human life such as the following: Where do we come from?, Where are we going?, Why life?, Why death?, Why suffering?, Are we alone in this world, or is there a God from whom we come and where we go? And How do animals fit into the scheme of things?.

In the story Umdali (the creator) taken by Canonici (1995:1) from Callaway (1870) we are told in simple terms some truths that form the bases of the Zulu religious beliefs and social life:

- God being the one who come first from whom all being proceed.
- The ever- present ancestors were created by him and know of his existence.
- Nobody has met God personally, we cannot speak to him because we do not know even his izithakazelo, nor we go to him through his wife according to Zulu customs. We do not know whether he has a wife or not.
- Ancestors veneration is a cornerstone of Zulu life because the living-dead are there to assist us in our needs if we do what is right to them.

The Pan-African story, Sibambe elentulo (we hold on to the lizard's message). Cononici (1995:2) tries to make sense of the problem of unfathomable death i.e. of human death, and tells us of how death come to mankind. People would liked to live for ever, but the wise and ponderous chameleon who with his 360 degrees view and his ability to camouflage himself with any colour can see and feel the past, the present and the future, realizing that it was much better if life in the flesh should came to an end. He allowed the first and unthinking lizard to come to the people first and *delivers the message of death. Death in spite of the pains it causes constitutes the most momentous change in life and it is wise to expect it and*

to welcome it as life's supreme crowning. This indigenous knowledge provide us with the knowledge of how death began, and it is of educational value to the Africans.

In the myth of ukuvela kwezimfene (The origin of baboons), Cononici (1995:44) tries to make sense and explain the similarities and differences between man and animals. It tells us how a human tribe the amaFene, become so lazy that they used the hoe to sit and grew into a tail, the symbol of animality and wild animals, too lazy to built their homes and to work and bent on stealing from people who cultivated their land. Animals are therefore man's twins but rather troublesome because of their lack of racial laws that could restrain and direct them. The people who renounce their God-given ability to work in order to improve nature, to built their houses to produce what is necessary to feed the family, but rather steal what belongs to others and let themselves grow untidy (with long body hair) condemn themselves to the life of izilwane zasendle (wild animals.) This myth seems to contain a very accurate picture of abantu versus izilwane and the easy assimilation of criminals and a social people to izilwane.

Such problems are evidently timeless and occupy the minds of people living in any area of history. Our predecessors therefore belong to that group of wise people who dwelt on such heavy problems and let the living folktale images guide them in their meditations. Myth is in this sense certainly is not a child's play. It is therefore very important that learners learn and understand this traditional source of knowledge.

➤ **Music and Dance**

Asante (1993:108) contended that in dance, music, art performing and representational, art forms are central to interpretation of cultural and social reality. Africans dance for joy, for grief, love, hate, to bring prosperity, to

avert calamity, for religion, and they also dance to pass the time. When a child is born, when a person is buried during the sowing of seeds and the harvest, puberty rites and hunting war fare. They dance for rain, sun, marriage and play. All these and other emotions are expressed through rhythmic movement (Asante, 1996). Dance in Africa is not a separate art, but a part of the whole complex of living. When dancing is taking place dancers are filled with the supernatural power to draw inspiration for creative work.

The subject matter of the African dance as Asante(1996:6) put it, is all inclusive of every activity between birth and death, the seed which trembles to born, the first breath of life, the growth, the struggle for existence, the searching beyond the everyday into the realm of the soul. "Even as their feet caress the earth, even as their arms defy the waiting air they know they must someday pay dearly for the freedom. Yet hypnotized in the ecstasy of dance, they are drawn nearer and nearer to the centre of all being and further and further away from the harsh paved roads, the carefully planned speeches, the friend who wait in the other side anxious to share this experience" (Asante, 1996:3). This therefore show that Africans use music and dance to express the life after death . More than the combination of steps, African dance has an urgency, the dancer has direction and purpose, the purpose to communicate.

African traditions demonstrated that African dance could be an important psychological device, able to penetrate many aspects of human existence. During the commemoration of life cycle transitions, life experiences are dramatized and made more meaningful to the people. Virginity was (and still) highly valued by the Zulus, songs such as "**Awekanjani amabele ejongosi awuboni ukuthi seyiphuma kanje**" are used to provide knowledge that once a girl become sexually involved her breast fell down. Even the actual virginity testing is not done to a girl who has lost her virginity, it is

easily noticed. Music and dance are therefore used to warn the girls to behave themselves properly.

Music in the form of amahubo were composed by the Zulus in remembrance of certain occasions or incidents. There were also songs which were used during wars. To cite one example, when King Dinizulu was imprisoned by the British at Eshowe, the Zulus composed the following song (ihubo) "Ikosi bayibize Eshowe, Zinsizwa salani nonyoko, iyofika kusasa, iyofika kusasa..." This song (ihubo) is still used today to the present Zulu generation it provide the knowledge to them about what happening during the British occupation of KwaZulu-Natal. Music and dance is still used by the Africans to provide knowledge as in the case of Amasiko. Again to take an example of Phuzekhemisi, his song, 'Amakhansela' (councillors) is providing the government with the knowledge that in certain areas councillors are not doing their work.

The African world is still in its embryo stage in all aspects of development because of the following reasons:

- The African knowledge is transferred from generation to generation by means of oral tradition (Finnegan, 1970:27). The art of writing is a recent phenomenon compared to the Western art of writing.
- African is a confluence or intermingling of races and cultures, the origins of most are obscure because there is no written documentation which can be used in verifying the African wealth of knowledge (Khuba, 1985:220).

Lack of written sources in Africa is complex and is 'dark continent' dark in the sense that its cultural resources and traditions are largely still to be explored (Ziervogel et al, 1971:27). It is therefore the role of the educators to see to it that such important knowledge is passed on to the learners.

➤ Aesthetic issues

Aesthetic issue is concerned with beauty or the appreciation of beauty or pleasing appearance. In the limited conceptual system aesthetic is understood as the concept of beauty. It purports to deal with taste and appreciation of the beautiful (Asante, 1993:121). Aesthetic is concerned with the appreciation of art, literature, music, nature and all that is beautiful. It include the enjoyment and recognition of beauty through the senses, the beauty of nature, sounds, objects and people. Aesthetic feelings are experienced during creative action such as drawing, painting, playing a musical instrument and dancing.

Asante (1985) cited Asante (1995) saying that the African aesthetic is comprised of seven aspects which are called senses. The following are these senses : polyrhythm, polycentrism, dimensional ,repetition, curvilinear, epic memory and holism. These senses are said to be the leading elements of the African response to art, plastic or performing. In order to put African aesthetic issue into its true perspective this study will use the African indigenous dance as an example. African dance is polyrhythmic, polycentric and holistic with regard to motion rather than being postural or position oriented as an essential requisite (Asante and Asante, 1985). African dance is visually stimulating and exciting and capable of arousing emotive responses as well as visual one. There are certain foundations which make up the African dance aesthetic which is called senses. These senses give the African indigenous dance its rough feel voice motions. Asante (1985:74) asserts that the oral principle constitutes a fundamental principle in African aesthetic manifesting itself in African dance. Therefore the derivations of this indigenous oral response to African ethos are the seven senses mentioned above. For the sake of this study only polyrhythm will be discussed.

• Polyrhythm

This refers to the simultaneous occurrence of several colours in painting or several major rhythms. It suggests a several movements in a dancer's body occurring in the context of a presentation of art. Asante (1985:75) refers to polyrhythm as the motion sense. In the African indigenous dance, movement and rhythm cannot be separated. The multiple contraction of dance and polymeter of music best manifest the movement of rhythmic quality in multiple rhythms. Dancers distinguish themselves from each other while they remain dynamically related. The rhythms of the African indigenous dance differs, the Zulu dance differ from the Sotho dance and the Xhosa dance.

The researcher, being involved in the organisation of the cultural activities competitions in schools have noticed the mistake that is made in the competitions. There is a strong emphasis in the promotion of the rhythm of the Zulu dance only. Organizers seemed to forget that in Kwa-Zulu Natal there are learners who come from other cultural backgrounds either than the Zulus. It is therefore suggested that educators should allow learners from different cultural backgrounds to display their dance, they should not stick to one cultural group dance.

African indigenous dance require a musical sophistication in order to adequately participate within the rhythmic frame work of a particular movement. The rhythmic sense is evident in the marriage songs and dance. The sense of motion initiate rhythms and then polyrhythms. The rhythm of one beat after another cannot compete with contractions in one beat on a dancer or the entire body moving with the head and hands doing vibratory movements while the pelvis double contracts and the feet mark tries. The beauty can best be noticed in the indlamu dance of the Zulus. It does not limit itself to anyone part of the body but employs the use of even the most

minute muscle. In all there is a concept of beauty. The performance of this element is crucial if one is to understand polyrhythm as a sense. Therefore the different styles, rhythms and movement in the African traditional dance attract the eyes of the spectators, in short it is beautiful. It is therefore imperative that educators when teaching the African indigenous dance, they should explain to the learners its importance and not to look down upon it. The African indigenous culture is still relevant in the contemporary life.

3.5 THE RELEVANCE OF AFRICAN INDIGENOUS CULTURE IN CONTEMPORARY LIFE.

Culture defined as the total way of life of people is some what indestructible. As long as there are people there should be a way of life. Culture determines quality of life in large measure. The importance of cultural identity to people of African descent has been emphasized repeatedly. (Asante, 1993, Karenga 1983). It is argued that Africans need to become cultural scientists, learn the time and nature of their African indigenous cultural heritage so that they might maximize its benefits in contemporary times. If Africans assume a single gene pool, accept the most current archaeological and anthropological evidence and follow what has been shown to be true of dominated genes for colour versus recessive all people can be said to be of African decent depending on how far back they wish to go in tracing their ancestry. Africans need for themselves to understand the *nature of conceptual system that yielded the first culture from which all other conceptual system and culture evolved* (Bohman, 1971, Diop, 1974, Van Sartina, 1983).

A new born child becomes a person through the community. The child is far more than a lone individual struggling against the force of nature, but is part of a group, a whole that is more than the sum of its constituent parts. In

Africa particularly every member of the society is closely linked with the community. This therefore create a chain which binds each person horizontally to the other members of the tribe and vertically to both the deceased ancestors and coming generations. Individuals did not exist alone in the African indigenous society. Loneliness may well be one of the most devastating disease for modern people. The Western emphasis upon individual rights as Asante in Thorpe (1991:120) have put it, has wing the pendulum so far off centre that many people are no longer able to recognise their rights to belong. Rights in this sense imply responsibility, and responsibility means sacrifice sometimes of one's individual rights, all if they attempt a reconciliation with their fellow human beings in primal societies.

A concept of belonging to a community, to a tribe to a family group, to a school in the case of learners, may go a long way towards combating the disease of loneliness, which threatens to destroy many Westerners. Not only that African people are traditionally aware of their interrelatedness they are equally keenly aware of their relationship to nature. This relationship is still observed by the Africans. The African indigenous ritual such as the ritual of initiation particularly provides a helpful means of transition from one status in the community to another. This ritual is still practised by the African communities. Children are expected to behave in a certain ways, but once they have undergone initiation ceremonies they are fully aware of their new adult status and of the behaviour appropriate to the new role. In an indigenous Zulu society, virginity was highly promoted amongst the Zulu girls as a result ceremonies like the reed dance were orgarnized. This ceremony is still an on going process among the Zulus. Its is during this ceremony that the Zulu king advise the girls as how they should behave themselves.

Asante (1993:10) asserts that the breakdown in integrated communication may contribute to development of conflicting values in a society and the

emergence of rebellious youth. In African indigenous society, integrational communication was achieved through a network of indigenous institutions and a set of norms, mores and folk ways which produced common understanding and essential element in cultural institutions which may help to pass on the African values to the youth.

Another area which served as important educational vehicle for the youth in indigenous society and still does, is the area of oral literature which is composed of fables, folktales, legends, myths and proverbs. Fables conveyed a moral lesson to the children (learners). In the African indigenous society these tales were composed in such a way that they inculcate the values of the society into the children (without necessarily and formally telling them what to do and how to do it).

Myth and legends played an active role in African's everyday life. They do not only accounts to the group's origin but related precedents to the present day beliefs, actions and code of behaviour. Asante (1993:113) contended that myth and legends in certain religious actions produced results for the forefather, therefore it is assumed that these actions are still effective in the contemporary societies. Marriage between brothers and sisters and the relatives is not allowed amongst the Africans. This is reinforced by the myth in the Akan communities in Ghana. There is a belief that man gets his blood from his mother, soul from God and another soul or spirit from his father, and his breath of life from God. If the mother gave blood to the child then the child is closer to her than anyone else. It is therefore reasonable that the child should belong to her clan and so practice matriliney since all the members of the clan derive their blood ultimately from the same ancestors. It is again reasonable that they should refrain from marrying among themselves (Asante, 1993:114). This myth clearly explains the social system of the Africans and is still respected.

African indigenous adults used to moralize and communicate their values indirectly to children by means of proverbs. These proverbs are still used by the Africans and they are still even taught at school. The Zulus used the proverbs, which reflect some the following:

Life conditions: A journey from the known to the unknown, the constant movement and regular growth, the need to help other travellers (hospitality conscious of our own precarious) travelling conditions eg: (a) Unyawo alunampumulo. (a foot has no nose, it cannot smell the booming danger of finding oneself embarrassed for having ill treated strangers). (b) Ukupha isihambi ukuzibekela (To give food to a traveller is a form of investment - a hospitable act breeds another. Strangers are afforded respect and hospitable in the African culture. Shaka is well known for treating strangers hospitably because he knew that hospitable act breeds another.

The family life which is based on the principle, that life itself is the greatest gift of the ancestors. It is therefore necessary to offer a women the life-giver protection and respect, which will be mirrored in the care taken for the children. e.g. (a) Induku ayinamuzi (a stick has no household, a good and peaceful home is most established by the stick). (b) Izandla ziyagezana (Hands wash each other, mutual help is suggested). Women must be aware that they are very important instruments of bringing life into the world at the service (according to the Zulu tradition) of the husband's ancestors. They must show respect and obedience, and educate the children to respect their elders e.g. Ihlonipha lapho ingayokwendela khona (a girl is respectful even where she will not marry).

The relationship to the child upbringing e.g. Umuthi ugotshwa usemanzi (The tree is bent whilst it is still young; behaviour correction should not be delayed).

Zulus comment on marriage, unaccepted social behaviour, death,

hunting, conflict-solving situations etc. For example if two Zulu speaking persons or group differ in their opinions or deliberations you would hear one of them say: *Akuyiwa ndawonye kungemanzi*. This proverb gives the indication that Zulu people had a good understanding of tolerance and democracy. This proverb does show that people must accept the fact that people must disagree to agree.

Again it is important to note that the above mentioned proverbs are still used by the contemporary Africans to indoctrinate children with regard to the acceptable standards of social behaviour. It is believed that the use of *proverbs make children to respect the values of the society without ever feeling that they are bombarded with instruction on proper standards of social behaviour*, with the spread of HIV/AIDS the African indigenous customs of the Zulus, the customs of virginity testing (*Ukuhlolwa kwezintombi*) seemed to be relevant to the contemporary life. It is believed that if this customs is practised, there will be a decrease in the number of people affected by Aids as this custom emphasized that there should be no sex before marriage.

The perception that folklore is for rural or primitive is no longer an acceptable truth today. Proverbs are encountered in the daily conversation of the Zulu people. Proverbs are a type of literary expression of the African people in general. It is a known fact that in the Zulu culture a feeling for a language, for imagery, and allusive phraseology comes out particularly clearly in proverbs. This means that without proverbs, isiZulu as a language would be a skeleton without flesh or a body without a soul.

The customs of lobola is still relevant to the contemporary life. In the African indigenous culture there was no exact number of cattle paid for lobola, a person paid whatever he has, later eleven cattle are paid. A number of people these days like the first option. Africans do not recognize a marriage as legitimate marriage if lobola was not been paid.

