

*THE ROLE OF PHILOSOPHY OF EDUCATION IN
TEACHER EDUCATION IN SOUTH AFRICA*

BY

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DECLARATION

I, Nokulunga Queeneth Mkabela, do hereby declare that this thesis is my own work in conception and execution and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

Signed by me on the 31st day of JANUARY 1997.

Signature :

Mkabela

DEDICATION

This work is dedicated to my late father Daniel Paul Mkabela for being a source of encouragement throughout my school life and who made me to understand that education leads to emancipation.

ABSTRACT

This study has taken shape over a period of years during which the South African education system has been influenced by radical political changes. The changes have, consequently, catalysed transformation of the lives and thought patterns of South Africans.

These changes, therefore, assign to philosophy of education a dramatic and significant role in the process of social transformation as philosophy of education ought to be a guide to educational practice.

This thesis centred on one broad objective, i.e. to establish the role of philosophy of education in teacher education in South Africa as there has been controversy surrounding its role in apartheid South Africa.

Chapter two covers the review of literature on the nature and role of philosophy of education. Firstly, the disputes of philosophy of education are analysed. Secondly, the history of philosophy of education is discussed so as to put the study in historical perspective. Thirdly, some approaches, which give a multifaceted nature of philosophy of education as a field of study, are analysed.

Chapter three reviews philosophy of education in selected countries so that the study can be viewed in relation to international trends.

Questionnaire survey, as well as informal interviews were used in this study which enabled the researcher to gain deeper understanding of and insight into the problem under investigation.

Findings revealed that :

- (i) Philosophy of education is still fragmented, i.e., there is no co-ordination among various philosophy of education departments.
- (ii) Universities have oriented their philosophy of education curricula to serve the national aspirations of South Africa. However, in some universities significant sections of the 'old' philosophy of education curricula remained unchanged.
- (iii) Philosophy of education is not truly multicentric in nature (with the exception of one university) as African philosophy is not included in the philosophy of education curricula.

(iv) The place of philosophy of education is still secured in all universities.

The above findings emphasise the need for philosophy of education departments to review their philosophies of education curricula and the way they operate.

The following are the two most significant recommendations.

1. Philosophy of education departments need to collaborate with one another because of the importance of the course in teacher education.
2. African philosophy need to be a component of philosophy of education curricula in order to introduce an African perspective in this course.

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LIST OF ABBREVIATIONS

(For chapter 5)

*** UNIVERSITIES**

UPE	-	University of Port Elizabeth
US	-	University of Stellenbosch
UNISA	-	University of South Africa
RAU	-	Rand Afrikaans University
UNIVE	-	University of Venda
UZ	-	University of Zululand
VISTA	-	Vista University
UDW	-	University of Durban-Westville
UWC	-	University of Western Cape
WITS	-	University of the Witwatersrand
UN	-	University of Natal
UNOFORT	-	University of Fort Hare
UNIQWA	-	University of the North (Qwaqwa branch)

*** DEGREE PROGRAMMES**

D Ed	-	Doctor of Education
M Ed	-	Master of Education
B Ed	-	Bachelor of Education
BA (Ed)	-	Bachelor of Arts in Education
B Paed	-	Bachelor of Pedagogics
BA (Mus)	-	Bachelor of Arts in Music

B Com (Ed)	-	Bachelor of Commerce in Education
B Phys (Ed)	-	Bachelor of Physics in Education
B Prim (Ed)	-	Bachelor of Primary Education
BAFA (Ed)	-	Bachelor of Fine Arts in Education

*** DIPLOMA PROGRAMMES**

HDE	-	Higher Diploma in Education
HED	-	Higher Education Diploma
H Dip Ed PG	-	Higher Diploma in Education Post Graduate
N HOD	-	Nasionale Hoer Onderwys Diploma
UED	-	University Education Diploma
UPED	-	University Primary Education Diploma

CHAPTER I

ORIENTATION AND OVERVIEW OF THE STUDY

1.1 INTRODUCTION

Literature on philosophy of education suggests that philosophy of education ought to be a guide to educational practice (Wingo, 1974:17 ; Soltis, 1981:13 ; Luthuli, 1982:17; Moore, 1982:6 ; Jonathan, 1985:15 ; Gutek, 1990:90 ; Young,1990:100 ; Orstern and Levine 1990: 200 ; Ozmon and Craver, 1992:291 ; Higgs 1994:101 ; Spring 1994:54 McBride, 1996:247). This means that one of the roles of philosophy of education is to construct a norm, which when applied to educational problems, will be frequently concerned with establishing standards and formulating goals. Such goals and standards are influenced by philosophical assumptions a person has. Every teacher, for instance, approaches teaching from a philosophical position whether consciously or unconsciously. It is for this reason, among others, that this study seeks to establish the role of philosophy of education in teacher education.

1.2 BACKGROUND TO THE STUDY

1.2.1 Education and teacher education in South Africa

The educational situation in South Africa has been influenced by radical political changes. Apartheid institutions have given way to democratic ones. Consequently South

Africans have entered a new era, which has catalysed transformation of their life and thought patterns, thus assigning to the philosophy of education a dramatic and significant role. People are today raising questions about what to educate their children for in the dynamic social conditions in which they live. This is a serious matter because rapid changes in society make drastic demands on the school system. For instance, there is a demand for the total transformation of the curriculum. Fundamental questions concerned with principles underlying the curriculum are constantly being raised. The present situation clearly indicates that education is at the centre of our society's life concerns, being intimately linked with culture and values, its political and economic structures. For this reason a fundamental and rigorous analysis of the role of philosophy of education in the process of social reconstruction and development is of supreme importance.

What should be noted though is that the researcher does not intend to minimize the importance of other disciplines in education as a whole. The researcher contends that philosophy of education must be the linch-pin of any system of education in general but especially for teacher education in particular. At the present moment, views concerning educational aims are constantly under discussion and vary according to how the different peoples in South Africa conceive their values. Peters (1977:136) contends that the question, therefore, is not whether a modern teacher indulges in philosophical reflection about what he is doing, it is rather whether he does it in a sloppy or in a rigorous manner. That is where philosophy of education is of supreme importance, especially, if one considers the importance of rigour in philosophical reflection.

A teacher can no longer rely on experience, common-sense, and common room

conversation about such matters if she/he is going to perform her/his duty well. A working knowledge of philosophy of education is becoming as essential to a teacher as knowledge of chemistry to a pharmacist. Education is becoming increasingly a matter of public concern and public scrutiny. Unless teachers are well versed in philosophy of education which is fundamental to their task, it will be difficult to establish themselves in their profession so as to be able to defend their opinions in an informed and intelligent manner. To achieve this a teacher has to be equipped with a philosophy of education which is of particular relevance to her/his complex task. This will be explained in chapter two in which an analysis of the nature and importance of philosophy of education will be discussed.

1.2.2 Philosophy of education and the goals of the current government

The prevailing situation in South Africa indicates that education cannot be treated as an autonomous system, but must be regarded as a very significant subsystem of a total social system. When an attempt is made to ascertain the impact of philosophy of education upon teacher education, it must at least look at the social system in its totality. It must further observe how its various constituent parts interact with the goals of the present government. This is true once consideration is taken that in South Africa in our recent past education promoted the interest of the National Party Government. This, however, does not mean that philosophy of education must not critique the ideology and goals of the government, as its real task is to adopt "*an unambiguous anti-ideological stance by way of an explicit ideological critique of all forms of educational statements and proposals by government,*" (Higgs, 1995:43).

There is no doubt that the government of national unity in South Africa ascribes a central role to education in the process of national development. For instance, the message from the Minister of Education Professor S.E.M. Bengu in the White Paper on Education and Training (1995:4) reads as follows:

“ Education and training is one of the central activities of our society. It is of vital interest to every family and to the health of our national economy. The government’s policy for education and training is therefore a matter of national importance second to none.”

The present government takes a much broader view of education than has been traditionally done by the previous government. It considers seriously that education should be the source of promotion of economic growth. It follows also that a broader view of philosophy of education will need to be taken. One of the roles of philosophy of education is to combine philosophical rigour with practical relevance by drawing out the relevant policy issues.

The most authoritative and comprehensive statement of official perceptions of educational objectives is found in the Reconstruction and Development Programme (RDP)(1994:67). This programme states the following primary goals :

“The reconstruction of education and training requires a body of teachers, educators and trainers committed to RDP goals and competent in carrying them out. This requires that they are able to

understand and respond flexibly to the challenges of new approaches to the curriculum, method, delivery and certification which are integrated systems of education and training demands."

The White Paper (1995:22) further states that:

"the realization of democracy, liberty, justice and peace are necessary conditions for the full pursuit and enjoyment of life long learning. It should be a goal of education and training policy to enable a democratic, free, equal, just and peaceful society to take root and prosper in our land, on the basis that all South Africans without exception share the same inalienable rights, equal citizenship and common national destiny, and that all forms of bias (especially racial, ethnic and gender) are dehumanising."

Underlying the above official statements concerning the relationship of education to the goals of the government, it is imperative for the purpose of this research to make an inquiry into the role of philosophy of education in teacher education as to whether it is in line with the goals stated above. As teacher education is regarded by the government as one of its central pillars of national human resource development strategy, Ngcobo (1995:1) rightly expresses the importance of a teacher to nation development and building when he states that: *"Education of a society can rise no higher than the qualifications of its teachers."* He further cites Corrigan alluding to the fact that to ignore or neglect the role of teacher education is to ignore the intellectual nature of the

country itself.

This then indicates how teachers are often seen to occupy a crucial role in the development of the country and maintenance of social order. The situation in other countries is similar. For example, the British Government's Secretary for education echoed the same sentiments when he stated that *"the improvement of teacher education is a crucial element of a wider strategy to produce better schools which would serve the government's vision of the future of English society more effectively"* (Popkewitz, 1987:161). The quality of teacher education therefore becomes a matter of public and government concern.

A rethinking of the nature and function of teacher education in general, and of the place of educational theory in teacher education in relation to the goals of the present government is of utmost importance. This should, inevitably, involve a reconsideration of the place and role of philosophy of education in South African teacher education, especially, in universities (which is the focus of this research). This is so because most South African universities were operating within the framework of false neutrality. This also applied to the philosophy of education underlying their education.

The neutrality of universities is a cause for concern as a politically neutral university initiates controversies about the role which universities should play in social and political affairs. The researcher agrees with Searle (1972:185) when he argues that there should be an exception to the rule of university neutrality when survival of the nation is at stake or to achieve an overriding social aim. The possibility, therefore, of transforming the

pedagogic frameworks of philosophy of education of teacher education in universities may be increased, not only by government goals, but also by their need to be reconstrued as revolving not around the authority of politicians but around that of their students, teachers, nation and their own goals, to achieve excellence.

1.3 ANALYSIS OF THE PROBLEM

The topic of this research implies that philosophy of education plays a role in teacher education and that this function has significance for the people of South Africa. South African universities, as they form sites of this study, are characterised by ethnic cleavages and have many different philosophies of education which emanate from the political past. South Africans are faced with a problem of searching for some consensus among competing philosophies of education. The problem also revolves around the question of whether these philosophies of education are philosophies of education at all or are "*doctrinaire thinking*" as Morrow (1989:56) puts it. For this reason the problem needs to be understood from its historical context so as to unravel the forces that have come to shape the philosophy of education in South Africa. As the thrust of the study is on the role of philosophy of education in teacher education at different universities, a background on the different universities is necessary.

1.3.1 Historical background to philosophy of education in South African Universities

Philosophies of education in South Africa operated in universities whose system was shaped by ethnic, racial and geographical factors. Universities also operated in a society where there was deep cleavages between white, African, Indian and coloured groups. The situation of universities in South Africa is clearly projected by Van der Merwe and Welsh (1977 :135) when they assert that South Africa's university development has, in general, mirrored rather than mitigated society's cleavages. The comments of many of the founders of modern university system were, in the period around Union in 1910, that universities would serve as instruments of conciliation between the two white groups. These hopes were not fulfilled. De Kiewit (1956:26) gives an indictment to this effect. He states that in the field of race relations there was in English-speaking universities insufficient enterprise or daring. In the critical period between the two world wars they lost a chance of becoming a common ground where equal intercourse of youth could end estrangements of the past and seek to dissolve the prejudices of race and colour. This was, however, a heavy load placed on the shoulders of the few academics who laboured to promote new thought and enterprise out of which South African society could generate the policies and adjustments which were necessary if Afrikaans, English, African, Indian and coloured people were to live harmoniously together. To a disappointing extent important and aggressive groups within the Afrikaans-speaking universities chose to think and work within the narrow and confining framework of the racial and social policies of an exclusive Afrikaner nationalism.

It, therefore, appears that collectively the universities were used to harden and indeed legitimize those cleavages. This, then, contributed in the making of universities themselves, whose philosophies of education have differed and continue to differ, widely (see chapter 5). Attention will be paid to philosophies of education in three different kinds of universities, that is, historically English, Afrikaans and black (African, coloured and Indian) universities.

1.3.1.1 Historically English Universities

The universities that catered for English-speaking students were Natal, Witwatersrand, Rhodes and Cape Town. Van der Merwe and Welsh (1977:136) give an account of the academic environment in the University of Cape Town during its initial stages. They state that of the English-medium universities, Cape Town, provided an academic spiritual environment suitable to both Afrikaners and the English. For a long while, into the 1940s, a substantial minority of the students were Afrikaners. While many of the Afrikaner students appreciated the education they received, they were left in no doubt that Cape Town was an essentially English institution with deep roots in a British academic tradition. The British situation is described clearly by Beattie, (1918 : 46) when she says that the Vice-Chancellor of the University, Sir Jack Carruthers Bettie (1918 to 1937), was not a man whose political orientations would commend themselves to politically conscious Afrikaner students. He was foreign-born, unilingual and committed to British imperialism. Moreover, a majority of the teaching staff were British-born and the possibilities of bilingual instruction were severely limited, although limited attempts were made. The English-medium universities exhibited also in De

Kiewiet's (1956:26) words, a sort of minor British provincialism. These are factors that reduced Afrikaans students at this university to small numbers. This was also worsened by the admission of black students who, by the late 1930's constituted a minority big enough to be visible on the Cape Town campus.

Although the situation described is of decades ago, the British influence has always been felt in the English-speaking universities especially, through the philosophy of education underlying their education.

Ashley (1990:31) maintains that English speaking universities attempted to promote a philosophy of education based on the liberalistic ideology which has to do with the tradition of freedom and critical thinking. Although liberalism changes and assumes different nuances in different societies and at various stages in their historical development, in this context, liberalism stands for the notion that no distinction should be made between people on the ground of race, ethnicity, colour, sex or creed. Thus the presence of the limited number of Africans in the university of Cape Town as stated above may have been motivated by *"this ideology which they however half-heartedly promoted"* to use the words of Thembela (1985:10). The said half-heartedness of South African liberals is expressed by Legassik as cited by Cross (1986:188) when he notes that in apartheid South Africa some liberals had a common policy which gave no outlet to African expression of grievances without granting to Africans significant political power to determine white destinies. The meaning of liberalism in South Africa thus acquired another meaning, that of *"a force to minimize or disguise the conflictual and coercive aspects of the social structure and on the other hand, to convince selected*

Africans that the grievances they felt could be ameliorated through reforms which liberals could promulgate,"(Cross 1986:188).

The development of liberalism in South Africa has always been restricted by racial and ethnic considerations and thus by the fact that there has never been a liberal government in power which could implement liberal policies. These are the principles that have been expressed in education institutions like the English-speaking universities.

In a study of the ideological basis of philosophy of education of the English speaking South African Chesler, in Ashley (1990:31) identifies liberalism as the core of that viewpoint. In an attempt to define their viewpoints in contrast to Christian National Education, white English speaking teachers indicated that the basis of their position lay in the liberal tradition. In 1980 the Transvaal Teacher's Association published a document as a part of a project to define a Philosophy of Education for English-speaking South Africans. Their description of man as described by Ashley (1990 :31) reveals liberal educational sentiment stressing the importance of freedom of the individual:

"God granted man autonomy and therefore Free Will. In order to practise this Free Will and Autonomy, the individual must take precedence over the State . Finally the aim (of education) is to encourage the growth of the whole child, primarily for his own sake but also for the sake of his fellow man (for society's sake)."

The discussion on Afrikaans universities will show that there seems to be a great

distance between the philosophy of education in historically English speaking universities and Afrikaans universities.

1.3.1.2 Historically Afrikaans universities

Afrikaans universities were established as part of the struggle for the preservation of Afrikaner educational tradition through Afrikaner nationalism as the basis of their education. The focus of Afrikaner nationalism was towards the creation of an encapsulated education system in which the Afrikaner child could be educated from *kindergarten to university through the medium of Afrikaans*. In line with this strategy the four Afrikaans universities, Potchefstroom, Stellenbosch, Pretoria and Orange Free State continued to be strongholds of Afrikaner nationalism. Hugo in Van der Merwe and Welsh (1977:152) gives a comprehensive view of the philosophical aims of these universities. He states that these universities aimed at training the intellect so that it (the intellect) should be placed in the service of the *volk*. This therefore called for a philosophy of education based on the culture of the Afrikaner *volk*. He admits that the deepest meaning of these universities was to be found in co-ordination of powers of teachers and scholars in the search for truth. At the same time the universities had to provide the Afrikaner student with the opportunity to express his Afrikaner soul completely. Education had to grow from the world-view of the *volk* and ethnological necessities were taken into account in the structuring of education. The task of Afrikaans universities was to present the student with a life and world-view which is true to the *volk* and which could direct her/him to achieve the goal of humanity. This life and world-view had been based on the Bible, on the unique history of Afrikaner and on his

European culture. The latter characteristic prevents her/him from losing her/his volk-identity through racial integration, which would threaten the existence of White South Africans. Afrikaner Nationalism was embedded in the conservative doctrine of Christian National Education.

The Christian National Education (CNE) became the official ideological position behind the Afrikaans-speaking universities' philosophy of education and had a very important impact on the educational policy and practice in South Africa. Ashley (1990:7) argues that there has been two central features surrounding this philosophy of education. The first being that all education should be based on the Christian Gospel and the second that mankind was divided into nations and that education should reflect these national differences. The intention of the ideological position surrounding their philosophy of education was clearly stated by Van Rooy as translated by Ashley (1990:8) as follows:

"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 places where our children are steeped and nourished in Christian National spiritual culture of our Nation. We want no language mixing, no cultural mixing, no religious mixing no racial mixing."

