THE ANALYSIS OF ANTI-RACIST PERSPECTIVES AND POLICIES OF THE NEW EDUCATION DISPENSATION IN SOUTH AFRICA

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DECLARATION

The analysis of Anti-racist

perspectives and policies of the

new education dispensation

in South Africa

D.Ed   1998

I, Nomusa Hottentia Shezi hereby declare that the material incorporated in

this thesis is my own work, except where specifically indicated by means of

complete reference. This thesis has not been submitted to other university.

Signed by me .... on the ....⅂⅄.......... day

of ...⅃.⅍⅂⅄⅄⅊⅊-⅃.......... 1998.

DEDICATION

I dedicate this work to my husband, Hlalawazi, my children S'phesihle, Phiwokuhle and Phumelele Ngcobo and my parents Virginia and Vitalis Shezi. May this work be a source of inspiration to my family and a blessing to my parents for their good and hard work in creating the person I am today.

QUOTATION

Through education man acquire the civilisation of the past, and are enabled

both to take part in the civilisation of the present, and make the civilisation

of the future because the future is only partially and uncertainly predictable,

and because human faculties are inventive and resourceful, education for the

future implies education for a future which is of man's own making. This has

been held to be essentially democratic idea of education.

—

Ralph Barton Perry, a philosopher in Harvard University in Hanson and

Brembeck (1966: 33).

ABSTRACT

The researcher sought to investigate the antiracist approach in education which has been adopted by the Government of National Unity (GNU). The changes that have taken place in education since 1994 inform this research. The study therefore purports to reveal some of these changes as they relate to anti-racism. In the early 1990s the open school system was incepted. Historical White schools were open to other racial groups particularly Africans. That was an antiracist approach which confronted institutional racism. The researcher established a view that African education was fraught with crisis as emanating from unequal educational opportunities between Africans and Whites in particular. In this study the researcher has tried to document various aspects of inequality in education. These aspects resulted to the movement of African learners to traditional White schools. White learners were not attracted into traditional African schools. This study attempted to emphasise the importance of anti-racist education in creating equal educational opportunities between Africans and their White counterparts. The researcher decided to state her problem in a question form like this: Does anti-racist education in South Africa have any role to play in eliminating inequalities that characterise the South African education system?

The aims of the study included investigating:

- strategies employed by the GNU in implementing equal education.

- The role of educators in restoring the culture of learning in African schools.

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These aims necessitated the utilisation of literature review, interview and empirical survey as research tools. This study revealed that African schools are underdeveloped as compared to historical White schools. The findings also pointed out that some Whites still adhere to the idea of White superiority and African inferiority. This master-servant attitude also became the major focal point of the discussion of anti-racist education.

Among some recommendations that the researcher made, the following can be cited:

- The provision of African schools with additional resources in order to bring equity which would yield equal educational opportunities.

- The compensatory programme should be launched to change personal views of inferiority held by culturally deprived, disadvantaged learners to enable them to compete in the new cultural and socio-economic demands.

- There should be racial awareness programmes in order to inculcate common values of respect, tolerance and acceptance across racial groups.

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CHAPTER ONE

ORIENTATION TO THE PROBLEM

1. INTRODUCTION

1.1 MOTIVATION FOR THE STUDY

The 1990's witnessed an unprecedented change by the anti-racial policies in education. These policies were generally referred to as multicultural or desegregated education. In the change which had been brought by the Nationalist Government, of South Africa the desire was to get education to service cultural integration. The intention was also to deal with equality of opportunity across races. These policies severely weakened the discriminatory education along racial terms. They further intensified desegregated education.

There are vast discrepancies between the infra-structure in African schools. In principle schools are anti-racial but that is still an ideal situation in practical terms. All schools are supposed to be admitting learners from all racial groups. Since the inception of open school policy, it is apparent that, only African children move to the historically White schools (Shezi, 1994: 209). The factors that promote integration are attributed to racial policies in education. These factors entail underdevelopment of African schools. African schools lack the basic teaching-learning resources. For example libraries, laboratories and furniture including desks, chairs and chalkboards are inadequate. There is evident unequal distribution of resources which results to the unequal development of schools.

Wilson and Ramphele (1991: 142) state that the absence of resources in African schools means that, the facilities available and the quality of education, provided for Black children have always been and remain far below those of White children. City Press (28 August 1994:26) reported that Sheila Sisulu, adviser to National Education Minister, Prof S.M.E. Bhengu, confirms that the shortage of books, desks, educators and equipments in Black schools affected the standard of education. The Nationalist Government denied Africans resources and facilities to develop their own cultural expressions (Griessel, 1994: 58-59). This setback in African schools was due to the racial laws which deprived African population of equal rights as Whites.

The inadequacy of classrooms in African schools is a conspicuous problem which hinders cross multiculturalism. Ilanga (23-25 February, 1995:2) reported that at Bhekisisa High School at Ntuzuma township, there were about 200 learners in one classroom. This is an example of an extremely overcrowded classroom owing to the shortage of classrooms. In this article, Mr Satimburwa, the principal of the school, reported that he had been circumstantially forced to convert the staffroom into a classroom. The former White, Indian and Coloured schools were not overcrowded. The learner-educator ratio was manageable. The learner-educator ratio in the Republic of South Africa in 1988 was 25:1 for Coloured, 20:1 for Indians and 16:1 for Whites (HSRC Research Programme No. 20: 159).

Dr V.T. Zulu, Minister of Education, KwaZulu-Natal confirms the problem of overcrowded classrooms in African schools. He maintains that the Department of

Education in his province has a backlog of some 11 000 classrooms. This problem is attributable to the historical underfunding of the capital work programme of African education (Zulu: 1995). The pivotal point of argument is that the space available in African schools is insufficient even for African learners. Consequently it becomes impossible for other population groups (Whites, Indians and Coloureds) to be attracted and accommodated to African schools to create and maintain a balanced racial situation. White schools have had more space than they needed, that provided opportunity for enrolment to African children. Between 1980-1990 a total number of 196 White primary and secondary schools with a capacity of 15 238 learners closed down. Even so there were over 200 000 places vacant in White schools (IDAF, 1991: 29). The White population in South Africa is composed mostly of adults rather than youth. Frederikse (1992: 1) concurs that the White population is ageing.

Although African schools are overcrowded, the supply of educators is, however, poor. Wilson and Ramphele (1991: 43), Mncwabe (1987: 51) and Christie (1986: 7) contend that the lack of quality education in African schools is due to the underprovision of educators. There is also a supply of underqualified and unqualified educators. During the racial government of the Nationalist Party the De Lange commission reported that there was a shortage of Science and English educators in African schools (Christie, 1986: 7). Mlondo (1990: 6) states that there is a lack of educator competency among African educators since the majority of them are underqualified, young and inexperienced. They lack confidence and therefore lose respect of learners.

In schools where there is a shortage of educators and overcrowded classrooms individualisation cannot be effectively employed. The principle of individuality is essential for better standard of education. Avanant (1990: 150) states that the principle of individuality considers and provides for individual differences of learners. Duminy and Sönghe (1980: 22) espouse the idea that individualisation assist every child to develop to his own capabilities. In African schools, classes are characterised by heterogeneity in terms of intellectual ability. It is therefore important for educators to cater for an individual learning pace. It is also apparent that the provision of education under the racist government never allowed for the use of individualisation among African schools in particular. It is the aim of this study to investigate how the Government of National Unity (GNU) attempts to redress this racist act into an anti-racist form.

Dr V.T. Zulu further admits that there is a poor supply of educators in African schools. He contends that, this is due to the limited posts that are required in schools. The minister calls for educators, particularly, in his province to demonstrate their professionalism to the cause of education. Their commitment can be shown by accepting large class groups than they may have been used to, in the past (Zulu: 1995).

African schools were always overcrowded during the racist government. The President of South African, Mr Nelson Mandela called for the "go back to school campaign". The President perpetuated this idea mostly during the national election's campaign in 1994. This call exacerbated the situation because it was accompanied by promises of free and compulsory education. This was an anti-racial campaign because Whites have had free

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and compulsory education. The GNU did not prepare ground work like adding classrooms and educators to be accommodative of the transitional stage towards compulsory education for all. This meant a lot of children coming to school and demanding free education. This occurred in African schools only because African children believed they would no longer be deprived of education like it had been during the racist government.

Educators in African schools are overloaded. Consequently, they become less competent as compared to other population groups, particularly their White counterparts. Large classes and the shortage and / or unavailability of resources, e.g. laboratories, increase the load upon educators. That impacts negatively on their teaching ability. For instance science educators, including physical science and biology educators, spend extended hours explaining the content rather than conducting experiments. That means, emphasis falls on theory and there is little or no practice for there is a shortage of apparatus. If this situation continues unabatedly the vicious cycle of poor teaching, high drop-out rate and high failure especially in matriculation will be inevitable. Mlondo (1990:5) agrees with the above argument when she states that under such conditions, educators and learners become demotivated thus giving rise to a low turnover of the quality and quantity matriculants.

The African community protested against the low quality of education in African schools. The youth was mostly involved in campaigns against racial policies. African children became embroiled in political issues. Le Roux (1992: 597) and Kallaway (1991:1)

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maintain that during the liberation struggle, education became political battlefield. Ironically, this brought about hindrances to the academic development of the African population. The extension of political unrest to educational institutions affected the culture of learning and teaching of the African community. The youth regarded schools as government institutions which symbolised oppression and racism. Le Roux (1992: 598) further notes that the culture of learning was lost in the African community due to political set up in South Africa.

Griessel (1994:58) and Samuel (1995: 3) support the idea that racist education and its aftermaths of resistance destroyed the culture of learning in large section of the African community. This resulted to the anarchy in relation to learners, educators, principals and educational authorities. The slogans like "liberation now, education later" aggravated the situation. The youth became uncontrollable, dropped out of school, destabilised societies, demanded structures like Student Representative Council (SRC) and Parent Teachers Students Association (PTSA). The ungovernability of youth resulted in the emergence of a new terminology the "lost generation". The politicians analysed the term and found it to be harsh for the youth. It was later changed into "out of school youth".

The National Minister of Education, Prof S.M.E. Bhengu and Minister of Education in KwaZulu-Natal, Dr V.T. Zulu note that African community lost the culture of learning. The former minister states that the main objective of the Department of Education is to inculcate and improve the culture of learning. The latter minister argues that the culture of learning cannot be restored in African schools if there are still organisations that are

bent on undermining authority in the school system. Both ministers acknowledge that the culture of learning has been lost and need to be restored. This further implies that the restoration of the culture of learning demands co-operative efforts between the school and the community. Kallaway (1991:1) contends that school crisis demand urgent and critical appraisal to the whole system of education in South Africa.

When the Government of National Unity (GNU) took over it promised to revise and improve education by ensuring that there is equality and equity in the provision of educational resources for all racial groups. Mncwabe (1981:60) states that fundamental change in society, politically and economically is reflected in education realities.

Durkheim (1964:4) compares education system to a vehicle which carries people from one place to another. People reach their destination more rapidly through the use of this vehicle. The vehicle is not independent and the direction in which it moves is mainly controlled by people inside it. The driver has the greatest control but he/ she is unlikely to choose a road without consulting at least some of his/ her passengers. In the South African case, the driver is the National Education Minister. The passengers may include educators, learners, parents and other stakeholders in education such as sponsors. Kallaway (1991: 18) supports that the state does not have the power simply to impose any policy without reference to what is possible within a given context.

The capacity of vehicle and the passengers to be carried also determine for the driver the road and the destination to be chosen. This means that the availability of resources may

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also restrict the movement of the society in the educational sphere. The direction which the vehicle takes the society depends, firstly on the intentions of the government, members of the society and on the resources available like school buildings. In the South African situation the GNU together with the members of the society intends to create equal educational opportunities for all population groups. This may hopefully put an end to the years of racist policies in education and possibly unleash a new era which is characterised by anti-racism and equal distribution of resources.

Mncwabe (1981:60) states that only an education system consisting of the needs and aspirations of all the people is essential in South Africa. This does not mean the co-option of every population groups into the existing White-type educational model. Dr V.T. Zulu concurs with the afore-stated argument by declaring that:

> "The success of our education in South Africa will not depend on the number of Black children admitted at Model C schools, but on how the Department improves and manages the situation of the bulk of schools outside Model C (Zulu:1995).

Both Mncwabe (1981) and Zulu (1995) acknowledge that the education system need to be changed. They further support each other that the new education system should look into the needs of the people rather than adopting the previous White education as it was. A reasonable conclusion is that since the vast number of the African population cannot afford admission in Model C school, all schools should be developed to the same level as Model C schools. The National Minister of Education, Prof S.M.E. Bhengu constituted a revision committee to consider the equitable division of educational resources. This

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means that the supply of resources will be matched with the needs and interest of the learners. The details about Model C schools will be dealt with in chapter four of this research.

The above information bears testimony to the need to redress imbalances in education. The fundamental factors which contribute to the low quality of education in African schools are overlapping. Overcrowded classrooms and underprovision of educators lead to educators' lack of competency. Inappropriate curricula, underqualification of educators and the shortage of teaching-learning equipments result to poor competence of African children. These factors contributed to the unrest in African schools when learners demanded better education. This consequently, led to the lost of the culture of learning. It becomes imperative for the GNU to reflect the socio-political changes in the eduction system. The socio-political changes as introduced by the GNU will be dealt with in the ensuing chapters.

1.2   STATEMENT OF THE PROBLEM

The problem will be stated in a question form: Does the anti-racist education in South Africa have any vital and catalytic role in assisting African people to fit to the new socio-political challenges?

The South African society, like all societies, is in a state of continuous change. The school has a task to perform in a changing world. During the apartheid government, the

South African society was socialised into racial policies through separate development. These policies produced White supremacy over Blacks. A more serious consequence of this socialisation was an education which intensified racism, through unequal educational opportunities. The De Lange Report (1981) made recommendations to the Nationalist Government to provide equal educational opportunities for all racial groups in the country.

The prominent educationists such as Thembela (University of Zululand) and Mary Metcalfe (Minister of Education in Gauteng) espoused the concerns for the establishment of single, unitary, non-racist and democratic education system with one minister of education (Sunday Tribune, September 1990:6) and (The Weekly Mail, February, 15-21, 1991:47). Political parties like African National Congress (ANC) also concurred with the idea of anti-racist education system. ANC as an anti-racist movement attacked racism and its roots by directly opposing racial categorisation and the beliefs that sustained it. Griessel (1994: 60) declares that ANC perpetuated the development of integrated system of education and training that provides equal opportunities to all, irrespective of race, colour, sex, class, language, geographical location, political or other opinions. The ANC further advocates a new national human resource development strategy which must be based on the principles of anti-racism, equity and non-sexism to avoid the pitfalls of the past.

There is a growing awareness of a need for the development of African schools so as to create anti-racist education. There is a demand for new skills and competence because

of social transformation. Such needs call for the improvement of the curriculum in African schools. The establishment of a common curriculum across the racial lines, the creation of controllable and manageable educational situation may be a solution to the problem of imbalances in education.

There is a high drop-out rate in African schools. The reason, inter alia, is overcrowded classrooms, where educators could not pay attention to all the learners. Compulsory education would have curbed the drop-out rate. Despite calls for children to return to school, an enormous amount of damage to the children and their educational progress is, however prevailing. The media continually report on numerous incidents of class boycott. Ilanga (13-15 March 1995) reported that Sukuma Comprehensive High School in Pietermaritzburg was temporarily closed down due to unrest at school. Sowetan (26 August 1994) reported that about 200 learners at Bosela school for the blind at Mpudule near Globlerdal boycotted classes in protest over several issues. The grievances included giving permission to pregnant learners into school after delivery. These situations bear testimony for the challenges facing the anti-racial government. Boycotting classes is not always an indication of a concern to solve problems confronting learners. This may display that the culture of learning is not yet restored. This argument may be rooted to the delay caused by boycotts which hinder academic progress.

Researchers in the field of education have made significant contributions for improving the quality of teaching and learning. Mncwabe (1987) did research on aspects in learners waste and drop-out in secondary and high schools. His study focused on African schools

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and problems experienced during the apartheid government. These problems were attributed to racial laws. Several researchers looked into factors which contributed to the high failure rate in matriculation in African schools. These researchers quote the lack of resources, underdevelopment of physical structures, underprovision of educators as contributing factors to problems experienced in African schools. The abovementioned researchers reflect the negative impact of racist education in the African education.

When the South African education system began to move towards anti-racism by the introduction of open school system, an indepth of research was conducted. A study on why Black parents send their children to the historical White schools has been conducted. In Britain and America, studies were conducted about the elimination of racism. Such studies investigated how the anti-racism movements in Britain implemented anti-racist strategies by dealing with institutional racism. The prosperity to discriminate along racial lines was tackled through racism awareness training programmes. The programmes could not eradicate the entrenched racism of offices overnight.

This study seeks to investigate how essential and effective is equal education in South Africa, especially to the African population.

1.3   DEFINITION OF TERMS

1.3.1   RACISM

Cohen and Manion (1983: 14) and Braham et al (1993:109) categorise racism into three

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levels. That includes institutional (covert), collective and individual (overt) racism.

The institutional racism maintains racial discrimination by numerous institutions of society represented by the structured aspects of racial ideology. Pettman and Chambers (1986) as quoted by Troyna (1993: 10) contend:

> "Institutional racism refers to a pattern of distribution of social goods including power, which regularly and systematically advantages others. It operates through key institutions: organised social arrangements through which social goods and services are distributed" (Troyna, 1993: 10).

These social arrangements include such institutions as the judiciary, the parliament, the public bureaucracy and school.

Fundamental to the maintenance of the racist system in South Africa, the central government was designed to preserve the White power. When the Union of South Africa was established in 1910 the parliamentary structures composed of Whites only. In 1984 the tricameral system was introduced. It involved separate White (House of Assembly), Indian (House of Delegates) and Coloured (House of Representative) Chambers.

The structure of the school, during the apartheid government, was based on certain normative definitions of what knowledge was valuable, what was good pedagogy and how the learners were best assessed and rewarded. The existence of institutional racism in South Africa can be demonstrated by pointing to a large data. The data shows a clear pattern of disadvantages correlating with racial origin. The data indicates the structural operations of societies in which individual life chances are determined by one's racial

origin. Griessel (1994: 42) states that the mental, physical and social health of South Africans had been severely damaged by racist policies. The health services were fragmented, inefficient and ineffective and resources were grossly mismanaged and poorly distributed. The situation in African community especially in rural areas was particularly worse than the urban areas.

Collective racism refers to the existence of informal group norms that serve to reinforce occasional collective acts of racial discrimination (Cohen and Manion, 1983:14). Troyna (1993:8) supports that racism is not simple a function of the individual's subjective attempts at making sense of the world. He further adds that it is the manifestation of an ongoing collective process of group interaction. The status and behaviour of subordinates (Africans) is defined and redefined with respect of the dominant group (Whites). Troyna (1993) insists that individuals are not remote history and social structures. The expression of racism cannot be adequately understood without reference to the issues of political and economic disadvantages. The patterns of inequality in society also contribute to racial discrimination.

The third category of racism is individual racism. It is where one believes that other racial or cultural groups are culturally and biologically inferior (Cohen and Manion, 1983:14). Allport (1954) and Troyna (1993:7) view racism as a consequence of both tensions within the personality system and an individual's deliberate mistaken judgement. He further suggests that people are racially prejudice because they are irrational or mistaken. Racism is thus constituted as an individualised, exceptional phenomenon. It is an irrational,

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pathological response which originates from ignorance. Van den Berghe (1967:21) supports the idea that racism for some people is a symptom of deeply rooted psychological problems. Most people living in racist societies, racial prejudice are merely a special kind of convenient rationalisations for rewarding behaviour. If these arguments were not true, racial attitude would not be so rapidly changeable as they are under changing social conditions into anti-racist ideology.

Marxists interpreted racism as a capitalist device to divide the working class into two hostile segments for better control. Racism is part of the bourgeois ideology designed especially to rationalise the exploitation of Black people (Van den Berghe, 1967:15).

1.3.2 ANTI-RACISM

Anti-racism is a policy against racism. The anti-racism paradigm centralises the need to provide the appropriate organisational, pedagogical and curricular context, which enables children to scrutinise the manner in which racism rationalises and helps to maintain injustices and the differential power accorded particular class, ethnic and gender group in society (Troyna, 1993:26).

Foster (1990:5) supports Troyna (1993) and maintains that anti-racism is the elimination from the educational system of any practices which are racist or which indirectly restrict the chances of success of members of a particular racial or ethnic group. It also involves offering additional resources within the educational system in order to compensate

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children who were educationally disadvantaged by virtue of their membership of a particular racial or ethnic group.

Braham et al (1993:212 -213) believes that anti-racist forces sought to provide evidence of inequalities on the one hand and compatibility of positive action with the broader political objectives of socialism on the other.

All these definitions indicate that anti-racism is the orthodoxy about the acceptance of racial disadvantage, the historic accretion of generations of discrimination as a problem to be tackled, by the government and community. A priority in anti-racist struggle is the identification of crucial points of potential institutional resistance and the attempts to neutralise these, if not to win them over.

1.3.3 BLACKS

According to Cemane (1984:22) Blacks were once referred to as "kaffirs". This term later became unacceptable when it evolved to possess denigrating implications. It was replaced by "Native" which referred to people speaking Bushmen tongue and Hottentots, Nguni, Setswana, Sesotho, Venda and Pedi tongues. The term Native, like kaffir became unpopular and replaced by "Bantu". Later the term Bantu was replaced by Black because it became intolerable and derogatory.

According to Black Consciousness Movement (BCM) the term Black became a universal

concept. Blackness is used not only as a collective term for Africans but also Indians and Coloureds and those people who identify themselves with particular set of aspirations and who occupy particular legal position in the South African Society (Kotze, 1995:89). All those not classified as Whites. This was an expression of political solidarity.

Cemane's definition is used in this study. The term Black is confined to the official usage, synonymous with Africans. It confines itself to the Africans which means any person who is generally accepted as a member of any aboriginal tribe of Africa. The other terms like Natives and Bantu will be used to reflect the sequence of time in which these terms were used. They refer to the South African dark skinned original inhabitants of Africa. These people are classified on the basis of language and cultural traits. They are broadly classified into Nguni and Tswana.

1.3.4 AFRICAN SCHOOLS

Van der Stoep and Van der Stoep (1973:41) define a school as a lasting and continuous institution which is basically a product of cultural development as revealed in history. Its function is to develop and form the knowledge on the vocational skills of young people. It enables them to acquire the necessary cultural forms and contents. It also serves to integrate these forms and contents into their own forms of living. Duminy and Söhnge (1980:5) view a school as that institution which has been set for the purpose of educative teaching and learning.

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Van der Stoep's definition is more relevant in this study because it is philosophical. It takes into cognisance that culture is transmitted at school. African schools in this study refer to the original Black schools which are attended to by African learners only. These schools are located in rural, semi-rural and urban areas (townships). They are either government or community schools.

1.3.5 EQUAL EDUCATIONAL OPPORTUNITY

According to Marcum (1982: 120) equal quality of education in terms of opportunities, means everybody, regardless of race, colour, language, socio-economic status, faith or sex, is given the same opportunities to obtain a fair share in the benefit that education offers. Equal educational opportunity is concerned with equality of access of individuals to the dominant institutions, which paradoxically symbolised racial inequality for many Black people in the past (Troyna, 1993:5).

According to Foster (1990:2) equality means that all individuals should enjoy equal chances of success. He further adds that those with similar ability and motivation should be able to achieve similar social positions and rewards. Equal opportunities in the field of education implies the elimination of laws or rules which discriminate the entry of particular groups or individuals to parts of the education system.

Troyna's (1993) and Foster's (1990) definitions acknowledge that Blacks, even in other countries, have been denied equal educational opportunities as compared to Whites. In

this study equal educational opportunity refers to the equal educational dispensation the

Government of National Unity is implementing to replace the discriminatory education

which was entrenched by the Nationalist Government from 1948 to 1994.

1.3.6 EQUITY

Equity refers to the reduction of inequality such as the distribution of educational

opportunities and facilities between social or ethnic groups, geographical areas, rural and

urban population and gender. These could be measured in terms of enrolment ratios and

the distribution of financial resources and benefits of education (Dekker and Lemmer,

1994:100).

1.3.7 CURRICULUM

Redden and Ryan (1955) understand a curriculum to be:

> "An orderly, deliberate, purposeful and sustained effort that takes place
> in a variety of settings and through the efforts of many different persons
> to transmit or develop knowledge, concepts, skills, attitudes or habits."

According to Mark as cited by Carl et al (1988) curriculum is:

> "The sum total of the means of which a student is guided in attaining
> the intellectual and moral discipline requisite to the role of an intelligent
> citizen in a free society. It is not merely a course of study nor is it a
> listing of goals or objects, rather, it encompasses all the learning
> experiences that students have under the direction of the school
> (Carl et al, 1988:21).

Arising from the above expositions, it is important to mention that the success of the curriculum calls for the involvement of many persons such as learners, educators, parents, educational planners and the community. This is vital because the curriculum is extended to the human behaviour like habits and attitudes they may have towards each other or towards education as a phenomenon. The second definition stresses the role of the curriculum in creating competent and responsible citizens. It further emphasises the importance of collective effort in order to assist the learner to have assess to education according to his or her intellectual capability.

Antiracist curriculum seeks actively to challenge educational inequalities based on race, ethnicity, culture or religion. It purports to counteract and combat attitudes and behaviours which lead to prejudice, discrimination and injustice (King and Reiss, 1993: 73, Gill and Levidow, 1987: 39 and Gillborn 1990: 166).

1.4 AIMS OF THE STUDY

The following are the aims of the study:

- To investigate strategies employed by the Government of National Unity on implementing equal education.

- To look into how the GNU redesigns the school curriculum so that it embraces equal opportunities.

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- To investigate how provincial ministries of education especially in KwaZulu-Natal implement the GNU's plan of equal education.

- To investigate the role of schools and educators in implementing equal education.

- To find out whether equal education strategies restore the culture of learning among African schools.

1.5   DELIMITATION OF THE FIELD OF STUDY

This study is limited geographically to the KwaZulu-Natal province. This is one of the nine provinces of the Republic of South Africa. During the reign of the Nationalist government it was one of the four provinces in South Africa. It was termed Natal province. The KwaZulu was one of the ten Bantu Homelands or National states in South Africa. It was not a self-governing homeland or Bantustan. The GNU has amalgamated KwaZulu and Natal to be a single region.

KwaZulu-Natal has eight regions. The target population comprises of preprimary, primary, secondary and high schools in rural, semi-rural and urban areas. This does not include schools formerly belonging to Whites, Indian and Coloureds.

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1.6   RESEARCH METHODOLOGY

Any research requires the use of one or more methods. The following methods will therefore be used in this study.

1.6.1   LITERATURE STUDY

Literature study entails going to the written sources, collecting items of information which relate to the topic. The researcher also studied other materials that have some bearings on the subject under investigation. The researcher has made use of primary sources such as official publications, pieces of legislation, government gazettes, periodicals, departmental and interdepartmental commissions' reports in the national level and those relating to KwaZulu-Natal province. In addition, secondary sources such as textbooks have been used. The intention is to get their perceptions about the significant role played by the government in redressing racial imbalances in education.

1.6.2   INTERVIEW

The interview is a conversation carried out with the definite purpose of obtaining certain information, to yield dependable generalisation (Mouly, 1978:201). In order to collect data relating to the implementation of the anti-racist and equal education in South Africa, the research tool selected as appropriate for this task is the interview schedule. The schedule will be administered by the researcher to the persons in charge of the design and

implementation of the new educational policies. These persons include Minister of Education, KwaZulu-Natal province and area managers.

1.6.3 QUESTIONNAIRE

There will be an empirical survey. The questionnaire will be constructed and used as the instrument to elicit information of the different experiences in historically African schools. The questionnaire will be completed by educators. The questionnaire will aim at validating data gained through literature review and interviews. The researcher will conduct a personal research to eliminate problems such as the participation of the unintended respondents. This schedule is also devised to develop interest on the part of the respondent and create a rapport necessary to permit a respondent to complete the questionnaire.

1.7 COMPOSITION OF CHAPTERS

Chapter one consists of the motivation for investigation in this field, and states the problem. The definition of major concepts and objectives of the study are encompassed in this chapter. The research methodology, geographical area of the study and a plan for the organisation of the study as a whole is also discussed.

Chapter two provides a theoretical background to the study. The literature is also reviewed and discussed. The historical background of the educational system in South

Africa is also reviewed. The primary concern of this chapter is to locate the roots of racism within a historical context. This study explains how racial mechanisms were perpetuated and promoted in the education system. The role of the state and its institutions in producing and maintaining racist ideologies and racial division in education are studied very carefully.

Chapter three describes the reaction of the African community on the discriminatory laws in education. It looks into the strategies employed by African people to register their dissatisfaction about Bantu education. This includes riots and propositions of the alternative education systems.

Chapter four addresses the reasons which led to the need of establishing the open school system. Chapter four further covers the endeavours by the Government of National Unity to redress the imbalances in education system of South Africa to create anti-racist educational policy.

Chapter five details the research design and methodology of the study. This includes the description of how data is collected, the selection of subjects to be interviewed, a plan for organisation and analysis of data.

Chapter six is concerned with the empirical investigation. It describes how fieldwork was carried out and the scales of administration.

Chapter seven summarises the study. Recommendations are made for the way ahead.

CHAPTER TWO

LITERATURE REVIEW

HISTORICAL BACKGROUND OF RACIAL DISCRIMINATION

2.1   INTRODUCTION

Education is a phenomenon which is prevalent only in human race. This means, that, man is different from other creatures because he is educable. According to Paisey (1983: 15), Luthuli (1985: 5) and Ozmon and Craver (1990: xi) educational phenomenon like all other phenomena has the universal or non-incidental features as well as particular situational demands or incidental features. The former (universal features) denotes the characteristics that remain the same in a phenomenon. In education the fundamental components which are universal are educator, educand and aim which is adulthood. The latter (particular situational demands) refers to the varied elements of a phenomenon. *Separating schools according to racial and cultural groups does not occur in all countries with a variety of racial and ethnic groups.* The particularisation of education system is rooted on historical, political, cultural, demographic, racial and economic situational demands of a country. Aristotle as cited by Ozmon and Craver (1990: 73) asserts that the system of education should be determined by the pattern of the state.

When one studies and analyses the above exposition, it becomes apparent that every nation has its own unique educational system which is determined by the philosophy of

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life of the people concerned. The view that a philosophy of life should be reflected in the

philosophy of education is shared by a number of educationists. To quote but a few,

Redden and Ryan (1955: 16) state that:

> "It should be clear then that every system of education is an outgrowth
> of, and an attempt to perpetuate a specific philosophy of life".

Mallison (1957: 2) also notes that:

> "Education then is a social force in the sense that any educational system
> reflects closely the ethos of the people it is called upon to serve. Our
> theories of education must derive from our philosophy of life".

Luthuli (1982: 18) also remarks that:

> "No philosophy of education will be meaningful without it being rooted
> in the philosophy of life with regard to religion, values, attitudes, aims
> and ultimate destiny of man which he is educated".

Mncwabe (1990: 19) maintains that:

> "Education is seen as cultural transmission. Culture encompasses
> patterns of meaning, reality, values, actions and decision-making that
> are shared by and within society collectively".

All these educationists belonging to different time frames maintain that philosophy of life

plays a key role in the philosophy of education. The fact that philosophy of education

emanates from philosophy of life is immutable. This argument bears testimony that the

exclusion of the philosophy of life of African people in the South African education system

was bound to cause educational problems.

Although each national system is distinct, it is tied to some representative educational

patterns. Each pattern has its fundamental educational objectives, specific administrative, organisational and educational structures (Behr, 1988: 9). South Africa, like all other countries, has its own education system. The nature of this study is to examine the evolution of the education system in South Africa. This system is changing from the racially oriented policies of differentiated, unequal, inequitable, and imbalanced educational opportunities. White South Africans had favourable educational opportunities as compared to other racial groups, particularly the Africans. The destiny of the education system in South Africa is an anti-racist and equal educational opportunities for all population groups. Behr (1966: 1) and Pells (1970: 10) maintain that in studying the education system of a country, the investigator has to take into cognisance the people and history, geographical and ethnological factors that have helped to shape the nation. It is against this background that it becomes essential for the writer to look into the historical development of the idea of race. It is of paramount importance to discover its impact on individual as well as social attitudes. This chapter further focuses on racial effect on the education system of different countries including South Africa. The chapter is divided into two parts. The first part is on racism in other countries and the last one is on the racial development in South Africa. The intention of this categorisation is to trace the influence of racism in other countries to South Africa's racist practices.

2.2   RACISM

2.2.1   ORIGIN OF THE IDEA OF RACE

The concept of racism was initially derived from the idea of race. The origin of the word

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race is obscure. Some authors like Nimkoff(1958: 40) and Miller and Dolan (1971: 177) suspect that the term "race" derived from sematic origin. It is coming from a word which some translations of the Bible render as in the race of Abraham. The Authorised Version translates it as "seed" or "generation". The attempts had been made to derive it from the Arabic "ras" meaning "head" or "origin". It is also traced from the Latin "radix" meaning "root" or "generatio" meaning "order". Some scholars endeavour to derive its origin from Czech word "raz" meaning "artery" or "blood" (Nimkoff, 1958: 40 and Miller and Dolan, 1971: 177).

The word race entered the European languages in the fourteenth century. It made its appearance in Italian literature "razza" meaning "male stud animal". It occurred first in the French language in 1684, where there was a reference to "especs on races d'homne" meaning "stem" or "family". The first use of the word in English is found in the second English edition of the book of Martyrs published in 1570. In this work, John Foxe, the martyrologist wrote "Thus was the outward race and stock of Abraham after flesh refused ...." (Miller and Dolan 1971: 177). Foxe's quotation tries to reflect the usage of the word race to refer to the offspring or posterity of a person. In the sense of tribe, nation or people descended from a common stock, the first English usage was found in Wynne's history of the Gwydir family in 1600. The author (of Wynne's history of the Gwydir family) referred to "Llewelyn ap Gruffith last Prince of Wales of the British race". In this version the author started to use the word "race" to refer to the group of people sharing certain physical traits.

The above exposition of the etymology of the word race reveals that, although it was used in different languages however there was a connection in meanings. A "seed" is where a plant originates or is rooted. In all these possible sources the word "race" has a biological significance implying descendant, blood or relationship.

A French scientist, Curvier, derived mankind from the three sons of Noah, Shem, Ham and Japheth. Africans are regarded as the descendants of Ham. Ham was cursed by his father and changed his complexion to black. He was cursed because when his father was drunk and naked he did not cover him with a garment. He told his two brothers outside who took the garment and covered their father (Genesis 9:23). Africans' blackness is associated with Ham's blackness (Nimkoff, 1958:42-43 and Saunders, 1982: 38-39). This analogy implies that Africans are the product of a curse therefore they are genetically inferior. This argument is idealistic. It seeks to provide answers in the material world from the metaphysical point of view. The manipulation of the biblical postulation cannot be used to justify empirical scientific logic.

2.2.2 DEVELOPMENT OF RACIAL IDEAS

According to Nimkoff (1958: 40) the primitive tribes including Greeks, Romans, Jews and Egyptians classified people as infidels and faithful. The infidels were those nations which were not belonging to the Christian religion. The faithful were those tribes which had adopted Christianity. The faithful despised the infidels, on cultural grounds, not on racial grounds. Cashmore and Troyna (1990: 41) and McCarthy and Crichlow (1993: 3) argue

that before the urbanisation of Blacks (Afro-Americans) in the United States and before the rise of the Civil Rights Movement, race was still largely regarded as a natural phenomenon. Race is a natural phenomenon when it is viewed on natural differences like skin colour and physical structures. That is a fixed and constant view of race.

The perception of race as a natural phenomenon changed. Race was later perceived as a social phenomenon. It means that the social status which determined the economic status was attributed to racial belonging. The modern idea of race started in the Roman Catholic Church. In 1455 Pope Nicholas V, approved the subjugation of infidels to Christianity by decree. Miller and Dolan (1971: 182) state that the decree meant that official sanction had been given to the enslavement of Negroes (Afro-Americans), Indians so that salvation of their entrance into God's kingdom could be ensured. That means the religious-social differences were converted into a socio-economic but not yet a racial discrimination. In the same year 1455, the Portuguese began earnestly to trade slaves principally in Africa. The Catholic Church further granted the Portuguese a permission to declare war without provocation on non-christians to reduce them into slaves and seize their lands. Initially the intention was to create a Christian Kingdom, however, the slave-trade superseded evangelisation as the primary interest. Herker as quoted by Miller and Dolan (1971: 183) concludes that the salvation of the infidels' soul, justified the loss of their personal liberty. This means that the infidels had no right to choose whether they wanted to be converted into Christianity or not. It became an obligation to be a Christian if one wanted to elude slavery.

It is interesting to note that Whites were "concerned" with Africans' spiritual being. They evangelised them so that they enter God's kingdom. It is remarkably absurd that African slaves were not allowed to go to church on Sundays, but were sent to work. The service of their "masters" was placed before that of God. Saunders (1982: 43) asserts that slaves were ordered to wound or kill someone on behalf of their "masters". They could not oppose their employers. This means, they were forced to obey their "masters's" commands, not God's. Oliveira as cited by Saunders (1982: 43-44) contends that slave trade could never satisfactorily promote the conversion of the slaves into Christians. One would argue that preaching of faith presumably in Africa itself could have converted Africans better into Christianity.

In Spain the Catholic Church also promoted discrimination. Pope Alexander VI encouraged the Spanish monarchs to subdue the Indians and bring them to the Catholic faith. Indians were discriminated against by the Spaniards because of their racial belonging. The Spaniards rooted their discrimination on Aristostle's ideology. Aristotle in Miller and Dolan (1971: 179) believes in the natural inequalities that exist between individuals in the same society. He further maintains that there are differences which separate the Greeks from other peoples or barbarians. Plato as cited by Ozmon and Craver (1990: 4) also shares the belief that people are naturally unequal. He contends that those who are clever, such as philosophers should rule upon those who are less intellectually gifted. Plato has an idea of a philosopher - king. He believes a philosopher-king can persue the highest ideals of truth and justice. He/she should have a high sense of duty and obligation, rather than have an interest in materialism. This philosopher-king

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could be either a male or a female (Ozmon and Craver, 1990 :5). In his ideal king Plato

reflects that he is not a sexist. He believes in gender equality. It is clear that even though

Aristotle talked about inequality in the same society, people ended up discriminating on

racial grounds. Different nations such as Americans, Portugues and British believed that

they held the superior status and culture and therefore discriminated against other racial

or social groups.

In his book entitled Politics, Aristotle wrote:

> "Ruling and being ruled which is the relation of master and slave not
> only belong to the category of things necessary but also to that of
> things expedient, and there are species in which a distinction is already
> marked, immediately at birth, between those of its members who are
> intended for being ruled and those who are intended to rule"
> (Miller and Dolan, 1971: 179).

Lincoln-Douglas as cited by Van den Berghe (1967: 99) debates that:

> "I am not, not ever have been in favour of bringing about in any way
> in social and political equality of the White and Black races. There is
> a physical difference between the White and Black races which I believe
> will ever forbid the two races living together on terms of social and
> political equality. While they do not remain together, there must be
> the position of superior and inferior.... I am in favour of having the
> superior position assigned to the White race" (Van den Berghe, 1967: 99).

This quotation is the reflection of the first adherent to the idea that Blacks should occupy

the subordinate rank in the social hierarchy. The best instrument to achieve this fantacy

is education. The advocates of this belief shared it with Aristotle. They extended

Aristotle's declaration that:

> "It is nature's intention also to erect a physical difference between the
> body of the freeman and that of the slave, giving the latter strength for

the menial duties of life, but making the former upright in carriage and useful for the various purposes of civic life" (Miller and Dolan, 1971: 180).

Although in this quotation Aristotle did not categorise people according to racial division his proponents, however, extended his argument into racial categorisation. When Whites met the Black people, they regarded and reduced them into slaves because of their (Blacks) physical strength. This also bears testimony to the fact that Whites believed that Blacks were born slaves. This idea is supported by Welsh (1972: 36) when he states that Whites have natural supremacy over dark skin colour. This latter group may include Blacks and Indians. Paden and Soja (1970: 118) agree that Whites viewed all non-Whites as destined by God to work for Whites. Loram (1917) believes that:

> "God meant the Black man to be a hewer of wood and a drawer of water for the White man. If you attempt to raise him from the position you interfere with God's plan, and bring trouble on yourself and him" (Loram, 1917:17).

The above quotation is supported by Loram (1917) and Paden and Soja (1970) that Whites have a responsibility to maintain "God's will" by enslaving Blacks. The argument of natural inequality between Blacks and Whites is scientifically unfounded. One may argue that this kind of inequality is not a natural phenomenon. It is rather a social phenomenon. In countries like United States, Britain and South Africa where racial discrimination was prevalent education was designed to maintain social conformity. People were socialised to conform to the social hierarchy where a White person would always be superior over other racial groups, particularly Blacks. In order to justify this

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social structure Whites rooted their interpretation on biblical perspective.

Aristotle further encourages his exponents to discriminate by stating that:

> "A man is thus by nature a slave if he is capable of becoming the property of another" (Miller and Dolan, 1971: 179).

African people in different countries (United States, Portugal, Britain, France, South Africa) were enslaved by Whites. They could buy and sell them as mere properties. Mason (1970: 9) and Saunders (1982: 17) confirm that Blacks were sold by their White masters like any piece of farm property. That means Africans were treated as commodities. Their human status was reduced. According to Aristotle's theory the implication is that Africans were natural slaves.

One may argue against Aristotle's conclusion in reconciliation to African case, that, Africans were forcefully taken away from Africa and traded in foreign countries like America and Portugal. In the South African context Africans were taken from their traditional residential areas to industrial areas. This strategy weakened their strength. They could not fight, physically and politically. The Africans who were removed to foreign countries were kept separated, chained and unarmed against the fully armed and unchained White people. Saunders (1982:14) avers that every ship which transported slaves carried chains, manacles, neck rings and padlocks to secure its human cargo. When they arrived in foreign countries they were attacked by diseases. Paden and Soja (1970: 166) and Mason (1970:1) state that the resistance of Africans in European tropical diseases was very low. Their masters did not provide them with medical help and large

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group of African population was decimated by diseases like small pox. Saunders (1982: 13) contends that slaves were provided with minimum standards for medical treatment. Politically, Whites were formulating rules and regulations.

It became insuperably difficult for Africans in foreign countries like United States and Britain to challenge and defeat White supremacy. The Whites had already created a situation that would advantage them, socially, politically, culturally and economically.

Aristotle further notes that:

> "It is thus clear that, just as some are by nature free, so others are by nature slaves and for these latter the condition of slavery is both beneficial and just" (Miller and Dolan, 1971:180).

The above idea of inequality as perpetuated by Aristotle convinced a number of White people in America, Britain, Spain and Portugal of the inferiority of Blacks. Miller and Dolan (1971: 178) and Cashmore and Troyna (1990: 41) contend that the doctrine of racial inferiority of Blacks reached its full pitch in the late eighteenth century. People believed that both physical and mental differences that distinguished Blacks from Whites were because of Blacks' inborn inadequacies. Sorokin in Cashmore and Troyna (1990: 66) notes in support of the above idea that:

> "All studies of the comparative intelligence of the contemporary Negro and White race have unanimously shown that the IQ of the Blacks or even the Indians, is lower than that of the Whites" (Cashmore and Troyna, 1990: 66).

One would argue that the development of the belief of Black inferiority arises from the

fact that people do not make a proper distinction between that which is biological and hereditary and that which is learned and acquired. People come into the world devoid of political convictions, religious affiliations and literacy tasks. They learn all of these from those with whom they associate. This idea is supported by Luthuli (1982: 18) and Nimkoff (1958: 37) who state that philosophy of life is not genetically inherited, rather it is acquired through education. It means that the racial prejudice held by Whites about Blacks is philosophically incorrect.

Slave trade created contempt for African humanity in the European people. The development of the idea of Black inferiority was socially inclined to elevate the status of Whites against Blacks. Van den Berghe (1967: 15); Mason (1970: 1) and Miller and Dolan (1971: 243) assert that racial slogans served the purpose of justifying persecution in the interest of some classes. Van den Berghe (1967) notes that Marxism has a monocausal theory on the origin of racism. This means, Marx perceives racism to have emanated from a single source. Racism is part of the bourgeois ideology designed especially to rationalise the exploitation of non-white people during imperialistic phase of capitalism. Mason (1970) avers that beliefs about race were used to justify tearing millions of Africans from their homes and keeping them like animals, forbidden to marry, liable to be sold at auction like any other article of farm equipment. Miller and Dolan (1971) remark that racist ideology become simply an epiphenomenon symptomatic of slavery and colonial exploitation. It was the capitalist device to divide the working class into hostile segments for better control. The arguments against racism as raised above indicate that racism is a human created concept which has no natural connotation.

Aristotle's idea of natural inequality was also articulated by Charles Darwin's policy of the "survival of the fittest" (Ozmon and Craver 1990: 104). Racism was cogruent with Darwinian thought in the biological science. The notion of stages of evolution, survival of the fittest, hereditary determinism and constancy of the gene pool were all eagerly applied to homo sapiens, and adopted by the bourgeois social science to promote racism. The racists interpreted Darwinism as the struggle for existence between races, in which the fittest, the superior, replaced the weakest and the inferior. Aristotle's and Darwin's ideas were manoeuvred by the advocates of racism to suit their ideology. These two philosophers did not state categorically that Blacks were inferior as compared to Whites but the interpretation given after was justifiable.

Despite the ideas instilled by proponents of racism some people including Whites opposed the idea. Herder in Miller and Dolan (1971) wrote against racism as follows:

> "I could wish the destructions between species, that have been made from a laudable zeal for discriminating science, not carried beyond due bonds. Some for instance have thought fit to employ the term race for four or five divisions. I see no reason for this appellation... complexions run into each other, forms follow the genetic character, and upon the whole all are a last but shades the same great picture, extending through all ages, and over all parts of the earth" (Miller and Dolan, 1971: 188).

Jefferson in Miller and Dolan (1971) had honestly believed that the differences, both physical and mental that distinguished Whites from Negroes (African-Americans) were innate. With increased experience with African-Americans he later repudiated his earlier opinions about Blacks. Jefferson like Herder contends against racism:

> "Be assured that no person living wishes more sincerely than I do to see a complete refutation of the doubts I have myself entertained and

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expressed on the grade of understanding allotted to them (Negroes) by nature" (Miller and Dolan, 1971: 178).

Jefferson in van den Berghe (1967: 16) and Miller and Dolan (1971: 178) writes:

"The mass of mankind has not been born with saddles on their backs, nor a favoured few booted and spurred ready to ride them legitimately, by the grace of God".

Jefferson in Miller and Dolan (1971) further adds in when Benjamin Benneker, the Negroe slave-born (African-American) became an inventor of a clock and a mathematician, that :

"Such proofs as you exhibit that nature has given to our Black brethen talents equal to those of the other colours of men, and that the appearance of want of them is owing to the degraded condition of their existence" (Miller and Dolan, 1971:178).

The above expositions against racism demonstrate that some White people regard Black oppression as against God's will. God created human beings in His image, therefore Blacks like Whites are born free of slavery. They have no born responsibility of serving Whites. These Whites based their ambivalence towards racism on St Paul's dictum which notes that:

"God hath made of one blood all nations of men for to dwell on all the face of the earth" (Acts 17: 26).

This quotation supports the idea of oneness among people. This effectively demonstrates the absurdity of many commonly held ideas about race. Casas in Miller and Dolan (1971) declares in support of the above dictum that:

"Mankind is one and all men are alike in that which concerns their creation and all natural things and no one is born enlightened" (Miller and Dolan, 1971: 86).

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The above expositions of White people's changed attitude and understanding of Black mental endowment may be compared with Plato's theory of the "Allegory of the cave". Plato depicted prisoners chained in the world of darkness. Seeing only shadows on a far cave wall that they took for reality. Suppose one of these prisoners freed from his chains and eventually able to see the sun, realising that it is the true source of light. He could be delighted in his true knowledge. He would want to share that with his friends in the cave (Ozmon and Craver, 1990: 3). These White people, particularly Jefferson, were like the freed prisoner. Jefferson is specified because initially he believed in the innate inferiority of Black people. He was chained by ignorance and apathy in the belief that Blacks were genetically inferior to Whites. When he realised that it was an illusion he wanted to transfer this discovery to his fellow White people.

2.2.3 RACISM: PRACTICAL IMPLEMENTATION

Racism, unlike ethnocentrism, is not a universal phenomenon. Racism is a unique invention of the nineteenth century. Clashes which may seem ethnically are politically motivated and regionally based. Racism was independently discovered and rediscovered by various peoples at various times in history. In each historical case in which racism appeared its casual antecedents were different. Racist cultures also have ethnocentric qualities. When people hold the theory that their cultures are superior because of their superior genetic pool, that is ethnocentrism with racism (van den Berghe, 1967: 112). Some societies exhibit ethnocentrism without racisms. In South Africa, African people exhibit ethnocentrism without racism. They are divided ethnically but they unite as one

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African, Indian and White racial groups.

The ethnocentric racism was employed in the traditional kingdoms of Ruanda and Burundi in the Great lakes area of Central Africa. Van den Berghe (1967: 12) states that the Tutsi aristocracy ruled over the Hutu majority and a small group of Twa. The three groups were physically distinguishable. Twa were a phygmoid group of shorter stature and somewhat lighter complexion, than the Hutu. Tutsi although as dark as the Hutu were by far the tallest group. The miscegenation over three centuries of Tutsi domination had somewhat blurred these physical distinction. The physical characteristics notably height played a vital role in the Tutsi claim of superiority and political domination. The people's claims to excellence and superiority were usually narcissistically based on their own creation. According to Aristotle's superiority theory, the physically superior people were the slaves who had strength to serve their masters. The Tutsi domination was rooted on their physically superior structures. Both these categories of people held the theory that their cultures were superior because of their superior genetic pool.

In Northern Nigeria, Fulani aristocracy conquered the local Hausa in the first decade of the nineteenth century. The social distinction was given to colour distinctions. Value was placed on lightness of skin as an attribute of beauty and as a racial character (Conant 1955: 6 and Van den Berghe, 1967: 13). A host of qualitative terms such as a jar-jawur (light-copper skin), baki (dark), baki kirim or baki swal (real black) bears, testimony of Nigerians interest in colour of the skin. The Fulani rules distinguished on racial grounds between themselves and their Hausa subjects (van den Berghe, 1967: 13).

In India mild racism existed and underlied the origin of the caste system. The broad division of the society into four groups of castes namely, Brahimid, Kshatriya, Vaisya and Shudra was an indication of segregation. Verna, which means, colour was used to categorise people on racial groups (Conant, 1955: 16; Van den Berghe, 1967: 15 and Berreman, 1981: 68). This Indian situation proved that some societies practise unconscious racism. The discrimination was based on colour even though people belonged to the same society. Ghandi in Berreman (1981: 68) believes that Vernashrama was in accordance with the natural order of things. It was not a human invention, but an immutable law by nature. He condemned caste but endorsed verna because according to him "All vernas are equal, for the community depends no less on one than on another" (Berreman, 1981: 69). Hinduism like Judeo-Christian tradition used the same kind of colour symbolism, associating evil with black and good with white. Van den Berghe (1967: 5) highlights that there was a mild aesthetic preference for lighter skin in Indian culture.

In America the prejudice of the Whites against non-whites was prevalent. In the United States, the Whites discriminated against Blacks, Indians and other immigrants such as Mexicans, Puerto Ricans, Chinese and Japanese. The society was divided into two major racial castes, Negroes (African Americans) and Whites.

Supelveda as cited by Miller and Dolan (1971: 185) declares that:

> "These inferior people require, by their own nature and in their own interests, to be placed under the authority of civilised and virtuous princes or nations, so that they may learn, from the might, wisdom, and law of

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their conquerors to practice better morals, worthier customs and more civilised ways of life."

This is an indication that White Americans regarded themselves as a superior race over other races. They believed in the assimilation of "inferior" cultures into the dominant and worth maintaining White philosophy of life.

Supelveda in Miller and Dolan (1971) further maintains that:

"Indians were inferior as children are to adults, as women are to men. Indians are as different from Spaniards as cruel people are from mild peoples" (Miller and Dolan, 1971: 185).

This statement reflects that Supelveda was not only a racist but also a sexist. He held that women are the subordinates to men. His belief contradicts Plato's idea that both males and females should be given an equal opportunity to develop themselves to the fullest towards abstract thinking (Ozmon and Craver, 1990: 4). Miller and Dolan (1971: 185) state that Supelveda had never seen an Indian or if he did, it might have been only at some distance removed. He based his knowledge of the capacities and achievements of Indians on what he was informed by other people. His judgement of Indians together with Blacks was not well considered because he had no personal experience.

2.3   SOUTH AFRICA AND RACISM

The contention of this part of the study is divided into four major ideological transitions. They are distinguished according to their chronological sequence in relation to the development of the education system in South Africa. First, there was ethnic nationalism. The most articulated example of this era, however, was Christian National Education

(CNE). This had a widespread influence in South African education in general because of the socio-political dominance of the Afrikaners. Afrikaners designed the education system which was characterised by CNE. Politically the National Party which was Afrikaner dominated had power to decide on education for Blacks without their (Black) involvement. The National Party wanted to maintain their identity and nationality. Rose (1970: 87) states that the strong sense of Afrikaner Nationalism was the product of a long period of struggling for identity and recognition. Throughout the investigation of the historical development of Afrikaner socio-political-economic attitudes, it was possible to recognise the idea of Afrikanerdom. This idea became the underlying rationale which led to the establishment of the segregated education system.