While the revival of the past is unrealistic and unacceptable to other people, educators should note that a total rejection of the African heritage will leave African societies in a vacuum that can only be filled with confusion, loss of identity and a total break in integrational communities. Asante (1993:121) asserts that Anthropologists believe that people in different cultures and environment are not only been different things, but also learn to learn different. The learning process is greatly influenced by a tradition, as a result a recognition of indigenous educational philosophy and process is bound to give more meaning to what is being done today.

3.4 CONCLUSION

Viewing education and culture in general (*Vide supra*, 3.2) it can be concluded that one can not divorce education from culture. As culture influence education and education is the vehicle through which culture can be passed on from generation to the other, it is imperative that the educational system of the people concerned should be rooted from their culture. The Eurocentric type of education imposed to the Africans proved to be a failure because it did not take into consideration the African culture. The literature review has also revealed that in South Africa (as a multicultural country) the type of education to be adopted should cater for the cultural diversity.

The bases of Afrocentric education cannot be strictly limited to an African-European contradictions. Afrocentric education has to be modernised with the task of solving the African's real world problems, not just the on going disparities of racial discriminations or divergent cultural particulars between African people. Using the African centered education, it is believed that learners will be exposed to a world view experience that relates to all people, cultures and traditions from the context of their reality which will enhance

their own self esteem, positive self imaging and higher standard of educational excellence.

It can be concluded that important goals and methods of African indigenous education are still admirable and remain challenging in the new educational system in South Africa, therefore it is important that educators should play a vital role in promoting the African indigenous culture in schools. Discussed in the following chapter will be the analysis and appraisal of the role of educators in promoting the African indigenous culture in schools by means of a qualitative method.

CHAPTER FOUR

CRITICAL EVALUATION OF THE ROLE OF EDUCATORS IN PROMOTING AFRICAN INDIGENOUS CULTURE IN SCHOOLS.

4.1. INTRODUCTION.

The literature review on the culture has been dealt with in the previous chapters. In chapter four the role of educators in promoting the African indigenous culture in schools (under Umgungundlovu Region) will be analysed and appraised by means of qualitative research method. In this endeavour the researcher evaluates the role of educators in promoting the African indigenous culture in schools by means of the qualitative approach in the form of an ideographic method. A brief overview of qualitative interviewing in educational research has already been dealt with in chapter one. In this chapter the researcher included a more detailed review of the qualitative approach by discussing the central principles of qualitative approach, phenomenology and relevance of qualitative approach in this study, ideographic method as well as drawing the attention to the advantages and disadvantages of interviewing as a research method. Among other things discussed again in this chapter is sampling, the role of the researcher and the limitation of the study.

This chapter also presents the interviews in the form of ideograms. Lastly the summary of findings and evaluation of interviews is presented.

4.2 QUALITATIVE RESEARCH : AN OVERVIEW

The term 'qualitative' is an indication that this approach concentrates on the qualities of human behaviour that is on qualitative aspects as against the quantitative aspects. This method is used to measure the measurable aspects of human behaviour (Ferreira, 1988:78). It is based on voluntary participation and active participation.

It is suitable in cases where the aim is to elicit the understanding or experience of individuals or groups. In the case of this study it aimed to determine the extent to which educators are engaged in African indigenous culture in schools and ultimately come with the solution as what role they should play to promote it. Qualitative research is concerned with the understanding of the social phenomenon from the participants' perspective. Understanding is acquired by analysing the many contexts of the participants and by narrating participants' meanings for these situations and events.

Participants' meanings include their feelings, beliefs, thoughts and actions. Tylor and Bogdan (1984:5) maintained that qualitative research refers in its broadest sense to research that produces rich descriptive data, people's own written or spoken words or observable behaviour. These methods had for long been employed but until the second half of the twentieth century they were largely subordinated to quantitative work. From the 1960's onward they started to be seen by many as a "self-contained" alternative to qualitative methods, even as a replacement for it. Sarantakos (1993:65) contends that the conflict about which methodology is best for a researcher is as old as the methodologies themselves.

There is no right methodology. Qualitative and quantitative methods are the tools of trade of social scientists who uses them according to the circumstances, that is according to the research questions, the available resources, the research conditions and most of all the type of information required (Sarantakos, 1993:76). This was supported by Taylor and Bogdan (1984: 2) when they maintained that qualitative research and quantitative research take on the different kinds of answers, and as such their research demands different methodologies. Quantitative research is based on a positivist philosophy, which assumes that there are social facts with an objective reality apart from the beliefs of individuals. On the other hand qualitative research is rooted in a phenomenological paradigm, which holds that reality is socially constructed through individual or collective definitions. Phenomenology as an important theoretical consideration of qualitative

methodology will be discussed in this chapter (*Vide infra*, 4.2.2). Qualitative research is an inquiry into the personal worlds of those who are studied (the educators in the case of this study). According to Sears (1992: 147) those who engage in qualitative research acknowledge that their choice of problem and goals is a *prima-facie* a question of values.

A qualitative methodological approach was used in this study as it will allow a greater in-depth investigation and understanding of the role of educators in promoting the African indigenous culture in schools than could be generated by qualitative research methods (Kueger, 1994; Liefoghe *et al* 1995). This method of deconstruction associated with post structuralism looks for meanings that are taken for granted, hidden and suppressed. Qualitative research lays down its claim to acceptance by arguing for the importance of understanding the meaning of experience, action and events as these are interpreted through the eyes of participants, researchers and sub-cultures, and for a sensitivity to the complexities of behaviour and meaning in the contexts where they typically or naturally occur (Richardson, 1996:45).

Qualitative methods address a number of reservations concerning the uncritical use of quantification in particular, the problem of inappropriately fixing meanings where there are variable and re-negotiable in relation to their contexts of use. According to Padget (1998:79) qualitative methods are inherently inductive, they seek to discover rather than test explanatory theories, they are naturalistic, favouring in vivo observation and interviewing of respondents over the de-contextualizing approach of indigenous scientific enquiry. As such they imply a degree of closeness and an absence of controlled conditions that stand in contrast to the distance and control of scientific studies.

Monicas and Secord (1982:87) assert that qualitative research is predicated on an 'open systems' assumption where the observational contexts are part of the study itself. In contrast, quantitative research favours a 'closed system' approach where every effort is made to neutralise the effects of the observational context. Qualitative studies seek to convey the complex worlds

of respondents in a holistic manner using thick description rather than particularistic categories and variables. Qualitative researchers seek to avoid normative assumptions and even go to great lengths to identify these as threats to the integrity of a study. Where as pre-testing theories may influence the study, the approach is one of theory generation and emergent (rather than pre-existing) conceptual frameworks (Padget, 1998:86).

The discussion that follows outlines why qualitative approaches is relevant to this research endeavour via a consideration of the central principles of qualitative research and an important theoretical consideration of qualitative methodology that is phenomenology.

4.2.1 The Central Principles of Qualitative Research

To put the qualitative research approach into it's true perspective the researcher find it imperative that the central principles of qualitative research be discussed. Lamnak in Sarantakos (1993:98) summarises the basic principles of qualitative method as follows:

Openness: Qualitative research is not predetermined or pre-structured by hypotheses and procedure that may limit its scope, focus or operation. The aim of qualitative research is open and also geared towards general exploration. This research is highly exploratory and therefore very much conducive to qualitative enquiry.

Explication: Qualitative research is set to explain precisely how respondents will be approached. The steps of research process, as well as the rules of its operations is expected to be made known as far as possible.

Flexibility: Qualitative methods are flexible in many ways. Research is not rigidly set. Guidelines rather than strict rules are more common in qualitative research.

The process nature of research: In this process the reality is constructed, managed, explained and presented. The purpose of social research therefore is to identify the process of reality construction and the construction of patterns of meanings and actions.

Having illustrated the above central principles of the qualitative research this study will discuss the important theoretical consideration of qualitative methodology that is phenomenology.

4.2.2 Phenomenology and relevance of qualitative approach in this study

Phenomenology suggests that people are active creators of their world and have a consciousness that communicate to them everyday experiences and knowledge (Husserl in Sarantokos, 1993:95). Phenomenology does not reject the notion of an objective experience through consciousness. The objective world becomes real only through consciousness in about the same way that consciousness become real through reference to an objective or experience one is conscious of something. The most important function of Husserl's phenomenology is to penetrate or look beyond the various layers constructed by actors in real world so that essential structure of their consciousness and its basic properties become clear (Sarantakos, 1993:98). This study aims to reveal the roles that can be played by educators in promoting the African indigenous culture in schools by using phenomenological methods, that is by penetrating surface explanations and looking for deeper subjective meanings.

From the above account the relevance of the qualitative approach to this research becomes apparent for the following reasons:-

- One of the major aims of this research is to determine the role of educators in promoting and developing the Africa indigenous culture in schools, the use of a subjective approach prove to be useful

- The investigations in this research are conducted through interview with the intention of extracting the opinions and feelings of the participants (educators) concerning the role-play by educators in promoting African indigenous culture in schools. With any theory endeavour the theory should drive the method of research.
- The educator's ideas and suggestions may be facilitated through direct interaction with them and the educators, as the research subjects are inseparable interconnected. It was therefore impossible to use the methodology, which employ questionnaires for this research.
- The researcher used a qualitative approach in this research because of close relationship with the phenomenological method (Bogdan and Biklen, 1992:34).

Researchers in the phenomenological approach attempt to understand the meaning of events and the interactions of ordinary people in particular situations. The present research is the phenomenological reflection of the role-play by educators in promoting the African indigenous culture in schools, which is a qualitative study because it is intended to describe the activities of educators scientifically without using numerical data (Best and Kahn, 1989:89). Oberholzer *et al* (1993:24) reflect that phenomenological approach avoids the offensive effects of positivist science in which human beings are reduced to mere externality because what cannot be caught in the mathematical net of natural science is ignored.

The researcher suspends or sets aside his beliefs, perspectives and predispositions. He views things as though they were happening for the first time. Nothing is taken for granted (Taylor and Bogdan, in: Mamabolo, 2002:240). Such a study would carefully and logically analyse the responses that are consistent as well as areas of disagreement. Phenomenology claims that the way to deal with the uniqueness of people (the educators in the case of this study) as people being studied is to concentrate on what really happened in education or in schools in particular. This research is an

educational study that needs a more grounded realistic methodology to assess general qualitative impact rather than fragmentary quantitative method (Masemann, 1990:472). The researcher realised that the research findings cannot be taken out of the context and be proposed as quick solutions to educational problems.

The researcher therefore decided to employ a qualitative approach in the form of an ideographic method, which has the ability to shed light on the phenomenological method employed in this research. As the qualitative approach the ideographic method allows the researcher to add to scientific research the necessary empirical dimension it deserves.

4.2.3. Ideographic method

This research is an educational study that needs a more grounded realistic methodology to assess general qualitative impact, rather than fragmentary quantitative method. The researcher realised that the research findings cannot be taken out of context and proposed as quick solutions to educational problems. He therefore decided to employ a qualitative approach in the form of an ideographic method. As a qualitative approach, the ideographic method according to Mamabolo (2002:240) allows the researcher to add to scientific research the necessary empirical dimension it deserves.

Reeler and Dewey in Mamabolo (2002:241) define ideographic as a word derived from the prefix "idio" which means own peculiar, personal, private, distinct and the Latinised Greek suffix 'graphicus' meaning drawing or writing. This term therefore reveals the important nature of the qualitative approach, which concentrates on the persons' behaviour within the group. The ideographic method concentrates on the individual existing as an entity within the group. The ideographic method searches for the meaning within personal experience, which can differ vastly from the group experience (Reeler and Dewey, 1989:120). These researchers maintained that there is a need for intimate investigations into perceptions that are unique and peculiar to the subject only. In order to go deeper to the unique experiences of

the educators, the researcher employs the ideographic method in the form of unstructured interviews. The descriptive nature of this study therefore indicates that its aim is not to explain human behaviour in terms of universally valid laws, but rather to understand and interpret the meanings of interviews that underline everyday human actions (Mouton in Ferreira 1988:1).

The purpose of ideographic method differs fundamentally from that of the positivist in that as a phenomenologist the researcher is not interested in describing objective reality but rather in people's ideas and conceptions about that reality (Parsons, 1991:125). The empirical study is concerned with the individual educators experiences and understanding of their roles in promoting the African indigenous culture in schools as they experience these tasks not as outsiders think about, see or perceive them.

All the information in this ideographic study is collected by means of unstructured interviews, since the unstructured interviews leaves the interviewee with great flexibility and freedom (Cohen and Manion, 1989:208). Questions asked are formulated in such a way that the answers should shed light on the problems encountered by the educators in promoting African indigenous culture in schools. From this information, evaluations and comments on the findings, emerged as they depict the enactment of the role of educators in promoting the African indigenous culture in schools. Interviews conducted, were conducted from a purposeful selected sample of educators. It is therefore important that sampling and sample size be discussed in this chapter.

4.2.3.1 Sampling and sample size

A sample is a small representation of a whole. The most basic consideration in sampling are size and representatives. The size must be adequate so that estimates about characteristics of phenomena are made with reasonable precision. Qualitative researchers view sampling processes as dynamic ad-hoc and phasic rather than static or *a priori* parameters of populations (Mc Millan and Schumacher, 1997:401 in: Beesham,200:132). There are two

types of sampling categories namely: Probability sampling and non-probability sampling.

➤ **Probability sampling** specifies that the sample findings should not differ from the true population values by more than a certain amount. A good probability sample does the following:

- provides ways to determine the number of respondents needed.
- specifies the chance (probability) that any person will be in the sample permits investigators to estimate how much error will result from selecting some people or events instead of all of them.
- Allow the research workers to determine the degree of confidence that can be placed in population estimates made from the sample (Arkava and Lane, 1983:158.)

➤ **Non-probability sampling** is not inferior or less accurate and less representative than probability sampling. The researcher used non-probability sampling, which according to Seaberg (1988) and Grinnell (1988) uses the following strategies for sampling:

- Availability accidental sampling
- Quota sampling
- Purposive/judgemental sampling
- Snowball sampling

In this study purposeful sampling was used. In a purposeful sampling the researcher searches information rich key informants, groups, places, or events to study. In other words these samples are chosen because they are likely to be knowledgeable and informative about the phenomenon the researcher is investigating (Mount 1996:67; Grinnell, 1988:252). According to Patton (1990:169) "... the logic and power of purposive sampling is selecting information rich cases for study in depth".

Patton (1990:169) goes on to say that information rich cases are those from which one can learn a great deal about issues of central importance to the purpose of the research, thus the term, purposeful sampling. Bailey

(1978:99) has pointed out that in purposive sampling the researcher does not just pick the nearest warm bodies, rather the researcher uses his/her own judgement about which respondents to choose and picks only those who best meet the purpose of the research. The advantage of purposive sampling is that the researcher can use his/her own research skills and prior knowledge to choose suitable respondents.

While there are statistical rules for probability sampling and sample size, there are no guidelines for purposeful sample size, and samples, can range from one to forty (Morse & Field, 1996:45). The researcher's idea was to get information from the majority of educators in Umgungundlovu Region but because he also wanted to do an in-depth and exhaustive analysis of information he decided to limit himself the investigation to a more accessible population. The researcher then selected ten educators in Umgungundlovu Region for the purpose of the study. The researcher uses a small sample since this type of research focuses on the detail and quality of an individual or small groups experience (Gay, 1992:231). In such a research validity depends not so much upon the number of cases studied as upon the degree to which an informant faithfully represents a certain educational experience. The sample for this study was selected purposefully because only educators in charge of culture in the rural schools under Umgungundlovu region were selected.

4.2.3.2 The role of the researcher

Patton (1990:472) asserts that the researcher in the qualitative research is the instrument; therefore a qualitative report must include information about the researcher. The validity of a qualitative research is determined by the skill competence and vigour of the researcher. It means that the relationship between the researcher and the researched can have a profound impact on the data and the conclusions drawn. The researcher in this present study suspended or set aside his beliefs, perspectives and predispositions. He views things as though they were happening for the first time. Nothing was taken for granted during the interviews. The researcher developed a better understanding of the skills of working with people not only to gain and

maintain access to research situations but also to accomplish the objectives of the study. Becker and Geer in Van Wyk (1996:126) said, "The researcher's own actions are as much part of the study designed as the research instruments used".