During the last three decades, Afrikaner nationalism was characterised by a more systematic theoretical commitment. This distinctive feature was the creation of a new theory and philosophy of education called Fundamental Paedagogics. It was based on

Christian National Education's positivist and phenomenological approach. It reflected the adoption of a phenomenological mode of analysis and had resulted in the rewriting of Afrikaner nationalist educational theory which expressed the fundamental principle of this ideology.

Afrikaans universities focused on the creation of this educational theory which forms the epistemological grounding for the other part-disciplines of education. Although this approach had been extremely systematic and has universal application, some of it also demonstrated a strong conservative and nationalist bias. The veracity of this criticism is attested by the fact that for instance Viljoen and Pienaar (1971:10), the exponents of this philosophy of education, distinguish three stages namely, the pre-scientific, the scientific and the post-scientific. Central to this distinction is the exclusion of values from the scientific stage by contrast with the other two stages where values play a prominent role. Viljoen and Pienaar (1971:10) show an inability to recognise the irrelevance of the scientific stage as they aver that the values fall totally into the pre-scientific field and the values can be implemented in the post-scientific stage. The criticism levelled against Fundamental Pedagogics is that the pre-scientific stage has undergone no change at all in its journey from pre-scientific through scientific to post scientific stage. According to the scientific stage Fundamental Pedagogics should not be involved with values but should be a value-free philosophy of education (Gluckman, 1976:160; Beard and Morrow , 1983:143; Kallaway, 1984:138; Higgs, 1994 :41). Thus its role was perceived and analysed by many educationists as reproducing the ruling ideology in South Africa.

Fundamental Pedagogics remained a powerful doctrine in educational theory at several Afrikaans medium universities.

1.3.1.3 Historically black (Indian, coloured and African) universities

The duty of Afrikaans universities was to formulate a racial policy which allowed for co-existence of white and black without leading to an integrated society. Thus the concept of Fundamental Pedagogics determined the character of a philosophy of education for Africans, Coloureds and Indians to meet this demand. This fact goes back to 1948 when Coetzee, who was one of the major authors of the "1948 Beleid", says :

"In the history of education in South Africa very little has been done in developing a pertinent English South African philosophy of education, while much has been done in this regard to the formulation and application of an Afrikaans, i.e. Calvinistic, South African philosophy of education"(Morrow, 1989:38).

It is noteworthy that Coetzee does not make any suggestion about Africans, coloureds and Indians having their own philosophies of education. The reason is articulated by Morrow (1989:40) as expressed in articles 14 and 15 of the "Beleid," that:

"Afrikaners are said to have the task of Christianising the non-white races of our fatherland. White South Africans are said to have the duty to Christianise the native, and to help him on culturally: the native will

have to borrow from other cultures in order to progress as he is in his cultural infancy, etc. The aim of the Native Education should be to inculcate the white man's view of life especially that of the Boer nation, which is the senior trustee."

The principle involved here reflects a significant paternalistic element with regard to South African philosophy of education.

To achieve the government's aim of fathering the native, the University of South Africa (UNISA) was for a long time used as a maintainer of "standards" in South Africa. It took these historically black universities, viz, the university of Fort Hare, the North, and Zululand under its wing. Students at these universities were prepared for the examination of UNISA which also conferred its degrees and awarded its diplomas to successful candidates.

There have been moves away from the dominance of Fundamental Pedagogics in historically black universities. The extent to which the move has taken place will be uncovered in chapter five. One of the moves was the Africanisation of African universities. The push for Africanisation is reflected in the writings of African educationists like Luthuli (1982), Kgware (1977) and others.

1.3.1.3.1 Africanisation of African Universities

Moulder (1977:232) asserts that African universities decided to adopt an attitude of the indigenisation of curricula and teaching personnel in African Universities following a conference on the Development of Higher Education in Africa in 1962. It was convened in Tananarive, at the invitation of the Government of the Malagasy Republic, and in co-operation with United Nations Economic Commissions for Africa. One of the tasks of the conference was to attempt to find solutions to problems of choice and adaptation of the higher education curriculum to the specific conditions of African life and development.

The conference found that for too long African Universities had imported curricula from Western Europe which were not always relevant to the needs of Africa. This is also the case in South Africa. Black universities in South Africa have been teaching curricula originally designed by UNISA, as they began their life under UNISA auspices.

The curriculum offerings of the black universities have been firmly rooted in the pedagogics tradition and were hardly distinguishable from those of the UNISA (especially, in the faculty of education). What Julius Nyerere said on the occasion of the inauguration of the University of East Africa applies to the South African situation. He maintained that the university has not been created for prestigious purposes. It has a very definite role to play in the development of the area in which it operates. To do this effectively it must be in, and of, the community it has been established to serve. For instance, the university of East Africa has to draw upon experience and ideas from East

Africa as well as from the rest of the world. It must also direct its energies particularly towards meeting the needs of East Africa.

Africanisation of curricula has been viewed as demanding africanisation of the teaching personnel or the employment of the teaching personnel who are in active sympathy with the aspirations of the blacks. In the same vein Kgwane (1977:234) maintains that the Tananarive Conference made the important point that the permanent and continuing supply of staff for African universities was the responsibility of those institutions themselves. It was at these establishments that future staff should take their degrees, do their research and train to become teachers. Although the conference placed high value on study abroad for certain categories of students and staff, there was a strong feeling in favour of students completing their undergraduate studies in their home countries ; for it was essential for young Africans to acquire deep roots in their own cultural and social environment during their formative years before coming into contact with strong outside influences.

A challenge still awaits black academics in connection with the Africanisation of the curriculum since their focus was primarily on black personnel rather than on the philosophy of education.

1.3.1.4 Marxist Philosophy of Education in South African Universities

The analysis of the problem underlying philosophy of education in South African teacher education will not be clearly projected if the Marxist ideology which is the third

ideology, underlying philosophy of education is not examined. It is also necessary to mention that the Marxist philosophy of education gatecrashed the educational arena, although it later made some official inroads. It is noteworthy that it did not penetrate into the educational field before 1980 (Thembele 1985:4). This philosophy of education advocates a view point in education which is socialist in character. From a Marxist point of view education is related to the society through the system of production and the ideological and cultural structure which may be oppressive in nature.

The task of education is therefore to make people aware of the conditions of their oppression and to promote the production of wealth on a co-operative basis in which everyone will be involved. It calls for complete transformation of society and once that has been achieved, the old forms of education will disappear and humankind will develop her/his full potential by participating in social life.

Different sources can be advanced for the emergence of this philosophy of education. The major expression to this theory of education was found in the publication of Kallaway (1984) which provided a historical philosophical analysis to demonstrate how Marxist political economy and historical materialism, applied to the educational field, could provide a better understanding of educational developments in South Africa than liberal approaches (Cross, 1986:196). The extent of the influence of this philosophy of education in South African universities is examined in chapter five.

From the general overview of the historical background of the philosophy of education in South African universities, it is clear that the philosophy of education in South Africa

has become one of the most controversial disciplines in the academic arena. All traditions influencing philosophy of education, that is, Liberalism, Christian National Education and Marxism have been challenged although they still dominate certain academic circles. In this regard, it is apparent that the issues with which philosophers of education are grappling are deeply complex and problematic, thus the need for this particular research is justified.

1.4 THE STATEMENT OF THE PROBLEM

In essence, the problem centres around the fact that there is controversy surrounding philosophy of education. A variety of unco-ordinated and variously interpreted philosophies of education are prevalent in South African teacher education. The role of this essential component of teacher education in this transitional period becomes a crucial issue as, in the words of Moore (1992:16), inadequate philosophy of education will lead to inadequate practice and inadequate practice to inadequate educated people (Vide infra 2.3.1). It is in this context that the existing philosophies of education in South African teacher education need a close scrutiny.

1.5 THE PURPOSE OF THE STUDY

The purpose of the study is :-

- * To gain a comprehensive and accurate picture of the present position of philosophy of education in the theoretical and intellectual preparation of

South African student teachers in universities.

- * To review critically the changing nature and role of philosophy of education as a field of study in teacher education in South Africa.
- * To clarify fundamental questions about the relationship of philosophy of education with other disciplines of education.
- * To identify any significant differences among the historically English, Afrikaans and black universities in their philosophies of education.
- * To ascertain whether philosophy of education prepares student teachers for the new South African multicultural society.

An underlying assumption is that there is a need for all South African educators to gain an insight into the processes of domination and subjugation that have shaped our society and the role of philosophy of education in this regard. South Africans have to make up their minds about the education of their teachers, thus defining their society's future. The present critical stage of education in South Africa suggests that there is a need to assist both prospective and practising teachers to meet new challenges of the present and the future.

1.6 LIMITATIONS OF THE STUDY

Although the underlying concern about this study is the role of philosophy of education in teacher education as a whole, the actual investigation will focus on philosophy of education in universities. The universities were chosen mainly for the reason that the population, i.e., all university and college lecturers offering philosophy of education, would be too wide to be sufficiently handled. The role of philosophy of education in colleges of education in South Africa thus falls out of the parameters of this study. This obviously does not mean that philosophy of education in colleges of education is not important.

1.7 DEFINITION OF TERMS

1.7.1 Philosophy of education

Mncwabe (1987:3) states that philosophy of education is the application of philosophical resources to the intellectual understanding of educational reality and problems. With regard to this research, the definition of philosophy of education inevitably brings about the question of philosophical presuppositions. For instance, what type of society do we aspire for? This of course has a bearing on another question: What kind of teachers should be produced?

1.7.2 Role

According to the Longman Dictionary of contemporary English (1986:905) 'role' refers to purpose in a particular area of life. For the purpose of this study the role of philosophy of education refers to the nature of intellectual preparation that should be attempted in teacher education and the function that the philosophy of education has in this to meet the challenges of the future.

1.8 METHOD OF STUDY

The information and data which form the foundation of this study are derived from three main sources, that is the literature study, questionnaires and interviews.

1.8.1 Literature Study

A careful study of relevant literature with a view to deriving a conceptual framework and a theoretical background within which the problem is investigated was undertaken. The literature study provides an understanding of the common factors in the problem.

1.8.2 Questionnaires

The empirical part of this study was done by means of questionnaires. Questionnaires were mailed to philosophy of education lecturers in different universities in the country in order to obtain data about how they perceive the role of philosophy of education in

teacher education in the past, present and the future. The questionnaires also attempted to establish the place and role of philosophy of education as it obtained in university departments of education in South Africa during 1995. A critical analysis of these responses constitutes an important part of this study.

1.8.3 Interviews

Interviews were conducted to get perceptions of various educationists in universities about the role of philosophy of education in teacher education.

1.9 CHAPTER OUTLINE

Chapter one presents an orientation and overview of the study and also sets out the scope and the objective of the study as well as the method of investigation that is employed in the study.

Chapter two is a theoretical exposition of the nature and place of philosophy of education. Views of some scholars on philosophy of education are reviewed. Education and philosophical assumptions thereof are also discussed. The purpose of this chapter is to give a theoretical background regarding the role of philosophy of education in general and particularly in teacher education.

In chapter three some ideas of the philosophy of education in African countries, India and Japan are explored.

Chapter four is an exposition of the empirical research design and procedures followed in this study.

In chapter five the results of the investigation are presented, discussed and interpreted.

Chapter six gives a synthesis of different findings. The researcher also presents a South African model of philosophy of education. Summary and recommendations emanating from this study are also given in this chapter.

1.10 SUMMARY

In this chapter the researcher has highlighted the critical position of philosophy of education in teacher education. The background of the study focused on the prevailing philosophies of education in South African universities in order to place the investigation in context. Of special importance was the unco-ordinated nature of philosophies of education which legitimized the deep cleavages between White, and Black universities. Utilising this background as a launching pad for further inquiry, the research problem was stated. The most pertinent point made was that the present government requires teachers who are able to respond to the challenges of new democratic approaches to education.

As a result, the purposes of the study were formulated as:

- * to establish the changing nature and role of philosophy of education.

- * to ascertain whether philosophy of education prepares student teachers for the new South African heterogeneous society.

In order to achieve the purpose of the study, the study methodology will take the following forms :

- * review of literature
- * questionnaires and
- * interviews

The importance of the study lies in its high relevance to the new dispensation in South Africa. It will hopefully break new ground in the field of philosophy of education in this country.

CHAPTER 2

THEORETICAL BACKGROUND TO PHILOSOPHY OF EDUCATION

2.1 INTRODUCTION

In chapter one it was revealed that philosophy of education ought to be a guide to educational practice. It also became apparent that philosophy of education under apartheid, to a large extent, has served devious and hegemonic purposes. This resulted in many conflicting philosophies of education such as Fundamental Pedagogics, Liberalism and Marxism. Fundamental Pedagogics has been the philosophy of education that provides the theoretical bases for teacher education, yet its conception of a teacher, learner, knowledge and education are not conducive to the democratic education proposed in the new South Africa (NEPI, 1995:17). This calls for transformation of teacher education for democratic ends which will have to involve amongst others, rethinking the philosophy of education which underpins the teacher education curriculum. Before a particular philosophy of education can be enunciated in this study (vide infra chapter 6) it is imperative that a theoretical background on philosophy of education be given in this chapter.

2.2 ANALYSIS OF SOME DISPUTES ABOUT PHILOSOPHY OF EDUCATION

It is important that a country must enunciate its own philosophy of education as a whole. This is necessary because each country has its own needs, priorities and problems which are different from other countries. In order for a philosophy of education to produce effective results, it should be able to respond to specific needs in the country. In this regard, it means that there will be differences of opinion regarding the nature and role of philosophy of education.

However, differences in opinions concerning philosophy of education are taken by some authors on philosophy of education as confusion and bewilderment. Four decades ago Redden and Ryan (1956 :3) cited Hogan expressing convictions attesting to this fact as follows:

"The most characteristic feature of the modern world is bewilderment We do not know where we are going, or why; and we have almost given up the attempt to find out. The characteristic of the modern mind is bewilderment It is a bewilderment which is and propagated by fashion, print and iteration; and these three are the chains which enslave it to a so called authority, not based on reason. It is difficult to come to grips with the modern mind because it is as nebulous and shifting as smoke or a cloud The concrete effects, however, of modern mental bewilderment are everywhere discernible, in the

individual, in the economic and social orders, as well as in the political and international ones But what it is that is wrong ? On this point we seem to be pretty at sea. For this situation education owing to its own inherent confusion, must accept a large measure of responsibility."

According to Redden and Ryan (1956 :4) the reason for this confusion lies in the fact that philosophers and educators fail to agree concerning :

- * ultimate reality ;
- * validity of knowledge; and
- * man's origin, nature and final end.

Their interpretation to this effect is that philosophers and educators disagree concerning the existence of absolute and unchanging truths, the unchanging principles of causality and identity, the nature of substantial and accidental change, the meaning of truth and goodness, physical and moral evil, the validation of nature and sources of true and certain knowledge, purpose and the hierarchy of order in the world, the existence and attributes of a Creator and First Cause, man's origin, his nature, his proximate and final destiny.

Redden & Ryan (1956:3) further believe that there is only one philosophy of education that can solve the problem of confusion and bewilderment. This is the philosophy of education which is dependent on true philosophy for correct orientation and continuous guidance, which is, the Catholic philosophy of life. This is so because it furnishes basic criteria for differentiating the true from the false, and for passing judgement on all philosophies of education.

It is apparent that Redden & Ryan(1956:3-4) espouse a philosophy of education which promotes their cosmology, epistemology and axiology. They have subjected philosophy of education to their cultural consideration. Some philosophers of education who are not in line with the philosophy of life they promote would suggest a different one. Thus there are many points of view as to what philosophy of education is and should be. The case in point suggests that philosophy of education originates in human values and the way people come to understand reality. But this does not presuppose that there are no certain inherent common characteristics to all philosophies of education and that these characteristics can be demonstrated irrespective of a particular philosophical point of view or specific philosophy of education.

Philosophy of education in South Africa is not immune from the above stated disputes. In his paper delivered at the University of Zululand, Ngubentombi (1995:1) avers that such disputes can be gleaned from Morrow (1989 : 53) when he states that :

"The discipline of philosophy of education hardly exists in South Africa at this time, in spite of the fact that courses called 'Philosophy of Education' are widely taught, and in spite of the fact that there are many who think of themselves as 'Philosophers of Education' or as teaching Philosophy of Education ."

The continuous disputes about the nature and role of philosophy of education are not a symptom of its confusion or deficiency but they are its very lifeblood. The reason for this is that a person's views are continually changing no matter how accurate, they cannot be taken as final. Thus philosophical conclusions are always open to debate. Fisher and Thomas (1985:75) are of the same view when they contend that no form of philosophy of education should regard itself as an ultimate form of human experience, it is simply a different form. To expand on that one would say the conception of the role and function of philosophy of education depends upon one's view of human nature. The Thomists, for instance regard a human being as an incarnated '*spirit in the world*': therefore their conception of human nature, its purpose and education will be very different from the Pragmatists' conception of human being as a biological- sociological- vocal phenomenon. If a person creates his or her own essence as the existentialists say, then the view of philosophy of education differs from the philosophies that see the human being as a category in a metaphysical system, (Guttek, 1988:8).

Diekhoff in Darkenwald and Merriam (1982 :122) is of the same opinion when he states that as long as human world is pluralistic society and as long as their public is made of publics, man will continue to have philosophies of education in conflict with another. Meanwhile, educators will continue to muddle along as best as they can on the basis of different philosophies or different assumptions often not formulated at all, and they continue to feel pressure from different individuals and publics with varied philosophies and assumptions.

Different opinions and views about philosophy of education give ample justification for indepth discussion of the nature and role of philosophy of education and the historical background of philosophy of education. The sub-topic that follows has been organised so as to present separately the ways in which philosophy of education developed in Britain and the United States of America as these two countries constitute the essential influence in development of philosophy of education in South Africa.

2.3 ORIGINS OF PHILOSOPHY OF EDUCATION

The work of men such as Richard Peters and Israel Scheffler in the 1950's contributed in making philosophy of education to come to its own as a distinctive branch of philosophy. However, philosophy of education did not wait until that year to be born, because formal theories of education (for example, those of Plato, Comenius, Froebel, Herbert and Rousseau) often found their way into courses in the philosophy of education. Philosophy of education then commonly referred to one's set of beliefs about life and schooling. Soltis (1981:15) states that sometimes these beliefs were the results of *"being thoughtful or reflective about education."* Often they embodied wisdom about the young or long experience in the schools. School personnel were expected to have a set of beliefs of this kind, and students for teaching and administrative positions were often asked as to what their philosophy of education was.