The second viewpoint of the ideological evolution in South African education was the introduction of Bantu Education Act of 1953. Its provisions were almost entirely administrative, concerned with transferring administration and control of Black education (except for higher education) from the provinces to the Department of Native Affairs. The Act segregated education according to racial groups. Black education was under the division of Bantu Education. Bantu Education Department was authorised to work out details of financing, syllabus and other matters as recommended by the Eiselen Commission. The recommendations of the Eiselen Commission will be dealt with, later in the chapter. The adherents of the ideology of separate development held that White dominance over Black population had to be maintained through education.

The third ideology is the education crisis of the 1970s and 1980s. This period was

characterised by 1976 Soweto riots. In 1981 the Nationalist Government established the De Lange Commission to investigate the source of educational unrest particularly in African education. The Human Science Research Committee (De Lange Commission) issued a report on its investigation. The educational crisis continued because the government did not implement HSRC recommendations. In 1985 African community adopted a reconstructionist approach to educational problems. In this approach it came with "Peoples' Education for Peoples' Power".

The fourth ideology is the post-apartheid education in the new South Africa. This era is characterised by collective effort of the Government of National Unity and the whole community to redress the imbalances of the past in education. The goal is to construct anti-racist, anti-sexist and unitary education system.

The advantage of such a classification was to enable some degree of clarity. This clarification was essential in understanding the evolutional development in the social and political matters and how they impacted on educational practice.

This part of the chapter is concerned with the aspects related to the inter-group contact between Blacks and Whites. It also gives a portrayal of the historical condition which gave rise to the ideology of Christian Nationalism. It further elaborates on the racial policy in general and how it impinged on the designation of the educational system.

Concomitantly, to the ideology of Christian Nationalism, apartheid policies emerged as

one of the repercussions. Apartheid ideology started from the premise that all power must remain under the control of Whites. The practical point of this ideology was carried out through the policy of separate development. It is against this rational that Mbere (1979: 2) refers to the policy of separate development as euphemism of apartheid.

2.4   RACIAL CONTACT

There is a controversial debate among the historians surrounding the issue of the original inhabitants of South Africa. Some believe that the Bantu like Europeans are in South Africa by right of conquest. Some hold that the Bantu, Bushmen and Hottentots are the original inhabitants of South Africa.

Loram (1917: 2) argues that the original inhabitants of South Africa were the pigmy Bushmen. The Hottentots invaded the country from the North and defeated the Bushmen. The Hottentots managed to drive Bushmen to the mountains because they were mentally and physically superior. The Bantu tribes travelling down from Central Africa in many streams invaded the country. They defeated the Bushmen and Hottentots and confiscated their land.

The above argument gives an idea that the Bantu like the Europeans cannot claim the right of original ownership of the South African soil. Dekker and Lemmer (1993: 433) support Loram (1917: 2) in saying that Blacks and Whites arrived simultaneously when the land was virtually unoccupied. Therefore the Afrikaners had a duty and a right to exercise their

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authority. Loram (1917) admits that this argument is not based on the historical records.

The Whites arrived in South Africa in the middle of the seventeenth century in 1652. They did not form a homogeneous unit. The Cape White population consisted of Dutch, German and French (van Aswegen, 1990: 77-78). The focus was on the Dutch original settlers because Cape became a colony of Netherland. This event was an important turning point in the history of South Africa, as it was the beginning of permanent White occupation of South Africa. The Dutch East India Company (DEIC) established the refreshment post at the Cape. Van Aswegen (1990: 68) avers that, this was part of an extensive process of European expansion across the world that had already started on a small scale under the leadership of the Portuguese. The establishment of a settlement at the Cape was a logical result of the Dutch trade enterprise in the East Indies.

The earlier Black-White contact was between the Dutch and the Hottentots. The Dutch were living a semi-nomadic life. They moved in search of fresh pastures for their livestock. Towards the end of the eighteenth century the trekking farmers came into contact with Bantu tribes. Pells (1970: 6) and Mason (1970: 103) note that the White man's contact with the strong-willed, physically powerful, self-reliant proud yet simple minded Bantu was for him an education in itself. Loram (1917:13) supports the idea that Blacks were mentally inferior as compared to Whites. He based his claim on the fact that Whites enjoyed domination over the Bantu because of their superior intelligence. Mason (1970: 35) contends that there is no means by which the intelligence of any given human beings can be anticipated from the fact that they belong to a particular biological or racial

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group.

The first Bantu tribe to come into contact with the Whites were the Xhosa-speaking people who were in the Eastern Cape (Christie, 1992: 31). The Bantu tribes like Whites were pastoralists, who needed land for their cattle. The Whites and the Bantu tribes had the odd relationship. They were fighting over land and resources. The common thing between the Whites and the Bantu tribes was their education system. They both had their families being responsible for educating their young ones. Each racial group had informal education perpetuating its own philosophy of life.

The missionaries arrived in South Africa. Their original purpose was to evangelise Africans. They established schools to provide Africans with elementary schooling as an ancillary to evangelisation. Their secondary aim was to spread the western philosophy of life among the Africans. Initially race and colour were not the primary criteria of social stratification in the Cape Colony. Mbere (1979: 31), Mncwabe (1990: 8), Mason (1970: 104) and Bowker and Carrier (1976: 62) support each other in saying that at first social status was gained through christianisation.

The Whites viewed the Bantu as "little lost souls" to be rescued and converted to Christianity or alternatively as "pagans" who had no soul to lose. Once an African was baptised, he/ she was immediately accepted as a member of the White community. This means that the naming of roles and status was defined primarily in terms of religious beliefs rather than skin pigmentation. The 1663 school which was opened in Cape Town

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was a proof of anti-racialism. It was attended by twelve Whites, four slaves (Africans) and one Khoi (Coloured) children (Christie, 1992: 33). Education developed along the lines of social class rather than segregation in terms of colour or race. Later race and colour became the definition of the status of inferiority and superiority.

The change in race relations in South Africa was attributed to the arrival of the French Huguenots. Mason (1970: 104) states that the French Huguenots had more in common with the Whites (Afrikaners) than with either slaves (Africans) or Hottentots. The Huguenots influenced the Afrikaners of their theology of rigid categorisation of people between the elect and the damned. This marked the beginning of racism in South Africa. Racism began in the Cape Colony because it was where racial contact was prevalent then.

When Britain occupied the Cape Colony in 1795 a complex array of race relations symbolising White supremacy was already in existence. The British like the missionaries wanted to use education to spread their language and tradition in the colony. The British aim demanded her to pay more attention to education than the Dutch had done. In 1806 the British instituted a British colonial government which undertook measures of elevating the social status of the Africans. Afrikaners wanted Africans to provide them with cheap labour. Paden and Soja (1970) agree that domestic slavery or cheap labour was practised in South Africa. Therefore Afrikaners were against the provision of Africans with higher education. They did not want education to be a path to social equality for Africans.

Dale writes:

> "For the educated there is not opening. He may be qualified to fill the post of a clerk but either there is no demand for such person, or prejudice operates against persons of colour being employed" (Rose and Tummer, 1975: 208) and (Christie, 1992: 38).

This quotation bears testimony that Whites wanted to produce an educated African who would fit in an unskilled work. A range of better posts were reserved for Whites. Unterhalter et al (1991: 20) support that high occupations in the work force were reserved for Whites. The Whites, particularly Afrikaners were obliged to "educate" Africans. To support this Loram (1917: 12) has this to say:

> "The Whites educated Blacks for self-defence. They were defending themselves against the moral and social dangers of contact with uneducated natives. It was possible for a large group, weak in its standard of social life, to drag down a stronger group through its very weakness."

Murphy (1909: 24) concurs with this by stating that:

> "The backwardness of the Southern States in the USA was partly attributed to the presence of masses of uneducated Negroes.
> They were dragging down the Whites to a lower level, socially, politically and economically."

The signs of degeneration on the part of the Whites in South Africa were precluded by providing Blacks with education. Although Africans were provided with education, it was, however, of low standard as compared to that of Whites. Loram (1917: 18) states that education for Blacks emphasized work, and the dignity of labour. Afrikaners as the repressionists held that:

> "Native schools are a mistake, but if they must be established, let them teach nothing but the three RS" (Loram, 1917: 17).

Repressionists are those people who hold the view that Black people are inferior creatures, and they cannot escape from that inferiority (Loram, 1917: 17). Afrikaners are referred to as repressionists because they had a strong belief that Africans needed to be provided with inferior education to maintain their inferiority. They intended to secure the situation by teaching arithmetic, writing and reading. Africans succumbed to the three R's theory in order to survive as a conquered colonised people. Mphahlele (1981: 11) maintains that the Africans' submission to this theory was attributed to oppression by Afrikaners.

The British officials and English missionaries under the London Missionary Society were the equalists. Equalists are like antiracists, they believe in equal opportunities irrespective of race or colour. They adhere to the principle of equality and brotherhood of people. Their school of thought is that Blacks are potentially equal to Whites. Equalists were against White peoples' repugnance therefore they challenged the British government in the treatment of Africans. The British government responded by declaring that slaves could not be brought into South Africa.

Afrikaner turned their attention to the indigenous African as a source of labour. They put pressure on the British government to introduce laws which would force Africans to abandon their traditional mode of life. Loram (1917) reported that in 1809 the pass law was passed. It stipulated that all Africans living within the Cape Colony, who were not working for White farmers were termed "vagrants". "Vagrants" were therefore prohibited

by law. This means, if you were a "vagrant" you could be prosecuted. Every Whiteman had a right to demand an African to produce his pass. Africans could carry passes unless they had entered into a master-servant relationship with a White farmer. The pass law reflects some elements of racism and oppression. Whites were empowered to check if Africans had passes, whereas Africans could not reciprocate to the Whites. An African's permission to be in an urban area was based on being a servant of a White person.

The missionaries or philanthropists regarded the pass law as anti-christian and a violation of human rights of African people. They conducted a feverish campaign against the pass law. In 1828 the British government responded by passing the Ordinance 50. It effectively abolished the pass law system. Although "vagrancy" was no longer a punishable offense, Africans were, however, still economically dependent on Whites. Many Afrikaners were infuriated by the passing of Ordinance 50. They vehemently opposed the emancipation of slaves. The Afrikaners accused the British Government and the missionaries for being the equalists and philanthropists. The Afrikaners were therefore not in good terms with the British.

The British instituted the anglicisation policies in the Cape Colony. The intension was to calm the Afrikaners and to assimilate them into English philosophy of life. All the official posts were reserved for English speaking people. All official documents were required to be written in English. Afrikaners were excluded from the juries because it was believed that their knowledge of English was too faulty. The British brought educators from Britain. Reitz (1900) in Mbere (1979) contends that the English speaking were instructed

to teach in Dutch schools. English became the official medium of communication and instruction in schools. The Department of Education was established. It gave financial help to local schools. Primary school education eventually became free due to the financial help given by the department. Secondary school education was payable by parents. They were mission schools, state-aided schools, state schools and private schools.

If one analyses the step taken by the British in the Cape Colony one would be tempted to hold the view that their protection of Africans from the Afrikaner domination was absurd. If the English wanted to protect the Africans they would have helped them develop and maintain their philosophy of life. Anglicisation would strip African identity away from them. The British provided Africans with free elementary education. This indicates that the English acknowledged that Africans had financial constraints. The idea of the secondary education to be payable by parents was equivalent to Afrikaner view that Africans had to be provided with elementary education only. Mphahlele (1981: 18) confirms that, the British tradition revealed that elementary schools were for the masses and secondary education was for the few.

It was against anglicisation and emancipation of Africans from slavery that convinced the Afrikaners to leave the Cape Colony for the "promised land" where they could lead their lives and beliefs uninterrupted.

2.4.1 GREAT TREK

The slave based economy of the Afrikaners came into conflict with the anti-slavery policies of the British. In an attempt to escape British interference particularly after the British decision to end slavery in 1834 Afrikaners left the Cape. They also wanted to free from the British domination and anglicisation. The Afrikaners redirected their migration towards the frontiers, they moved across the Orange and Fish rivers into the interior to reach Orange Free State, Transvaal (Gauteng) and Natal (KwaZulu/Natal). They forced the resident African population to work on their farms.

Anna Steenkamp, a niece of Piet Ritief, one of the proponents of the great trek remarked:

> "The shameful and unjust proceedings with reference to the freedom of our slaves, and yet it is not so much their freedom which drove us to such length, as their being placed on an equal footing with Christians contrary to the laws of God and the natural distinction of race and colour, so that it was intolerable for only decent Christian to bow down beneath a yoke, wherefore we rather withdraw in order to preserve our doctrine in purity" (Geen, 1972: 91).

This quotation indicates that equality between Africans and Whites particularly Afrikaners was against the Afrikaner religious doctrine. Van den Berghe as cited by Mbere (1979: 48) concurs with the above perspective. He describes the great trek as follows:

> "This event is important, not only for its objective consequence but also because of its paramount place in Afrikaner mythology. In deed it can be considered the starting point of Afrikaner nationalism and its colourful epic has served more than any other single fact to create Afrikanerdom.

The chosen people who fled under Moses from Egyptian tyranny our freedom - loving. God fearing ancestors could no longer bear to live under British domination at the Cape."

Consequently the great trek gave birth to Afrikaner sense of togetherness. It also reflects the Afrikaners determination to eradicate the British domination. On the other hand Afrikaners reduced Africans' human dignity into slaves and servants. Mphahlele (1981: 12) remarks:

"In our history as Blacks, we were on the verge of caving in spiritually, culturally, psychologically, to the tyranny of the symbolic, the sheer power of psycho-social domination and other forms of mindlessness. Afrikaners wanted to dominate the Africans because they regarded themselves as the chosen people of God. The Afrikaner domination was not met without resistance by African. The Afrikaners were engaged in numerous wars with the advancing African national groups."

Afrikaners held that:

"Our people had to pursue their pilgrimage of martyrdom through South Africa, until every portion of that unhappy country had been painted red with blood, not so much of men capable of resistance as with that our murdered defenceless women and children." (Moodie, 1975: 5).

Van den Berghe in Mbere (1979: 48) further notes that:

"...They courageously met into the wilderness, faced countless dangers, vanquished the Black heathens with the help of God and settled into the promised land" (Mbere, 1979:48).

The above statements bear testimony that Africans and Afrikaners had a clash on their contacts. Africans were not prepared to succumb and Afrikaners were also determined to occupy the land and dominate the Africans. The Afrikaners believed that God had

chosen them to occupy that land because they were His people. They were prepared to risk their lives in the wilderness rather than sharing the land with heathen Blacks.

Loubser (1964: 373) states that through the great trek Afrikaners intended to gain control of the policy to institute the devine order in society as a whole. The great trek resulted in the spread of Afrikaners to the whole of South Africa. They ultimately occupied the land traditionally inhabited by Africans. They proclaimed Republics, (Transvaal, Orange Free State and Natalia). They stated categorically that there was no equality between races in the church and also in the state. The Africans were not regarded as citizens of the Republics, except on the bases of servants for the Afrikaners. The social status was attributable to the financial position of the people. Africans as servants belonged to the low social status.

Britain was against Afrikaner repression of the Africans. Britain annexed the Republic of Natalia (KwaZulu-Natal) under the pretext of protecting the interest of Africans. Britain assumed that Africans were interested in Christianity because they accepted it. In order to safeguard this interest a schooling system was gradually established in Natalia (KwaZulu-Natal). The state schools and state-aided schools were established with a system of inspection. A number of educators came from England bringing the English philosophy of life in Natalia. The Africans were under the illusion that Western values were the best thing that could ever have happened to them (Mphahlele, 1981: 11). The Africans' acceptance, appreciation and assimilation of White philosophy of life indicates the success of racism. Racism intended to elevate the status of White philosophy of life

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as against African way of life.

The British set up mission reserves and granted land to mission societies to be kept in trust for Africans. The missions were expected to set up schools. In 1853 Adams College was founded as an African educational institution. In 1869 Inanda Seminary for girls was established. In 1882 Marianhill Mission was established. In 1884 the Government Council of Education became responsible for the control and organisation of African schools. Separate curricula were drawn up for African schools. Many Whites believed that schools should teach Africans to do lower-level manual work. Mphahlele (1981: 11) states that Africans were educated to live not for themselves but for the other people. That means, Africans were provided with education that would make them to serve the interests of the Whites. This perpetuated the master-servant attitude which was indeed part and parcel of the racist attitude.

Although schools were established, there was not much schooling in rural areas. Hartshorne (1992: 111) remarks that issues and problems affecting education in the rural areas of South Africa were of two-fold nature. Those that were common in all rural areas, particularly in less developed countries. These countries were not in a position financially to bear the cost of quality education. Other problems were a result of specific government policies like separate and unequal educational opportunities. Butler et al (1977: 26) state that separate development intended to use the reserves (rural) as holding areas for supposedly cheap labour. This affected Africans because a huge number of African people lived in rural areas. Separate development further maintained racist practices. This

resulted to more Africans who were inadequately trained for work force. The British were against the subordination of Africans by the Afrikaners. If one studies and analyses the kind of protection provided by the English to the Africans, one discovers that English replaced Afrikaner domination. The English did not develop or promote the philosophy of life of Africans instead they instilled and perpetuated English philosophy. English philosophy was based on Christian dogmas, western civilization and anglicisation. The English education like the Afrikaans education provided Africans with skills for manual labour and contempt of their philosophy of life. Afrikaners unlike English were determined to be accompanied with the meta-physical enthusiasm of the people.

2.5   CALVINISM AND AFRIKANERDOM

John Calvin (1509 - 1564) of Switzerland established a theology and educational structures. The orthodox Calvinistic faith states that God created people to be unequal. He established fixed universal laws of nature which He, Himself is powerless against them. God created a two-class society where there is the elect and the non-elect groups (Eisenstadt, 1968: 368). The election by predestination of the few through grace to glorify God in building His Kingdom on earth, and the damnation of the rest of mankind, also to the glory of God is the universal law of nature.

Hughes (1961: 78) supports the idea of a two-class society by declaring that:

> "God doth call every men and women to serve Him in some peculiar employment in this world, both for their own and the common good."

The Calvinistic doctrine is similar to Aristotle's idea of the ruling class and the ruled. Both these ideas indicate that people are naturally unequal. Although people are created in the image of God and are equally sinful, as a result of the fall of Adam and Eve, the elect has a special position of responsibility to implement the will of God in the world. Afrikaners as they were Calvinists believed themselves to be the elect group to carry God's mission. They discriminated against the African race because they viewed them on unequal grounds. They believed Africans to be non-elect which needed to obey their ruling power. In the order of nature God ordained that some people should rule and some obey. The two-class system of the elect and the non-elect was applied as that of the responsible and the irresponsible those who were and those who were not committed to the religious values of the people (Eisenstadt, 1968: 367). This conception obviously provided justification for inequality between the elect and the damned classes. The Reformed Church in Holland was influenced by this theology.

Eisenstadt (1968: 368) states that Calvinism initially represented a retrogression of the cultural system of Western Christianity. It constituted a new logic of order that contained the internal impetus for its own evolution, as well as the patterns of modern institutions. In a situation where Calvinists were confronted with a large population of different cultural backgrounds, there was a strong tendency to categorise the less civilised people as belonging to the class of the non-elect. In situations where colour differences were involved, Blacks were distinguished as the damned or predestined class. Where this definition of the situation prevailed, development was markedly inhibited. In the South African case Afrikaners as the off-springs of Holland community adopted Calvinistic

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doctrine. Dekker and Lemmer (1993: 433) state that the Afrikaner nation is composed of descendants of Dutch, French and German. They distinguished Africans as the non-elect class. Eisenstadt (1968: 374) notes that the conception of a religious elite was associated with the highly reliable criterion of skin colour. That provided justification for White supremacy and political oligarchy. Consequently racism had its own roots.

The Calvinists gave the Bible the central place. Ashley (1989: 9) maintains that Afrikaners have a view of the world that relied heavily on Biblical authority for its justification. That meant a thorough going fundamentalism, a literal interpretation of the Bible as the vital source of all knowledge. It was virtually the source of information and cultural symbolism of the Afrikaner people. The Afrikaners' definition of their situation, their perceptions of themselves, of others, and of the world were drawn from the symbolism of mythology of the Bible, especially the Old Testament. The meaning of their being (Afrikaners) in the new land found expression in the symbols of the chosen people, the promised land, the children of Ham and Philistines.

> "I will walk among you and be your God, and you will be my people.
> I am the Lord your God, who brought you out of Egypt so that you
> would no longer be slaves to the Egyptians" (Leviticus 26:20- vers 9 - 13).

"Cursed be Canaan!
The lowest of slaves
he be to his brothers
... Blessed be the Lord, the God and Shem!
may Canaan be the slave of Shem...
May God extend the territory of Japheth; may Japheth
live in the tents of Shem and may Canaan be his slave"
(Genesis 9:24- vers 25-27).

These biblical quotations reflect the curse given to Canaan the son of Ham (who is assumed to be the father of the African people). Canaan was cursed to be a slave of Shem, which paradoxically means that the Africans will be slaves of Shem as well as Japheth (the "father" of the European people). Whites regarded themselves as the elect group, like the Israelites who were emancipated from Egyptian slavery. Nel (1979: 54) supports the White peoples' belief that they are the chosen nation.

> "Hulle het die belofte wat personne in Bybel soos Dawid, Hanna, Paulus gemaak het 'n gelofte kom maak onse kinders en opkomende geslachten" (Nel, 1979: 54).

The Calvinist faith of the Afrikaners based on the intense belief in the doctrine of predestination increased their race consciousness. The colour of the skin became the inevitable choice of defining who they are. Afrikaans as a language became the symbol of the struggle for identity (Rose, 1970: 16). Afrikanerdom was promoted among Afrikaners. Kallaway (1991: 14) views Afrikanerdom as the systematic movements committed to preserving its uniqueness by establishing its ideological hegemony over the whole of South Africa. Afrikanerdom promoted Calvinistic faith which ultimately tended to glorify traditional Afrikaner values. There was no distinction of rank which was recognised in the Afrikaner nationalism. A strong commitment to equality among themselves had always characterised Afrikaner societal values. The identity, solidarity, destiny and survival of the "volk" as an organic collective entity were given primacy in the Afrikaner ideology of Afrikanderdom. The values emphasised a collectivistic and particularistic orientation and quality as criteria of inclusion in the society (Eisenstadt: 1968).

The collective orientation of Afrikaner societal value provided added justification for attempts to institute their conception of the Calvinist divine order of society, to create an Afrikaner religious utopia. Afrikaners believed that people had a mission to master nature and to mould society according to the divine plan. Loubser (1964) cited Sigmund Freud when he says, the psychological mechanism creating attention to implement the perceived mission is guilty. Troeltsch as quoted by Loubser (1964) provided necessary complement by stressing the Calvinist sense of mission to shape society on the pattern of the Holy Community.

The collective consciousness of and commitment to the mission of mastering nature were reflected in the concept of trusteeship. It was a central component of the ideology of apartheid, in the policies that flow from it, and in political and religious oratory. In the South African case it became imperative by divine command to gain and maintain control over Blacks, who constituted the holistic environment of the society. This was done through apartheid policies to keep Blacks in lower-class position in the interest of creating the utopian society, divided into the rulers and and the ruled, the superiors and the inferiors.

The Black people were taken from their traditional areas into a hostile environment, culturally uprooted, and deprived of resources. This was a peculiar characteristic of Afrikaner Calvinism which created a non-elect group by depriving them resources to upgrade themselves. The education system failed to develop a liberal direction and its special relation to the problems of equality and inclusion of Blacks in privileges and

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educational equity. Eisenstadt (1968: 372) contends that Afrikaners objected to any form of equality with Blacks. Any expression of equality between Blacks and Whites in South Africa was a threat to their uniqueness. The compulsive adherence to Calvinistic dogmatism and equally compulsive rejection of the liberal ideas in religion, education and politics were aspects of apartheid or unequal system.

Eisenstadt (1968) further asserts that the persistence of antihumanistic, supernaturalism, anti-intellectualistic dogmatism, and literalistic fundamentalism in Afrikaner Calvinism and its failure to develop in a liberal direction may be understood against a belief that they were the elect group. African people were not granted human rights like to contribute to the formulation of rules and regulations that had to govern them. Afrikaner supernaturalism was attributed to their belief of being God's "chosen people". Afrikaners held that Africans were intellectual dwarfs. This dogmatic was reflected on Afrikaners decision to decide and impose upon Africans the system of education and social life. One may say this was an unwise dogma because it was an obstacle towards the development of Calvinism in particular and South Africa in general. Blacks could not accept Calvinist faith because that would mean they admit that they belong to the damned class. Those who belonged to the Dutch Reformed Church where Calvinism was the central doctrine might not have been familiar with the content of the Calvinistic faith. Blacks would have used their talents and capability for the development of South Africa if they had not been deprived of resources and better education.

Afrikaners saw race purity as a moral imperative and therefore, had to be maintained

through segregation and separation. The result of the historical and social experiences of the Afrikaners had produced an intense nationalist, authoritarian and fundamentalist. Afrikaner denial of equality and the utilisation of apartheid policy as the mechanism that they applied to maintain their own identity, solidarity, destiny and security impacted negatively to the development of the country. Hanson and Brembeck (1966: 117) state that the investment in the education of people and the resulting increase in their knowledge, skills and productivity generate increased wealth. In the South African case African people were allowed only selective access to education which produced semi-skilled and unskilled labour force. It was inevitable that the unskilled labour in South Africa would be detrimental to the economic development of the country. Unterhalter et al (1991: 20) argue that the overseas countries with investments in South Africa regularly registered complaints about the inadequacy of Black basic schooling which had a negative impact in their companies. Afrikaner symbols constituted insuperable barriers to the inclusion of the Black population in the society and to extending equality to them.

The attempts by the London Missionary Society and British officials to emancipate Blacks from the Afrikaner domination deeply disturbed the Afrikaner utopian society. It was also diametrically counter to the Calvinistic religious conception of order. The existential anxiety arose in the dimension of meaninglessness or in the threat of non-being. Afrikaners were anxious of African equality and British domination. They viewed that as a path towards their non-being because they would lose their identity, nationality, solidarity, destiny and security. They regressed to a primitive, totalistic dependance on the Bible. This situation formed an insurmountable barrier against political and

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educational liberalisation and equity. Education system was shaped to foster the idea of the religious perceptions of White people perpetuated racism. In the education domain, segregated and inferior schooling was legislated for Africans. Nkomo (1990: 2) maintains that education in South Africa had historically served as an instrument to ensure White domination over all other racial groups. This racially-skewed provision of education produced massive disadvantages for Blacks. Blacks experienced high failure rates, high illiteracy rates, high attrition rates and a general alienation from the schooling process. Nkomo (1990: 3) asserts that racist education bestowed on the White psyche the expectation of rights and privileges that were considered sacrosanct, thus creating a serious stumbling block in the path of realizing an equitable future. The above exposition bears testimony to the fact that racist education was detrimental to both Black and White communities and indeed to the entire country economically, socially and otherwise.

2.6   CHRISTIAN NATIONAL EDUCATION

Afrikaners wanted to perpetuate Christianity particularly the Calvinistic doctrine. This doctrine was based on the two class society. These classes comprised of the elect and the non-elect groups. Christian National Education (CNE) was the official ideological position of the Afrikaner Nationalists on education. The idea of CNE was introduced in South Africa as part of an effort to apply Calvinistic teachings to all areas of life. These areas include social, political, economical and cultural aspects. Nkomo (1990: 23) maintains that education in South Africa sought to reflect and to transmit the political values, economic interest, cultural priorities and preferences of the White communities.

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The Christian National Movement was founded to create the Christian National Education. Among its tasks, it had to assess and formulate the CNE policies. Nkomo (1990: 27) states that the CNE educational policy sought to accomplish two objectives. On the other hand, it sought to educate the children of the enslaved African and Asian workforce in order to make them more valuable as economic assets. It also wanted to christianise Africans so that they would willingly accept White culture as superior to their own. That would mould them to view their place in the world in a manner that would not threaten the interests of Whites. That was a racist approach because African religion and culture was regarded as not worth to be promoted and maintained. The CNE policy needed to socialise African children through education never to attain to positions of political, economic and religious authority from which they could influence the purpose and direction of the educational policy and practice (Nkomo, 1990: 28).

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The Christian National Movement was working through bodies such as the Consistency, the Scholarchs, and the Bible and School Commissions. Initially the formal and mainly religious schooling was under the direct control of the Consistency (Ecclesiastical Court of the Dutch Reformed Church) until 1714. Cross (1992: 9) asserts that Consistency dealt with the establishment of appropriate CNE institutions, such as schools. Governor Chavonnes at the Cape Colony promulgated the first school ordinance. It resulted to the establishment of the Board of Education called the Scholarchs. This was a centralised body for the colony and local authorities such as the "landdrost" "heemraden" and "kerkraad". This body was legislated to control educational institutions. The body investigated and supervised schools and if it found them inadequate, it could close them.

It also checked, examined and passed on the suitability of those who would become educators (Nkomo, 1990: 28).

Although some members of Scholarch were engaged in full-time occupations however they were all not paid for their services on the Board of Education. All members of the Board of Scholarchs were members of the Dutch Reformed Synod (Pells, 1970: 9). The Board had to promote education. If one looks into the members who comprised the Board one realises that it became inescapable that religion could be divorced from education.

In 1791 the Board of Schlarchs made a valiant effort when it aroused enthusiasm for the cause of education that the citizens of the Cape subscribed the huge amount of £3000 for the organisation of schools (Pells, 1970: 20). The Board of Scholarchs was later called the Bible and School Commission. The Consistency as one of the bodies of education had to ensure that the poor and neglected children of the community received education that would produce in them the most salutary effects of moral and religious improvement (Behr, 1966: 3).

National Education was to be adjusted to the life and world view of the Afrikaners. All school activities were to reveal the Christian philosophy of life. It also had to reflect the Calvinistic beliefs and promote the principle of nationalism in education. The principle of nationalism referred to the natural, ideal, traditions, religion, language and culture of each social group.

According to the above-stated principle of nationalism the belief was that each social group had to maintain and develop its own way of life. That could be done through separate schools. Coetzee, one of the prime movers of the Christian National Movement declared that:

> "We as Calvinistic Afrikaners will have our Christian National Schools, Anglican, Lutherans, Roman Catholic, Jews, liberalists and atheists will have their schools" (Cross, 1992: 8).

The chairperson of the Federasie van Afrikaner Kultuurvereniginge (FAK). J.C. van Rooy, had this to say about Afrikaner schools:

> "Our Afrikaans schools must not only be mother-tongue schools, they must be in every sense of the word Christian and national schools. They must be placed where our children are stepped and nourished in the Christian National special culture of our nation. We want no language mixing, no cultural mixing, no religious mixing, nor racial mixing" (Cross, 1992: 8).

The above-quotation reflects that Afrikaners promoted racial socio-educational condition in South Africa. They believed that mixing with other racial groups would dilute their philosophy of life. In order to ensure separate development, the state, church, community and family were intimately involved in shaping the school. The schools were separated according to mother-tongue as the medium of instruction. The English were separated from Afrikaans-speaking learners. Zulu, Xhosa and Sotho were separated from each other. The CNE writers advocated a complete segregation of the Afrikaans from English schools. The justification of separate schools was based on religious, psychological and national cultural grounds for the maintenance of Afrikaner identity. They also proposed that instruction should be in a vernacular language.

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Du Plessis was the prominent Christian National Education writer who was dealing with education for Blacks. He was concerned with cultural disintegration amongst Africans. He suggested that Black societies should undergo a Christian transformation but retain their Bantu character (Cross, 1992: 10). Fourie as cited by Cross (1992) emphasised the need for the preservation of the intrinsic qualities of the African culture. He maintained that teaching should be in the mother-tongue in order to ensure that the national pride of the Africans was not harmed.

Afrikaners instituted programmes in the cultural and political fronts which were in accordance with their peculiar self-perception. These programmes were in areas of education for their children. The Dutch Reformed Church urged the establishment of Christian National Schools to replace the externally imposed English medium schools. The British government had introduced English medium educators, therefore Afrikaners regarded that as foreign to them. Afrikaans language became the medium of instruction. The "Christelike Nasionale Onderwys" was provided in Afrikaans medium schools. They recognised the importance of Christian National Education as a vehicle to inculcate racial and cultural pride and awareness of the people.

2.6.1 THE CNE MANIFESTO

In 1939 the Federasie van Afrikaner Kutuurvereniginge organised a conference on Christian National Education. The aim was to formulate the educational philosophy for Afrikaner children. The permanent institute for CNE was founded in 1948 when the

Nationalists came to power. The institute published a manifesto on Christian National Education. The manifesto declared:

> "Our culture must be brought into the schools and this cannot be done by using our language, as a medium of instruction only. Our Afrikaans schools must not be merely mother-tongue schools, they must be placed where our children are soaked and nourished in the Christian "volk". The dual medium of instruction struggle has opened the eyes of our people and helped them appreciated still further this ideal. We will have nothing to do with a mixture of languages, culture, religion and race. We are winning the language struggle. The struggle for Christian National school still lies ahead" (Manifesto for Christain National Education 1948. Johannesburg).

The impact of the manifesto on the education of African children was entailed in the policies of apartheid with regard to the implementation of the ideology of Christain Nationalism. The manifesto served as the basis for the educational system of separatedness and racial segregation in South Africa. The cultural differences between Blacks and Whites were seen to be so basic and so enduring that the groups could not be allowed to mix. The development of African society had, in this view, been in accordance with its tribal heritages. The uncontrolled acculturation of Africans within White society inevitably produced "imitation Whites" who were frustrated because they could not be accorded rights. Luthuli (1985: 54), supports this argument when he says that Blacks who had gone through school soon found themselves poised between the two chairs. They were accepted neither by their own people because they were "better" nor the Whites because they were belonging to the inferior race.

The CNE manifesto was approved by the synods of the Dutch Reformed Church. In October 1948 the nation calling for the introduction of CNE was moved in the Cape

Provincial Congress of the Nationalist Party.

2.6.2 LIMITATIONS OF THE CNE

The Christian National Education had a widespread influence on South African education

in general. This was due to the political dominance of Afrikaner Nationalists. The anti-

nationalists, secular humanists and non-fundamentalist Christians opposed the CNE

manifesto. Most of the opponents were the English-speaking parents. They antagonised

the idea of rigid separation of Afrikaans and English-speaking learners. The opponents

were also concerned with the prohibition of parental choice as regards the medium of

instruction. They also felt that in matters of the interpretation of subject matter along

fundamentalist lines and the removal of the educators' freedom of conscience had to be

decided by parents. In contrast, the nationalists stated that medium of instruction was to

be a technical pedagogic matter in which parents should have as little say as in teaching

techniques.

The English-speaking parents further pointed out that through CNE stressed language

medium, its proponents were concerned with protecting Afrikaans children. They were

protected from the alien influence associated with schools in which English was a medium

of instruction. In support of the above idea Dekker and Lemmer (1993: 431) contend that

the CNE made the attempt to apply Calvinist teaching to all areas of life in order to escape

British-oriented schools. It received official codification in 1948 with the publication of

the Policy Statement by the Institute for CNE in Potchefstroom.

The proponents of Christian National Education were against mixed schools. Coetzee (1958: 79) argues that co-schooling of different racial groups would result to hostility and separation would promote mutual appreciation. They felt that it would be impractical to teach Afrikaans-speaking children about their heroes if the English speaking children were in the same classroom. That means some racial groups would be offended in the treatment of certain historical topics like Anglo-Boer war and Blood River battles. The non-nationalists believed in integration for the promotion of understanding among people of different races. The CNE advocates believed that the critics of CNE wished to perpetuate the anglicisation which had traditionally dominated the Afrikaner education. The CNE became the pillar of apartheid policy because it made non-Whites, particularly Africans to accept and believe in inequality. The South African education system instilled that belief by creating convenient ground motives for this situation.

An education system developed under the guidance of a particular ground motive. Ruperti (1976: 5) views the ground motive as the driving power behind all thoughts and action of an individual or a community. This ground motive is either religious, for example Calvinism and Christianity, or nationalist. The CNE perpetuated the christian religion which was characterised by Calvinism. Africans were converted into Christians and were moulded into subservient position of Whites. They adopted Christianity as their religious ground motive.

Landman and Gous (1969: 4) contend that schooling should involve the inculcation of a genuine appreciation of values, norms, authority, and cultural inheritance. The CNE

policy also promoted that authority was infallible. The sound development of a child had to be obedient towards an unquestioned authority. The belief of the infallibility of authority resulted in authoritarianism in the classroom. This was a pessimistic view of the selfhood (Dekker and Lemmer, 1993: 432). The notion of authority was coercive in nature. People had to be obedient in accepting unquestioned authority. It allowed an educator in a pedagogic relationship to exercise authority unapologetically. It also limited the scope of learners' curiosity because they could not question their educators' authority. This kind of a situation created "harmony" between the education system and ground motives of the people.

The Christian National Education approach to education was about controlling society. It was not allowing for equal opportunities. It enforced measures to make people believe that it was a historically legitimate state of nature, that Whites were superior over Africans. Du Toit as cited by Dekker and Lemmer (1993: 433) asserts that the so-called "Calvinist paradigm" was nothing but a historical myth. There is no evidence that early Afrikaners embraced the notion of a chosen people or other Calvinist ideas.

The Afrikaner wanted to have political power at all costs in order to shape his own destiny. His wishes were accompanied by feeling of insecurity. This situation reflects Plato's writings about domination by fear which interferes with the guardians concern and later with the community as a whole. Afrikaners were blinded by their eager to maintain their identity as the chosen race. Consequently that prevented them from knowing who they were. The propaganda strategies paralysed Afrikaners because they became

oppressors in the name of being the "chosen people." That had a negative impact on the

South African society for it hindered the development of the country.

Dreyer (1977: 19) claimed that:

> "The implication is made that the Afrikaner could not accept the liberal
> idea of a free society that had to find its own way of life. Instead the
> Afrikaner accepted a controlled society..."

The above quotation proves that the CNE also crippled Afrikaner's mind. He became

obsessed with identity at the expense of liberalism and development. The CNE served as

the foundation of apartheid policy particularly in education. In September 1935, after the

tour of inspection of Native schools, Transvaal (Gauteng) Director of Education declared

that he found children in "dilapidated", shabby, unhygienic and badly situated premises

(Phillips, 1977: 156). He further states that he found single classes of from 100 to 250

learners. One room held 348 learners. In another class there were 373 amidst whose

hubbub 5 educators were endeavouring to conduct separate but simultaneous classes. In

some classrooms there were no benches or desks. Hartshorne (1992: 33) indicates that

in a number of random sample of these schools the Eiselen Commission found that only

19 percent of the learners sat at desks, 47 percent on the floor. The average number of

learners per educator was over eighty. Phillips (1977: 156) admits that if there were

European learners:

> "There would be such an outcry that we would have to double the
> number of teachers immediately."

The problem in African schools was also experienced in the nature of school buildings.

The Transvaal (Gauteng) inspector of Native schools remarked that:

> "I think a decent farmer would hesitate to house his pigs and cows in shelters of that type." (Phillips, 1977: 157).

Only 30 - 40 percent had an adequate supply of reading books, and on an average there was one loose blackboard to each two classes (Hartshorne, 1992: 33).

From this exposition one discovers that African schools especially in farms, were not conducive for adequate teaching learning situation. It is also clear that White learners were not experiencing these problems. If they had to experience them the government would have to eliminate them immediately. Phillips (1977:157) states that the Education Department made no authorisation for increase of teaching post and renovation of buildings even though inspectors had reported the crisis situation. In White schools (previously White schools),the average number of learners per educator in 1933 was (25:1).

2.6.3 CNE AND EDUCATIONAL SYSTEM

2.6.3.1 CURRICULUM AND INSTRUCTIONS

Curriculum construction should reflect basic elements of the educational phenomenon (Harthshorne, 1992: 24). This can be achieved by drawing a distinction between the formal and particularised ends of education. The formal destiny of education is adulthood. The particularised results is the career chosen by an individual. Education as a phenomenon has a responsibility to transmit a peoples' culture from one generation to the other.

The philosophy of life of a people can be translated into practice through a curriculum and the educator. Luthuli (1985: 69) confirms this statement by stating that school curriculum is the only medium through which a philosophy of life becomes reality. The principles governing the choice of school studies and curriculum content are dependent on various philosophies. Different philosophies will always lead to the establishment of different school curricula. Hurst (1974) as cited by Luthuli (1985: 69) makes it clear that the principles of education which are concerned with objectives are inconceivable. A school curriculum without objectives is tantamount to a curriculum without a people for whom it was designed. Philosophically speaking the curriculum has to scrutinise the objectives to ascertain its relevance to the way of life of the people concerned. The school curriculum can be said to be relevant if it contains fundamental elements which have as its goal the achievement of specific objectives (Luthuli: 1985). The educator has to understand the prescriptions contained in a curriculum. He must also become part of those prescriptions so that his interpretation of the curriculum is as neutral as possible for the benefit of the learners. Hartshorne (1992: 24) agrees that the good curriculum should be implemented by good educators. Good educators are those who do not indoctrinate learners but who work towards the development of their cognitive, moral and social beings. They also promote a learner's creativity, critical thinking and imaginativeness.

It is absurd to note that during the missionary education era, Africans were taught by foreigners. The educators were mainly concerned with the conversion of Africans into Christianity. Although the missionaries established schools, there were no sufficient funds to equip and maintain schools. The Dutch organised the itinerant or vagabond

schoolmasters. Pells (1970: 15) states that the "meesters" were sometimes quite well-educated people brought low by drink or gambling who fled into South Africa escaping creditors or the law. Mostly they were disreputable characters of few or no morals. They taught children badly. It is interesting to note that throughout history of early days of formal education, particularly during periods of transformation education was characterised by the presence of a large body of wandering educators. It stands to reason that these educators had limited knowledge and experience of educational matters. They could not give a proper interpretation of the philosophy of life of the African community. Pells (1970: 17) further states that these "educators'" way of life had been declared to them, they had then to constantly make vital and important decisions. They were transmitted overnight to give orders. The merit of the presence of the "meesters" was that without them a considerable proportion of African people especially in the rural areas would have remained totally illiterate. Initially there was no permanent schooling. After a child had acquired the rudiments of learning they were required to take their place of work in the farm. The farmers were satisfied with that measure of education. That also qualified them for membership in the Dutch Reformed Church.

In Black education emphasis was on speaking, reading and writing the English language. The school had to use English as the "colloquial" language (Pells, 1970: 130). De Hovre as cited by Luthuli (1985: 54) points out that a school curriculum was Christian in character often hostile to those groups that did not share its vision.

In 1881 a statement was made by the Natal Native Commission:

"In my opinion, schools for natives should give two hours a day to reading and writing, and three hours to manual labour. The importance of manual labour should be brought into prominence at these schools. As far as possible, I would teach at these schools every occupation that a servant is required to do in the colony"
(Rose and Tummer, 1975: 215).

The above-stated argument indicates that the curriculum for Black was designed to produce a "learned" labourer. The key subject was religion whose spirit should permeate all other subjects and the whole life of the school. The idea of religion particularly Christianity to be integrated with education was also shared with Pope Gregory the Great. He believed that Christianity should begin among the poor and illiterate. The traditionalists relied heavily on religions' absolutes. Africans were taught that their African religion was against Christianity. African religion holds that the ancestors are the intermediators between the living and God. The Christian doctrine perpetuates Jesus as the intermediator between people and God. The religious aspects as part of the curriculum was treated on the Calvinist doctrine's point of view. Mphahlele (1981: 17) agrees that the philosophies of education in South Africa in particular had experienced since 1652 the theologies of the Lutherans, Calvinists or Puritans.

The Christian National view of geography was based upon the idea that each nation was rooted in a country allotted to it by God. Geography should therefore give learners a comprehensive knowledge and love of their own country. That would make them ready to defend it and improve it. Pells (1970: 3) states that the extremes of heat and cold, the depredation of wild animals both stock and crops, made the settlers feel more dependents on the chances of fate than their own efforts. They realised that they had no control over

these forces. They were constrained to resort to the Almighty.

History was taught in the light of God's revelation. It had to be viewed as the fulfilment of God's plan for humanity. The statement stressed that God's plan had willed separated nations and peoples. The young had to attain a true vision of their nation's origin. This approach had racist connotations. God "planned" people to be unequal. In their inequality Africans occupy the inferior rank whilst Whites form the superior race. According to White interpretation including Calvinist doctrine, Blacks are the descendants of Ham who was cursed and suppose to serve his brothers Japheth and Shem. It means therefore that African people had to maintain the origin that they have to be slaves of Shem's and Japheth's generations that is Whites and semantic tribes.

Sciences was expounded in a positively Christian way:

> "There should be no attempt to reconcile or abolish the fundamental opposition for creator and creature, man and beast, individual and community, authority and freedom remain the principle insoluble in each other." (Hunter, 1963: 35).

The argument raised by Hunter suggests that God has no power over nature. He created opposition which is eternally hostile to each other. Coetzee (1958: 5) supports the idea that man cannot reconcile creation and evolution. God created the kinds through evolution. The evolution from animal to man was incompatible with Christian oriented science. This is contrary to the belief held by scientists. They believe in development within each kind. God assumed the creation of a horse-kind, and from that all kinds of varieties gradually developed, such as the horse itself, the zebra, the quagga and through crossing with the donkey variety, inter alia, the mule was developed. Charles Darwin

expressed that nature operates by means of a process of development. He further argues that a species evolves naturally through what he called a universal struggle for existence (Ozmon and Craver, 1990: 104).

2.6.3.2   CURRICULUM AND VERNACULAR LANGUAGE

The courses of study of the general provinces showed considerable differences with regard to instruction in and through the vernacular languages. The languages spoken by natives may be resolved into three main groups, namely Tsonga, Sesuthu and Zulu. In the Cape Province and Transvaal the use of the vernacular, although not stated in the regulations, was permissive in native schools. It was permissive because natives had different vernacular languages. The majority of the learners determined the vernacular language to be adopted by a school. In Natal, Zulu was the medium of instruction for certain subjects (like Geography, history, maths, etc) throughout the school course. In Orange Free State the vernacular language was prescribed as the medium of instruction, during the first four years.

There were three schools of thought on the question of the position of use of the vernacular in native schools. Some natives did not desire instruction in the vernacular for their children. They had realised the value of English and Dutch as languages of the ruling race. The christianised natives of Basutoland (Lesotho) held the view that "the less the native idiom is taught, and the more rapidly English is introduced the better." (Loram, 1917: 227). This suggests that if the management of the schools had been controlled by

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natives themselves, instruction in the vernacular languages would have ceased. These views indicate that Africans had accepted and regarded White languages as better as compared to African languages. The adoption of this attitude contributed to racist beliefs because to raise one's language implicates the superiority of the group whose language is elevated.

The second school of thought consisted of Europeans. They were of the opinion that since there were at least three different native languages in South Africa, and their languages had no commercial or literary value, time spent on instruction in the vernacular languages was largely wasted. All sources of new information were in English and Dutch. They recommended that children should commence the study of these languages (English and Dutch). This school of thought limited the role of education into economic arena. Education has to transmit culture from one generation to the other. The exclusion of the vernacular language of one group would hinder the transmission of one's culture to the next generation. This argument is based on Luthuli's (1985) expression that language is the vehicle of culture.

Dr Norman F. Black of Regina, Canada supports the idea of English as the medium of instruction in Native schools. He declared:

> "English must be the dominant subject in all elementary schools. If however, the parents desire taught another language of acknowledged practical value, the writer would favour granting their request. The teaching of reading and writing in the vernacular should in all cases be postponed until the child has completed the work of Grade I... In all elementary schools receiving state aid, the language of instruction should be English, except in teaching the mother-tongue itself, and possibly in

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conducting moral and religious instruction where this is made recognised subject of formal study." (Loram, 1917:228).

This statement made it obligatory to use English as a medium of instruction. The aim might have been to elevate the standard of English. It further suggests that native languages had no value. This recommendation clashed with the third school of thought concerning the status of the vernacular in schools.

The third school of thought consisted of South African officials, politicians, missionaries and educators. They based their argument for the retention of the vernacular on political and pedagogical grounds. The politicians advanced their argument on the grounds that vernacular proved a desirable separating factor between the Black and White races. The chief want of the educated natives was pride of race. If native was striped of his native tongue, the last shreds of his nationality would disappear. The danger of assimilation through the natives' desire to be like the European would be increased.

The educator's point of view was rooted on pedagogical grounds. The paramount pedagogical arguments in favour of vernacular instruction, at least in the lower classes were, using language in its broadest sense. That includes gestures, pictures, movements of the body and sign language is necessary for thinking, for to be able to think about things, those things must have a meaning, and meanings are embodied in language. To secure the good thinking, which is primary object of intellectual education, the meaning of the thing to be thought about, i.e. the comprehension of the language used is indispensable. They further argued that if they asked young native children to do thinking

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about facts so novel to them as those of European civilisation and in a tongue foreign as English, they would be asking for the impossible (Loram, 1917: 231). That would mean they would receive words instead of thoughts.

2.7   THEORETICAL FRAMEWORK OF BANTU EDUCATION

The historical development had led to the firm control in South Africa of the Nationalist Party. The victory of the Nationalist Party at the polls in 1948 promoted the development of a philosophy of separate development. This policy was implemented in all fields of human activities i.e. educational, economical, social and political spheres. It became clear that the Christian National Education had official support.

In January 1949, Governor-General G.B. van Zyl on behalf of the Nationalist Government under Dr D.F. Malan appointed a commission on Native Education. It had to co-ordinate African education and racial policy. It also had to receive the then existing system of education and make recommendations for improvements. It had to seriously take into cognisance that African population was an independent race with inherent racial qualities and distinctive characteristics and aptitude.

The commission was appointed. It comprised of eight members who had, had extensive experience in the Bantu. The commission was under the chairmanship of Dr W.W.M. Eiselen, Chief Inspector of Native Education in Transvaal (Gauteng). He was also the Professor of Social Anthropology at the University of Pretoria (Rose, 1970: 58). The

commission was best known as the Eiselen Commission.

2.7.1   EISELEN COMMISSION

The Eiselen Commission spent two years on its assignment which was: The formation of

the principle and aims of education for Natives as an independent race. Their past and

present, their inherent racial qualities, their distinctive characteristics and aptitude, and

their needs under everchanging social conditions were taken into consideration.

The commission also had to look into the extent to which the then existing primary,

secondary and vocational education system for Natives (Blacks) and the training educators

were practised. The training needed to be modified in respect of the content and form of

syllabuses in order to conform to the proposed principles and aims. This would also

prepare Africans more effectively for their future occupations. The organisation and

administration of the various branches of Native education. It also focused on the basis

on which African education should be financed (Union of South Africa, Report of the

Commission on Native Education 1949 - 1951, Pretoria : Government Printer 1951).

The Commission laid detailed recommendations which formed the basis for the system of

education for Africans, well known as Bantu Education. The commission found that there

were certain weaknesses in the prevailing system of Black education, under the

missionaries. It felt that Bantu Education should be an integral part of a carefully planned

policy for the development of Bantu societies. It took this stand after it had realised that

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the education programme was not part of a socio-economic development plan. The commission had become subsequently the blueprint for the government's system of Bantu Education.

The commission remarked that the education of Bantu children in mission school had for the most part proved totally inadequate. Bantu Education had no organic unity and it was split into a bewildering number of different agencies (Rose, 1970: 58). Those agencies might have been the church and the state. The commission stated:

> "Bantu Education does not have a separate existence just as, for example, French education, Chinese education or even European education in South Africa, because it exists and can function only in and for a particular social setting, name Bantu society" (Horrell, 1964: 5).

In this quotation Horrell (1964) confirms that Bantu Education was inferior as compared to White education in South Africa. Africans could use their education within their society only. They could not be put in the same standard as others particularly White South Africans. This was done purposely to prune or limit an African child's avenues to explore after obtaining education. This intended at limiting the scope of operation. This consequently eliminated a White man's competition in the business sector. Dekker and Lemmer (1993: 433) concur that Whites wanted to take key positions and eliminate Blacks on competition in business sectors through education provision.

The commission unperturbed by the lack of enthusiasm and support from the Africans, recommended an education system for Africans (Rose, 1970: 58). The commission reached conclusions about Bantu Education being separated from that of other races

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particularly their White counterparts. Luthuli (1985: 57) supports that Africans did not play a significant role in designing of Bantu Education. Luthuli (1985) unlike Rose (1970) exonerates Africans from irresponsibility instead he states that the White minister of Black education Mr W.A. Maree eliminated Black participation with the intention of designing education for Blacks. It would be education that would not lead a Black to look for greener pastures outside his own environment (Luthuli, 1985:57).

From this exposition, one may realise that Bantu Education was for Blacks. Their philosophy of life was not considered. Africans felt that any differentiation in education would be in their detriment. They insisted on the same curricula and examination as were found in White schools, linked with a desire for the same certificates. The commission made an explicit link between schooling and work.

2.7.2 RECOMMENDATIONS OF THE EISELEN COMMISSION

2.7.2.1 CONTROL OF BANTU EDUCATION

The Native (African) Education was under the shared control of the Provincial Councils Transvaal (Gauteng), Natal (KwaZulu-Natal), Orange Free State and Cape Province (Western, Northern and Eastern Cape(s)) and church authorities. The various councils each had its own system of native taxation, differing materially from those of the others. As a result of this there were serious anomalies and education progressed at greatly differing rates in the four provinces.