In a qualitative research the researcher does not attempt to appear as an "invisible anonymous voice of authority, but as a real historical individual with concrete specific desires and interests" (Harding in Van Wyk, 1996:129). The researcher becomes immersed in the situation and the phenomenon examined. A quantitative researcher seeks to explain the causes of changes in social facts, primarily through objectives measurements and quantitative analysis. In contrast to this a qualitative researcher is more concerned with an understanding of the social phenomenon from the actor's perspective through participation in life of the actor's (in the case of this study the role of educators in promoting African indigenous culture in schools) (Bogdom and Bicklen, 1992:34). In such a research the qualitative researcher empathises and identifies with people being studied in order to understand how they see things.

The qualitative report normally details the personal or professional experience of the researcher that enables him/her to empathise with the participant's meanings. According to Patton (1990) the credibility of the researcher includes the experience, training and perspectives that he/she brings to the research. It is important to know what personal connections the researcher has to the people or topic being studied. It is therefore the reason for the researcher in this study to include his personal and professional information that may have affected data collection, analysis and interpretation either negatively or positively (depending on how the uses of the findings perceive it).

4.2.3.3 The researcher's background and present position

The researcher is a Zulu speaker born and bred in KwaZulu-Natal. He received his primary and secondary school in the rural area of Umthwalume. After his professional training he also taught in the rural schools under

Umgungundlovu Region. He obtained a B.A, BED and MED with the University of Zululand. Currently he is the principal of Ukuthula High School in Kokstad District under Umgungundlovu Region.

The researcher has been involved in the promotion of cultural activities in schools since 1990. He also has been involved in the cultural activities competitions from Wards, Circuits, Districts Region and Province. This experience has made him to develop a love of African indigenous culture. His involvement in culture has made it easy for him to be acquainted with the participants selected for this research.

4.2.3.4 Pilot study

Ary et al (1979:83) perceive the pilot study as providing the opportunity to access the appropriateness of the data-collecting instrument. The researcher in this study conducted a pilot study because of the following reasons:

- It often provides the researcher worker with ideas approaches and clues not foreseen prior to the pilot study.
- Almost provides enough data for the research worker to make a sound decision on the advisability of going ahead with the main study.

The researcher therefore favoured the pilot study because it served a major expenditure of time and money on a research project that will yield nothing. It helped the researcher in testing the interview questions and to see if they were in the need of revision. Martins, Loubser and Van Wyk in Mthabela (1997:134) asserts that the pilot study is very useful to detect weaknesses in the instrumentation designed and to provide a sound base for determining and refining the instrument. Interview guide question number 2.3 of annexure 3 was restructured after the pilot study as the researcher identified that all the respondents gave only one word answer to the question.

The pilot study may be a mixture of the final study, in short the number of participants are normally smaller than in the final study. The pilot study for testing the validity of the instrument was carried out in three educators. These

educators were excluded from the main study. The researcher was made to be aware of the factors which he could not have explored, therefore there were included in the interviews of the main study. Initially interviews were planned to be conducted in English but the researcher after conducting a pilot study decided to give a freedom of language to the respondents (i.e. respondents were to use the language they like of which a mixture of isiZulu and English was used).

All the respondents were isiZulu speakers (isiZulu was their mother tongue), they therefore find it easy to communicate, using isiZulu rather than using English. One of the respondents even said **“Lapha sikhuluma ngamasiko ethu ngakhoke masiqale ngokuba siwahloniphe ngokusebenzisa isiZulu uma sikhuluma.”** (Here we are speaking about our culture therefore let us first respect it by speaking isiZulu). Feedbacks from other persons involved were possible and led to important improvement on the main study.

4.2.3.5 Ethical consideration

The consent to do this study was obtained from uMgungundlovu Region, Department of Education after an application had been submitted (*Vide infra*, Annexure A). All the participants gave their consent verbally after exploration was done about the study. In all phases of the research process, participants were protected against infringements of human rights. Participants were briefed about the purpose of this study as well as the benefits to them and the population. Participants were informed about the confidentiality as well as their privacy. It was also explained to them that the results would in no way disclose their identity, their names would not be revealed and that the ideograms will not be connected with any name or school.

However the researcher did not make commitment with regard to giving everybody a copy of the report, but promised them an access to the research report. Interviews as a research method has been discussed (*Vide supra* chapter 1) but the discussion may create an impression that the interviewing

method is without errors. There is no research method that is perfect therefore it is necessary for the researcher to explain the advantages of qualitative interviewing as a research tool.

4.2.4. The advantages and disadvantages of qualitative interview

4.2.4.1 Advantages of interviews

The advantage of the research interview is that it allows flexibility. Interviews create a natural situation for individuals to present information and the interviewer to observe the subject (Grinnell, 1988:267; Gay 1992:203). There is a freedom of the respondents to ask questions where they are not clear and the interviewer to make explanations. In cases where the interviewer seemed not to be clear or satisfied about the response he/she may ask for the additional information (Ary *et al*, 1990:342). The interview situation makes it possible for the interviewer to decide how to word the questions in order to elicit maximum responses from the respondent. In this regard Gorden (1980:61) asserts that the interview provides more opportunity to guide the respondent in his interpretation of questions.

An interview tends to have a better response rate than the mailed questionnaire because the interviewer is always there to ensure that the responses are recorded and kept (Bailey, 1986:174). In an interview people who are unable to read and write can still answer questions and others who are willing to expend the energy to write out their responses may be glad to talk. In the case of this study all respondents were able to read and write as a result some of them decided to reinforce their responses in writing. Some people feel more confident of their speaking ability than of their writing ability.

The researcher was able to ensure that all of the questions were answered. Bailey (1986:74) reports that an interviewer can standardize the interview environment by making certain that the interview is conducted in privacy, that there is no noise and so on, in contrast to the mailed study where questionnaire may be completed by different people under drastically different

conditions. The researcher had made certain that the interview was conducted in privacy and in a quiet environment. In most of the cases the principal's office was used for the interviews.

The above mentioned advantages do not mean that the researcher is not aware of the fact that no research method or technique is without errors. It is therefore imperative that the disadvantages of the qualitative interviewing are pointed out.

4.4.4.2 Disadvantages of interviews

The disadvantages of interviews are that they are extremely costly and time consuming, as the interviewer has to spend money and time travelling (Bailey 1978:183; Grinnell 1988:267). In the case of this study the cost of travelling was too high because of the geographical situation of the schools in the rural areas. The respondents may give answers in an interview that are less than his/her best effort just because the interviewer arrives at an awkward time when the respondent was busy (Bailey, 1986:175). Grinnell (1988:267) added to this by saying that "while many people enjoy the attention and stimulation of being interviewed others may consider it a nuisance particularly if the interview comes at a time when they are tired, pre-occupied or uncomfortable". However in the present study appointments were made and therefore it was easy for the respondents to set aside time for an interview.

Furthermore the most serious problem with the interview is that the interviewer can influence the respondents not only by the phrasing of questions and tone of voice but by their own apparent comfort or discomfort with a particular question. There is therefore no guarantee that what people are saying in the interview is a true account of what they do. There is again a loss of anonymity in the interviews particularly if the latter includes no follow up. In the case of this study the researcher knows some of the respondents, therefore as Bailey (1978:183) contends, "... the interview poses a potential threat to the respondents particularly if the information is embarrassing or sensitive", and some of them were inclined to exaggerate their feelings to impress the researcher thus deviating from the issue being discussed. There

was again a situation where the respondents felt uneasy to divulge the information or lack the information to answer the question. In an interview wrong information may be given which can affect the results of the study.

The problems mentioned above are reflected in any kind of ideographic research and can make interviewing less reliable, but in spite of these sources of error, interviews remain the richest source of data collection in qualitative research. Again Wiersma (1991:194) put it; there is no methodological technique that can ensure the complete accuracy of the information. Even though most of the errors mentioned are beyond the control of the researcher, in the present study the researcher took them into account to avoid any possible negative impact they may have on the evaluation of the ideograms. The researcher endeavour to conduct a fair and balance research not allowing his personal, political and ideological beliefs to affect what is discovered and reported.

4.2.4.3 Preparation of the interviews

With the aim of administering the interview to certain educators under Umgungundlovu Region, the researcher asked for the permission to conduct the research from the Umgungundlovu Regional Director, and wrote a formal application in this regard (*Vide infra*, annexure A). There was a usual delay in the administration procedure concerning the application and the final permission was given to the researcher on the letter dated 20/09/2003 (*Vide infra*, annexure B). According to the report attached (*Vide infra*, annexure C) interviews were not to be conducted during official contact time and also during the fourth term. As it was already the fourth term, the researcher decided not to start conducting the interviews. Interviews began in March 2004. Selected schools were visited by the researcher to make appointments with the selected participants from each school. The researcher introduced himself and briefed the respondents about the purpose of the study, how the interview will be conducted and informed the respondents that the duration of the interview will be 45 to 50 minutes.

4.3 REPORTING AND INTERPRETATION OF IDEOGRAMS

With regard to the interpretation of ideographic information, Lofland in: Bogdan and Biklen (1992:193) contends that the qualitative researchers do not have a single conventional mode of presenting findings. This implies that qualitative researchers are flexible in how to go about their studies. There are diverse approaches to reporting information, which are determined by the aim of the researcher. According to Patton (1990:429) the most important principle in the interpretation of qualitative data is "focus". Focus in Patton's interpretation includes answering or addressing the major questions outlined in the research. To provide a sense of the immediacy of the interview, the grammatical rules regarding reported speech have sometimes been disregarded. Not every interview in this research has been presented in full, as in certain instances information is duplicated. It is impossible to report every thing, which has been collected in the interviews because even a comprehensive report will have to omit a great deal of information collected by the researcher. Researchers who try to include everything risk losing their readers in sheer volume of the presentation.

The ideograms that are presented in the researcher's opinion are the representative of the main concerns of the area of research, the role of educators in promoting the African indigenous culture in schools. The researcher visited twelve (12) educators, six from primary schools and six from secondary schools. The reason for the mixed selection of educators was that the experience of educators in primary schools is not the same as that of the secondary schools (experience with regard to the nature of learners they teach) and therefore the same interview questions could elicit different findings. The researcher is aware of the fact that critical readers, especially those who are involved with the exact science or objective measurement and correlative designs may raise objections to the subjectivity and generalisations of the findings which have been collected by means of ideograms. It is precisely the subjective experience of the relevant respondents that is in the opinion of the researcher, relevant to this research. The research is primarily concerned with the experience, attitudes and views

of the educators with regard to the role played by the educators in promoting the African indigenous culture in schools, which is extremely personal and subjective matter.

4.4 IDEOGRAMS

In the following section the researcher presents the educators responses during interviews in the form of ideograms.

4.4.1. Ideogram 1

Identification particulars

Name of educator : Mr A
Name of school : Combined school B
Age in completed years : 44 years
Professional Qualification : PTC, STD, FED, B. Ed.
Academic qualification : Matric
Teaching experience : 24 yrs
Experience in years in involvement in cultural activities: 12 yrs
Date of interview : 2004/03/12

Interview transcript

According to Mr A it is important to promote African indigenous culture in schools for the following reasons:

- to be an African is in an African nerves and blood streams.
- Africans need to understand their African indigenous culture as history , which can still be practised.
- Africans need to enjoy and appreciate African indigenous culture.
- we need to improve on what we know as Africans.

In Mr A's response to whether his school curriculum does accommodate the African indigenous culture, he said 'yes' the school curriculum does accommodate African indigenous culture in the sense that there is a learning area which is called Arts and Culture. It is up to the educators to direct African indigenous knowledge to African learners. Our school provide one period of one hour per week for cultural activities in addition to Arts and Culture as a learning area.

When asked whether all educators do take part in promoting African indigenous culture he said: not all educators take part on active role in promoting the African indigenous culture because some still have a perception that the African indigenous culture is inferior to Western cultures. Educators have been so much colonised to think that what Africans do is inferior or is barbaric.

With regard to the cultural aspects which are accommodated in the curriculum, Mr A said that the learners are exposed to a variety of aspects where they are taught umqhuqumbelo, ingoma dance, indlamu, amahubo, wedding songs (ummasho), poetry and about indigenous attire and indigenous food. The above form the core aspect where learners participate.

In the effort of trying to promote African indigenous culture in Primary school 1 Mr A received a support from some of the parents. Other parents do not give a full support thus not allow their children to take part in cultural activities. Most of them based their reasons on their Christian believes. Primary school 1 used to get problems during cultural activities competitions as learners from families who do not support the African indigenous culture do not allow their children to participate. The school received a full support from the School Governing Body. The School Governing Body in Primary school 1 even help educators to get people from the community to come to school and address learners on issues on African indigenous culture.

What Mr A is trying to achieve in promoting cultural activities, he said:

We are trying to restore African indigenous values like respect (ukuhlonipha) as learners have lost the respect at school

outside the school. Though there is little time available we hope what we are doing will achieve our purpose. This depends on how learners respond to our activities, which in most cases there is a positive response. Teaching them the African indigenous ways of respect (especially those used by Zulus) will help them to restore respect and good behaviour. We are also trying to restore African dignity, joy and peace especially within families. The authority of the father was highly respected in the African indigenous communities. This did not mean that women were look down upon and not respected. They were having a very important role to play as a result women abuse was not allowed (Learners need this knowledge as the future fathers and mothers). This knowledge will therefore help to restore African dignity, joy and peace.

Again the promotion of African indigenous culture will help to cultivate the sense of responsibility amongst learners, in the sense that in the African indigenous society, people were helping each other. There was even a saying, which says '**AKUDLULWA NGENDLU YAKHIWA**'. Lastly we are trying to bring back the African pride, by promoting the use of African languages (isiZulu) whereby learners are encouraged to debate in isiZulu, encouraging learners to consult African indigenous healers if they are sick, encourage learners to eat African indigenous food like isitambu, izinkobe, amadumbe, umacashebhodweni, izindlubu etc.

Mr A indicated that the South African curriculum is doing enough to promote the African indigenous culture in schools for the following reasons:

- The school curriculum includes a learning area called Arts and Culture. During the period for Arts and Culture educators do involve learners in the African indigenous cultural activities.
- Learners are given an opportunity to participate in the cultural activities competitions, which are organised by the departmental officials from ward level up to the provincial level.

In order to promote African indigenous culture in schools, Mr A believe that

educators need to have knowledge about African culture. In order to get this knowledge they need to consult the elder people in the area, including their parents, visit African museums, visit places of historical importance to the Africans, consult Inkosi of the area, visit libraries etc. Educators need to practice this knowledge and cascade it to the learners. Schools need to participate in cultural festivals and observe cultural days.

Mr A doubted as how he manage cultural diversity in his school, however he said that in his understanding that South African is a multicultural society, all cultures need to be observed by those who belong and behave in it. Fortunately there are only Zulu speaking learners in this school, therefore there is only one culture, which is observed (Zulu culture). But as culture goes with religion however a variety of religious beliefs are accommodated in this school (primary school one).

4.4.2. Ideogram 2

Identification particulars

Name of the educator	: Mrs B
Name of the school	: High school 2
Age in completed years	: 39
Professional qualification	: SSTD
Academic qualification	: M ED
Teaching experience	: 15 yrs.
Experience in your involvement in cultural activities:	7yrs
Date of interview	: 2004/03/18

Interview transcript

Mrs B regarded the promotion of African indigenous culture in schools as important for the following reasons:

As Africans we need to know, understand and apprec

- our history.
- As South Africa is a multicultural society, Africans need to maintain their cultural heritage and at the same time appreciate other people's cultures.

With regard to the question whether her school's curriculum does accommodate the African indigenous culture, she said it does although it is not a formal school curriculum. She emphatically said :

We do it in our extra-curriculum.

This is done in the form of African literature, African indigenous music and dance and African arts.