2.3.1 The development of philosophy of education in Britain

A discussion on the development of philosophy of education in Britain deserves attention because in Chapter One it became apparent that one of the philosophies of education that exists in South Africa (liberal philosophy of education) is of British origin (*vide supra* 1.3.1.1).

Dearden (1984:22) states that throughout the 1950's and in response to developments in general philosophy, a new conception in philosophy of education was slowly forming and finding expression in Britain. But at that stage it was very far from a state of affairs in which it would become natural to think of educational studies as divided into various disciplines, of which philosophy of education would be one. An account of the development of philosophy of education in Great Britain is also given by Hirst (1983:30). He gives a brief 'resume' of its main controversies and ruminates on what directions it had taken. Hirst (1983:30) states that in the 1960's and 1970's, philosophy of education in Great Britain developed a new look and was firmly put on the map as a branch of educational theory. Philosophy of education was sufficiently well established by 1965 for the Philosophy of Education Society of Great Britain to be founded with its own journal. Before then, philosophy of education had been unco-ordinated and variously interpreted. There was controversy surrounding philosophy of education. There was, first of all, the pattern adopted by many British scholars who were influenced by American Colleges of Education. These scholars were convinced that philosophy of education had to do with the implications of philosophy for education. On the other hand there were followers of Dewey and Kilpatrick who because of their cohesive

pragmatic orientation, approached philosophy of education via the problem of education.

There was also the pattern of the Great Educator's approaches. Most colleges of education taught students from Plato to Dewey and courageously tried to relate their educational thought to current educational problems. The courses were taught mainly by historians and few of the thinkers studied were worth studying for the philosophical content of their thought. Peters (1983:31) critically analysed this approach as having three flaws.

- * Firstly, as taught, the courses were only minimally philosophical.
- * Secondly, the ideas of the great educators were too often extracted from their writings without giving students any training in the form of thought necessary for assessment of their ideas. Little idea of their historical content, which would be contrasted with modern conditions to which they were applied, was supplied either.
- * Thirdly, as the courses were not in the main imaginatively conceived, students found it difficult to grasp their relevance to the pressing problems with which they were faced in the classroom.

The final pattern adopted was what might be called principles of education which were well presented by classics such as Whitehead's Aims of Education. The principles

consisted insight about education. Courses of this sort bore witness to the religious foundations of many colleges. They dealt with ethical and spiritual aspects of education which were recognised as not being the province of the psychologist or historian. Such courses included empirical speculation, for example, Whitehead's famous stages of romance, precision and generalisation. This was perceived as important because it included both ethical and psychological components. The very important task of philosophy of education was to formulate such principle because of their empirical nature.

Hirst (1983:31) further maintains that a departure in Britain from these three approaches was that of Louis Arnaud Reid who did some imaginative groundwork by setting up the subject as the application of philosophy proper to educational problems. He favoured a synthetic approach and prepared the way for the great change that was to come about in the 1960's. He attempted to apply philosophy of a more analytic type to educational problems. This led to philosophical critiques of issues surrounding freedom, punishment, authority, teaching learning, indoctrination and knowledge. These were applied to education. Some of the concepts had been scarcely touched on at all systematically by pure philosophers. These pioneers had two general objectives:

- * Firstly, they were determined that philosophy of education should be genuine philosophy and recognised as such.
- * Secondly, they were determined that philosophy of education should be based in schools and should be recognised by teachers as relevant to

their work.

In 1964 a new approach to philosophy of education was outlined by Hirst in the study of education. It was he who was to make the greater impact in terms of general epistemology. His article *Liberal Education and Nature of Knowledge* soon became classic. Not just philosophers of education but also all stakeholders in education became aware of the forms of knowledge and pondered the implications for curriculum and method. The thesis was that the starting point should be educational problems and that, in particular, ethics, social philosophy, theory of knowledge, and philosophy of the mind should be employed, along with other foundation disciplines, such as psychology and sociology, to tackle them.

The analytic approach was brought to bear with progressivism concepts such as growth, the needs and interests of the child and learning by discovery. Hirst in 1963 had already written another article which rapidly gained the status of classic. The title of this article was *Philosophy of Education Theory*. Here, he argued that there was no single discipline of education and that philosophy was itself but one of several disciplines each having their distinctive bearing on educational principles and practice. While Hirst was locating the contribution of philosophy, Peters was providing a manifesto on its nature and content for colleges in his paper *the Place of Philosophy in the Training of teachers*. Towards the end of 1965, Peters set about a foundation of a Philosophy of Education Society of Great Britain which led to the establishment of the journal of philosophy of education. Since 1978 the proceedings have been retitled. In the *Journal of Philosophy of Education* 169 articles had appeared by its 113 different authors by

the end of 1980. The journal has been read in forty-four different countries, including South Africa (Hirst, 1983:33).

2.3.2 The development of philosophy of education in the United States of America

The 'revolution' in philosophy of education not only took place in Britain but also in the United States of America. Chambliss (1968:106) contends that the writings of the inductive empiricists, rationalists and naturalistic empirists constitute the essential literature of the origins of philosophy of education as a distinct discipline in the United States. Although theirs is a small body of writing, its very presence shows that, by 1913, the discipline was firmly established in the minds of serious students of education and it took different forms.

Broudy (1981 : 15) on the other hand maintains that since 1955, philosophy of education has developed new modes of inquiry, new constituencies, and had diversified its tasks. It had become more than a system of general beliefs about schooling or a way of classifying such beliefs according to philosophical typology. However, these changes and the increasing complexity in the field created practical problems in connecting the work of philosophers of education with the needs and expectations of professional educators.

Holmes and McCleans (1992:84) state that new philosophical theories of knowledge had a profound influence on American philosophy of education after 1900. The most

influential key to change was John Dewey's pragmatism which perceived knowledge as conjectural and could be acquired without ignoring changes in the worlds of experience. Dewey's philosophy of education was warmly accepted by many professors of education during the 1930's. It influenced professors of education everywhere and gained support from classroom teachers who joined the Progressive Education Association. This association kept the pragmatic philosophy alive. The association was closed down in 1955. But it had achieved its purpose by making it impossible for its opponents to regain complete control of American philosophy of education. The opponents were American academics and their allies from industries and commerce.

Although Dewey's philosophy had a profound effect on educational philosophers and although Dewey's theories permeated the writings of educators on curriculum and teaching methods, its effect on the organisation and conduct of the public schools never matched the theory. Furthermore, although Dewey's philosophy was studied by academic philosophers, it had little influence on higher education as universities and colleges are discipline oriented; academic access depends on scholarship in disciplines and not on the solving of existential problems. United States' national issues are too complex for the kind of critical thinking envisioned by Dewey's method.

The analytical school of philosophy, taking its inspiration from G.E. Moore, Bertrand Russell and Ludwig Wittgenstein became prominent in the educational philosophy in the United States in the 1950's. The analytical school of philosophy of education resulted in studies of the concept of education, for instance, teaching, learning, mastery, knowing, motivation, interest and behaviour. Analytical educational philosophy

borrowed liberally from British writers (like R.S. Peters, P.F. Hirst and R.D. Archambault). The analytic movement also encouraged the study of various types of classroom discourse, the nature and conditions of teaching critical thinking, problem solving and the development of teaching strategies. Especially prominent had been the analysis of moral judgements, practical reasoning, causes and reasons, and the necessary and sufficient conditions for the moral point of view. These efforts had been reflected in the emphasis on moral education and how to teach moral reasoning. It attracted first-rate students who enjoyed working with ideas and playing logical games. This raised the intellectual level of philosophical study of education in the United States although its scholarship was remote from the professional practice of education (Walberg 1979:19).

The protest against the Vietnam War led to new goals of educational reform. Walberg (1979:21) refers to these complex ideas and sentiments of individualism, integrity of the person and a humane society as the philosophy of new Humanism. Seeking to establish the importance of the self, especially as manifested in its affective and volitional aspects the new humanism found philosophical allies which included existentialism, neo-Marxism, neo-Hegelianism, oriental philosophies, Third-World revolutionaries and many others. It was translated into educational theory and proposal for school reform by romantic reformers. The aim of the reform was to discredit the public school by calling it a middle-class tool of an oppressive society and to deny that it was motivated by egalitarian and democratic ideals. The humanists were aided by liberation movements that sought legal protection for civil and human rights for women, the poor, minorities and children. The work of Ivan Illich and Paulo Freire were widely used. The new

humanism was not confined to Radical left. It also received support from many Roman Catholics, including members of the clergy. But the effect of new humanism on educational thinking has been relatively small.

Walberg (1979:23) notes that change in educational philosophy in the United States in the 1970's has been diminishing the importance of systematic philosophical positions, for example, idealism, realism, pragmatism, existentialism etc. He further maintains that although the year books on philosophy of education published by National Society for the Study of Education were organised by philosophic positions, the future volumes may not be. Nevertheless, the examination of educational theories from a systematic point of view does permit judgements on the consistency of a philosophy of education.

2.4 THE NATURE OF PHILOSOPHY OF EDUCATION

"The question as to the nature, content and utility of the philosophy of education, and as to the relation of the philosophy to empirical observation, does not arise within, but is about, the philosophy of education. Calling therefore as it does for philosophical reflection not on education itself but on philosophy of education, that belongs to metaphilosophy of education; that is, to philosophy of the philosophy of education" (Suttle 1988:276).

This quotation illustrates the problematic nature of philosophy of education.

Analysis of the nature of philosophy of education will consider the general characteristics of philosophy of education. It is also crucial to analyse the meaning of terms that can unveil the problem related to the nature of philosophy of education. Particularly, the meanings of terms such as theory of education, human science of education and social science of education will be critically analysed as they have a history which is relevant to the origins of philosophy of education as a distinct discipline. Their meanings took shape according to philosophic point of view of writers who used them. In order to put the nature of philosophy of education in its proper perspective, their context will be discussed in which they were found relevant to the role of philosophy of education.

2.4.1 Philosophy of education or theory of education

For the sake of completeness philosophy of education must also be distinguished from the theory of education. Etymologically, the word theory means something "seen" in mind, plan, scheme, guess or view. The most basic conception of theory is that theory is primarily a logical framework. Some philosophers make little distinction between philosophy of education and educational theory. An example is cited by Ozmon and Craver (1992:291) where Brubacher wrote that "several theories or philosophies could be used as guides to solutions of educational problems". Philosophy of education here is viewed as competent to tell what should be done in education, and thus it offers a theory of education whether there may be a great deal of disagreement among philosophers about it. Pratte(1980:14) maintains that theory may have an exclusive view than only one philosophy of education. Educational theory may have philosophical

presuppositions.

Pratte (1980 :16) further gives a distinguishing character of theory of education as consisting of a plan and is an instrument for viewing, ordering, and examining ideas and events systematically. It does not serve as an end product but as a directive for rational educational practice. Educational theory serves as a background and as a guide to practice. It does not predict exact effects, rather, it gives direction to what may or may not be done in a planned, practical educational activity. It serves as an instrumental function of guiding practice.

Moore (1992:9) alludes to the same fact when he states that a theory of education involves a set of prescriptions addressed to those engaged in practice of education. A general theory of education is meant to serve an external end, to prescribe social or religious way of life. A general theory may recommend a certain production of a type of man or person. These types of theories are met in writings of philosophers.

But not all that is written by philosophers qualifies as philosophy. They may be theories of education offered by philosophers. To qualify as philosophy of education it has to be scrutinised, that is, the examination of the theory itself is important, its internal coherence, its conformity with what is known about human nature and its general acceptability. In particular, philosophy of education can be engaged in a critical scrutiny of theories of education. Moore (1992 : 16) rightly puts it when he states that philosophy of education has an important social role quite apart from any intrinsic interest it may have. That role is the philosophical examination of theories of education

as inadequate theory will lead to inadequate practice and inadequate practice to inadequately educated people. With this regard philosophy of education is said to be a metatheoretical enterprise as it tries to find theories about theories.

The following statement by Bekker et al (1976:6) further serves to indicate the relationship between theory of education and philosophy of education. They state that:

" without a theoretical basis philosophy of education is obviously impossible, and without a proper philosophical basis theory will be inclined to be rule of thumb and pragmatic."

Bekker et al (1976 : 6) therefore view philosophy of education as including both reflective and prescriptive, both the philosophical and the theoretical side.

It is now apparent that the nature of philosophy of education is complex. Attempts to define its nature therefore leads to philosophical reflection on philosophy of education. This has led to debates about its nature and role. Focus now will be on the philosophical debates about its nature. The growth and development of philosophy of education had served to split the field into complex factions. It is somewhat artificial to divide a field of such diversity as philosophy of education into camps as the split is more complex than can be shown by this research. For purposes of this study, it seems reasonable to try to explain philosophy of education in two categories, that is :

- * Philosophy of education as a scientific doctrine

- * Philosophy of education as a social doctrine

2.4.2 Philosophy of education as a scientific doctrine

Philosophy as a scientific doctrine has its own philosophical debate. There are two views surrounding the debate. The first one is that philosophy of education is *traditionally located within the social sciences*. The second one which is a *paradigm shift* views philosophy of education as more authentically located within the human science tradition. In order to put the perspective right a 'resume' will be give in the context in which it was found relevant to the study.

2.4.2.1 Philosophy of education as a social science

In this context, philosophy of education as a scientific discipline entails radical and complete systematic study of educational phenomenon and everything related to it, with a view to comprehending and interpreting the phenomenon as a whole. It seeks to describe the nature of education as a distinctively human act. It also clarifies education and educational concepts by means of reflection, analysis, evaluations, assumptions and methods.

Nel (1984:1-11) states that the educationist in this field deliberately limits his

perspective to distinguish only the exclusive educational philosophical questions. This particular philosophy of education examines and reveals the meaning and essence of education which is the dimension of human question. The educationist lays the emphasis on education as a human activity and its characteristic issues not on philosophy and life's problems and principles in general. It is their particular significance for education and their involvement in educational thought and practice, that translates aspects of philosophy of life into philosophy of education. Philosophy of education in this respect, accordingly, represents a strenuous attempt to think consistently about education and problems related to it. In this regard it is primarily concerned with problem solving.

Baker et al (1976 :10) maintain that philosophy of education, within this context, must consider four basic elements such as the educand, educator, methods to guide the particular child and the aim of the educator as education is basically viewed as a process of socialization. In this way, philosophy of education undertakes the total exploration of the phenomenon education.

This particular philosophy of education considers the social and cultural implications of education very important as its contextual framework is as important as the assense of education.

This could mean that education is informed by the societal needs which may be informed by the dominant group. In this sense philosophy of education as a social science becomes a political act when it maintains relations of domination and power. Fundamental Pedagogics in South Africa was based on such assumptions. However,

philosophy of education as a social science could dissociate itself with ideology and power if it is involved in a constant critique of ideology.

2.4.2.2 Philosophy of education as a human science

As a human science philosophy of education explores problems relating to education in a problem-centred and scientific manner with an aim of obtaining a rational understanding of education. The problems investigated in philosophy of education as a human science come to existence in the fact that humankind is confronted by uncertainty, choice and anxiety. Higgs (1994:104) points out that it does not only seek to describe the nature of education as a distinctively human act, but also attempts to serve the course of education by constant critical review of society's education systems, institutions, policies and goals. However, the focus here is on that which is common to human kind irrespective of social, or biological orientations. Philosophy of education is viewed as dealing with distinctively human values rather than social and cultural norms.

In *Acta Academics*, a journal of education, Higgs (1994:92) alludes to the fact that in South Africa the determination of education policy and practice has been characterised by a philosophy of education whose *sui/generis* can be traced to social scientific determinants which have been directed at consequences which reveal a concern primarily with social and cultural values rather than fundamental human values. Such a view of education has been and is vulnerable to political and social engineering as evidenced in the politicization of education during apartheid era.

Whether philosophy of education is more authentically located within human science tradition or in social sciences shows that philosophy of education is that enterprise which has its fundamental problem that of defining itself. This is evident when the idea of philosophy of education as a science is also contested by Morrow (1989:50). He maintains that the claim that (philosophy of education) the theory about human thought is not a philosophical but a scientific theory of human thought is the domestication of philosophy of education. He further states that it is highly probable that the claim for scientific status of any general theory about human thought will turn out to have more *foundation than as a rhetoric device for deflecting critical credentials*. To sort this debate out would itself be a philosophical investigation upon the identity crisis of philosophy of education as suggested by Suttle (vide supra 2.3).

2.4.3 Philosophy of education as a social doctrine

This type of philosophy of education is a philosophy for education and as such it is in practice the application of the fundamental principles of a philosophy of life to the work of education, in formal as well as informal ways. It represents the ground motive of the society in question. It defines education as inculcation of society's values in the young and philosophy of education's role therefore is the directing force that particularises the education practice. In this way education finds its place in accordance with the philosophy of life in which it prevails. This type of philosophy of education has social, political and personal results (Luthuli 1981:88).

Nel (1984:17)states that philosophy of education as a social doctrine has a clearly

defined religious and ideological character and contains deliberate biases. It is the reflection of the collective philosophy of life in education and its function is to furnish directives for educational practice. The answers to the questions like, what the objectives ought to be, are the substance and the content of philosophy of education because it is at the same time a philosophy of education and of life. A philosophy of education is the very life and blood of education because it relates to education with all the aspects of life of the society in which it functions. Thus, in this regard it is proper to say that there are as many philosophies of education as there are philosophies of life as it was indicated in the beginning of this chapter(vide supra,2.2).

Philosophy of education as a social doctrine ought to serve social ends. It deals with education as a social phenomenon. Dewey (1916 : 383) also perceived philosophy of education as a device to facilitate what was for him the most desirable kind of society, a democracy. This is a philosophy of education belonging to political or social theory. To him the concept education is embedded in a particular social context and it finds meaning in a particular society. In particular, philosophy of education must not be confused with educational policy making. Specific policy ought not be called philosophy of education unless it is accompanied by a philosophical analysis of its validity.