The commission earnestly believed that the efficient co-ordination of planning Bantu

Education should be removed from the shared provincial - church control. It was to be

administered by the Department of Bantu Education under the Secretary for Bantu

Affairs. Mr F.J. de Villiers, previously Chief Inspector of Native Education in the Cape

became the Secretary. The Department of Native Affairs under the prime minister Dr

H.F. Verwoed, created a Division of Bantu Education, under J.H. van Dyk. Mr W.A.

Maree became the first Minister of Bantu Education. Bantu communities would gradually

take over the local control from religious bodies. Their taking over would be determined

by their achievement in the development of cash, competence and consent (Rose, 1970:

9).

Dr H.F. Verwoed, the then, Minister of Native Affairs declared that Bantu Education had

to be controlled in accordance with the state policy of apartheid. He pointed out that the

state was taking over from the church to execute the same work more efficiently (Behr,

1988: 36). He remarked that:

> "When I have control of Native Education, I will reform it so that Native
> will be taught from childhood to realise that equality with Europeans
> is not for them"(Hunter, 1963: 85) (Christie, 1986: 7).

Dr H.F. Verwoed further subsequently said:

> "Native education should be controlled in such a way that it should
> be in accord with the policy of the state, good racial relations cannot
> exist when the education is given under the control of people who create
> wrong expectations on the part of Native himself. Racial Relations
> cannot improve if the result of Native Education is the creation of
> frustrated people... Education must train and teach people in accordance
> with their opportunities in life, according to the sphere in which they
> live" (Horrell, 1964: 6).

In this quotation Dr H.F. Verwoed criticised the missionaries of giving a misleading education to Africans. He stressed the need to adhere to the national policy of apartheid in providing education for Africans.

Mr W.A. Maree, the Minister of Bantu Education declared in support of Verwoed:

> "The Bantu must be so educated that they do not want to become imitators, but that they remain essentially Black" (Horrell, 1964: 6).

2.7.2.2.   LOCAL CONTROL

On the local and regional levels, the Minister of Native Education was empowered to establish regional and local boards and committees. He could entrust the control and management of community schools to these bodies.

In rural areas where there was a district or regional authority the school boards consisted of eight members. The regional or district Bantu tribal authorities nominated six members on their boards, subject to Departmental approval. Two of these, the chairperson and vice-chairperson were nominated by the authority from amongst its members, two were selected on the grounds of their special experience and knowledge. The secretary for Bantu Education appointed the remaining two members, to represent religious or other interest groups.

In urban areas the secretary nominated six of the members of school boards. These members were the chairperson and the vice, four persons to represent religious and other

interest groups. This difference between the number of members of the school boards in rural and urban areas was due to the fact that there were no Bantu Authorities in urban areas. The Bantu Affairs Commissioner appointed two members. Parents through school committees elected four representatives from among their ranks. The appointments were subject to the approval of the Department. The serving educators and wives of educational officials could not be members (Luthuli, 1985:55).

It is significant to note that members of the board did not constitute a reflection of the community concerned. Members of the boards were appointed by the Department only. Only about half were voted by parents. This means only about 50 percent represented parents. People who comprised these boards were mostly illiterate. The ineligibility of educators and wives of educational officials exacerbated the situation. These people might have, had better knowledge on administration and management of their education.

The school boards were responsible for groups of community schools in a defined area. The school boards were entrusted with the task of appointing, transferring and promoting educators. They planned and promoted the erection of school buildings. After a school was built, they maintained and controlled the buildings. They were also responsible for the allocation and maintenance of equipments. They investigated complaints, and abnormalities in schools. They also decided on the suspension of learners. They called parents' meetings once a year, where, inter-alia, they presented a financial report. The latter responsibility was linked to the duty of controlling funds collected by schools in their areas. They visited schools within their jurisdiction although they had no power over

policy matters and school curriculum.

The school committees carried the duties of the school boards at the school level. They were the advisories and subordinates of the school boards. In rural areas school committees had seven members. Two of them were nominated by the secretary to represent religious groups. The remaining five were nominated by the tribal authority and subject to the secretary's approval. Two of them were selected to represent the chief and three were chosen amongst the parents. In urban areas the committees comprised of eight members. The Bantu Affairs Commissioner appointed two, the secretary appointed two to represent religious interests and the parents voted for four representatives. All appointments were subject to the approval of the secretary. He had power to use his discretion and terminate anyone's membership or dissolve the committee (Luthuli, 1985 : 56).

When one analyses critically the powers entrusted to the school boards and school committees, one realises the absurdity in it. These bodies had limited powers and their functions were engineered by the Department. Their decisions had to be approved by the secretary who was a White person. The task of the secretary was to execute the national policy in education. The nature of powers given to these bodies was also a crucial issue. This would allow people to use personal grudge against others, one would suspect that educators would be ultimate victims. This suspicion was confirmed by (Horrell, 1964: 46) when he gave figures of educators who were expelled by school boards. When the Department of Bantu education was introduced, there were 13000 African educators.

The school boards dismissed 26 because their salaries were cancelled by the Department. According to the Minister of Native Affairs the reason for their dismissal was that they had deliberately tried to organise opposition to the Bantu Education Act. The reason for dismissal was not uncovered to the educators. They were not given an opportunity of a hearing. Horrell (1964: 47) quotes Prozesky who admitted that some secretaries of school boards, motivated by personal disputes or past grievances, had abused their powers by influencing the boards to dismiss educators.

Educators complained that chiefs in rural areas practised nepotism. They appointed their incapable friends as members of the boards rather than people who would best serve the interests of education. Mncube as cited by Horrell (1964: 47) in his paper he delivered in a conference on Bantu Education in 1962, stated that the best educated African people were reluctant to serve on these bodies. Those who endeavoured to participate were often incapacitated, by the Department.

2.7.2.3 FINANCING OF BANTU EDUCATION

Initially the activities of the Education Department were financed by an annual allocation from the British government. The Governor submitted an estimate of the expenditure of the colony of the British government. If a colony exceeded the estimate, a declared explanation had to be sent to the secretary of state, who was empowered to authorise additional expenditure. The approval of the Superintendent-General of education had to be obtained (Borman, 1989: 46).

In discussing grants to schools, a distinction was drawn between state schools and aided schools. In state schools the state accepted full responsibility for expenditure connected with educators' salaries, building, equipment, textbooks and stationery. There were two kinds of grants for the aided schools. They received grants subject to language requirements and other conditions. African schools were part of mission schools. These grants could only be used to pay educators' salaries.

In 1841 the local initiative was encouraged, when the government decided to pay the salaries of educators in mission schools. The principle of assistance from the state, supplemented by local initiative, formed the basis of the regulations of 1843 which led to the inception of third class schools. In case of these schools, the government would contribute £30 to the salary of the educator if the local community guaranteed the remaining amount (Borman, 1989: 47).

During the 1799 - 1880 the financing of Bantu Education was borne by the missionary churches which ran their own schools. This means that Africans were entitled to free education. In the period 1850 - 1922 the colonial republican and later provincial government raised funds by means of taxation or appropriated them from general revenue. In 1922 and 1925 Acts Blacks were taxed on a national, not provincial responsibility. The amount of R680 000 of the financial year 1921 - 22 was made available for Black education from the consolidated Revenue Fund (Unterhalter et al, 1991: 30).

In 1953 when Bantu Education Act was passed, there was a revision to the previous basis

of financing. The Eiselen Commission proposed a ten - year plan ending in 1959 in financing Bantu Education. The aim was to provide sufficient elementary school accommodation for all children between eight and eleven years. It also wanted enough accommodation for higher primary children as well as for high schools. This development plan also encompassed increased number of vocational schools. Such a plan would involve approximately double the number of learners in both primary and secondary schools. Student teachers' number would also increase by two-and-a-half times (Horrell, 1964: 12).

The Eiselen Commission tentatively suggested a total sum of a R9 883 516 in 1949 to be revised annually until it amounted to R20 522 800 by 1959 (Horrell, 1964: 12). It further recommended a direct payment by African parents in their education. It believed that education could be used for the improvement of economic situation of the Blacks. The Black local authorities had to advise the Department of Education on how much Black population could be capable of contributing to finance their own services in education.

The then Minister of Native Affairs, Dr H.F. Verwoed in the senate speech of 7 June 1954, announced the stand of the government that:

> "It is sound educational policy to create among the Bantu a sense of responsibility by allowing them to bear sufficient financial responsibility to make them accept that their development is their own concern and in this way guarantee its continuity" (Hartshorne, 1992: 37).

This announcement by the government intended to create a sense of responsibility to the African community. This announcement propounded some questions to the African

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community. The practicability and the implementation of this policy considering the economic income of the majority of African people. It stands to reason that education would be of poor standard if one reconciles the possible affordable contributions by African parents with the costs of "good" education.

In 1955 the exchequer and Audit Amendment Act (No. 7 of 1955) created a separate Bantu Education Account. The amount of about R13 million was paid from the General Revenue account, and had to be pegged for the next seventeen years. In spite of all efforts by the Department to economise and to increase income from non-tax sources, it soon became clear that the available funds for Bantu education were inadequate. In order to maintain the R13 million ceiling on the contribution from the consolidated revenue fund, Bantu Tax rates were increased through the native Taxation and Development Act of 1958. The poll tax which was introduced in 1925, was increased by 75 per cent. It amounted to R3-50 per year for every Black male eighteen years of age and older (Rose, 1970: 86). In addition those Blacks earning over R360 per year became subject to a graduate income tax. In 1954 expenditure per learner was estimated to R17-08. In 1957 the estimation decreased to R15-68. In 1960 it further went down to R13-80 and R13-27 in 1965 (Rose, 1970: 86).

Murray as quoted by Horrell (1964: 12) antagonised the idea of Blacks made responsible for the financing of their education. He argued that taxes paid by Africans could be used as part of the sum available for them for local educational services.

2.7.2.4   THE MEDIUM OF INSTRUCTION

The issue of the medium of instruction in African schools is debatable. There are different opinions as whether to use vernacular language(s) or western languages as the medium of instruction. If western languages (English and Afrikaans) should be used when should they be introduced. The Bantu Education Act 1953 gave some attention to the medium of instruction in the section on primary education. The Consolidated Education Ordinance no.11 made mother-tongue instruction compulsory up to and including standard four (grade 6) (Borman, 1989: 214). The writer's personal conviction is that it is essential for the child to be given the foundation of education in his/ her own mother-tongue. Education at the primary stage is more than an intellectual exercise, it must have a fundamental concern for the emotional development of the child. Language is inextricably bound up with expression of emotions.

The Eiselen Commission recommended that an African child should commence his education through the medium of the mother-tongue. This meant that all tuition in every class below Std 3 should be through the vernacular language. The official languages which were English and Afrikaans should be taught by the direct method. One of the official languages was to be introduced by oral work only in the first year of school life. It also proposed that one of the official languages should be used increasingly as medium after Std3, so that all tuition in Std V and VI should be in one of the official languages. The choice of the language should be made, in principle, by the parents. Most African schools adopted English as the medium of instruction from Std V.

Rose (1970) states that the medium of instruction in African secondary and high schools was English. The change of the language according to the commission would help in the expression precisely of scientific concepts and Western model of thought. In the secondary school all learners continued to study all three languages (English, Afrikaans and vernacular) as subjects.

In South Africa, the status of English, Afrikaans and African languages was determined by the political and economic power of those using the various languages (Hartshorne, 1992: 187).

The assumption by the Nationalist Government was that Africans would be satisfied with such arrangements. They took decisions on behalf of the African language users. The decisions were taken for African people not by them. Hartshorne (1992: 188) states that it was only in 1970's that Africans contributed to the decisions taken about language in the schooling system.

2.8   CONCLUSION

In this chapter the researcher has tried to give an overall exposition of what really led to differentiated education in general and in South Africa in particular. Amongst other things, it has been argued that there has been a relatively direct correlation at each historical stage between White supremacy and Black subordination. Early African Christians tended to share the same social status with Whites. The warrant for acceptance

into White community was baptism.

It was not until the need for work force that Whites became conscious of race or colour differences. From the historical foregoing discussion, individuals and societies interpreted their "being" different from others in order to satisfy their egos and goals. Afrikaner nation in South Africa managed to preserve and strengthen its religion, racial and political dominance through its perception of "itself" but isolated the country economically from the rest of the world as this was regarded as an interference with human rights.

The Christian National Education and to a large extent the recommendations of the Eiselen Commission were applications to education of the socio-political policy of apartheid. It was the prime Afrikaner mechanism of defence against Blacks and non-Afrikaners.

Chapter three traces the links between Bantu Education Act 1953 and educational crisis in South African Black schools. The approach is historical in nature, it also gives a philosophical analysis.

CHAPTER THREE

THE ROLE OF PHILOSOPHY OF EDUCATION IN THE FORMULATION OF ANTIRACIST POLICIES IN SOUTH AFRICA

3.1   INTRODUCTION

Chapter two introduced the subject of the Eiselen Commission and its proposed education system. It dealt with the theory and practice of Bantu Education. This chapter reviews the reaction of different South African people towards Bantu Education Act of 1953. The people rejected, resisted and detested Bantu Education. People refers to the South African inhabitants irrespective of race, colour or creed who rejected racist practices including unequal educational opportunities. Their disgruntment of Bantu Education was due to racist connotation it carried. It was saturated with the racial ideology and educational doctrine of apartheid. This doctrine provided unequal access to education among different races. Africans were provided with poor education as compared to their White counterparts. Samuels and Kruss (1988: 3) support the above idea by declaring that Bantu Education was fragmented along racial and ethnic lines.

The rejection of Bantu Education by South African people predominantly Africans proved that they wanted equal educational opportunities across all races and gender. The fragmented, unequal and undemocratic nature of education had profound effect on the development of the country. Its undemocratic nature was demonstrated by the exclusion of Africans in its designation. African education in particular was engulfed by crisis. The illumination of how the turbulence in African education destroyed the culture of learning is discussed later. Samuels and Kruss (1988: 3) assert that Bantu Education and its

aftermaths destroyed the culture of learning within large sections of African communities. Although the culture of teaching was also disturbed this study focuses mainly on how learners became the chief victims of educational problems.

The Nationalist Government responded to the educational crisis by establishing the investigating committee (De Lange Commission). The commission's position towards Bantu Education was ambivalent. Its recommendations reflected its support of the equal educational opportunities for all racial groups. The government did not implement the recommendations of the commission. It wanted to maintain unequal educational opportunities which were linked to apartheid policies. The government's refusal to implement equal educational opportunities resulted to numerous class boycotts in African schools in the 1970s and 1980s. The African youth had lost faith in education. The slogans like "liberation now and education after" and "pass one pass all" demonstrated the lack of commitment to unequal education. African parents, educators, learners and educationists came with an idea of an alternative education. It was directed to the revival of the culture of learning and teaching. This alternative education was termed "People's Education for People's Power". This phenomenon is discussed later in the chapter. The philosophy of reconstruction is also discussed in conjunction with People's Education.

3.2   CRITICISM OF BANTU EDUCATION

Bantu Education was confronted with opposition from missionaries, educators, parents,

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educationists and relatively politicised sections of the African community. African educators found themselves positioned in a conjuncture which made them as individuals and collectively, potentially vital agents in the process of implementing racial and unequal education. Lubbe (1969: 3) acknowledges that African educators were used to maintain Bantu Education. He asserts that:

> "Since only Bantu can bearly understand the soul of his fellowman and more but he can voice the true spirit of the Bantu culture, Bantu staff was utilised as far as possible in Bantu schools and institutions" (Lubbe, 1969: 3).

The above quotation shows that African educators were perpetuating the aims of the segregated, unequal and undemocratic schooling. This exposition further denotes the Nationalist Government's concern for African culture. This "concern" raises a question, was African culture really promoted in Bantu Eduction?

The actual criticism of Bantu Education was directed to the Eiselen Commission. The main objective of the Eiselen Commission was to create a broad base of primary education. This resulted in a massive increase in the number of African learners in the lower and higher primary schools, that is, sub-standard A (grade 1) to standard six (grade 8). This low educational qualification purported to promote cheap African labour because the level of education determines one's occupation. Kaus in Schiller (1995:17) contends that inequality succeeds if social and educational equality is prevented. Nkomo (1990:302) avers that special laws were legislated in South Africa to ensure the availability of cheap black labour with at least certain basic literacy and numeracy skills. Bantu Education therefore intended to eliminate Black competence for jobs and power with

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Whites in all the economic, social and political spheres.

In the years 1955-1967 the government paid little attention to secondary education. It proclaimed that secondary schooling was to be severely restricted by providing insufficient funds. This deliberate lack of state funding for secondary schools was recommended by the Eiselen Commission. This resulted to the shortage of secondary schools. Those which were available were overcrowded and unequipped. Most learners were demotivated and dropped out of school after obtaining higher primary education (grade 8).

The South African Institute of Race Relations (SAIRR) (1992:257) gives these figures in Black education. In 1950 out of 200 000 Black learners in grade 1, 894 reached matriculation in 1962. Of these, 532 (59.8%) failed. By 1970 the position had not changed substantially. Some 68.8 percent of African learners were in lower primary classes, 41 percent in grade 1 and 2, 266 percent in the higher primary classes. Only 41 percent in junior secondary school (grade 8 to 10, which was form I to III then). There was 0.36 percent in grade 11 and 12, the then form IV and V. In 1975 the number of Black learners in junior and secondary schools improved numerically. It increased from 122 000 to 317 000. However a proportion of Black secondary school learners had dropped from 4.48 percent to 2.73 percent. In 1975, 74 percent of all Black learners were in the lower primary classes, 50 percent were in grade 1 and 2 (SAIRR, 1977:327).

TABLE 1

PERCENTAGE OF AFRICAN LEARNERS ENROLLED IN STD 1 REACHING STD 10, 1953 - 1988

YEAR OF STD1 ENROLMENT	TOTAL OF STD 1 ENROLMENT	YEAR OF STD 10 ENROLMENT	TOTAL OF STD 10 ENROLMENT	STD 10 ENROLMENT AS A PERCENT OF STD 1 ENROLMENT
1953	138 042	1963	1 193	0.9
1955	151 144	1965	1 405	0.9
1960	238 637	1970	2 938	1.2
1965	300 733	1975	9 009	3.0
1970	429 550	*1979	43 086	10.0
1975	540 026	1984	96 365	17.8
1980	658 750	1988	191 399	29.1

Unterhalter et al; 1991 : 42

*   The period of schooling was shortened by one year in 1975. Std 6 was cancelled and the school years were 10 instead of 11 years.

TABLE 2

PERCENTAGE OF WHITE LEARNERS ENROLLED IN STD 1 REACHING STD 10, 1955 - 1988

YEAR OF STD1 ENROLMENT	TOTAL OF STD 1 ENROLMENT	YEAR OF STD 10 ENROLMENT	TOTAL OF STD 10 ENROLMENT	STD 10 ENROLMENT AS A PERCENT OF STD 1 ENROLMENT
1955	67 414	1964	26 098	38.7
1960	65 577	1969	30 597	46.7
1965	73 627	1974	44 595	60.6
1970	78 934	1979	53 784	68.1
1975	81 213	1984	59 514	73.3
1979	89 078	1988	72 120	81.0

Unterhalter et al; 1991 : 43

The statistical information provided above indicates that African education was constructed to focus mainly on the primary education. This shows a tremendous loss of potentially high-level manpower from the African population. Human potentialities and talents were wasted through minimal development. Blacks were unable to create a more satisfactory life for themselves. Hanson and Brembeck (1966: 253) assert that one of the

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most tragic elements of education is wastage. This means that a child entering a primary school whose programme is not adapted to his needs is likely to loss interest in education. This happens before such child has become functionally literate. The investment in children in terms of money and effort was wasted. Unterhalter et al. (1991) point out that the national manpower commission highlighted that Bantu Education was producing insufficiently trained people who were employable. This was a racist situation because White education was well spread and balanced in primary and secondary education. The government provided White education with sufficient capital, facilities and well designed curriculum.

The African secondary school education was directed by the state. It proclaimed a policy of locating African high school in the homeland nature reserves. Minister of Native Affairs, Dr H.F. Verwoerd declared:

> "More institutions for advanced education in urban areas are not desired. It is the policy of my department that education will have its roots entirely in nature reserves, the native environment and the native community" (Miller et al, 1991: 243).

The above quotation shows that African people were given unequal educational opportunities as compared to Whites. The allocation of African higher educational institutions in rural areas disadvantaged African education. African learners were not exposed to business and industry work. Otterbourg (1986:3); Gorman (1989:130) argue that schools benefit from business and industries around them. Schools can visit industries for more practical experiences. They also use industrial resources and industrialists as personal advisers of a school. This partnership can lead to a joint education industry

training exercise like mock interviews. A school can use information about the needs of the workplace to develop its programmes and projects. A learner gets a first-hand experience of what specific career entails. That also broaden a learners understanding of the realities of the working world. Cerych (1985: 15) states that isolation is one of the obstacles towards partnership between a school and business or industry. African schools were isolated in rural areas therefore they had inadequate systems of communicating with business and industries. In contrast, White schools were found in cities and urban areas. In most countries including South Africa industries are in urban areas. Wilson and Ramphele (1991) concur that industries and business sectors are found in urban areas.

Hartshorne (1992: 67) concurs that African high schooling was restricted in rural areas. He further states that the regulations laid down that junior secondary schools were to be paid for, on the Rand-for- Rand (R-for-R) basis by the community. This meant that the community had to take the initiative in erecting the school buildings. The government would pay 50 percent of the total cost if funds were available. This government subsidy would be paid after the school was completely erected. If parents had managed to build a school it would be difficult to get it registered. This was a racist approach which intended to limit secondary schools for Africans. The community struggled financially to erect a school it frequently could not afford equipments like furniture. Consequently African schools were poorly equipped as compared to White schools which were built and furnitured by the government.

The government crippled urban secondary schooling because the majority of African

people were migrating to urban areas. The lack of secondary schools ensured that a vast number of children would be obliged to opt for the labour market prematurely. That ensured elimination of Black competition in labour market. It also aimed at subordinating Blacks into the White domination in the industrial world. Bantu Education successfully produced large numbers of people whose education did not fit them to available jobs. They were provided with inappropriate skills for the work place. Hanson and Brembeck (1966: 254) assert that functional education discourages the excessive numbers of graduates with unneeded skills and encourage the preparation of more graduates to enter areas of needed skills. Hartshorne (1992: 61) contends that Bantu Education failed to prepare young Africans for the work sector. African matriculants were unemployable whilst their White counterparts had relevant skills. That means, Bantu Education produced "educated" Africans who could not be absorbed into the economic sector. Bell (1987) in Dekker and Lemmer (1993: 125) argues that:

> "Education must bear greater part of guilt for transmitting an anti-industrial cultural bias whose consequence, generation after generation, has been steady decline in economic performance."

Noah and Eckstein (1988: 47) aver that:

> "Schools fail to instil a positive attitude towards business world and industry in school leavers, instead promote negative attitudes towards authority, entrepreneurship and fundamental concept of a market and profit-oriented economy".

The above expositions raise a number of questions. Was Bantu Education functional? If not what caused its dysfunctionality? These questions lead to the next criticism of Bantu Education which is about secondary schooling.

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Bantu Education was often criticised as African secondary schooling was strongly influenced by both Dutch and British backgrounds (Hartshorne, 1993: 59). Dutch and Britain were the mother countries of the South African Whites. They concentrated on academic achievement and insistence on academic standards. When the Eiselen Commission borrowed the Dutch and British systems of secondary education, it ignored Sadler's warning. Sadler declares that:

> "In studying foreign system of education we should not forget that the things outside the schools matter even more than the things inside the schools and govern and interpret the things inside"
> (Trethway, 1976: 18).

Sadler further uses an example to elucidate his statement:

> "Just as one cannot wonder at leisure among the education systems of the world, like a child strolling through a garden and picking a flower from one bush and some leaves from another and then expects that if one sticks what has been gathered into the soil at home, one shall have a living plant, one cannot transplant foreign system of education or parts thereof to national system of education and expect it to flourish"
> (Vos and Brits, 1990:4).

In these quotations it is explicitly stated that the education system should be rooted in national life, character, history and traditions of people. In support of this Ellias and Merriam (1980: 9) also stress that philosophy of education must be analysed within a context in which it originated and developed. If a theory is adopted from country "B" it should be intensively analysed to suit the situational demands of country "A".

South Africa needed the education system that would develop both academic and technical education. This argument is rooted on the fact that economic needs of the

country demand both the blue-collar and white-collar workers. The former category refers to the workers who are directly involved in the industrial product. The latter category characterises professional and office workers. This "bookish and theoretical" education (Hartshorne, 1992: 59 and Le Roux, 1993: 167) resulted into an overemphasis on examination and certification. African secondary education focused on paper qualification rather than the ability to do the job. Schooling at all levels was characterised by regular testing primarily in written form. This had disastrous results on the method of teaching and learning.

Bantu Education also failed to develop social and life skills, values and attitudes that would build self-respect and respect for others in a commonly shared society. African people lost respect of their culture and philosophy of life. They assimilated White pattern of life. On the other hand the Whites lost respect of the African culture. Ultimately both cultural groups had negative attitudes towards each other. It also failed to develop democratic values based on a common South Africanism.

The philosophical questions which are highlighted by Hartshorne (1992: 59) as propounded by the overemphasis on theory, academic achievement, examination and certification are as follows: Is it the fundamental purpose of education to prepare young people for entry to the tertiary educational institution or does it have a broader responsibility which has to do with the general development and upliftment of the community in which it serves? What are the relationships between education and the world of work and to what extent should it be influenced or governed by the economic

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needs of the country.

The questions suggest that education should be functional and effective. It should take the social and economic scenes into account, react to them, participate and help to mould and shape the society. The curriculum should reflect the connection between society and education. This forms the crux of progressive education. The apartheid ideology was strictly narrow in nature for education was seen as an agent of maintaining the status quo.

The educator-learner relationship revealed its fundamental narrative character. This contention means that an educator had the unchallenged authority in class management and in the subject. An educator filled the learners with the contents which were detached from reality. Hartshorne (1992: 60) avers that the content was disconnected from the totality that engendered the learners and could give them significant alienating verbosity. The outstanding characteristic of this narrative education is the serenity of words not their transforming power. This approach in teaching hampers the creative analytic power of a learner. According to Freire in Miller et al (1991: 362) this approach is a hierarchical model of pedagogy which sees teaching as a cultural transmission, assumes a given body of knowledge and sees a learner as largely ignorant "empty vessels". In this situation learners record, memorise and repeat phrases without perceiving their true significance. Freire (1994: 53) states that this education turns learners into "containers", "receptacles" to be filled by an educator. Education becomes an act of depositing. The learners are depositories and an educator is the depositor. Freire declares:

"This is the banking concept of education, in which the scope of action

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allowed to the students, extend only as far as receiving, filling and storing the deposits. They do, it is true, have the opportunity to become collectors or cataloguers of the things they store. But in the last analysis, it is the people themselves who are filed away through the lack of creativity, transformation and knowledge in this misguided system... individuals cannot be truly human, knowledge emerges only through inventing and re-invention, through the restless, impatient, continuing, hopeful inquiry human beings pursue in the world, with the world and with each other (Freire, 1994: 53).

The banking education served the interest of the dominant minority in South Africa. It made the dominated majority passive, adapted to the world which the oppressors controlled. Hartshorne (1992: 60) supports the above idea that the curriculum was White dominated and oriented towards White needs.

Foucault's study of the "modes of objectivisation" alerts people to the role of disciplines like fundamental pedagogics (Nkomo, 1990: 86). He regards these disciplines as practices of subjection, as means of controlling individual. Taylor (1993: 3) contends that fundamental pedagogics was more about socialisation than philosophy. It instilled passive acceptance of authority than providing learners with the conceptual tools necessary for creative and independent thought. Foucault in Nkomo (1990: 86) regards fundamental pedagogics as means of promoting subjection of individuals. It offered educators, particularly African educators a practice which determined how educators came to see themselves and their action as educators. Educators were required to perceive and treat learners as helpless, incompetent and in need of authority to save them from their own inclinations. Higgs (1994: 90) asserts that fundamental pedagogics had a narrow utilitarian view of education. It emphasised the maintaining of particular cultural and

social norms in order to provide the necessary homogeneity for social survival and political hegemony. It did not account for the possibility of the learner participating critically in the learning interaction.

It becomes evident from the above exposition that African educators were the victims of indoctrination. Park (1968:12) and Langford and O'Connor (1973: 37) describe indoctrination as the unfair means employed by the authorities to implant dogmas and doctrines to the subordinates. Indoctrination is a psychological process which gets beliefs into a person's mind in a manner that by-passes such power of critical judgement as one may have and thus insures automatic acceptance. On one hand African educators criticised Bantu Education for its inadequacy and inequality in educational opportunities. On the other hand they perpetuated its (Bantu Education) oppressive measures. They employed the method of teaching which imposed upon learners, the contents which intended to produce subservient African citizens. This shows that educators accepted their role without critical analysis of the outcomes of the teaching method they were employing.

Gribble (1973: 152) contends that in an educational system there is no place for the educator who does not see the intrinsic interest and fascination of the subject if he/ she has not come to care for it. He further illustrates that the real educated educators should be able to educate their learners such that intrinsic motivation is developed. This was a philosophical declaration which was unrealisable in African education. The intrinsic motivation was less emphasized in Bantu Education. The learners were threatened and

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given corporal punishment. Although corporal punishment can be utilised as a corrective and motivating measure, in some instances in African schools it was employed destructively. Learners were punished unjustifiably and abusively. Corporal punishment consequently contributed to school drop-outs and the loss of the culture of learning. The loss of the culture of learning borne testimony that Bantu Education did not develop the intrinsic motivation. Foucault in Nkomo (1990: 79) states that Bantu Education like any system of education was a political way of maintaining the appropriation of discourse along with the knowledge and powers which they carry.

The above contention suggests that the Nationalist Government intended to undermine the expectations and the needs of the African people. The uncreative, authoritarian, unanalytic education system produced docile and captive African citizens. It further promoted submissiveness to authority at an early stage. This criticism is espoused by the research findings of Lippett and White in Gribble (1973: 153 - 154). They divided two groups of learners into group controlled in an authoritarian way in relation to a democratically controlled group. They were measuring aggression. The level of aggression in an authoritarian group was lower than in the democratically run group.

The Eiselen Commission was also criticised on the language policy for African Education. The Commission admitted that:

> "We realise that in this connection we will have to face great difficulties and that policy opinion, especially among the Bantu, is to a large extent still unenlightened, and that it would consequently possibly be hostile to any drastic change in the use of the medium of instruction" (Hartshorne, 1992: 196 and Eiselen Report 1951: 145).

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The commission admits that it envisaged that the issue of language would meet with rejection from the African communities. Despite that awareness the government practised the unquestioned assumption of superiority, to decide what was best for Africans. Hartshorne (1992: 188) concurs that the decision of using English and Afrikaans as media of instruction did not involve Africans. The decision was taken "for" and not "by" Africans. Hartshorne (1992: 187) states that language policies for education are highly charged political issues and seldom, decided on educational grounds alone. In South Africa language decision was the issue of Afrikaner political dominance, the protection of power structures, the preservation of White privileges and the distribution of economic resources. Hartshorne (1992: 66); Samuel (1995: 65) and Nkomo (1990: 20) agree that language policy was much concerned with the development of Afrikaans. Although Afrikaners had ambivalent attitude towards English however English had to be recognised as a medium of instruction. Hartshorne (1992: 188) and Samuel (1995: 65) assert that Afrikaners experienced on the one hand a recognition of practical usefulness of English and on the other hand an uncomfortable frustration that they had no choice, except to accept English as a medium of instruction.

The issue of the medium of instruction in African education was controversial. Africans themselves had splitting ideas about the issue. Some wanted their vernacular language(s) to be the medium of instruction and others preferred English. The former category argued that the acquisition of knowledge is easy in the mother-tongue. The latter category contends that English is a feasible language of internal and global economic and political unity.

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3.3   RESISTANCE TO BANTU EDUCATION

The report of the Eiselen Commission (1949 - 1951) and the subsequent effects of the Bantu Education Act met major opposition from the African community. The problem in education appeared to be getting exacerbated. (Hartshorne, 1992: 296) states that the community was faced with a minister who clearly was contemptuous in his attitude towards Africans and a central state department far more powerful, doctrinaire, inflexible and ideologically based. Africans realised that their confrontation with the government was politically inclined than an educational issue. The government was determined to implement its racist ideology through forced education principles.

The Transvaal Teachers Association (TATA) began to mobilise opposition against Bantu Education. It had realised that Bantu Education was irrelevant to the needs of the Africans. Mphahlele in Hartshorne (1992: 297) asserts that:

> "We warned people against the dangers of the proposed system, not only for the child but for Africans as people with a historical destiny. This education for slavery had to be resisted because its philosophical underpinnings were wrong".

This exposition reflects that some Africans realised that Bantu Education would place Africans in a subservient position. That would be detrimental to the African community, for they would be socially, politically and economically dominated by Whites. Nkomo (1990: 302) concurs that Bantu Education intended to produce inferior African citizens as compared to White superiority. In 1950 the Transvaal Education Department had proclaimed regulations severely restricting the political activities of educators. After the

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introduction of Bantu Education Act some educators including Mphahlele, Mothopeng and Matlhare wrote articles critical of Bantu Education in a community newspaper "The voice". That means they were defying the 1950 proclamation. It also proves that politics and education were inextricably interwoven. These educators were charged in court with illegal publication of a newspaper article. Hartshorne (1992: 297) and Nkomo (1990: 99) report that the three educators were dismissed. It was an indication that there was no freedom of the press. This proved that those who challenged racism were silenced. Racism was therefore a policy and a doctrinaire.

The dismissal of educators evoked a series of protests by educators, learners and parents. They threatened to embark on the school boycott if the three educators were not reinstated. There was no response from the Department of Education therefore the boycott began. The three educators were arrested and charged with incitement of public violence. That exacerbated the situation in African schools in Transvaal (Gauteng). In one of the rallies demanding the reinstatement of the dismissed educators, there was a shooting incident. Police arrested a large group of learners for public violence. That made the boycott to lose its momentum. This situation in African schools indicated that people were against the Bantu Education Act. They regarded it as the racist education which emanated from the racist, unequal and undemocratic apartheid ideology.

The negative attitude towards Bantu Education continued throughout 1953 and 1954. In May 1954 African National Congress (ANC) launched a "Resist Apartheid Campaign". Bantu Education was one of the six issues in the campaign. It became difficult for ANC

to handle the Bantu Education issue. The ANC Women's League and ANC Youth League had to execute the education campaign. Both these aforementioned leagues acted under the banner of ANC. In 1955 ANC initiated a programme of school boycott. It was a strategy to protest against Bantu Education. ANC planned to withdraw children from Bantu Education schools. It intended to draw up alternative education and cultural activities. People had different ideas concerning the school boycott campaign. The radical organisations like Cape African Teachers Association (CATA) favoured an indefinite boycott of schools to begin immediately. The liberal and moderate organisations like TATA felt that fuller preparations should be embarked on first (Hyslop, 1988: 14). In 1954 TATA conference adopted the official position that children should not be used in the struggle against Bantu Education. It further noted that Bantu Education was better than no education at all. Therefore TATA refused to support the ANC programme.

Freire (1994) has this to say about the struggle for freedom:

> "The struggle for freedom threatens not only the oppressor, but also the oppressed who are fearful of still greater repression. When they discover within themselves the yearning to be transformed into reality only when the same yearning is aroused in their comrades. But while dominated by the fear of freedom they refuse to appeal to others or listen to the appeals of others, or even to the appeals of their own conscience ... They prefer the security of conformity with their state of unfreedom to the creative communion produced by freedom and even the very pursuit of freedom" (Freire, 1994: 29 - 30).

Counts in Ozmon and Craver (1995: 176) argues that:

> "Educators should give up their comfortable role of being supporters of the status quo and should take on the more difficult tasks of social reformers."

The above citations indicate that educators had a responsibility to challenge the government on Bantu Education. Educators could better challenge racism for they interact with learners on day to day basis. TATA was ruled by fear. It preferred to receive racist, undemocratic and unequal education to joining ANC campaign. Cape African Teachers' Association (CATA) advocated that a boycott of school boards and school committees which were established in every community would be the main tactic in opposing Bantu Education. It believed that by establishing these bodies, the state was seeking to make African people operate the "machinery" of their own oppression (Nkomo, 1990: 101). CATA like TATA did not agree on the school boycott by learners. The church also criticised the school boycott tactic. ANC was also opposed for not consulting with many Blacks outside the urban areas.

Despite the attacks by other Black organisations, ANC went ahead with the plan of school boycott. In December 1954 the National Executive decided to launch an indefinite school boycott from 1 April 1955. There was no full programme of action drawn up for the event. The day chosen was not even a school day but an Easter holiday. Different branches were assigned with the task of organising and preparing for the boycott. The boycott was later called on 12 April 1955. Areas in Transvaal and Eastern Cape responded although in low numbers.

The government soon took action against the boycott. The Minister of Native Affairs, Dr H.F. Verwoerd issued a statement. He declared that all learners who would not be at school by 25 April 1955 would be expelled from schools. Parents returned their children

to school. Those learners who did not return were expelled. The boycott ended and it was unsuccessful. The government coerced African learners into Bantu Education. This failure of the boycott strategy is confirmed by Prof H.M. Coovadia's comment:

> ".... The boycott, of course is a weapon of limited duration. The problem is when does that duration end, on such a difficult question of tactics there will always be differences of opinions. The most important aspect in any struggle is to maintain one's forces inact for the continuation of the struggle. The worst result of a struggle is to see it defeated and the forces dispersed" (Nkomo, 1990: 133 - 134).

This 1955 struggle experienced the worst result in terms of unity of the African communities. Some learners were directly affected because they were expelled. The cultural clubs did not help them for long. This consequently divided the people. The organisers of the school boycott were circumstantially compelled to introduce the alternative lessons for those learners who were expelled. On the other hand the government declared the law which prohibited any setting up of schools or lessons by the Blacks. This was a discriminating rule which was passed to prevent Africans of their creative and initiative skills. Blacks had to accept and adopt what had been established for them. This kind of treatment promoted resistance and defiance in the Black communities and individuals. Despite those rules, some schools were set up and were attended by many learners.

The African Education Movement (AEM) was established to ameliorate the situation in Black Education. It had to improvise for those learners who had been expelled due to the boycott. AEM established the cultural clubs. Although this was a great move which attracted a vast number of learners however it did not last for long. Cultural clubs were

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inadequately financed therefore there was a shortage of facilities and teaching staff. The government did all in its power to destroy AEM together with its programme. AEM was banned. Cultural clubs were raided by police. In 1960, the cultural clubs finally closed down.

Lodge as cited by Christie (1991: 231) argues:

> "The AEM's approach involved a reversal of normal South Africa education conventions. Even in terms of formal criteria, the clubs could be successful. Some of their members wrote and passed Standard six (6) exams ... clubs were even winning over students from government schools. The AEM and the cultural clubs were a brave experiment, but their significance became increasingly symbolic as numbers dwindle and children went back to government schools. But they show an interesting attempt by congress members to spell out an alternative world view in educational terms."

The existence of cultural clubs as the alternative educational institutions for Blacks indicated that Africans knew the kind of education they needed for their children. If the African communities had pulled their resources together, this alternative education would have been a success. From this general overview, it becomes clear that education in South Africa had become one of the most controversial fields in social sciences.

3.3.1 IDEOLOGICAL CONTEXT OF EDUCATIONAL CRISIS

Language is a crucial means of gaining access to important knowledge and skills. It is a gate to cognitive development. It can promote and hinder scholastic success. In a pluralistic society like South Africa language diversity exerted a powerful influence on

the content, methods of instruction and outcomes of schooling. When language is linked to the race cultural group, it becomes a highly contentious issue. Language policies for education in such a situation become closely intertwined with political issues and are seldom determined solely by strictly educational considerations. This is found in South Africa where the provision of equal educational opportunities had been increasingly complicated by the need to satisfy the diverse language needs. Le Roux (1993: 146) states that South Africa is described as one of the most culturally and linguistically diverse countries in the world. The 1980 census revealed at least twenty-four languages spoken in South Africa (Human Science Research Council, 1985:34).

Language diversity had complicated the provision of education in South Africa. Le Roux (1993: 147) recalls incidents where language became a problem. Milner's policy of the Anglicisation of Dutch schools which followed the 1902 Anglo-Boer war arose controversy in Afrikaner education. In some instances like 1976 riot, language policy in education had formed part of the struggle. In Black schools the choice of language medium had always been strongly dictated by political ideology. Every prescription of the Nationalist Government represented the imposition of one individual's choice upon another, transforming the consciousness of the person prescribed to, into one that conforms with the prescriber's consciousness (Freire, 1994: 29). The Afrikaners wanted Africans to subscribe to their idea of White superiority. That incapacitated Africans to mould their own consciousness about what they really wanted. This kind of a situation led to Africans holding different views about the medium of instruction in their education. Some preferred English to the African languages and others vice versa.

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According to the Bantu Education policy, the final decision about the medium of instruction in any post-primary school should be taken by the secretary on the recommendation of the school board, the circuit inspection and the regional director concerned. The main factor to be considered would be the dominant language of the White community in the area where the school was situated.

In March 1971 the Bantu Education Advisory Board had decided (Resolution 30/ 71) to institute an investigation into the issue of medium of instruction. In June 1972 it reported its findings to the Department of Bantu Education. Mother tongue instruction was recommended up to grade 6. From grade 7 upwards the medium of instruction had to be English or Afrikaans. Equal treatment of the then only official languages by means of making them equal media of instruction was strongly rejected by Afrikaners as uneducational (Bantu Education Advisory Board, No.3 1972).

Dr H.J. van Zyl, the secretary of the Department was authorised to take up the issue of the medium from grade 7 upwards. By September 1972 ministerial approval was gained for the following change in policy: There would be three alternatives at the post primary level upwards.
- English medium throughout
- Afrikaans medium throughout
- English and Afrikaans

English and Afrikaans might be used on a 50 - 50 basis. The 50 - 50 policy will be explained later in this chapter. For the schools situated in the Bantu Homelands the

decision as to which of the three alternatives would be followed, would be decided by the Homeland Government concerned in consultation with the Minister of Bantu Education (Hartshorne, 1993: 201).

The three categories did not cater for those who wanted African language(s) to serve as medium of instruction. This proves that the government had no intention of involving Africans in shaping their own education system. This further suggests that the government had no interest of promoting and developing African languages.

In January 1973 the Department issued a circular (No. 2/ 1973) consulting school boards, area managers and regional directors requesting for recommendations on the implementation of these policy alternatives. The sense of time is stressed in this study to make it easy to trace the events which led to the need for anti-racist education. The intention is also to see the evolution of education system in South Africa and hard experiences of the racial education which arouse the demand for anti-racist education system. In the circular it was stressed that it would be in the interest of learners to use one medium only, preferable that of the dominant official language in the area. It was also highlighted that in areas where both English and Afrikaans were strongly represented, some schools might use Afrikaans exclusively while others use English medium only. This last circular was warning people about the employment of the 50 - 50 alternative. The school boards responded as follows:

TABLE NO. 3

PROVINCE	AFRIKAANS	ENGLISH	AFR. / ENG.
TRANSVAAL	4.6	34.4	61.0
ORANGE FREE STATE	5.0	3.5	91.5
NATAL	1.0	59.1	40.4
CAPE TOWN	7.0	55.6	37.4

Hartshorne (1992: 201)

Many area managers used their influence to persuade school boards to maintain the status quo. Closer examination revealed that where school boards could satisfy the criterion of an English-speaking White environment, they recommended English only, but where the dominant language of the nearest White community was Afrikaans, they recommended a 50 - 50 approach in order to preserve English medium. Even with the new approach in the language problem English speaking use their vernacular as the medium of instruction and Afrikaans-speaking using theirs. Africans were at a disadvantage side because they would find themselves falling into Afrikaans medium or English medium. The fate of the African schools concerning the medium of instruction was in the hands of the school boards. It was mentioned earlier in this chapter that Africans were not satisfied with the school boards. They regarded them as illegitimate bodies since they did not represent the aspirations of a people. However they had to respect and honour the decision of the school board concerning the medium of instruction(s). To conclude the issue of three options proposed by the secretary of the Department the respective regional directors had these proposals. The Transvaal, Orange Free State and Cape regional directors with the

exception of the Port Elizabeth and East London, proposed a 50 - 50 policy. If we look back into the statistical figures as highlighted in table no. 3 at least Transvaal and Cape Town were not supposed to adopt the 50 - 50 option because those who favoured English medium were not so low. In Natal the director recommended acceptance of school board proposal, that is, English medium. It was mentioned earlier that the state of Homeland states was different. Natal province had Zululand as the homeland therefore only a small portion of the area was affected by the decision of the school boards, the large portion was under the KwaZulu Government which opted for English only as the medium of instruction.

The Ministry of Education wanted to protect the position of Afrikaans. In this event the secretary of the Department decided to withdraw the options and to return to the dual medium policy in secondary schools throughout the country. The interest of the learners especially in Natal and Cape was subjugated by political considerations. It is worth recalling that the policy of dual medium of instruction was rejected for White schools in the mid 1940's, after the unsuccessful attempt by the Smuts government to force its acceptance on the province. (Hartshorne, 1992: 202) states that it was one of the great ironies in history that the leader of the protest against the use of dual medium in the Transvaal in 1944 - 45 was FAK secretary, who in 1975 was the minister responsible for its application in African education. This irony indicates that racist education aimed at suppressing Africans and implementing in Bantu Education that which would discourage Africans from continuing with education. It was an envisaged fact that it would be difficult to use two media of instruction. That was reflected in the warning circular (No.

2/1973).

By 1974 all the homelands, except Qwaqwa which was in favour of a 50 - 50 approach had decided on and adopted the use of one official language medium, generally from grade 5 upwards. They further stipulated with the exception of Venda, that the official language should be English.

On 29 August 1974 a circular was issued by the Southern Transvaal Regional Director stating that from (grade 7) to (grade 9) general science and practical subjects had to be taught through the medium of English, Mathematics/ Arithmetic and Social studies had to be conducted through the medium of Afrikaans. Teaching grades 10 to 12 was also to be through both English and Afrikaans on a 50 -50 basis. This policy meant that half the subjects were done in English and another half was to be done in Afrikaans.

The instruction to introduce the 50 - 50 ruling evoked an angry response from African educators. Throughout the 1975 and the early part of 1976 the African Teachers Association of South African (ATASA), principals, school boards and Soweto Urban Bantu Council, presented memorandums to the department of Bantu Education urging it to revisit the issue of 50 - 50 policy. Despite the protest registered by these people the department proceeded to prescribe that Maths and Social Science for grade 8 be taught in Afrikaans. In 1975 the failure rate in grade 7 learners had increased from 8 percent to 39 percent (Nasson and Samuel, 1990: 21). The disaster in grade 7 results was attributed to the 50 - 50 policy. Educators and learners had much lower competency in both English

and Afrikaans, the public examination facing them suddenly found themselves in the exposed and vulnerable vanguard of the language struggle. Educators and learners were absolutely dissatisfied with the 50 - 50 policy.

In 1976 the Meadowlands Tswana School Board took unilateral action and instructed their schools to use English medium only from grade 5. This move indicated the true picture about how people felt about 50 - 50 policy. The Department responded by dismissing two members of the Board. The entire board resigned in protest. It was clear that people were weary of conforming with the imposed demands of the racist education. The Soweto schools elected a committee to be their mouthpiece to the local area managers, to convey their grievances against 50 - 50 policy. The area managers refused to meet with the committee. On 17 May 1976 the Orlando West Junior secondary school learners stayed away from class in protest (Nasson and Samuel, 1990: 21). The junior secondary schools were much concerned because the dual medium was already operating to them unlike senior secondary schools. The social reality of apartheid education produced a consciousness among Black learners, about what they really expected their education to be. That caused turbulence in schools and prompted the learners to march to the education offices. On 16 June 1976 the riot erupted in Soweto schools. The crisis in education precipitated by the tragedy of Soweto 1976 culminated in a nationwide mobilisation of the mass democratic movement. South Africa was plunged into a crisis. This became a major physical confrontation. About 196 Black children died. The learners made tremendous sacrifices both in terms of loss of their own lives as well as intensifying the struggle for the total liberation of this country. The death of learners in Soweto is

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summarised by Fromm's words in (Freire:1994) that:

> "Oppression is necrophilic, it is nourished by love of death. The necrophilous person is driven by the desire to transform the organic into the inorganic, to approach life mechanically as if all living persons were things ... The necrophilous person can relate to an object, a flower or a person only if he possesses it hence a threat to his possession is a threat to himself, if he loses possession he loses contact with the world. He loves control and in the act of controlling he kills life"
> (Freire, 1994 : 58).

When African learners protested against the racial laws in education, the Nationalist Government regarded that as a threat to the White domination over Africans. To eradicate the threat, a number of peaceful higher primary and junior secondary unarmed school children were shot dead. White schools were totally unaffected by the boycotts as if South Africa consisted of two worlds. Christie (1992: 245) adds that Soweto and Lower Houghton (former white residential area in Gauteng) were like two distant islands during the 1976 riots.

When the 1976 educational crisis had been spread to other African areas like the Cape, the uncompromising and hard-line (Hartshorne, 1993: 203) Deputy Minister of Bantu Education, Dr Andries Treurnicht, said:

> "In the White area of South Africa where the government provides the buildings, subsidies and pays the teachers, it is surely our right to decide what the language dispensation should be".

The African community was not discouraged by Dr Treurnicht's statement. Africans continued to fight for the absolute removal of the 50 - 50 policy. In this struggle Africans were fighting for humanization, for the emancipation, labour and for the overcoming of

alienation. Freire (1994: 26) would say this struggle was possible only because dehumanization was not a given destiny but a result of an unjust order that engendered violence in the oppressors which in turn dehumanised the oppressed. This means that Africans had to struggle until they reach their point of destiny which was / is anti-racist, anti-sexist and equal education for all South African population groups. In borrowing Freire's words one would say Africans were fighting for the true generosity which consisted precisely the intention to destroy the causes which nourished false charity.

The 1978 school year approached in an atmosphere of hostility and fear. T.W. Kambule, the former principal of Orlando High School who resigned in protest against Bantu Education contends that:

> "The years 1977- 78 are tragic ones for black children, relating to their schooling because since the education revolt in 1976, the position has been simmering. There was no settled schooling"
> (Nasson and Samuel, 1990: 22).

The above exposition is evident in the information that in 1977 it was established that 196 000 black learners throughout the country were boycotting classes. In Soweto the vast majority of the 27 000 secondary school learners did not write the final examination and about half of the educators resigned. African schools were experiencing the shortage of qualified educators, therefore the problem brought about by 1976 riots educational uprising aggravated the situation in African schools.

The government tried to mend the latent damage in African schools brought about by the Bantu Education Act. The department published for comments the first draft of a Bill to

replace the original 1953 Bantu Education Act. The department's intentions were proclaimed as follows: mother tongue instruction was to be retained up to and including grade 6. When the formal Bill (B77 - 1979) was published, no standard was mentioned. The department capitulated as the Act No. 90 of 1979 which reads as follows: the universally accepted principle of the use of the mother tongue as the medium of instruction be observed, provided that this principle had to be applied at least up to and including grade 4. It further provided that the wishes of the parents be taken into consideration in the application of the medium of instruction (Hartshorne, 1992:204).

In July 1978 the mother tongue issue was resolved. The ministry of education also gave in and Afrikaans was eventually dropped as a medium of instruction. The medium of instruction was to be decided by the school. By 1978 official statistics showed that over 96 percent of Black learners from grade 7 upwards were being taught through the medium of English (Nasson and Samuel, 1990: 21). The state increased its expenditure on Black Education. More classes were built in urban areas. More money was allocated for maintaining schools in these areas.

It is worth noting that the vast difference in total sum spent on White and Black education continued to exist. In 1976 it was estimated that the state spent R7 000 on each White learner for the full period of his schooling as compared to R350 for a Black learner's schooling (Nasson and Samuel, 1990: 22). Nkomo (1990: 3) asserts that the state spent on an average, five times more on a White than it did on a Black learner.

Although Africans enjoyed victory over the 50 - 50 policy however Bantu Education was still in existence. Their victory was like a progressive step in the evolution process towards anti-racist education system. To support this argument Nasson and Samuel (1990: 23) state that in September 1978 a senior official of the Department of Education and Training declared:

> "Despite the criticism of the Black Education, the government's education policy could be educationally and politically accounted for and would not be changed ... Separate and different schooling is justified. It is an irrefutable reality that the Black child had a starting point which did not normally link up with the average Western school".

In this approach the government employed its "generous" skill. It would appear generous that, because of different starting points in life, Whites provided Africans with their education system. This government's "concern" about the starting point propounded a number of questions to the researcher, like, who created that imbalanced situation between racial groups? Who fought people when striving for the same starting points in life? The answers to these questions tempts a person to refer to the government's concern as "false generosity". Freire has this to say about false generosity:

> "The oppressors perpetuated injustice in order to have the continued opportunity to express their "generosity". An unjust social order is a permanent faunt of this "generosity" which is nourished by death, despairs and poverty. That is why the dispensers of false generosity become desperate at the slightest threat to its source" (Freire, 1994: 26).

The above exposition was evident in the government's reaction to the educational crisis particularly the 1976 uprisings. Apparently the riots threatened the status of Afrikaans language and the position of the Nationalist government. The government responded to the threat by murdering learners. After this incident learners lost hope and went to exile

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where they were confronted with hunger and poverty. That was the result of the unjust social order.