In Mrs B's school all educators take part in the promotion of African indigenous culture though some of them lack the knowledge in some of the work that need to be done. Educators teach learners African indigenous dance, music, arts, engage learners in debates using isiZulu, African indigenous food, behaviour and respect etc. Some of the educators come from the urban areas and they are having a little knowledge of the African indigenous culture and this sometimes cause a problem. With the exception of Arts and Culture and Life Orientation as learning areas in Grade 8&9 most of the work is done after the school hours. In other words High school 2 's timetable does not provide time for cultural activities.

In her response to what is trying to achieve by promoting cultural activities, Mrs B said that:

- to promote and appreciate our African indigenous culture.
- to help the learners understand richness of our culture and also understand that it is not inferior and must take pride in their own culture.
- learners need to know who they are and where they come from.

High school 2 is supported by both parents and the School Governing Body

in the promotion of African indigenous culture. Learners are sometimes given assignments, which required them to do research on certain issues on African indigenous culture. Parents play a vital role in supplying the necessary information to the learners. During cultural activities competitions School Governing Body subsidised the transport to the competitions. Mrs B also pointed out that the School Governing Body ensure that learners get the necessary material needed for the cultural activities.

The South African curriculum according to Mrs B is not doing enough to promote African indigenous culture. There is no period within school hours for culture especially in the Further education and Training band (F.E.T; Grade 10-12). However with the introduction of the outcome-based education (OBE) with Arts and Culture and Life Orientation as one of the learning areas, we are gradually moving towards improving the situation. We hope that Arts and Culture will also be included in the school curriculum as a learning area in the F.E.T. band.

With regard to how the African indigenous culture is accommodated in the school curriculum Mrs B expressed her concern that there are no obstacles rather than the time. We try to use extra hours, after school to accommodate African indigenous cultural activities.

In school 2 Mrs B honestly said that: though we are trying to accommodate cultural diversity in our school; our school is having a majority of the Zulu's, one Indian and one Coloured. It is the culture of the Zulus, which is highly respected and accommodated. Little is done to respect activities like Diwali and Ramadan to take an example. We need more knowledge about these other cultures.

Mrs B thinks that educators should play a role in promoting the African indigenous culture in schools:

- They should engage themselves in cultural activities by taking an active participation in them.

They should at all times in their teaching activities

incorporate African indigenous cultural knowledge.

- They should inside and outside the classroom help learners to understand cultural diversity and help them appreciate one another's culture.
- *Educators need to teach learners the African indigenous norms and values like Ubuntu. Those who are responsible for the teaching of African indigenous languages (isiZulu in the case our school) should explain to the learners the importance of the African proverbs (izisho nezaga).*

4.4.3. Ideogram 3

Identification particulars

Name of the educator : Mr C
Name of the school : Secondary school 3
Age on completed years : 45 yrs
Professional qualification : M Ed
Academic qualification : BA
Teaching experience : 22 yrs
Experience in your involvement in cultural activities : 12yrs
Date of interview : 2004/04/14

Interview transcript

Mr C thinks that it is important to promote African indigenous culture in schools for the following reasons:

- it natures and enhances the sense of solidarity with one's norms and values.
- it enhances the sense of belonging to one's cultural group.
- it promotes the preservation of one's culture.
it ensures the transference of acceptable cultural standards from generation to generation.

- it promotes the respect of one's culture.
- it promotes acceptable communal behaviour.
- it promotes good interrelations among African community members.

With regard to whether the school curriculum do accommodate the African indigenous culture, Mr C pointed out that: Yes, as far as I am concerned it does, in the form of a hidden curriculum and in the Arts and Culture as a learning area. Every Wednesday between 13hrs and 15hrs is our cultural activities time. Some of the learners participate actively during this period while others indirectly gain its insight.

All educators take part in promoting African indigenous culture in my school. But frankly:

Uma ngikhuluma iqiniso ikhona inkinga ngoba abanye othisha basawabukela phansi amasiko omdabu ase Afrika, therefore we find some problems in persuading all educators to take promoting African indigenous culture.

African indigenous songs, indigenous attire, African indigenous dance, izinkondlo, hand crafts, the expected ways of behaviour among the Africans, are some of the cultural aspects which are accommodated in secondary school 3 .

What Mr C is trying to achieve in promoting the African indigenous culture, he said that:

Sizama ukubuyisa isiko lobuntu kubantu eselithanda ukulahleka, kakhulukazi isiko lokuhlonipha (we are trying to bring back the African indigenous culture of respect which is disappearing). Indigenous songs like **"awe kanjani amabele ejongosi, okusho ukuthi seliphuma kanje"**, are the warning to the girls to behave themselves in order to keep themselves virgins. Again we are trying to promote African Renaissance in our school.

High school 3 receive a minimal support from parents and the School

Governing Body. Some of the parents and some of the School Governing Body members seemed not want to atough any value to it. One of the parents even came to school to complain about one of the educator who requested her child to display the African indigenous attire for a young Zulu girl. She complained that what the educator did was an abuse. She based her argument on the fact that the body of her child was exposed to the public. The principal of High school 3 was able to calm her down, but she spoke strongly to the principal and even said:

Into efana nale ayingaphinde yenziwe enganeni yami.

Uma ike yenzeka futhi sesohlangana kwabomthetho.

South African curriculum is not doing enough to promote African indigenous culture in schools. Arts and Culture as a learning area should be extended to the Further Education and Training band.

In order to promote African indigenous culture, in schools educators should seek and involve local resources persons who are experts in cultural fields.

In response to how Mr C manage cultural diversity in his school he said: There is no much challenge in my school since I do not experience much cultural diversity. High challenge is dealt with in a sensitive way when found within ethnic and custom diversity. Parties concerned come together to discuss the matter and the action is taken accordingly to the consensus reached.

4.4.4. Ideogram 4

Identification particulars

Name of educator	: Miss D
Name of the school	: Secondary school 4
Age in completed years	: 40 yrs
Professional qualification	: HED , B ED
Academic qualification	: BA.

Teaching experience : 16
Experience in years in your involvement in cultural activities : 9
Date of interview : 2004/05/03

Miss D regarded the promotion of African indigenous culture in schools as a very important initiative because:

- In Africa, and in South Africa in particular there is a need for all Africans to return to their roots, therefore the promotion of the African indigenous culture could help learners to know where they come from.
- The promotion of African indigenous culture will help to bring dignity to the learners who sometimes look down upon themselves when they compared themselves with whites.
- The promotion of African indigenous culture is important so that Africans will love their languages which has been looked down upon in the expense of the foreign languages.

To be fair the school curriculum in secondary school 4 does not totally accommodate the African indigenous culture. Some of the learners and educators in this school are looking down upon African indigenous culture as a sign of being uncivilized. There is a learning area called Arts and Culture, it is only during the period for Arts and Culture where the promotion of African indigenous culture do take place. It is again promoted during cultural activities competitions and after these competitions nothing is done by educators and learners in this school.

Not all educators are taking part in the promotion of the African indigenous culture in secondary school 4 as Miss D have stated, some of them look at African indigenous culture as a sign of being uncivilized. It is the influence of the missionaries that is still prevailing among some of educators. Some of educators in this school even forced learners not to wear their goat's skins (Iziphandla) at school. During cultural activities competitions some of educators in this school do not support the African indigenous attire for girls, complaining that it expose them (girls) to the boys. This influence by

educators caused some of the learners not want to take part in the African indigenous cultural activities competitions. Even those educators who, because they love their culture, organised cultural days, received little or no support from other educators. In short the school is still having a problem with regard to the promotion of African indigenous culture.

Cultural activities, which are accommodated, are the African indigenous dance (ingoma and indlamu) isicathamiya and African indigenous music (amahubo kanye namaculo enkolo yabomdabu base Africa.) The use of the African indigenous languages within the school premises is not allowed as a result the use of African proverbs, idioms, tales and African poetry received little attention in secondary school 4.

In promoting African indigenous culture in schools Miss D believed that it is aimed at the promotion of love of the African heritage and inculcating the values of good behaviour amongst the learners. It is hoped that the promotion of African indigenous culture particularly the promotion of the custom of hlonipha (respect) amongst the learners will improve the behaviour of the learners at school and also outside school. In the African indigenous society children were expected to respect their elders, therefore the promotion of African indigenous culture in schools is believed will help to make learners to respect their educators. The promotion of the African indigenous culture in schools will again help to improve the African indigenous languages and make it possible for these languages to be used as languages for teaching and learning for all subjects in South Africa (isiZulu in the case of secondary school 4).

There is little support from the parents and the School Governing Body. Miss D regarded the educators' perceptions of the African indigenous culture as the cause for this. The majority of the educators do not have the necessary influence to the parents. During cultural activities competitions the school encountered some problems, as some of the parents do not give their children money for the transport. Though it is so the school is trying its best to promote the African indigenous culture.

The South African curriculum is partly doing enough and partly not doing enough with regard to the promotion of African indigenous culture in schools. In the new religious policy for the South African schools, schools are expected to allow the freedom and practise of all religions in schools (African indigenous religion, Christian religion etc.). New history books are trying to accommodate the African history and African indigenous culture. When coming to the language of teaching and learning little has been done to promote African indigenous languages. All subjects are still taught in English with the exception of isiZulu as a subject.

Miss D argue that in order to promote African indigenous culture in schools educators should:

- first develop the love of African indigenous culture by changing their perceptions towards it.
- involve all learners in cultural activities.
- see to it that the promotion of African indigenous culture is an on going process which does not start and end during cultural activities in school.
- organise cultural days in their schools and invite people who have the knowledge of African indigenous culture to address learners and parents.
- at all times involve African indigenous culture in their daily activities of teaching and learning by making use of examples taken from it.

In managing cultural diversity in school 4 educators have been work shopped on the issues of cultural diversity. No discrimination of learners because of their cultural believes is allowed.

4.4.5. Ideogram 5

Identification particulars

Name of educator : Miss E

Name of the school : High School 5
 Age on completed years : 36
 Professional qualification : BED Degree
 Academic qualification : BA. Degree
 Teaching experience : 11 yrs
 Experience in your involvement in cultural activities : 7yrs
 Date of interview : 2004/05/26

Interview transcript

In response to whether Miss E regarded the promotion of African indigenous culture in schools as important or not important, she emphatically said 'yes' African indigenous culture help to promote the love of being an African among the learners. It also helps to nature the young talent and promotes it for a unified nation.

African indigenous culture is accommodated in the school curriculum of High school 5 in the form of Arts and culture as a learning area. There are three periods of Arts and culture per week in Grade 8 and 9. For Grade 10,11 and 12 High school 5 does not have Arts and culture as a learning area. Learners in these grades become involved during cultural activities time. Cultural activities are done actively in High school 5 during the preparation for the cultural activities competitions. After cultural activities competitions nothing is done until the following year. This really causes a problem as far as the promotion of African indigenous culture is concerned. Miss E complained about the lack of time for cultural activities in the school timetable as one of the problems in the promotion of African indigenous culture in school 5.

In regard to whether all educators take part in the promotion of African indigenous culture, Miss E responded by saying that some of educators do take part in the promotion of African indigenous culture though some of them seem to lack the knowledge and expertise. They are not fully acquainted with some of the aspects of the African indigenous culture like the African indigenous dance, wedding songs (ummasho). Cultural aspects

accommodated in this school include the African indigenous dance, African indigenous music (wedding songs and Amahubo), African indigenous ways of respect are also taught to the learners. During teaching and learning educators try to infuse some cultural aspects in their lessons by using examples taken from African indigenous culture.

Miss E believed that by the promotion of cultural activities in High school 5 they are trying to let learners to believe in themselves. Performing the African indigenous dance make learners to know that African indigenous dance is as important as the western dance. These cultural activities help to give direction to the learners about their culture because the nation without a culture is a lost nation. Knowing one's culture and activities related to it help learners to respect the customs of other people. During cultural activities period learners are engaged in the promotion of their language as their language, 'isiZulu' is used.

Parents and School Governing Body are supporting educators in promoting African indigenous culture in school 5. As some of the educators are lacking the necessary knowledge and expertise in some of the African indigenous culture, they solicit help from the members of the community. The School Governing Body allocates funds in the school budget for the promotion of African indigenous culture.

South African curriculum is not doing enough as far as Miss E is concerned. The fact that Arts and culture is not included in the Further education and training (F.E.T) proves that South African curriculum is not doing enough in the promotion of African indigenous culture. Again more aspects of African indigenous culture need to be included in the school curriculum eg, in the teaching of history, African customs and traditions should be included in all grades.

With the promotion of African indigenous culture in schools Miss E see the role of educators as being to take initiative in organising the cultural days in their schools, inviting people who are experts in African indigenous culture to

deliver the speeches on African indigenous culture. Educators are also expected to be exemplary to the learners by respecting the African indigenous culture.

Cultural diversity in High school 5 is managed by creating a positive school in which all learners are accepted. Learners are admitted in this school without discriminating them according to their customs, beliefs, religion, language etc. This school is near the boarder of Eastern Cape. Learners are not made to feel alienated because of their different home languages. But to be fair when coming to the teaching of languages only English and isiZulu is taught in this school, nothing is done to promote the teaching isiXhosa. All educators in this school are made aware of this fact (cultural differences) and they therefore accommodate all the cultures. In their teaching, educators allow learners to express themselves in their home languages where there is a

problem with English. Learners in High school 5 belong to different religious groups with different religious rituals to be respected. All learners are given the chance to respect their rituals.

4.4.6. Ideogram 6

Identification particulars

Name of educator	: Mr F
Name of school	: Primary school 6
Age in completed years	: 40 yrs
Professional qualification	: PTC & B.Ed
Academic qualification	: B.A
Teaching experience	: 16 yrs
Experience in years in your involvement in cultural activities	: 10 yrs
Date of interview	: 2004/06/23

Interview transcript

The promotion of African indigenous culture in schools is seen by Mr F as very important because African indigenous culture has been jeopardised by the old South African regime in particular. When the democratic era prevailed it echoed on the promotion of all the African indigenous cultures. It is crucial that it should be taken care of by all the educators in schools. Mr F believed that African indigenous culture forms the basis of all developments in education (physical, psychological, emotional, social, etc.). With African indigenous culture being promoted, Mr F believed that it would be able to build up confidence, self -identity and tolerance among the learners.

The curriculum of school 6 is seen by Mr F as partially accommodating the African indigenous culture. The African indigenous culture as Mr F argues, is not strictly embedded in the school curriculum for Primary school 6.

I think that the school curriculum should be transformed and have an African image.

African indigenous culture is accommodated at least once a week in Primary school 6, but Mr F apologetically said that sometimes it is not strictly followed because of the lack of support from the entire system of education. The legacy of apartheid, which maintained that African indigenous culture is trivial, also contributed to the lack of support of the promotion African indigenous culture.

Educators do take part in the promotion of the African indigenous culture in Primary school 6 but some are very latent with regard to cultural activities. They do not see value in it. They view African indigenous culture as old fashion and no longer addressing the present educational problems. With regard to the cultural aspects accommodated in school 6 are the African indigenous dance, African indigenous music, African poetry, drama using the African indigenous language (isiZulu) and the promotion of isiZulu as a language. This is done by encouraging learners to present speeches in isiZulu, prepared and unprepared speeches.

By promoting African indigenous culture using the cultural activities Mr F believed that cultural stability, respect and acceptable forms of behaviour of Africans will be achieved. It is believed that culture is not only about life but is life itself. It is therefore imperative that culture in all its diverse forms should be inculcated to the learners.

The school do receive the support from the parents and the School Governing Body though it is not enough. Because of the lack of time within the usual school timetable some of the activities especially during preparations for the competitions are done outside the school hours. Mr F maintained that some of the parents do not support this arrangement they complain that their children come home very late. When doing projects involving African indigenous culture some parents do help their children with the required information. The School Governing Body of school 6 is supportive in the way that money is allocated in the school budget to subsidise the promotion of African indigenous culture.