Brubacher as cited by Bekker, et al (1976:6) also perceives philosophy of education as a social doctrine when they state that philosophies of education follow rather than lead, in the same way that they are rationalizations of pre-existing conditions. These would lend to the philosophies of education a certain shade, based on philosophy of life and

culture. The way one thinks and feels about a thing will largely determine one's attitude to educational matters. For example, one's conception of the nature of man will determine one's attitude to corporal punishment, and curriculum will be a function of one's theories of knowledge and reality. Philosophy of education thus becomes part of one's broader philosophy. Within that context a logical and consistent framework can be developed through which the process of education may be fruitfully viewed.

This particular philosophy of education has its own critiques. For example, one of the limitations of philosophy of education as a social doctrine is that it lays down criteria for what counts as education for a particular people. It specifies what counts as being educated for those people, which thus comes to be conceived of as conformity to something prespecified. There is no logical space for autonomy and no room for critical thought as its stakeholders who depart from these ideals must be regarded as being merely disobedient or ignorant.

2.4.4 The general characteristics of the nature and role of philosophy of education

Granting the philosophical debates surrounding the nature of philosophy of education, it would seem quite appropriate to consider just what is common to all philosophies of education. Therefore, the central concern here is to inquire about the general nature and role of philosophy of education, its content, its methods and sorts of questions with which it deals irrespective of any philosophical grounding.

Just as formal philosophy attempts to understand reality as a whole by explaining it in the most general and systematic way, philosophy of education seeks to comprehend education in its entirety. It is an attempt to discover what education is and how it takes place. Philosophy of education places education at the centre and philosophy becomes the tool with which to examine education. Brickman as cited by Akinpelu (1993:1) correctly puts it when he states that philosophy of education implies an inquiry into the fundamental nature of the field in question. It is not a derivation or deduction from other fields. In the same vein, Mncwabe (1990:2) gives a detailed explanation of using philosophy as a tool to inquire education by means of the following example :

"Philosophy of religion indicates that philosophical investigations are made of religious experience, but if one were to say that he is studying religious philosophy we would be inclined to suppose that his attention is confined to investigations or conclusions having religious qualities. An artistic philosophy would be one which has been artistically constructed, but philosophy of art means the application of philosophical methods to problem in understanding aesthetic experience. A scientific philosophy is one which obeys certain rules of science but philosophy of science describes the activity of science, thus philosophy of education meaning the philosophical investigation of education."

It is therefore correct to assume that philosophy of education is the application of philosophical resources to the intellectual understanding of educational reality and

problems. Philosophy of education is independent in the sense that it has its own reason for existing, like academic disciplines and like many civilized activities, it is its own end. Philosophy of education looks at education as a whole and tries to make a consistent and sensible idea of that whole. It seeks to comprehend education in its entirety, interpreting it by means of general concepts that will guide choices made in education of educational ends and policies.

Philosophy of education asks questions about education like:

* What is teaching for ?

This question attempts to find out whether such a practice is desirable or even tolerable. The issue that is raised here is one of the most important and disputed questions in philosophy of education. It relates to the question of values which is a sensitive issue as values differ because of different cosmic, axiological and epistemological exposure of people. Wingo (1974 :17) asserts that this is not the only question with which philosophy of education is concerned but it is one of the most important, and it serves as an example of the kind of problems with which the discipline is concerned.

* Some of the questions are:

What is education ? What should be its aims ? What function if any, ought schools to serve which are relevant to the reform of the society ?

Other questions are : what is a teacher or school trying to do by using certain methods? What objectives govern the process ? How are teachers to decide what these objectives ought to be as methods of teaching can be means to achieve something ? All these stated questions are philosophical attempts to understand the education phenomenon. Philosophy of education is thus a systematic discussion of fundamental questions and it concerns itself with theoretical issues and philosophical problems underlying educational and teaching practice.

Theory of school administration, theory of social studies and educational sociology are also interested in these questions, but a philosopher of education has a freedom of independently formulating a doctrine on these questions in terms of bringing to them analytic effort and the traditions of ethical enquiry.

Philosophy of education is not just unreflective practice, but is a discipline that has to do with articulation of set of judgements about education as one of its roles. More than that, it provides for the raising and answering of questions about those judgements, such as questions about their validity, truth or adequacy. But as soon as these judgements are questioned and investigated, it would become apparent that different kinds of questions could be asked, each carrying different presuppositions. Each would imply its own version of what would count as a good answer and by what methods to proceed in trying to find an answer. Thus, philosophy of education can be conceived in different senses to serve various purposes, and it can be conducted in differing ways.

Soltis (1981:33) makes the point that philosophy of education also addresses problems of education in general. He further states that philosophy of education questions how those problems impinge on schooling. It may be problems arising in the formulation of aims, curriculum, organization, teaching-learning and the methodology of research in education. However, not all educational problems are philosophical. Some are technical, some economic, some are administrative, some have to do with matters of fact, some appeal to theories of empirical science. It is only when an educational problem has a philosophical dimension that philosophy becomes relevant. Therefore, one of the most important roles of philosophy of education is to point out just what sort of philosophical perspective or method is relevant to some educational problems.

On the basis of the nature and role of philosophy of education, it may be concluded that philosophers of education must be able to translate philosophical theories to practice for educators, at all levels of schooling who have not had some work in philosophy of education and in philosophy as well. That is why courses in philosophy of education should be part of the professional preparation of all educational personnel. This means that philosophy of education has a work to do, the sort of work which somehow must be both philosophizing and educating. It shows us further that the prevailing practices of philosophizing and of educating need to be understood in order that the philosophy of education might more fully realize itself by affecting the lives of people who are to be educated. In the words of Chambliss (1968:107) one may argue that:

"the work for philosophy of education, however remote it sometimes appears to be from the lives of people being educated, is taken to be

that of suggesting ways in which intelligence might better learn how to direct itself towards articulating and realizing its own possibilities in those lives."

This is the sort of meaning which can be realised when educators more commonly seek educational possibilities that are enlightened and enlarged by philosophy of education. When that sort of meaning is realized, philosophy of education will be meaningful to people involved in education in which philosophical and educational activity can be disciplined in a functional relation to one another.

2.5 PHILOSOPHY OF EDUCATION AS A COMPONENT OF TEACHER EDUCATION PROGRAMME

The central concern of this thesis is the role of philosophy of education in teacher education, that is, whether philosophy of education has a role to play in teacher education and if it has, what that role is? To couch the issue in this way presupposes that philosophy of education has to be a component of teacher education programs. The importance of philosophy of education in teacher education is reflected by the guidelines prepared by the philosophy of Education Society in Britain in 1959. These guidelines are based upon a statement '**The Place of Philosophy of Education in Teacher Education**' and they reflect the role of philosophy of education in teacher education. The 1959 statement said, in part, philosophy of education has quite distinct and specific contribution to make to the professional training of the teacher. The teacher is an agent in the planned development of human beings through a system of formal education

designed to lead students to maturity, and primarily, a maturity in thinking, understanding and knowing. This process of education is not like a technical process of producing a certain alloy or of testing a certain ready-mix; these technical operations are, in a sense, self-contained; for their own successful completion they need not be intrinsically related to any larger issues of human life.

Education, on the contrary, is internally related to and bears upon the whole human living; it proceeds as a function of human needs, human values, and ideals. One cannot intelligently participate in such a process, let alone assume in it a creative and directive role, without reflecting not only upon the process itself but also upon the background of human life in general and education's essential relationships to that background. Consequently, if a teacher will inevitably need to reflect upon the nature and meaning of the process of education, taken in its relational totality and to make and carry out professional decisions and programs in the light of that reflection, the necessity for at least a minimal philosophical experience seems quite clear.

Moreover, the teacher, as a master of his profession, should have both a creative and a *critical attitude toward the procedures of that profession*. *Curriculum planning, administration, classroom methods and the entire range of professional subjects* should be brought under reflective examination and critical appraisal. This larger dimension of consideration must arise from philosophical reflection.

The above guidelines show the importance attached to philosophy of education in teacher education. The guidelines indicate that the role of philosophy of education

should be to enable the student teacher to understand the educational process in its ultimate relationships and to be reflectively creative and critical in his work.

The above guidelines show that philosophy of education in teacher education should serve three major processes for example :

- the attainment of certain attitudes,
- the acquisition of philosophic skills and
- the achievement of a philosophic synthesis that can guide the teacher's behaviour.

The guidelines stated above indicate that the role of philosophy of education in teacher education should be to enable the student teacher to understand the educational process in its ultimate relationships and to be reflectively creative and critical in his work. Since education is primarily a practical activity, teachers' interest are practical and only secondarily theoretical. Teachers, like anybody else engaged in some practical process, have to make decisions. They have to decide when various options present themselves. They must have a reason for deciding to do one thing instead of another and behind every set of school policies and organised statements of chosen directives for action stands some set of accepted ideas and ideals. It seems that one of the proper roles of philosophy of education would be to inquire into these set of ideas and ideals, discover what they are, subject them to critical scrutiny, test them for logical consistency and judge their adequacy. In this way education practice can be viewed as an activity that uses philosophy of education as a guide to action, to collection of educational facts and

explanation of the education phenomenon Peters (1980:158).

However, the relationship between philosophy and action or between theory and practice has itself been subject of debate. Some educationists see philosophy of education and action as mutually exclusive concepts belonging to different realms. There is also a consensus among philosophers that both philosophy and action are necessary, as the student teacher needs a foundation for looking at the relationship of educational problems. Philosophy of education, then, is seen as a *conditio sine qua non* for teacher education and education alike. Peters' (1980:159) point of view regarding the importance of philosophy of education in teacher education is apparent when he maintains that philosophy of education has to be taught in such a way that it gradually transforms prospective teachers' outlook and manner of approach to educational problems. The student teacher must be prepared to have both a creative and a critical attitude toward the procedures of the teaching profession. However, one may not expect every philosophy of education to fulfill all of these expectations. There is bound to be diversity of interest with a corresponding variety of literature of which the philosophy of education will be composed. But it is fair to expect that a good philosophy of education will introduce students to the philosophical aspects of the major issues in education.

The situation in South Africa is that teacher education has attracted and graduated students with different philosophical assumptions about education. As South African education is in transition, new directions for the entire profession are being formulated and this will determine the future of teacher education. For example, NEPI(1992:1)

views teacher quality as a necessary condition for educational transformation in South Africa. This makes teacher education and philosophy of education underlying teacher education the pivot of a coherent and viable national policy. NEPI (1992:17) expresses dissatisfaction about philosophy of education that still dominates teacher education theory and that philosophy of education is fundamental pedagogics. It further states that its debilitating effects are everywhere apparent. Fundamental Pedagogics is perceived as intellectually harmful in that it neutralizes and depoliticizes educational discourse and does not provide student teachers with concepts that will provide them with skills to be utilized as a creative response to South Africa's education.

2.6 SUMMARY

The purpose of this chapter was to analyse the theoretical background of philosophy of education. The historical background of philosophy of education has been discussed. Also the processes involved in deriving its appropriate content and the sorts of questions with which it deals have been demonstrated. Scholarly interest in the problem of delineating the nature of philosophy of education (vide supra 2.2 and 2.4) seem definitely on the increase. It should, however, be noted that the problem deals not only with the nature of philosophy of education but also, with its aims, its role and its reputation among other academic disciplines (especially in teacher education). However, the place of philosophy of education in teacher education was reaffirmed. The contradictions inherent in the study of philosophy of education were also discovered. It is, therefore, necessary that further views on philosophy of education be explored, hence a comparative analysis of philosophy of education which is discussed in the next chapter.

CHAPTER 3

PHILOSOPHY OF EDUCATION: A COMPARATIVE ANALYSIS

3.1 INTRODUCTION

Chapter 2 has dealt with the theoretical background of philosophy of education. It became apparent that philosophy of education suffers an identity-crisis. There are continuous disputes and different opinions and views about its nature and role. It has also been argued that these different perceptions of philosophy of education are its very lifeblood and there will always be different philosophies of education as the role and function of philosophy of education depends upon one's view of human nature.

This chapter serves as a survey of some of the more important recent trends in philosophy of education. A discussion will be made on a number of key ideas currently in the forefront of educational thinking with reference to some countries and where attempts are being made to apply these ideas. However, it cannot be generalized that these ideas and practices are characteristic of schooling everywhere, in the countries that advocate them. It has been, however, found that philosophy of education in independent Africa has characteristics that are more or less generalizable.

It will be revealed that philosophy of education that African countries practise seem to be the philosophy of education as a social doctrine, (vide supra 2.4.3). Unlike Britain and America where the goals of education formally follow a sophisticated philosophy

of education, African countries' philosophy of education seem to be based on the needs and goals of the countries. It is thus important to understand the goals of the emerging African nations and the role philosophy of education in their achievement.

It is, therefore, fitting that after giving a background on philosophy of education in selected countries, an analysis of general characteristics of philosophy of education in selected African states be given.

The Philosophy of education in India and Japan will also be discussed as models or warning for South Africa as India and Japan also experienced, although in different degrees, foreign domination.

3.2 PHILOSOPHY OF EDUCATION IN SELECTED COUNTRIES

3.2.1 Tanzania

The well-known philosophy of education in Tanzania is the socio-political philosophy of education enunciated by Mwalimu Julius Nyerere which led to the reconstruction of Tanzanian education system to achieve the ideal society envisaged. He proposed an educational system for national development to substitute the educational system which the Western colonial powers handed over to this African state during colonial rule. The education system that he advanced was based on the philosophy of socialism. He argued:

"Like democracy, socialism is an attitude of mind which had developed naturally from the individual growing up in the extended family system characteristic of African societies. The African acquires this attitude of mind from his socialization by the extended family, and the African socialism is no more than the system of extended family expanded to cover the whole society. Ujamaa, or familyhood describes our socialism. The foundation and the objective of African socialism is extended family" (Akinpelu 1993:115).

His philosophy meant that to be really an African is to go back to this socialist attitude. His perception was that when Tanzanians are clear about the philosophy behind the kind of society they are trying to design then they can design their educational system to serve their goals. The philosophy of education which would govern their education system was based on three principles:

- * equality and respect for human dignity
- * sharing the resources which are produced by Tanzanians' efforts.
- * work by everyone and exploitation by none. The main objective being greater African unity. This was what the educational system had to encourage. It had to foster the social goals of living together, and working together, for the common good. It had to prepare the young to play a dynamic and constructive part in the development of society in

which all members share fairly in the good or bad fortune of the group and in which progress was measured in terms of human well-being, not prestigious material things, whether privately or publicly owned. In Fafunwa and Aisiku (1982:240) Nyerere further expresses the following sentiments:

"Our education must therefore inculcate a sense of commitment to the total community and help pupils to accept the values appropriate to Tanzanian kind of future, not those appropriate to the colonial past."

It, therefore, means that the education system of Tanzania, following the socialist philosophy of education, has to emphasise co-operative endeavour, not individual advancement, stress concept of equality and responsibility to give service. Education has to counteract the temptation to intellectual arrogance which may lead to the well-educated despising those whose abilities are non-academic or who have no special abilities but are just human beings. He asserts: *"such arrogance had no place in society of equal citizens"* (Akinpelu 1993:116).

He envisages education for self-reliance which had to give equal recognitions to the contributions of both the school and the out-of-school education. Therefore, the education system was re-structured to shift emphasis to the adult education which was to yield economic development. Finally, education had to prepare the young people for work in a rural society. It had to produce farmers, critical and responsible citizens, able

to think for themselves and make judgements on all issues affecting them and able to understand and interpret critically government activities. According to Akinpelu (1993:124) some of these proposals Nyerere put forward are largely being successfully implemented and suitably modified to suit the prevailing circumstances.

3.2.2 Zambia

Zambian education system (after independence) was also based on the political philosophy of the new government. One of the aims set forth by the new Ministry of Education was:

"The implementation of "Zambianized" aims, policies and curricula and the replacement of colonial traditions of education with a new philosophy of education based on the country's ideology of Zambian Humanism " (Cazziol, 1979:107).

The aims and objectives of the education system, in particular teacher training programme, had to be theoretically derived from a nationally accepted philosophy of education, that is Zambian Humanism.

Kaunda in Makulu (1971:1) describes the importance of Zambian humanism as follows:

"Philosophy of humanism centres on the importance of Man in any human activity that takes place in this world. He is the means and end

in any form of activity - be it political, economic or social. We have therefore decided that in order not only to produce an intelligent and learned citizenry but also responsible and mature person, the philosophy of humanism should be incorporated into the curricula of the courses being organised at various educational institutions in the country. When projected further, this means that in every other country which has committed itself to a particular philosophy or strategy of economic, social or political development, the authorities should always ensure that this particular strategy is incorporated in the curricula of the country's educational institutions."

To ensure that teachers have inculcated the basic tenets and fundamental principles of the philosophy of humanism, courses on philosophy of education in teacher education have Zamibian Humanism as a major component. It was, however, hoped that this move would not lead to outright political indoctrination of future teachers.

The ministry of education viewed humanism as philosophy of purposeful change in individuals and society, based on the conviction that the humanity of each individual person has value. The theme which runs through all humanist thought is the need to enable men and women to liberate themselves from want and oppression of all kinds, and to grow to their full stature in harmony with their fellows.

In the research conducted by Cazziol (1979:187), philosophy of education in teacher education got 6 periods per week which is equally shared by sociology of education,

psychology of education and methodology. The course provided student teachers with the essentials of education. It proposed that the philosophical component of education course should include a survey of traditional methods of education in pre-colonial times as their influence was still significant within some indigenous ethnic groups (viz, Ngoni, Lozi and Bemba) and traditional values still exert a greater influence upon their pupils. In this philosophy of education it may seem as if there is nothing peculiarly humanist, but it is an alternation to Western philosophies like Marxism, Idealism etc. It is, however, more comprehensible and practicable to African teachers than the above-mentioned foreign philosophies. It is also a philosophy of the African masses which is traditionally known but not academically articulated.

3.2.3 Lesotho

After independence, Lesotho advanced education for development that is oriented towards Lesotho. One of the principal aims of the educational system of Lesotho was to produce teachers who were fully aware of the learning experiences their pupils need and to make it possible for them to provide those experiences. To achieve this, the authors of the material visited schools to familiarise themselves with real life conditions. Further, a field list was undertaken to assess cultural sensitivity and appropriateness for local conditions. To this effect the development plan of National University of Lesotho was to establish an institute of Southern African Studies. It is interesting to note that this university was initially linked with the university of South Africa which has been Euro-centric in its approach and content.