3.3.2 THE 1980 RESISTANCE

The government had tried to ameliorate the situation in African education by introducing the 1980 Education and Training Act. This new statute replaced the Bantu Education Act of 1953. The 1980 Act sought to eradicate the worst aspects of previous legislation. It dropped the designation "Bantu" and replaced it with "Black". Theoretically it declared that compulsory education would be a central focus of the policy. One would argue that for compulsory education to work out it should be coupled with free education. If one considers the financial state of most African families in South Africa one doubts if compulsory education could work for Africans. The government further urged for the active involvement of parents, educators and communities in the education system. This would also create problems because Africans were invited to maintain education system that was already designed for them. The educators' appointments and dismissal became the domain of the Department not the school boards.

Although Africans were not absolutely satisfied with the 1980 Education and Training Act, however it served as a motivating factor for them to strive for the absolute eradication of racist education. The year (1980) also witnessed a large scale learner rejection of the state's educational system. In April 1980 learners in the Cape protested against the inferior quality of education and shortage of qualified educators and dismissal

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of political educators (Christie, 1992: 246). About 200 000 secondary school learners were involved in a school boycott. Demands varied from area to area and from school to school. Some learners protested against the obligation to take certain subjects in the standard grade rather than higher grade. They regarded that as lower standard of education which they were forced to receive.

Although the grievances varied however the common demand included one educational system for all, equal pay for all educators, adequate facilities and more qualified educators. Cross, (1992: 95) contends that resistance in the classroom and school boycotts could be properly understood only when situated within the broader social context of the structure and the aims of Bantu Education. Bantu Education was related to hegemonic culture of White supremacy and political economy which perpetuated African subordination.

The cost of schooling was also a major contribution to educational crisis. As Cross (1992) has highlighted above that political economy had a role in the crisis, there was a steadily increasing inflation and unemployment. Black unemployment rose from 11.8 percent in 1970 to 21.1 percent in 1981. People were experiencing economic pressure (Christie, 1992: 247). In a significant way learners related their educational struggle to the broader political struggle of Black communities. They said:

> "Our parents have got to understand that we will not be educated and
> trained to become slaves in this apartheid capitalist society. Together
> with our parents we must try to work out a new future. A future where
> there will be no racism or exploitation. No apartheid. No inequality of
> class or sex (Christie, 1992: 247, Nasson and Samuel, 1990: 24).

Dr D.G.S. Mthimkhulu contends in support of the learners that:

"Africans do not accept laws, policies and institutions designed to keep and perpetuate them in this subordinate position in the land of their birth. They, therefore, seek for integration into the democratic structure and institutions of this country" (Mbere, 1979: 115).

The above exposition indicates that learners were determined to struggle for anti-racist system. They also showed an understanding of the need for a collective effort with the whole African community for anti-racist development.

Nkomo (1990: 22) supports the stand taken by the learners of involving parents. He states that a learner movement can only fulfill its revolutionary responsibilities by acting in concert with other forces working for the transformation of South African society. Learner leaders developed effective means of communication, consultation and involvement with both the learner mass and other sectors of the society. This cooperative effort would help learners to ensure the relevance of their actions, both in the struggle for a just education in the national democratic revolution as a whole.

The learners' approach in their demands for better education can be interpreted along Freire's theory of pedagogy of the oppressed where he says:

"....because it is a distortion of being more fully human, sooner or later being less human leads the oppressed to struggle against those who made them so. In order for this struggle to have meaning, the oppressed must not, in seeking to regain their humanity (which is a way of creating it), become in turn oppressors of the oppressors, but rather restorers of humanity of both" (Freire, 1994: 26).

The learners in line with Freire's theory of not alleviating oppression by oppression set as

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their destiny to create an anti-racist, anti-sexist, equal, non-exploitive education system.

This idea of anti-racialism in the African community is rooted in its philosophy of life.

Africans have always welcomed guests. That is an African traditional humanism. The

influences from other cultures, education, religion and philosophies of life as absorbed by

Africans interfered with anti-White attitude. Mphahlele (1979:6) states that Whites

suspected that self-pride as a moral resource for a people in a state of siege was aimed at

them. Their suspicion resulted to anti-Black attitude and they imagined all kinds of

retribution against Africans. The idea of not reversing racism to the oppressors in South

Africa was further taken up in the Freedom Charter which was drawn in 1955. This idea

was articulated in the clause "The doors of learning shall be open for all"

The educational situation in South Africa in the 1980's confirms what Murphy (1973 :

237) had envisaged. In the culture of resistance, Murphy postulated a hypothesis that:

> "The curriculum of Bantu Education with its basically Western
> character can be expected to develop its own 'culture'". This in turn
> will lead to educational outcomes different from those intended by the
> South African Government. At least some of the students who study
> under Bantu Education can be expected to emerge possession of ideas
> of democracy, progressive African development and African political
> power" (Murphy, 1973: 237).

This exposition indicates the failure of apartheid education. It intended to produce

undemocratic, unprogressive African people, instead it produced a contrast. One would

wonder how this happened because as Freire (1994: 29) contends that the oppressed

internalises the image of the oppressor and adopts his guidelines. Africans were

supposed, according to this theory, to have a vision of human beings by identifying with

their model which was segregation on racial terms.

In 1981 learners realised that school boycott had a detrimental impact on the Black community as a whole, because of the escalated rate of illiteracy. The learners declared that:

> "We have come to realise that the intention of the government is to keep us black children uneducated. We have therefore decided to suspend the boycott indefinitely and resume our studies. Though the boycott is now suspended, the struggle against inferior education is continuing. Our form of struggle will from now on take on a different complexion and tactics. The moment calls for us not to react to the provocation by the authorities in the way they want us to, but call for us to attempt to normalise a very abnormal situation" (Nasson and Samuel, 1991: 25 and Sowetan, 13 March 1981).

The state's response to the 1980 protest took multi faceted forms. The large number of learners were expelled from school and some were detained. Schools were closed down. Nasson and Samuel (1990: 24) contend that in September 1980 all black higher primary and secondary schools in Cape Town, Port Elizabeth and Grahamstown were closed. That was a great setback in African Education. The government realised that, that had a negative impact in the economy and development of the country. In confirming the state's realisation one would say, education is the critical institution in the social control function of the government. It can help to produce and to legitimise patterns of social inequality and mobility through its provision of a suitable rationale. In South Africa, Bantu Education was introduced to prepare the Blacks in such a way that they would be capable of and fit for community service in a multicultural country. In the 1970's and 1980's there was a conspicuous failure of the traditional apartheid education to provide

the suitable rationale as a way of legitimising a social order with gross inequalities of colour, race, creed and income. This failure was reflected in the incessant educational turbulence in the country. These events exposed the depth and extent of the failure of the educational system to realise its political objectives. The already highlighted political consciousness of the learners, their strengthened organisational abilities and their long-term perspectives on the need for a fundamentally changed educational system reflected this failure.

In order to respond to these crisis and the failure of the racist education system, the government requested the Human Science Research Council (HSRC) to conduct a scientific and coordinated investigation on guiding principles for a feasible education policy in order to promote economic growth in the Republic of South Africa. It also wanted to improve the quality of life for all the inhabitants of the country. One would say, the intentions about this investigation indicated the government's concern to move towards equal education system.

3.4   THE DE LANGE COMMISSION

The De Lange Commission was the most National Education Inquiry ever to have been held in South Africa during the Nationalist Government. It had sought to deal with the provision of schooling for all inhabitants of South Africa, rather than for one or other officially prescribed population group(s). It was conducted in the light of, inter alia, the educational situation, the population composition in South African society, and the means

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that could be made available for education in the national economy. It covered all the levels of education viz. pre-primary, primary, secondary and tertiary (HSRC, 1981: 1).

It is worth mentioning that as the HSRC began its investigation two events occurred in the field of education. In early 1981, the Department of Education and Training announced the introduction of compulsory education in certain selected areas of the 22 areas in Soweto. Among these selected areas only two voted unanimously for compulsory education. The implication was that the plan was rejected on the basis that it was imposed by the state without any consultation with the African community. The second feeling was that compulsory education had to be coupled with free education. Finally people felt that they would not accept compulsory Bantu Education. The Department of Education and Training (DET) also gazetted new regulations to restrict the admission of grade 11 and 12 learners over the age of 20 years, grade 8 - 10 learners over the age of 18 years and primary school learners over the age of 16 years (Nasson and Samuel, 1990: 25). This age ruling would turn thousands of Black children onto the streets in the period of severe unemployment. If the ruling was strictly implemented 85 000 learners could have been affected. This ruling was not strictly utilised but it was used selectively to those learners who were in the leadership. Such regulations crippled the culture of learning in African society.

These proclamations are worth rating because they served as the caveat for the De Lange Commission. The response to the first proclamation indicated that Black communities were rejecting Bantu Education. They wanted to be consulted if changes were effected,

in education so that they could state their views. HSRC (1981: 2) admitted that it had to include representatives of interested government department, private sectors from all the disciplines able to make a contribution to the development of education. The second regulation would aggravate the situation in terms of manpower requirements.

A number of Black children would not meet this age regulation because of the deferment in African schools. The delay was attributably to the educational crisis. Some Black learners reluctantly left schools due to uprisings and schools closing down, detention and expulsion.

The HSRC formulated a set of principles as the first step in the investigation and described the procedures followed to arrive at the principles. There were eleven principles but for the purpose of this study a few will be dealt with as they had major implications. Although HSRC (1981: 14) indicated that the set of principles for the provision of education in the Republic of South Africa should be read as a whole and no one principle can be interpreted or applied in isolation from the others. However, Van Zyl (1991: 29) states that the widespread acceptance of the eleven principles might be an indication that they were subject to different interpretations. It was against this latter statement that the researcher concentrated on a few of the eleven principles. It was envisaged that the principles would have to serve as a basis of a future anti-racist, democratic and equal system of education.

3.4.1 PRINCIPLES OF THE DE LANGE COMMISSION

- Equal opportunities for education including equal standards of education for every inhabitants, irrespective of race, colour, creed or sex, shall be the purposeful endeavour of the state. This principle bears testimony that the HSRC wanted to create better education for all population groups.

- Education shall afford positive recognition of what is common as well as what is diverse in the religious and cultural way of life and the languages of the inhabitants. This also displays the commissions intention to consider cultural diversity in education that would respect and promote philosophies of life across races.

- The provision of formal education shall be the responsibility of the state provided that the individual parents and organisational societies should have a shared responsibility, choice and voice in this matter. It was realised that the high drop-out rate among African learners was due to non-participatory role played by parents. The involvement of parents would alleviate this problem.

3.4.2 THE DE LANGE REPORT

The HSRC strategy of advancing equality was the most proposition. It attempted to reconcile the tension that existed between South Africa's needs and the political

capabilities of the rulers.

The commission proposed the reduction of differences in the quality of education between communities (HSRC, 1981: 209). It also stressed that everyone would receive a rightful share regardless of race, colour, socio-economic status, ethnic context, religion, sex or geographical location.

The De Lange report appeared to concede at certain points that both unequal and segregated schooling was an infringement of the most elementary principles of educational equality (Nasson and Samuel, 1990: 57). The commission stated that:

> "... differentiation also rests purely on the basis of race or colour, which cannot be regarded as relevant for inequality of treatment. Examples of this are the treatment of different racial groups in a way that is strikingly unequal, e.g. in the distribution of education in terms of per capita expenditure, proportion of qualified teachers, quality and quantity of facilities ... Differentiation based purely on differences of race or colour cannot be regarded as relevant grounds for inequality of treatment and is consequently contrary to the social and ethical demands for justice." (HSRC, 1981: 209).

The De Lange Report failed because Afrikaners regarded its proposals as a threat to Afrikanerdom. Christie (1991: 63) avers that the influential Afrikaner educator organisation, the Transvaalse Onderwys Vereniging (TO) opposed the De Lange recommendations. The government rejected the proposal of a single education department for all races. It wanted to maintain separate departments of education.

Nasson and Samuel (1990: 57) postulated that this new logic had undoubtedly signified

a new commitment to begin. It was shifting the balance of fiscal advantage between White and Black educational constituencies. Education for Blacks had to be financed without disturbing or affecting White education.

The De Lange report and state officials raised their concerns for the separate but equal education. Willem Bouwer, a member of the executive committee for education in the Cape Provincial Council described non-racial schooling as a "totally unmanageable monster" which would create more crisis in education (Nasson and Samuel 1990: 58). Dr Gerrit Viljoen, former Minister of Education and Development Aid felt disposed to insist that equal educational opportunities could not be created by integrating schools and introducing a single education department, but only by more schools and improved teaching (Nasson and Samuel, 1990: 59).

This study later looks into the contribution of integrated schooling towards anti-racist education. That part of the study responds to the claim that integrated schooling aggravates educational crisis.

3.5   ALTERNATIVE EDUCATION

There was a degeneration of education programmes in African schools into a series of boycotts and unrest incidents. The main reason was not a fundamental deficiency in the ability of learners in reading, writing and arithmetic (3RS). The learners and educators found their desires and lives to be in conflict with the educational policies of the official

CNE philosophy in their schools.

The educational boycott in African schools had proved to be poorly organised. The learners and the youth capitalised from the situation to degenerate the struggle into undisciplined acts of violence. This situation often enstranged the youth from the workers with whom they claimed to be establishing unity. There was a great need to channel the militancy of the unorganised youth into disciplined action, accountable to the whole community.

Fulani in (Nkomo:1990) expressed that:

> "For a revolution to succeed it has to have a programme of action to guard against distortions and diversions. A nation without an ideologically prepared youth is a nation without a future. Radicalism without realisable objectives and realistic analysis of the enemy's strength and weaknesses can be a recipe for anarchy. There is sometimes the temptation among the youth and learners to equate military with revolutionary commitment. Anarcho-syndicalist deviations can only be detected by ideologically developed revolutionaries" (Nkomo, 1990: 210).

The educators' organisations and concerned members of the community realised that the youth was going astray. They wanted to prepare it for an anti-racist and democratic attitude. They had realised that class boycott was no longer an appropriate strategy towards the racial Nationalist Government. They had evaluated its power and realised that alternative education would be the exact strategy to deal with the racist government. The idea of alternative education marked the point of departure to the reconstruction philosophy. This means that people had reached the stage of political strategies which

transcended the purely destructive nature. It incorporated reconstruction which was a fundamental factor towards emancipation.

Cross (1992: 159) supports that the expression of the new directions in the struggle within the struggle in which the counter-hegemonic space conquered from the apartheid state was filled with constructive initiatives. John Dewey in Ozmon and Craver (1995: 174) envisioned education as a way of making evolutionary as opposed to revolutionary progress towards social reconstruction. Both of these expressions espoused the promotion of reconstructive measures in struggling against racist education.

The development of the alternative education in South Africa since 1980 was a reaction to the failure of state's racist education. Alternative education could be regarded as the working out of the educational consequences of the Freedom Charter. It was inextricably bound with concepts like anti-racist and equal education system. The educational clause reads thus:

> "The doors of learning and culture shall be opened. Education shall
> be free, compulsory, universal and equal for all children"
> (HSRC, 1990: 45 and Freedom Charter document: 1955).

The South African people were anxious to have these theoretical promises into practice. They regarded the racist and unequal education as the stumbling block to the development of the African community. Their eagerness for reconstruction in education motivated them to support the idea of the alternative education. It was imperative that there should be a closely knit alliance between learners, educators, parents and workers. The national

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democratic, anti-racial struggle demanded that no individual organisation or individuals should act in isolation.

According to Nkomo (1990: 199 - 121) alternative system could not mean the reform of existing structures. This was the rejection of the extension of parliamentary representation to include African people under the existed constitution, the opening of the economy to great Black participation or the upgrading of educational provision. Alternative system meant the development of political, economic and education programmes designed to both replace those in force and to have the capacity for application in response to a post-apartheid society once the transfer of power had taken place. This exposition indicates that Nkomo (1990) antagonised the Tricameral Parliament formulation to co-opt Africans as it did for Coloured and Indian populations.

Alternative education did not mean the setting up of privately funded or separately controlled institutions offering somewhat different curricula from those in the public-funded, state controlled education. The failure of the alternative schooling (cultural clubs) in the 1950's caveated the 1980's alternative education not to be independently controlled institutions. It was through campaigns that alternative education was a democratic quest by a society. It intended to discover and articulate the kind of education it believed appropriate within the context of development toward liberation. It was also concerned with the extended process of transformation which post-apartheid society would require. This indicated that the alternative education had to ensure that education was not only to put an end to the politics of racism but that it was to be instrumental in creating a more

just society in terms of eliminating injustices based on class (Young and Burns, 1987: 52). This alternative did not aim only at the transfer of power or control from one sector of society to another 'that is, from the minority (Whites) to the majority (Blacks). It was intended to provide the basis for a society committed to other values, other priorities or other conceptions. These conceptions and values included anti-racist system, equal opportunities, democracy and equity.

Nkomo (1990 : 200) further advocates the notion of developing alternatives "within". The term within was classified under different contexts. The struggle for anti-racist, democratic South Africa had to be achieved inside the country. This did not overlook the role to be played by those who were compelled to intervene from outside. However there was no realistic way in which the issue could be settled from outside. The triumph over the forces of racist system would be but a prelude to the building of a society which asserts priorities very differently from those which were supervened. The Bantustan areas had to be "within" South Africa by joining forces for alternative education. This would mean the act of a single country. The notion of "within" was also applicable to learners and educators. They needed to practice alternative education within state schools in order to avoid discrepancies of being independent which would have financial implications. The term "within" also implied a state of consciousness in the people engaged in the development of alternatives. Such consciousness included the realisation that solutions to problems had to be sought by the people themselves.

The alternative education had to empower people educationally as well as socially. The

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significance of this empowerment was, educational struggle could not be viewed in isolation from the broader democratic struggle. It was indispensable that the whole nation could be involved in this struggle against racial laws. The alternative education was therefore called People's Education for People's Power.

3.5.1 PEOPLE'S EDUCATION: THE DEVELOPMENT OF A CONCEPT

The concept "people" was without a defined theoretical status, despite the frequency with which it was used in political discourse. Laclau as cited by Unterhalter et al (1991:20) views "people" as a conceptual precision which goes no further than the purely allusive or metaphorical level. In South Africa the term "people" referred to all oppressed people, African, Coloured and Indian and to progressive White democrats. According to Pan Africanist Congress and Black Consciousness Movement people were confined to the oppressed (Black) sectors of South African Society. The "people" were constituted to the struggle through their antagonistic relation to the state. They concealed their class and racial differences and antagonism within the people.

The formation of the people and the community was made possible in the South African context by repression of the apartheid state. The community became a subset of the people. Anderson as quoted by Unterhalter et al (1991:20) argues that:

> "The notion of the community is an imagined political community because regardless of the actual inequality and explanation that may prevail in each, the notion is always conceived as deep horizontal comradeship. Ultimately it is this fraternity that makes it possible" (Unterhalter et al, 1991 : 120).

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If this exposition is related to the South African context one would maintain that the people referred to both members of the oppressive race and the oppressed race. They were tied up by comradeship and forgot about political and social realities.

The idea of "People's Education" for "People's Power was born out of the 1985 education crisis. It embodied a fundamental critique of apartheid education, which was education for domination. It became a devastating indictment on apartheid slave education (Miller et al, 1991: 240). It was generally agreed that education should meet the needs of the community concerned. People's Education aimed at taking the initiative in developing an education system of the majority of South Africa.

Repression within education took two primary forms. Firstly, it related to direct repression within educational institutions through headmaster/ educator/ learner relation on the account of the absence of democratic structures and procedures informing education practice and learning situations. Secondly, it referred to the social reproductive dimension of education and the reproduction of dominant ideological forms and practices and of skills in order to fill spaces with the social division of labour (Unterhalter et al, 1991: 122 - 3). Due to the double -folded repression the struggle for people's education could not be divorced from the struggle for anti-racist and democratic South Africa. That means "People's" struggle was identified with the national democratic struggle which was essentially a liberation struggle to rid South Africa of apartheid and open the way of a more democratic path of capitalist development. Zwelakhe Sisulu declared that:

"The struggle for people's education can only finally be won when

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we have won the struggle for people's power"
(Cabral, 1980 : 209).

Miller et al (1991 : 240) also agree that:

> "Education like all other processes of socialisation, tends to reinforce
> the ever determination of people with the social system."

Freire has this to say about the situation:

> "It is ridiculous to wage a struggle for democratic education and
> ignore for forces that are at work in the society (Freire, 1992: 9).

These statements bear testimony that people's education was an essential ingredient to the

struggle for an anti-racist and democratic society. The reconstructionists assert that

radical changes in education cannot occur without radical changes in the structure of

society itself. Dr H.F. Verwoerd's declaration that:

> "It is crystal clear therefore that apartheid education cannot be
> separated from apartheid in general" (Kallaway, 1984: 168).

Adam Michnik (1990) in Giroux (1992: 72) contends:

> "A striking character of the totalitarian system is its peculiar coupling
> of human demoralisation and mass depoliticing. Consequently, battling
> this system requires a conscious appeal to morality and an inevitable
> involvement in politics."

This statement stresses implicitly and explicitly the importance of politics and ethics to

democracy. The relationship between the pedagogical and political factors as central to

any social movement that attempts to effect emancipatory struggle and social

transformation on is emphasised. McLaren (1995: 31) also supports that any genuine

pedagogical practice, demands a commitment to social transformation in solidarity with

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surbodinated and marginalised groups.

3.6   PHILOSOPHY OF RECONSTRUCTION AND PEOPLE'S EDUCATION

Reconstruction has its roots in the traditional philosophical systems and philosophers. The modern reconstruction was drawn from John Dewey's clarifying article. It illuminated the role of education in social reconstruction. He contends that:

> "The problem is not whether the schools should participate in the production of a future society but whether they should do it blindly or with the maximum possible of courageous intelligence and responsibility" (Hanson and Brembeck, 1966: 100).

Dewey stated abundantly clear that education should serve as a major instrument in social change. This exposition also reflects in a philosophical form that education should critically analyse its product. People's education like reconstruction philosophy promoted scientific methods, problem-solving, naturalism, humanism, critical thinking, analysis and creating mind. Miller et al (1991: 363) describes this as a liberating education. It consists of acts of cognition, not transferals of information. It is a learning situation in which the cognisable object of the cognitive act intermediates the cognitive actors i.e. educators and learners.

Ozmon and Craver (1995: 174) and Hanson and Brembeck (1966: 101) maintain that the philosophy of reconstruction contains two premises. The society is in need of constant reconstruction which involves both a reconstruction of education and the use of education in reconstructing society. There was a great need for social reconstruction in South

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Africa. People needed to change from inferiority and superiority complexes to the acceptance of one another on equal terms. They also needed to eradicate racist ideas and adopt anti-racist attitudes. People's Education intended to create a harmonious situation i.e. anti-racist, democratic and equal opportunities for all population groups. The educational programmes initiated by People's Education would achieve these objectives. They encompassed racial awareness programmes. These objectives would help people for the full participation in all social, political or cultural spheres. They would also both enable the oppressed and the oppressors to understand the evils of the apartheid system. According to Young and Burns (1987: 50) and Miller et al (1991: 245) and Ozmon and Craver (1995: 176) People's Education like reconstructionism perpetuated education that would eliminate social evils.

Reconstruction philosophy as viewed by Theodore Brameld in Ozmon and Craver (1995: 178) and Kneller (1973: 248) was a crisis philosophy in terms of education and culture. He states that:

> "We are confronted with mass confusion and contradictions in modern culture. There is immense capacity for good on the one hand and a terrifying capacity for destruction on the other. We must have clear goal for survival" (Ozmon and Craver, 1995: 178 and Kneller, 1973:248)

The above contention was prevalent to the African youth which was captured in the confusion of destruction. It disrupted schools physically and procedurally. People's Education helped to redirect the energy of the youth into reconstructive approach.

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3.6.1 ROLE OF A SCHOOL IN RECONSTRUCTIONISM

Reconstructionists like John Dewey, George Counts and Harold Rugg in Stevens and Wood (1987: 342) and Kneller (1973: 247) maintain that to reform both the ideological and organisational structures, the school plays a vital role. The schools fulfill a need that by virtue of their organised and specialised structures could do better than other institutions (Ozmon and Craver, 1995: 187). The school concerns itself primarily with the task of equipping learners with the tools necessary for self-governance. Self-governance means, being able to take accountable decisions.

Reconstructionists like advocates of People's Education advanced education by making it more relevant or accountable. Reconstructed education system should possess knowledge of the assumptions, philosophical orientations and practices of the old education system and their relation to the prevailing political economy. "Johnson (1979) as cited by Lauder and Wylie (1990: 110)"

> "Really useful knowledge was understood to be that which was practical and related to our condition in life, that which explained political, social and economic issues and that which was focussed on how to get out of our present troubles" (Lauder and Wylie 1990: 110).

The above quotation elucidated that the process of education, the knowledge and skills acquired should be relevant to the experienced problems of the society. The South African society experienced racial discrimination and unequal educational opportunities. People's Education as the reconstruction education according to the argument of this study had to address the inadequacy of education system. South African people as already

stated needed education that would eradicate racist attitudes.

This emancipatory education required educators who could see alternatives and who had some conceptions of a better world. Educators needed to perform a dual role viz. as educators and social activists for educational reforms. Ozmon and Craver (1995: 190) and Ribbins and Burridge (1994: 52) and Lauder and Wylie (1990: 112) and Stevens and Wood (1987: 343) Kneller (1973: 249) confirm that there could be no reconstruction without educator development. Schools could not develop unless their staff groups develop as individuals and collective. They were all critical of traditional teaching techniques which reinforced traditional values, attitudes, underlying resistance to change.

Ozmon and Craver (1995: 190) argued that:

> "The hidden curriculum underlies that educational process and learners are shaped to fit pre-existing models of living. To the extent that teachers are ignorant of this factor they continue to nurture and sustain the system through the teaching techniques and processes they use. For example, school boards or states approve the textbooks that teachers must use in their classrooms and teachers who accept and use these adopted materials without question become party to a devious kind of indoctrination. Often, such textbooks are approved because they are noncontroversial or contain distortions such as subtle economic, racist, or sexist ideas that are popular in the dominant culture.

Lauder and Wylie (1990: 112) express that:

> "The secondary teacher was facing a sector of 'disruptive', 'uncooperative' and 'underachieving' youth is not, despite appearance, facing only a problem of the immediate present but rather is facing a historically structured and socially structured long war of cultural oppositions."

The above arguments reflected that where educators were viewed as dispensers of information and learners as passive recipients learners became uncritical of whatever was presented. That means passivity deprived learners of any creative role in analysing and constructing materials needed for judgemental decisions. Lauder and Wylie (1990: 112) state that what the school offered and the mode in which it offered a schooling experience, articulated well with aspirations.

This above declaration confirms the reconstructionists idea of a developed educators. They assert that educators should be emancipated from their own passivity and fears about actively working for reconstruction. African educators in South Africa were afraid of active involvement because reconstructionism was inextricable from political matters. Those who were involved were dismissed from work. Nasson and Samuel (1990) state that the government repressed issues which were not available in the textbooks. In the South African situation, People's Education proponents organised afternoon classes. They were conducted twice a week. They issued pamphlets to supplement the textbook information. Educators developed their democratic, critical, analytical and problem-solving approach in their teaching.

Steven and Wood (1987: 344) maintain that educators should play a role of the senior member of the culture in the classroom. They should divide the class into groups and assign them with a task. The educator facilitated the group by guiding the decision-making process. In this approach learners would become more adept at problem solving. The educator could be less obtrusive and become primarily a source of expert opinion and

advice. Miller et al (1991: 363) concur that constructive education needs a humanist educator who instead of the necrophilic tendencies which treat people as objects and verifies individual consciousness and problem-solving education. This education sees people as conscious beings and consciousness as being directed towards the world.

Educators were reeducated in order to fit in new demands of reconstructive teaching. The in-service programmes, workshops and seminars were run to reconstruct educators' instructional methods. They were encouraged to collaborate by learning from each other and their learners. Ribbins and Burridge (1994: 344) view professional growth as follows:

> "Teaching is a performing art: therefore it is developed like all other performing arts through prolonged and intelligent practice. Gifted teachers rarely come ready-made. They possess a finely tuned intuition, a capacity to develop understanding out of ordinary experience and an ability to provoke genuine thinking in their students. They are problem-solvers rather than rule-followers... real rather than pretentious, and demanding rather than easily-satisfied. Above all they are driven not only by ideal; but by a corresponding passion for engineering their realisation."

Programmes were organised to acquaint educators with new skills to develop learners' reasoning and creative abilities. Educators had to work towards the development of their own problem solving strategies. Such programmes were organised by educators' unions, educational service organisations and subject educators associations (Nasson and Samuel, 1990: 169).

3.6.2 CURRICULUM INNOVATION

Bremeld in Ozmon and Craver (1995: 192) called for "the wheel" curriculum. The core

may be viewed as the hub of the wheel, the central theme of the school programme. The major theme of People's Education was race awareness. The spokes represent related studies such as content, skill studies and vocational studies. The hub and the spokes support each other. The rim of the wheel serves in synthesing and unifying capacity. Each school year would have its own "wheel". There would be continuity from year to year within each wheel flowing into and strengthening the other. Bremeld further states that reconstruction philosophy is both a centripetal and a centrifugal force (Ozmon and Craver 1995: 193 and Hanson and Brembeck, 1966: 107). It uses the former force because it draws the people of the community together in common studies. In the South African context people were to be critical in their accessment of terms. Africans were educated about their culture and that they should develop their self-concept. The writers were reeducated about African culture and that they should accept Africans on equal human grounds.

3.6.3 FAILURE OF PEOPLE'S EDUCATION

South Africa like America embarked upon a programme of mass education. Most Black people regarded People's Education as the first step towards establishing control over schools and education. They hoped it would transform the entire state structure of education towards anti-racist, democratic and equal educational opportunities. Vilakazi as cited by Unterhalter et al (1991: 126) argues that the oppressed people as members of their respective communities should control education and schools the way major

shareholders control their corporations. People's Education like reconstructionist philosophy was strongly inclined toward utopia or futuristic thinking. It manifested itself in the desire for an ideal world free of hunger, strife and inhumanity.

Alvin Toffler in Ozmon and Craver (1995: 179) invented the term "future shock". He pointed out that people were suffering from mental, physical breakdowns from rapid change in a limited period. To combat future shock "future studies" should be part of the curriculum on every level of schooling. That was not provided in the programmes of People's Education. Kallaway noted that People's Education was bound to failure, because it was mass education. He declared that:

> "The massive evidence available that mass education strategies in capitalist society do not empower the people, nor do they increase equality nor do they work to increase the chances for working class children in the employment market on the contrary all the evidence suggests that mass education under capitalism acts as an agent of political and ideological control and domination and helps to ensure the dominance of liberal, capitalist, ideology, hegemony and middle class interests and power" (Young and Burns, 1987: 52 and Unterhalter et al, 1991: 126 and Kallaway, 1984: 36).

This exposition indicates that political and ideological emancipation in a capitalistic society does not guarantee economic liberation. Even if the South African oppressors were to realise that their economic power was characterised by African exploitation and deprivation, that would have not guaranteed African economic freedom. This exposition indicates that People's Education was bound to be a failure. Mass education could reproduce ideologies of political domination and state hegemony. The forms of mass action which generated the development of People's Education for People's Power were

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not solidified sufficiently to withstand subsequent years of repression.

ANC wanted to legitimise People's Education through negotiations with the government.

At first the government refused to enter into negotiations. Amilcar Cabral contends:

> "Always bear in mind that people are not fighting for ideas for the things
> in anyone's head. They are fighting for material benefit to live better and
> in peace, to see how their lives go forward, to guarantee the future of their
> children" (Cabral, 1980: 123 and Nkomo, 1990: 207).

This exposition indicates that the government was not absolutely ambivalent about

People's Education. It was sceptical of its promises of anti-racist education. It wanted

to maintain the status quo to guarantee the White domination. Ozmon and Craver (1995:

185) argue that reconstructionists regard the primary struggle in society as being between

those who wish to maintain the status quo and those who believe in great changes.

The Nationalist Government was not antagonistic towards an alternative education per

se. It was incapacitating the people to counteract the racist education. That was evident

in Gerrit Viljoen's argument that:

> "In terms of the basic terminology of People's Education, there are also
> positive aspects which have been part of our approach and which should
> be further emphasised and given effect. People should participate in the
> government of education. Parents and the community should be allowed
> to take part at local and regional levels and have a meaningful share"
> (Unterhalter et al, 1991: 125).

Dr G. Viljoen admitted that People's Education was a commensurable approach to South

African educational situation. He opened the negotiation for the People's Education

protagonists. One may regard Dr G. Viljoen's action to be reconstructive. Ozmon and

Craver (1995: 187) maintain that the reconstruction philosophy explains that knowledge

should not be separated from action. The thoughts should be associated with action,

theory with practice and intellect with activism. This philosophical declaration was

reflected in Dr G. Viljoen's decision to negotiate with People's Education advocates.

In the negotiations the government co-opted the concepts of People's Education. It

wanted to develop strategies aimed at reforming the education system. This co-option

according to Unterhalter et al (1991: 127) was one of the strategies always used by

repressive regimes to suppress popular movements. The government showed boundless

enthusiasms for dismantling racist educational structures and to facilitate a restructuring

of educational content. There was no consensus over the precise trajectory and content

of People's Education. When the government was assuming a leading role in the

negotiations people lost faith in the People's Education. They blamed African National

Congress and National Education Co-ordinating Committee as protagonists of People

Education. They claimed that these protagonists were aware of the dangers of negotiating

democracy in an undemocratic situation.

Wolpe in Nkomo (1990) also pointed out that:

> "What the National Education Consultative Conference wanted to do
> in the context of the South African situation in 1985 was to define
> People's Education less generally, and above all, in a way which did
> not simple postpone its construction entirely until after liberation.
> Indeed, for the NECC, People's Education has a three-fold character:
> it does define certain of the elements of a future education system, but
> at the same it projects them as objectives which can, to an important

> extent, be struggled for and realised in the present, thus putting in place
> the structures and practices which constitute the indispensable
> foundation for a future education system" (Nkomo, 1990: 209).

This exposition suggests that hence People's Education was inextricably interlinked with wide democratic struggles and the winning of People's Power it had long-term objectives. It could not be implemented until the apartheid government was no longer in power.

Freire has this to say about the failure of People's Education as a reconstructionist philosopher:

> "Men are defeated and dominated though they do not know it, they
> fear freedom, though they believe themselves to be free"
> (Freire, 1994).

People's Education was a failure because the government manipulated the situation. It costed it to lose the mass base support. It further shifted the focus of the people by releasing political prisoners and unbanning political organisations.

3.7   CONCLUSION

African people totally rejected Bantu Education because it disadvantaged them and the whole nation. After receiving high school education they still remained unemployable. The progress of the nation was hindered. The progress of the nation depends on the progress of its people. According to Hanson and Brembeck (1966: 149) the basic problem of most of the underdeveloped countries is not a poverty of natural resources but

the underdevelopment of their human resources. The government limited the funds for investment in African education. Education is an energizing force for social reconstruction and modernisation. If education fails to live up to its great promise, it is a dysfunctional education. Bantu Education was criticised of being inadequate for Africans because it failed to measure up what the recipient and the society expected its results to be.

There was a widespread dissatisfaction with institutionalised racism. When people protested against Bantu Education the government victimised them. Ultimately this situation resulted to educational upheavals in South Africa. People realised that they had to struggle concurrently for both social and educational freedom. The government realised that African people were becoming stronger in striving for their emancipation. It responded by establishing an investigating committee.

The Human Science Research Committee recommended equal educational opportunities for all racial groups in South Africa. The report of the De Lange Commission indicated a move towards anti-racist education for all. The Nationalist Government did not implement the De Lange recommendations. The racist and unequal education was still prevalent in South Africa.

The next chapter (Four) looks into the anti-racist policies in other countries and relate that with the South African situation.

CHAPTER FOUR

THE ROLE OF PHILOSOPHY OF EDUCATION IN THE FORMULATION OF ANTIRACIST POLICIES IN SOUTH AFRICA

4.1   INTRODUCTION

A study of race and antiracism evokes a variety of perspectives and perceptions. Each one

of these develops its own way in terms of a conception of race, nature and source of racial

inequality. The philosophical ideology held by the government of a country has a chief

role to play in reinforcing inequalities on the one hand and seeking to reduce them on the

other. When the Nationalist Government was in power it perpetuated the racist ideology.

The Government of National Unity (GNU) on the other hand attempts to restructure and

revamp racist education with all its laws.

The concern of this chapter is not to explain race relations because that was done in the

previous chapter (two). The concern is rather with the perspective of antiracism and equal

educational opportunities. Chapter three also highlighted through inter alia Freire's ideas

of how the oppressed could help and rid themselves of all the chains of the oppressor.

This chapter is attempting to look into ways and means that can arouse the oppressors'

awareness of their oppressive ways and help them out of it.

Many Western countries including United States, United Kingdom and Canada have felt

the impact of antiracist policies particularly in education. This chapter critically discusses

the nature of antiracism which inspired and informed educational reforms in these countries. Although antiracist policies have followed a similar theoretical trajectory, they have been subjected to local variations and are therefore likely to differ markedly in their consequences. This comparative approach to the realisation of antiracist teaching is essential to the South African situation because this country is in a transitional stage towards antiracism. South Africa needs to draw lessons from countries where antiracist policies have already been tried and implemented.

A review of the major trends of thought and their influence on education is an important consideration in the study of philosophy of education. This study attempts to relate some of the schools of thought with the new education dispensation in South Africa. This transitional stage in South Africa is termed post-apartheid era. Other philosophers like Jean Francois Lyotard may refer to it as post-modernism. This philosophy is also discussed in conjunction with antiracist practices in South Africa.

A discussion of this nature i.e. transforming education, necessitates the review of current reports, policy documents and institutional changes. The researcher looks into the issue of antiracism and education in relation to contemporary and current influential educational theory. This leads into a more indepth-study of the change in educational practice precipitated by the shifting epistemology of racist education.

4.2 THE BACKGROUND OF THE ANTIRACIST EDUCATION IN SOME WESTERN COUNTRIES

4.2.1 BRITISH ANTIRACIST DISCOURSE

During the period from the 1940's to the 1980's there was a shift in the racial ideologies in Britain. This transformation was attributed to social and economic restructuring. Solomon (1989: 2) and Donald and Rattansi (1993: 11) assert that this shift was due to the war II. Lawrence (1974: 112) argues that before the world war II the jobs which were offered to immigrants very often were those which the indigenous workers did not want. The post-war contraction in the shipping industry and demobilisation brought about a very substantial level of unemployment. Whites demanded the control of immigration in the country. Those Blacks who were already in the country were discriminated against and exploited. Lawrence (1974: 112) supports that Blacks were exploited. He argues that in Nottingham Black people had no chances of promotion above the rank of boiler-man, donkey man or able-seaman. This treatment of Blacks marked the emergence of the antiracists and multiculturalists. They both initiated challenges to the structural and cultural marginalisation of British Black minority communities. Antiracists challenged racist laws including undermining of cultures of other racial groups such as Blacks. Multiculturalists struggled for the recognition of diversity of cultures in a school curriculum. Multiculturalism is narrow in approach while antiracism is broad. That means, multiculturalism focuses on the inclusion of all cultures into the education system. Antiracism caters for equality of races culturally, politically, socially, educationally as well as economically. That means antiracism addresses other inequitable distribution of

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rewards and punishment, success and failure produced by racialised ways in the country.

Antiracists acknowledge that racism gained strength from many quoters therefore no field

of social policy could eradicate racism from society in isolation. Hall (1985) in Gillborn

(1995) asserts that:

> "The rewards are gained by struggle rather than any kind
> of inspirational ploy. Racism is inside the schools and outside
> but we must struggle where we are" (Gillborn, 1995: 176).

The above contention depicts that racism at school is the reflection of the informal

education acquired early in life at home and from the society. Therefore various

educational agents like family, church, peer group, society and school need to take a

collective effort to eradicate racist practices and attitudes. Antiracists realised that racism

in the British society was as much a problem for the White majority as it was for Black

minorities. Racism produced Whites who were not freely communicating and

intermingling with Blacks. Whites could not walk freely in Black areas because they were

made to believe that Blacks could harm them. Antiracist political movements like Rock

Against Racism and Anti-Nazi League formed an alliance with Black minority. This

alliance helped in the struggle against racism because of the relatively small size of Black

population in Britain. Blacks together with Antiracist organisations demanded inter alia

equal educational opportunities between Blacks and Whites. These antiracist

organisations drew their support from organisations that had become concerned about the

growing popularity of racist political groups (Solomon, 1989: 153 and Husband, 1987:

158). The racist movements which had raised the concern of the antiracists included

Centre for Policy Studies, the Hillgate Group and the Salisbury Group. They published

literature arguing against any form of multicultural and antiracist education (King and

Reiss, 1993:25). In 1978 and 1979, antiracist movements counteracted the racist

movements by organising a series of successful musical events. These concerts aimed at

attracting the antiracists and cause the young people who were vulnerable to racist

propaganda to change their attitude. The locally based antiracist alliances were vital

channels for the promotion of Black demands like equal educational opportunities. They

were also viable for the development of mobilisations against racist organisations.

The British Government was involved in the struggle against racism. In the 1980's it

sponsored the Committee of Inquiry to investigate and report on race and education

(Gillborn, 1995 : 17). This approach by the government implied that it acknowledged that

racism was a factor in educational experience. On the other hand Margaret Thatcher, the

former British Prime Minister commented on the 1988 Education Act about antiracist

curriculum. She attributed lowered educational standards to supposed antiracist

curriculum development. She declared that:

> "In the inner cities where youngsters must have a decent
> education if they are to have a better future, the opportunity
> is all too often snatched away from them by hand-left education
> authorities and extremist teachers. Children who need to be able
> to count and multiply are learning antiracist mathematics, whatever
> that is" (King and Reiss, 1993: 26 and Solomon, 1989: 56).

In this exposition Margaret Thatcher believed it was a resurgence of a group of

opportunists who ignored their vacation. The implication is that she was sceptical of the

whole antiracist movement. This is marked by her tone and negative remarks.

Racism is not a static phenomenon. It is a constantly renewed and transformed concept. It was explained in the preceding two chapters that primitive or traditional idea of race was based on biological claims. That means people of different races did not attach discrimination or inequality on racial lines. Their biological traditional differences like colour of the skin did not yield discriminatory practices. Traditional racism was replaced by cultural racism. Fanon (1970) in Miles (1989: 62) avers that cultural racism was the systematised oppression of a people. This racism was a central aspect of colonial domination which intended to transform colonised populations into the objects to be used for the purpose of the coloniser (Fanon, 1970: 41). In the South African context Christian missionaries evangelised Africans with the intention of converting them into Christians. The non-christians were discriminated against because they were adhering to African culture. That was the practice of cultural discrimination or racism. Racism was later based on both cultural and biological differences. Katz (1981: 131) contends that the development of racism was due to poverty and oppression. In support of the idea Lawrence (1974: 112) argues that the substantial increase of unemployment in Britain in post world war II, the White native workers adopted racist attitude against Blacks. The resentment of Blacks stemed not only from personal job dissatisfaction but the conviction that racial discrimination was widespread.

Some White British people realised that they had to abandon the unscientific idea of race. They realised that racial discrimination was a result of political and social phenomena

rather than an innate phenomenon. Bekker and Carlton (1996: 139) argue that race is not

a scientific phenomenon because ethics belong to philosophical category. It implies that

scientific results are not affected by ideology. For instance, racist or antiracist options are

moral not scientific decisions. Husband (1987: 115) pointed out that these people became

aware of the shamefulness of racial prejudice. On the other hand their prejudice curbed

them from accepting multiracial society, founded on racial equality. The thought that

Blacks would have to be treated just like Whites also disturbed them. This frame of mind

made it imperative for them to disguise the issue of equality from themselves. They had

realised that they could not consciously accept the prospect of a multiracial society. In

order to cater for the position they were in, that is, refusing to act upon knowledge of

equality, the new conceptual discourse of racism emerged in Britain.

This new conceptualisation of racism emerged in the British literature in the 1980's.

Barker (1981) labelled this discourse as "new racism". He argues that new racism

emerged in Britain as part of a broader revision of Conservative Party ideology. One

dimension of this revision focused on immigration. It was regarded as having brought to

Britain a population which destroyed the cultural homogenity of the British nation. Rich

(1990: 169) espouses that new racism was a political concept which was necessitated by

the growing interest by various associations and organisations with Black immigrants in

Britain. New racism asserted that:

> "It is natural for people to prefer to live amongst their own
> kind and therefore natural for people to discriminate against
> those not considered to be part of that common community"
> (Miles, 1989: 63).

The above argument implies the correlation between nationalism and racism or antiracism. This new racism which the researcher regards as a movement towards antiracism promoted parallel development. Parallel development refers to the development of different cultures and nationalism to be equally recognised and respected.

Barker (1981) identifies the core of the new racism as:

> "A theory of human nature. Human nature is such that
> it is natural to form a bounded community, a nation aware
> of its differences from other nations. They are not better to
> or worse ... But feeling of antagonism will be aroused if
> outsiders are admitted ... Each community is a common
> expression of human nature, all of us form exclusive
> communities on the basis of shared sentiments shutting out
> outsiders" (Barker, 1981: 21- 22).

The above contention proves that White British wanted to maintain their nationality because of the natural differences among different communities. Whites were sceptical that the influx of Blacks in Britain would interfere with White philosophy of life. They acknowledge that different communities had different aspirations which need to be maintained and promoted. This was an antiracist view because they wanted different nations to develop their philosophies of life in their respective countries. Their concern was raised by the growth in size of the immigrants which threatened to "swamp" (Miles, 1989: 62) culture of the White British.

In comparison to the above argument of antiracist perspective Barker (1981: 18) comments:

> "You do not need to think of yourself as superior. You do

not even need to dislike or blame those who are so different
from you in order to say that the presence of these alliens
constitutes a threat to our way of life" (Barker, 1981: 18).

The above assertion indicates that White British were redressing their racist attitudes.

This discourse taught people to consider and respect cultural diversity and philosophies

of life. It further addresses the issue of White supremacy, that Whites should not resent

Blacks on the basis that they are inferior. Brandt (1986: 67) avers that new racism was

multifaceted and dynamic. It means that new racism should be detached from racial

prejudice, bias and discrimination. New racism dispenses with a notion of biological

superiority and inferiority. It formulates a notion of the other (Blacks) as being naturally

different in cultural terms and to have a natural "home" outside Britain.

Margaret Thatcher, the then, British Prime Minister and Enock Powell member of

Parliament presented an obstacle towards the rationalisation of the new racist pedagogy.

They regarded the minority ethnic groups as cultural outsiders who pose a threat to both

the national identity and interest. Solomon (1989: 55; Ball 1990: 49 and Gillborn 1995:

27) state that Enock Powell, in his famous "rivers of blood" speech warned the British

government of danger of immigration. He was sceptic of the total transformation of the

British philosophy of life. He blamed the government of its failure to successfully act

decisively to halt immigration. When Margaret Thatcher took over the reigns in Britain

she took drastic measures to solve the problem of immigration. She forbade the influx of

foreigners in Britain. She was also concerned with the dangers posed to British social and

cultural values by the Black communities already settled in Britain. Thatcherism and

Powellism believed that Black immigration had increasingly isolated and strangered the White British in their own country. The Thatcherists and Powellists argued that the social and cultural fabric of White British society was likely to be undermined by the presence of immigrants from a different cultural, racial and religous backgrounds.

The above idea of immigration and outsiders hindered the progress of a new force against racism. Thatcherism and Powellism implicated that their adherents wanted to maintain the traditional idea of race of White superiority and Black inferiority. They did not want Blacks to promote their culture among themselves. They still wanted White culture to supersed Black culture.

Although new racism articulated new ideas about inferiority and superiority however these complexes were still prevalent within new racism itself. They were demonstrated in the statement made by the protagonists of new racism. It says:

> "We should not allow non-believers to undermine our traditions...
> It is a tragedy that the teaching of the Christian faith has become
> woefully neglected in the face of multiculturalism which is promoting
> minority faiths at the expense of Christianity" (Foster, 1990: 27 and
> Gillborn, 1995: 22).

4.2.1.2   ANTIRACISM AND THE BRITISH CURRICULUM

Antiracists argued that the challenges to racism required a dismantling of institutionalised practices of racism. They advocated a direct confrontation with racist ideologies e.g. in the school curriculum (Donald and Rattansi, 1993: 29). Troyna and Hatcher (1992: 200)

state that racist harrassment may be obviated through the development of a cultural

pluralist curriculum. These authors maintain:

> "We believe that using the curriculum to emphasise the
> importance and respect for other cultures is a productive approach.
> A variety of subjects can be used to point out the achievement
> of different cultures. Where possible these achievements should
> be linked to cultures represented in the school"
> (Troyna and Hatcher, 1992: 200).

The above assertion indicates the antiracists concern for the cultural pluralistic curriculum.

They expressed that different cultures need to be included in the curriculum to yield

antiracist attitudes. The writer's conviction is that knowing culture of a particular race

or cultural group, results to the positive attitude. It also produces a better communicative

skill, with a person from that cultural group. For example African culture does not allow

a child to use second person pronoun "you" when conversing with old people. Instead

he/ she has to use third person pronoun "he/ she". If White educators can understand that

background they may not regard that expression as language deficience to African

learners. The new education system in South Africa tries to inculcate cultural acceptance

through learning areas like Arts and Culture. In this learning area educators have to

acknowledge, understand and promote historically marginalised arts and cultural forms

and practices.

Antiracist curriculum ensures that:

> "All pupils regardless of sex, ethnic origin and geographical
> location, have access to broadly the same good and relevant
> curriculum and programme of study, which include the key
> content, skills and process which they need to learn and which
> ensure that the content and teaching of the various elements

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of the national curriculum bring out their relevance to and links
with pupils own experience" (Troyna and Hatcher, 1992: 201).

This exposition reflects that antiracist curriculum does not address racism only. It is also

concerned with inequalities based on gender, ethnicity and geographical locations. It

therefore intends to provide equity in these areas. In the South African context, the new

curriculum 2005 redresses the former racially and ethnically organised curriculum. The

Review Committee (1995) and Education White Paper 2 (1996) reflect that the new

curriculum 2005 is commited to the equalisation of staff provision across racial, ethnic and

geographical areas. It intends to achieve this through right sizing, redistribution of

resources, redeployment of human resources and affirmative action. Right sizing means

that those schools which have the overprovision of educators will transfer some educators

to those which are underprovided. Affirmative action refers to equal chances given to

the previously underprivileged in all aspects of life.

The opponents of antiracist curriculum like Jones in Troyna and Hatcher (1992: 202)

argue that the curriculum cannot be relevant to everyone. If it does, it will have no regard

for where they live, what sex they are and what their racial background is. That means

it does not take into account that people are different culturally, racially and sexually.

They contend that this curriculum cannot be fully congruent with the experiences of

learners. In contrast to the above contention the researcher believes that education should

provide its people with absolute competence. That means a female has to be able to

compete with males, rural with urban people. If for instance rural people are exposed to

"rural curriculum" that would limit their scope of competence. The new curriculum in

Africa espouses that the curriculum can be relevant regardless of gender, race and geographical location. The latter argument is attributed to the common antiracist, antisexist, antigeographic curriculum which caters for all South Africans.

Antiracist curriculum intends to counteract racist curriculum. This study extracted science to serve as an example of how racist teaching of science subjects can be converted into antiracist teaching-learning approach. Science has been choosen because science is mostly regarded as a racial neutral subject. Most science educators claim that they treat all children alike regardless of colour or race. Science educators espouse blatently the racist views. The racist nature of science and how did Britain eradicate racist approach in science is discussed in the next subtopic.

4.2.1.2.1   SCIENCE IN BRITISH CURRICULUM

Science in this context comprises all natural science subjects like biology, geography, agriculture, home economics and so on. In the racist curriculum the teaching of science in schools is narrow in its approach and one-sided in its implicit assumptions. King and Reiss (1993: 63) assert that the form of science that is taught at school is impoverished. They further argue that an uncritical teaching and learning of science inevitably engage the educator and the learner in maintaining structural racism. That means, it does not provide sufficient facts about that which occurs in certain communities. The writer will eludidate this point as the argument progresses. Gill and Levidow (1987: 3) argue that science teaching embodies a subtle form of racist propaganda which is more difficult to detect

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because science is commonly perceived to be politically neutral. It implies that science often attributes people's subordination and suffering to nature, be it biological or geographical factors. It was noted in chapter (two) that Whites attributed their superiority over Blacks on physical or biological structures. Science does not consider the way science and nature have been surbodinated to political priorities. This means, racist science perpetuates assumptions about nature and human nature that support inequality.

Gill and Levidow (1987: 94) contend that most texts accept without question the superiority of European countries. For example most biology textbooks use Third World countries (mostly African countries) to demonstrate the effects of starvation, gross malnutrition and disease no longer suffered by most affluent nations. Some of the pictures in those textbooks are taken during national crisis like drought and faction fights. Although these problems manifest themselves biologically, their sources lie in geographical, historical, political, economic and social issues.

In agriculture learners do not learn that prosperous countries comprising twenty five percent of the world population, eat two-third of the world's food production or that much of the food imported by the affluent countries is produced by the poorer nations from the Third World countries. Learners also do not learn about the large land areas used in the third world countries to produce the cash crops for export. These exchange rates increasingly tend to favour the industrialised nations because of the power of their currency. These rates mean that the third world countries receive far less for their goods, even if they produce more. King and Reiss (1993: 69) state that antiracist science lends

itself to the use of different social context in relation to diet, nutrition, energy, health and the ecosystem. Cultural diversity can help to enrich the quality of science education for all learners provided the educator does not adopt a narrow view of "correctness". This means that an integrated approach to the study of malnutrition and deficiency diseases is essential if they are to be understood antiracially. Science curriculum needs to help learners come to terms with arguments about social, genetic and intellectual inferiorities.