The South African curriculum is not doing enough to promote African indigenous culture in schools. According to Mr F, the fact that school subjects are still done in foreign languages is a point to ponder. Even in the multicultural schools the African indigenous culture does not inject the school curriculum. Mr F emphatically said that there is absolutely no clear evidence that African indigenous culture is promoted in South African schools curriculum.

Educators should play a pivotal role in the promotion of African indigenous culture in schools. It is believed that when educators live culture learners will also see value in African indigenous culture. African indigenous culture have been in trouble for a long time. It is therefore desired that all educators promote it in schools. Engaged learners in cultural activities, promotion of African indigenous languages, visiting places of cultural value to the Africans with learners, engaged learners in doing research in topics concerning African indigenous culture, organising cultural days in the school will among other things help educators with the promotion of African indigenous culture in

schools.

Primary school 6 is basically not very multicultural as Mr F said. The majority of the school enrolment consists of isiZulu speaking learners and from Zulu cultural background and small percentage consists of the isiXhosa-speaking learners. There is a policy that is in place in Primary school 6 for multiculturalism with the aim of managing diversity. The policy spells it out very clearly that all cultural backgrounds will be treated fairly and equally. It also stresses tolerance, prejudice and discrimination (cultural, religious and disability discrimination). Therefore there is no learner who is discriminated because of his/her cultural beliefs.

4.4.7. Ideogram

Identification particulars

Name of educator	: Mrs G
Name of school	: High School 7
Age in completed years	: 37
Professional qualification	: PTD
Academic qualification	: STD 10
Teaching Experience	: 18 years
Experience in years in involvement in cultural activities	: 9 years
Date of interview	: 2004 / 07 / 21

Interview transcript

Miss G regarded the promotion of African indigenous culture in schools as very important because culture shapes the person. African indigenous culture stresses the custom of respect it is therefore important to promote it so as to help educators with the problems of learners behaviour in schools. The behaviour of learners in schools is sometimes not acceptable because of the influence of the western culture with its ideas of democracy. This problem is also noticed in High school 7. Learners are sometimes influenced by what

they hear and see from radios and televisions and what they read from newspapers and magazines. Most of these things are against African indigenous culture. The promotion of African indigenous culture will help to make learners to be able to choose between what is African and what is not an African accepted norms of behaviour. The promotion of African indigenous culture will again help to inculcate to the learners the love of their culture, a love of their language and also to know their roots.

African indigenous culture is not fully accommodated in the curriculum of High school 7. There is a learning area called arts and culture and Life Orientation for grade 8 and 9. Educators who are teaching arts and culture, Life Orientation, History and Human and Social Sciences try to infuse African indigenous culture in their lessons. This is done by using examples taken from African indigenous culture.

There are three periods per week for arts and culture, Human and Social Sciences in grade 8 and 9 and four periods per week for History in grade 10, 11 and 12. These are one-hour periods. Unfortunately not all learners are doing History in grade 10, 11 and 12 in High school 7 as a result the promotion of African indigenous culture in these grades takes place only during cultural activities time which unfortunately takes place once a week. It has been noted also that not all learners in High school 7 take part in these activities. Some of the learners simply look down upon these activities.

It is again been noted that in High school 7 all educators are engaged in the promotion of African indigenous culture. They are taking part in teaching learners some cultural activities preparing them for cultural activities competitions. In the lessons presented to the learners educators include examples taken from African indigenous culture. Educators teaching isiZulu encourage learners to speak isiZulu which is not mixed with English or Afrikaans. They even conduct debates using isiZulu. Learners are encouraged to use of isiZulu proverbs and idioms when writing their composition work. Educators explain the origins of these proverbs and

idioms to the learners.

In High school 7 cultural aspects, which are accommodated include African indigenous music and dance, African indigenous religions, African poetry, African indigenous attire, African indigenous food, African arts, promotion of African indigenous languages and African indigenous ways of respect. Learners in school 7 take part in the cultural activities in the above-mentioned cultural aspects. In the area where the school is situated the Indlamu dance has not been known. Learners and educators were unable to perform it but the principal of High school 7 organised a person from Nongoma to come and teach learners how to perform Indlamu dance. Learners are now doing it as if it was the dance done in the area. Mrs G even said:

Siyaziqhenya ngalento esiyenzayo esikoleni sethu.

(We are proud of what we are doing in our school.)

With the promotion of cultural activities Mrs G maintained that she is trying to:

- let learners to know their culture.
- let learners to compare their culture with the cultures of other people. This will help learners to make choices based on their African indigenous culture in choosing what is good or not good in their culture and in other cultures.
- let learners to have a pride of their culture.

Mrs G reported that not all parents support the promotion of African indigenous culture this is proved by the way in which they respond when they are invited to come to school during cultural days. Usually there is a low turn up. Girls in school 7 are encouraged to attend the ritual of the reed dance (Umkhosi wohlanga), but certain parents do not allow their children to attend. The School Governing Body do support the promotion of the African indigenous culture.

According to Mrs G much is still needed to be done by South African government to do justice in the South African curriculum as far as the

promotion of African indigenous culture in schools is concerned. Mrs G argue that it seemed as if those people responsible for the drawing up of the South African curriculum are in the middle of confusion whether to follow the western type of education or to base their curriculum from what is African. African indigenous languages should be used as a language for teaching and learning in schools, taking into consideration the language group in the particular school.

In responding to the question of what does she thinks the role of educators in promoting the African indigenous culture in schools should be, she responded by saying that:

- Educators should always take a lead and be exemplary to both the learners and parents in their participation in cultural activities.
- They should organise the cultural days and invite the parents to attend.
- On the other side they should also encouraged learners to attend the cultural functions organised by the community.
- Educators should plan the projects that required learners to investigate issues on African indigenous culture. Issues like the origin of their surnames, African indigenous food, African indigenous attire etc. should form a part of the projects.
- Educators should strive to get as much knowledge as possible on African indigenous culture by attending workshops on African indigenous culture, visiting the African heritage sites, get information from libraries and from the elders in the community and especially from the Inkosi of the area. All this information will help the educator in the promotion of African indigenous culture in his or her school.

High school 7 does not have a problem in managing the cultural diversity because the school have the policy on cultural diversity. The policy states it clear that learners should not be discriminated because of their cultural beliefs or their religious beliefs. Fortunately the school does not have

learners from different cultural backgrounds ,all learners are from the Zulu cultural background. The difference, which exists among the learners, is their religious beliefs. Though the majority of learners are Christians other religious groups are given the opportunity practise their religions. There is a problem, which is encountered by the school when a member of the family has passed away in certain families they say according to their culture their children should stay at home until the funeral. The school is failing to monitor this because it caused a disturbance in teaching and learning.

4.4.8. Ideogram 8

Identification particulars

Name of educator	: Mr H
Name of school	: Primary school 8
Age in completed years	: 48
Professional qualification	: P.T.C.
Academic qualification	: STD 10
Teaching experience	: 24 yrs
Experience in years in your involvement in cultural activities	: 14 yrs
Date of interview	: 2005 / 02 / 18

Interview transcript

In his response to the question whether it is important or not important to promote African indigenous culture in schools, Mr H responded by boldly saying yes. He cited the following reasons for his answer:

- Promotion of African traditional culture will help learners to know their culture and to know their roots.
- Not all families are still respecting their cultures and also performing some important African indigenous rituals, thus the promotion of African indigenous culture schools will help learners to know their culture. When coming back home they will practised what they

learned a school.

- As the African traditional culture is likely to be forgotten because of the influence of the western culture the promotion of African indigenous culture will help learners to enjoy their culture.

Regarding the accommodation of the African indigenous culture in the school curriculum, Mr H seemed not to be sure and he said it is partly accommodated, but in the extra –curricular activities. He pointed out that there is no time within the formal school time table for cultural activities but because of the love of the African culture Primary school 8 try at least two times a week to do cultural activities.

In Primary school 8 they are lucky to have educators who come from the same cultural background and who also love their African indigenous culture as a result all of them take part in the promotion of African indigenous culture. Mr H is worried about the process of rationalisation and redeployment which is an on going process in schools for the school might get educators who do not want to take part in the promotion of African indigenous culture.

Cultural aspects accommodated in school 8 include the Zulu dance since in the community it is something, which is liked by the people. Learners like it , doing it make them feel strongly as part of the members of the society. African Gospel, Isicathamiya, wedding songs, amahubo and Indlamu are also accommodated. Indlamu was having a problem since it is not the dance practised in the community, but getting the knowledge and skills of doing it one of the educators in the school was able to master it and the learners are doing it. By attending workshops and functions in the community, educators were able to know that African indigenous culture is more than cultural activities alone.

In what Mr H is trying to achieve in the promotion of cultural activities ,he responded by saying that :

- We want to make learners to believe in themselves as Africans .
- We are trying to revive humanity (ubuntu) amongst the learners.
- To develop the love of African indigenous culture amongst the learners so that learners will not look down upon their culture and promote other cultures.

Mr H also pointed out that learners at Primary school 8 enjoy the cultural activities. Even those who are not good in the classroom activities show their talents during cultural activities.

Primary school 8 received a full support from the School Governing Body during the cultural activities competition School Governing Body support the learners by transporting learners to the competitions free of charge and also by buying the African indigenous attire used by learners during competitions like amabheshu and amahawu. The school does not get the full support from some of the parents. Some of the parents do not want their children to take part in the cultural activities, they claimed that some of the activities are against their religious beliefs. Others regarded African indigenous culture as putting back their children to the primitive times.

The South African curriculum has not yet come to the stage of doing enough to promote African indigenous culture in schools. Mr H complained that the school timetable does not provide time for cultural activities. Cultural activities form the part of extra- curricular activities. He believe that it would be improved if time is allocated within the school normal time table and more aspects of African indigenous culture are included in arts and culture as a learning area in all phases.

In order to promote African indigenous culture in schools among other things educators are expected to show the love of African indigenous culture and instil this love to the learners. Educators should invite parents during cultural days. They need to explain to the parents the importance of these events to

the learners and the community at large. Mr H reported with disappointment that school 8 have never organised a cultural day where by parents were invited in the past they have done it for the learners and educators only.

In managing cultural diversity in Primary school 8 Mr H said that they are lucky that learners are coming from the same cultural background (the Zulu cultural background). Therefore they do not have a problem of cultural diversity. The only problem, which some times encountered, is the religious problem. Some of the learners belong to the Roman Catholic Church, the Zions, and Wesleyans while others belong to the African indigenous religion, AmaShembe. All these religious groups are given the chance but the problem is that there is no one in the staff who assists the Shembe group.

4.4.9. Ideogram 9

Identification Particulars

Name of educator : Mr I
Name of school : High school 9
Age in completed years : 49
Professional qualification : J.S.T.C
Academic qualification : M.A. Communication.
Teaching experience : 27 yrs
Experience in years in your involvement in cultural activities : 9 yrs
Date of interview : 2005 – 04 - 12

Interview Transcript

According to Mr I it is important to promote African traditional culture in schools. He based his response to the following :

- It gives the historical background of the learners.
- It promotes African languages.
- It helps to shape the behaviour of the learners.
- It help to form a link between home and school.

- Learners learn and get more information about their culture, which is used to understand the contents of the subjects by drawing examples from African indigenous culture.
- Promotion of African traditional culture makes learners to become creative and become more involved in cultural activities. Some of these activities were performed by their ancestors, thus the spirit of Africanness is promoted.

School 9 curriculum do promote the African traditional culture. Cultural activities organised by the department are incorporated in the extra curricular activities. Cultural activities organised by the department are incorporated in the school curriculum in the form of extra- curricular activities. As the enrolment in school 9 is composed of learners from the Zulu cultural background, moral lessons in the morning and afternoon assemblies are done based on the Zulu culture.

The promotion of African indigenous culture in school 9 is accommodated in almost every subjects taught in addition to the cultural activities. During Arts and Culture which is done by Grade 8 and 9 which appear three times per week in the school time table, learners learn about themselves, who they are, and where they come from. In short learners learn about their culture and also the cultures of other people. In the subject like Life Orientation learners learn how to communicate with other people, emphasis on African indigenous culture is used. African indigenous culture fits in during the teaching of Life orientation as learners are taught about their beliefs, values traditions and respect as Africans.

African indigenous culture is again accommodated in this school during the teaching of History and isiZulu in all grades. In the analysis of the Zulu literature books learners learn about their African culture. History lessons on African indigenous culture do accommodate the African indigenous culture thus helping learners to compare the past events with the present then be able to identify what is African and what is not African.

Mr I said that all educators in school 9 do take part in the promotion of African indigenous culture. He argued that the teaching of History, Life Orientation, isiZulu and Arts and Culture by using examples from Africa indigenous culture proves that educators do take part in the promotion of African indigenous culture. The school also take part in cultural activities, which are supported by all the members of the staff.

With regard to the particular cultural aspects accommodated Mr I pointed out that African indigenous music and dance, African literature and communication using the African language isiZulu, African indigenous religions are also some of the aspects accommodated.

In the promotion of cultural activities Mr I believed that he is trying to:

- prepare learners to be a responsible citizens who know what is expected from them as Africans.
- help learners to discover and develop their talents when performing cultural activities of which some of them end up making their living out of it.
- help learners to value their African culture and all the African traditional materials and instruments like izigubhu..
- develop the African languages (isiZulu) as during the cultural activities isiZulu is used. to shape the behaviour of the learners as African indigenous values and beliefs are promoted.
- promote respect and group work among the learners , thus recognising the importance of other people as the Zulu saying **umuntu ngumuntu ngabantu.**

The School Governing Body and parents of school 9 are supportive in the promotion of African indigenous culture. The problem, which faced parents, is money especially during cultural activities competitions. The School Governing Body allow educators to include African traditional culture in the extra curricular activities as per prescript from the department of education. The School Governing Body also motivate parents to help their children with all what is expected from learners to do especially when given projects on

African indigenous culture.

Mr I emphasised that the South African government is not doing enough to promote African indigenous culture in schools. Planning is there but implementation needs money. Poverty and high rate of unemployment is delaying the process, parents find it difficult to support their children in buying for them the African indigenous attire and other materials needed for cultural activities. Western culture is dominative as it is an avenue for job opportunities.

To promote African indigenous culture in schools educators according to Mr I should:

- invite people to make motivational talks concerning ways of the accepted African ways of life.
- encourage learners to research about the historical background of their families.
- organise cultural days and cultural festivals.
- encourage learners to eat African indigenous food.
- give moral lesson to the learners based on African indigenous culture.

In managing cultural diversity in school 9 Mr make it clear that no learner is discriminated because of his/her cultural beliefs. All learners are given chance to exercise their cultural rights, e.g. no learner is expelled from school because he/she has put a goat's skin in their hands. In this school there are learners who put more than one goat skin in their hands and also do not cut their hair short because of their belief that their ancestors are with them (banabantu abadala) these learners are not discriminated. Different beliefs, religious beliefs and practices are allowed in school 9 provided that they are not in conflict with the normal school practice

4.4.10 Ideogram 10

Name of educator : Mr J

Name of school : Primary school 10
Age in completed years : 36
Professional qualification : P.T.D.
Academic qualification : STD 10
Teaching experience : 12 years
Experience in your involvement in cultural activities : 7 yrs.
Date of interview : 2005 – 05 – 10

Interview Transcript

Mr J regarded the promotion of African indigenous culture in schools as very important. He based his argument on the following reasons :

- The promotion of African indigenous culture helps the learners to rediscover their roots or their identity.
- With the promotion of African traditional culture in schools learners will be able to appreciate their culture and be able to appreciate their culture and be able to compare it with other cultures especially the western culture.
- Promotion of African culture help learners to know the important African values such as ubuntu and why it is emphasised.
- As South Africa and the world at large is having a problem of HIV/AIDS, the promotion of African indigenous culture will help to provide the ways which were used by the African indigenous communities to prevent girls and boys to have sex before marriage. Mr J emphasised that he does not mean that people are infected by HIV/AIDS because they have sex before marriage.
- It the way of contributing to the revival of Africa (African Renaissance).