The objectives of the National University of Lesotho Faculty of Education give a clear picture of the position of philosophy of education governing the faculty aims of education. According Fafunwa and Aisiku (1982:87) the objectives are :

- * to educate secondary school teachers in the understanding and skills necessary for them ... to contribute, by constructive proposals and innovation, to the improvement of the education system as a whole;
- * to educate experienced primary and secondary school teachers and other educational workers so that they may occupy posts of professional leadership and contribute to the overall improvement of the education system.
- * To provide an integrated programme of short courses, workshops and conferences for secondary school teachers, training college personnel leaders in primary education and where feasible, educational workers in the sectors of national development, in such a way that the programme is related to the policies and priorities of the Ministry of Education while, at the same time, encouraging innovation and development of the teaching profession.

The National University Act, unlike Zambia and Tanzania, shows clearly that 'humanity' is left out in the philosophy of education in Lesotho which includes the following :

to provide educational facilities — for persons who, being eligible, seek the benefit of such facilities and give instruction and training to such persons in such branches of knowledge as will most effectively improve their education and prepare them for service

to their community ; to promote by research and other means and advancement of knowledge and its practical application to social and technological problems primarily within Lesotho and more generally in Southern Africa.

3.2.4 Namibia

Anim (1991:3) maintains that Namibia, like South Africa, was not under a single department which exercised overseeing functions over the entire country. Namibia had eleven departments of education based on ethnicity but the philosophy of education was determined by the ruling government. After independence Namibia's focus was on the provision of equity and efficiency in education. The 1991 report of the Presidential Commission gives testimony to this effect when it states that the Namibian government is entitled to expect Namibian higher education institutions to be run prudently, efficiently and effectively, with proper regard for the needs of society and the national interest. The report proposed a higher education system which would deal with practical, useful knowledge. Higher education graduates in Namibia must be well-trained in skills and disciplines which are relevant to Namibia's needs. It is vital that Namibian scientists, science-based professionals, technologists and technicians should be equipped to exploit the intellectual resources of the 1990's. But Namibia's graduates at all levels need to be well-educated as well as well-trained, i.e., they need to be thoughtful, questioning, creative, well-informed, clearminded, intellectually honest, self-confident, self-critical and tolerant. Turner (199:9) asserts that these qualities are based on Namibia's democratic philosophy and the government and public should expect to see such qualities vigorously demonstrated in all institutions and disciplines in the national higher education system.

The needs and the resource constraints of the country have compelled the government to make decisions on higher education curricula which are both realistic and far-sighted. In this process the report states : The `relevance' of a course or programme will be only one of many tests of its viability and importance. A dynamic balance needs to be struck in making the choice of curriculum, because a healthy society is as much in need of spiritual enquiry and cultural renewal, as it is of adequate nutrition, health and shelter.

All higher education had to re-examine their teaching philosophies and methods with an aim of developing students from the level where they are, and help them to rise to the level of attainment and performance that is expected for each programme.

The above discussion helps to account for the fact that many of the programmes initiated in Namibia enacted by the foundations of democratic philosophy have been designed to better the majority of Namibians and to bring about more equitable solutions.

3.2.5 India

Holmes and McLean (1992:147) state that after independence, the political, economic and cultural conditions in India produced insistent pressures for educational change. The low per capita income and the rural occupation of the majority of Indian population led to the demands for education of the majority of the rural population. Yet urban and industrial development has prevented the adoption of purely rural orientation to education. The cultural, that is, the religious and particularly linguistic divisions of India has led to calls that education should mirror a large range of particularistic cultural

aspirations. Yet the unity of the nation has demanded the creation of a specifically Indian identity through education. This identity has been threatened not only by traditional cultural divisions but the persistence of alien cultural and educational philosophies especially drawn from Britain.

There are three basic philosophies of education that influence Indian education as articulated by Holmes and McLean (1992:148).

- 1) The philosophy of education, i.e., essentialism which has a colonial legacy of Britain continues to be influential in India. The intention of this philosophy of education (essentialism) was that education should be modelled on that of elite British institutions. This suggested that the aim of education should be to produce Indians whose culture and values were thoroughly European and British as the main principles of essentialism in England were morality, individualism and specialism. These principles gave importance to the study of the literature, history and philosophy, first of classical Greece and Rome and later of Britain and Europe. These principles governed the elite Indian education as well as the content of what was offered. This overlooked the selection of knowledge content of an Indian origin.
- 2) The alternative came with Mahatma Gandhi's philosophy of Basic Education. The Wardha Scheme of Basic Education of 1937 suggested that education was to start from local cultures. The curriculum had to

- 3) While a minority of the population is Muslim, Islamic education was well developed in precolonial and early colonial period. Islamic philosophy of education was not inconsistent with British essentialism. Platonic philosophy as Islamic philosophy views of worthwhile knowledge focus on the moral purpose of education, to its source in certain texts and to intuitive rather than rationalist or empirical methods of learning. The conflict between Islamic authorities and British colonial education lay less in epistemological differences than in Christian aspects of British education.

From the above discussion it is now apparent that the conflict between philosophies of education in British colonial education and those with indigenous origins have raised serious questions of whether Indian schools should transmit specifically Western knowledge or derived it from Indian culture.

What should also be noted is that British essentialism has taken firm root in India in part because colonial values coincide with those of indigenous traditions. The British essentialism and Hindu traditions and to some extent Islam have coincided in their emphasis on moral, humanistic and spiritual knowledge. So Ghandi's attempts to make the Indian education both more democratically accessible or more economically viable have been met by the obstacle of an elitist and humanist view of knowledge which derives mainly from British colonialists but which has some links with older indigenous traditions.

Indian education can serve as a model in South Africa since Indian education has been changed to reflect Indian culture. A warning needs to be sounded that the philosophy of Basic Education emerged in India but its implementation has been very limited because of the cultural dynamics of the Indian society. This suggests that the colonial philosophy of education may not disappear in South Africa simply because a new philosophy of education has emerged. This becomes important if one considers the cultural dynamics that are currently at play in South Africa.

3.2.6 Japan

Holmes and McLean (1992:194) maintain that after the Meiji Restoration in 1868 an educational system which was based on a French system of administration, emerging American-British pragmatic philosophy and the German philosophy of Hegel was established. Yet at the same time the inner spirit of the system remained Japanese exemplified in the Imperial Rescript published in 1890. The Rescript provided the ethical basis of education until the second major reform movement after 1945. The Rescript called upon Japanese people to be loyal to the emperor and empire and to respect the constitution. It became an essential part of school curricula and emphasized loyalty and also helped to preserve deeply held Japanese traditions during a period of rapid economic transformation based on Western technology. Japan, accomplished her modernization in education by educational borrowing which resulted in the transmission of foreign philosophies of education in the later nineteenth century. Japan, however, had to undergo the experience of a second educational borrowing under the occupation of the United Nations and America's Forces as a result of her defeat in 1945. The development

of Japanese education since then has been in several stages, generally identified by Kobayashi in Brock and Tulasiewicz (1985:92) as:

- (i) the period of educational reform under the occupation (1945 to 1951)
- (ii) the period of the 'reverse course' or the re-examination of occupation policies after independence (1952 to 1960)
- (iii) the period of economic growth and educational expansion (the 1960's to the first half of the 1970's) and
- (iv) the period of educational re-orientation (the second half of the 1970's to the present).

Democratization under occupation was carried out under forceful imposition of American philosophy of education and systems and voluntary co-operation of the Japanese was expected. Later the occupation authority was more flexible in striking a compromise with traditional Japanese practices. John Dewey's pragmatic philosophy was strongly reflected in the American model presented. Japan was set out to be democratized by introducing a liberal institution to reform education. Their philosophy considered that education for life in a democracy should rest on the worth and dignity of the individual. It recommended that the content of school subjects should be considered in order to increase co-operation between Japan and the rest of the world. Emphasis was placed on the principles enunciated in the Fundamental Law of Education

of 1947. The principles are :

"the full development of personality. Striving for the rearing of people, sound in body and mind, who shall love truth and justice, esteem the value of the individual, respect labour and have a deep sense of responsibility, and be imbued with an independent spirit, as builders of a peaceful state and society " (Kobayashi, 1985:53).

The principles were apparently opposed to those which were dominant in pre-war Japanese education, which were the training of loyal subjects, narrow nationalistic perspectives and blind obedience to authority. The American principles were, however, not entirely new in Japanese education, since they had been advocated by Japanese liberal educators as part of a world-wide New Education movement.

After independence in 1952 Japan had to make a new start in her education. The Ordinance Review Committee was thus established. In the committee's wide-spread dissatisfaction with the quality of education was reflected in the discontent of industrial circles with insufficiency of vocational education. Their philosophy of education considered vocational education as essential for industrial and economic reconstruction. They considered this aspect to have been neglected in comparison with general education which had been given priority as part of American philosophy with emphasis on citizenship training.

While a minority of the committee advocated return to pre war school system, the

majority accepted the post-war model but recommended some modifications or flexible applications of it. One example was the quality of child-centred methods which are based on pragmatism and on 'social studies' in particular. The social studies were introduced in place of pre-war moral education (Shushin). The moral education was re-introduced. It cannot be denied that a nostalgic sentiment for pre-war education existed among proponents of these revisions, nevertheless their efforts should also be understood as a conservative, readjustment of post-war reform. This is a common phenomenon in all the mentioned ex-colonised countries where both conservative and radical solutions to problems were identified as arising from rapid changes in the economy and ways of life and the failure of aspects of education to respond adequately to them.

After the period of revision Japan entered the period of economic growth and educational expansion. Holmes and McCleans (1992:196) assert that in view of the country's economic miracle it may seem surprising that the government considered a major reform of the educational system urgently needed. While economic conditions contributed to educational expansion, it can also be argued that the economic development owed much to the well educated labour force, in particular the workers who benefited from expanded general and vocational education opportunities after the war. This close relationship between education and the economy was based on the utilitarian and economic motivations dominant in Japanese educational philosophy and practice.

In conclusion Kobayashi (1980:16) states that Japan's contact with other nations has rapidly developed. Japanese education is being increasingly scrutinised and subjected to international comparison.

In marked contrast to the ease with which Japanese authorities accepted education as a human right after 1945, curriculum reform has been constantly philosophically debated. As stated earlier, the pre-war system of education had some origins in European and American philosophies of education but it was run on the basis of deeply held traditions. Loyalty to the emperor and the nation and filial piety were basic obligations which informed the spirit of what was taught. Japan's economic success makes it difficult to accept that if education necessarily plays a major role in economic development the content of education in Japan, which is selected on criteria drawn from continental European and American philosophical models, is inappropriate.

3.3 GENERAL CHARACTERISTICS OF PHILOSOPHY OF EDUCATION OF AFRICAN STATES

Generally, the problem of governments of new African states is to either radically transform the educational systems introduced by the colonial powers or to harness their existing systems so that at least the content of education is reflective of the needs and realities of the generally underdeveloped African environment. This is motivated by the fact that until recently achieved independence, the Africans played very little part in the policy formulation of their education. The African Education Commission as cited by Lewis (1965 :68) describes the kind of education they found in Africa as early as 1921

as follows: Though educational facilities in Africa are largely credited to the missions and a really great service has been rendered by them to the Native people, many of the missions have yet to realize the full significance of education in the development of the African people. The defects in the educational program so far as they exist, have usually been due to their conception of education. Some have thought of education merely as imparting of information, or, at most, as the development of the mind without relation to moral and spiritual life. Others have thought of education merely as necessary chiefly to enable the Natives to read the Bible and understand the spirit of Christianity. This group has been content with education in books. For the masses they provided the three R's. For the catechists and advanced pupils they have endeavoured to give a knowledge of literature including, of course, the interpretation of religion. In this limiting education to classroom instruction in books, missionaries were following the ideals prevailing in their home countries.

The commission's experience is a common phenomenon all over Africa. The last sentence of this comment contains the key to the need to reconstruct African education to suit the aspirations of Africans, because as far as the missionaries were concerned, they had one pattern to follow, namely that with which they were familiar from their own experiences.

3.3.1 Philosophy of education as an agent of nation-building

Curle (1969 :80) asserts that no one, in fact, really knows how to create a nation. In particular no one knows how to transmute the emotional fervor, for example nation-

building, into the more humdrum effort to survive and grow. However most people agree that education is an important tool to achieve that. He further states that the problems of nation-building in Africa coupled with the emotional backwash of colonial rule have given rise to nationalism. This nationalism also views education as one of its most patent tools, and this is coupled with a philosophy of education that will promote this goal.

Curle (1969:81) acknowledges the importance of philosophy of education in promoting nationalism. He further states that it is interesting that the rise of European nationalism during the nineteenth century was also associated with this emphasis on philosophy of education, thus education. Indeed, before this period there was no such thing as a national education system. In France until 1880 the classes on Religion and Morals constituted a central part of the curriculum. In Japan the periods known as Repairing the Heart were equally important. Soviet education too, was well spiced with moral and political indoctrination aimed at the creation of the 'New Soviet Man' who will further the aims of the USSR. In this context, the nationalistic use of philosophy of education in Africa, South Africa in particular, is to be expected. This is the case to the essentially non-dictatorial and even the most authoritarian of one party regime so as to make the education of the future citizens of Africa a basis for social and national development.

The general philosophy of education in African states is directly related to the development of the nation. They want education to enable the individual to contribute maximally to national development. With reference to 3.2, new nations in Africa perceive education in relation to economic development, growth of political unity and nationhood

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and the maintenance of a particular social system. Education is perceived as the nucleus of nation-building. This is also the case in South Africa (*vide supra* 1.2.2).

The major aspect of their philosophy of education is based on educational needs as it is concerned with the task of reorienting African education to the cultural setting Makulu (1971:33) supports this when he states that as students of Africa are exposed to the scientific and cultural influences of the Western world, they need to be thoroughly grounded in the philosophy of their own cultural heritage (humanism and socialism in the case of Zambia and Tanzania respectively).

Generally, African countries' aim of education is to enable the child to grow to the full stature of man, sound in mind and body. It aims at preparing a child to take his place in society by acquiring all necessary skills according to his ability. It also aims at preparing people for any necessary adjustments to new political and social reforms. In this manner it is used as an instrument of change. Makulu (1971:24) maintains that the supreme aim of education may be to transform the bad into the good so as to facilitate nation-building.

For a meaningful nation-building, African educationists give proper stress on education at all levels and on their culture. A sound philosophy of education in order to build effective systems of education that will be of lasting value has always been proposed. The challenge of philosophy of education has been selecting these elements of African culture which are good and which facilitate progress rather than hinder it. African educationists are convinced that if education in Africa is to fulfill its many functions satisfactorily, it must have as its foundation the African culture and be based on special

requirements of African progress in all fields.

3.3.2. Cultural development and education

African educationists are interested in the overall orientation of education in relation to intrinsic African values to make it African and not merely a useful instrument of power borrowed from Westerners. (Colema and Ngokweyi, 1983:73; Mazrui, 1984:283; Gitau, 1988:45). In this context, the aim of philosophy of education is to make the child understand himself and his social and cultural past and the life in which he belongs. This will also help him to adjust to changes in the society because he has roots in his culture. This will eliminate the;

"blindly copying of those elements in Western culture which appear novel and attractive even if they do not help him to live happily"
(Makulu 1971:35).

This philosophy of education aims, as its ultimate process, the unfolding of the African Personality. They criticise the education which was imposed in Africa as not in line with the African conditions. It was unrelated to the realities of the African industrial societies' demands of the political independence and the imperative process of economic development. This does not allow room for the development of the intelligence, powers of observation and creative imagination in the African child in order to have meaningful contribution to his society. The African educationists suggest that education must take account of the African environment, child development, cultural heritage and the

demands of technological process and economic development, especially industrialisation. They also recognise this development in relation to the universal culture and values. This calls for African educators to begin to think in global terms so as to keep in step with the most recent developments and results of educational research. It, therefore, means that some traditional attitudes need to be changed. This may lead to education which will enable the African child to pass through the transition from the world of tribal control and influence to the world of nuclear science and the exploration of outer space. At the same time it may sharpen the child's awareness of his cultural heritage and be an instrument by which this culture is revitalized.

The social role of education is perceived as to prepare the African child to enter into the new societies that are coming into being which have their basis in industrial and urban life. Education also has to help to develop national consciousness in the African child by teaching him the business of living in changing social structures and of accepting and discharging social and political responsibilities which his nation give him.

African educationists in the Addis Ababa Conference held in 1961 on the Development of African education agreed that education must bring about social stability as this is a prerequisite for successful development in all aspects of national life. The function of education, in this respect, should be to remove ignorance which often lies at the root of tension and lack of mutual understanding of common national goals. The culmination of good education should take into account the fact that true education is that which helps to bring development in all aspects of human life, that is, cultural development. Economic development, though vital, is only a small part of the whole. This conviction

which forms a greater part of their philosophy of education has an influence in educational planning of the countries.

Fifteen year later the Logos Conference also advanced cultural authenticity as one of its themes . This conference of Ministers of Education of African Member States in 1976 declared that:

"Authenticity and modernity in education are an effective combination for rejection, at the level of institutions and at the level of content, imported patterns and ready-made formulae. The receptivity of educational systems and individual experience towards the universal heritage of knowledge as well as harmonizing of educational institutions with the other national institutions on which development and progress dependence are contingent there on,"(Thompson 1981:306).

It is perhaps significant to note that the ministers felt impelled to make this declaration as the pressures for expansion and transformation in the years after independence had in fact resulted in the adoption of internationally conventional models.

The call for authenticity was not a temptation to backward looking. On the contrary it is the renewed esteem for cultural values and traditions in all their richness and abundance as a way of relating with others and with the whole world. It acts as a novel synthesis in which the most useful contributions of the past are mingled with the knowledge, values and attitudes needed for an understanding of today's world and

control over harsh environment. Although the above declaration represents a positive step forward it sometimes does not genuinely offer practical guidance as to how schooling may be reformed.

3.3.3 Cultural development, the universities, teacher education and conflict of expectations

African countries regard a teacher as an important and responsible servant of the community. His education must be based on the philosophy of nation-building and he should by observation and by formal instruction learn about the nature and needs of his own society. This has been an attempt to correct the mistake of the colonial education where no attempt was made to relate the subject matter of teacher education to the local environment. Lewis (1965:106) cites the similar case in Nigeria where a great majority of African secondary school teachers who had obtained professional training in the country had little or no impact upon the work in the Nigerian secondary schools.