King and Reiss (1993: 73) and Gill and Levidow (1987: 96) aver that in Britain antiracist approach was used in science teaching. This approach includes group work, using a variety of sources. Members of the group explore various aspects of the topic, discuss their findings and make a critical evaluation of each others conclusions. The border pedagogy as proposed by Giroux (1992) espouses this idea. It stresses that the border pedagogy means the development of pedagogical practices that address texts as social and historical construction. It stresses the necessity for providing learners with the opportunity to engage critically to the strengths and limitations of the cultural and social codes that define their histories and narrative skills. In an antiracist class the educator has to decide upon appropriate examples for the controversial topic in class. For example when teaching the topic of human populations racist curriculum holds the view that overpopulation is the fault of people in the third world countries (King and Reiss, 1993: 73). The antiracist educator needs to challenge that on the basis of the philosophy of life of African people. Their culture allows for poligamy and communalistic nature of life which results to big families.

Antiracist curriculum particularly in science subjects was addressed in Britain. Antiracism is not just about helping to accept, respect and like each other. It requires a critical discourse of nature of the economic system. All these aspects (historical roots, economic and ideological systems) relate to the way of life of the people which the school curriculum purports to serve.

4.2.2   AMERICAN ANTIRACIST DISCOURSE

Bell in Feagin and Vera (1995: 163) argue that racism was fundamental in America such that African Americans would never gain equality with White Americans. He further stated that neither time nor individual generosity would solve the problem. This argument is based on the view that racial images and attitudes were learned from many sources like parents, neighbours, peers and even strangers. For example the topic of interracial sex including dating and marriage is the most revealing, about the depth of White racial attitudes. Feagin and Vera (1995: 149) reported that the findings in the interracial research indicated the emotional roots of White racial attitudes. Protecting their families from interracial relationships seems to be part of their self perceptions. It implies that White Americans still regarded African Americans as inferior culturally and biologically.

This study challenges the above argument raised by Bell that antiracism cannot be achieved in America. This chapter in particular argues that racist practices could be eradicated by massive efforts to demytholigise the structures of racist societies. Nordlinger (1993) in Feagin and Vera (1995: 165) wrote in ambivalence towards Bell's

argument. He declares that:

> "The history of ethnic conflicts suggests that they may be reduced
> if the stronger group is willing to make major concessions, to end
> racism. Whites must give up the privileges they derived from the
> subordination and sacrifice of Africans" (Feagin and Vera, 1995:165).

This exposition indicates that racism was practised by Whites because they believed they

benefited from it. It suggests that Whites should reduce racist attitudes by giving up their

image of superiority because they gained it by depriving Africans human rights. Africans

were deprived equal educational opportunities as Whites. This catastrophic collective

waste of human resources was extremely devastating to the country. Feagin and Vera

(1995:166) support that racist practices benefited no one regardless of power, position,

historically and racially. Instead it brought down the entire American society in particular.

White Americans realised that the eradication of racism was vital not for the discriminated

group only but also for the discriminating population group. For instance Whites also

suffered from prejudice dialogue and discriminatory actions because that violated the

American ethics of fairness. Racism posed moral dilemma for Whites.

In overcoming racism White Americans reoriented their perception of African Americans.

Effective antiracist actions therefore began with recognition of social reality and the task

of structural remodelling it implied. Arnot (1985:53) argues that antiracism as a self-

conscious education ideology first emerged in the 1970's in America. Educationists

became the most effective professional group in the struggle against racism (Gillborn,

1995:1). Antiracist teachings needed to be spread gradually from the individuals to the

institutions.

4.2.2.1   CONFRONTING INDIVIDUAL RACISM

Most Whites absorbed racist attitudes from parents, friends, society and mass media. Katz and Taylor (1988:54) assert that racism was acquired nonverbally, with or without strong cognitive mediation. That means false ideas that fuelled antiblack propensities and actions often were unexamined. The racism awareness programmes were designed to act upon the individual's awareness of racism and the individual's plans for future actions (Shaw et al, 1987:175). These programmes helped individual Whites to confront their racist views and propensities. They often admitted their own antiblack attitudes. Feagin and Vera (1995:180) support that Whites acknowledged their personal racism against Africans.

In fighting racism White antiracists actively sought out interaction with people in other racial groups particularly Africans. They cultivated intimate friendships in a variety of personal, church and community settings. They intended to understand the Africans experience and their philosophy of life. They learned about subjunctive culture and learned to appreciate the positive features of African culture (Katz and Taylor, 1988:42). They began to understand African American's anger towards Whites. A White male educator commented:

> "I think, yes, it is easy to accept certain amount of anger... I'm trying
> to construct explanations that help me to understand, but I don't presume
> to understand from the point of view of having experienced in the
> same way as certain Blacks who are angry might have experienced.
> It takes a lot of effort, and a lot of time, and a lot of self-criticism
> on the part of the non-black person (Feagin and Vera, 1995:181).

The above contention proves that consequently superficial means which were used to understand African Americans in particular were ill-informed and misdirected. Obviously the White motives to understand Africans in a superficial sense was self-defeating. They realised the importance of learning the culture of that particular group in order to understand the people concerned. The knowledge of a culture reforms the attitude and creates some skills that one employs with regard to other people. Self-criticism is also a crucial part of the process of understanding others and moving towards antiracist attitude. The Whites who were holding the above discussed views became the egalitarians and antiracists. They wanted to convert other Whites into this mind paradigm shift.

4.2.2.2   COLLECTIVE EFFORT AGAINST RACISM

Although Whites had realised that antiblack attitude was detrimental to the whole society however facts alone could not change individual or group behaviour. Individual White antiracists came together and established antiracist organisations like National Association for the Advancement of Coloured People (NAACP) (Feagin and Vera, 1995:25). In many cases effective action must be group action because it affects the entire group. It makes people to perceive that a new direction is becoming the accepted way of doing things.

The pervasive White racism could be eradicated by inculcating antiracist ideas and attitudes to the youth. This could help to create the new antiracist generation. In America, White learners leaders in schools and colleges were identified, then trained to understand the character and costs of racism. Those influential persons communicated

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with their friends and other fellow White racists. It means that each of these trained leaders talked with a number of other Whites about fighting and eliminating racism. Antiracist ideas were circulated through expanding social networks in churches and social organizations.

A major undertaking of antiracist organisations was to argue the case for the positive action. Antiracism is a positive paradigm shift because it concerns the revival of ethics. According to Bekker et al (1976:40) positivists argue that prejudice and heavily weighted judgement cannot be regarded as a reliable evidence. Positivism focuses its attention on available perceptible, concrete data and the empirical world. Antiracists in this context were the positivists. They were committed to the implementation of positive action which would rid itself of evidence of inequalities as a proof of Black discrimination. Positivism contends that only positive proof can lead to positive, scientific and reliable knowledge. That knowledge can therefore be considered to be utilitarian. Positivism further stipulates that perception and experience are the only grounds on which the validity of knowledge can be judged. In order to meet the above qualities of positivism antiracists were supported by evidence of institutional racism. American people could witness differences in institutions. For example African American schools were inferior physically and academically as compared to White schools. Antiracists came with this evidence in their urge to White Americans to adopt antiracist attitudes towards African Americans. This was an objective knowledge because it was acquired through observation and experiment. It is verifiable through institutional racism.

4.2.2.3   CHALLENGING INSTITUTIONAL RACISM

Institutional racism in America like in other countries including South Africa encompassed two types of errors. The errors of commission which were organisational policies and practices that, regardless of their motivation were directly or indirectly disadvantageous to African Americans. The errors of omission which were chronic manifestations of individual racism to which there was no serious organisational response like verbal racial slurs, discriminatory acts by individual supervisors (Shaw et al, 1987:6). The former error of institutional racism in the South African context was displayed in the Nationalist Government Policies. The government employed the policy of separate development which was characterised by racial discrimination. In education for instance African education was under Bantu Education System. White education was under Department of Education and Culture House of Assembly. The latter errors were acquired informally through observation and imitation. For instance if a White family ill-treated an African domestic worker the child would imitate that and internalise it as his/ her way of life.

Shaw et al (1987:6) and Feagin and Vera (1995:7) aver that institutional racism is difficult to detect and extremely resistive to change. It is due to its tacit and woven nature into social fabric. The writer contends that group effort is imperative in fighting institutional racism. A school is one of the institutions where a group of people could be targeted for the implementation of antiracist practices.

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4.2.2.3.1 ANTIRACISM - WHAT SCHOOLS CAN DO?

Many people in general and Americans in particular have a good deal of faith in the power of education to reduce prejudice and discrimination. Simpson and Yinger (1987:397) assert that the school system is an area in which some action of antiracism is possible. The conceptualisation of race is a complex and changing factor that needs constant review against the real world experience of educators and learners. If a society (like American and South African societies) is transforming towards antiracism, schools can take actions to challenge racism. A school on its own cannot challenge the roots of racist behaviour in what Tryona and Hatcher (1992:199) called children's thematic and interactional ideologies. That means the acquisition by young children of racist attitudes can accurately be seen to result from the far subtler and complex process of socialisation. In comparison to the above argument Straker-Welds (1984:9) considers the situation when a small child on a bus says loudly "look at that Black man, mummy". People are embarrassed and the mother tries to quieten the child. In this case the child becomes aware of the unspoken attitude.

Simpson and Yinger (1987:397) declare that educational programmes of racial contact could reduce prejudice. Intergroup instruction is distorted if minority groups (Africans) are poorly represented on the teaching staff. Closely related to educators are school policies with regard to learner assignment. A school policy may be effective in reducing racist behaviour within a school. It needs to be negotiated and finalised cooperatively. It should draw the commitment of staff, learners, parents and members of the community.

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Brett in Buckman and Lehrer (1993:60) makes a need to establish a reasonably relaxed and non-authoritarian relationship with the learners. This can help to get learners to open up on race and racism. The value of non-authoritarian classroom techniques are likely to facilitate the process of antiracism. Brett's view was perceived to be instrumental rather than intrinsic. Educators must be aware of racist connotations in language for instance names like "nigger" (African Americans). They should avoid such language personally and discourage its use at all times (Straker-Welds, 1984: 28). Simpson and Yinger (1985:397) also stress that educators should be competent and sympathetic. If educators harbour prejudice, the results of intergroup education are likely to be negligible. Educators should avoid the denial of differences that exist between groups and cultures because these act as a cover for racism.

In the American context schools dissociated themselves from and condemned any group that was overtly racist or indulging in racist practices without self-examination (Straker-Welds, 1984:29). Learners felt free to speak their minds in the classroom. This strategy traded the children alienated from school values to easily see antiracism as another set of institutional rules. The antiracist attitude of an educator strengthened the antiracist attitude of those learners who were already antiracists. Brett's targets in Buckman and Lehrer (1993:60) were the White racists. His strategy was to combat racism by exposing the truth through persuasion. McCarthy and Crichlow (1990:71) and Troyna and Hatcher (1992:196) state that race and racism were significant features of the cultures of children in predominantly White schools.

4.3   CONTRIBUTION OF SCHOOL DESEGREGATION TO ANTIRACISM

This part of the chapter seeks to provide insights into what changes can be expected of children when they are placed in open classrooms in terms of their responses to one another and to general racist issues. The researcher also examines the degree to which school desegregation impacted to the attainment of preparing children to live and achieve in an integrated society and antiracial society.

The school desegregation is a conscious effort, authoritatively prescribed by judicial legislative substantially reduce the racial isolation of children of marginalised races. In the South African context desegregated schooling in public schools was finally accepted and implemented in 1991. Although in 1986 some Roman Catholic schools opened for other racial groups however the Nationalist Government had not endorsed it in Educational policy. Although desegregated education was legislated in countries like United States, United Kingdom and South Africa, however, some schools opposed to voluntary desegregation. Some districts in United States closed their schools rather than voluntary desegregated. In Little Rock primary school, a young Black learner returned home from her first day of desegregated schooling with her dress soaking wet from the human spittle rained on her by the gauntlet of angry anti-desegregation protestors through whom she had to walk (Meier et al, 1989:40). In South African anti-desegregation White parents fought open school policy. In 1992 the Conservative Party advised White parents to vote for status quo to be maintained in their schools (Natal Mercury, 19 March 1992). Status quo meant the White schools only. In Gauteng, Potgietersrus Primary school opted for

the withdrawal of state subsidy than admitting African learners in the school (Ilanga, February 5-7, 1996). Other schools voluntarily engaged in desegregation in both America and South Africa.

Although desegregated schools afford greater opportunity of antiracism than segregated schools, however, there would be no instant harmony. It works towards remedying discrimination and attaining the goals of increasing learner's academic achievement. Desegregation like multicultural education brings about substantial reductions in government imposed racial isolation of children in schools. The way to reduce conflicts is not for one side to lose what the other side gains. It means, racial conflict cannot be reduced by assimilating the weaker group. It can be reduced and ultimately eliminated through mutual gains of both Black and White groups. This can be achieved through the inclusion of both groups' cultures and philosophies of life in the school policy. That would make Africans as the previously disadvantaged group to enter into interaction on a fully equal basis.

Katz and Taylor (1989: 242) contend that segregation impacts negatively to the segregated groups especially Africans. They state that:

> "African children learn the inferior status that they are almost always segregated and kept apart from others ... Under these conditions an African child is thrown into a conflict with regard to his feelings about himself and his group. He wonders whether his group and he himself are worthy of no more respect then they receive. This conflict and confusion leads to self hatred and rejection of his own group" (Katz and Taylor, 1989: 242).

This quotation reflects that separate education does not benefit the disadvantaged African learners. They have less self-esteem and self-confidence. Their segregation makes some of them to think they are not suitable to be integrated with Whites. The presence of the White learners elevate the status of African learners as a group and individuals.

The evidence from integration studies in the United States was that to merely put people together to a room, without conditions of interdependence, superordinate goals and superordinate normative regulations and associate sactions for their implementation had little effect and could be counterproductive (Katz and Taylor, 1989:41). Contact between Black and White especially in class generates prejudice. The equal status contact is helpful like contacts under conditions of pleasurable stimulation (sports, concert, etc.) can improve attitudes. Simpson and Yinger (1985:397) declare that education (empirically shading off into programmes of contact exhortation and propaganda) could reduce prejudice and discrimination sharply. Katz (1955) in Simpson and Yinger (1985:392) states that equal status contacts may involve competition or conflict that gets attached to racial or ethnic differences even though those differences have nothing to do with the conflict or competition. This is especially likely when the surrounding environment in which the equal status contact occurs does not support the implications of equality. In that case every society needs its members to have a minimum core of shared values in order to function in a shared society.

The above statement bears testimony to the role that educators in the desegregated schools should play. They need to create a conducive atmosphere for equality so that

competition cannot be judged along racial lines. If in a classroom there is a debate, learners should not accept ideas of their racial groups even though they have different ideas.

According to Taylor (1974) in Katz and Taylor (1989:42) integration as advocated in different countries is a White idea about how Blacks would become psychologically White. Gillborn (1990:155) supports the idea by stating that antiracism like multiculturalism must be dynamic and led by the experience and articulations of the Black community as the ongoing victims of rapidly changing ideology and practice of racism. Taylor (1974) further argues that dependent people cannot be integrated in an egalitarian society. Integration, he argues, can only imply loss of identity and inferiority. He insists that only after power is equalised can there be racial justice. He states that:

> "We can't be independent unless we have something to offer,
> we can live with Whites interdependently once we have Black
> power" (Katz and Taylor, 1989:44).

This exposition suggests that integration in South African education was prematurely implemented. African people gained their emancipation in 1994 through franchise qualification, whilst integrated schooling was implemented in 1991. In comparison to Taylor's (1974) argument it means African learners assimilation to White culture in integrated schools was concomitant with their subordinate social and political status.

Gaine (1987:34) states that multiculturalism focuses on cultural diversity and uses it as a real resource in teaching good educational practice, good for everyone's self-esteem and

and dictated by a belief in equality. It is rather naive to think that multiculturalism will counter racism. It wants to give learners a critical understanding of racism rather than antiracist attitude. One would challenge the above statement by stating that multicultural education counter institutional racism. The admission of other racial groups into the schools previously reserved for Whites only is an achievement towards antiracism. One would realise that to create an antiracial society can take time however the exchange of knowledge of culture of other racial groups can yield African respect by Whites.

The argument raised by the opponents of integration is that the attempts of integration and antiracist attitudes based on a legal framework, disregard individual differences. They are also the attempts to eliminate cultural differences. Katz (1976) argues that additive culturalism is by its very nature something that needs to be developed in the White rather than in African population. The possible interpretation of this statement is that, throughout the history of the world, Whites have singled out Africans for particularly racist treatment. Africans were acquainted with White culture whilst African culture was somehow discouraged and neglected.

There are different opinions regarding desegregation and its contribution to antiracist attitudes. Pettigrew (1969) comes with a different approach. He (Pettigrew) suggests that people should move towards a "true integration", in which races are together but each has autonomy. This idea gave birth to the idea of separate but equal education. There has been increasingly advocacy of racially separate but enriched education as both a supplement to and a substitute for desegregation. This group of scholars argue that

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multicultural education is "soft" on racism (Gillborn, 1990:153). The social, political and economic power relations which have resulted in the exploitation of the Blacks are not properly addressed. These criticisms have lain behind diverse moves towards establishing a more active and oppositional forms of pedagogy and curriculum, one which is currently separate but equal.

Although separate but enriched education may theoretically enhance academic learning of learners in segregated setting, this option provides little potential for learners to reap the affective and post school opportunities provided by desegregation. Katz and Taylor (1989:282) espouse that the potential academic benefits of separate but enriched education are likely to be undermined by political pressures that would limit the resources. Some educationists and psychologists hold that segregation has detrimental psychological effects on segregated groups even if equal facilities are provided. Carter in Gillborn (1995:3) argues that race acts to prevent people from recognising what they have in common. It represents the contingent, signifies differences between segregated groups.

Desegregated schooling is the arena where antiracist attitudes can be displayed. After Whites have realised or discovered their racial attitudes they can remedy them by their changed behaviour towards Africans. The reduction of prejudice can also be reflected in the racially mixed classroom which presents the educator with a challenge to regard learners as equals in terms of intelligence and behaviour.

4.4   CRITICAL UNDERSTANDING OF ANTIRACISM

Antiracist education is practised within a mixed racial setting.   Educators who are sympathetic of the policy of antiracism are governed by feeling of guilt rather than consideration of justice. For instance, after a particularly unpleasant incident the White victim says to the educator (White), "I hate that Black bully". It is pointed out to the victim that the offender is not a bully because he is Black and that there are no White bullies, but it is equally important that he sees that justice is done if he has been the victim of violence or extortion (Straker-Welds, 1984:221).

Antiracist credentials condemned antiracist policies apparently vigorously pursued at the school castigating them as doctrinaire, divisive, ineffectual and counter productive (Donald and Rattansi, 1993:13). There was a frequent complain from African American learners that their reports of racial abuse and violence were habitually ignored. Their racial elements were denied by White educators (Donald and Rattansi, 1993:21). This was one form of educator's collusion with racialised process.

There is an unacknowledged disingenuity involved in replacing one lot of selective images with another set of partial representations. This opens up the antiracist to the very charge of propaganda and indoctrination which it levels at textbooks, authors and educators, it is attempting to challenge. It allows the media (books, educators, etc.) to connect the purging of the "negative image" from textbooks with other authoritarian antiracist policies, antiracist totalitarian conspiracy (Donald and Rattansi, 1993:34). Antiracist

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critiques ignored actual literacy and pedagogic devices involved in the construction of subject positions for the child in school texts. They neglected how texts construct meanings as opposed to what they supposedly mean (Flew: 1984). As a consequence the complexity of the process by which texts which form part of particular school disciplines history, geography have effects on the subjects of schools, the learners were also neglected. Subjectivities were produced by both racist and antiracists texts.

The traditionalists, culturalists and antiracists occupy the same epistemological terrain. They share the assumption that it is possible to produce a singular, unconstable, objective and accurate representation of the reality external to the literacy or photographic text (Donald and Rattansi, 1993:34).

4.4.1   ANTIRACISM AS OBFUSCATION

Antiracists had frequently misidentified the nature of the problem to be addressed. They had been found fighting the wrong battle. Arnot (1985:55) states that it is inevitable that people can recognise race differences but do no emphasis, do not discriminate others on the ground of racial differences. In the instance of institutional racism, the congregation of African learners is in bottom streams. Antiracists are likely to argue that this is racist and that it should be replaced by an arrangement which guarantees proportional representation. In fact the over-representation of Black learners in bottom streams is not necessarily a manifestation of racism. This is probably a manifestation of racial inequality. Donald and Rattansi (1993:21) admit that there was a systematic tendency for able Black

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learners to be allocated to streams and entered for examination below their capacities. This was due to prejudice which was characterised by a tendency to stereotype, i.e. a tendency to assign identical characteristics to whole groups regardless of individual variations.

The working class learners (minority group) had long been shown to "percolate downwards" Arnot (1985:56) through streaming and setting systems. The impression conveyed by the antiracist argument was that all would be well if Black learners were distributed evenly across forms of streams.

4.4.2 ANTIRACISM AS ILLIBERALISM

Initially when antiracist education emerged educators were advised to attend in-service courses about race awareness. In 1983 when the attendance became poor the labour-controlled council in London announced that it considered making attendance compulsory. The willingness to attend began to serve as a condition of all new appointment of educators (Arnot, 1985:57). This stipulation represented a gross infringement of educator's rights. The compulsory attendance of in-service race awareness training cannot be equated to democratic education. It was peculiarly apt that this training was compulsory. It was difficult for self-respecting educators to attend courses bearing such a sinister title of their own accord.

Antiracists appear to lose faith in normal democratic practice when they encountered

racist opinions and beliefs. Antiracist activity where illiberalism was prominent was the evaluation of school textbooks and children's literature. Several organisations published criteria or guidelines for eradicating biased material and choosing new books which were not wholly consistent with cardinal educational values. The guidelines for the production of antiracists books were published. A good book was defined as one that satisfied the following conditions: when choosing, say a new history, geography or social studies textbooks for use in secondary school it would be that it should be accurate and truthful, admit to the impossibility of telling the whole truth, distinguish clearly between facts and its author's opinion, indicate the empirical basis for any judgements made and conclusions reached, encouraged and assist learners to think for themselves (Arnot, 1985:59). These typical good textbooks would enable the reader to distinguish facts from the author's interpretations. The learner's critical analytic thinking is developed because he/ she has to make his/ her own rational conclusion based on the content.

4.5   TRENDS OF PHILOSOPHY AND THEIR IMPLICATIONS FOR NATIONAL CURRICULUM IN SOUTH AFRICA

Philosophy of education attempts to relate theory to practice. South Africa is adopting the new theory of education which is antiracist and present equal educational opportunities for all racial groups. An educational policy must have as its basis a dynamic philosophy which must be able to influence the social order within which it functions or practised. It is difficult to provide an acceptable answer to the question of the exact number of schools of thought. Hamm (1981:5) contends that there are as many schools

of thought as there are philosophers. To make the task of this study more effective and rational, schools of thought have been classified into classical or traditional philosophies and modern or contemporary philosophies. The former classification includes idealism, realism and pragmatism. The latter category entails progressivism, positivism, reconstruction, perennialism, essentialism, postmodernism, modernism and Africanism.

This chapter discusses different schools of thought in relation to the new education dispensation in South Africa which is rooted on antiracism.

4.5.1 TRADITIONAL PHILOSOPHIES

4.5.1.1 IDEALISM AND OBE

Idealists particularly Plato believes that education means the shaping of the mind for the acceptance of truth. Education should be founded on values that are absolute and unchanging. Different generations should be taught to adhere to everlasting values in order to live harmoniously with the great universe. In support of the above idea Kneller (1971:225) avers that for the idealists, values and ethics are absolute. The good, the true and the beautiful do not change fundamentally from generation to generation or from society to society. South African education is reshaped towards antiracism and equal educational opportunities for different racial groups. This implies that the previous education system which was characterised by racist and unequal laws was not entailed with absolute truth. It made South African people (Africans and Whites) to accept the authoritative epistemology as the truth. Epistemology is the branch of philosophy that

deals with knowledge. Kneller (1971:217) defines authoritative epistemology as the knowledge established by authorities which people accept without examining.

The previous education system in South Africa established knowledge that different racial and ethnic groups had to develop separately and unequally. Whites were provided with better resources like money, curriculum and opportunities to develop better than their African counterparts. African education on the other hand was inferior because of the lack of resource such as money and opportunities. The present world situation demands for globally interdependent and collaborative international community. Spady (1994:29) avers that the changing demographic character of society and the rate of intensity of change affecting social, political and economic institutions affect the direction and intensity of school reforms in the 1990s. Futurist Pearce in Spady (1994:29) illustrates that information literate, technologically competent workplace is a greater challenge to the educational system. In agreement to the above argument Toffler (1991) avers that the emergence of complex high technology, competitive, unpredictable and globally interdependent market place demand constant change, adaptation, learning, innovation and quality from people. South African people need to adapt to the "new truth" of equality, equity and antiracist attitudes. Bhengu (1997) reports that South African people want a prosperous democratic country, free of discrimination, racism, violence and sexism. They want to be able to compete internationally. They need to be empowered so that they are able to participate as active citizens. One would realise that the achievement of laudable antiracist and developing education depend on the ability of the school. These expectations of the society of a school led to the need to shift to a new education system

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in South Africa. The new education system should comprise of absolute truth.

Idealism reveals different theories of epistemology namely sensory knowledge or empirical knowledge and true knowledge. Sensory or empirical knowledge is that knowledge which is confirmed by the evidence of the senses. In this case people form their perception of the world by seeing, learning, smelling, feeling and tasting. Plato in agreement with Socrates and Aristotle maintain that sensory knowledge is incomplete because it is acquired through senses (Kneller, 1971:217 and Bekker et al, 1976:30). In view of the above argument one may argue that racism was rooted on sensory knowledge. People particularly Whites saw physical differences with Africans and inculcated theories of separate development, racism and inequality. They assigned value on physical differences and allowed it to direct treatment and attitudes against each other. This knowledge was incomplete and untrue because it took illusions and appearances for real. It is rather not real that people of different racial groups cannot have equal status economically, socially, politically and educationally.

The advocates of idealism like Plato, Socrates, Hegel and Kent believe that knowledge should be drawn out of the child rather than poured into him/ her. They believe in the existence of rational knowledge. It is obtained by the exercise of reason. Idealists hold that true knowledge can only be acquired through careful, rational and systematic reasoning (Kneller, 1971:217 and Ozmon and Craver, 1995:3). In the South African situation this idealistic conviction is entailed in the new education system which is characterised by Outcomes-Based-Education (OBE).

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Spady (1994:2) defines outcomes as clear learning results that learners need to demonstrate at the end of significant learning experience. They are what learners can actually do with what they know and have learned. They are the tangible applications or actions and performances that embody and reflect learner's competence in using content, information, ideas and tools successfully. OBE is related to the idealists conviction. It promotes that learners should be given activities that would work towards the development of critical thinking, rational thought and deeper understanding in life. This approach can lead a learner to discovering knowledge on his/ her own. Idealists further stipulate that humans can become more noble and rational by developing the ability to think (Ozmon and Craver, 1995:25). In agreement with idealists belief OBE has stated as its critical outcomes that learners should be able to identify and solve problems by using creative and critical thinking.

Ozmon and Craver (1995:19) assert that idealists favour an educator who can help the learners to improve their thinking in the deepest possible way. Socrates was a typical idealist educator because he was deeply committed to action based on reflection. That means he encouraged his learners to improve their lives based upon their critical thinking. Idealists believe that an educator should be an experienced person who has to emphasis comprehension of ideas rather than mere memorisation and classification of information. In South Africa, educators have been retrained through workshops, in-service training and conferences so that they become OBE oriented.

In their retraining educators are acquainted with new teaching skills to deal with action

and reflective educational outcomes. This new approach remedies the previous approach which was rooted on essentialism. The previous education system like essentialism advocated a systematic curriculum which stressed adequate mastery of content. It concerned itself with maximum learner receptivity which could be checked through rigid insistence on scholastic records, penalties, rewards and other disciplinary measures. Educators asserted their authority which stemmed from their disciplined approach to their studies. In order to evade punishment learners memorised and regurgitated facts as they were presented to them by the educator. Kneller (1971:47) and Wilds and Lottich (1970:512) maintain that essentialists believe that knowledge can only be mastered through hard work and dedication. Therefore there must be disciplined approach to learning. The new education system like idealistic conviction concerning physical punishment is ambivalent. They oppose the previous approach where corporal punishment was inflicted upon learners.

Idealists reject the specialised learning. They favour the holistic learning. That means they want people to see the complete rather than a disjointed collection of parts. Idealism is based on the principle of "coherence theory" of truth (Kneller, 1971:217). That means a particular item of knowledge becomes significant when it is seen in the total context. It means that education is not to present learners with a mass of information detached from their individual experiences. Therefore they should relate this information to their own experiences so that what they learn is significant to them personally. This view is held by idealists known as personalist idealists (Kneller, 1971:217). Wilds and Lottich (1970:476) define personalists as the philosophers who emphasise the development of an

individual whole personality, physically, intellectually, emotionally and socially.

This idealist's position has ramification for the way people look at the individual. In this regard OBE promotes effective team and group work at school which could ultimately be extended to the social life. This team work is promoted across racial lines. For example Esithokozile High School in Clermont uses Pinetown Girls High school's (desegregated school but still dominated by White learners) laboratory. This reconstructed attitude towards each other can reduce racial prejudice and tensions. OBE promotes intelligence through creative, analytic and problem solving approach to learning. The Life Oriention (LO) learning area caters for the emotional aspect of a human being. It includes subjects like religious instruction, guidance and others. This holistic approach leads to more liberal attitude towards learning.

In the South African situation holistic approach can help to revive the culture of teaching and learning. Idealists in Ozmon and Craver (1995:22) argue that although subjects such as natural sciences are useful, they are of maximum value only when they help people to see the whole picture in life. In this regard OBE introduced eight learning areas which are more holistic in approach. Learning areas are discussed later in this chapter.

Adler in Ozmon and Craver (1995:23) proposed a basic curriculum for all learners. It is notable that Adler's approach stipulates that all learners, not just those who are intellectually gifted are considered in his approach. OBE like Adler's approach integrates all learners irrespective of their academic capabilities. There are no separate special

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schools for highly gifted and mentally retarded learners. All learners attend the same school but the learning pace of an individual is taken into cognisance in the method of teaching.

According to idealists the method of teaching includes dialectic and intuitive approaches. The dialectic approach as perpetuated by Plato is "winnowing-out" process (Ozmon and Craver, 1995:22). It means that ideas are put into battle against each other with the more substantial ideas enduring the fray. Plato in Ozmon and Craver (1995:22) further contents that one does not learn as much from nature as from dialogue with other people. Idealists generally agree that an opportunity for amply dialogue between an educator and learners is essential. OBE promotes an active participation of a learner in his/ her own education. It also encourages learners to negotiate meanings and ideas in their team or group work and reach consensus or rapport. That in itself promotes communicative and negotiating skills. It works towards better understanding and displays tolerance and acceptance of one another as equals. Plato's Republic (book) illustrates that education should be geared towards enabling citizens to gain sound knowledge of its foundations and ideas (Ozmon and Craver 1995: 27 and Bekker et al, 1976: 29). In the South African context new education system redresses the imbalances of the previous racist education which advocated unequal educational opportunities. This redress is done through desegregation of schools to be accessible to all learners irrespective of race, colour, creed and intelligence.

4.5.1.2　　PRAGMATISM AND OBE

Pragmatic philosophy was popularised by Charles Pierce and then propagated by philosophers like William James and John Dewey. John Dewey emphasised the importance of the reality of change and the need for human beings to adapt themselves to a changing social environment (Ozmon and Craver, 1995: 118). Pragmatists identify with social reform. They seek to reconstruct people's approach to life more in line with the contemporary human needs. Certainly one of the most compelling descriptions of the social reformation is the global demand for people with high level of communication, collaboration and interpersonal skills. Spady (1994:29) avers that the world needs people who are adaptable, effective working teams that can collectively discover and solve significant problems and work successfully with others to get their potential solutions implemented. South Africa is transforming towards antiracist, unitary and equal society. South Africans across racial lines should adapt to this new social order. The new education system in South Africa assists in social renewal. OBE promotes cooperation, through different learning areas and critical outcomes. Critical outcomes are discussed later in this chapter.

Pragmatists believe that education is a necessity in life. It renews people so that they are able to face the problems encountered by their interaction with the environment. According to pragmatists, education should promote a humanistic spirit of people as well as the true desire to explore and find new answers to the current problems in economy, politics and other social spheres of life (Kneller, 1971: 218 - 219 and Ozmon and Craver,

1995:137 - 139). OBE like pragmatism acknowledges that education should be a lifelong experience. Bhengu (1997: 2) states:-

> "The new education and training system introduces a lifelong education which is people-centred ....high quality education will be available for everyone, irrespective of age, gender, race, colour, religion, ability or language.... This means that adults and out-of-school youths, with every little formal education, can now benefit from the new system" (Bhengu, 1997: 2 - 3).

The above contention proves that the new education system is committed to change. It changes the racist education which was characterised by unequal opportunities in terms of race, gender, age and religion. It also intends to cater for those people who for some reasons did not undergo formal education. That means formal education is not going to be restricted to a certain age group but will be extended to everyone for life. OBE, pragmatism and idealism all agree that education plays a vital role in the changing society. They further reach a rapport that citizens of the changing society should be able to adapt to change. A human's survival depends on his/ her ability to adapt to changing circumstances.

Pragmatists believe the mind to be active and exploratory rather than passive and receptive. It does not confront the world that is separate and apart from it. The known world is formed in part by the mind that knows it (Kneller, 1971: 218). It means that a learner should be provided with an opportunity to explore and discover knowledge. It encourages that learners should learn through experimental and creative activities. OBE like pragmatism stresses the development of creative and analytic thinking of the learners. According to the pragmatists, true knowledge results from experience and not from

reproduction of factual material from books. Pierce and Dewey in Kneller (1971:219) and Bekker et al (1976:36) express that the idea is true if it yields satisfactory results which could be scientifically tested in an objective way. They are concerned with the world of practical usefulness. They argue that the truth of an idea must be scrutinised such that it enables people to see how it may work in practice. William James in Kneller (1971:218) and Bekker et at (1976:35) emphasises the need to test ideas in terms of the results they are producing in action. That means pragmatists reject the idea that a theory works because it is true. Instead they hold that theory is true because it works.

OBE also holds that the only way to prove that the idea is correct is by verifying it in the world of experience. According to OBE the correctness of the idea is reflected in the skills that a learner has to display as outcomes. The specific and critical outcomes specify the exact skills that a learner must have acquired in OBE. In order to achieve these aims OBE promotes the integration of education and training. Pragmatists also do not believe that training is the same as education. Dewey in Ozmon and Craver (1995:138) points out that education should not be looked upon as the mere acquisition of academic subject matter but as a part of life itself. This idea is contrary to the practices of the previous education system which focused on academic standard and subject matter at the expense of the development of technical skills as part of life . In this regard OBE is skill oriented. OBE like pragmatism is the adherent of action-oriented education. They favour an activity-oriented core approach so that learners can relate various kinds of knowledge and use them to deal with problematic issues. Bacon as cited by Ozmon and Craver (1995:118) contends that induction allows people to be experimental in their approach to

there can be no artificial separation of means from ends, that is, the means used always dictate to some degree the actual ends achieved.

Pragmatists like idealists tend toward a broad education rather than a specialised one. They believe that if a person breaks knowledge down into discrete elements he/ she faces the danger of losing perspective. The intention of achieving wholeness is hindered. This idea makes these philosophies to be humanistic and holistic in approach. Pragmatists assert that the principle of integration is the core around which learning activities should be based. OBE caters for this principle by integrating subjects into learning areas. This is a holistic approach to epistemology and subjects. This rejects the compartmentalisation of knowledge into separate subject areas.

The writer contends that the integrated approach to subject matter inevitably compels educators to work cooperatively. They should prepare their lesson plans collectively in order to present integrated lessons. For example if the phase organiser (Theme) is transport, lessons for different learning areas can emanate from this broad phase organiser. The Language, Literacy and Communication (LLC) educator would group learners and advise them to tell one another about the means of transport they use to school. Words like bus, taxi, train, car, etc would be written down. They could then be used to construct sentences. Under Mathematical Literacy, Mathematics and Mathematical Sciences (MLMMS) learners can count in a group those who use the same transport. They may be grouped together and draw graphs to represent different groups. The Economic and Management Sciences (EMS) lesson may be developed from the same phase organiser.

Learners may compare prices of different transport. They may also check against the money they are provided with at home to see which transport would they prefer in order to manage their money effectively. The Human and Social Sciences (HSS) lesson may trace the development of transport. It may also look into different means of transport which were used prior the invention of motor vehicles. This example indicates that the integrated approach contribute to the attainment of broad competence for the learner. It also demands the adjustment of educators' teaching methods. Educators need to attach a new value in their teaching profession in order to achieve OBE objectives.

Pragmatists advocate that values are not regarded as universal because different cultures and different societies have their own unique set of values. They reject the imposition of values by some higher authorities. Pragmatism seeks the creation of new common values. A learner needs to create values which will equip him/ her to face an unknown future. In the South African situation South Africans in general and Africans in particular have to restore the value of education. The revival of the culture of teaching and learning can help learners to face the future challenges with confidence. It can also help them to adapt dynamically to the variety of situations in which they may find themselves.

Pragmatists in general and John Dewey in particular hold that personal development can only be achieved through interaction between individuals and his group. Learning should be a cooperative activity, group and team work. The critical outcomes stipulate that learners should be able to successfully demonstrate their ability to work effectively with others in a team, group, organisation and community. Therefore the teaching method

should include group discussions. That concurs with Dewey's belief that individuals should be educated as social beings, capable of participating in and directing their own social affairs. Dewey calls the blending of individual thought and group sanctions a "critical engagement"(Kneller, 1971:229). That means he regards the utopian community to be built by people who have the courage to think independently and yet relate themselves to the group. Pragmatists like antiracists reject any concept of individualism that leads to social exploitation and also any social arrangement that submerges the individuality of the person.

William Heard Kilpatrick in Ozmon and Craver (1995:143) suggests project approach to learning. Projects are decided by individuals or group with an educator as a moderator or facilitator. This method helps learners to devise their own methods of dealing or solving problems. This is a less structured approach. Sometimes the educator does not know what the outcomes will be. It allows for individual learning pace of the learners. Learners are encouraged to draw freely from every facet of knowledge that which is relevant to the problems which confront them. Pragmatic philosophy stresses self-discipline for project approach to succeed. OBE is concerned with individual learning pace. It supports the employment of project approach in order to consider individual learning pace.

OBE states that learners should learn and succeed, but not on the same day in the same way. Spady (1994:6) avers that in OBE time is manipulated to the best advantage of all learners. That means some learners learn some parts of the curriculum sooner while

others accomplish those parts later. Pragmatists, particularly Dewey in Ozmon and Craver (1995:140) stresses that it should be understood that all children are not at the same point and cannot be educated in the same way. Although there are some projects that motivate some learners for group work, there may have to be individual projects for others.

In the South African context there are learning phases. They refer to the sub-divisions of the total-span. There are foundation phase, grade 1 or grade 3, the intermediate phase, grade 4 to grade 6 and the senior phase, grade 7 to grade 9. These phases fall under General Education and Training (GET). A learner is suppose to master the outcomes of the grade in order to be promoted to the next grade. The promotion period varies for different learners. For example fast learners may spend six months in grade 1 and others may take a year. A learner may be promoted to the next grade within the same phase even though he/ she has not achieved all the outcomes of that grade. But a learner is not promoted to the grade of the next phase if he/ she has not completed mastering the outcomes of the previous phase.

Pragmatists generally agree that the proper method of education needs to be utilised in a conducive school building. Dewey in Kneller (1971:229) and Ozmon and Craver (1995:140) expresses that he favours a school building and furnishings that are functional. That is movable furniture, furniture that fits learners, folding walls and large print in books. In support of this idea OBE advocates a flexible classroom. Desks should be shifted and be arranged flexibly to allow for group discussions. This class arrangement

may permit the educator to present learners with meaningful learning situations which will lead to a better understanding of the social and physical environment. This may also help to allay learners' anxiety about the authoritative role of the educator.

4.5.2 CONTEMPORARY PHILOSOPHIES

Theodore Brameld in Hamm (1981:5) divides the pragmatic theory into progressivism and reconstructionism. Wilds and Lottich (1970:469) state that progressivism has the offspring which is reconstructionism. The former philosophy emphasises means, psychology and the individual. It further looks into how learners think. The latter school of thought stresses ends, sociology and the group. It is concerned with what learners think. The other contemporary philosophies include essentialism and perennialism. The writer briefly discusses these philosophies because their fundamental themes antedate those of progressivism. Reconstruction was discussed in chapter three therefore it is not discussed in this chapter.

Perennialists and essentialists are the traditionalists who are the opponents of progressivism and reconstructionism. Wilds and Lottich (1970:502) state that perennialists are the extreme right and essentialists are the moderate traditionalists. Essentialism holds that a society is a contract and cannot be discovered by the wishes of human beings. People should recognise the worth of contemporary institutions because they reveal evidence of the heritage of the past. Essentialism rests on conservatism. Essentialists and conservatives do not tolerate the eradication of the institutions of the

society. They do not permit the elimination of the established ways of life (Kneller, 1976:46).

Wilds and Lottich (1970:512) reveal that the essentialists emphasise the need for a curriculum that transmits significant race experiences. They believe that the racial experience should be presented to the learners largely through organised subject matter courses. This philosophy aims at maintaining inherited cultural patterns. It emphasises attitudes, beliefs and institutions (Kneller, 1976:46 - 47). Essentialism rejects social change. It holds that people should be left segregated and the White race holding the previous teachings that they are superior to other racial groups. This school of thought is sceptical of transformation because its adherents do not believe in equal educational opportunities for all racial groups in a country. It does not want its epistemology to be tested and survive the test of contemporary needs and values. The thesis of this philosophy is on the limited nature of epistemology and truth. It wants to recapture old truths that had been lost because of the effect of antiracist, multicultural and egalitarian education on the development of absolute truth. The absolute truth is that people should be given equal educational opportunities irrespective of race, colour, creed, age, gender and ability.

Perennialism may be categorised as regressivism which is opposed to change. Regressivists see the present and the future firmly embedded in the principles of the past. They maintain that the rapid changes effected through science and industry have increasingly dehumanised human beings (Kneller, 1976:43). Perennialism stresses the

need to adhere to absolute principles. It believes that reality is permanence, not change. Perennialists' arguments imply that the racist principles that Africans are naturally inferior to Whites should be maintained.

The writer contends that perennialists ignore that human being is a psychological and philosophical being. Human beings think and speculate and analyse critically. In their reasoning they make new discoveries and come with the new truth. Therefore they cannot adhere to the old truth which is no longer applicable to their contemporary situation. It may have been the truth that Africans were to serve the White people but now Africans have proved to be equally capable to Whites. The new truth is, Africans and Whites are equal therefore they should be given equal opportunities in life. This is a progressive idea which is relevant to the transforming society like South African society.

4.5.2.1   PROGRESSIVISM AND OBE

Progressivism began in the 1870's as a reaction to the highly structured nature of traditional education. Traditional education emphasised strict discipline, passive learning and educator centred approach (Kneller, 1971: 235 - 236 and Kneller, 1976:44). In the South African case, OBE is a protest against traditional separate, racist, sexist and unequal education system. The concern of the progressivists such as Counts, Pierce, Kilpatrick and Dewey like that of the OBE adherents is the development of a democratic type of education. Progressivism declares that life is action and change. Therefore education is always in the process of development. A person's survival in a changing

society depends on his/ her capacity to adapt to a changing world. South African society is in transition. It is transforming from racist to antiracist system. Education also caters for this new shape by introducing a new democratic, antiracist and equal education based on outcomes.

According to progressivists reality must incorporate valid knowledge which falls within the range of a person's observation, judgement and control. Valid knowledge is the product of a changing world and is the result of definite activity (Kneller, 1976: 45). It means that progressivism like pragmatism regards reality as that which can be proved to work effectively. In OBE reality is described appropriately by referring to experience which is the cornerstone of OBE approach. The integration of education and training in OBE aims at experiencing and practising that which has been acquired in education. This integration helps people to cope directly with the demands of their environment. It also prepares them for inevitable demands of the future. In the South African context the present and the future needs people who can work co-operatively with others irrespective of race, colour, gender and religion. The country also needs people who have technical skills as against academic knowledge which was promoted by the previous education system. The universe expects people to be technologically trained to fit in the highly technological advanced international society. In agreement to the above contention of OBE, progressivism in Kneller (1971: 236) embraces the idea of co-operation, sharing and adjustment.

According to Kneller (1971:237), Kneller (1976:45) and Wilds and Lottich (1970:476)

implies that there is a constant need to interpret and reconstruct experiences. This implication is attributed on human's changing and dynamic life. Education also should not be static. In comparison to this stipulation OBE is based on lifelong learning for all South Africans. This philosophy advocates that the learning process should be based on the interests of the learner. It should be oriented toward experiences that the learner is likely to undergo in adult life. This learner-centred approach helps in the human growth and development of emotions, attitudes and interest in education. OBE stresses the learner-centred approach to replace the educator-centred approach. The learner centred approach demands for the active participation of a learner in his/ her own education. Learners become acquainted with problem-solving skills which help them to adapt successfully to the demands of industrial work.

In progressivism like OBE, educators help to guide the learners' development in the learning process. They do that through continuous assessment. They also help to create a learning environment which is conducive to the growth of experiences. The conducive learning atmosphere in OBE like in progressive education expects the educator to be a facilitator and be non-authoritative. He should allow the learner to be an active participant in the construction and application of knowledge, not a passive recipient. That conducive learning atmosphere would motivate learners to work cooperatively in groups and negotiate ideas and come with a consensus. They will not be sceptical that the educator will punish them for noise in class like in the previous education system where the educator was the only authoritative figure in class. Gabela in van der Vyver (1997: 96) alludes that corporal punishment was abused in schools. The new education

legislation has abolished corporal punishment. This on its own creates a relaxed atmosphere for learners because they do not fear that the educator would punish them as they used to do. A learner would express his/ her view without any fear of punishment for a wrong answer.

Progressive education like OBE rejects the fragmentation of knowledge into different compartments called subjects. OBE has introduced the concept of learning areas which is a holistic approach to subject matter.

4.5.2.2   AFRICANISM AND ANTIRACIST EDUCATION

Africanisation is an offspring of Afrikology which is the study of the essence and fundamentals of African reality. Afrikology is the basis of African re-emergence and rediscovery. It comprises of Africanism, Afrocentricity and Africanisation. Africanism is the holistic ideology that perpetuates the existence of an African among other nations. It places the total value of an African at the equal status to that of other nations. Asante (1987:6) declares that Afrocentricity is a negritude movement with critical perspective or ideology which places an African in the centre of any analysis which concerns African culture and thought. It is the basis of African existential reality. Therefore it is a philosophy based on existentialism and realism. Urch (1968) in Vorster (1995:6) avers that Africanisation is the regeneration of African culture and the rejection of subservience to foreign masters. This foreign master is a White person to whom Africans have been subordinated through racist ideas. Urch (1968:5) supports the above contention that

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subordinated through racist ideas. Urch (1968:5) supports the above contention that Africans in Kenya had been dominated by Whites who regarded the African culture as being inferior.

Africanisation is used more frequently by educationists and educators in South Africa. Africanisation is an appeal primarily to Africans to uphold the African cultural, tradition and secondary an appeal to Whites in Africa to respect and accommodate endeavours to that effect (Vorster, 1995:8). In this sense Africanisation like antiracism is concerned with equal status between Blacks and Whites. Phoenix (1989) in Vorster (1995) states that Africans do not oppose Whites on an equal basis. They accept other cultural groups in a multicultural democracy. They also strive towards the harmonious and coexistence of an endless variety of cultures. Africanisation like antiracism view the relationship between Africans and Whites to be a complementary and an embracing relationship. Africanisation and antiracism cannot be realised without the cooperation of education planners. Their role has to be determined through research involving all experts and representatives from all levels of teaching and education. Africanisation involves learners and their parents, educators, educational planners and all associated with education.

In the South African situation the Government of National Unity (GNU) invited views from all sectors of South African Society. This is a contrast of the previous education system procedure. The society particularly African community was not provided with an opportunity to contribute to the planning of their education. Only White minority decided for Africans, the kind of education that would suit them. Odumbe et al (1995) in Vorster

(1995:10) acknowledge that Africanised curriculum need to involve and inform parents and learners about the content of the curriculum. This helps to ensure that, the needs of the learners are attended. The South African national curriculum which is outcomes oriented (OBE) incepts the idea of lifelong learning. Africanisation also perpetuates self-assessment approach which is an ongoing endeavour towards the recognition of African culture. OBE promotes an integrated approach. This refers to the team work that educators, learners and learning institutions have to display across racial lines. Africanisation has the embracing relationship. That means Blacks and Whites have to work cooperatively to realise goals of Africanisation. In this instance Africans have to play a leading role. In antiracism Whites have to take an initiative so that their prejudice can be reduced. Africanism, antiracism and OBE emphasise the development of critical, analytic and creative thinking.

Africanisation like OBE is descriptive not prescriptive. It presents learners with an opportunity to learn that which is relevant to their contemporary needs. Therefore both these approaches are learner-centred. This also implies that Africanisation and OBE are ambivalent towards indoctrination. These qualities of both Africanisation and OBE qualify them to be good means for the acceptance and recognition of Africans as equals to other racial and cultural groups particularly Whites.

4.5.2.3   PHILOSOPHY OF POSTMODERNISM

Postmodernism is an era which gives a range of titles, depending on authors and

representation. Postmodernism has close affinities with other "posties" such as postcolonialism, post-Marxism and post-feminism (Coetzee and Graaff, 1996:238); (Mclaren, 1995:173) (Griont, 1992:39) (Gillbom, 1995:68). According to Giroux:

> "Postmodernism is a code word for a new theoretical
> fashion, it directs our attention to a number of changes and
> challenges that are a part of the contemporary age"
> (Gillbom, 1995:67).

Postmodernism articulates issues and themes that are discussed in other "posties" texts. The South African code for this era of changes and challenges from the old order is post-apartheid era. Ozmon and Graver (1995:362) confirm that postmodernism is a term that is often applied to a variety of styles dealing with a sense of artistic or intellectual exhaustion. It is also concerned with irony contingency and popular culture. The South African people like postmodernists such as Jean-Francois Lyotard and Michel Foucault were concerned with how to live, feel and think in a world of nuclear proliferation, economic uncertainty and political instability.

Postmodernism is used to redefine the notion of development. It seeks to bring new insights into our thinking about development. It also intends to advance the thesis that these insights become comprehensible outside of the logic which characterises modern thought which is primarily the logic of binary thought (Coetzee and Graaff, 1996:224).

Best and Kneller (1991) discuss postmodernism with the following proposition:

> "Dramatic change in society and culture are often experienced as
> an intense crisis for those attached to established ways of life and
> modes of thought" (Coetzee and Graaff, 1996:328).

The purpose of postmodernism is the disruption of established ways of life and specially the established modes of thought. It deliberately decentred diversity and incoherence. It emerged to develop new modes of theorising writing, subjectivity and politics. It brings about serious conceptual and intellectual transformation in much of social thought. In the South African context it is a transformative pedagogy from racist to antiracist attitude. The latent mode of thought that Africans are inferior to Whites is decentred.

Giroux (1995) defines postmodernism as:

> "An era marked by cusis of power patriarchy, authority,
> identity and ethics. It is a period torn between the ravages
> and benefits of modernism. It is an age in which the humanist
> subject seems to no longer be in control of his fate. The grand
> narrative of emancipation whether from the political right or
> left appear to slave an affinity for terror and oppression....culture
> is no longer seen as reserve of White men whose contributions
> to the arts, literature and science constitute the domain of high
> culture" (Giroux, 1995:39).

Gary Peller writes in Giroux (1995:53)

> "Postmodernism suggests that what has been presented in
> our socio-political and our intellectual traditions as knowledge,
> truth, objectivity and reason are actually merely the effects
> of a particular form of social power, the victory of a particular
> way of representing the world that then represent itself as
> beyond mere interpretation as truth itself."

The above quotations indicate that this postmodern era is about change in terms of what people regarded as the truth in the past. Previously, White culture was regarded as the superior culture. This stage or period is about integration of diverse cultures. The intention is to create better understanding and acceptance of one another. This is an antiracist approach which perpetuates the development and promotion of different

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cultures and national dignity of various racial groups.

In general postmodern consciousness perceives a crisis existing in culture and embraces the belief that no single cultural tradition or mode of thought can serve as a meta-narrative, a universal voice for all human experience (Ozmon and Graver, 1995:363). Lyotard succinctly describes postmodern condition as incredulity towards metanarrative (Doherty, 1994:63). Postmodernism celebrates an iconoclastic outlook that breaks with claims of universality and what it rejects is objectives certainty that seeks to end the debate. It breaks the fixed belief that Blacks are inferior and Whites are superior. People begin to see each other as equal on human basis. That realisation is a step towards antiracist attitude. Giroux (1995) has this to say about the above idea:

> "Within the current historical conjecture, the political and
> cultural boundaries that have long constituted the meaning of
> race and culture are beginning to shift" (Giroux, 1995:14).