To be fair the curriculum in Primary school 10 does not clearly accommodate the African indigenous culture Issues of African indigenous culture crop up here and there in the school subjects like Arts and Culture an Life Orientation, Mathematics etc. There is no period set aside for cultural activities but learners take part in these activities at least once a week during sports period,

as a result not all learners become active in cultural activities.

Allowing learners to take part in the cultural activities competitions accommodates African indigenous culture in Primary school 10. It is also accommodated by making use of examples taken from African indigenous culture during teaching and learning e.g., in the teaching of Mathematics learners are exposed to the African indigenous ways of counting, in Natural Science learners are also exposed to the African indigenous Science.

In his response to whether all educators do take part in cultural activities Mr J said:

**Ngizwa nginokuphoxeka okukhulu ekuphenduleni
lombuzo ngenxa yesimo esibhekene naso kulesikole.**

Not all educators are taking part in the promotion of African indigenous culture particularly the cultural activities. Educators who are taking part in the Student Christian Movement do not want to have any thing to do with cultural activities. They perceive cultural activities such as Africa indigenous music and dance the display of African indigenous attire by girls as activities, which are not accepted or done by the Christians. Some of educators in school 10 are lacking the knowledge of the African indigenous culture and this hinder the process of the promotion of African culture .Mr J also said that he hoped that things are going to change as the department of education is emphasising that all school must participate in cultural activities.

Cultural aspects, which are accommodated in school 10 include African indigenous music and dance promotion of isiZulu as a language in the form of a quiz competition. In these competitions learners are expected to display their knowledge of their culture like the African indigenous food, African indigenous ways of respect, the use of African proverbs , idioms etc.

In the promotion of cultural activities in schools Mr J believed that they are trying to let learners to believe in themselves, and to develop the love and respect of their culture. Mr J argue that Africans have been indoctrinated in

such a way that some of them regarded the adoption of what is African as a sign of being uncivilised. Learners can make a living out of the cultural activities, they can even visit the over seas countries to perform their Zulu dance. The knowledge of bead-work can also make learners to earn a living by selling their work within and outside the country.

The School Governing Body and parents do support the promotion of African indigenous culture in this school though some of them have a negative attitude especially those who base their arguments on Christian principles.

Mr J regards the South African curriculum partly doing enough to promote African indigenous culture. There is no period during school hours, which is set aside for the promotion of African indigenous culture in school. Cultural activities take place in most cases outside the school hours. There is no enough time within the school hours. When to the after school hours there is a problem as some educators especially in this school are travelling everyday, therefore it is impossible to keep them after school. The introduction of Arts and Culture as a learning area do contribute to the promotion of African indigenous culture but more aspects of African indigenous culture need to be included in the curriculum.

In order to promote African indigenous culture in school Mr J think that educators should play the following roles:

- educators should get more knowledge of African traditional culture from African / Heritage sites, museums, elder people,
- local inkosi and induna, libraries etc. In other words they need to be knowledgeable about African indigenous culture.
- educators should be exemplary to the learners by walking the talk.
- In teaching learners about the good behaviour, good African indigenous values such as ubuntu, educators should also show these values to the learners.
- educators should organise the cultural or heritage days every year in their schools. During these days what is African should be promoted and displayed.

- educators should encourage learners to take part in the cultural activities competitions.
- educators should include parents in all their endeavours. Some of the parents do not like their children to take part in the African indigenous cultural activities, but the proper explanation from the educators can help to change their perceptions.

Mr J was not sure as how he go about managing diversity in school 10, he only said that all learners are treated equally in school 10.

4.5 INTERPRETATION OF IDEOGRAMS

The views of educators under Umgungundlovu region on the role played by educators in promoting African indigenous culture in schools have been presented by the researcher in the previous section. The following section will present the interpretation of the ideograms.

4.5.1 The Importance of African Indigenous Culture

All the responses from the respondents proved that all educators regarded the promotion of African indigenous culture in schools as very important. (ideograms 1-10). The promotion of African traditional culture in schools is regarded as very important in schools as it help learners to know their history (ideograms 1,2 and 3). Once learners know their history they will therefore be able to know their roots i.e. where they come from (ideograms 4,7,8,9 and 10). This will ultimately enables learners to know their identity (ideograms 6 and 10).

The promotion of African indigenous language have been neglected, instead, foreign languages were promoted (isiZulu in the case of this study was not promoted). Educators believed that the promotion of African indigenous culture in schools will assist in the promotion of African languages (ideograms 4,7 and 9).

The majority of educators pointed out that the promotion of African indigenous culture in schools is a means of promotion of love of the African culture among the learners. Once learners understand their culture they also appreciate it and respect it (ideograms 3,7,8 and 10). This again helps learners to compare their culture with the other cultures and ultimately begin to value their culture. Once they are able to value their culture, learners will begin to develop confidence about being Africans and again having the ability to differentiate between what is African and what is not African (ideogram 2,6 and 7).

The promotion of African indigenous culture in schools is perceived by educators under Umgungundlovu region as important in order to nurture the young talent and promote it for a unified nation as the good relationship among community members is promoted. (ideograms 3 and 5) In ideograms 7, 9 and 10 it has been pointed out that the custom of respect, good behaviour and ubuntu is promoted by the promotion of African indigenous culture in schools. It is therefore believed that these values of the African indigenous culture will help to shape the behaviour of learners in schools. The knowledge of African indigenous culture learned by learners at schools is believed that it will help them to create a good link between schools and home (ideograms 8 and 9).

4.5.2 Accommodation of African indigenous Culture in the School Curriculum

Almost all the respondents reported that the African indigenous culture is accommodated in their school curriculum (ideograms 1-10).. The degree to which the African indigenous culture is accommodated differed from school to school. Ideograms 2 and 3 reflect that the African indigenous culture is sometimes accommodated in the form of extra-curricula or hidden curriculum.

Some schools accommodate the African indigenous culture in the learning areas such as Arts and culture and Life orientation in grade 8 and 9. While Mathematics and isiZulu as a language are other learning areas in which the promotion of African indigenous culture is accommodated (ideograms 1,5,6,7

and 10).

Moral lessons during assembly using examples from African indigenous culture are used to promote African indigenous culture (ideogram 9). The study also revealed that in certain schools African indigenous culture is not fully accommodated. It is only during the time for cultural activities where the African indigenous culture is accommodated (ideograms 2,6,7,8 and 9). In certain schools the problem of time within the formal school time table for African indigenous culture have been cited (ideogram 8). The problem in some schools is accelerated by the fact that some of the learners and educators are still looking down upon the African indigenous culture (ideogram 4). That is why it is believed that the whole school curriculum should be transformed and have an African image (ideogram 6).

4.5.3 How is it Accommodated ?

The way in which African indigenous culture is accommodated in schools also differ from school to school. There is no uniformity among the schools as far as the number of periods to be used per week to accommodate African indigenous culture. Ideograms 5,7 and 9 revealed that in certain schools African indigenous culture is accommodated three times per week mostly in grade 8 and 9 in Secondary schools during the teaching of Arts and culture and Life orientation as learning areas. It is also accommodated three times a week in the teaching of History and isiZulu in all grades. Other schools accommodate African indigenous culture once or twice per week (ideograms 1,6,8 and).

The problem of time make other schools to accommodate cultural activities after the school hours or during sports periods as a result not all learners participate (ideogram 3 and 10). The study also revealed that in certain secondary schools nothing is done to promote African indigenous culture during the normal school timetable (nothing is done to infuse African indigenous culture during the teaching of the normal lessons) in grade 10,11 and 12, the promotion of African indigenous culture only takes place during

cultural activities (ideograms 5 and 7). Lack of support from the entire system of education and the perception that African indigenous culture is not important, are some of the contributing factors for the African indigenous culture not to be fully accommodated in the schools curriculum.

4.5.4 Do all educators take part in promoting African indigenous culture in schools ?

In the majority of schools interviewed not all educators take part in the promotion of African indigenous culture (ideograms 1,2,3,4,6 and 10). In certain instances there are those who are still looking down upon it and therefore do not want to involve themselves. Some of the reasons put forward are that African indigenous culture is no longer addressing the present educational problems (ideogram 6). Practising or following the African indigenous culture is a sign of being a barbarian or uncivilised person (ideogram 4). Some educators maintained that certain practises of the African indigenous culture are against the Christian principles (ideograms 4 and 10). It has also been observed that some of the educators do not take part in the promotion of African indigenous culture because they lack knowledge and expertise of African indigenous culture, therefore it is not that they are against it (ideograms 2,3 and 10).

There are schools where there is a good support shown by the educators as a result all educators are taking part (ideograms 7,8 and 9). There is a fear in one of the schools that the process of rationalisation and redeployment might disturb the good spirit of their school. It may happen that the school will get educators who do not want to involve themselves in the promotion of African indigenous culture (ideogram 8).

4.5.5 What particular cultural aspects are accommodated?

Cultural aspects accommodated in the majority of schools includes African indigenous music and dance, amahubo, Indlamu, isicathamiya, wedding songs, African poetry, and African indigenous attire (ideogram 1-10). Other

schools also include the promotion of respect and good behaviour in an African way (ideogram 3,5 and 7). It is also evident that certain schools include in their programmes the promotion of isiZulu as a language. Promoting the use of the Zulu proverbs, idioms, tales and poetry (ideograms 4,6 and 9). Language is seen as one of the very important aspects upon which a cultural group can be identified. The honour rests upon each cultural group to see to it that their language is promoted.

The promotion of African indigenous food, African arts and crafts add to the aspects, which are used to promote African indigenous culture in schools (ideograms 1,2,4 and 7). Religion is a part of culture therefore in some schools African indigenous religion is promoted where by learners are given the opportunity to practise the African indigenous religion of their choice (ideogram 9).

4.5.6 What are you Trying to Achieve in the Promotion of Cultural Activities?

Most of the respondents maintained that with the promotion of African indigenous culture in schools they are trying to restore the African values of respect and good behaviour among the learners (ideograms 1, 3, 4, 6 and 9). In promoting cultural activities in schools, learners are made to know their culture, appreciate it as they do in African indigenous dance and to love their African heritage (ideograms 1, 4, 5, 7 and 8).

Ideograms 1, 4, 5 and 7 reflect that the respondents believed that by the promotion of cultural activities they are trying to let learners to understand their culture and not to look down upon it but being proud of it. Cultural activities also make learners to be able to compare their culture with the cultures of other cultural groups. This therefore help to let learners to respect their culture and also the culture of other people.

The promotion of cultural activities is believed to make learners to believe in themselves (ideograms 5, 8 and 8). During cultural activities isiZulu is used

as a language of communication, therefore it is promoted (ideograms 4, 5 and 9). Cultural activities prepare learners to be a responsible citizens who know what is it that is expected from Africans (ideograms 1 and 9). To take an example of African indigenous dance, it need a responsible person who is at all times be alert in order to maintain the rhythm of the dance with the rest of the group.

Cultural activities can help learners to discover and develop their talents. Their talents can help them to earn their living. They can perform African indigenous dance and get money, they can arts and craft and get money etc. (ideograms 9 and 10). Learners are also made to understand where they come from when they are doing what was done by their ancestors (ideograms 2 and 5).

4.5.7 Do you receive a support from parents and school Governing Body?

It is evident that some of the schools do not receive a full support from parents in their promotion of African indigenous culture (ideograms 1, 3, 4, 7 and 10). The reasons for little, minimal or no support differ from school to school but mostly parents complain that some of the aspects of cultural activities are against their Christian principles (ideograms 1, 8 and 10) while others are saying that the display of the African indigenous attire by girls is the form of child abuse as a result they do not encourage their children to go to the reed dance (ideograms 3 and 7). The problem again is caused by the schools who do cultural activities after school as a result learners come very late and parents therefore tend not to allow their children to take part in cultural activities (ideogram 6).

Cultural activities involves money, learners are expected to pay for transport during cultural activities competitions, to find that some of the parents do not have money and therefore decided not to allow their children to take part in cultural activities (ideograms 4 and 9). The study also revealed that those parents who do not support the promotion of African indigenous culture

regarded it as putting their children back to primitive times (ideogram 8).

But not all parents do not support the promotion of African indigenous culture, some of them are supportive. When learners are given projects to do which require them to get information from their parents, they do give a support. They also give support during cultural activities competitions by giving their children money for transport (ideograms 1,2,5 and 6).

The school governing body in almost all schools give full support to the educators. The support is in the form of allowing the school to take part in the cultural activities competitions, allocating funds from the school fund for cultural activities, buy material needed for cultural activities and also motivate parents to help learners with their projects on African indigenous culture (ideograms 1, 2, 3, 5, 6, 7, 8 and 9). It is only in ideogram 4 and 10 where there is a negative attitude and little support from school governing body is received by the educators.

4.5.7 DO you think the South African curriculum is doing enough/not doing enough to promote the African indigenous culture in schools?

The majority of the respondents agreed that the South African curriculum is not doing enough to promote African indigenous culture in schools (ideograms 2, 3, 5, 6, 7, 8 and 9). There were mixed feelings among the educators about their reasons for saying that the South African curriculum is not doing enough. But some of the reasons put forward were that Arts and Culture as a learning area is not done in the F.E.T band, there is no time within the normal school periods for the cultural activities as a result in other schools they are done after school (ideograms 2, 3, 8 and 10). Other respondents argue that the South African curriculum is partly doing enough to promote African indigenous culture in schools (ideograms 4 and 10). All these subjects with exception of Afrikaans and isiZulu as a subject are done in English (ideograms 4, 6 and 7). In order for the South African curriculum to be improved, the South African Government need to do justice in the

curriculum and more aspects of African indigenous culture should be included in the curriculum (ideograms 7 and 10).

4.5.9 What role do you think educators should play in order to promote African indigenous culture in schools?

Most educators believed that in order to promote African indigenous culture in schools educators should play the following roles (ideograms 1, 2, 3, 4, 5, 6, 7, 8, 9 and 10)

- Educators should organise cultural days in their schools whereby parents are invited.
- Educators should invite experts in African culture to address learners.
- Educators need to be exemplary to the learners respecting African indigenous culture and live culture so that learners will see value on it.
- They should engage learners in cultural activities.
- Organise educational tours to places of cultural values, cultural heritage sites, museums etc.
- Educators need to infuse African indigenous culture in their daily activities of teaching and learning.
- They should involve the local people who know African indigenous culture including the Inkosi of the area.
- They need to organise projects involving African indigenous culture whereby learners are requested to do research.
- Educators need to be knowledgeable about the African indigenous culture in order for them to inculcate knowledge to the learners.
- It is also imperative that educators should explain to the parents the importance of the promotion of the African indigenous culture.
- Educators should encourage learners to attend the cultural festivals or functions organised

by the community.

- Learners need to be encouraged to eat African indigenous food.
- Educators need to give moral lessons to the learners based on African indigenous culture e.g. the value of ubuntu.

4.5.10 How do you manage cultural diversity in your school?

In ideograms 6, 7 and 9 the respondents reflect that cultural diversity in their schools is properly managed. They do not have a problem in their schools as their schools have policies on cultural diversity. These policies stress clearly that no learner should be discriminated on cultural bases.

Based on the responses from ideograms 1 and 10 it is evident that in certain schools educators are not sure about how cultural diversity should be managed. A training on cultural diversity is needed in these schools.

The management of cultural diversity is hindered in certain schools by the fact that they do not consider other language groups, which are in minority in their schools (ideograms 2 and 5). Other schools simply relax and do nothing on cultural diversity and base their arguments on the fact that there is only one cultural group in their schools. The school can have one cultural group but this does not mean that all learners from this particular cultural group are having the same cultural beliefs (ideograms 3 and 8).

4.6 CONCLUSION

The interviews with the educators under Umgungundlovu Region have been presented in this chapter in the form of ideograms. Interpretation and evaluation of interviews have also been presented in this chapter. The following chapter (Chapter 5) will give a summary of the findings that emanated from both literature review and ideographic research. This will then help to draw up the conclusions and recommendations concerning the role of educators in promoting African indigenous culture in schools under Umgungundlovu.