The need to adapt the curriculum to African culture and environment was the subject of comment but there were difficulties. One of the most important reasons for this is the absence of information on which to base the curriculum changes. The source of the necessary knowledge lies in the universities. But most African universities are not African universities, they are Western universities e.g. British and American universities in nature, where Africans can take good degrees having international currency without knowing anything about Africa (Mazrui, 1984:274-279).

African educationists became aware that it is imperative that African universities must have their own philosophy of education as American universities have their own characteristic organization and that their courses are peculiarly American in orientation and in content as C.W. Elliot who became President of Harvard in Lewis (1965:111) wrote:

"A university, in any worthy sense of the term, must grow from seed. It cannot be transplanted from England or Germany in full leaf and bearing. It cannot be run up, like a cotton mill, in six months, to meet a quick demand When the American university appears, it will not be a copy of foreign institutions but the slow and natural growth of American social and political habits."

It was inevitable that a problem would be encountered between African leaders and university personnel. An example of Nigeria is cited by Curle (1969:98) concerning a difficulty experienced by government in getting the university to accept its directives where there were academics who were brought up in the Western university tradition. To them the freedom of the academic is virtually an absolute value. But in Africa this tradition does not exist. Instead there are social and political exigencies almost unknown to the Western world. Looked from the point of view of the African leader, much was done in this university which was apparently unrelated to the social and economic needs of the country while it seemed to many that even relevant studies were carried out in a remote and academic manner which gave little attention to the urgency of the situation. The academics protested with scant avail that if a country was to prosper it needed

educated men and women and scientists broadly grounded in their subject, and that acquiring techniques did not constitute education. They genuinely pointed out that the standard of work rivaled that of many English universities, that vitally important original research was being carried out, including research on African problems, and that excellence in research and teaching depended upon complete freedom from political pressure.

It was inevitable, in Nigeria as in Africa as a whole, that the first objective of universities was to gain acceptance in the university world even after the revamping (or Africanisation) of the curriculum. The incorporating and codifying the knowledge of the local situation and circumstances into the undergraduate curriculum in the universities and the dissemination of the appropriate knowledge through education is, in many ways more formidable. Apart from collecting the facts and arranging them in a disciplined and systematic fashion, they must be presented in a way in which will be meaningful to the mass of the people and to the intellectual elite. Sir Eric as cited by Lewis (1965:112) commenting upon the need for this to be done remarks :-

"If universities are to put down roots in tropical Africa the first step must surely be to study traditional African societies and the way they change under the influence of the West, as a compulsory subject at the core of the curriculum, not simply as a somewhat unconventional option ... for the danger in West Africa is similar to the danger to which India has succumbed : that the inevitable gap between the intellectuals and the mass of the population will widen until in the end even kinship ties

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and tribal loyalty may be unable to bridge it."

African educationists express common philosophy of education and a common goal, namely universities indigenous to Africa. For example Blobaku as cited by Lewis (1965 :112) expressed similar anxieties from another angle namely: "that politicians might exert pressure upon universities if the latter failed to respond quickly enough to the need for the university to take an active part in promoting a new life and making independence a reality."

The African educationists are aware of the fact that the university should not only be cultural, according to the classical concept of universities, but it should also be vocational in its objective and African in its content. But many of the expatriate staff and some African intellectuals are reluctant to recognise that African culture and organisation of society are worth studying by undergraduates. Yet the teacher and civil servant who share the responsibility for leading Africa from the old ways of life to the new ways will not be able to do so unless they possess at least some knowledge of these and other aspects of African society and the African environment.

Mazrui's (1984:275) criticism of African universities makes this point forcibly. He states that African universities perpetrated cultural dependence. University graduates in Africa, because they were the most deeply westernized Africans, were most culturally dependent. They have neither been among the major cultural revivalists nor have they shown respect for indigenous belief systems, linguistic heritage, modes of entertainment, or aesthetic experience. The cause may be rooted in the establishment of universities in

Africa. For example, the universities in Uganda, Nigeria and Ghana were originally branches of the University of London. They admitted students on the basis of requirements specified by the University of London. Although there was consultation between London and African branches, London's approval was needed even for syllabuses and examinations. Consequently African faculties had little influence, if any, on their courses. What was astonishing about this foreign control was that so many African intellectuals and scholars regarded it as maintaining academic standard. A similar situation in South Africa, though slightly different, has been discussed in chapter one (Vide supra 1.3.1.3) and also in Chapter 5.

One of the contributions of African universities to general education which is related to teacher education is regarded as cultural development and the development of cultural studies. African educationists recognise that in Africa there was until independence neither the impulse nor the duty to establish the existence and affirm the value of an African culture and assist its transmission, and diffusion among its peoples. Biobaku as cited by Lewis (1965:116) pleads the case for African studies when he points out that the African universities have to cultivate the study of those subjects which have universal concern and validity and also, by using the techniques of study and research which have universal validity, pursue the study of their own African inheritance and environment. In one passage he gives a clear warning of the difficulties involved. He states that this enterprise is beset with pitfalls. It has its own dangers.

Firstly it involves a rediscovery of the true past of Africa and the Africans, but this must not be romanticized unduly; it must not degenerate into chasing a past glory that never

existed. There must be no pandering to the African jingoists by simply rejecting one extreme view of regarding Africa as having no worthwhile culture whatsoever and embracing the other, of idealizing everything African.

Secondly, the magnitude of the task of reorientation should not be underrated. It must be remembered that the unfolding of a culture which has long been in decay is more than a lifetime assignment for any scholar. It can be accomplished only after prolonged study and research involving several generations of scholars.

Thirdly, there is a danger of falsifying findings in order to conform with ephemeral conditions of past glories or to suit some transient political necessities. On no account should the scholar compromise his academic integrity or connive at the enthronement of mediocracy just because it pleases.

3.5 SUMMARY

The above discussed selected African countries seem to follow political philosophies. However, the practice of defining educational philosophies by legislation is common in countries which have experienced a big political change.

In these countries, philosophy of education seems to be approached via the problems of education and society. Their philosophy perceives the school as an instrument in preparing the learner for living a good life for himself and the interests of the society. However, it should be noted that there is a danger in philosophy of education to be

practically relevant but philosophically feeble, or it could be philosophically sophisticated but remote from practical problems.

From the above observation it may be concluded that the development of the selected countries discussed above after independence has been a process of revision of what was introduced by the colonizer(in the case of Japan after occupation). This process seems to be activated by the following three factors:

- * Nationalistic reaction against western education introduced under colonial rule.
- * Adaptation of the adopted foreign model to indigenous cultural and social conditions.
- * Adaptation to the changing social, economic and educational needs of the modern society.

Zambia and Tanzania through the introduction of their philosophies have worked towards truly Zambian and Tanzanian models of educational development. But their promulgation of teaching of humanism in the case of Zambia, for example, like any philosophy of education, has not been a guarantee that their products will be people of good character.

Japan can be used as a model because after independence she strove to catch up with the advanced nations, not only in educational philosophies, but in all aspects of the nation's life, following philosophical models borrowed from these countries. Now Japan finds

herself among the advanced countries of the world and does not see any more models worthy of borrowing from. This implies that Japan now, who once totally lost her self-confidence through defeat in the Second World War, has created her own philosophical model to follow. Thus what may be called Japanese philosophy of education was created outside the country which provided an impetus for Japanese to see their traditional educational philosophies from a different perspective. It may be noted that while there were indeed some significant changes as a result of occupation policies, there were also important examples of Japanese inspired reforms as well as some manifestations of inertia.

Although these countries are politically liberated, it is more reasonable to say that a break away from European philosophies of education has not been easy. For instance, Lesotho and Namibia translated the existing education to meet the needs and demands of their countries. This is likely to produce a continuing philosophical dependency in their countries, as the curricula content may remain the same.

There was the growing realization that the traditional Eurocentric type of education imported to African universities was largely irrelevant and failed to prepare graduates with those skills, knowledge, and orientations that a developing society required. Curricular revisions emphasize courses on African (Indian or Japanese) cultures, history and languages as well as civics, in order to educate a new type of citizens whose personalities reflect African values of solidarity. This is the philosophy of relevance deeply enunciated in Namibia , Lesotho, Zambia and Tanzania.

To round-off, it may be stated that this chapter attempted to do one thing, i.e., to give a comparative analysis of philosophy of education in selected countries. In the process it was found that philosophy of education in African states generally has certain characteristics that are typical of these states. The areas covered in this thesis have been included because of their problematic nature.

Chapter 4 deals with the research design and procedure.

CHAPTER 4

RESEARCH DESIGN AND PROCEDURE

4.1 INTRODUCTION

It is essential that literature study precedes empirical research (Smit 1983 : 10-22). In the preceeding chapters a literature study was made regarding the following topics:

The nature of philosophy of education; philosophy of education in different countries; and philosophy of education as a component of teacher education programme. From the literature study it is evident that philosophy of education plays a major role in education and in teacher education in particular. It is also apparent that some countries, like South Africa, have used philosophy of education largely for political gains. On the other hand, countries like India, Tanzania and Zambia that have experienced major political changes use philosophy of education as a directive. Thus the role of philosophy of education in the new South Africa warrants investigation.

This chapter describes the methodological procedures adopted in constructing research instruments, administering them and data for research. Data is required to test hypotheses or answer questions regarding the role and place of philosophy of education in South African universities. Mason and Bramble(1978:302) argue that the researcher should select instruments that would be supportive of the research aims from those available besides constructing his or her own instrument. Oppenheim (1966:16) lists and

discusses four methods of data collection, namely, interviews, mail questionnaires, observation techniques and study documents. After studying these methods the researcher concluded that three methods were suitable for this study. As indicated in chapter one (vide supra 1:8) these are :

- (i) Literature review which was conducted in chapter two and three by the systematic and critical study of available literature pertaining to philosophy of education. This involved intensive study of the existing literature from published books, addresses, public speeches, unpublished dissertations and theses. The view was to gain insight into historical and theoretical background of the nature and role of philosophy of education. Both theoretical and empirical methods were used so as to get a comprehensive view of the problem.
- (ii) Questionnaires were used to collect empirical data. Issues such as the selection, preparation of the questionnaires and a detailed discussion of the questionnaire are covered.
- (iii) Interviews were employed to get to the root of research problem.

The field work for this study took two years because the questionnaires had to be re-mailed as some universities never responded, especially historically African universities. To obtain data from some African universities, personal interviews with lecturers of philosophy of education were conducted. This was possible because of the workshop

organised in 1995 (vide infra 5.6). Although the University of South Africa is a correspondence university, it was included in this survey as it caters for a large majority of South African teachers in practice.

There are twenty one universities in South Africa if one only counts the main campuses. All except the Medical University of South Africa (MEDUNSA) undertake teacher education.

Responses were received from the following universities :-

- * University of Port Elizabeth (UPE)
- * University of Stellenbosch (US)
- * Rand Afrikaans University (RAU)
- * University of South Africa (UNISA)
- * University of Venda (UNIVE)
- * University of Zululand (UZ)
- * Vista University (Vista)
- * University of Durban Westville (UDW)
- * University of the Western Cape (UWC)
- * University of the Witwatersrand (Wits)
- * University of Natal (UN)

The interviews were held with selected lecturers who teach philosophy of education from the following universities :-

- * University of Fort Hare (UFORT)

- * University of the North (Qwaqwa branch) (UNIQWA)
- * University of Venda (UNIVE)

The abbreviations indicated above will be commonly used in the remainder of this chapter.

4.2 A REPORT ON THE CONSTRUCTION AND USE OF QUESTIONNAIRES IN THE RESEARCH

Plug, Meyer, Low & Gouws (1991:391) define the term questionnaire as a series of questions designed to cover a single topic or related topics to be answered by a respondent. Questionnaires can be employed to measure interests, attitudes, opinions and personality traits as well as the gathering of biographical data.

The role of the questionnaire as described by Mahlangu (1987:79) embraces the reasons why questionnaires were used for empirical survey in this study :

"By providing access to what is in somebody's mind, this approach makes it possible to measure what this person knows, dislikes and what he thinks."

Van Rensburg (1994:281) describes the construction of a questionnaire as the culmination of a long process of planning the research objective, formulating the problem, generating a hypothesis, etc. When designing the questionnaire note was taken

regarding the above position as a poorly designed questionnaire can invalidate any research result, notwithstanding the merits of the sample, the field workers and the statistical techniques.

In the construction of the questionnaires the researcher was guided by the following characteristics reiterated by various authors, viz, Cohen & Manion, 1980:79 ; Mkabela, 1992:131 ; Ndlala, 1992:102 and Van Rensburg 1994:282.

4.2.1 Items and the length of the questionnaires

Four sets of questionnaires were constructed, refined and applied after the pilot study.

These were meant to be completed by :

- * lecturers teaching philosophy of education at undergraduate course
(see appendix A).

- * lecturers teaching philosophy of education in a one-year post-graduate diploma (see appendix B).

- * lecturers teaching philosophy of education at postgraduate level (B.Ed)
(see appendix C).

- * lecturers teaching philosophy of education at postgraduate level
(M.Ed by course work) (see appendix D).

The sets of questionnaires reflected above focused mainly on the following items:

- * Name of the course
- * Name of philosophy of education in different departments
- * Description of philosophy of education
- * Number of hours devoted to philosophy of education
- * Themes covered in philosophy of education
- * Objectives of philosophy of education and
- * Readings used in philosophy of education.

4.2.2 Response set

The questionnaires used in this study comprise of two basic question formats, namely, the open-ended question (also called the free response or unstructured question) and the closed question (also called the structured question).

4.2.2.1 Unstructured questions (open-ended questions)

In an open-ended question the respondent is encouraged to formulate and express his response freely since this form of question does not contain any fixed response categories. In this study open questions were used to allow respondents to express their views as such questions are typically used to obtain reasons for particular opinions or attitudes adopted by a respondent.

(a) **Advantages**

- * The advantage of open-ended questions is stressed by Mfondo (1987:81) when she maintains that open-ended questions invite free response. Data collected goes beyond factual material by including hidden motives lying behind attitudes, interests, preferences and decisions. For example, this was the case with an unstructured question that asked the respondents to indicate the objectives of philosophy of education in their departments. Response to this question showed that respondents expressed their ideas spontaneously and had individual flavours.

- * Open-ended questions proved to be sometimes more appropriate than closed questions since they impose no restrictions on the respondent's response. They allowed expression of points which the respondents thought important, though they were not covered by the questionnaire. For example, one respondent on the unstructured question that has to do with 'additional comments' suggested that a workshop or seminar be held by historically African Universities to learn from one another as to which direction these universities have taken. The workshop was then organised in October 1995. The detailed discussion of the resolutions taken at this workshop are discussed in 5.6.

- * Open-ended questions also allowed the researcher to put feelers to determine what information the respondents were prepared to divulge before more detailed specific questions were constructed.
- * Open-ended questions further proved to have advantage by helping the researcher to determine the more deep-rooted motives, expectations or feelings of the respondents. For instance, one of the respondents stated that their department is trying to change but they do not know as to which direction to take. They would appreciate it if the results of the research could be sent to them.
- * The open-ended questions were appropriate where the researcher's knowledge of the subject is limited and where a wide range of opinions are anticipated. This was the case regarding the questions about the recommended reading material. Respondents gave a wide range of reading material to this effect.

The advantages about unstructured questions were considered by the researcher when constructing the questionnaires and they did work on her advantage.

(b) **Disadvantages**

Although there were many advantages in using the open-ended questions, these questions also proved to have some disadvantages.

These are :

- * The use of open-ended questions is time-consuming, uneconomical and limits the number of questions that can be asked before respondents, fatigue sets in. This was evident in most of the returned questionnaires where the first two appendices (A and B) were answered fully and the last two had some unanswered questions.

- * Open-ended questions do not necessarily produce more specific responses. They often lead to a wide variety of responses, some of which are vague. Responses also tend to lose their statistical and analytical significance. Should such responses be grouped they could contaminate the data and lead to incorrect interpretations.

- * Open-ended questions are often easy to ask, difficult to answer and more difficult still to analyse. In most cases it was difficult to select meaningful system of classification in advance, because the researcher could not anticipate the different types of responses.

4.2.2.2 Structured questions (Closed questions)

Van Rensburg (1994:287) maintains that a structured question format is a question that contains specific, mutually exclusive categories of responses, from which the respondent selects the one category that suits his or her response. The format of the closed question, in this research, was such that most of the items were answerable on a two-

point scale, i.e., Yes or No : or filling in one box by means of a cross.

(a) **Advantages**

- * Closed questions proved to be of an advantage as they are easy to administer since they are coded before-hand. Data processing and analysis are also facilitated by prior encoding.
- * Closed questions are definite, concrete, predetermined in terms of items. In this research, they had additional questions to clarify inadequate answers or to elicit more detailed response.
- * Thus they are less time-consuming and economical to administer.

(b) **Disadvantages**

- * Structured questions are often less subtle than open questions. This can make the respondent to discern the intention behind the question, which may enable him/her to form subjective opinions regarding the purpose of the investigation. This can also affect further responses, thus introducing subjectivity regarding the way respondents respond.

To curb this disadvantage the so called "*structured-open*" form of questions were included in all the questionnaires as a "*happy medium*" (Nisbet 1979:35). These

questions are compiled according to structured response options, but there is also an open option namely "Other (specify)". For instance this was the case in Appendix A, question 6 and 10, Appendix B, question 4 and 8 Appendix C, question 2 and 6, and Appendix D, question 2 and 6. The structured open-question allows the respondent to have an option should the respondent consider his/her opinion to lie outside the structured options provided, he/she may select the 'other' category.

The researcher decided to employ mainly unstructured questions and structural questions combined with a small percentage of structured-open questions.

4.2.3 Pilot Study

It is important that, before the final form of a questionnaire is prepared and distributed to the respondent for answering, a pilot study be conducted so as to validate its practical use. Researchers generally agree that a pilot run is important because it helps the researcher to decide whether or not the study is feasible and whether or not it is worthwhile to continue (Ary, Jacobs & Razavich, 1979:83; Borg & Gall, 1981:101). Ary *et al*(1979:83) perceive the pilot study as providing the opportunity to assess the appropriateness of the datacollecting instrument. It is also perceived as permitting a preliminary testing of the hypothesis which may give some indication of its tenability and suggests whether or not further refinement is needed.

The advantages of using a pilot study, among others, are tabled by Borg and Gall (1981:101) as:

"Providing the research worker with ideas, approaches and clues not foreseen prior to pilot study. Such ideas and clues greatly increase the chances of obtaining clear-cut findings in the main study."