4.5.2.3.1 POSTMODERNISM AND ANTIRACIST PEDAGOGY

The fact that we live in an age in which a new political subject is being constructed can be recognised most vividly in the events that have recently taken place. In South Africa the racial Nationalist Government has been replaced by the democratically elected Government of National Unity. The theoretical and political preconditions for a postmodern citizen are being constructed, although presently they exist as a faint glimmer. That means antiracist pedagogy is informed by a political project that links the creation of critical citizens to the development of a radical democracy. It is a political project that

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ties education to the broader struggle for a public life in which dialogue, vision and compassion remain critically attentive. OBE through critical outcomes stipulates the kind of South African citizens that need to be produced by education.

Laclau in Giroux (1995:51-52) postulates that postmodernity as a discourse of social and cultural criticism begins with a form of epistemological, ethical and political awareness based on three fundamental negations. He states that:

> "The beginning of postmodernity can be conceived as the
> achievement of multiple awareness: epistemological awareness
> in so far as scientific progress appears as a succession of paradigms
> whose transformation and replacement is not grounded in any
> algorithmic certainty; ethical awareness, in so far as the defence and
> assertion of value is grounded on argumentative movements which
> do not lead back to any absolute foundation; political awareness, in
> so far as historical achievements appear as the product of hegemonic
> and contingent and as such, always reversible articulations and not
> as the result of imminent laws of history" (Giroux, 1995: 51-52).

One may interpret the above exposition along antiracist discourse. People have become aware that there was no scientific claim that Blacks, because of their physical structure and skin pigmentation had to be dominated by Whites. This was neither scientifically nor religiously based. People have also realised that human beings have common values which is humanness (ubuntu). There should be no struggle over values because they all take humanness into cognisance. Doherty (1994:63) espouse this idea by describing a postmodern condition as a universe in which absolute values are absolute notions of truth, beauty and excellence. The last awareness in this quotation is the political one. People acknowledge that some mistakes were committed in the past but they need to correct them. The control of one group (Whites) over the other (Blacks) has to come to the halt.

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When people become aware of these aspects in life they adopt the new mode of thought. They accept each other across racial boundaries as human beings. They cease to focus on race. That means, they move towards antiracist behaviour and attitude. In the South African context, antiracist pedagogical practices should be developed within a discourse that combines a democratic public philosophy with a postmodern theory of resistance. According to Ozmon and Craver (1995:364) this may mean that the traditional knowledge of race should be ignored. When race is studied, the effort should be to examine the content to "deconstruct" the text. The intention is to see how this shapes the notions of differences and contributes to power and affluence while reducing others to subtler status.

The democratic public philosophy needs to be inculcated to people through education. Aronowitz and Giroux in Ozmon and Craver (1995:363) offer a radical approach to education to replace old-style master-narratives found in the liberal arts, modern science and philosophical positivism. Lyotard in Doherty (1994: 63-64) succinctly describes postmodern condition as incredulity towards meta-narrative which deliberately decentred diversity and incoherence. Giroux (1995) provides a context in which postmodern thought can have an impact on education. In multicultural education and antiracist education which exist in a postmodern era, people learn about cultures of other people. The border pedagogy provides educators with the opportunity to rethink the relationship between Black and White. This pedagogy challenges those institutions and ideological boundaries that have historically masked their own relations of power behind complex forms of distinctions and privileges.

The border pedagogy intends to win the struggle against institutional and ideological boundaries. It suggests ways to develop the basic elements of an antiracist pedagogy. The notion of border pedagogy offers learners the opportunity to engage the multiple references that constitute different cultural codes, experiences and languages. Learners should become media literate in a world of changing representation.

4.6   THE SOUTH AFRICAN NATIONAL CURRICULUM

The new national curriculum represents a particular selection and organisation of knowledge. It compromises between political and educational understanding about what should constitute legitimate school knowledge and how it should be transmitted. The national curriculum establishes the priorities of the educational system in a particular political and economic context. King and Reiss (1993: 59) state that the political climate in UK made sense of reforms of the school system and revealed the intended purposes and likely advantages and disadvantages for a particular group of learners and for different types of schools. In the South African context the paradigm shift in politics and education is from racist to antiracist system. The intended goal is the eradication of unequal educational opportunities. The historical African schools experience setback because of the pervasiveness of unequal resources. The range of strategies needed to tackle this complex area is revealed in the account of educational policies in which the national curriculum is situated.

The new national curriculum called curriculum 2005 was introduced in 1996. It is based

on the idea of Lifelong Learning which is part of the National Qualifications Framework (NQF). This is a structure that aims to improve the quality of education in South Africa. It wants to create a flexible education and training system to promote a process of lifelong learning for all South Africans. Lifelong learning means that adults and out-of school youth with very little formal education can now benefit from the new system. NQF intends to achieve that by integrating education and training.

4.6.1 OUTCOMES-BASED EDUCATION (OBE)

The outcomes-based education (OBE) is an educational approach which focuses on what is learnt. It is also concerned with how is the content learnt. This approach effects a shift from one which has been content-based to one which is based on outcomes and is learner centred. This approach aims at equipping all learning with the knowledge, competence and orientation needed for success after learners have completed their training. Its guiding vision is that of a thinking, creative and competent future citizens. This approach of developing critical thinking, rational thought and deeper understanding can help to break down class, race and gender stereotypes. This analogy is based on the fact that better reasoning breeds better understanding which ultimately results to acceptance of each other.

The theory of NQF which is a broader framework of OBE is that people should be able to move from the lowest level of the system to the highest level. For example, the unskilled and illiterate

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factory sweeper should be able to progress along the NQF ladder to become an engineer. A number of principles have been set to allow this to happen. For instance, it allows for flexible career paths. This means that learners can receive the same recognition for their learning irrespective of where and how they obtained it.

This implies that a learner may have been assessed after completing a course at a technikon, while other one may have been assessed against the same standard after completing a course at school and yet another may have learned a skill through experience and they all receive the same credits. This means that people are recognised for skills they have, rather than how and where they obtained them. This approach is known as the Recognition of Prior Learning (RPL). This means that assessment is then based on the standards expected of a competent worker in the workplace, not on the norms determined by educators. In America and United Kingdom this method is called the Competence-Based Education and Training (CBET). In the South African context the word outcome is a key in the education and training system. There are different kinds of outcomes.

4.6.2 LEARNING AREAS

The National Education and Training Forum (NETF) launched in 1993, cleansed the curriculum of overtly racist, sexist and inaccurate information. The National Department of Education had set up the Learning Area Committees known as LACS. These LACS replace the forty one school subjects by eight learning areas. The objective is to integrate subject matter such that knowledge does not become compartmentalised into different

subjects. This enables learners to make the connection between them.

Language, Literacy and Communication (LLC)- people interact with the world and each other through language. The more they are able to communicate the better the chances of understanding each other. The improved communication can promote tolerance, understanding and reduce prejudice. The meaning is negotiated for understanding. This learning area responds to the aesthetic, affective, cultural and social values. It accesses process and use information from a variety of sources and situation. It understands, knows and applies language structures and conventions in context. It uses appropriate communication strategies for specific purposes and situations.

South Africa needs responsible citizens who are able to operate in a culturally diverse, democratic society. The Human and Social Sciences (HSS) is an important area of study to promote this. It demonstrates a critical understanding of how South African society has changed and developed. People learn how to interact with each other and with their environment. It participates actively in promoting a just, democratic and equitable society. That can be achieved by making sound judgement about the development, utilisation and management of resources. It promotes the critical understanding of the role of technology in social development. It addresses social and environmental issues in order to promote development and social justice. This learning area includes history, geography and environmental education.

Numeracy and mathematical literacy demonstrate understanding about ways of working

with numbers. It is concerned with understanding of the historical development of mathematics in various social and cultural contexts. It critically analyses how mathematics relationships are used in social, political and economic relations. It uses data from various contexts to make informed judgements. It promotes the use of mathematical ideas, concepts, generalisations and thought processes. It uses various logical processes to formulate, test and justify conjectures. It includes maths and science.

In order to manage the resources of the world effectively, people need to understand the universe, both natural and created by man. Natural sciences use process skills to investigate phenomena related to the natural sciences. It demonstrates the acquisition of knowledge and an understanding of concepts and principles in the natural sciences. It demonstrates an understanding of how scientific knowledge and understanding of the relationship between science and culture. It demonstrates knowledge and understanding of ethnical issues, bias and inequalities related to the natural sciences. It demonstrates an understanding of the interaction between the natural sciences, technology and socio-economic development. It includes biology and physical science.

One lives in a technically advanced society, without accessing this new technology, one can be unable to compete internationally. Technology seeks to apply a range of technological knowledge and skills ethically and responsibly. It demonstrates an understanding of how different societies create and adopt technological solutions to particular problems. It promotes all aspects of technology, planning, designing and manufacturing. It demonstrates an understanding of how technology might reflect

different biases and create responsible and ethical strategies to address them.

Through developing creativity and exploring the diverse cultures that exist, the spiritual, intellectual and emotional aspects of people's personalities can be promoted. Arts and culture apply knowledge, techniques and skills to create and be critically involved in arts and culture processes and products. They demonstrate an understanding of the origins, functions and dynamic nature of culture. They experience and analyse the role of the mass media in popular culture and its impact on multiple forms of communication and expression in the arts. They demonstrate an ability to access creative arts and cultural processes to develop self-esteem and promote healing. They acknowledge, understand and promote historically marginalised arts and cultural forms and practices, e.g. ballet, African dance and African music (sicathamiya).

Learners have to develop life skills. Life orientation (LO) includes the building of self-esteem, survival skills and a healthy lifestyle. It is directed at promoting understanding and acceptance of oneself as unique and worthwhile human being. It displays attitudes and values that improve relationships in family, group and community. It respects the rights of people to hold personal beliefs and values. It demonstrates values and respect for human rights as reflected in "ubuntu" and other similar philosophies. It accesses career and other opportunities and set goals that can enable people to make the best use of their potentials and talents. It evaluates and participates in activities that demonstrate effective human movement and development. It includes religious instruction and guidance.

Economics and management science (EMS) is engaged in entrepreneurial activities. It demonstrates the principle of supply and demand and the practices of production. It demonstrates managerial expertise and administrative proficiency. It critically analyses economic and financial data to make decisions. It evaluates different economic systems from various perspectives. It demonstrates actions which advance sustained economic growth, reconstruction and development in South Africa. It evaluates the interrelationships between economic and other environments. It includes accounting, business economics and economics.

Each learning area has a committee consisting of educators, learners, workers, specialists and education officials. These committees develop the learning outcomes. They also develop guidelines for learning programmes, which need to be taught in schools. A learning programme is a set of learning and teaching activities and ways of assessing a learner's achievements.

4.6.3 ALTERNATIVE TEACHING-LEARNING STRATEGIES

In the previous education system in South Africa the surface approach was predominately used. The learner reduced what was to be learnt to the status of unconnected facts to be memorised. The learning task was to reproduce the subject matter at a later date, e.g. in an examination. One interviewed learner when responding to what is learning? He said:

> "Getting enough facts so that you can write something relevant in the exam. You've got enough information so you can write an essay on it. What I normally do is learn certain headings. I'll write a question down,

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about four, five different headings, which in an exam I can go:
introduction and I'll look at the next heading and I know what I've got to
write about it really. I know the facts about it. I go to the next heading
and regurgitate" (Marton and Saljo : 1976: 10).

This surface approach in learning produced uncritical, unanalytic and passive learners. It

allows a learner no chance to be creative and challenge the content. Ramsden (1983)

indicates that in UK a surface approach was common in all subject areas and more in

disadvantaged schools. This phenomenon according to Barnett (1992: 151) is more

marked in science then in arts.

The new national curriculum perpetuates the implementation of the deep approach in

education. The deep approach is the learners' attempts to make sense of what is to be

learnt, which consists of ideas and concepts. This involves thinking, seeking integration

between components and between tasks and "playing" with ideas (Barnett, 1992 : 150).

Research in Europe and Australia has identified learners' approach to study as a variable

in predicting learners performance and the quality of learning outcomes.

A learner who employs deep approach describes how she/ he reads a book :

"I read it very slowly, trying to concentrate on what it means, what
the actual passage means. I really try to read it slowly. There is a lot
of meaning behind it. You have to really kind of get into it and
take every passage, every sentence, and try to really think well
what does this mean? You mustn't regurgitate what David is
saying because that's not the idea of the exercise, so I suppose it's
really original ideas in this one, kind of getting it all together"
(Marton and Saljo, 1976 : 11).

When learners who have taken a deep approach produce answers, they involve logical

arguments and relationship between ideas. This is attributed to the fact that they do not regurgitate. In fostering a deep approach, educators need to cultivate the intrinsic interest in the subject and freedom in learning. Barnett (1992: 155) defines freedom as the involvement of choice over content or method of learning or scope for intellectual independence. A crucial additional factor in deep approach is "perceived good teaching". It means that good teaching consists of teaching processes which are associated with a deep approach. Barnett (1992: 155) identifies four key elements for good teaching.

● <u>Motivational context</u>

A deep approach to learning is more likely when learners' motivation is intrinsic. That means learners should experience a need to know something. The curiosity of a learner can be arose by involving learners in selecting what is to be learnt and the teaching method to be employed. In the South African situation learners, as acknowledged by the Government Gazette (1996: 5) are encouraged to accept their responsibility for the organisation, governance and funding of schools in partnership with the state. This kind of involvement makes learners to experience ownership of their education. The teaching method also emphasises learner-centred approach.

Although the new system of education intends to promote intrinsic motivation to the learners however there are still some loopholes. Educators in large classes can experience some problems in employing deep approach. They cannot use the

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individual approach. Some learners may feel neglected. Gibbs (1992) in Barnett (1992: 162) supports the above idea. He contends that in large classes learners experience a problem of the educator's inability to motivate learners. In large classes he (Gibbs) succinctly argues that learners are unable to cope with variety of learners.

- <u>Learner activity</u>

The educator has to design his/ her lesson in an interesting way for a learner. The challenging and interesting lesson promotes a learners and participation. If a learner is actively involved in a lesson, more connection is established between the past learning and the newly acquired knowledge. The learners' participation can be problematic in large classes. The effective involvement of all learners cannot be achieved. Barnett (1992: 162) illuminates that in large classes where either personal contact or small groups, and with inadequate resources to fuel motivation, learners are frequently disengaged and passive. Jenkins and Gibbs (1992) provide strategies for coping with large classes which foster a deep approach. They recommend that the subject matter be specified in advance, often in terms of behavioural objectives. They further suggest that the assessment technique should be the multiple choice questions. The test should be computer marked. They believe that motivation is generated through frequent testing with an emphasis of quantitative results.

One may admit that quantitative testing can serve as a motivating technique to a learner. The arising question is, can this technique work effectively in the outcomes-based education (OBE) programme in the South African context? The quantitative testing is needed in the OBE approach but can multiple choice promote the insight, critical thinking, creatively and self-expression of a learner? In the multiple choice questions there is a unistructural outcome. That means, the answer contains are correct feature or item of information. One may argue that this recommended strategy by Jenkins and Gibbs (1992) still promotes memorisation therefore it is a surface approach. The ultimate conclusion is that large classes have a problem in employing deep approach in terms of absolute, effective involvement of all students.

● Interaction with others

This element for good teaching stresses that there should be interaction among learners themselves. This can provide learners with an opportunity to negotiate and to manipulate ideas.

Interaction can take numerous forms including conventional tutorials or seminars, autonomous learner groups and peer tutoring. The research findings show that the learner who does the tutoring learns more than the learner who is tutored. In large classes, class discussions are hard to handle. According to Barnett (1992: 156) this problem emanates from the fact that noisy learners draw more attention

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than quieter learners. One may also add that in large classes a educator finds it difficult to facilitate such that a learner's contribution is monitored. The shy learners are frequently overshadowed by active learners in a group.

● A well-structured knowledge base

This strategy emphasis the necessity for the integration of the learners' existing knowledge and experience with the new knowledge. The structure of knowledge should be clearly displayed. The content is taught in integrated wholes rather than in small separate pieces. Interdisciplinary approaches also contribute to a well-structured knowledge base. Biggs (1989) in Barnett (1992: 156) states that some educators are able to structure knowledge effectively but they do not involve learners in actively relating past and current knowledge into structures.

The above elements of "good teaching" are difficult to achieve in overcrowded classrooms. Good teaching and the new national curriculum in South Africa are similar. Educators are expected to put flesh on the bones of the curriculum skeleton, to design for themselves the cross-curricular dimensions. They are also asked to find ways to raise the performance of all learners within their schools. The possibilities available to educators, one may argue, are conditional, not merely upon their good will or extended knowledge of a particular subject, but upon receiving support at the institutional level for their practice. In under-resourced schools good teaching is hard to achieve.

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In the South African context curriculum 2005 recommends that educators should use the integrated approach. For example a educators chooses transport as a theme. To learn literacy the learners discuss among themselves the means of transport they use to get to school. Words such as taxi, bus, train, motor car, foot are written down. They use those words to construct sentences. For mathematics learners would compare bus, taxi and train fares and discuss which one is the cheapest. They also count and draw a graph of how many learners use buses, taxis and trains. In the social sciences class, learners look at how transport has changed over the years.

The integrated approach is a deep approach because it promotes the co-ordination of information. The context is also treated as an integrated whole not as separate or isolated entities. The propounded questions are, are all South African schools suitable for this new approach? Are all educators well equipped with methods to be employed in this approach? There are contradicting responses to these questions. Some people believe that if teachers can be committed to the course of teaching they can yield good results despite the physical conditions in their schools. Professor McDonald and Dr van der Horst who have investigated similar system in other countries, believe that curriculum 2005 can work (You magazine, 1997: 12). Eduard Ungerer of the Western Cape Education Department who has been involved in the training of educators for curriculum 2005 believes that it cannot work. He states that even with a lot of training beforehand, only 25 to 30 percent of educators really has success with the system. Professor Jonathan

Jansen highlights that the new system cannot work in South Africa. He contends "conditions in most of our schools are just not suitable for the new plan" (You magazine, 1997 : 12).

4.6.4 CRITICAL CROSS-FIELD OUTCOMES

Critical cross-field outcomes are also known as essential outcomes. They are general things people should be able to understand. They apply to all the learning areas. Learners should be able to demonstrate their ability to communicate effectively, using visual, mathematical and/ or language skills in the modes of oral or written presentations.

- Identify and solve problems by using creative and critical thinking.

- organise and manage themselves and their activities responsibly and effectively.

- work effectively with others in a team, group, organisation and community.

- collect, analyse, organise and critically evaluate information.

- use science and technology effectively and critically, showing responsibility towards the environmental and the health of others.

- understand that the world is a set of related systems. This means that problem-

solving contexts do not exist in isolation.

● show awareness of the importance of effective learning strategies, responsible citizenship, cultural sensitivity, education and career opportunities and entrepreneurial abilities (NQF Document, 1997: 16).

Educators need to use a variety of strategies to achieve an outcome-based classroom. For example the learner centred approach can help. Learners need to be involved actively in a lesson. The contents also need to be interesting to the learners. It should be an integration of knowledge, learning relevant and connected content to real-life situations. Learners need to be culturally and aesthetically sensitive across a range of social contexts. Their sensitivity, one may conclude can lead to effective team work across race and gender. OBE seeks to promote the notion that the group participation is above individual initiative or efforts. One may argue that OBE intends to restore the communalistic way of life among South Africans.

4.6.5   SPECIFIC OUTCOMES

Specific outcomes are special skills and understanding for a particular context, like a specific job or school subject (NQF document, 1997: 17).

Under the new system learners are no longer going to write formal examinations, to determine their promotion to the next standard at the end of each year. The educator

assesses each learner individually to see whether he/ she is ready to move on to the next task. The learners will move from phase to phase rather than from a school year to school year. Grades 1 to 3 will be one phase, grades 4 to 6 the next phase, the third phase will be grades 7 to 9 and the last phase will be grades 10 to 12. Learners will be given goals and encouraged by their educators to achieve them. They will move to the next phase only when they have reached their goals. If one learner achieves the goal before the others that learner can move onto other group or even another phase. Alternatively the learner can help other learners in a group with their tasks or help the educator prepare material for the next task.

4.7   PRINCIPLES UNDERLYING A NEW FRAMEWORK

The past system of education in South Africa carried the legacy of apartheid which was characterised by racial inequality and segregation. The country requires a new national system for schools which will redress past injustices in educational provision and provide an education of progressively high quality for all learners. The Ministry of education's first white paper contains these words:

> "New education and training policies to address the legacies of
> underdevelopment and inequitable development and provide equal
> opportunities for all will be based principally on the constitutional
> guarantees of equal educational rights for all persons and non-
> discrimination and their formulation and implementation must
> also scrupulously observe all other constitutional guarantees
> and protections which apply to education"
> (White Paper, 1995: 4).

This above extract reflects the government's commitment in revamping the education

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system. This approach lays strong foundation for the development of all people's talents, capabilities, advance the democratic transformation of society, combat racism and all other forms of discrimination and intolerance. In order to achieve these objectives the new government found it essential to transform the patterns of school organisation, governance and funding throughout the country. These patterns are transformed in accordance with democratic values and antiracist practises.

4.7.1   THE ORGANISATION OF SCHOOLS

The Ministry of Education established two broad categories of schools: public schools and independent or private schools. The public school category comprised all schools which were known as community schools, farm schools, state schools and state-aided schools. These schools include church schools, model c schools and mine schools. Collectively these schools comprise over 98 percent of the country's primary and secondary schools, and almost 99 percent of school enrolments (Education White Paper 2, 1996: 8). The independent school category comprised all schools previously known as private or independent schools. Collectively these schools account for about 2 percent of primary and secondary schools and approximately 1,2 percent of enrolments. The overwhelming majority of South African learners attend in public schools.

4.7.1.1   THE PUBLIC SCHOOLS CATEGORY

The GNU decides to bring all varieties of public sector schools into a single broad

category of public schools. This move marks the start of a process of orderly change which is intended to maintain the positive characteristics of all previous models. The new pattern of school organisation breaks the imbalances of the past system. It lays a foundation for a democratically-governed and equitable system of high quality. This requires a firm, sustained and co-operative action by the national and provincial education authorities, within their respective spheres of legislative and executive competence (Education White Paper 2,1996:8-9). This can promote a spirit of partnership between provincial education authorities and local communities.

The members of the Executive Council provide public schools for the education of learners out of funds appropriated for this purpose by the provincial legislature (Government Gazette,1996:10). A public school for learners with special education needs. The member of the Executive Council must take all reasonable measures to ensure that the physical facilities at public schools are accessible to disabled persons (Government Gazette 1996: 10).

The admission policy in a public school states that no learner may be refused admission on the grounds that his or her parent:

● is unable to pay or has not paid the school fees determined by the governing body.

● does not subscribe to the mission statement of the school.

● has refused to enter into a contract in terms of which the parent waives any claim for damages arising out of the education of the learner (Government Gazette, 1996: 6). A public school must admit learners and serve their educational requirements without unfairly discrimination.

The admission policy in a public school allows every learner to be admitted in any public school. This policy broadens a learners' choice of schools. This is contrary to the previous admission procedure where some learners were discriminated on racial and cultural grounds. Some learners particularly Africans had to write admission test for admission in some public schools (previously white schools later referred to as multicultural schools).

4.7.1.2   INDEPENDENT SCHOOLS CATEGORY

The independent schools sector is very small. They are privately owned. They appoint their own educators. All independent schools are required by law to register with the provincial education department. They have to comply with the conditions of registration laid down by the province. A Head of Department must register an independent school if he or she is satisfied that the standard to be maintained by such school is not inferior to the standard in comparable public schools; the admission policy of the school does not discriminate on the grounds of race. The member of the Executive Council must, by notice in the Provincial Gazette, determine the groups on which the registration of an independent school is granted. Such regulations are consistent with international practice

(Government Gazette, 1996: 28).

Home schools are a specific case of independent schools. In South Africa, the Department of Education examined the relevant laws of other countries in order to determine the most suitable framework for the recognition of home schooling (Education White Paper 2, 1996: 11). After this examination, registration of a learner for education at home was granted. After a parent has applied for the registration of a learner to receive education at the learner's home, the Head of Department takes a decision. The Head of Department must register a learner if he/ she is satisfied that:

● the registration is in the interests of the learner.

● the education likely to be received by the learner at home:-
- will meet the minimum requirements of the curriculum at public schools.
- will be of a standard not inferior to the standard of education provided at public schools.

● the parent will comply with any other reasonable conditions set by the Head of Department.

The policy leaves upon the Head of Department to use his or her discretion in terms of suitable conditions for home school. This reflects the government's willingness to decentralise powers. It is also concerned with the standard of education received in home

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schools. This indicates the government's commitment to equitable and high standard of education.

4.7.2   GOVERNANCE IN SCHOOLS

The governing policy for public schools is based on the core values of democracy. The education White Paper 2 (1996: 11) stresses that democratic participation of schools' stakeholders is essential. The stakeholders comprise inter alia, parents, educators, learners and the community. Education White Paper I (1995); the Review Committee Report (1995) and Education White Paper II (1996) acknowledge that parents need to play a vital participatory role in governing of schools. The Review Committee further proposed that parents and guardians should have the strongest numerical representation on governing bodies. The Government Gazette (1996: 18) issues the policy that the number of parent members must comprise one more than the combined total of other members of a governing body who have voting rights.

The membership of governing body comprise elected members, the principal in his or her official capacity, and the co-opted members. The elected members of the governing body comprise of parents of learners at the school, educators, members of staff who are not educators and learners in grade 8 or higher at the school. A parent who is employed at the school may not represent parents on the governing body. The representative council of learners (SRC) elect the learner(s) to represent them in the governing body. In a case of an ordinary public school which provides education to learners with special needs co-

opt a person(s) (where practically possible) with expertise regarding the special education needs of such learners. A governing body may co-opt a member(s) of the community to assist it in discharging its functions (Government Gazette, 1996:18).

The composition of the governing body bears testimony to the democratic nature of the school governance. The community is also represented. It proves that a public school belongs to the community. This representation helps to develop individual responsibility upon community members to maintain and respect the physical structures of a school. This creates a sense of ownership to the community members and other stakeholders. The inclusion of learners into the decision-making body ameliorate the relationship between learners and the teaching staff. This ultimately consequence to the inculcation of the culture of learning.

A governing body elects office-bearers, who include a chairperson, a treasurer and a secretary. Only a parent member of a governing body who is not employed at the school may serve as the chairperson of the governing body (Government Gazette, 1996: 22). The principal of the school has managing powers in his or her official capacity. That refers to organisation of teaching and learning and the activities which support teaching and learning. In the governing body he or she becomes an ex-officio member. The term of office of a member of a governing body other than a learner may not exceed three years. The term of office of a learner and an office-bearer of a governing body may not exceed one year. These members may be re-elected into office, after the expiry of their term of office.

The sphere of governing bodies is governance, which means policy determination. They need to make suitable arrangements to promote the best interests of the school. Each public school represents a partnership between the provincial education department and the local community. The governing body determines the mission, policy and character or ethos of the school. It does that within national and provincial frameworks. The admission policies are designed by governing bodies. It determines times of the school day consistent with applicable conditions of employment of staff at the school.

The school governing body administers and controls the school's property and buildings and grounds occupied by the school. It may allow the reasonable use of the facilities of the school for community, social and school fund-raising purposes.

The Ministry of Education recognises that it is the duty of the governing body to enhance the quality of educational provision in the school. In order to achieve this the governing body has a role to play in the curriculum provision of the school. It decides upon the language policy. Its decision should consider the appropriate framework, provided that no form of racial discrimination may be practised in exercising its policy. It determines the extra-mural curriculum of the school within national and provincial frameworks. It has the responsibility to purchase textbooks, educational materials or equipment for the school. It sets the codes of conduct for staff and learners. It recommends to the Head of Department the appointment of educators at the school.

The governing bodies have financial responsibilities to their respective schools. It

organises the means of raising and controlling funds. It also supplements the resources supplied by the state. It opens and maintains a banking account of the school. It prepares a budget each year, according to guidelines determined by the member of the Executive Council. It decides on the amount of school fees to be changed to parents. If parents who are liable to pay school fees do not pay, the governing body may enforce the payment by process of law. The governing body has to submit to the Head of Department a copy of the annual financial statements, audited or examined.

The governing body calls parents' meetings to report on the progress of the school. In the meeting it gives a financial report to the community. In the meeting community members are invited to inspect the financial records (Government Gazette, 1996: 28). One can say, this kind of operation which promotes transparency to the governing of the school can promote communal involvement in the development of the school. If people have faith in how the school fees is spent that can encourage them to pay.

In the analysis of the structure and tasks of the governing body one is bound to point out some challenges, to the government. In the African rural areas most parents are illiterate or uncertificated. Their governing capacity and experience is inadequate. Education White Paper 2 (1996: 13) acknowledges that schools differ vastly in their material conditions and the managerial experience of the school communities. The schools which have never experienced representative governance structures with real decision-making power would start more modestly than schools with a successful tradition of responsible governance. The government has a challenge to train the newly elected members into

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governing bodies, the task they need to perform.

4.7.3   THE FINANCING OF SCHOOLS

The former racially and ethnically organised departments of education embodied substantial inequalities in per capita expenditure. The Review Committee Report (1995: 63 - 64) highlighted that the largest disparities were accounted for by the skewed distribution of educator qualification, inappropriate linking of salary levels to qualifications and disparities in learner: educator ratios. This situation resulted to White Education Department allocated more capital compared to other racial groups. Collectively with the inequitable distribution of education facilities and learning resources, these disparities resulted in both unequal access to education and unequal learning outcomes. This *spending disparities maintained the racial hierarch of apartheid dispensation. The Review* Committee proposes that there should be transforming school financing measures to address the major question of equity.

The Review Committee identified three options for reforming school financing. Option one: the minimalist-gradualist approach. In terms of this category public schools are encouraged to adopt a juristic personality of the governing body and the authority to levy and enforce compulsory fees. A government's commitment to equity requires the equalisation of staff provision scales across all school types, the redistribution of all non-personnel expenditure, either on an equal or an affirmative action basis. This option is estimated to take a period of five years. All schools are entitled to raise additional school

development funds. It is the responsibility of the school governing body to organise donations and fund raising functions in the school. This money can be used to develop the school physically and educationally.

The appraisal of option one is that this approach cannot redistribute resources sufficiently to make a tangible difference to the majority of under-resourced schools (Education White Paper 2, 1996: 24).

Option two : the equitable school-based formula approach. This approach stresses equity and redress in education. It is directed to raising quality and efficiency in the poorest schools. The fundamental objective is per capita equity in the allocation of resources. This can enable the government to meet its constitutional obligation to ensure a minimum quality, basic education for all learners. The formula to determine funding for each school is based on the school enrolment, weighted for redress and affirmative action factors (such as school location, learner with special education need (LSEN), and parental income) as well as policy incentives. This means, for example, to increase the number of girls in science streams. The formula needs to be phased in over a period of four to five years. This can avoid a severe disruption in well-resourced schools. This means that if the entire education budget can focus on redressing the underdeveloped schools, the already resourced schools cannot be well maintained.

Option Three: the partnership funding approach. This approach seeks to balance the principles of equity, redress, quality and efficiency within a framework for partnership

funding between government and communities. This option compromises the government's commitment to free and compulsory schooling. In this regard some people argue that the fundamental objective of free and compulsory education is to ensure that no child is denied access to minimum quality basic education, simply because of an inability to pay. The Review Committee Report (1995: 72) and Education White Paper 2 (1996: 25) contend that this option (three) ensures that free and compulsory education is available to all who require it. The operational principle is that the right of access applies to publictly funded schools nearest the child's home.

One can argue that it is complex to assess family incomes. The Review Committee admits this complexity. It becomes a challenge to the school governing body to formulate amicable criteria to distinguish affording from unaffording parents.

The government adopted the options as proposed by the Review Committee. This financing system is aimed at budging the financial gap between funding of white education and other racial groups, particularly Africans. Although this may not be achieved immediately however it is a transformation towards antiracist education system.

4.8   CONCLUSION

In this chapter the researcher has tried to give a rationale for theory and practice of antiracist education system. This chapter also traced the extent of the developments that have been made by international countries and South Africa with regard to antiracist

education.

In almost all countries where racist education was prevalent there is a direct or an indirect reference to transforming education towards antiracist education. This indicates that antiracist education cannot be achieved in the twinkling of an eye. Antiracist education has therefore, been seen as a *conditio sine qua non* for the individual, society, community and government alike. People need to be aware of racist attitudes and eradicate them. Any pluralistic society depends upon its understanding of one's philosophy of life for the amelioration and the advancement of education towards antiracism. It is left upon an individual to treat and accept one another as equals to yield the antiracist society.

From the foregoing discussion it has emerged that the rationale for theory and practice of antiracist education can be linked to the change in the governing attitude or system of a country. Therefore antiracist in some countries is linked with post-colonialism, postmodernism, post-racism (new racism) and post-imperialism. In the South African context it is associated with post-apartheid era.

Chapter Five is based on empirical survey. The aim is to investigate the significant role of the government, to implement an equitable situation in education particularly African education.

CHAPTER FIVE

DESCRIPTION OF A RESEARCH METHODOLOGY USED IN THIS STUDY

5.1 INTRODUCTION

The previous chapters two and three were based on the review of literature relating to

how antiracist education was implemented in other countries. Chapter four concentrated

on the theoretical part of antiracist education in South Africa. That refers to the

transforming policies and regulations. Currently, education in South Africa is undergoing

a transition from racist to antiracist education. This review was carried out using books,

reports, government gazettes, papers, etc.

In chapter one, it was indicated that the descriptive method of research would be utilised.

In order to meet this requirement, the questionnaire was sent to educators in African

schools. The intention was to obtain an objective view of the significant role played by

the new government in redressing racial imbalances in education. Partly of the aim was

to try and validate the ideas which had been acquired through literature review. Both

empirical and the theoretical approaches are used to yield a comprehensive view of the

problem. The researcher also employed an interview technique as an instrument for data

collection.

In this chapter the researcher starts by giving some theoretical information on research

tools available. She thereafter discusses in details the research methodology that was

utilised to undertake the empirical survey. It further details procedures for the execution of the empirical part of this study. A pilot study was conducted to test for the validity of the questionnaire.

5.2 DESCRIPTION OF A RESEARCH METHODOLOGY USED IN THE STUDY

Methodology is a meta-level investigation of the limitations, resources and presuppositions of methods, aimed at understanding the process of inquiry rather than the products themselves (Kaplan, 1964: 23). By methodology the researcher means the description, the explanation and the justification of methods used in this study.

5.2.1 SAMPLING

The primary purpose of research is to discover principles that have universal application. It is impracticable, if not impossible to study a whole population in order to arrive at generalisation. Rummel (1964: 67) acknowledges that a study does not have to apply to the whole human race or to the whole population to be scientifically valuable. It may be limited to a single school in a single city to which the researcher has access.

When a person assesses various outcomes, he/she identifies the group of people whose performance is of interest. The performance of each individual is measured within the group. Some groups are so large such that their characteristics cannot be measured. Before the measurement has been completed the group would have changed. Neuman

(1994: 195) contends that a population is an abstract concept. In a city at any given moment some people are dying, some are getting onto or off the city and others may be on vacation when the time for a research is fixed. The process of sampling makes it possible to draw valid inferences or generalisations on the basis of careful observation or manipulation of variables within a relatively small proportion of the population. Description of samples inevitably contains technical terms.

A population is a group of individuals that have one or more characteristics in common that are of interest to the researcher (Entwistle and Nisbet, 1972:29; Tuckman, 1972: 200; Best, 1977: 267; Vockell, 1983: 103; Gay, 1987: 118 and Dooley, 1995: 133). A sample is a small proportion of a population selected for analysis. Thus, the sample is a subset or subgroup of the population (Charles, 1988: 151 and Sprinthall et al, 1991: 28). Surveys collect data from units, usually individual respondents, each called an element. The sampling unit describes what is being sampled. It consists of either the elements, for example (schools, learners) or the group of elements called clusters (educators). Rummel (1964: 69) avers that households or families are frequently better sample units for surveys than are individual persons. In the context of this study, schools are viable samples than individual educators and learners. The sampling frame refers to the list of all the sampling units from which they may be drawn.

Dooley (1995: 133) contends that, in practice, researchers seldom obtain complete population. As a result, they work with some incomplete lists called sampling frame. Rummel (1964: 69) views sampling frame as the categories of materials or individuals to

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be covered in the investigation. It also defines the geographical scope and the time elements within which it is to be carried out. It consists of available descriptions in the form of maps of geographical areas, list of individuals, directories of schools, etc. The sampling ratio or fraction indicates the proportion of the population included in the sample. That refers to the ratio size of the sample and the size of the target population (Entwistle and Nisbet, 1972: 29 and Neuman, 1994: 195). For example, say, the population has 50 000 people, and a researcher draws a sample of 150 from it. The sampling ratio is 150: 50 000. Vockell (1983: 103) and Rummel (1964: 67) aver that sampling refers to strategies which enable the researcher to pick a subgroup from a large group and then use it as a basis for making judgements and estimations about the large group.

The sample has to resemble the population as closely as possible. It should truly reflect the major characteristics of the population it represents. Dooley (1995: 133) illuminates that, in order to draw a sample in a representative way, researchers ideally begin with a list or enumeration of all the elements in the population. Vockell (1983: 103) contends that sampling techniques are useful only when there is some reason to be difficult to ask everyone in the target population the desired questions. One may argue that the length of time necessary for measurement makes it desirable to deal with a small group of respondents. With regard to sampling, Mouly (1978: 175) and Vockell (1983: 104) maintain that it is possible that if the sample is too large upon which a decision is based, no sound decision can be made. Sampling frequently results in more adequate data than a census. A close examination of such surveys often reveals that the results are less useful

than if they would have been based on small representative respondents.

5.2.2 SAMPLING STRATEGIES

The manner in which a sample is drawn is an extremely important factor. It determines how useful the sample is for making judgements about the population from which it is drawn. The representativeness of the sample determines generalisability of the results.

5.2.2.1 RANDOM SAMPLING

Random sampling limits the probability that the researcher chooses a biased sample. Rummel (1964: 74); Entwistle and Nisbet (1972: 29); Tuckman (1972: 200); Best (1977: 268); Vockell (1983: 105) and Gay (1987: 118) contend that in random sampling every member of the population has an equal opportunity to be in the sample. The chance is the only factor that determines who actually goes into the sample. For example, a researcher gets a list of all schools in the area which are eligible to fall within the investigated population. The researcher assigns a number to each school and then uses a table of random numbers to select names off the list. A researcher may also place names in a container and blindfolds, draws one name at a time until the sample is selected. In this study the researcher used the latter method of selecting.

5.2.2.2.   STRATIFIED SAMPLING

The stratified sampling is a standard practice in large scale surveys. This sampling procedure eliminates the risk of serious unfairness particularly in the senior sample (Entwistle and Nisbet, 1972: 35). The senior sample refers to the actual sample for the final study rather than the primary sample for the pilot work. The researcher divides the population into smaller homogenous subpopulations called strata. The intention is to obtain more accurate representation on the basis of supplementary information. The researcher controls the relative size of each stratum, rather than letting random processes control it.

The researcher may use this sample when he/ she plans to subdivide the subjects for subsequent analysis. It permits a researcher to include parameters of special interest and to control for internal validity in terms of selection factors through the use of control variables (Tuckman, 1972: 202). Members of a sample are selected in such a way as to guarantee appropriate numbers of respondent for future subdivision during analysis of the data. The respondents within each of the strata should be selected at random. This randomisation increases likelihood that selection sources of invalidity other than those controlled through stratification would be eliminated. The characteristics of the entire population should be carefully considered together with the purpose of the study. This study employed this sampling technique because the population comprise of people from different geographical settlements.

5.2.2.3 SYSTEMATIC SAMPLING

Systematic sample provides what approximates random sample. The membership in a sample is determined by chance and system. It is a way of speeding up the randomisation process. Instead of using a table of random numbers to select a sample of say, 100 from a list of 1000 names, a researcher calculates a sampling interval, and the interval becomes his quasi-random selection method. If ten, is selected as the sampling interval, every 10th member is chosen, beginning with any number between one and ten. For instance, if three is selected as the starting number, then numbers in the sample would be 3, 13, 23, 33 ... until 100 subjects are chosen.

The listing of the population should not be cyclically arranged (Orlich, 1978: 88). That is, it should not exhibit repeating patterns in order to avoid blasting a sample, and a non-representative sample. Rummel (1964: 79); Tuckman (1972: 270); Cohen and Manion (1980: 102); Vockell (1983: 106); Gay (1987: 101) and Neuman (1994: 204) assert that systematic sample is convenient when there is available roster of elements from which selection is to be made.

5.2.2.4 AREA SAMPLING AND MULTISTAGE SAMPLING

Rummel (1964: 79) states that area sampling procedure, viewed abstractly, may be considered as multistage sampling. The area probability sampling is appropriate when it is desirable to obtain samples representative of various geographical areas. It is not

necessary to make a complete list of all the individuals within the entire geographical area or sample frame. Say, in a sampling of secondary school principals throughout KwaZulu-Natal Province, the researcher could divide the area into sample areas (Magisterial districts). The sample area drawn would then be divided into block areas (circuits). The block-areas are divided into segments (schools). If a complete enumeration is then made of all the elementary units (principals) in each block-area, the researcher could draw a random sample (Rummel, 1964: 77 and Burroughs, 1975: 59).

In the multistage sampling strategy, progressively smaller sampling units are used sequentially. For example, geographical areas are sampled first, followed by local authorities, followed by schools and lastly by learners and teachers. In each of these stages the sampling is random from the full sampling frame or it is stratified (Rummel, 1964: 81, Entwistle and Nisbet, 1972: 30 and Burroughs, 1975: 59).

The area and multistage sampling evade the problems which may be encountered if principals were selected directly from the undistributed population. They would likely be scattered over vast areas with considerable distance between individual elementary units.

5.2.2.5   DETERMINING SAMPLE SIZE

There is no absolute standards regarding the percentage of persons in the population who should be surveyed. In determining the size of the sample, a researcher has to consider resources in terms of manpower and time. The primary issue in choosing a sample size

is that it be sufficient to assure a researcher that the sample is representative of the population from which it is drawn. That means it should consider the variables for which the sample will be analysed. The researcher needs to test the entire population in order to establish that the sample is representative. The sample needs to be critical of parameters at an acceptable level of probability. Tuckman (1972: 205); Orlich (1978: 88 - 89) and Neuman (1994: 215) maintain that the probability level, called a confidence level is usually set at 95 percent (the so-called .05 level). That means, there is a 95 percent chance that the sample is distributed in the same way as the population. Therefore confidence level, refers to the probability that the sample proportion reflects the population.

In a research it is desirable to minimise sampling error in order to maximise sample representativeness. A sampling error is the extent to which the sample means of repeatedly drawn, random samples deviate from one another and presumably from the population mean (Tuckman, 1972: 205).

According to Gay (1987: 10 - 11) in general the minimum number of subjects believed to be acceptable for a study depends upon the type of research involved. For descriptive research, a sample of 10 percent of the population is minimum. For smaller population 20 percent may be required. Descriptive research involves collecting data in order to test hypothesis or answer questions concerning the current status of the subject of the study. One common type of descriptive research involves assessing attitudes or opinions towards events or procedures. Neuman (1994: 216) avers that larger population permits smaller

sampling ratio for equally good samples. This is because as the population size grows, the returns in accuracy for sample shrinks. For larger population over 150 000, smaller sampling ratios of 1 percent are possible. That means, samples of about 1 500 can be very accurate.

Neuman (1994: 216) contends that a researcher's decision about the best sample size depends on three things. The degree of accuracy required, the degree of variability or diversity in the population and the number of different variables examined simultaneously in data analysis. The analysis of data on subgroups also affects a researcher's decision about sample size. Orlich (1978: 89); Neuman (1994: 216) and Dooley (1995: 139) maintain that there is a lack of precise estimates of required sample size. Therefore most researchers use rule-of-thumb guesswork to set sample size. One approach is to set sample size by reference to earlier surveys of a similar kind. This study has considered the latter view in the sample size of this study.

5.3   INSTRUMENTS FOR DATA COLLECTION

The use of multiple methods of collecting data is one form of what Denzin (1970: 200) calls triangulation, whereas Walker (1990: 79) refers to it as triad. Methodological triangulation or triad combines dissimilar methods such as interviews, observations and physical evidence to study the same unit. Walker (1990: 79) maintains that the most significant findings have emerged from points at which different methods have complemented each other. Data is dichotomised into quantitative and qualitative data.

Data conveyed through words has been labelled qualitative, whereas data presented in number form is quantitative. Patton (1980: 22) and Merriam (1988: 67) assert that qualitative data consists of detailed description of situations, events, people, interactions and observed behaviours, direct quotations from people about their experiences, attitudes, beliefs and thoughts.

Based on the above-mentioned definitions of the qualitative and quantitative data, this study collected both the qualitative and quantitative data. Literature review, relevant to the study was surveyed. This included books, newspapers, journals, magazines, government gazettes etc.

5.3.1   THE QUESTIONNAIRE

Best (1977: 157) maintains that questionnaire is used when factual information is desired.

Tuckman (1972: 196) believes that questionnaire is used to convert into data the information directly given by a subject. This study adopts Rummel's (1964: 112) definition of questionnaire. It is restricted to a data collection instrument or schedule to be filled out by an informat rather than by the researcher.

5.3.1.1   QUESTIONNAIRE CONSTRUCTION

Bias and error can also enter the study through the questionnaire. Sudman and Bradburn

(1982: 150) and Dooley (1995: 142) suggest that it is imperative to address the questionnaire construction in three aspects: individual item clarity, item order and questionnaire format. Good (1963: 277) concurs with the above aspects although he does not categorise them. He avers that in questionnaire construction, important decisions are essential. They should relate to motivation of the respondent, significance of questions, simplicity of responses, avoidance of unnecessary specifications or details, pertinence to the situation of the respondent, clarity of purpose and questions, phrasing of items to facilitate summarisation of responses. Neuman (1994: 226) views a good questionnaire as an integrated whole. The questions are interwoven together and flow smoothly. Introductory remarks or instructions are used for clarification. Each question measures a specific variable.

The unclear or badly worded items introduce random error because they force respondents to interpret them. Different people place different meanings on the same ambiguous questions. Several common problems appear in item wording. A researcher needs to choose words that have precise meanings whenever possible. He/ she should avoid complex or awkward word arrangement.

The researcher must avoid jargons, slang and abbreviations in his/ her items. The double-barrelled or compound questions should be avoided. These questions consist of two or more questions joined together. They make the respondent's response to be ambiguous. Respondents with different views on the two topics end up choosing which question to answer. The neutral language should be used to avoid emotional language and prestige

bias. Items using vague terms force the respondent to guess at the question's meaning. The ideal item must not be too suggestive or too unstimulating, particularly with reference to choices.

Vockell (1983: 78) suggests that the questionnaire designer should facilitate rather than impede the respondent's ability to provide exactly the information she/ he wants. Writing a good questionnaire item is largely a matter of using language clearly and concisely. If a researcher wants the respondent to reveal an attitude, personality trait or other internalised characteristics, the job becomes difficult. The researcher has to write a question such that it helps the respondent reveal rather than revealing some alternate characteristics such as how eagerly he/ she wants to please the researcher or how he/ she feels society would want him /her to answer the question.

The form of questions may be closed categories or open ended. The closed questions are restrictive. They give the respondent fixed answers from which to choose. The open-ended questions are unrestrictive. They invite free responses from the respondent. They frequently go beyond statistical data or factual material into the area of hidden motivations that lie behind attitudes, interests, preferences and decisions. The choice between open or closed questions depends on the objective, the respondent's level of information on the particular topic, the degree of structure that characterises respondents, opinion on the topic and the investigator's knowledge and insight into the respondent's situation. Good (1963: 277) and Best (1977: 158) contend that the closed question is mostly appropriate when the investigator's objective is to classify the respondents, when there is little

question as to the adequacy of respondents' information, when the respondents' opinions on the specific topic are well structured, when there are no major barriers to communication, and when the investigator is well informed about the respondents.

Dooley (1995: 143) highlights that usually researchers combine several items to measure each variable. The reliability of measurement increases with the number of items used. In the order of items in a questionnaire, a researcher needs to avoid the inclusion of trivial questions. A popular technique is to reduce a complex question to a series of questions which are easier to answer (Rummel 1964: 126). That means, questions should be arranged sequentially, from easy to difficult questions. The items should seem to the respondent to apply to the situation. The items should be designed such that the academically or socially acceptable responses are avoided. That would make it possible for the respondents to answer truthfully without embarrassment. Neuman (1994: 226 - 229) highlights that a researcher should avoid asking questions that are beyond respondents' capabilities. Asking questions that few respondents know produces poor-quality responses. The researcher should also avoid asking about future intentions. He/ she should not ask people about what they might do under hypothetical circumstances.

The format of a questionnaire should reflect that the responses are valid. The entire body of data taken as a whole must answer the basic questions for which the questionnaire was designed. The questionnaire must not be too narrow, restrictive, or limited in its scope or philosophy (Good, 1963: 278). The questions that may be checked with several responses when only one response is desired need to be avoided. In fact such items are

difficult to tabulate and analyse.

5.3.2 INTERVIEW

An interview is used to determine attitudes or opinions. If the size of the representative

sample group is comparatively small then an interview technique is most appropriate.

There are two types of interviews, viz, personal and telephone interviews. Orlich (1978:9)

states that the personal interview is highly structured. An interview schedule or guide is

prepared in advance. A structured interview specifies an identical set of questions to be

answered by all respondents.

In the personal or face-to-face interview the interviewer can observe the surroundings and

can use non-verbal communication and visual aids. It also provides an opportunity to

establish rapport with the interviewee to stimulate trust and cooperation. The presence

of the interviewer provides the interviewee an opportunity to ask for interpretation and

explanation of questions. Rosnow and Rosenthal (1996: 114) highlight that researchers

turned to the telephone interview as substitute for a personal interview because of various

changes in society. Rossi et at (1983: 15) and Rosnow and Rosenthal (1996: 115 - 116)

state that, the increased costs of conducting personal interviews, the invention of random

digit-dialing methods for random sampling of telephone households necessitated the

change.

The telephone interview allows a quick turnaround. That means information can be

obtained more promptly. The refusal rates are usually lower in telephone interviewing because it is not to allow a stranger into one's home (Rosnow and Rosenthal, 1996:116). The telephone interview is restricted to those who have telephones and who answer them. Some people have an answering machine constantly on duty to screen calls. That means a selected person may have a chance of not answering if he/ she does not desire to be an interviewee.

In this study a personal interview was employed. The interview was conducted with the Minister of Education, KwaZulu-Natal province, Dr V.T. Zulu. The inclusion of this interviewee intended to find the government's plan and means to redress the imbalances of the racist and unequal education. The interview was also conducted with the regional inspectors or area managers to verify what had been gathered from the Minister of Education. The interview was conducted with five area managers. The inclusion of this level of authorities intended at assessing the broader change of schools in the areas selected. The personal interview helped the researcher because she pointed out to the elementary the important goals of the research to foster commitment.

5.4   PILOT WORK

Experienced researchers generally agree that a pilot work is essential for the development of an effective and reliable research plan. Dejnozkaand Kapel as cited by Schnelter (1993: 209) and Abhilak (1994: 211) maintain that the pilot work sometimes referred to as pilot testing is a preliminary trial of research measures and technique that precedes the carrying

out of any investigation or project. Concerning a pilot work Ary et al (1979: 83) have the following to say:

> "It provides the opportunity to assess the appropriateness and particularly of data collection instruments. It permits a preliminary testing of the hypothesis which may give some indications of its tenability and suggests whether or not further refinement is needed" (Ary et al, 1979:83).

Good (1972: 234) argues that if the researcher employs questionnaires, validation in terms of their use should be ascertained through a pilot testing. As a compliance to the above views about pilot testing, in this study a pilot trial run of a questionnaire was done. Entwistle and Nisbet (1970: 39) state that a pilot study is done with a smaller sample which is similar to the group from which a larger sample is selected. The pilot sample in this study was drawn from schools in the vicinity of the University of Zululand. A sample consisted of five educators from three schools (urban, semi-urban and rural). The pilot testing was done by the researcher herself.

In this study the pilot work was conducted, aiming at testing questions for the major study. It focused on the appropriateness of data collection instrument as Ary et al (1979: 83) suggest. It also concentrated on the vagueness, ambiguity, logic, clarity of questions and language used. Tuckman (1972: 199 - 200) and Mouly (1978: 69) assert that pilot testing helps to detect discriminality, ambiguity, poor wording of instructions as well as areas that might be sensitive to the respondents.

After the pilot work was conducted some questions were rephrased and others were omitted.

5.5   PERMISSION TO CONDUCT THE STUDY

The study under investigation necessitated that empirical survey be conducted among urban, semi-rural and rural secondary schools. This helped to reconcile answers from these areas. That brought somehow reliable answers. The researcher consulted with the Minister of Education, KwaZulu-Natal region. She requested for permission to investigate schools in the area. She also wrote to the area managers requesting for permission to conduct a research. The permission was also sought from the school principals of the target schools.

The researcher realised that, there might be a possibility of delay in mailed letters. The lack of precision concerning the addresses of certain schools was anticipated as the cause of defer. To avoid this contingency, the principals of some of the schools were telephoned and made aware of intended visits. In the arrival, the written letters of notification from the area managers enclosed also was a letter from the KwaZulu-Natal Department of Education Minister granting the researcher permission to do research in the area were presented to those principals.