CHAPTER FIVE

SUMMARISED FINDINGS, RECOMMENDATIONS AND CONCLUSION

5.1 INTRODUCTION

The world has witnessed one of the most severe global economic recessions since the Great Depression of 1930's. At the same time, previously isolated peoples are brought together voluntarily and involuntarily by the increasing integration of markets, the emergence of new regional political alliances, and the remarkable advances in telecommunications that have prompted unprecedented demographic shifts. The resulting confluence of peoples and cultures is an increasingly global, multicultural world brimming with tension, confusion and conflict in the process of its adjustment to pluralism. There is an understandable urge to return to old conventions, indigenous cultures, fundamental values and the familiar, seemingly secure sense of one's identity. Without a secure sense of identity amidst the turmoil of transition, people may resort to isolationism, ethnocentrism and intolerance.

Cultural background is one of the primary sources of identity. It is the source for a great ideal of self-definition expression and sense of group belonging. As cultures intermix, cultural identities change. This process can be enriching, but disorienting. The current insecurity of cultural identity reflects fundamental changes in how we define and express who we are today.

Indigenous culture is not a substitute for human rights. It is a cultural context in which human rights must be established, integrated, promoted and protected. Human rights must be approached in a way which is meaningful and relevant in the adverse cultural contexts. Rather than limit human rights to suit a global culture it is imperative to draw on indigenous cultural values to

reinforce the application and relevance of universal human rights. There is an increased need to emphasize the common, core values shared by all cultures; the value of life, social order and protection from arbitrary rule. These basic values are embodied in human rights.

African indigenous culture should be approached and recognised as partners to promote greater respect for and observance of human rights. Drawing on compatible practices and common values from African indigenous cultures would enhance and advance human rights promotion and protection. Greater understanding of the ways in which indigenous cultures protect the well being of their people would illuminate the common foundation of human dignity on which human rights promotion and promotion stand. This insight would enable human rights advocacy to assert the cultural relevance, as well as the legal obligation of universal human rights in adverse cultural context. This would serve to facilitate rather reduce human rights respect and observance.

In the previous chapters a literature review on culture was done and the interviews conducted from the selected educators under Umgungundlovu region was presented in the form of ideograms, thereafter the evaluation of the interviews on the role of educators in promoting African indigenous culture in schools was done. This chapter will present the summary of the previous chapters and some of the most important findings from the research will be discussed. This will be followed by the shortcomings of the research and the recommendations that emanated from the research done in the role of educators in promoting African indigenous culture in schools.

5.2 SUMMARY

5.2.1 The problem restated.

In chapter one the problem to be researched was stated. The problem addressed in this study concerns the role of educators in promoting African indigenous culture in schools targeted in this study. There is a problem in the promotion of African indigenous culture in schools, some of the educators do not want to take part in the promotion of African indigenous culture. Some of the reasons for non-participation are the fact that some of the educators are still looking down upon it. Another reason is the religious beliefs of some of the educators, which does not accept the African indigenous culture. Coupled with the fact that the South African curriculum is still not doing enough, the South African government need to pay more attention in the aspect of African indigenous culture in schools.

5.2.2 The context of African indigenous culture

The literature review in this study revealed that Africans have suffered a lot during the colonial rule and also during the apartheid rule in South Africa. Their culture was not promoted instead it was looked down upon. African indigenous culture was regarded as a sign of being uncivilised (especially by the missionaries). African customs, values, rituals, beliefs, etc. were not accepted and therefore not promoted.

The literature review revealed that this even caused a division in the family circles. In the African indigenous society the role of the father was very important as the head of the family, but because of industrialisation people moved to the large cities to get work and the mother took over the authority. The emergence of the ideas of liberalism caused the conflict between

Amakhosi and their subjects (the people under their authority). The democratic rights brought by these ideas caused some of the people not to obey the authority of Amakhosi. The influence of Christianity caused some of the people not to follow their indigenous culture by not performing certain important African indigenous rituals.

African leaders and African scholars played a very important role trying to revive the African indigenous culture. It is believed that people without culture are like a car without an engine. In trying to restore the African indigenous culture some of the scholars maintained that the South African curriculum should be based on what is African, in other words it must be Afrocentric in nature.

This study also revealed that Africans throughout Africa like Tanzania and also in America (Afro-Americans) suffered the same faith, their indigenous cultures were looked down and not promoted. Africans in these countries also strived and they are still striving to regain their identity by reviving their cultures.

The emergence of the new ideas of Americanisation, Mac Donaldization and Postmodernism contributed to the decline of the African indigenous culture. The demands brought by these ideas caused and are still causing a conflict with the indigenous languages. To take an example English is regarded as a very important language at the expense of isiZulu.

Educators in schools are facing a very important role of promoting the African indigenous culture in schools. In their promotion of African indigenous culture they are faced with many problems. The curriculum of South Africa is seen as not doing enough to promote African indigenous culture in schools.

5.3. SUMMARY OF THE FINDINGS

Findings presented in this section come from both the literature review and the responses from interviews conducted and presented in the form of ideograms.

5.3.1 The problem of time for African indigenous cultural activities in schools

The study revealed that there is a problem of time in schools for the promotion of African indigenous cultural activities. The normal school time table does not cater for the cultural activities periods. With the exception of Arts and Culture, Life Orientation, History and isiZulu language, there is no time in most of the schools for the promotion of African indigenous culture. Extra school hours are used in certain schools to accommodate cultural activities. This sometimes caused a conflict between parents and educators as learners arrived late at home.

5.3.2 Not all educators engage themselves in the promotion of African indigenous culture in schools

Some of the educators and learners are still looking down upon the African indigenous culture. In certain schools it is difficult to promote African indigenous culture because educators regarded it as having nothing to do with the present educational situation in South Africa. They regarded those who are promoting it as being very much backward and that some of the values of African indigenous culture are against the human rights.

The study also revealed that there are certain educators who lack the proper

knowledge of African indigenous culture as a result they are failing to promote it. During cultural activities these educators are also failing to teach learners the proper skills needed in performing certain African indigenous cultural activities. Educators also fail to infuse African indigenous culture in all the school subjects. It seemed as if they regarded the promotion of African indigenous culture as only limited in cultural activities.

5.3.3 The South African curriculum is not doing enough to promote African indigenous culture in schools

One of the major revelations in the interviews was that the South African curriculum is not doing enough to promote African indigenous culture in schools. Though the constitution of the country recognise eleven official languages, language is still a problem. English is still regarded as a very important language, a medium of instruction in schools and a language of work. In all schools interviewed English is a medium of instruction in all subjects. The matter and the methods used in designing the school books is still Western in nature.

5.3.4 The support of the School Governing Body and parents

The research have discovered that some of the parents and the School Governing Body members do not support the promotion of African indigenous culture in schools. They claimed that some of the issues and items of African indigenous culture are against their Christian principles. This hinders the progress in schools as educators find it very difficult to include learners from these families in their programmes of cultural activities.

The study also reflects that some of the parents and School Governing Body do support the promotion of African indigenous culture in schools.

Respondents revealed that certain parents pay (for transport) for their children during cultural activities competitions. The School Governing Body even allocates funds for cultural activities in certain schools.

5.3.5 The conflict between African indigenous culture and western culture

One of the findings of the research is that there is a conflict between African indigenous culture and Western culture. The literature review shows that the ideas of Liberalism, and Postmodernism are some times in conflict with certain aspects of African indigenous culture. Some of the ideas of Liberalism particularly those which emphasise the human rights sometimes conflict with the African indigenous beliefs. To take an example of an African indigenous ritual (particularly with the Zulus) of virginity testing, some people are against it as they maintained that it violates the human rights. The freedom of an individual is infringed. This custom was highly valued by the Africans (the Zulus in particular).

Western culture changed the minds of the Africans in such a way that some of them were made to believe that their culture is not important, it is the Western culture which is important. The study revealed that this caused people to neglect their African indigenous culture and adopt the Western culture.

5.3.6 Lack of expertise in managing diversity in schools

The study also revealed that some of educators need training in order to be capable of managing cultural diversity in schools. South Africa is a multicultural society; therefore in schools there are more than one cultural group. All these cultural groups need to be considered according to the

constitution of the country. In certain schools the culture of only one cultural group is promoted. It was also noticed that in a school with the majority of learners coming from the Zulu cultural background and learners in minority, coming from the Xhosa cultural background, only the Zulu culture and not the Xhosa culture is promoted.

Some of educators in their responses show that they lack the expertise needed to manage cultural diversity in schools. Without the necessary expertise, educators will be unable to manage cultural diversity.

5.3.7 Cultural aspects accommodated in schools

Cultural aspects accommodated in schools are not the same. There is no uniformity in all schools; schools participate in activities of their choice. Though the department have specified the activities to be done for competitions purposes some of the schools do not follow the departments programme. Items, which are done by most of the schools, include African indigenous dance, amahubo, African poetry, wedding songs, African Gospel music and Isicathamiya. Other schools include indlamu, arts and craft, and the promotion of isiZulu as a language.

5.3.8 The right to culture

The study revealed that all people have the right to culture. The first basis of the right to culture is found in the states legal duty to guarantee the rights for all the citizens. However the study revealed that African indigenous people and their cultures have been attacked since their "discovery" by decolonisation. The treatment received by the Africans has in certain instances been so severe that the effects have been referred as "genocide" and as "holocaust". Africans have in common, a history of conquest by

another group and subordination within their present states. The colonizers denied Africans right to their culture. The tragedy of their treatment is not merely historical, it is still in progress today.

The common problem is political and economic oppression as well as the loss of their lands, their cultural and ethnic traditions and often their lives. Literature review revealed that these problems could be said to have stem from the basic attitude of non-indigenous peoples that their ways of life are backward and inferior and not appropriate for a civilised society. Africans have made repeated calls for the protection of their indigenous culture.

5.4 RECOMMENDATIONS

In order for the educators to promote African indigenous culture effectively in schools under uMgungundlovu region, the researcher is proposing the following recommendations.

5.4.1 Training of educators on African indigenous culture

Educators need to get more training on African indigenous culture so that they will be well equipped with all issues pertaining African indigenous culture. Training will help to increase the knowledge and understanding of African indigenous culture. Through training educators will see the importance of African indigenous culture and those who are looking down upon it will start to recognise it.

Training can be done in the form of attending workshops within the school and outside the school. Educators can also get more knowledge by doing further studies with tertiary institutions. Extensive study can help educators to

promote African indigenous culture effectively in schools.

5.4.2 Improvement of the school curriculum

South African school curriculum should be structured in such a way that the most important aspects of African indigenous culture are included in the curriculum. With regard to the subjects like History and Human and Social Science more aspects of African indigenous culture should be included in the curriculum. The curriculum should be structured in such a way that the time to do cultural activities is provided within the normal school timetable. This should be done in order to avoid circumstances where by schools are forced to do cultural activities outside the school hours.

Experience has shown that culture cannot be divorced from social, political and economic aspirations. It is therefore essential that African schools should be Africanised and African indigenous culture made a feature of their curriculum. It should also be noted in this respect that the Africanisation of education cannot be a question merely of a return to old cultural traditions cut off from present day realities. It means introducing the living forms of contemporary culture in the schools and accepting the values and modes of experience of everyday life. It also calls for the direct participation of the people in planning and running educational and cultural facilities.

The African philosophy of *ubuntu* should be given a subject status in the African centred curriculum. There should be a subject called *ubuntu* in schools in all grades. *Ubuntu* should be taught in African schools in order to equip the learners with the knowledge and skills that would enable them to develop a keen sense of nationhood and service to both the nation and the country. In short *ubuntu* as a subject is value-laden and is Afrocentric.

5.4.3 Consultation to acquire knowledge should be done by educators

Educators should consult the local people who know the African indigenous culture. Elder people, Izinduna and Amakhosi are among people who need to be consulted. These people should be invited to deliver speeches on African indigenous culture or to demonstrate the skills needed to perform certain cultural activities like African indigenous dance (ingoma and indlamu). Elder people are good in African indigenous tales and proverbs therefore educators can obtain essential knowledge from these people, which can be used to promote African indigenous culture.

Educators should also make use of local craftsmen and artists for their schools. A necessary consequence of introducing African indigenous cultural arts and skills into the schools is by using the local craftsmen and artists in school institution. It is in these very often-illiterate people that real craftsmen and artists involved have acquired a new sense of pride in the realization that they have something unique to contribute to the formal schooling.

5.4.4 Increased support by the S.G.B and Parents

The School Governing Bodies and parents need to give an unlimited support to the schools so that the promotion of African indigenous culture in schools is done effectively. Educators should sensitise the S.G.B. and the parents about the African indigenous culture so that they will love it and support its promotion in schools. It is believed that once the parents and S.G.B. give an unlimited support a good progress will be achieved. On the other hand as South Africa is a democratic country, educators should not force those parents and S.G.B.'s who do not support the promotion of African indigenous culture to support it.

5.4.5 Educators need to be the role models of African indigenous culture

For the promotion of African indigenous culture to be successful in schools educators should be seen as role models to the learners and to the country at large. Educators need to do what they teach learners to do. As respect is highly valued in the African culture educators need to show this respect to the learners, to the community, to the government officials etc. Teaching learners about respect will therefore give meaning to the learners.

Educators should not only wear the African indigenous attire during cultural days or certain occasions but this should be done regularly. This will help to develop the love of African indigenous culture among the learners. Educators should not only tell learners to eat African indigenous food but they must also eat the African indigenous food in front of the learners.

5.4.6 Educators should organise cultural days in their schools

In all schools, cultural days should be organised every year where parents and community members are invited. Cultural days help to revive culture. It is during these cultural days where the learners can learn about their history. During the cultural days educators should encourage learners to wear their African indigenous attire. Among the activities of the day, there should be a display of African indigenous food. Instead of serving people with the Western type of food, African indigenous food should be served. As Africans are trying to maintain their identity as Africans, cultural days will help them to move towards maintaining their identity.

5.4.7 There is a need for maintenance and elaboration of cultural values

There is a need to equip all the stakeholders (learners, parents, and the community) with an appreciation of cultural heritage as well as the critical and creative abilities essential for cultural renewals. This can be done taking into consideration the requirements of different cultural groups. An opportunity to share in the control of the contents of the curriculum for the members of the cultural group concerned should be given.

5.4.8 There should be a development of innovative and adaptive abilities of learners

Educators should develop the innovative and adaptive abilities of the learners. This should be done with regard to the demands of cultural change. Learners should be equipped with knowledge and understanding of the requirements of continual cultural change, for example how to adjust to new situations, to cultivate productivity oriented ethic of work and to master new technological knowledge and skills. African indigenous knowledge can be used to solve the problems encountered in our contemporary life. In the case of the rapid increase of HIV/AIDS, indigenous knowledge system of encouraging boys and girls not to have sex before marriage can help.

5.4.9 Promotion of indigenous languages

Language policy should not be viewed as only pertaining to the department of education issues. Arts and culture should be seen as a partner and driving force behind this effort where by indigenous languages are made relevant to African culture to restore self-confidence to the learners. There is a need to develop on arts and culture ideology which promotes autonomy, self reliance and resourcefulness whose attributes will contribute towards building a sound

political system, if not assist in nation building as well as democratising the nation.

Indigenous languages are sometimes looked down upon. It is the role of educators to promote indigenous languages. In certain schools learners are not allowed to speak isiZulu within the school premises, only English or Afrikaans is allowed of which this make learners to think that their language is not important. There should therefore be an equal treatment of languages in the school. Each school should have a clear language policy.

In the case of this study the majority of the learners are isiZulu speakers therefore isiZulu should be promoted. Learners should be encouraged to use isiZulu idioms, and proverbs. As in most of the schools debates are conducted in English and Afrikaans, educators should also encourage learners to debate in isiZulu. In some of the schools interviewed, there are learners from Xhosa cultural background; these learners should be given the opportunity to develop their indigenous language. IsiXhosa should be taught as a language, they should not be forced to learn isiZulu. Multilingualism and the revision of curricula and textbooks, as well as the use of modern communication technologies should be encouraged for the learners benefit.