The researcher favoured the pilot study because it served as a trial run of the data collection approach. It helped the researcher in testing out questionnaires and to see if they are in need of revision. Thus it allowed a thorough check of the planned and analytical procedures conducted in chapter five which also allowed an appraisal of their adequacy in treating the data.

The number of participants in the pilot study or group is normally smaller than the number scheduled to take part in the subsequent study. However, Niesbet and Entwistle (1970:39) assert that the pilot run is conducted with a sample which is similar to the group from which the sample will be selected. Then the researcher decided to carry out a pilot study at the university of Zululand (Main Campus). It was conducted by the researcher herself. A sample of four philosophy of education lecturers was obtained. These were lecturers teaching philosophy of education in undergraduate, post graduate diploma and B.Ed. This sample was drawn from the philosophy of education department. When analysing their responses it became apparent that there were some questions which were wrongly structured , for example,

Question 3 of appendix C was as follows - if philosophy of education is not an optional course, please indicate the number of students who are taking it this

year Out of the number of students on the B.Ed programme

The question was refined in the final draft of the questionnaire. Space was provided at the end of the pilot questionnaire for the respondents to make the required comments. In this way the researcher tried to conduct as thorough a pre-test as possible of the questionnaires before using them in her study.

The pilot study served the following purposes as given by Plug et al (1991:49-66) :

- * *It helped detecting problems that would otherwise have not been discovered. Some of such questions were reworded, unclear questions were left out and others were added.*

- * *It greatly reduced the number of treatment errors because unforeseen problems revealed in the pilot study resulted in redesigning part of the main study.*

- * *It provided the researcher with ideas, approaches and clues not foreseen prior to the pilot study.*

- * *It enabled the researcher to get feedback from research and the people who were involved in the pilot study that led to important improvements in the main study.*

- * It permitted a thorough check of the planned analytical procedures thus allowing an appraisal of their adequacy in treating the data.

4.2.4 Administration of the questionnaires

Behr in Van Rensburg (1994:310) states that if the questionnaire is properly administered, it nevertheless continues to be the best available instrument for obtaining information from widely spread sources. As lack of time and financial means are chronic problems for most researchers, it was impossible for the researcher to personally administer all questionnaires as the population was widely distributed across the length and breadth of South Africa. For similar considerations, the questionnaires were mailed to different universities in South Africa. They were returned directly to the researcher after completion. Every attempt was made to reduce non-response. These attempts, some of which have been alluded to earlier were as follows:

- * An introductory letter was included, explaining the reasons for the survey.
- * The questionnaire was set out in a format that will enhance easy reading and completion.
- * Stamped addressed envelopes were included in the mailed questionnaires.

- * A reminder was sent out to universities that had not responded.

4.2.5 Advantages of the questionnaire

As several instruments were considered before selecting the questionnaires the advantages obtained from the use of this research tool cannot be sufficiently appraised.

The following advantages deserve mention for purposes of this research:

- * They permitted wide coverage with minimum effort as not all respondents were within physical reach in the given target population.
- * They promoted greater validity of results and elicited more candid and objective replies because of their impersonal nature, although they did not strictly permit anonymity.

Respondents were requested to give their details, i.e. personal and university names for further communication. However, the responses showed that chances of receiving responses that genuinely represent a person's beliefs or feeling were not hampered.

- * The data that they provided proved to be more easy to analyse and interpret than the data received from oral responses.
- * They provided greater uniformity across the measurement situations. A diversity of data from the questionnaires were easily compared with each

other.

- * They were used as best evidence that validates answers collected from literature in the previous chapters because of its standardized and objectified observation.
- * The application, checking and interpretation of questionnaires did not require an excessive amount of training.

4.2.6 Problems regarding questionnaires used in this research

Some universities could not return the questionnaires even after repeated follow up reminders. For instance, the researcher received returned questionnaires from eleven universities out of twenty one. The non-returns is, however, a common problem which is also echoed by different authors like Hainville & Jowell in Cohen and Manion (1980:112); Orlich (1978:7) and Turney and Robb (1971:130), when they maintain that the mailed questionnaire has a number of disadvantages as the following :

- * It is difficult to establish the rapport and motivation of the respondents and as a result the low returns may result in the biased sampling. This is, however, not the case with the study as the response rate was above sixty percent.
- * There is a possibility of misinterpretation of some of the questions by the

respondents as the researcher cannot be able to explain the questions that are not clear or explain the instructions to the respondents. For example, item 5 of appendix A and item 4 of appendix B read as follows:

"Please indicate the approximate number of hours devoted to philosophy of education over the whole year."

This item presented a difficulty to some respondents. Some respondents commented that they did not know whether they should provide periods or hours. Some said it was difficult to calculate hours. This disadvantage was also evident in the returned questionnaires where one university filled in one questionnaire instead of all four questionnaires. However, an attempt was made in this study to make questions as simple and clear as possible. The researcher tried also to overcome this disadvantage by means of a covering letter and the pilot study.

- * The length of the questionnaires could demotivate respondents. This was noticed in two respondents who after completing the questionnaires attached a letter to the effect that the questionnaires were too long.

- * Free expression by respondents might be curtailed because of the designs of the questionnaires, but cognisance of this fact has been taken by providing ample space for comments as indicated in 4.2.2.2 (b)

4.3 TARGET POPULATION AND THE DRAWING OF SAMPLE

In this study the target population constituted the Head of Departments, Senior lecturers and lecturers of philosophy of education in various South African universities.

It was for this reason that the questionnaires were sent to universities (with the exception of satellite campuses). It was considered desirable to make the sample as representative of the population as possible.

Helmstader as cited by Mkabela (1992:130) describes a sample as a representative of the population with subset elements from the population. It has to be a probability sample where the probability of selection of every element of the population is known. It must be practicable with no stumbling blocks in the way of accomplishing the design as was intended. The sample was randomly selected but the researcher noted that the responses came from the historical groupings of universities, for example, historically Afrikaans, English, Coloured, Indian and African universities so as to make the sample representative. From the researcher's point of view data from the universities that responded was considered adequate to make reasonable findings and conclusions of this study.

4.4 THE USE OF INTERVIEWS

The researcher used interviews to identify a number of key issues which were raised in a conversational style. Various authorities define an interview in different ways. For instance, Mason and Bramble as cited by Ndlala (1992 :108) define an interview as a verbal discussion conducted by one person with the other for purposes of obtaining information.

This research tool enabled the interviewer to get first-hand information from interviewees themselves. Thus the researcher finds Bingham and Moore's definition of interview in Sunberg (1983:99) acceptable when they defined an interview as a conversation with a purpose. It also made the probing of more deep-seated issues possible rather than accepting initial and sometimes unreflective responses.

4.4.1 Advantages of interviews

Interviews, in general, have the following advantages:

- * Interviews permit the interviewer to obtain more data and greater clarity by permitting follow up leads by the interviewer. Greater depth is possible during the interviews which is not often the case with other methods of collecting data.

- * They are adaptable. A relaxed atmosphere is possible during interviews depending upon the skill of the interviewer (Ngcobo 1995:161).

4.4.2 Disadvantages of interviews

Ngcobo (1995:161) states that the flexibility, adaptability and human interaction which are unique strengths of the interview, also allow for subjectivity and possible bias which can be its greatest weakness in some research situations. The interaction between the interviewer is subject to bias from many sources, viz.:

- * The tendency of the interviewer to seek answers which support his/her preconceived notions are some of the factors which may contribute to bias.
- * Eagerness of the respondent to please the interviewer, and a vague antagonism which sometimes arises between the interviewer and respondent.

When conducting an interview both the advantages and disadvantages were taken into account. An informal interview was used for the purpose of this study.

4.5 SUMMARY

In this chapter the planning and design of the empirical research of this study was discussed and the questionnaire employed as a research instrument described. The pilot study and the target population were also discussed. The analysis of data obtained from the questionnaires will be analysed and set out in the next chapter.

CHAPTER 5

THE PRESENT POSITION OF PHILOSOPHY OF EDUCATION IN SOUTH AFRICAN UNIVERSITIES

5.1 INTRODUCTION

Chapter four was mainly about data gathering procedures. This chapter attempts to paint a picture about the current position regarding the role of philosophy of education in universities in South Africa. The presentation of information will follow the following classification :

- 1) Under-graduate courses
 - * four-year or concurrent degree course
- 2) Post-graduate courses
 - * one-year post-graduate diploma course
 - * B.Ed
 - * M.Ed by course work.

5.2 UNDER-GRADUATE COURSES

5.2.1 The four-year or concurrent degree (B.PAED, B.A. B.COM Ed, B.PRIM Ed, B PHYS Ed, ETC.)

Data on the four-year or concurrent degree course was furnished by all eleven universities that responded to the questionnaires. All, except UN, offer some version of the four-year degree course.

On the question "Name of the course(s)" universities supplied the following information:-

- * UNIVE offers B A (Ed)
- * UPE and US offer B Prim (Ed)
- * UWC and RAU offer B A(Ed), B Sc(Ed) and B Com(Ed)
- * Vista offers B A(Ed) and B Com (Ed)
- * Wits offers B Prim(Ed), B A (Ed), B Mus(Ed) BAFA (Ed) and B Phys(Ed).
- * UZ and UDW offer B Paed and B Prim (Ed)
- * UNISA offers B A and hopes to introduce B Prim(Ed) and B Sc(Ed) in 1997.

It is worth noting that Wits offers a great variety of courses followed by RAU and UWC. Whatever the case may be, a trend of variability in the study of Education is visible with Wits taking the lead of specializing. It is apparent that in most universities, B A (Ed) is one of dozens of other courses each jealous of its separate identity. This may be

indicative of weak or no interdepartmental collaboration among universities.

In response to the question "what do you call philosophy of education in your department?", it was discovered that in all the respective university departments, except Vista, it is called philosophy of education. This response shows a paradigm shift especially with regard to RAU, US, UNISA and UPE, as these universities initially offered Fundamental Pedagogics and were committed to the epistemological grounding of this part-discipline. This is also the case with UZ, UNIVE, UDW and UWC as they began their lives under Afrikaner pedagogical influence, i.e Fundamental Pedagogics. Randal (1988:274) reveals that UWC, however, moved away from the dominance of Fundamental Pedagogics as early as 1988. At Vista it is called Education at a degree level and it forms part of sub-disciplines at post-graduate level.

The change of name may signify the gradual paradigm shift from Fundamental Pedagogics. This is clearly revealed by the analyses of the content of this discipline in respective university departments as further discussion will show.

In most cases philosophy of education is taught as a separate subject in its own right. At Vista it is taught as part of a multidisciplinary component. At Wits and UDW it was indicated that it is taught most separately. For instance, at UDW, philosophy of education forms one paper with sociology of education and it falls under the department of Foundations of Education. At the remaining seven universities, namely, UZ, UNIVE, UPE, UNISA, RAU, UWC and US, it is taught as a separate discipline. At UPE it is taught as part of education but there is a separate examination paper on it. What is

noteworthy is that all the universities that responded offer philosophy of education as a compulsory course. This seems to confirm the importance and role attached to philosophy of education in South African universities (*vide supra* 1.3.1).

Although philosophy of education is a compulsory course in all the respective universities, a different pattern emerges with regard to time allocated for this subject. For instance, at UDW, UNISA and UNIVE, it(philosophy of education) spreads over four years of study. At Wits and UWC it is offered at the second, third and fourth year, UPE first and third year ; US first and second year : UZ first and fourth year ; and lastly at RAU in the first year only and it is a semester course. Vista never indicated the level at which philosophy of education is offered. Evidence emanating from the above analysis reflects that while philosophy of education is generally regarded as a compulsory course, there are clearly few grounds for complacency regarding the relative importance of the study of philosophy in the under-graduate course in some universities, especially at RAU. The number of hours devoted to philosophy of education as compared to other sub-disciplines of education gives more evidence on the place of philosophy of education in different departments.

According to the data received from universities in the previous page, Vista never indicated the hours. UNISA could not furnish information pertaining to hours as it is involved with distance teaching. At UNIVE comparative education and educational planning are offered as specialization and hours were never indicated. On the basis of the figures supplied it appears that more time and attention is devoted to philosophy of education at UZ, UWC and RAU than to other educational disciplines.

To determine clear cut differences according to ethnic cleavages among universities with regard to priority rating of philosophy of education in the under-graduate course one may conclude that the figures are balanced. The following factor seems to be responsible for that : at UZ, RAU and UWC more hours are devoted to philosophy of education as it has already been indicated.

The data further shows that at UPE more time is allocated to didactics and educational planning and at US didactics and psychology enjoy more hours while philosophy of education gets equal time with the remaining disciplines. This shows a considerable change as the research conducted by Randal (1988:278) revealed that in Afrikaans universities more time was devoted to philosophy of education. UDW has applied curriculum as its eighth sub-discipline.

All universities, except Wits, that supplied information regarding table 1 offer canonical educational disciplines, viz, history, psychology, philosophy, sociology, didactics, orthopedagogics, etc, although these vary from university to university. Some universities, for example, UDW, offer all respective disciplines in the same year. This could be a problem

as the teaching of all the disciplines as separate entities can place impossible requirements on students in the initial course and that may lead to a superficial familiarity with each area of study. This is true when one considers the objectives stipulated by this university in the following pages. One wonders whether they can be achieved.

When one reviews the content of philosophy of education courses in respective departments, differences emerge. The content is as follows :

WITS : Plato: Meno, Moral and Political Philosophy; Metatheory; The contrasting conceptions of pedagogy.

RAU : The nature of education: The nature of philosophising about education; Research methods in Education; Philosophies of Education (paradigms); Aim of education ; Philosophical, psychological and didactical foundations of education; The school as an institution - a critical analysis.

US : Structure of education; Educational concepts ; Analysis of education situation; Component of education situation (e.g. child, teacher); Historical perspectives; Ideology and education.

UPE : Introduction to philosophy of education. Foundations of education: an orientation; Eurocentric South African and African Educational History (from Greeks, Roman to present age);

Contemporary ideologies in Education; Education and culture.

UNISA : Education (the phenomenon) - the primary or home situation (parent-child) situation; Educative teaching. Education as a science. (It was indicated that this is all phased out and will be replaced by a new curriculum based on COTEP- document).

UNIVE: Definition and explanation of philosophy of education ; Methods of Study; Analysis; Ideas of educational thinkers; Schools of educational thought; Definition of human nature; Role of metaphysics in education; Theories of human nature and their relevance to education; Epistemology in education; Theories of knowledge; Theories of value in education ; Modernism and post modernism in education; Analysis of educational concepts and issues with special reference to South Africa.

VISTA : Theories or ideologies and models of schooling : Idealism, Progressivism, Behaviourism, Existentialism, Reconstructionism; Multicultural education; Democracy in education; Ethics in education; National unity and cultural diversity; Educational reconstructionism; Human rights education.

UZ : Education as a science; Aims of education; Research methods in Education; Educative teaching; Education (the phenomenon);

Multicultural education; Black-oriented education; Schools of thought : Idealism, Realism, Pragmatism, Reconstructionism, Existentialism and African philosophy.

UWC : Weekly themes : Theories of justice; Democracy and education; Reading and writing course in developing philosophical skills - i.e., text analysis and argument construction; Environmental education.

UDW : Branches of philosophy Examination of teaching and learning; Education with an aim of developing critical thinking skills. An overview of contemporary philosophies of education, viz, Pragmatism, Existentialism, Reconstructionism, Essentialism, Perennialism, Progressivism, Analytic philosophy, etc.; Reactionary approaches to teaching, learning and education.

From these summaries of the content above, it is clear that generally RAU, UPE, US and UNISA have the same trend as one would have anticipated (vide supra 1.3). They explored the essence of education and this has a strong inclination of Fundamental Pedagogics. At UDW, UNIVE and Vista there is a general abandonment of Fundamental Pedagogics. Focus is on philosophies and concepts that have consideration of the contemporary concerns in South African education. It seems as if the analytic approach has been adopted. UWC concerns itself with fundamental philosophical questions like developing philosophical skills of text analysis and argument construction. Wits seems

Multicultural education; Black-oriented education; Schools of thought : Idealism, Realism, Pragmatism, Reconstructionism, Existentialism and African philosophy.

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to focus on the dialectic process and critical pedagogy which borrows from American New Humanism of Giroux and Freire (vide supra 2.2.2).

The above findings reflect that in general there is a concentration on topics that appear to be of immediate relevance in South Africa, viz, multicultural education. This approach seems to borrow from the British philosophy of education advanced by Hirst and Peters, i.e. analytic philosophy (Vide supra 2.2.1).

The absence of African philosophy, except at UZ, is striking. It is clear that philosophy of education is still heavily influenced by a Euro centric approach. This is a cause for concern as multicultural education presupposes mutual respect between various philosophies. This is also aggravated by the fact that universities are now committed to Africanisation of the curriculum yet philosophy of education departments have not satisfactorily confronted the challenge by introducing African elements in philosophy of education. This makes the contents of the course run counter to the goals of these universities and national goals. Thus the contents, although oriented towards serving the national aspirations of South Africa, are divorced from the essence of the larger goals, i.e., a true multicultural perspective.

The restructuring, however, of philosophy of education continues to be one of the serious problems confronting Africa generally in its struggle for academic independence. For instance, Lesotho and Namibia after independence transformed their existing education to meet the prevailing situation (vide supra 3.2.3 and 3.2.4).

This is likely to produce a continuing philosophical dependency in these countries. It may be a similar case in South Africa. The contents also confirm the argument in chapter three that a break away from European philosophies of education has not been easy. This is also evident in the case of India and Japan (vide supra 3.2.5 and 3.2.6).

The objectives of philosophy of education are as follows in terms of the findings :

RAU: Aims at introducing the student to : the nature and scope of education; to introduce the student also to research methods in education and different (major) philosophies of education and, finally, to do a critical analysis of the school as a formal institution.

These aims are in line with the content of their philosophy of education.

US: Aims at stimulating critical and analytic independent thought and to introduce a theoretical framework in the field of philosophy of education in South Africa and abroad.

UPE: To introduce the student to the nature of philosophising about education. To familiarize the student with contemporary ideologies influencing educational thought and to create an understanding for cultural influence on the practice of education.

UZ : To familiarize student teachers with the nature and basic concepts of education. To develop teachers as agents of change. To analyse and evaluate

issues, viz, multicultural education.