5.6   TRAINING OF RESEARCH ASSISTANTS

Although the overall supervision of the questionnaire administration was mainly the personal responsibility of the researcher, research assistants had to be involved in this study. Initially the researcher had not planned to involve research assistants but this became a necessity after schools that were to be visited had been selected. Some schools were far from the University of Zululand which was the operating area of the researcher. The travelling costs, time involved would make it difficult to conduct this research without the help of research assistants.

Research assistants consisted of University and Technikon lecturers and B.Ed students at the University of Zululand Durban-Umlazi Campus. All of them except one had taught in African secondary schools. It was mainly because of this reason that it was not a difficult task to generate interest from these assistants. Their training was not time consuming because most of them were familiar and had administered questionnaires for their individual studies. Although the training did take place however the session was dominated by discussion rather than narrative method. Each research assistant had to familiarise himself/ herself with the questionnaire. The researcher had to lead and explain each and every category of the questionnaire . The researcher had also to explain the whole procedure to be followed during the administration of the questionnaire. This explanation was aimed at ensuring the personal administration of the questionnaire. The questionnaire was appended with a cover letter. The cover letter detailed what the survey was about and why it was important for the respondent to personally complete the

questionnaire. It also assured the respondent that the data would be handled confidentially.

5.7 · SELECTION OF SCHOOLS

Although this study is not comparative in nature, after a considerable literature study and consideration of many variables, the researcher decided to use area sampling. This sampling procedure was based on selection of schools according to the nature of settlement in which they are found, that is, urban, semi-rural and rural settlements.

During the time of investigation the historical KwaZulu and Natal areas had been combined. The schools in these areas belonged to the same Department of Education. These schools include public schools which were previously African, Indian, Coloured and White schools. This study confined itself to the previously African schools. For this reason, only the list of historical African secondary schools was used.

The KwaZulu-Natal province constitutes of Empangeni, Ulundi, Vryheid, Ladysmith, Pietermaritzburg, Port Shepstone, North Durban and South Durban regions. The researcher conducted her field investigation into six of the abovementioned regions. They comprise of Ulundi, Empangeni, Vryheid, Port Shepstone, North Durban and South Durban regions. The researcher studied carefully the geographical position of all schools in each region. She discovered that African schools themselves are infrastructurally unequal. That necessitated the classification of areas into rural and urban. The areas

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which could not be classified as either rural or urban because of their nature of development and their proximity to rural settlement were categorised as semi-rural. These areas included kwaMakhutha, Groutville, Adams and Inanda.

After the classification of schools according to areas it became possible to select schools through randomisation. A list of schools in each region was obtained. Names of schools were written in separate blind fold papers. They were put in a container. The researcher drew one name at a time until a sample of five schools per region was completed. A total of thirty schools was made. The sample size of educators was determined by the number of educators in a school. The ten percent of the population served as the sample size for each school. That gave the total number of 400 educators in the study.

5.8   CONCLUSION

In this chapter the researcher pointed out how she organised her empirical survey. A description of research methods used in this study has been provided. The researcher speculated on various research sampling techniques before mentioning which one has been used in this study. The next chapter presents data collected through various research methods.

CHAPTER SIX

PRESENTATION, ANALYSIS AND INTERPRETATION OF THE RESULTS

6.1   INTRODUCTION

In the preceding chapters (chapters one and five) the researcher indicated that empirical

survey is essential in this study. The research tools that were utilised to obtain data were

interview and questionnaire. The researcher interviewed the Minister of Education

KwaZulu-Natal, Dr V.T. Zulu and five area managers from different regions. The

questionnaire was distributed and filled by 400 educators from different regions.

This chapter presents, analyses and interprets data. The results will be further analysed

by making use of the chi-square test. This statistics intends to test if there are significant

differences between the responses of different area settlements, that is, rural, semi-rural

and urban areas.

6.2   INTERPRETATION OF QUALITATIVE ANALYSIS

It will be remembered that the aims of the study entailed inter alia (a) to investigate

strategies employed by GNU on implementing equal educational opportunities (vide supra

1.4). Literature study revealed some attempts by the GNU which intended to provide

equal education. These attempts included the elimination of separate education in favour

of one department of education with a single ministry. The government has also

redesigned the school curriculum to embrace equal opportunities.

The researcher likes to reiterate that the purpose of using interview was to evaluate the attempts by the KwaZulu-Natal Department of Education to redress imbalances of the racist education system. The interview with area managers intended to reconcile the data obtained from the Minister of Education with the practical implementation of policies at schools as reported by area managers.

The interview with the Minister of Education revealed that the unifying curriculum 2005 aimed at eradicating inequalities that existed in differentiated education. This new orthodox curriculum brings a new outcomes-based approach to education. This purports to bring about quality in education. The minister admitted it would not be easy to implement the new educational policy. The contingent problem is attributably to teaching methods. The new teaching approach deviate from the traditional approach. Educators are therefore not properly qualified. They have to be acquainted with new teaching methods. This acquaintance may be constrained by inadequate resources and insufficient funds. These factors may hinder the immediate realisation of curriculum 2005 objectives. The Department of Education KwaZulu-Natal has requested financial assistance from the Danish Government. This assistance is aimed at arranging for in-service training on OBE. The seminars and workshops have been run to educate educators about strategies to deal with huge numbers in class. In this interview it became clear that the National Department of Education did not allocate sufficient capital for OBE programmes for educators. It is apparent that National legislature policies are not tied to implementation.

The Department of Education in KwaZulu-Natal tried to compensate African schools for the great suffering they are experiencing. This compensation is an attempt to provide equal education. The criteria for retaining the government subsidy in schools give rural schools an opportunity to qualify. The schools without running water, electricity, telephone, toilets and sanitary system become eligible for government subsidy. Those schools with these facilities are ineligible for government subsidy. They have to maintain and pay bills for these facilities. Although African schools in townships have these facilities they are however not well developed. This situation has caused township schools to raise school fees.

The interviewee also expressed some doubts about the new approach being able to inculcate the culture of learning. He pointed out that OBE is introduced in grade 1 for proper instillation of the culture of learning to those learners who have not been polluted by political struggles. It would have been a problem to implement it in grade 7 for those learners who are already polluted.

It was discussed in this interview that the Department has built new schools. This intends to address the backlog of about 11 000 classrooms in the province. The old schools are renovated and made suitable for the OBE expectations. The private sectors like Escom and Telcom donate their services of electricity and telephone to upgrade African schools. Other private sectors like Richards Bay Minerals (RBM); North Coast of KZN also provides funds for the project of the erection of schools, classrooms, laboratory and library. The interviewee explained that his department works in partnership with private

sectors for the alleviation of overcrowding and coping with the increasing number of learners.

The interview with area managers intended to confirm that which was revealed by minister. There were two area managers from rural, two from urban and one from semi-rural. All the area managers pointed out that they still experience the problem of overcrowded classrooms, inadequate resources, insufficient human resources and lack of funds. They reported that their schools have teaching vacancies but the posts are granted to fill in those vacancies. This matter was exarcebated by severance package and retrenchment of educators. The classrooms are added but no educators supplied tod improve the situation at schools.

The interviewees also pointed out that some policy clauses are not implementable yet. For instance compulsory education is not easy because there are no funds allocated for free education. Those who do not afford school fees ultimately do not attend school. This problem is worse in township schools because school fees are comparatively higher than during the previous education. They further indicated that the culture of learning is impinged by the financial status of educated people like educators, nurses, social workers and others. One interviewee explained:

> "Graduates do not afford luxury life whereas thugs do, young
> ones take them as their heroes and models. They are
> discouraged to go to school"

The interviewee further added that, that imping negatively to the culture of learning.

Another interviewee recommended that the government should do its atmos best to curb strike of educators in order to motivate learners to revive the culture of learning. They also pointed out that the new curriculum would be effectively implemented when the culture of learning is restored. This argument is based on the fact that learners would have assume their responsibility in their own education. At present one interviewee highlighted learners miss classes without any anxiety of losing something valuable.

The area managers from urban areas reported the aggravated problems they encounter due to the cutting of subsidy. The problem emanates from the fact that school fees in their areas were increased. That increase contradicts the national government's promise of free education. When the subsidy was cut for certain schools people were not clearly informed about that. If they were, they would have understood when school fees went high. These interviewees suggested that if there are drastic financial changes the department would have to inform the community to avoid misunderstanding between the school and the community.

6.4. THE INTERPRETATION OF QUANTITATIVE DATA.

6.4.1 THE INFLUENCE OF GENDER OVER EDUCATORS' TRANSFORMATION.

Crosstabs

Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
VAR2.1 * VAR1.1	399	99.8%	1	.3%	400	100.0%

VAR2.1 * VAR1.1 Crosstabulation

			VAR1.1		
			1	2	Total
VAR2.1	1	Count	131	167	298
		% within VAR2.1	44.0%	56.0%	100.0%
	2	Count	36	41	77
		% within VAR2.1	46.8%	53.2%	100.0%
	3	Count	14	10	24
		% within VAR2.1	58.3%	41.7%	100.0%
Total		Count	181	218	399
		% within VAR2.1	45.4%	54.6%	100.0%

Out of 298 educators who said they always encourage learners to ask questions in class, 44 percent were male educators and 56 percent were female educators. Thirty-six (47 percent) male educators and 41 (53 percent) female educators said they occasionally encourage learners to ask questions in class. Out of 24 educators who said they seldom encourage learners to ask questions in class, 58 percent were male educators and 42 percent were female educators. None of the educators interviewed said they never encourage learners to ask questions in class.

VAR2.3 * VAR1.1 Crosstabulation

			VAR1.1		
			1	2	Total
VAR2.3	1	Count	37	44	81
		% within VAR2.3	45.7%	54.3%	100.0%
	2	Count	105	104	209
		% within VAR2.3	50.2%	49.8%	100.0%
	3	Count	36	53	89
		% within VAR2.3	40.4%	59.6%	100.0%
	4	Count	3	17	20
		% within VAR2.3	15.0%	85.0%	100.0%
Total		Count	181	218	399
		% within VAR2.3	45.4%	54.6%	100.0%

Eighty-one educators said they always divide their learners into group discussions, 209 said they occasionally do, 89 educators said they seldom divide learners into groups, and 20 educators said they never do.

Taking gender into consideration, out of 81 educators who said they divide their learners into group discussion, 46 percent were males and 54 percent were females. Fifty percent males and 50 percent females said they occasionally divide learners into group discussions. The 89 educators who said they seldom divide learners into groups, 40 percent were males and 60 percent were females. Fifteen- percent male educators and 85 percent female said they never divide learners into group discussions.

Crosstabs

Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
VAR2.11 * VAR1.1	399	99.8%	1	.3%	400	100.0%

VAR2.11 * VAR1.1 Crosstabulation

			VAR1.1		Total
			1	2	
VAR2.11	1	Count	119	142	261
		% within VAR2.11	45.6%	54.4%	100.0%
	2	Count	50	52	102
		% within VAR2.11	49.0%	51.0%	100.0%
	3	Count	12	23	35
		% within VAR2.11	34.3%	65.7%	100.0%
	4	Count		1	1
		% within VAR2.11		100.0%	100.0%
Total		Count	181	218	399
		% within VAR2.11	45.4%	54.6%	100.0%

When asked whether they listen to individual learners in order to understand learner's needs 46 percent male educators and 54 percent female educators said they do so always. Out of the 102 educators who said they occasionally listen to individual learners, 49 percent were males and 51 percent were females. Out of 35 educators who said they seldom do 12 (34 percent) were males and 23 (66 percent) were females. Only one educator (female) said she never listens to individual learner in order to understand learner's concerns and needs.

Crosstabs

Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
VAR3.3 * VAR1.1	399	99.8%	1	.3%	400	100.0%

VAR3.3 * VAR1.1 Crosstabulation

			VAR1.1		
			1	2	Total
VAR3.3	1	Count	133	155	288
		% within VAR3.3	46.2%	53.8%	100.0%
	2	Count	46	58	104
		% within VAR3.3	44.2%	55.8%	100.0%
	3	Count	2	5	7
		% within VAR3.3	28.6%	71.4%	100.0%
Total		Count	181	218	399
		% within VAR3.3	45.4%	54.6%	100.0%

When educators were asked whether they have interest in trying out new ideas of teaching, 288 do have interest, 7 educators do not have interest in trying out new ideas, and 104 educators were uncertain about this issue.

Out of 288 educators who have interest, 46 percent were males and 54 percent were females. Out of the 7 who have no interest 29 percent were males and 71 percent were females. Forty four percent males and 56 percent females said they are uncertain about this issue.

Crosstabs

Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
VAR3.4 * VAR1.1	399	99.8%	1	.3%	400	100.0%

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VAR3.4 * VAR1.1 Crosstabulation

			VAR1.1		
			1	2	Total
VAR3.4	1	Count	83	107	190
		% within VAR3.4	43.7%	56.3%	100.0%
	2	Count	69	90	159
		% within VAR3.4	43.4%	56.6%	100.0%
	'3	Count	29	21	50
		% within VAR3.4	58.0%	42.0%	100.0%
Total		Count	181	218	399
		% within VAR3.4	45.4%	54.6%	100.0%

Out of 399 educators who were asked whether they adapt successfully to educational situations, 190 said yes, they do, 50 reported not adapting successfully, and 159 expressed feelings of uncertainty.

Out of 190 educators who said they do adapt successfully 44 percent educators were males and 56 percent were females. Out of 50 educators who said they do not adapt well, 58 percent were males and 42 percent were females. Forty three percent male educators and 57 percent female educators had feelings of uncertainty.

Crosstabs

Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
VAR3.6 * VAR1.1	399	99.8%	1	.3%	400	100.0%

VAR3.6 * VAR1.1 Crosstabulation

			VAR1.1		
			1	2	Total
VAR3.6	1	Count	120	140	260
		% within VAR3.6	46.2%	53.8%	100.0%
	2	Count	61	78	139
		% within VAR3.6	43.9%	56.1%	100.0%
Total		Count	181	218	399
		% within VAR3.6	45.4%	54.6%	100.0%

When asked whether educators collaborate in the development of curriculum 2005 's objectives and goals, 260 educators responded positively and 139 responded negatively. Out of the 260 educators who said they do collaborate, 46 percent were females and 54 percent were males. Out of those who said they do not collaborate in the development of curriculum 2005, 44 percent were males and 78 percent were females.

Crosstabs

Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
VAR3.10 * VAR1.1	399	99.8%	1	.3%	400	100.0%

VAR3.10 * VAR1.1 Crosstabulation

			VAR1.1		
			1	2	Total
VAR3.10	1	Count	83	106	189
		% within VAR3.10	43.9%	56.1%	100.0%
	2	Count	26	17	43
		% within VAR3.10	60.5%	39.5%	100.0%
	3	Count	72	95	167
		% within VAR3.10	43.1%	56.9%	100.0%
Total		Count	181	218	399
		% within VAR3.10	45.4%	54.6%	100.0%

One hundred and eighty nine educators felt that curriculum 2005 is relevant to the present modern need, whereas 42 percent educators felt it is not. One hundred and sixty seven educators were uncertain. Forty four percent male educators and 56 percent female felt the curriculum is relevant. Out of 43 educators who said the curriculum is not relevant 61 percent were males and 39 percent were females. Forty three percent males and 60 percent females were uncertain.

1. Considering the above statistics it may be assumed that female educators are moving towards transformation in a better way than male educators are. The number of female educators who reported encouraging a two-way learning process, that is, encouraging learners to participate in class, exceeds that of male educators. While the above statement is made, the researcher also acknowledges the fact that the nature of the sample may be another contributing factor to the nature of the results that she gets. In the sample itself there are more female participants (218) than male participants (181). Considering the fact that there are more females than males in a sample, a researcher would therefore, conclude that there is no significant difference between male and female educators. So gender does not influence educators transformation towards curriculum 2005.

6.4.2 THE INFLUENCE OF AGE VARIABLE TO EDUCATOR'S TRANSFORMATION

Npar T ESTS
CHI-Square
Frequencies

CHA1.2

	Observed N	Expected N	Residual
1	180	99.8	80.3
2	174	99.8	74.3
3	35	99.8	-64.8
4	10	99.8	-89.8
Total	399		

Test Statistics

	CHA1.2
Chi-Square[a]	242.614
df	3
Asymp. Sig.	.000

a. 0 cells (.0%) have expected frequencies less than 5. The minimum expected cell frequency is 99.8.

Chi-square (3) = 242.614   p < 0.05
The null hypothesis is rejected, therefore, the observed frequencies represent frequencies in the population that are not equal.

Crosstabs

Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
VAR2.1 * CHA1.2	399	99.8%	1	.3%	400	100.0%

VAR2.1 * CHA1.2 Crosstabulation

			CHA1.2				
			1	2	3	4	Total
VAR2.1	1	Count	135	127	30	6	298
		% within VAR2.1	45.3%	42.6%	10.1%	2.0%	100.0%
	2	Count	37	35	3	2	77
		% within VAR2.1	48.1%	45.5%	3.9%	2.6%	100.0%
	3	Count	8	12	2	2	24
		% within VAR2.1	33.3%	50.0%	8.3%	8.3%	100.0%
Total		Count	180	174	35	10	399
		% within VAR2.1	45.1%	43.6%	8.8%	2.5%	100.0%

Out of the 298 educators who said they always encourage learners to ask questions in class, 135 (45 percent) were from age 20 to 29, one hundred and twenty seven (43 percent) were from age 30 to 39, thirty (10 percent) were from age 40 to 49, and 6 (2 percent) were 50 years and above. Out of 77 educators who said they occasionally do, 37 are from age 20 to 29, thirty five were from age 30 to 39, 3 were from age 40 to 49, and 2 were 50 years old and above.

Out of the 24 educators who said that they seldom encourage learners to ask questions in class, 8 (33 percent) were from age 20 to 29, 12 (50 percent) were from age 30 to 39, 2 (8 percent) were from age 40 to 49, and 2 (8 percent) were 50 years old and above.

None of the educators said they never encourage learners to ask questions in class.

Crosstabs

Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
VAR2.3 * CHA1.2	399	99.8%	1	.3%	400	100.0%

VAR2.3 * CHA1.2 Crosstabulation

			CHA1.2				
			1	2	3	4	Total
VAR2.3	1	Count	29	37	11	4	81
		% within VAR2.3	35.8%	45.7%	13.6%	4.9%	100.0%
	2	Count	96	94	14	5	209
		% within VAR2.3	45.9%	45.0%	6.7%	2.4%	100.0%
	3	Count	46	34	8	1	89
		% within VAR2.3	51.7%	38.2%	9.0%	1.1%	100.0%
	4	Count	9	9	2		20
		% within VAR2.3	45.0%	45.0%	10.0%		100.0%
Total		Count	180	174	35	10	399
		% within VAR2.3	45.1%	43.6%	8.8%	2.5%	100.0%

When asked how often do they divide their learners into group discussions, 81 educators said they always do so, 209 educators said they do so occasionally, 89 said they seldom do, and 20 educators said they never divide their learners into group discussions.

Taking age into consideration, 36 percent of the educators who said they always divide their learners were from age 20 to 29, forty six percent was from age 30 to 39, 14 percent was from age 40 to 49, and 5 percent was 50 years and above.

Out of those educators who said they occasionally divide they learners, 46 percent was from age 20 to 29, 45 percent was from age 30 to 39, 7 percent was from age 40 to 49, and 2 percent was 50 years old and above.

Fifty two percent of the educators who said they seldom divide their learners into groups were from age 20 to 29, 38 percent was from age 30 to 39, 9 percent was from age 40 to 49, and 1 percent were 50 year old educators and above.

From educators who said they never divide their learners, 45 percent was from 20 to 29 years, and another 45 percent came from educators who were from age 30 to 39, and 10 percent was from 40 to 49. None of the educators from age 50 years and above said they never divide their learners into group discussions.

Crosstabs

Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
VAR2.11 * CHA1.2	399	99.8%	1	.3%	400	100.0%

VAR2.11 * CHA1.2 Crosstabulation

			CHA1.2				
			1	2	3	4	Total
VAR2.11	1	Count	114	110	27	10	261
		% within VAR2.11	43.7%	42.1%	10.3%	3.8%	100.0%
	2	Count	47	50	5		102
		% within VAR2.11	46.1%	49.0%	4.9%		100.0%
	3	Count	19	13	3		35
		% within VAR2.11	54.3%	37.1%	8.6%		100.0%
	4	Count		1			1
		% within VAR2.11		100.0%			100.0%
Total		Count	180	174	35	10	399
		% within VAR2.11	45.1%	43.6%	8.8%	2.5%	100.0%

Out of 261 educators who reported that they always listen to individual learners in order to understand learner's concerns and needs, 44 percent were educators from age 20 to 29 years, 42 percent were educators from age 30 to 39 years, 10 percent were educators from 40 to 49 years, and 4 percent were 50 year old educators and above.

Out of educators who said the occasionally listen to individual learners 46 percent was from 20 to 29 years old, 49 percent was from 30 to 30 years old, and 5 percent was from 40 to 49 years old. None of the educators from 50 years and above said they occasionally listen to individual learners in order to understand his or her concerns and needs.

Out of 102 educators who said they seldom listen to individual learners, 54 percent were from age 20 to 29 years, 37 percent was from age 30 to 39, and 9 percent was from age 40 to 49. None of the educators who were from age 50 and above said they seldom do.

Only one educator said she/he never listens to individual learners in order to understand his or her concerns and needs. She/he is between ages 29 and 40 years.

Crosstabs

Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
VAR3.2 * CHA1.2	399	99.8%	1	.3%	400	100.0%

VAR3.2 * CHA1.2 Crosstabulation

			CHA1.2				
			1	2	3	4	Total
VAR3.2	1	Count	74	74	19	7	174
		% within VAR3.2	42.5%	42.5%	10.9%	4.0%	100.0%
	2	Count	69	72	13		154
		% within VAR3.2	44.8%	46.8%	8.4%		100.0%
	3	Count	23	24	3	3	53
		% within VAR3.2	43.4%	45.3%	5.7%	5.7%	100.0%
	4	Count	14	4			18
		% within VAR3.2	77.8%	22.2%			100.0%
Total		Count	180	174	35	10	399
		% within VAR3.2	45.1%	43.6%	8.8%	2.5%	100.0%

When educators were asked whether they keep parents informed and co-operate with them to help in the development of the learners, 147 educators said they always do. Out of this 147, 43 percent were educators from age 20 to 29, another 47 percent from educators from age 30 to 39, 11 percent was from educators from age 40 to 49 years, and 4 percent were those educators from 50 years and above.

Forty five percent educators who said they occasionally co-operate with parents were from age 20 to 29 years, 47 percent were from age 30 to 39, and 8 percent was from age 40 to 49. None of the educators from age 50 and above said they occasionally do.

Forty three percent of the educators who said they seldom cooperate with parents were from age 20 to 29, and 45 was from age 30 to 39, 6 percent was from age 40 to 49, and another 6 percent was from those who are 50 years and above.

Only 18 educators said they never co-operate with parents, 14 (79 percent) out of that 18 were from age 29 to 29 years, and 4 (22 percent) was from 30 to 39 years.

Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
VAR3.3 * CHA1.2	399	99.8%	1	.3%	400	100.0%

VAR3.3 * CHA1.2 Crosstabulation

			CHA1.2				
			1	2	3	4	Total
VAR3.3	1	Count	122	135	24	7	288
		% within VAR3.3	42.4%	46.9%	8.3%	2.4%	100.0%
	2	Count	55	35	11	3	104
		% within VAR3.3	52.9%	33.7%	10.6%	2.9%	100.0%
	3	Count	3	4			7
		% within VAR3.3	42.9%	57.1%			100.0%
Total		Count	180	174	35	10	399
		% within VAR3.3	45.1%	43.6%	8.8%	2.5%	100.0%

When educators were asked whether they have interest in trying out new ideas of teaching, 288 said they do. Out of that 288, 122 (42 percent) were from age 20 to 29, 135 (47 percent) were from age 30 to 39, 24 (8 percent) were from age 40 to 49, and 7 (2 percent) were 50 years and above.

One hundred and four educators who said they were uncertain, 53 percent was from age 20 to 29, 34 percent was from age 30 to 39, 11 percent was from age 40 to 49, and 3 percent were those educators who were 50 years and above.

There were7 educators who said they do not have interest in trying out new ideas of teaching, 3 (43 percent educators out of that 7 were from age 20 to 29, and 4 (57 percent) educators were from 30 to 39 years of age.

Crosstabs

Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
VAR3.4 * CHA1.2	399	99.8%	1	.3%	400	100.0%

Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
VAR3.3 * CHA1.2	399	99.8%	1	.3%	400	100.0%

VAR3.3 * CHA1.2 Crosstabulation

			CHA1.2				
			1	2	3	4	Total
VAR3.3	1	Count	122	135	24	7	288
		% within VAR3.3	42.4%	46.9%	8.3%	2.4%	100.0%
	2	Count	55	35	11	3	104
		% within VAR3.3	52.9%	33.7%	10.6%	2.9%	100.0%
	3	Count	3	4			7
		% within VAR3.3	42.9%	57.1%			100.0%
Total		Count	180	174	35	10	399
		% within VAR3.3	45.1%	43.6%	8.8%	2.5%	100.0%

When educators were asked whether they have interest in trying out new ideas of teaching, 288 said they do. Out of that 288, 122 (42 percent) were from age 20 to 29, 135 (47 percent) were from age 30 to 39, 24 (8 percent) were from age 40 to 49, and 7 (2 percent) were 50 years and above.

One hundred and four educators who said they were uncertain, 53 percent was from age 20 to 29, 34 percent was from age 30 to 39, 11 percent was from age 40 to 49, and 3 percent were those educators who were 50 years and above.

There were7 educators who said they do not have interest in trying out new ideas of teaching, 3 (43 percent educators out of that 7 were from age 20 to 29, and 4 (57 percent) educators were from 30 to 39 years of age.

Crosstabs

Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
VAR3.4 * CHA1.2	399	99.8%	1	.3%	400	100.0%

VAR3.4 * CHA1.2 Crosstabulation

			CHA1.2				
			1	2	3	4	Total
VAR3.4	1	Count	80	85	20	5	190
		% within VAR3.4	42.1%	44.7%	10.5%	2.6%	100.0%
	2	Count	72	67	15	5	159
		% within VAR3.4	45.3%	42.1%	9.4%	3.1%	100.0%
	3	Count	28	22			50
		% within VAR3.4	56.0%	44.0%			100.0%
Total		Count	180	174	35	10	399
		% within VAR3.4	45.1%	43.6%	8.8%	2.5%	100.0%

One hundred and ninety educators said they adapt successfully to changing educational situations.

One hundred and fifty nine expressed feelings of uncertainty, and 50 educators said they do not. Taking age into consideration, out of the 190 educators who said they do adapt successfully, 42 percent were educators from 20 to 29 years old, 45 percent were educators from 30 to 39 years old, 10 percent were educators from 40 to 49 years old, and 3 percent were 50 year old educators and above.

Out of the educators who expressed feelings of uncertainty, 45 percent educators were from 20 to 29 years old, 42 percent was from 30 to 39 years, and 9 percent was from 40 to 49 years. Only 3 percent was 50 years and above.

Fifty six percent educators who said they do not adapt successfully were from age 20 to 29, and 44 percent were from age 30 to 39 years old.

Crosstabs

Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
VAR3.6 * CHA1.2	399	99.8%	1	.3%	400	100.0%

VAR3.6 * CHA1.2 Crosstabulation

			CHA1.2				
			1	2	3	4	Total
VAR3.6	1	Count	117	117	23	3	260
		% within VAR3.6	45.0%	45.0%	8.8%	1.2%	100.0%
	2	Count	63	57	12	7	139
		% within VAR3.6	45.3%	41.0%	8.6%	5.0%	100.0%
Total		Count	180	174	35	10	399
		% within VAR3.6	45.1%	43.6%	8.8%	2.5%	100.0%

Out of 399 educators who were asked whether they collaborate in the development of curriculum 2005, 260 said they do, and 139 said they do not. Out of the 260 who said the do, 45 percent were educators from age 20 to 29 years, and another 45 percent were educators from age 30 to 39 years, 9 percent was from 40 to 49 years, and only one percent were 50 year old educators and above.

Out of the 139 who responded no to the question, 45 percent was from age 20 to 29, 41 percent was from age 30 to 39, and 9 percent was from age 40 to 49. Only 5 percent was 50 years and above.

Crosstabs

Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
VAR3.10 * CHA1.2	399	99.8%	1	.3%	400	100.0%

VAR3.10 * CHA1.2 Crosstabulation

			CHA1.2				
			1	2	3	4	Total
VAR3.10	1	Count	84	91	12	2	189
		% within VAR3.10	44.4%	48.1%	6.3%	1.1%	100.0%
	2	Count	22	16	4	1	43
		% within VAR3.10	51.2%	37.2%	9.3%	2.3%	100.0%
	3	Count	74	67	19	7	167
		% within VAR3.10	44.3%	40.1%	11.4%	4.2%	100.0%
Total		Count	180	174	35	10	399
		% within VAR3.10	45.1%	43.6%	8.8%	2.5%	100.0%

Out of 189 educators who believe that curriculum 2005 is relevant to the present modern needs, 44 percent was from age 20 to 29 years, 48 percent from age 30 to 39 years, 6 percent from age 40 to 49 years, and 1 percent of the educators who are 50years old and above.

Out of the 43 educators who said they do not think that the curriculum 2005 is relevant, 51 percent were from age 20 to 29years, 37 percent from age 30 to 39, 4 percent from age 40 to 49, and 1 percent from age 50 years and above.

Out of the 167 who said they were uncertain whether the curriculum is relevant, 44 percent of the educators were from age 20 to 29 years, 40 percent from age 30 to 39 years, 11 percent from age 40 to 49, and 4 percent were educators who were 50 years and above.

The above statistics shows (at a glance) that younger educators are more ready for curriculum 2005 than older educators, that they are more towards learner-centered than older educators are. Considering the sample on the other hand, it constitutes younger educators than older educators, (20 to 29 = 180, 30 to 39 = 174, 40 to 49 = 35, and 50+ = 10).

6.4.3. THE INFLUENCE OF EXPERIENCE ON EDUCATOR'S TRANSFOMATION

Npar Tests
Chi-Square Test
Frequencies

VAR1.3

	Observed N	Expected N	Residual
1	131	66.5	64.5
2	120	66.5	53.5
3	79	66.5	12.5
4	50	66.5	-16.5
5	6	66.5	-60.5
6	13	66.5	-53.5
Total	399		

Test Statistics

	VAR1.3
Chi-Square[a]	210.128
df	5
Asymp. Sig.	.000

a. 0 cells (.0%) have expected frequencies less than 5. The minimum expected cell frequency is 66.5.

Chi-square (5) = 210.128   p < .05

The null hypothesis is rejected, therefore the observed frequencies represent frequencies in the population that are not equal.

Crosstabs

Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
VAR1.3 * VAR2.1	399	99.8%	1	.3%	400	100.0%

VAR1.3 * VAR2.1 Crosstabulation

			VAR2.1			
			1	2	3	Total
VAR1.3	1	Count	101	26	4	131
		% within VAR2.1	33.9%	33.8%	16.7%	32.8%
	2	Count	85	27	8	120
		% within VAR2.1	28.5%	35.1%	33.3%	30.1%
	3	Count	58	15	6	79
		% within VAR2.1	19.5%	19.5%	25.0%	19.8%
	4	Count	40	7	3	50
		% within VAR2.1	13.4%	9.1%	12.5%	12.5%
	5	Count	5		1	6
		% within VAR2.1	1.7%		4.2%	1.5%
	6	Count	9	2	2	13
		% within VAR2.1	3.0%	2.6%	8.3%	3.3%
Total		Count	298	77	24	399
		% within VAR2.1	100.0%	100.0%	100.0%	100.0%

Out of the 298 educators who said they do encourage their learners to ask questions in class, 34 percent was from educators who have between 0 and 4 years of teaching, 28 percent was from educators who have between 5 and 9 years of teaching, 20 percent was from educators who have between 10 and 14 years of teaching, 13 percent was from educators who have between 15 and 19 years of teaching, 2 percent was from educators who have between 20 and 24 years of teaching, and 3 percent from educators with 24 years of teaching and above.

Out of 77 who said they occasionally encourage learners, 34 percent were educators with less than 4 years of teaching, 35 percent were educators with less than 9 years of teaching, 19 percent

were educators with less than 14 years of teaching, 9 percent were with less than 19 years of teaching, and 3 percent were educators with 24 years of teaching and above.

Out of 24 educators who said they seldom do, 17 percent was from educators with less than 4 years experience, 33 percent were educators with less than 9 years experience, 25 percent were educators with less than 14 years experience, 12 percent were educators with less than 19 years experience, 4 percent were educators with less than 24 years experience, and 8 percent were educators with 24 years experience and above.

Crosstabs

Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
VAR1.3 * VAR2.3	399	99.8%	1	.3%	400	100.0%

VAR1.3 * VAR2.3 Crosstabulation

			VAR2.3				Total
			1	2	3	4	
VAR1.3	1	Count	27	69	30	5	131
		% within VAR2.3	33.3%	33.0%	33.7%	25.0%	32.8%
	2	Count	27	64	23	6	120
		% within VAR2.3	33.3%	30.6%	25.8%	30.0%	30.1%
	3	Count	11	44	19	5	79
		% within VAR2.3	13.6%	21.1%	21.3%	25.0%	19.8%
	4	Count	9	25	12	4	50
		% within VAR2.3	11.1%	12.0%	13.5%	20.0%	12.5%
	5	Count	2		4		6
		% within VAR2.3	2.5%		4.5%		1.5%
	6	Count	5	7	1		13
		% within VAR2.3	6.2%	3.3%	1.1%		3.3%
Total		Count	81	209	89	20	399
		% within VAR2.3	100.0%	100.0%	100.0%	100.0%	100.0%

When educators were asked how often do they divide their learners into group discussions, 81 educators said they always do. Thirty three percent of those educators have less than 4 years experience, 33 percent were educators with less than 9 years experience, 14 percent were educators with less than 14 years experience, 11 percent were educators with less than 19 years teaching experience, 2 percent were educators with less than 24 years experience, and 6 percent were educators with 24 years of experience and above.

Out of 209 educators who said they do so occasionally, 33 percent was from educators with less than 4 years experience, 31 percent was from educators with less than 9 years teaching experience, 21 percent from educators with less than 14 years teaching experience, 12 percent from educators with less than 19 years experience, 3 percent from educators with 24 years experience and above.

Out of 89 who said they seldom do, 34 percent were educators with less than 4 years experience, 26 percent from educators with less than 9 years experience, 21 percent from educators with less than 14 years experience, 13 percent from educators with less than 19 years experience, 5 percent from educators with less than 24 years experience, and 1 percent from educators with 24 years of experience and above.

Out of 20 educators who said they do not divide their learners into group discussion, 25 percent was from the educators with less than 4 years experience, 30 percent was from educators with less than 9 years experience, 25 percent was from educators with less than 14 years teaching experience, and 20 percent was from educators with less than 19 years of teaching experience.

Crosstabs

Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
VAR1.3 * VAR2.11	399	99.8%	1	.3%	400	100.0%

VAR1.3 * VAR2.11 Crosstabulation

			VAR2.11				Total
			1	2	3	4	
VAR1.3	1	Count	91	26	14		131
		% within VAR2.11	34.9%	25.5%	40.0%		32.8%
	2	Count	79	33	8		120
		% within VAR2.11	30.3%	32.4%	22.9%		30.1%
	3	Count	45	25	8	1	79
		% within VAR2.11	17.2%	24.5%	22.9%	100.0%	19.8%
	4	Count	31	17	2		50
		% within VAR2.11	11.9%	16.7%	5.7%		12.5%
	5	Count	3		3		6
		% within VAR2.11	1.1%		8.6%		1.5%
	6	Count	12	1			13
		% within VAR2.11	4.6%	1.0%			3.3%
Total		Count	261	102	35	1	399
		% within VAR2.11	100.0%	100.0%	100.0%	100.0%	100.0%

Out of 261 educators who said they listen to individual learners in order to understand learner's concerns and needs, 35 percent was from educators with less than 4 years teaching experience, 30 percent from educators with less than 9 years teaching experience, 17 percent was from educators with less than 14 years experience, 12 percent from educators with less than 19 years experience, 1 percent from educators with less than 24 years experience, and 5 percent from educators with 24 years of experience and above.

Out of 102 percent educators who said they occasionally do, 26 percent was from educators with less than 4 years experience, 32 percent from educators with less than 9 years experience, 24

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percent from educators with less than 14 years experience, 17 percent from educators with less than 19 years experience, and one percent from educators with 24 years experience and above. Out of 35 educators who said they seldom do, 40 percent were educators with less than 4 years experience, 23 percent were educators with less than 9 years experience, another 23 percent were educators with less than 14 years experience, 6 percent were educators with less than 19 years experience, and 9 percent were educators with less than 24 years experience.

Only 1 educator said she/he does not listen to individual learners in order to understand learner's concerns and needs, she/he is among educators who have between 9 and 14 years of teaching experience.

Crosstabs

Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
VAR1.3 * VAR3.3	399	99.8%	1	.3%	400	100.0%

VAR1.3 * VAR3.3 Crosstabulation

			VAR3.3			
			1	2	3	Total
VAR1.3	1	Count	91	38	2	131
		% within VAR3.3	31.6%	36.5%	28.6%	32.8%
	2	Count	90	28	2	120
		% within VAR3.3	31.3%	26.9%	28.6%	30.1%
	3	Count	58	19	2	79
		% within VAR3.3	20.1%	18.3%	28.6%	19.8%
	4	Count	39	10	1	50
		% within VAR3.3	13.5%	9.6%	14.3%	12.5%
	5	Count		6		6
		% within VAR3.3		5.8%		1.5%
	6	Count	10	3		13
		% within VAR3.3	3.5%	2.9%		3.3%
Total		Count	288	104	7	399
		% within VAR3.3	100.0%	100.0%	100.0%	100.0%

Out of 288 educators they have interest in trying out new ideas of teaching, 32 percent were educators with less than 4 years experience, 31 percent were educators with less than 9 years experience, 20 percent were educators with less than 14 years experience, 13 percent were educators with less than 19 years experience, and 4 percent were educators with 24 years of teaching experience and above.

Out of 104 educators who were uncertain whether they do have interest, 37 percent were educators with less than 4 years experience, 27 percent were educators with less than 9 years experience, 18 percent were educators with less than 14 years experience, 10 percent were educators with less than 19 years experience, 6 percent were educators with less than 24 years experience, 3 percent were educators with less 24 years experience and above.

Out of 7 educators who said they do not have interest, 29 percent were educators with less than 4 years teaching experience, another 29 percent from educators with less than 9 years experience, another 29 from educators with less than 14 years experience, and 14 percent were educators with less than 19 years teaching experience.

Crosstabs

Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
VAR1.3 * VAR3.4	399	99.8%	1	.3%	400	100.0%

VAR1.3 * VAR3.4 Crosstabulation

			VAR3.4			Total
			1	2	3	
VAR1.3	1	Count	62	49	20	131
		% within VAR3.4	32.6%	30.8%	40.0%	32.8%
	2	Count	58	48	14	120
		% within VAR3.4	30.5%	30.2%	28.0%	30.1%
	3	Count	39	31	9	79
		% within VAR3.4	20.5%	19.5%	18.0%	19.8%
	4	Count	23	20	7	50
		% within VAR3.4	12.1%	12.6%	14.0%	12.5%
	5	Count		6		6
		% within VAR3.4		3.8%		1.5%
	6	Count	8	5		13
		% within VAR3.4	4.2%	3.1%		3.3%
Total		Count	190	159	50	399
		% within VAR3.4	100.0%	100.0%	100.0%	100.0%

Out of 190 educators who said they do adapt successfully to changing educational situations, 33 percent was from educators with less than 4 years experience, 30 percent was from educators with less than 9 years experience, 21 percent was from educators with less than 14 years experience, 12 percent was from educators with less than 19 years experience, and 4 percent was from educators with 24 years experience and above.

Out of 159 educators who expressed feelings of uncertainty, 31 percent was from educators with less than 4 years experience, 30 percent was from educators with less than 9 years experience, 19 percent from educators with less than 14 years experience, 12 percent from educators with less than 19 years experience, 4 percent from educators with less than 24 years experience, and 3 percent with less 24 years experience and above.

Out of 50 educators who said they do not adapt well, 40 percent was from educators who have less than 4 years experience, 28 percent from educators with less than 9 years experience, 18 percent, with less than 14 years experience, and 14 percent from educators with less than 19 years of teaching experience.

Crosstabs

Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
VAR1.3 * VAR3.6	399	99.8%	1	.3%	400	100.0%

VAR1.3 * VAR3.6 Crosstabulation

			VAR3.6		Total
			1	2	
VAR1.3	1	Count	85	46	131
		% within VAR3.6	32.7%	33.1%	32.8%
	2	Count	81	39	120
		% within VAR3.6	31.2%	28.1%	30.1%
	3	Count	55	24	79
		% within VAR3.6	21.2%	17.3%	19.8%
	4	Count	30	20	50
		% within VAR3.6	11.5%	14.4%	12.5%
	5	Count	3	3	6
		% within VAR3.6	1.2%	2.2%	1.5%
	6	Count	6	7	13
		% within VAR3.6	2.3%	5.0%	3.3%
Total		Count	260	139	399
		% within VAR3.6	100.0%	100.0%	100.0%

Out of 260 educators who said they do collaborate in the development of curriculum 2005 objectives and goals, 33 percent was from educators with less than 4 years experience, 31 percent was from educators with less than 9 years experience, 21 percent from educators with less than 14 years experience, 11 percent from educators with less than 19 years experience, 1 percent from educators with less than 24 years experience, and 2 percent from educators with 24 years experience and above.

Out of 139 educators who said they do not collaborate, 33 percent was from educators with less than 4 years experience, 28 percent was from educators with less than 9 years experience, 17 percent from educators with less than 14 years experience, 14 percent from educators with less

than 19 years experience, 2 percent from educators with less than 24 years experience, and 5 percent from educators with 24 years experience and above.

Crosstabs

Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
VAR1.3 * VAR3.10	399	99.8%	1	.3%	400	100.0%

VAR1.3 * VAR3.10 Crosstabulation

			VAR3.10			Total
			1	2	3	
VAR1.3	1	Count	72	17	42	131
		% within VAR3.10	38.1%	39.5%	25.1%	32.8%
	2	Count	58	13	49	120
		% within VAR3.10	30.7%	30.2%	29.3%	30.1%
	3	Count	28	7	44	79
		% within VAR3.10	14.8%	16.3%	26.3%	19.8%
	4	Count	24	5	21	50
		% within VAR3.10	12.7%	11.6%	12.6%	12.5%
	5	Count	3		3	6
		% within VAR3.10	1.6%		1.8%	1.5%
	6	Count	4	1	8	13
		% within VAR3.10	2.1%	2.3%	4.8%	3.3%
Total		Count	189	43	167	399
		% within VAR3.10	100.0%	100.0%	100.0%	100.0%

Out of 189 educators who felt that curriculum 2005 is relevant to present modern needs, 38 percent was from educators with less than 4 years experience, 31 percent was from educators with less than 9 years experience, 15 percent from educators with less than 14 years experience, 13 percent from educators with less than 19 years experience, 2 percent from educators with less than 24 years experience, and another 2 percent from educators with 24 years experience and above.

Out of 43 educators who felt that curriculum 2005 is not relevant, 39 percent was from educators with less than 4 years experience, 30 percent was from educators with less than 9 years experience, 16 percent from educators with less than 14 years experience, 12 percent from educators with less than 19 years experience, and 2 from educators with 24 years experience and above.

Out of 167 educators who were uncertain about this issue, 25 percent was from educators with less than 4 years teaching experience, 29 percent from educators with less than 9 years experience, 26 percent from educators with less than 14 years experience, 13 percent from educators with less than 19 years experience, 2 percent from educators with less than 24 years experience, and 5 percent from educators with 24 years of teaching experience and more.

Looking at the statistics above, it seems as if the fewer the years of teaching experience, the more educators are for the transformation towards curriculum 2005, but, educators with fewer years of teaching experience constitute the biggest part of the sample, (0-4 = 131, 5-9 = 120, 10-14 = 79, 15-19 = 50, 20-24 = 6, and 25+ = 13).

6.4.4. THE INFLUENCE OF ACADEMIC QUALIFICATIONS TO EDUCATOR'S TRANSFORMATION

Npar Tests
Chi-Square Test
Frequencies

VAR1.4

	Observed N	Expected N	Residual
1	8	79.8	-71.8
2	13	79.8	-66.8
3	69	79.8	-10.8
4	182	79.8	102.2
5	127	79.8	47.2
Total	399		

Test Statistics

	VAR1.4
Chi-Square[a]	280.787
df	4
Asymp. Sig.	.000

a. 0 cells (.0%) have expected frequencies less than 5. The minimum expected cell frequency is 79.8.

Chi-square (4) = 280.787 $p < .05$

The null hypothesis is rejected, therefore the observed frequencies represent the frequencies in the population that are not equal.

Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
VAR2.1 * VAR1.4	399	99.8%	1	.3%	400	100.0%

VAR2.1 * VAR1.4 Crosstabulation

			VAR1.4					
			1	2	3	4	5	Total
VAR2.1	1	Count	7	5	48	147	91	298
		% within VAR2.1	2.3%	1.7%	16.1%	49.3%	30.5%	100.0%
	2	Count		4	11	28	34	77
		% within VAR2.1		5.2%	14.3%	36.4%	44.2%	100.0%
	3	Count	1	4	10	7	2	24
		% within VAR2.1	4.2%	16.7%	41.7%	29.2%	8.3%	100.0%
Total		Count	8	13	69	182	127	399
		% within VAR2.1	2.0%	3.3%	17.3%	45.6%	31.8%	100.0%

Out of 298 educators who said they always encourage learners to ask questions in class, 4 percent were educators with M. Ed/ MA, 16 percent were educators with B. Ed, 49 percent were educators with a degree, and 30 percent were educators with Matric only.

Out of 77 ducators who said they occasionally encourage learners, 4 percent were educators with M. Ed/ MA, 11 percent were educators with B. Ed/ Hons, 28 percent were educators with a degree, and 34 percent were educators with Matric only.

Out of 24 educators who said they seldom do, 5 percent were educators with M. Ed/ MA, 10 percent were educators with B. Ed/ Hons, 7 percent were educators with a degree, and 2 percent were educators with Matric only.

Crosstabs

Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
VAR2.3 * VAR1.4	399	99.8%	1	.3%	400	100.0%

VAR2.3 * VAR1.4 Crosstabulation

			VAR1.4					
			1	2	3	4	5	Total
VAR2.3	1	Count	3		12	32	34	81
		% within VAR2.3	3.7%		14.8%	39.5%	42.0%	100.0%
	2	Count	5	6	42	108	48	209
		% within VAR2.3	2.4%	2.9%	20.1%	51.7%	23.0%	100.0%
	3	Count		6	13	34	36	89
		% within VAR2.3		6.7%	14.6%	38.2%	40.4%	100.0%
	4	Count		1	2	8	9	20
		% within VAR2.3		5.0%	10.0%	40.0%	45.0%	100.0%
Total		Count	8	13	69	182	127	399
		% within VAR2.3	2.0%	3.3%	17.3%	45.6%	31.8%	100.0%

Out of 399 educators interviewed, 81 said they always divide their learners into group discussions, 209 said they occasionally do so, 89 educators said they seldom divide their learners, and 20 said they do not divide their learners into group discussions.

Taking academic qualification into consideration, out of the 81 educators who said they always do so, 4 percent were educators M. Ed, 15 percent were educators with B. Ed/ Hons, 39 percent were educators with a degree, and 42 percent were educators with Matric only.

Out of the 209 who said they do so occasionally, 5 percent were educators with M. Ed/ MA, 20 percent were educators with B. Ed/ Hons, 52 percent were educators with a degree, and 23 percent were educators with Matric only.

Out of the 89 who said they seldom do, 7 percent was from educators with M. Ed/ MA, 15 percent was from educators with B. Ed/ Hons, 38 percent was from educators with a degree, and 40 percent was from educators with Matric only.

Crosstabs

Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
VAR2.11 * VAR1.4	399	99.8%	1	.3%	400	100.0%

VAR2.11 * VAR1.4 Crosstabulation

			VAR1.4					Total
			1	2	3	4	5	
VAR2.11	1	Count	7	3	44	127	80	261
		% within VAR2.11	2.7%	1.1%	16.9%	48.7%	30.7%	100.0%
	2	Count	1	8	21	38	34	102
		% within VAR2.11	1.0%	7.8%	20.6%	37.3%	33.3%	100.0%
	3	Count		2	4	17	12	35
		% within VAR2.11		5.7%	11.4%	48.6%	34.3%	100.0%
	4	Count					1	1
		% within VAR2.11					100.0%	100.0%
Total		Count	8	13	69	182	127	399
		% within VAR2.11	2.0%	3.3%	17.3%	45.6%	31.8%	100.0%

When educators were asked whether they listen to individual learners in order to understand learners' concerns and needs, 261 educators said they always do that. Out of that 261, 4 percent were educators with M. Ed/ MA, 17 percent were educators with B. Ed/ Hons, 49 percent were educators with a degree, and 31 percent were educators with Matric only.

Out of the 102 educators who said they do so occasionally, 10 percent was from educators with M. Ed/ MA, 21 percent was from educators with B. Ed/ Hons, 37 percent was from educators with a degree, and 33 percent was from educators with Matric only.

Out of 35 educators who said they seldom divide their learners, 6 percent was from educators with M. Ed/ MA, 11 percent was from educators with B. Ed/ Hons, 47 percent was from educators with a degree, and 34 percent was from educators with Matric only.

Only one educator said she/he does not divide his/her learners into group discussions, and she/he is from educators with Matric only.

Crosstabs

Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
VAR3.3 * VAR1.4	399	99.8%	1	.3%	400	100.0%

VAR3.3 * VAR1.4 Crosstabulation

			VAR1.4					Total
			1	2	3	4	5	
VAR3.3	1	Count	7	8	44	137	92	288
		% within VAR3.3	2.4%	2.8%	15.3%	47.6%	31.9%	100.0%
	2	Count	1	4	23	42	34	104
		% within VAR3.3	1.0%	3.8%	22.1%	40.4%	32.7%	100.0%
	3	Count		1	2	3	1	7
		% within VAR3.3		14.3%	28.6%	42.9%	_ 14.3%	100.0%
Total		Count	8	13	69	182	127	399
		% within VAR3.3	2.0%	3.3%	17.3%	45.6%	31.8%	100.0%

When educators were asked whether they have interest in trying out new ideas of teaching,5 percent of the educators who said they always do was from educators with M. Ed/ MA, 22 percent was from educators with B. Ed/ Hons, 40 percent was from educators with a degree, and 33 percent was from educators with Matric only.

Out of 104 educators who said they are uncertain about the issue, , 5 percent were educators with M. Ed/ MA, 22 percent were educators with B. Ed/ Hons, 40 percent were educators with a degree, and 33 percent were educators with Matric only.

Out of 7 educators who said they do not have interest, 14 percent is from educators with M. Ed, 29 percent is from educators with B. Ed/ Hons, 43 percent from educators with a degree, and 14 percent from educators with Matric only.

Crosstabs

Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
VAR3.4 * VAR1.4	399	99.8%	1	.3%	400	100.0%

VAR3.4 * VAR1.4 Crosstabulation

			VAR1.4					
			1	2	3	4	5	Total
VAR3.4	1	Count	3	4	30	94	59	190
		% within VAR3.4	1.6%	2.1%	15.8%	49.5%	31.1%	100.0%
	2	Count	5	9	30	60	55	159
		% within VAR3.4	3.1%	5.7%	18.9%	37.7%	34.6%	100.0%
	3	Count			9	28	13	50
		% within VAR3.4			18.0%	56.0%	26.0%	100.0%
Total		Count	8	13	69	182	127	399
		% within VAR3.4	2.0%	3.3%	17.3%	45.6%	31.8%	100.0%

Out of 190 educators who said they adapt successfully to changing educational situations, 4 percent were educators with M. Ed/ MA, 16 percent were educators with B. Ed/ Hons, 49 percent were educators with a degree, and 31 percent were educators with Matric only.

Out of 159 educators who were uncertain, 9 percent was from educators with M. Ed/ MA, 19 percent was from educators with B. Ed/ Hons, 38 percent was from educators with a degree, and 35 educators was from educators with Matric only.

Out of 50 educators who said they do not adapt successfully, 18 percent was from educators with B. Ed/ Hons, 56 percent was from educators with a degree, and 26 percent was from educators with Matric only.

Crosstabs

Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
VAR3.6 * VAR1.4	399	99.8%	1	.3%	400	100.0%

VAR3.6 * VAR1.4 Crosstabulation

			VAR1.4					Total
			1	2	3	4	5	
VAR3.6	1	Count	5	4	45	110	96	260
		% within VAR3.6	1.9%	1.5%	17.3%	42.3%	36.9%	100.0%
	2	Count	3	9	24	72	31	139
		% within VAR3.6	2.2%	6.5%	17.3%	51.8%	22.3%	100.0%
Total		Count	8	13	69	182	127	399
		% within VAR3.6	2.0%	3.3%	17.3%	45.6%	31.8%	100.0%

Out of 260 educators who said they collaborate in the development of curiculum2005's objectives and goals, 3 percent was from educators with M. Ed/ MA, 17 percent was from educators with B. Ed/ Hons, 42 percent was from educators with a degree, and 37 percent was from educators with Matric only.