5.4.10 Promotion of educational tours to places of cultural importance

There is a need for educators to organise educational tours to places of cultural interest. In the case of this study, places like Isandiwana, uLundi, Kwa-Dukuza (Shaka's kraal) and others, should be visited by learners. There are also places, which are regarded as the heritage sites, which should be visited. Visiting such places will make learners to value their indigenous culture, to love their indigenous culture and to understand it.

5.4.11 The need for paradigm shift among Africans

Africans need to change their mindsets about their perceptions on African indigenous culture. They should honour and respect their African indigenous culture. They should be made to know that their culture is what they are and therefore they should treasure it.

5.4.12 Educators should manage cultural diversity in schools.

Our culturally different learners need a school programme that includes well-qualified, warm and understanding educators. Learners need achievement models from their own ethnic group with their everyday experience. They need a school programme that caters for their own educational and psychological needs as well as their own emotional capabilities. For educators to have a meaningful interaction with culturally different learners, computable relationships need to be established with them, their parents and their community. This should be done in order to build the learners confidence in the school system and in their ability to profit from it.

Learners should be led to see a link between what occurs in school and in their out of school environment. Educators should provide learners with a learning experience, which give them a sense of contribution and hope for their future. All cultures need to be given a place and respect in the school curriculum. These cultures should be conceived of broadly and be included in a social education so that learners associates themselves with them

Every effort should be made at school to make all learners to value and respect cultures other than their own. This is essential since cultures portraits society and society implies people. Indirectly each learner will learn to have respect for human dignity, his possessions and for life in general. Educators in schools should be able to recognise the potential in each learner

in their classrooms. Educators should be able to recognise the potential in each learner in the classes. They should be trained to use all resources at their disposal to celebrate the cultural differences that make each child unique such as the curriculum, educational materials and activities.

All the school events should celebrate the diverse cultures, achievements and values of the school community. It is imperative that educators should actively promote all indigenous languages that learners speak as home languages. Parents should be given the opportunity to choose the language they want their children to communicate with. Classroom activities should reflect a respect for cultural differences. Educators should ensure that school policies reflect diversity whenever it is appropriate. Learners should be given the opportunity to discuss and challenge indigenous stereotypes. The school should have a diversity strategy that all stakeholders know about it and regular report about how it is being implemented. All in all the school curriculum should reflect the values and principles of diversity by categorically stating that all cultures are accommodated.

5.5 Shortcomings of the research study

The reliability and validity of the interview guide question was influenced by certain factors like:

- The research study was limited to the selected educators in the rural schools under uMgungundlovu region. Other responses might have been elicited from educators teaching in the urban areas, educators from other regions as well as from the departmental officials in charge of the promotion of African indigenous culture in schools.
- The manner in which the schools under uMgungundlovu region are

located made it difficult for the researcher to visit schools which are in deep rural areas to conduct interviews.

In chapter four it has been revealed that the researcher used a purposeful sampling. The respondents were chosen because of being knowledgeable with regard to the promotion of African indigenous culture in schools, rich information might have been obtained from other educators. This therefore narrows the study a little.

Due to the changes that are taking place within the department of education, the researcher find it difficult to do all the interviews during the initial appointment dates. In certain cases interview dates have to be rescheduled because respondents were sometimes committed attending workshops. Principals were called within a short notice to attend principals meetings, unfortunately during the interview dates. As a principal, the researcher had to quickly inform the respondents and to reschedule the interview dates.

The researcher is staying far away from the libraries as a result there were problems to reach libraries and get information in time. The researcher was not allowed to conduct interviews during the third quarter (*Vide supra*, annexure 2). This period is regarded as a very busy period for educators and they need not be disturbed. This therefore prolonged the time for the researcher to finish the research interviews.

5.6 SUGGESTIONS FOR FURTHER RESEARCH

The research covered only the rural schools under uMgungundlovu region. The possibility exists that the suggestions for the role to be played by educators to promote African indigenous culture in schools from other

educators in different areas of the country may be different. It is therefore suggested that similar study of the role played by educators to promote African indigenous culture in schools be conducted in urban areas as well as in different areas of South Africa. Different social pattern and cultures may produce some dissimilarities in reported findings of which this will increase the validity of the findings in this study.

5.7 CONCLUSION

Culture in its truest sense is good because it guides the people the way they should live and discourages them from doing things that are bad and destructive. However, it must be noted that there are certain things that pertain to culture that are not to the benefit of any cultural groups (this also apply to the African indigenous culture). Such things need to be done away with. Each cultural group has in its culture certain good things on which the religion or Christianity is supposed to build on. The arrogance of the churches and their monopoly on truth, beauty and moral judgement taught them to despise the African indigenous culture and to seek to infuse their own values into the Africans. The reason why Christianity is perceived by some of the Africans as negative is because when the first missionaries brought the gospel to this country, they had no appreciation of African indigenous culture. As South Africans are now integrating, it is imperative for all Africans to appreciate the good things done by other cultural groups. The other need for a study of this nature is to encourage cultural flexibility among the people of this country.

If all the stakeholders in education could work hand in hand in the promotion of African indigenous culture in schools, it is believed that learners will ultimately;

- regard Africa as a basis from which to escalate and aspire.
- take pride in being an African or from African descent.
- appreciate and cherish the African cultural heritage.
- assert their own ideas, rights, interest and ideals.
- anticipate a healthy concept and hold their own nationality in an inter-cultural context.

Therefore if educators can make learners to take pride of their African indigenous culture they will be allowing the will of God to prevail. Artists, writers and musicians alone cannot help to keep a culture alive. They need to be backed by the enthusiasm of parents, educators and people who treasure their heritage and devote their energies to keep its flame glowing.

It is hoped that the findings and recommendations made in this study will be a challenge to educators and the department of education for consideration, implementation and even further research with the aim of improving the quality of education.

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7. LIST OF ABBREVIATIONS

1. ANC : African National Congress
2. AU : African Union
3. B CM : Black Consciousness Movement
4. BPC : Black People's Convention
5. CNE : Christian National Education
6. DET : Department of Education and Training
7. NATU : National Teachers Union
8. OAU : Organisation of African Unity
9. PAC : Pan Africanist Congress
10. SASA : South African School's Act
11. SASM : South African Student Movement
12. SASO : South African Student Organization
13. SGB : School Governing Body

ANNEXURE A

P.O.BOX 408
HIBBERDENE
4220
2003 /08 /20

The Regional Chief Director
Umgungundlovu Region
Private Bag X9044
Pietermaritzburg
3200

Sir

PERMISSION TO CONDUCT A RESEARCH

I am registered for D.Ed degree in the department of the foundations of education in the University of Zululand. I am conducting a research entitled "The role of educators in promoting African indigenous culture in schools" (Umgungundlovu Region).

I wish to conduct interviews to school educators in the rural areas. A copy of the interview guide is attached. It should take approximately, 30 – 40 minutes to complete.

I request your kind permission to conduct interviews among school educators in September. The research will not interfere with the normal functioning of the school.

Yours faithfully

Mbambo T.P. – Researcher



PROVINCE OF KWAZULU-NATAL
ISIFUNDAZWE SAKWAZULU-NATAL
PROVINSIE KWAZULU-NATAL



DEPARTMENT OF EDUCATION AND CULTURE
UMNYANGO WEMFUNDO NAMASIKO
DEPARTEMENT VAN ONDERWYS EN KULTUUR

UMGUNGUNDLOVU REGION

ISIFUNDAZWE SASE UMGUNGUNDLOVU

UMGUNGUNDLOVU STREEK

Address: 228 Pietermaritz Street
Ikheli: Pietermaritzburg
Adres: 3201

Private Bag: X9044
Isikhwama Seposi: Pietermaritzburg
Privaatsak: 3200

Telephone: 033 355 2450

Ucingo:

Telefoon:

Fax: 033 3940893

Date:

Usuku:

Datum:

Enquiries: M H ABOOBAKER
Imbuzo:
Navrae:

Reference:
Inkomba:
Verwysing:

Mr F P Mbambo
P O Box 408
HIBBERDENE
4220

Sir

PERMISSION TO CONDUCT RESEARCH

Your letter dated 20 August 2003 has reference.

Herewith letter granting you permission to conduct research as requested by yourself.

Kindly complete the attached Declaration and Understanding slip and forward to **MR B H MTHABELA**, Research, Strategy Development and ECMIS.

PP 
M H ABOOBAKER
REGIONAL CHIEF DIRECTOR

ANNEXURE B



PROVINCE OF KWAZULU-NATAL
ISIFUNDAZWE SAKWAZULU-NATAL
PROVINSIE KWAZULU-NATAL



DEPARTMENT OF EDUCATION AND CULTURE
UMNYANGO WEMFUNDO NAMASIKO
DEPARTEMENT VAN ONDERWYS EN KULTUUR

HEAD OFFICE

INHLOKO HHOVISI

HOOFKANTOOR

ADDRESS: EX-DURBAN COLLEGE OF
IKHELI: EDUCATION
ADRES: CNR. NICHOLSON ROAD AND
QUEEN MARY AVENUE
UMBULO

PRIVATE BAG: X05
ISIKHAWAMA: ROSSBURGH
CEPOGI: 4072
PRIVAATSAK:

TELEPHONE: 031 205 9941 xt 237
UCINGO: TELEFOON:
FAX: 031 205 9940

ENQUIRIES: B.H. Mthabela
IMBUZO:
NAVRAE:

REFERENCE: Permisie : Research
INKOMBA:
VERWYSING:

DATE: 15 September 2003
USUKU:
DATUM:

**TO: MR M.H. ABOOBAKER: THE REGIONAL CHIEF DIRECTOR
(PIETERMARITZBURG REGION)**

RE: PERMISSION TO CONDUCT RESEARCH

Your memo dated 12 September 2003 has reference.

Please be informed that permission is granted to T.P. Mbambo to conduct research with the following terms and conditions:

- That as a researcher, he/she must present a copy of the written approval from the Department to the Head of the Institution concerned before any research may be undertaken at a departmental institution bearing in mind that the institution is not obliged to participate if the research is not a departmental project.
- Research should not be conducted during official contact time, as education programmes should not be interrupted, except in exceptional cases with special approval of the KZNDEC.
- The research is not to be conducted during the fourth school term, except in cases where the KZNDEC deem it necessary to undertake research at schools during that period.
- Should the researcher wish to extend the period of research after approval has been granted, an application for extension must be directed to the Director: Research, Strategy Development and ECMIS.
- The research will be limited to the schools or institutions for which approval has been granted.
- A copy of the completed report, dissertation or thesis must be provided to the Director: RSDE.
- Lastly, the researcher must sign the attached declaration that, she/he is aware of the procedures and will abide by the same.

B.H. Mthabela

**B.H. MTHABELA
RESEARCH, STRATEGY DEVELOPMENT AND ECMIS**

ANNEXTURE C

INTERVIEW GUIDE QUESTIONS

THE ROLE OF EDUCATORS IN PROMOTING AFRICAN INDIGENOUS CULTURE IN SCHOOLS

1. BIOGRAPHICAL INFORMATION

- Age in completed years
- Professional qualification
- Academic qualification
- Teaching experience
- Experience in years in your involvement in cultural activities
- Date of interview

2. THE ROLE OF EDUCATORS IN PROMOTING AFRICAN INDIGENOUS CULTURE IN SCHOOLS.

- Do you think it is important / not important to promote African indigenous culture in schools? Give reason for your answer.
- Does the school (your school) curriculum accommodate the African indigenous culture?
- How it is accommodated? (How many times per week?)
- Do all educators take part in promoting African indigenous culture?
- What particular cultural aspects are accommodated?
- What are you trying to achieve in promoting cultural activities?
- Do you receive support from the school governing body and parents?
- Do you think the South African Curriculum is doing enough / not enough to promote African culture? Give reasons for your answer.
- What role do you think educators should play in order to promote the African culture in schools
- South Africa is a multi-cultural society. How do you manage a cultural diversity in (your) school(s).

ANNEXURE D

Only major roads are shown. For minor roads please consult a detailed road map.

Parks and Game Reserves

Rivers

Major Provincial Route

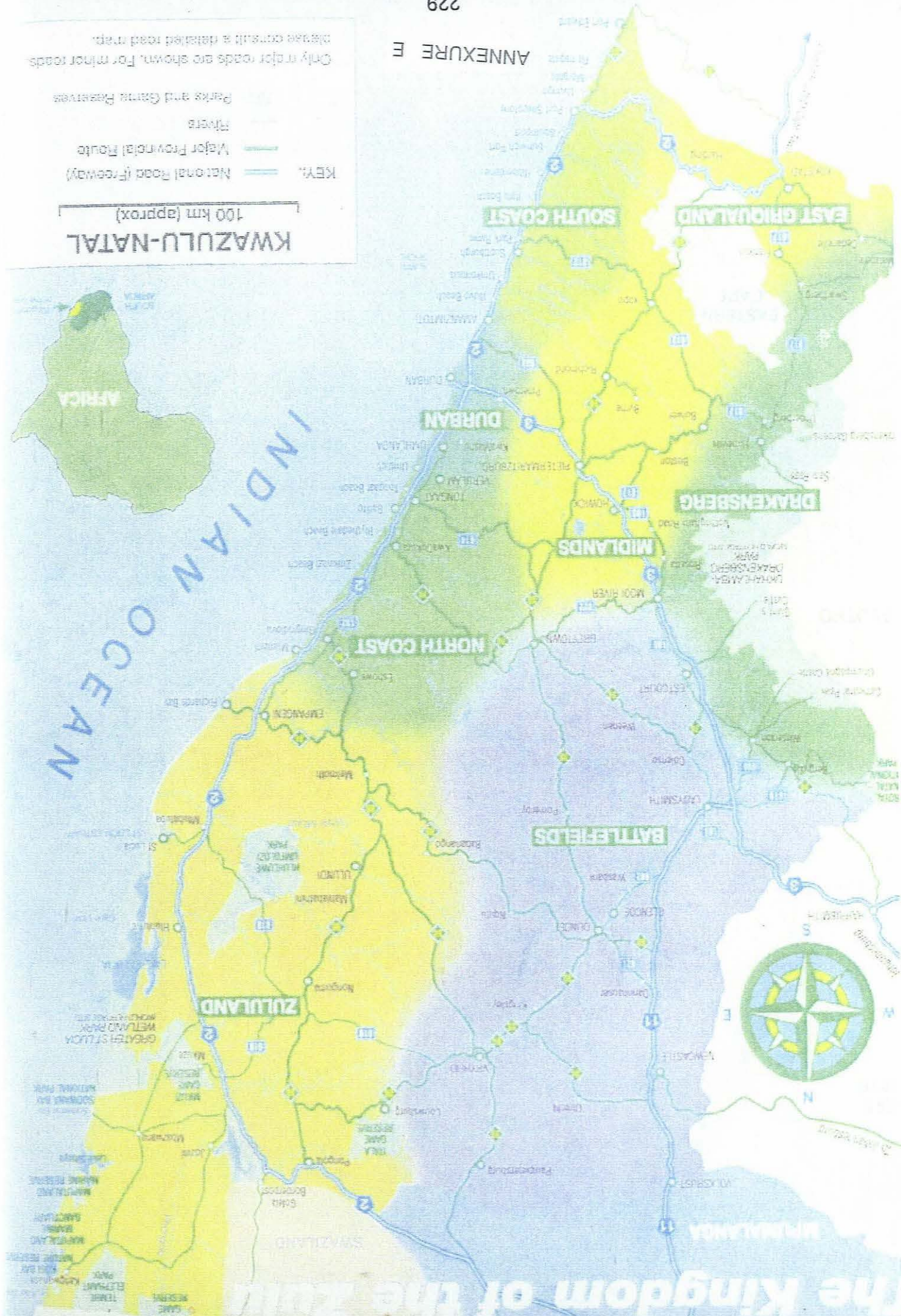
KEY: National Road (Freeway)

100 km (approx)

KWAZULU-NATAL



INDIAN OCEAN



The Kingdom of the Zulu