Out of 139 educators who said they do not collaborate, , 8 percent was from educators with M. Ed/ MA, 17 percent was from educators with B. Ed/ Hons, 52 percent was from educators with a degree, and 22 percent was from educators with Matric only.

Crosstabs

Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
VAR3.10 * VAR1.4	399	99.8%	1	.3%	400	100.0%

VAR3.10 * VAR1.4 Crosstabulation

			VAR1.4					
			1	2	3	4	5	Total
VAR3.10	1	Count	5	2	26	99	57	189
		% within VAR3.10	2.6%	1.1%	13.8%	52.4%	30.2%	100.0%
	2	Count	1		10	22	10	43
		% within VAR3.10	2.3%		23.3%	51.2%	23.3%	100.0%
	3	Count	2	11	33	61	60	167
		% within VAR3.10	1.2%	6.6%	19.8%	36.5%	35.9%	100.0%
Total		Count	8	13	69	182	127	399
		% within VAR3.10	2.0%	3.3%	17.3%	45.6%	31.8%	100.0%

One hundred and eighty nine educators felt that curriculum 2005 to the present modem needs. Out of that 189 percent were educators with D. Ed, 4 percent were educators with M. Ed/ MA, 14 percent were educators with B. Ed/ Hons, 52 percent were educators with a degree, and 30 percent were educators with Matric only.

Out of the 43 that said they do not think that curriculum 2005 is relevant to the present modem needs, 25 percent from educators with B. Ed/ Hons, 51 percent from educators with a degree, and 23 percent from educators with Matric only.

Out of 167 educators who said they were uncertain, , 8 percent was from educators with M. Ed/ MA, 20 percent was from educators with B. Ed/ Hons, 36 percent was from educators with a degree, and another 36 percent from educators with Matric only.

Looking at the tables above, with lower academic qualifications seem to be more towards transformation into the curriculum 2005 than those with higher academic qualifications are. It is also true that there are very few educators with higher academic qualification in the sample, (D. Ed = 0, M. Ed/ MA = 21, B. Ed/ Hons = 69, Degree = 182, Matric = 127).

6.4.5. THE INFLUENCE OF PROFFESSIONAL QUALIFICATIONS OVER EDUCATOR'S TRANSFORMATION.

NPar Tests
Chi-Square Test
Frequencies

VAR1.5

	Observed N	Expected N	Residual
1	80	99.8	-19.8
2	272	99.8	172.3
3	26	99.8	-73.8
4	21	99.8	-78.8
Total	399		

Test Statistics

	VAR1.5
Chi-Square[a]	418.053
df	3
Asymp. Sig.	.000

a. 0 cells (.0%) have
   expected
   frequencies
   less than 5. The
   minimum
   expected cell
   frequency is 99.8.

Chi-square (3) = 418.053   p < .05

The null hypothesis is rejected, therefore the observed frequencies represent frequencies in the population that are not equal.

Crosstabs

Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
VAR2.1 * VAR1.5	399	99.8%	1	.3%	400	100.0%

VAR2.1 * VAR1.5 Crosstabulation

			VAR1.5				
			1	2	3	4	Total
VAR2.1	1	Count	55	207	22	14	298
		% within VAR2.1	18.5%	69.5%	7.4%	4.7%	100.0%
	2	Count	16	54	1	6	77
		% within VAR2.1	20.8%	70.1%	1.3%	7.8%	100.0%
	3	Count	9	11	3	1	24
		% within VAR2.1	37.5%	45.8%	12.5%	4.2%	100.0%
Total		Count	80	272	26	21	399
		% within VAR2.1	20.1%	68.2%	6.5%	5.3%	100.0%

Out of the 298 educators who said they always encourage learners to ask questions in class, 18 percent were educators with UED/HDE, 70 percent were educators with STD/SSTD/PTD, 7 percent were educators with SSTC/JSTC, and 5 percent were educators with HPTC.

Out of 77 percent educators who said they encourage learners occasionally, 21 percent were educators with UED/HDE, 70 percent were educators with STD/SSTD/PTD, 1 percent were educators with SSTC/JSTC, and 9 percent were educators with HPTC.

Out of 24 educators who said they seldom encourage learners 37 percent was from educators with UED/HDE, 46 percent was from educators with STD/SSTD/PTD, 13 percent was from educators with SSTC/JSTC, and 4 percent was from educators with HPTC.

Crosstabs

Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
VAR2.3 * VAR1.5	399	99.8%	1	.3%	400	100.0%

VAR2.3 * VAR1.5 Crosstabulation

			VAR1.5				
			1	2	3	4	Total
VAR2.3	1	Count	9	58	9	5	81
		% within VAR2.3	11.1%	71.6%	11.1%	6.2%	100.0%
	2	Count	41	154	9	5	209
		% within VAR2.3	19.6%	73.7%	4.3%	2.4%	100.0%
	3	Count	20	54	5	10	89
		% within VAR2.3	22.5%	60.7%	5.6%	11.2%	100.0%
	4	Count	10	6	3	1	20
		% within VAR2.3	50.0%	30.0%	15.0%	5.0%	100.0%
Total		Count	80	272	26	21	399
		% within VAR2.3	20.1%	68.2%	6.5%	5.3%	100.0%

Taking professional qualifications into consideration, out of the educators who said they always divide their learners into group discussion, 11 percent were educators with UED/HDE, 72 percent were educators with STD/SSTD/PTD, 11 percent were educators with SSTC/JSTC, and 6 percent were educators with HPTC.

Out of those educators who said they divide learners occasionally, 20 percent were educators with UED/HDE, 74 percent were educators with STD/SSTD/PTD, 4 percent were educators with SSTC/JSTC, and 2 percent were educators with HPTC.

Twenty two percent of those educators who said they seldom divide learners have UED/HDE, 61 percent have STD/SSTD/PTD, 6 percent have SSTC/JSTC, and 11 percent have HPTC.

Out of the educators who said they do not divide their learners into group discussions, 50 percent was from educators with UED/HDE, 30 percent was from educators with STD/SSTD/PTD, 15 percent was from educators with SSTC/JSTC, and 5 percent was from educators with HPTC.

Crosstabs

Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
VAR2.11 * VAR1.5	399	99.8%	1	.3%	400	100.0%

VAR2.11 * VAR1.5 Crosstabulation

				VAR1.5			
			1	2	3	4	Total
VAR2.11	1	Count	55	177	17	12	261
		% within VAR2.11	21.1%	67.8%	6.5%	4.6%	100.0%
	2	Count	22	73	6	1	102
		% within VAR2.11	21.6%	71.6%	5.9%	1.0%	100.0%
	3	Count	3	21	3	8	35
		% within VAR2.11	8.6%	60.0%	8.6%	22.9%	100.0%
	4	Count		1			1
		% within VAR2.11		100.0%			100.0%
Total		Count	80	272	26	21	399
		% within VAR2.11	20.1%	68.2%	6.5%	5.3%	100.0%

When asked whether they listen to individual learner in order to understand learner's concerns and needs, 261 educators said they always do. Out of that 261, 21 percent were educators with UED/HDE, 68 percent were educators with STD/SSTD/PTD, 6 percent were educators with SSTC/JSTC, 5 percent were educators with HPTC.

Out of the 102 educators who said they listen to learners occasionally, 22 percent were educators with UED/HDE, 72 percent were educators with STD/SSTD/PTD, 6 percent were educators with SSTC/JSTC, 1 percent were educators with HPTC.

Out of 35 educators who said they seldom do, 9 percent was from educators with UED/HDE, 60 percent was from educators with STD/SSTD/PTD, 9 percent was from educators with SSTC/ JSTC, 23 percent was from educators with HPTC.

Only one educator said s/he does not listen to his/ her learners in order to understand their concerns and needs, and s/he is among the educators with STD/SSTD/PTD.

Crosstabs

Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
VAR3.2 * VAR1.5	399	99.8%	1	.3%	400	100.0%

311

VAR3.2 * VAR1.5 Crosstabulation

			VAR1.5				
			1	2	3	4	Total
VAR3.2	1	Count	37	118	9	10	174
		% within VAR3.2	21.3%	67.8%	5.2%	5.7%	100.0%
	2	Count	29	102	15	8	154
		% within VAR3.2	18.8%	66.2%	9.7%	5.2%	100.0%
	3	Count	14	35	2	2	53
		% within VAR3.2	26.4%	66.0%	3.8%	3.8%	100.0%
	4	Count		17		1	18
		% within VAR3.2		94.4%		5.6%	100.0%
Total		Count	80	272	26	21	399
		% within VAR3.2	20.1%	68.2%	6.5%	5.3%	100.0%

Out of 174 educators who said they keep parents informed and cooperate with them to help in the development of the learners, 21 percent was from educators with UED/HDE, 68 percent was from educators with STD/SSTD/PTD, 5 percent was from educators with SSTC/JSTC, 6 percent was from educators with HPTC.

Out of 154 educators who said they occasionally do so, 19 percent was from educators with UED/HDE, 66 percent was from educators with STD/SSTD/PTD, 10 percent was from educators with SSTC/JSTC, 52 percent was from educators with HPTC.

Out of 53 educators who said they seldom do, 26 percent was from educators with UED/HDE, 60 percent was from educators with STD/SSTD/PTD, 4 percent from educators with SSTC/JSTC, another 4 percent from educators with HPTC.

Ninety four percent of the 18 educators who said they never keep parents informed, and cooperate with them, were educators with STD/SSTD/PTD, and 6 percent were educators with HPTC.

Crosstabs

Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
VAR3.3 * VAR1.5	399	99.8%	1	.3%	400	100.0%

VAR3.3 * VAR1.5 Crosstabulation

			VAR1.5				
			1	2	3	4	Total
VAR3.3	1	Count	48	211	16	13	288
		% within VAR3.3	16.7%	73.3%	5.6%	4.5%	100.0%
	2	Count	30	56	10	8	104
		% within VAR3.3	28.8%	53.8%	9.6%	7.7%	100.0%
	3	Count	2	5			7
		% within VAR3.3	28.6%	71.4%			100.0%
Total		Count	80	272	26	21	399
		% within VAR3.3	20.1%	68.2%	6.5%	5.3%	100.0%

Out of 288 educators who said they do have interest in trying out new ideas of teaching, 17 percent was from educators with UED/HDE, 73 percent was from educators with STD/SSTD/PTD, 6 percent was from educators with SSTC/JSTC, 4 percent was from educators with HPTC.

Out of 104 educators who said they were uncertain about the issue, 29 percent was from educators with UED/HDE, 54 percent was from educators with STD/SSTD/PTD, 10 percent was from educators with SSTC/JSTC, 8 percent was from educators with HPTC.

Out of 7 educators who said they do not have interest, 29 percent was from educators with UED/HDE, 71 percent was from educators with STD/SSTD/PTD.

Crosstabs

Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
VAR3.4 * VAR1.5	399	99.8%	1	.3%	400	100.0%

VAR3.4 * VAR1.5 Crosstabulation

			VAR1.5				
			1	2	3	4	Total
VAR3.4	1	Count	31	141	12	6	190
		% within VAR3.4	16.3%	74.2%	6.3%	3.2%	100.0%
	2	Count	43	94	11	11	159
		% within VAR3.4	27.0%	59.1%	6.9%	6.9%	100.0%
	3	Count	6	37	3	4	50
		% within VAR3.4	12.0%	74.0%	6.0%	8.0%	100.0%
Total		Count	80	272	26	21	399
		% within VAR3.4	20.1%	68.2%	6.5%	5.3%	100.0%

When educators were asked whether they adapt successfully to changing educational situations, 190 educators said they do. 159 educators said they are uncertain, and 50 educators said they do not. Out of the 190 educators who said they adapt successfully, 16 percent was from educators with UED/HDE, 74 percent was from educators with STD/SSTD/PTD, 6 percent was from educators with SSTC/JSTC, 3 percent was from educators with HPTC.

Out of the 159 educators who said expressed feelings of uncertainty, 27 percent were educators with UED/HDE, 59 percent were educators with STD/SSTD/PTD, 7 percent were educators with SSTC/JSTC, and another 7 percent were educators with HPTC.

Out of the 50 educators who said they do not adapt well, 12 percent was from educators with UED/HDE, 74 percent from educators wit STD/SSTD/PTD, 6 percent from educators with SSTC/JSTC, and 8 percent from educators with HPTC.

Crosstabs

Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
VAR3.6 * VAR1.5	399	99.8%	1	.3%	400	100.0%

VAR3.6 * VAR1.5 Crosstabulation

			VAR1.5				
			1	2	3	4	Total
VAR3.6	1	Count	56	173	14	17	260
		% within VAR3.6	21.5%	66.5%	5.4%	6.5%	100.0%
	2	Count	24	99	12	4	139
		% within VAR3.6	17.3%	71.2%	8.6%	2.9%	100.0%
Total		Count	80	272	26	21	399
		% within VAR3.6	20.1%	68.2%	6.5%	5.3%	100.0%

Out of 260 educators who said they do collaborate in the development of curriculum 2005 objectives and goals, 22 percent was from educators with UED/HDE, 66 percent from educators with STD/SSTD/PTD, 5 percent from educators with SSTC/JSTC, and 6 percent from educators with HPTC.

Out of 139 educators who said they do not collaborate, 17 percent was from educators with UED/HDE, 71 percent from educators with STD/SSTD/PTD, 9 percent was from educators with SSTC/JSTC, and 3 percent from educators with HPTC.

Crosstabs

Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
VAR3.10 * VAR1.5	399	99.8%	1	.3%	400	100.0%

VAR3.10 * VAR1.5 Crosstabulation

			VAR1.5				
			1	2	3	4	Total
VAR3.10	1	Count	39	133	12	5	189
		% within VAR3.10	20.6%	70.4%	6.3%	2.6%	100.0%
	2	Count	8	33		2	43
		% within VAR3.10	18.6%	76.7%		4.7%	100.0%
	3	Count	33	106	14	14	167
		% within VAR3.10	19.8%	63.5%	8.4%	8.4%	100.0%
Total		Count	80	272	26	21	399
		% within VAR3.10	20.1%	68.2%	6.5%	5.3%	100.0%

Out of hundred and eighty nine educators who felt that curriculum 2005 is relevant to the present modem needs, 21 percent was from educators with UED/HDE, 70 percent from educators with STD/SSTD/PTD, 6 percent from educators with SSTC/JSTC, and 3 percent from educators with HPTC.

Out of 43 educators who felt that the curriculum is not relevant, 19 percent was from educators with UED/HDE, 77 percent was from educators with STD/SSTD/PTD, and 5 percent from educators with HPTC.

Out of 167 educators who said they were uncertain, 20 percent was from educators with UED/HDE, 64 percent was from educators with STD/SSTD/PTD, 8 percent was from educators with SSTC/JSTC, and another 8 percent from educators with HPTC.

The statistics above follow the same pattern, those educators with STD/SSTD/PTD seem to be transforming well towards curriculum 2005 than others, followed by educators with UED/HDE, and then SSTC/JSTC and HPTC are more or less the same.

The sample as well follow the same pattern, STD/SSTD/PTD = 272, UED/HDE = 80, SSTC/JSTC = 26, and HPTC = 21.

6.4.6 THE INFLUENCE OF THE SCHOOL LOCATION TO TRANSFORMATION

Npar Tests
Chi-Square Test
Frequencies

VAR1.6

	Observed N	Expected N	Residual
1	170	133.0	37.0
2	84	133.0	-49.0
3	145	133.0	12.0
Total	399		

Test Statistics

	VAR1.6
Chi-Square[a]	29.429
df	2
Asymp. Sig.	.000

a. 0 cells (.0%) have expected frequencies less than 5. The minimum expected cell frequency is 133.0.

Chi-square (2) = 29.429 $p < .05$

The null hypothesis is rejected, therefore the observed location of schools represent the location of schools in the population that are not the same.

Crosstabs

Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
VAR2.2 * VAR1.6	399	99.8%	1	.3%	400	100.0%

VAR2.2 * VAR1.6 Crosstabulation

			VAR1.6			
			1	2	3	Total
VAR2.2	1	Count	22	12	17	51
		% within VAR2.2	43.1%	23.5%	33.3%	100.0%
	2	Count	68	25	59	152
		% within VAR2.2	44.7%	16.4%	38.8%	100.0%
	3	Count	63	30	52	145
		% within VAR2.2	43.4%	20.7%	35.9%	100.0%
	4	Count	17	17	17	51
		% within VAR2.2	33.3%	33.3%	33.3%	100.0%
Total		Count	170	84	145	399
		% within VAR2.2	42.6%	21.1%	36.3%	100.0%

Out of 51 educators who said their learners always bother them with questions after a lesson, 43 percent were educators teaching in rural areas, 24 percent were educators teaching in semi-rural areas, and 33 percent were educators teaching in urban areas.

Out of 152 educators who said their learners occasionally do, 48 percent were educators teaching in rural areas, 16 percent were educators teaching in semi-rural areas, 39 percent were educators teaching in urban areas.

Out of 145 educators who said their learners seldom do, 33 percent were educators teaching in rural areas, 21 percent were educators teaching in semi-rural areas, and 36 percent were educators teaching in urban areas.

Out of 51 educators who said their learners never bother them with questions, 33 percent were educators teaching in rural areas, another 33 percent were educators teaching in semi-rural areas, and 33 percent were educators teaching in urban areas.

Crosstabs

Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
VAR2.7 * VAR1.6	399	99.8%	1	.3%	400	100.0%

VAR2.7 * VAR1.6 Crosstabulation

			VAR1.6			
			1	2	3	Total
VAR2.7	1	Count	21	10	23	54
		% within VAR2.7	38.9%	18.5%	42.6%	100.0%
	2	Count	72	34	51	157
		% within VAR2.7	45.9%	21.7%	32.5%	100.0%
	3	Count	57	25	47	129
		% within VAR2.7	44.2%	19.4%	36.4%	100.0%
	4	Count	20	15	24	59
		% within VAR2.7	33.9%	- 25.4%	40.7%	100.0%
Total		Count	170	84	145	399
		% within VAR2.7	42.6%	21.1%	36.3%	100.0%

Out of 54 educators who said they always experience disruptions of learning activities in their schools, 39 percent were educators teaching in rural areas, 18 percent were educators teaching in semi-rural areas, and 43 percent were educators teaching in urban areas.

Out of 157 educators who said they their learners occasionally do, 46 percent were educators teaching in rural areas, 22 percent were educators teaching in semi-rural areas, and 32 percent were educators teaching in urban areas.

Out of 129 educators who said their learners seldom do, 44 percent were educators teaching in rural areas, 19 percent were educators teaching in semi-rural areas, and 36 percent were educators teaching in urban areas.

Out of 59 educations who said never experience any disruptions. 34 percent was from educators teaching in rural areas, 25 percent from educators teaching in semi-rural areas, and 41 percent from educators teaching in urban areas.

Crosstabs

Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
VAR2.9 * VAR1.6	399	99.8%	1	.3%	400	100.0%

VAR2.9 * VAR1.6 Crosstabulation

			VAR1.6			
			1	2	3	Total
VAR2.9	1	Count	27	11	14	52
		% within VAR2.9	51.9%	21.2%	26.9%	100.0%
	2	Count	42	22	34	98
		% within VAR2.9	42.9%	22.4%	34.7%	100.0%
	3	Count	41	31	59	131
		% within VAR2.9	31.3%	23.7%	45.0%	100.0%
	4	Count	60	20	38	118
		% within VAR2.9	50.8%	16.9%	32.2%	100.0%
Total		Count	170	84	145	399
		% within VAR2.9	42.6%	21.1%	36.3%	100.0%

Out of 52 educators who said some of their learners often stay away from their classes deliberately, 52 percent were educators teaching in rural areas, 21 percent were educators teaching in semi-rural areas, and 27 percent educators were educators teaching in urban areas. Out of 98 educators who said that their learners occasionally do that, 43 percent were educators teaching in rural areas, 24 percent were educators teaching in semi-rural areas, and 35 percent were educators teaching in urban areas.

Out of 13 educators who said their learners seldom do, 31 percent were educators teaching in rural areas, 24 percent were educators teaching in semi-rural areas, and 45 percent were educators teaching in urban areas.

Out of 118 educators who said their learners never do that, 51 percent were educators teaching in rural areas, 17 percent were educators teaching in semi-rural areas, and 32 percent were educators teaching in urban areas.

Crosstabs

Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
VAR2.10 * VAR1.6	399	99.8%	1	.3%	400	100.0%

VAR2.10 * VAR1.6 Crosstabulation

			VAR1.6			
			1	2	3	Total
VAR2.10	1	Count	28	3	9	40
		% within VAR2.10	70.0%	7.5%	22.5%	100.0%
	2	Count	16	7	23	46
		% within VAR2.10	34.8%	15.2%	50.0%	100.0%
	3	Count	28	20	25	73
		% within VAR2.10	38.4%	27.4%	34.2%	100.0%
	4	Count	98	54	88	240
		% within VAR2.10	40.8%	22.5%	36.7%	100.0%
Total		Count	170	84	145	399
		% within VAR2.10	42.6%	21.1%	36.3%	100.0%

Out of 40 educators who said that their learners always request in advance the work if they are going to be absent, 70 percent were educators teaching in rural areas, 7 percent were educators teaching in semi-rural areas, and 22 percent were educators teaching in urban areas,

Out of 46 percent educators who said their learners occasionally do that, 35 percent were educators teaching in rural areas, 15 percent were educators teaching in semi-rural areas, and 50 percent were educators teaching in urban areas.

Out of 73 percent said their learners seldom do, 38 percent were educators teaching in rural

areas, 27 percent were educators teaching in semi-rural areas, and 34 percent were educators teaching in urban areas.

Out of 240 educators who said their learners never do, 41 percent were educators teaching in rural areas, 22 percent were educators teaching in urban areas, and 37 percent were educators teaching in urban.

Crosstabs

Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
VAR3.1 * VAR1.6	399	99.8%	1	.3%	400	100.0%

VAR3.1 * VAR1.6 Crosstabulation

			VAR1.6			Total
			1	2	3	
VAR3.1	1	Count	102	61	101	264
		% within VAR3.1	38.6%	23.1%	38.3%	100.0%
	2	Count	68	23	44	135
		% within VAR3.1	50.4%	17.0%	32.6%	100.0%
Total		Count	170	84	145	399
		% within VAR3.1	42.6%	21.1%	36.3%	100.0%

Out of 264 educators who said that there is a close co-operation in their schools between educators and parents in matters of school academic work, 39 percent was from educators teaching in rural areas, 23 percent from educators teaching in semi-rural areas, 38 percent from educators teaching in urban areas.

Out of 135 educators who said in their schools there is no such co-operation, 50 percent were educators teaching in rural areas, 17 percent were educators teaching in semi-rural areas, and 33 percent were educators teaching in urban areas.

Crosstabs

Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
VAR3.5 * VAR1.6	399	99.8%	1	.3%	400	100.0%

VAR3.5 * VAR1.6 Crosstabulation

			VAR1.6			
			1	2	3	Total
VAR3.5	1	Count	58	35	44	137
		% within VAR3.5	42.3%	25.5%	32.1%	100.0%
	2	Count	89	40	87	216
		% within VAR3.5	41.2%	18.5%	40.3%	100.0%
	3	Count	23	9	14	46
		% within VAR3.5	50.0%	19.6%	30.4%	100.0%
Total		Count	170	84	145	399
		% within VAR3.5	42.6%	21.1%	36.3%	100.0%

Out of 137 educators who said that they are well informed on the new assessment procedure (OBE), 42 percent were educators teaching in rural areas, 25 percent were educators teaching in semi-rural areas, and 32 percent were educators teaching in urban areas.

Out of 216 educators who said they are not well informed, 41 percent was from educators teaching in rural areas, 18 percent was from educators teaching in semi-rural areas, and 40 percent were educators teaching in urban areas.

Out of 46 educators who were uncertain, 50 percent was teaching in rural areas, 20 percent was teaching in semi-rural areas, and 30 percent was teaching in urban areas.

Crosstabs

Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
VAR3.8 * VAR1.6	399	99.8%	1	.3%	400	100.0%

VAR3.8 * VAR1.6 Crosstabulation

			VAR1.6			
			1	2	3	Total
VAR3.8	1	Count	93	35	92	220
		% within VAR3.8	42.3%	15.9%	41.8%	100.0%
	2	Count	77	49	53	179
		% within VAR3.8	43.0%	27.4%	29.6%	100.0%
Total		Count	170	84	145	399
		% within VAR3.8	42.6%	21.1%	36.3%	100.0%

Out of 220 educators who said learners are involved in decisions on schools matters at their schools, 43 percent were education teaching in rural areas, 16 percent were educators teaching in semi-rural areas, and 42 percent were educators teaching in urban areas.

Out of 179 educators who said their learners are not involved, 43 percent were educators teaching in rural areas, 27 percent were educators teaching in semi-rural areas, and 30 percent were educators teaching in urban areas.

Crosstabs

Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
VAR3.9 * VAR1.6	399	99.8%	1	.3%	400	100.0%

VAR3.9 * VAR1.6 Crosstabulation

			VAR1.6			
			1	2	3	Total
VAR3.9	1	Count	45	17	26	88
		% within VAR3.9	51.1%	19.3%	29.5%	100.0%
	2	Count	23	4	16	43
		% within VAR3.9	53.5%	9.3%	37.2%	100.0%
	3	Count	73	43	73	189
		% within VAR3.9	38.6%	22.8%	38.6%	100.0%
	4	Count	29	20	30	79
		% within VAR3.9	36.7%	25.3%	38.0%	100.0%
Total		Count	170	84	145	399
		% within VAR3.9	42.6%	21.1%	36.3%	100.0%

Out of 88 educators who said the principal is responsible for the policy formulation of their schools, 51 percent were educators teaching in rural areas, 19 percent were educators teaching in semi-rural areas, and 30 percent were educators teaching in urban areas.

Out of 43 educators who said the educators are responsible for policy formulation, 53 percent were educators teaching in rural areas, 9 percent were educators teaching in semi-rural areas, and 37 percent were educators teaching in urban areas.

Out of 189 educators who said the governing body is responsible, 39 percent was from educators teaching in rural areas, 23 percent was from educators teaching in semi-rural areas, 39 percent was from educators teaching in urban areas.

Out 79 educators who said the school committee is responsible for the policy formulation in their schools, 37 percent were educators teaching in rural areas, 25 percent were educators teaching in semi-rural areas, and 38 percent were educators teaching in urban areas.

6.4.7. THE INFLUENCE OF THE CLASS SIZE TO TRANSFORMATION

NPar Tests
Chi-Square Test
Frequencies

VAR1.7

	Observed N	Expected N	Residual
1	57	79.8	-22.8
2	111	79.8	31.2
3	177	79.8	97.2
4	50	79.8	-29.8
5	4	79.8	-75.8
Total	399		

Test Statistics

	VAR1.7
Chi-Square[a]	220.236
df	4
Asymp. Sig.	.000

a. 0 cells (.0%) have expected frequencies less than 5. The minimum expected cell frequency is 79.8.

Chi-square (4) = 220.236   p < .05

The null hypothesis is rejected; therefore the observed sizes of the classes represent the sizes of classes in a population that are not equal.

Crosstabs

Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
VAR2.4 * VAR1.7	399	99.8%	1	.3%	400	100.0%

VAR2.4 * VAR1.7 Crosstabulation

			VAR1.7					Total
			1	2	3	4	5	
VAR2.4	1	Count	23	27	48	9	1	108
		% within VAR2.4	21.3%	25.0%	44.4%	8.3%	.9%	100.0%
	2	Count	8	23	40	15	1	87
		% within VAR2.4	9.2%	26.4%	46.0%	17.2%	1.1%	100.0%
	3	Count	17	33	54	14		118
		% within VAR2.4	14.4%	28.0%	45.8%	11.9%		100.0%
	4	Count	9	23	26	7	2	67
		% within VAR2.4	13.4%	34.3%	38.8%	10.4%	3.0%	100.0%
	5	Count		5	9	5		19
		% within VAR2.4		26.3%	47.4%	26.3%		100.0%
Total		Count	57	111	177	50	4	399
		% within VAR2.4	14.3%	27.8%	44.4%	12.5%	1.0%	100.0%

Out of 108 educators who said they assess whether learners have grasped what has been taught by questioning them, 21 percent of them were educators with 30 to 40 learners in class, 25 percent were educators with 41 to 50 learners, 44 percent were educators with 51 to 60 learners, 8 percent were educators with 61to 70 learners, and 19 percent were educators with 71 learners and more in their classes.

Out of 87 educators who said they assess learners by giving a short test, 9 percent was from educators with 30 to 40 learners, 26 percent from educators with 41 to 50 learners, 46 percent was from educators with 51 to 60 learners, 17 percent was from educators with 61 to 70 learners, and 1 percent from educators with 71 or more learners in class.

Out of 118 who said they give a written exercise, 14 percent was from educators who have 30 to

40 learners, 28 percent from educators who have 41 to 50 learners, 46 percent from educators who have 51 to 60 learners, and 12 percent from educators with 61 to 70 learners.

Out of 67 educators who said they give homework, 13 percent was from educators with 30 to 40 learners, 34 percent was from with 41 to 50 learners, 39 percent was from educators with 51 to 60 learners, 10 percent was from educators with 61 to 70 learners, and 3 percent was from educators with 71 learners and more.

Crosstabs

Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
VAR2.5 * VAR1.7	399	99.8%	1	.3%	400	100.0%

VAR2			1	2	VAR1. 3	4	5	Total
1	Coun							
		% within VAR2.	6.0%	30.0%	48.0%	14.0%	2.0%	100.0
2	Coun		22	44	48	15	3	132
		% within VAR2.	16.7%	33.3%	36.4%	11.4%	2.3%	100.0
3	Coun		12	9	22	9		52
		% within VAR2.	23.1%	17.3%	42.3%	17.3%		100.0
4	Coun		17	31	66	12		126
		% within VAR2.	13.5%	24.6%	52.4%	9.5%		100.0
5	Coun		3	12	17	7		39
		% within VAR2.	7.7%	30.8%	43.6%	17.9%		100.0
Total	Coun		57	111	177	50	4	399
		% within VAR2.	14.3%	27.8%	44.4%	12.5%	1.0%	100.0

Out of 50 educators who strongly agreed that short answer items are best form of testing. 6 percent was from the educators with 30 to 40 learners, 30 percent from educators with 41 to 50

learners 48 percent from educators with 51 to 60 learners, 14 percent from educators with 61 to 70 learners, and 2 percent from educators with 71 learners and more.

Out of 132 educators who agreed, 17 percent was from educators with 30 to 40 learners, 33 percent from educators with 41 to 50 learners, 36 from educators with 51 to 60 learners, 11 percent from educators with 61 to 70 learners, and 2 percent from educators with 71 learners and above.

Out of 126 educators who disagreed, 14 percent was from educators with 30 to 40 learners, 25 percent from educators with 41 to 50 learners, 52 percent from educators with 51 to 60 learners, and 9 percent from with 61 to 70 learners.

Out of 39 educators who strongly disagreed, 8 percent was from educators with 30 to 40 learners, 31 percent was from educators with 41 to 50 leaners, 44 percent was from educators with 51 to 60 people, and 18 percent from educators with 61 to 70 learners in their classrooms.

Crosstabs

Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
VAR2.8 * VAR1.7	399	99.8%	1	.3%	400	100.0%

VAR2.8 * VAR1.7 Crosstabulation

			VAR1.7					Total
			1	2	3	4	5	
VAR2.8	1	Count	39	73	122	27	1	262
		% within VAR2.8	14.9%	27.9%	46.6%	10.3%	.4%	100.0%
	2	Count	13	28	44	20	3	108
		% within VAR2.8	12.0%	25.9%	40.7%	18.5%	2.8%	100.0%
	3	Count	5	10	11	3		29
		% within VAR2.8	17.2%	34.5%	37.9%	10.3%		100.0%
Total		Count	57	111	177	50	4	399
		% within VAR2.8	14.3%	27.8%	44.4%	12.5%	1.0%	100.0%

Out of 262 educators who said it worries them a lot if some of their learners do not do their homework, 15 percent were educators with 30 to 40 learners, 28 percent were educators with 41

to 50 learners, 47 percent were educators with 51 to 60 learners, 10 percent were educators with 61 to 70 learners, and 0.4 percent were educators with 71 and more learners in their classrooms. Out of 108 educators who said it only worries them a little, 12 percent were educators with 30 to 40 learners, 26 percent were educators with 41 to 50 learners, 41 percent were educators with 51 to 60 learners, 19 percent were educators with 61 to 70 learners, and 3 percent were educators with 71 and more learners.

Out of 29 educators who said it never worries them, 17 percent was from educators with 30 to 40 learners, 34 percent was from educators with 41 to 50 learners, 38 percent from educators with 51 to 60 learners, and 10 percent from educators with 61 to 70 learners in class.

Crosstabs

Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
VAR2.10 * VAR1.7	399	99.8%	1	.3%	400	100.0%

VAR2.10 * VAR1.7 Crosstabulation

			VAR1.7					Total
			1	2	3	4	5	
VAR2.10	1	Count	5	12	18	5		40
		% within VAR2.10	12.5%	30.0%	45.0%	12.5%		100.0%
	2	Count	5	14	19	7	1	46
		% within VAR2.10	10.9%	30.4%	41.3%	15.2%	2.2%	100.0%
	3	Count	10	21	35	7		73
		% within VAR2.10	13.7%	28.8%	47.9%	9.6%		100.0%
	4	Count	37	64	105	31	3	240
		% within VAR2.10	15.4%	26.7%	43.8%	12.9%	1.3%	100.0%
Total		Count	57	111	177	50	4	399
		% within VAR2.10	14.3%	27.8%	44.4%	12.5%	1.0%	100.0%

Out of 40 educators who said their learners always request in advance the work if they are going to be absent, 12 percent were educators with 30 to 40 learners, 30 percent were educators with 41 to 50 learners, 45 percent were t educators with 51 to 60 learners, 13 percent were educators with 61 to 70 learners.

Out of 46 educators who said their learners occasionally ask for work in advance, 11 percent were educators with 30 to 40 learners, 30 percent were educators with 41 to 50 learners, 41 percent were educators with 51 to 60 learners, 15 percent were educators with 61 to 70 learners, and 2 percent were educators with 71 learners and more.

Out of 73 educators who said their learners seldom do, 14 percent was from educators with 30 to 40 learners, 29 percent was from with 41 to 50 learners, 48 percent was from educators with 51 to 60 learners, and 10 percent was from educators with 61 to 70 learners.

Out of 240 educators who said their learners never do, 15 percent was from educators with 30 to 40 learners, 27 was from educators with 41 to 50 learners, 44 from educators with 51 to 60 learners ,13 from educators with 61 to 70 learners, and 1 percent from educators with 71 learners and more.

Crosstabs

Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
VAR2.11 * VAR1.7	399	99.8%	1	.3%	400	100.0%

VAR2.11 * VAR1.7 Crosstabulation

			VAR1.7					Total
			1	2	3	4	5	
VAR2.11	1	Count	44	69	111	35	2	261
		% within VAR2.11	16.9%	26.4%	42.5%	13.4%	.8%	100.0%
	2	Count	10	31	47	12	2	102
		% within VAR2.11	9.8%	30.4%	46.1%	11.8%	2.0%	100.0%
	3	Count	3	11	18	3		35
		% within VAR2.11	8.6%	31.4%	51.4%	8.6%		100.0%
	4	Count			1			1
		% within VAR2.11			100.0%			100.0%
Total		Count	57	111	177	50	4	399
		% within VAR2.11	14.3%	27.8%	44.4%	12.5%	1.0%	100.0%

Out of 261 educators who said they always listen to individual learner s in order to understand learner's concerns and needs, 17 percent were educators ith 30 to 40 learners, 26 percent were educators with 41 to 50 learners, 42 percent were educators with 51 to 60 learners, 13 percent were educators with 61 to 70 learners, and .8 percent were educators with 71 and more learners.

Out of the 102 educators who said they occasionally do, 10 percent were educators with 30 to 40 learners, 30 percent were educators with 41 to 50 learners, 46 percent were educators with 51 to 60 learners, 12 percent were educators with 61 to 70 learners, and 2 percent were educators with 71 and more learners.

Out of 35 educators who said they seldom do, 9 percent were educators with 30 to 40 learners, 39 percent were educators with 41 to 50 learners, 51 percent were educators with 51 to 60 learners, and percent were educators with 61 to 70 learners.

Only one educator said she/he never listens, and she/he has 51 to 60 learners in his or her class.

Crosstabs

Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
VAR3.7 * VAR1.7	399	99.8%	1	.3%	400	100.0%

VAR3.7 * VAR1.7 Crosstabulation

			VAR1.7					Total
			1	2	3	4	5	
VAR3.7	1	Count	21	28	70	12		131
		% within VAR3.7	16.0%	21.4%	53.4%	9.2%		100.0%
	2	Count	36	83	107	38	4	268
		% within VAR3.7	13.4%	31.0%	39.9%	14.2%	1.5%	100.0%
Total		Count	57	111	177	50	4	399
		% within VAR3.7	14.3%	27.8%	44.4%	12.5%	1.0%	100.0%

Out of 131 who said it is possible to give individual attention to learners during class period, 16 percent were ith 30 to 40 learners 21 percent were with 41 to 50 learners, 53 percent were educators with 51 to 60 learners, 9 percent were educators with 61 to 70 learners.

Out of 268 educators who said it is no possible, 13 percent were educators with 30 to 40 learners, 31 percent were educators with 41 to 50 learners, 40 percent were educators with 51 to 60 learners 14 percent were educators with 61 to 70 learners and 1 percent were educators with 71 and more learners

6.5   CONCLUSION

Transformation influences divergent people differently depending on their position and role definition. Major characteristic features that have significant relationship with transformation include age, gender, academic and professional qualifications, experience, location of a school and size of the class.

The discussion of results reflects the influent of the above-stated variables to transformation. The (crosstabs) crosstabulations are drawn between related variables according to the questions as they appear in the questionnaire.

The next chapter (seven) is the last chapter in the study. It summarises the whole study and presents recommendations. It also highlights some other research topic which may be pursued in relation to this study.

CHAPTER SEVEN

7.1   INTRODUCTION

In chapter six the analysis and interpretation of data was discussed. In this chapter the summary of the entire study as well as recommendations, limitations of the study and further research are discussed.

7.2   SUMMARY AND CONCLUSIONS

In the statement of the problem for this study the researcher alluded to the fact that the racial discrimination was entrenched in the South African education policy. That means, education in this country was inextricably bound up with politics. Arguments throughout this study have implicated that racist education system presented unequal educational opportunities for the South African people. Africans in particular were denied equal educational opportunities as Whites.

Various arguments have shown that African schools were underdeveloped, understaffed and underresourced or underequipped. The underdevelopment of African schools was reflected in their institutional structures, curriculum and teaching-learning atmosphere. There were numerous school boycotts attributably to dissatisfaction of the African community with Bantu Education and apartheid education. They were protesting against White hegemony.

It has emerged in this study that the South African society has witnessed remarkable changes. It has moved from an oligarchy, authoritarian, undemocratic, racially segregated and unequal society, in which Africans were disadvantaged to a democratic society. This study portrays a conscious effort by the government towards transforming this situation. The changes in the field of education in particular have been conspicuous. This study looked into transformation and reconstruction of South African education during the period of transition towards democratic, antiracist and equal educational opportunities for all. The researcher has nonetheless tried to stick to antiracist education as the main focal point of the study.

The problem which was raised in chapter one was, after centuries of White domination and four decades of legalised racist education, how can antiracist education system assist African people to combat the legacy of racial separatism? The term racism as cited in this study has a negative connotation. It referred to the racial discrimination based on colour, race, sex, creed and religion. Antiracism is an antithesis of racism. It entails remedying the racist attitude with the intention of accepting and respecting different races with their various philosophies of life. Antiracism is a process whose destination is progression, humanness, integration and globalization. After people have adopted antiracist attitude, they can become non-racists. Non-racism is when race and colour are not the issue. People can reach that stage after they have worked into their mind-sets about race and eliminated a legend of a racist system.

This study presented different stages of educational policy development. This

development can be compared to the pieces of the puzzle combining to complete the puzzle. These different pieces resemble the restructuring of the curriculum, the legislation of curriculum 2005, the adoption of outcomes-based education, the integration of education and training through the National Qualifications Framework (NQF). The final outcomes of these various educational policy initiatives cannot be predicted until the system is completed. Thus the shape of the puzzle like education system would be dependent on time, hence it would determine its completion. However, the study has looked into antiracism in a broad sense. That is why the period before 1994 was traced.

This study has revealed that in reconstructing the education system three distinct yet interrelated nodal points can be identified. The first nodal point is the establishment of the unified, democratic, antiracist and accountable education system. The new education system is characterised by a single ministry of education. It has also extended compulsory education to all racial groups. In the previous racist education system this policy was applicable to Whites only. All children are allowed free access to any public education institution in South Africa. That means, it adopted the principle of antiracism in education. Differentiation based on race, colour, creed and gender is no longer regarded as relevant ground for inequality. The previously fragmented, racially and ethnically separated education system has been integrated. Sayed (1998: 2) avers that the creation of a unified education system required setting in place new structures as well as the appointment of new officials. Thus antiracism now permeates various sectors of the new education system.

The study revealed that the ability to reconstitute a new education system was constrained by the high illiterate rate in African communities. African parents mostly in rural areas are illiterate. That hinders the functioning of new structures like governing bodies. Parents become incapable of functioning effectively in these structures. According to the new South African Schools Act No. 84 of 1996 the provincial legislature was supposed to establish programmes to provide introductory training for newly elected governing bodies to enable them to function effectively and properly. It was highlighted in the study that most African rural communities still maintain traditional structures like school committees. This is attributable to the lack of knowledge concerning new structures and their roles. This situation presents a principal with an opportunity to abuse managerial powers. The illiteracy rate also impacts negatively to the implementation of OBE. These parents are incapable of helping their children with school work. This further compounds the problem as most educators are still not familiar with OBE and the ground seems to be not well prepared for its implementation.

The second nodal point was characterised by policy commissions and investigations. The commissions reported on different aspects of the education system. The most significant of these reports include the White Paper (1995) which provided the basis for the National Education Policy Act. This Act proclaimed the basic principles of educational provision under the new government's commitment to equity, redress inequality, desegregation, accountability and broadly antiracism. The Review Committee or Hunter Commission (1995), the establishment of South African Qualifications Authority (SAQA) (1995) the National Qualifications Framework (1996), the South African Schools Act (1996) were

passed. Sanoff (1997) refers to this phase of educational policy development in South Africa as the setting of frameworks or symbolic policy. Sayed (1998:3) asserts that the Ministry of Education tries to give content to the electoral promises.

Although one may concur with Sayed's (1998) view, the concern however, may be on the implementation of these policies. The Ministry of education pays insufficient attention to issues of implementation. This is marked by the minimal engagement with the process of institutionalising change. It was evident in this study that there are many educators who have not attended OBE seminars or workshops. Bhikha (1997:51) in Goolam and Khumalo (1997) confirms the above argument. He argues that in a random sample of 50 educators in his survey, 45 did not know about OBE. If one combines his findings and the findings of this study, it stands to reason that there is a lack of awareness and knowledge about OBE. Those who know about OBE have different understanding as some educators concede that they have been using OBE approach in their teaching. OBE as an attempt to encapsule a new paradigm in education aims at improving the quality of education. Thus improving the quality of education requires educators that are well prepared for the major responsibility of stimulating learning. Therefore the point of concern is, in this ethos of lack of knowledge and ignorance about OBE, can educators be able to implement it effectively and successfully in their respective grades when their turn comes.

In relation to the above argument, the National Department of Education recognises the lack of attention to the process and context of educational policy development. This

argument is based on the Ministry of Education's acknowledgement in its action plan for 1998/ 99. This involves the imperatives of improving the provision of educational services and paying far more attention to the necessary resources needed for ensuring successful implementation and institutionalisation of educational policies. One may therefore conclude that the success of whatever piece of transformation depends on a broader change of legislation or policy. This entails the entire antiracist education package.

7.2.1 SUMMARY OF FINDINGS

It has emerged in this study that African schools are still suffering from the pitfalls of the apartheid, racist and unequal education system. The present infrastructures in African schools indicate that pessimism about the present government is justified and that the situation will persist until the perennial problem of underdevelopment of African schools is solved. Schools in rural areas are more underdeveloped and underprovided with teaching staff as compared to township (urban) schools. They are populated with unqualified and underqualified educators. Ngidi (1996) confirms in his research findings that most qualified educators do not like to go to rural areas. Among the reasons, he mentioned the poor living conditions and poor conditions in schools themselves. Rural schools are not evenly distributed, they are few. That makes some learners to travel a long distance to school. That impacts negatively to their interest for education. Therefore, one may attribute high rate of illiteracy in rural areas to the shortage of schools.

This afore-discussed situation reflects that some learners in the transformation process still experience problems because of their backwardness in the previous education system. It stands to reason that rural African schools are more disadvantaged than other schools. The Department of Education KwaZulu-Natal tried to compensate rural schools for the great suffering they are experiencing. It was reflected in the preceding chapter that, the criteria for qualification in the government subsidy for operational costs impact negatively to African urban or township schools.

The problem of overcrowded classrooms still prevails in African schools both in rural and urban schools. The severance package exarcebated the situation. Educators who leave teaching profession for numerous reasons are not replaced. Some schools are extended but not provided with additional staff members. Some newly erected classrooms are not utilised because of the shortage of educators. Educators do not have new didactic requirements for the new OBE methods required. They simply modify their previous methods. Although educators are working against the odds of large classes they expressed that they are trying to improvise for the situation.

The behaviour of learners and their attitude to education and school authorities is not yet transformed. They show insufficient commitment to their education. They are most keen to participate in the management of a school but they are not motivated to be responsible for their school work. Their lack of responsibility and commitment to academic matters is depicted in absenteeism, abscondence, late coming, not doing homeworks, not having exercise books and textbooks, missing certain lessons. This is an implication that the

cultures of learning and responsibility are not restored yet.

7.3 RECOMMENDATIONS

In view of the literature review, empirical survey and interviews the concern that the researcher raises is the development of the quality of education in African schools in particular. Although the South African education policy and legislation express that there is common education for all racial groups, however, from pragmatic perspective equality is still a utopia. In the light of all findings in this research the following are recommendations are made:

- The government should have an absolute commitment to adhere to fundamental human rights in a democratic society. That commitment would direct the government to the development of African schools infrastracturally in order to bridge the gap of the previous racist education system. That means concomitant with principles of equality of opportunity, positive effort should be made to eradicate the historic backlogs and disadvantages in African schools. This is all within the ambit of antiracism.

- The notion of equality between African schools and previously White schools which are contemporal multicultural schools could be viable through the principle of redistribution programmes. Allocation of resources should be such that all groups at all schools enjoy equally high standard. In order to decide how

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resources should be redistributed, a means of assessing the standards has to be developed. This means the assessment of present standards against needs for effective implementation of OBE.

-   This study recommends that a programme of compensatory programmes should be launched to change personal views held by culturally deprived, disadvantaged learners to enable them to compete in the new educational demands. This may be done by reviewing and amending existing textbooks where necessary. The rationale is that current books contain material offensive to certain people. Most of these books do not promote critical and creative reasoning. They also do not develop communicative skills. For instance language books are in the sentence level and focus on rules of the language rather than language for communicative purposes. The compensatory programmes and changed textbooks can help to transform the atmosphere and operation of the African schools. The transformed nature of a school material can change the quality of the product of African schools.

-   Educators and learners lost the culture of teaching and learning during political campaigns like "ungovernability" of the community. The government has to launch programmes directed at alleviating psychological oppression. This mind shift can help to restore the culture of teaching and learning.

-   The community involvement needs to be highly democratic. Gittell (1980)

mentions four main areas of community involvement, namely, curriculum, personnel, learner policy and budget. Concerning the third area, the code of behaviour/ conduct for the learners should be a joint venture of the school and the community. This could reduce the turbulence that usually characterises the transitional stage.

- A democracy requires public compromise. A democratic society cannot stand to act as a mere collection of individuals, each member defining public values as she/ he sees fit, forcibly committed to nothing beyond self (Sewall, 1983 : 93). In the South African context there should be racial awareness programmes. Whites should be aware of their racist attitudes, prejudice and anti-African behaviours. Africans should be warned against their low self-esteem, their irresponsible behaviour which they continuously attribute to racism. Both these groups should learn to outgrow these behaviours. After that they can respect, tolerate and promote common values of mankind. In the South African context this is the philosophy of Ubuntu. Diversity can be promoted within the context of unity.

- The primary basis of a political democracy is a literate and informed citizens capable of making decisions which political system requires. This literacy should not be limited to certain sections of the country like urban as contrasted with rural areas, race and gender. The ultimate national goal should be the promotion of Adult Basic Education and Training (ABET).

7.4   LIMITATIONS OF THE STUDY

-    When the researcher started on this study different terminology in education was
used. When she proceeded with the study there were some terminology changes
such as teacher to educator, pupil to learner, circuit inspector to area managers,
school to learning sites. This presented a problem to the researcher because she
had to re-update the terminology in the study.

-    The government is in the process of transforming the education system. The
researcher had to deal with the changes and the reverses that were prevalent in this
transitional stage. For example initially OBE had to be implemented in grades 1
and 7 in 1998. Later the government decided to phase it in grade 1 only, in 1998.

-    The sample was drawn from secondary to high school educators only, where OBE
is not officially introduced yet.

The limitations of the study portray the need for further course of study.

7.5   FURTHER RESEARCH

This study recognises the shortcomings which it experienced.   The fundamental
shortcoming is that it attempted to trace the amelioration of education for Africans in the
transitional stage. The country itself is in a young democratic stage, therefore changes

could not be recognised overnight. The government is still battling with the transformation of education policy. Some of the problems and challenges of transformation are not yet dealt with. Therefore problems present possible topics for further research in the following areas:

*   The relationship between a culture of learning-teaching and responsibility.

*   Challenges and fears of transforming education.

*   The role of industry in empowering rural adults and community development.

*   Values and moral education in relation to anti-racist education.

*   Quality and equality in education in a young democratic South Africa.

*   Antiracism and non-racialism balancing the radical and liberal poles.

7.6   CONCLUSION

This study has revealed that education stimulates development by diplomatically demonstrating that tomorrow need not be the same as yesterday, that change can take place that the outlook is hopeful (Hanson and Brembeck, 1966:31). This statement is confirmed by the GNU in its attempt to transform racist education to the anti-racist

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education system. The national purpose of education is to create a good society, good life for all its members and to use all the intellectual and moral resources in the pursuit of this goal. It is incumbent upon the government to assess its educational programmes in terms of how well they serve national schemes and individual interests. The government takes leadership in eliminating social imbalances such as human inequality, oppression, affronts to human dignity and racism.

The essence of this national purpose for education is to equip South African people to participate in and contribute to the transformation process. This purpose requires direct attention by the schools and the courses of study to the principal cultural aims of education. This study revealed that those aims include unity in diversity, acceptance of different philosophies of life as equals and elimination of racist attitudes.

This study pointed out that from a pragmatic perspective African schools are still affected by the legends of the racist education system. Although the government has to transform these schools into "better" schools however people should know the rights of freedom as well as the responsibilities of freedom. That would make Whites in particular to respect rights presented to Africans through freedom. Africans on the other hand can know the responsibility that goes with freedom which can transform their mind set and revive the culture of learning. That can help to shape the new destiny of both Black and White not only in the present time but for all the future.

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EDUCATORS' QUESTIONNAIRE

YOU ARE KINDLY REQUESTETED TO COMPLETE THIS QUESTIONNAIRE AS ACCURATELY AND HONESTLY AS POSSIBLE. THE INFORMATION YOU AND OTHER TEACHERS PROVIDE WILL BE USED ON THE IMPLEMANTATION OF ANTIRACIST EDUCATION. DO NOT WRITE YOUR NAME ANYWHERE ON THIS QUESTIONNAIRE, THERE IS NO NEED TO REVEAL YOUR IDENTITY. NO ANSWER GIVEN IS WRONG, THEREFORE KINDLY GIVE HONEST ANSWERS. INDICATE YOUR ANSWER BY A CROSS (X) IN THE APPROPRIATE SPACE.

EDUCATORS' PARTICULARS.

1. Sex

male	1
female	2

2. Age range.

   Between:

20 and 29 years	1
30 and 39 years	2
40 and 49 years	3
50+	4

3. Teaching experience in years.

   Between:

0 and 4 years	1
5 and 9 years	2
10 and 14 years	3
15 and 19 years	4

1

20 and 24 years	5
25+	6

4. Please indicate your highest academic qualification.

D. Ed	1
M. Ed/ MA	2
B. Ed/ Hons	3
Degree	4
Matric	5

5. Please indicate your professional qualifications.

UED/ HDE	1
STD/ SSTD/ PTD	2
SSTC/ JSTC	3
HPTC	4

6. Place where your school is situated.

Rural	1
Semi-rural	2
urban	3

7. What is the average number of learners in your class?

30 – 40	1
41 – 50	2
51 – 60	3
61 – 70	4
71+	5

SECTION B

1. Do you encourage learners to ask questions in your class?

Yes, always	1
Occasionally	2
Seldom	3
never	4

2. How often do learners bother you with questions after class?

Yes, always	1
Occasionally	2
Seldom	3
Never	4

3. How often do you divide your learners into group discussions?

Yes, always	1
Occasionally	2
Seldom	3
Never	4

4. How do you assess whether learners have grasped what has been taught?

By questioning them	1
Giving a short test	2
Given a written exercise	3
Giving homework	4
Project	5