UNIVE : To introduce learners to basic ideas/concepts in philosophy of education stressing the philosophical importance of the learner as a human being in the process of education; to emphasise the importance of knowledge in education and its sources, nature and theories. Show the values of education as necessary to learner and society. Introduce learners to current ideas, concepts, problems and issues in education from philosophical perspectives.

VISTA: To illustrate the relationship between the theories and ideologies and models of schooling stated above. To critically analyse and evaluate issues such as multicultural education democracy in education.

UWC: For students to start thinking clearly about certain problematic concepts in education, in particular, in a South African context. Help in professional development of student as future teachers.

UNISA : The course is intended to provide a general orientation to pedagogics.

WITS : The aim of the course is to examine the question of how to motivate pupils to participate in the teaching process. The course intends to identify and develop responses to a range of modes of pupil resistance such as apathy, silence, anger, cynicism, etc.

UDW : To deconstruct existing traditional constructs of teaching, learning, education, knowledge, values etc. Analysis of differing perspectives, theories and their contexts. By analysing theories in context (South Africa and global), the aim is to develop teachers as agents of change.

Viewed from the theoretical background expounded in problem analysis (vide supra 1.3), these findings are interesting. Generally all the respective departments aim at cultivating critical intellect of student teachers. They also aim at preparing them to understand the dynamics of South African social economic and political life as these affect education. These objectives are a giant step with regard to historically Afrikaans and African universities as these formerly taught Fundamental Pedagogics which does not consider the socio-political issues that affect education.

The methods of teaching are predominantly lecture method and tutorial with the exception of UNISA that deals with distance education. US, UPE, and UZ use the lecture method only. As philosophy of education is a compulsory course most classes have big numbers, for example, UZ has \pm 1100 education I students. One probable result is an emphasis on factual knowledge given the limited time available in US, UPE and the UZ cases. UWC indicated that semi-distance education techniques, viz, self-study units and readers are used.

All other universities use loose hand-outs, readers, extracts from different texts. Only two universities prescribe books, viz, RAU and US. The prescribed and recommended readings in US tend to reflect the ideological underpinnings of Fundamental Pedagogics

although the name of the course has changed to philosophy of education. For example, one of the prescribed books is "Drie pedagogieks perspektiewe" by De Vries et al. One needs to point out that Fundamental Pedagogics assumptions may not only be removed by changing the name and aims of the course because the content and the hidden curriculum may still be inherent in the nature of the syllabus. One may further argue that one does not teach the syllabus per se, but it is the concept and its application that are important. Taking into account the numbers of students, general methods used and time allocated to philosophy of education, it is likely that students may have to regurgitate the same facts unquestioningly for examination purposes. Nichols as cited by Beard (1990 : 45-46) has the following to say to this effect:

"Universities and non-pedagogic colleges of education should be sensitive towards their plight and supportive of any lecturers who wish to teach educational philosophy on a non-pedagogical basis, albeit for a section of their course on this point it seems that in universities the change in attitude and shift is already underway. A brief look at university calendars, however, can reveal, that Departments may change course titles (e.g. Philosophy of Education) but the content remains the same."

The following comment by one of the historically Afrikaans university confirms the shift alluded to above.

"As we have moved away from Fundamental Pedagogics and are still in the process of establishing a new paradigm, we do not use books but loose hand-outs."

This comment gives an indication that there is a desperate move from Fundamental Pedagogics and direction to take is not yet definite. The discussion that follows will centre around one-year diploma course.

5.3 THE ONE-YEAR POST-GRADUATE DIPLOMA COURSE (H DIP Ed PG, HED, HED PG, N HOD, UED, UPED)

Of the eleven university departments that responded nine provided information on the one-year graduate diploma. The diploma course is as follows at the respective universities

- * US offers HED
- * UDW, UPE and Natal HDE PG
- * Wits offers H Dip Ed PG
- * RAU offers N HOD and
- * UZ offers UED and UPED

In terms of the allocation of time to philosophy of education a slight difference seems to emerge in UN where philosophy of education gets 7 hours as compared to psychology of education which gets 30+ and history of education that gets 12 hours. In Wits philosophy of education gets 15 hours as compared to psychology of education which gets 20 hours. It seems that in the historically English universities more importance is attached

to psychology of education than to philosophy of education. In RAU the pattern is still the same: philosophy of education gets more periods than other disciplines. In UPE, UDW, UZ and US all disciplines get equal time. Although in most universities philosophy of education does not enjoy much attention in terms of time allocation, it is interesting to note that its importance is acknowledged as it is a compulsory course in all the universities that responded with the exception of UN which never indicated whether it is compulsory or not.

Themes covered are :

UPE : An introduction to philosophising; Education structures e.g. (relation and aim); Education and culture; Education and transition; Contemporary ideologies influencing education.

US : Educational concepts; components of education and other relevant themes.

RAU : The contents of the philosophy of education are similar to those of undergraduate course.

UNISA :The field and structure of pedagogics; The school as a sphere where the pedagogic event is realised ; Education and society; Pedagogics and pedagogical perspectives; The social life of the child in education; Sociopedagogic problems; multicultural education.

UWC : Not provided.

WITS : Epistemology

UN : Vary from year to year, but usually : the nature of education; power, authority, freedom in education; Traditional, radical, postmodern theories of education; Teachers as intellectuals; knowledge and truth; Critical pedagogy ; Agency, determinism and subjectivity; Education for liberation; People's Liberation; Deschooling society.

UDW : Analysis of traditional perspectives on teaching, learning, education, knowledge and reactionary approaches to these.

UZ : Nature of education, training, indoctrination;
Relevant concept : Affirmative action and education; Equity, feminism and education; Multicultural education and 'Afrikology' and education.

In general it appears that in the programme for the post graduate diploma, with the exception of UZ again, no specific attention seems to be paid to the nature and importance of African philosophy. Focus seems to be on critical consideration of recent and contemporary issues in South African education that appear to be of immediate relevance and popularity, viz, democracy, ideology and education etc. Seemingly

UNISA's curriculum thrust is on Pedagogics. Given the prominent role UNISA still plays in the upgrading of teachers, one wonders whether these teachers are able to lead education transformation process as pedagogics was designed to maintain the status quo (Vide supra 1.3).

UNISA's prescribed books give testimony to this effect. It has prescribed books by Gunter, Griessel, Louw, Swart, Landman, Bodenstein and Van Rensburg. Recommended literature are 'An introduction to Fundamental Pedagogics' and 'Orientation in Pedagogics.'

Wits devotes more time on epistemology. UPE, US and RAU have the same content as the undergraduate course. This is somewhat surprising given the opportunity for extended study offered by a four-year course. From the evidence gathered it appears that in these historically Afrikaans universities, although UPE has been a bilingual university, there has been little attempt to formulate a philosophy of education programme for the one-year diploma which is different from the four-year degree. The four year degree course deserves a programme that is both more extensive and more intensive. The content also reveals that courses taught at RAU and UPE still have a strong adherence to the Fundamental Pedagogics approach. It is clear that UWC, UN and Wits are closest to the current trends of new Humanism which include neo-Marxism (vide supra 2.3.2).

From the above evidence, it can also be observed that under apartheid, South African teacher education system was highly fragmented serving various ends and interests. In

this case, one may support the call by NEPI (1992:43) for the reconceptualization of teacher education to take account of the formulation of education theory that will promote broad cultural coherence with diversity, thus providing for national as well as regional and institutional influence in the determination of curricula for the education of a teacher.

The objectives of philosophy of education are for diploma programmes:

UPE : The topics are the same with degree course but the idea is to present it more practically so that the content will form the attitudes of teachers going into education.

US : Introduction to the theoretical framework in the field of philosophy of education in South Africa and abroad. To stimulate critical, analytic and independent thinking.

RAU : Aims are the same as for under-graduate.

UNISA: The course is intended to provide a general orientation of pedagogics.

UWC : Aims are the same as under-graduate.

WITS : Not provided.

- UDW : To understand existing perspectives, identify shortcomings and examine theory in context.
- UN : Stimulate critical thinking, making the familiar strange and questioning the taken-for granted ; prompting critical reflection upon one's practices one's society and oneself, offering tools which can be applied in educational practice; encouraging independent thought.
- UZ : To provide theoretical orientation in education to familiarise students with relevant concepts so that it forms the attitudes of teachers going into education.

5.4 B.ED PROGRAMME

B.Ed is a post-graduate qualification taken over one-year of full-time or two years of part-time study. The prerequisite for admission is either a four-year degree, like B.Paed, or postgraduate teaching diploma or any other degree as the case may be. A candidate usually has to be well grounded in Education courses although not in all cases. The majority of B.Ed students are part-time. These are teachers in practice, who usually have some years of teaching experience and thus the programme provides an opportunity for theoretical reflection on their practice.

The importance of philosophy of education in B.Ed can be illustrated by the following summaries of the components of B.Ed courses.

UNISA : Compulsory: Philosophy, Psychology, Research methods, Didactics.
Optional : Sociology, History, Comparative, Family agogics,
Educational Planning and Administration.

VISTA : Compulsory :Philosophy, Psychology, Educational Planning and
Administration, Didactics, Curriculum Studies, Research in education
and English Education.

DISSERTATION: Philosophy, Psychology, Educational Planning and
Administration, English Education, Educational Research.

UZ : Compulsory : Philosophy, Psychology, Didactics.
Optional : Educational Research, Sociology, History, Comparative;
Educational Planning and Administration, Educational
Management.

UZ also offers a specialization in psychology.

Dissertation : Psychology, Didactics and Educational Planning and
Administration, Management.

PE : Compulsory : Philosophy, Psychology, Didactics
Optional : Sociology, History, Comparative, Planning and
Administration, Educational Research.

Dissertation : Psychology, Planning and Administration, Didactics.

US : Compulsory : Philosophy, Sociology and History as one course; Psychology, Comparative and Educational Planning and Administration as one; and Didactics. From 1996 there will be no compulsory courses.

Optional : Didactics.

RAU : Compulsory : Philosophy, Research methodology.

Optional : Psychology, Sociology and +/-10 other courses.

UWC : Compulsory : Sociology, Philosophy History, Curriculum and Pedagogy.

UDW : Compulsory : Philosophy and Sociology as one.

UN : Compulsory : Social theory which integrates Philosophy, Sociology and Psychology.

WITS : Never indicated.

When analysing themes covered in various university departments the same pattern of unco-ordinated curricular emerges. The content is as follows :

UNISA : Different metatheoretical or metascientific positions in the 20th century; child, school, teacher education situation; science of education; philosophy of education as a science; the family and problems of society that impact on the child's education.

VISTA : Not indicated.

UPE : Contemporary work : Philosophy of science, transformation, democracy, educational alternatives.

US : Modern ideological trends in education. Relevant themes.

RAU : The nature and foundations of education; paradigms in the science of education; critical analysis of the school as an institution and some critical issues in education.

UWC : Metatheory, moral concepts in education, reading the text, concepts of childhood, narratives and education.

UN : Power and knowledge of education from Plato through Descartes to the enlightenment and modernity.

WITS : Pedagogy and self I; desegregating schools in South Africa;
Language policy and multilingual classrooms.

The focus on critical issues in South African education, especially on democracy, is credible as philosophical questions need to be asked about democratic principles which most powerfully influence the South African society. Philosophy of education is a suitable forum for such enquiries. Philosophy of education when taught correctly and, aims as indicated below achieved, may be used as a tool to alter students conception of themselves and the South African community. In this manner philosophy of education will be playing positive role in teacher education.

The following aims were identified regarding philosophy of education for a B.Ed course.

UNISA : To teach critical thinking for problem solving purposes. To know education and the nature of the child as an educand. To make different paradigms available so that students can choose independently their own philosophy of education.

VISTA: Same as diploma.

PE : To introduce students to advance thought both in the international and South African context.

US : To stimulate critical, analytic, independent thinking to the application of the skills of critical thinking to current educational problems in South African education.

RAU : A deeper understanding: of the nature and foundations of education, of schools of thought in educational science and of the school as an institutions.

UWC : For students to think clearly, systematically and in an informed way about problematic issues in education. Development of students as academic participants.

UN : Same as diploma.

WITS : To provide the opportunity for students to improve their capacity to read, write, and think analytically and critically, to formulate appropriate questions and to address them effectively students must be able to display both grasp of the course content as well as a reasonable capacity to think clearly and construct well-supported arguments.

The evidence above shows philosophy of education curricula and objectives. In the present process of transition towards a democratic South Africa one wonders whether these revised curricular will meet the aspirations of all South Africans. This question is important if one considers the compartmentalized nature of philosophy of education

according to positions adopted by different universities on the subject. The question that follows is whether philosophy of education should be restructured or it should be totally reconstructed.

But what is critical is that the objectives stipulated by all universities that responded have to do with working towards philosophy of education in a non-racial, democratic society and are concerned about the learner's critical intellect. A factor to be borne in mind, however, is that the methods to achieve the goals may mitigate against them.

The following teaching methods are used by different universities in teaching B.Ed courses.

UNISA : As UNISA practice distance education. It has four lecture centres around the country (Pretoria, Pietersburg, East London and Durban) for lecturer visits or group discussion classes. Assignments are used for students to get examination admissions. Other method used are distance teaching and telephonic tutoring which is particularly individualized.

VISTA, US, UN, UZ and UDW use lecture method, tutorial and research method. UPE, UWC and Wits use lecture and seminar methods. RAU uses lecture and research methods.

Textbooks used in philosophy of education are :

UNISA: has prescribed a reader consisting of international journal articles by Barnard & Higgs, and book on concepts by Van Rensburg, Bodenstein & Landman.

UZ: has no prescribed books but recommended is a wide range of book by such African writers like Akinpelu, Asante, Madhubuti, Spring, Koka, Wiredu Akbar and Sogolo.

Vista : Prescribed : Akinpelu , J.A., Ozmon and Craver.

Recommended : African writer Luthuli, Fundamental Pedagogics and British & American books.

PE : Prescribed: Conceptions of social Inquiry (HSRC) and loose handouts on transformation, democracy and Education Alternatives.

US and UWC use a wide range of books and articles or extracts. There are no prescribed books.

RAU has prescribed research articles, monography by Smith and philosophical issues in education. There are no recommended books.

UN has a reading list of mainly British writers on power, knowledge, freedom and authority and indoctrination.

Wits has prescribed books which are : An introduction to philosophical analysis by Hospers John and What is a thing called Science by Chalmers.

5.5 THE MED PROGRAMME

The position with regard to philosophy of education in MEd course work is very interesting. Philosophy is still strongly supported at this level although this apply DOES NOT in all university departments that responded to the questionnaire. Unisa, Vista, UPE, and UZ offer philosophy of education in the form of a dissertation only.

The following summaries of philosophy of education at the five universities that offer MEd course work will reveal the position of philosophy of education.

RAU : This is the only university that specializes on philosophy of education in MEd. The themes covered are The school as an institution, epistemology and methodology of the science of education, crucial issues in education. The aim is to acquaint students with the topics named above. Students are expected to know how to apply research methods according to scientific criteria, and to do independent research and to write a research report.

US does not specialize in philosophy of education. Philosophy of education is part of history of education and comparative education, both are compulsory courses. There are ten different courses in education. Themes covered are relevant themes on the burning issues in education. The aims of MEd are similar to the objectives in B.Ed,

BPaed and Diploma with more emphasis here to the development of skill in independent research.

UN: This university offers a coursework MEd in social theory. It includes four courses, that is, : State and education; Research methods; Rural education and The social production of scientific knowledge. A research report is also a prerequisite. The themes covered include advanced reflections on B.Ed and HDE themes, but more oriented towards the work of Spivak, Derrida, Giroux and others in relation to educational theory. Objectives are the same as B.Ed and HDE. In addition, there is special emphasis on self-study, independent research and publication.

WITS : Philosophy of education is offered as an optional course along with psychology, sociology, history, comparative, and multicultural education. There are no compulsory courses. Out of 40 registered MEd student 4 take philosophy of education. It is clear that philosophy of education is not a popular course. The course sets out to consider some central questions raised by the new South Africa.

Responses show that philosophy of education is taught by specialists. This is viewed by the researcher as credible because philosophy of education needs to be taught by a teacher whose skills guarantee the distinctively philosophical character of the course.

5.6 DATA FROM THE INTERVIEWS, DISCUSSIONS AND PRESENTATIONS

From the participant observation and interviews the following points became apparent:

- * It was pointed out that South Africans need to re-think philosophy of education in this period of transition as philosophies in South Africa are not necessarily those which all South Africans wish to adopt. The reason for this assertion was that philosophy of education was used as an instrument of maintaining the status quo and had shown itself to be irrelevant to South Africa in the current democratic model.

- * In rethinking philosophy of education, the interviewees recognised the need for philosophers of education to reconsider their priorities in respect of multicultural education as a proposed educational system in South Africa. It was argued that the present philosophies of education are culturally alien to South Africa following the colonial cultural legacy in educational terms. The interviewees proposed the inclusion of African philosophy in teacher education. While noting the importance of Western philosophies, it was argued that one must recognise the release of popular cultural energy engendered by African philosophy.

The need for African philosophy in teacher education is clearly expressed by Thembela in his keynote speech when addressing the workshop on re-thinking

philosophy of education. He states :

".... We can sincerely pretend that we in South Africa are now reconstructing a non-racial society and we mouth all these foreign concepts such as democracy, transparency, equality and liberty imported from America like computers, coca cola, the automobiles and the Bold and the Beautiful. We therefore study the European, the British and American philosophies of education. Some of us study in these foreign countries and come back and try to behave like the Americans or British or French or Germans. Alas, such people soon discover that they have been alienated from the millions of their folk whose way of life or culture is based on a different cosmology and epistemology. Our educational theories and practice, methods and procedures are based on western cosmology and epistemology. Our present education system is education for alienation ; alienation from our cultural roots."

The introduction of African philosophy in philosophy of education courses was viewed as an initial step towards the building of a multicultural education.

It was argued that African philosophy of education can help illuminate problems resulting from oppression and domination by western education. These collective

problems among others include, philosophical dependency, identity crisis and inferiority complex. From their point of view, Africans need African philosophy that will help cultivate intellectual development that will result to cultural identity as cultural identity creates positive concept of self and a pride in the authentic self. This philosophy was perceived as empowering Africans with a philosophical voice thereby asserting the centrality of the African experience in any discussion of European philosophy. It is apparent that this philosophy is perceived by the interviewees as not just worthy of study but as essential to an understanding of the South African community.

All interviewees shared the view that existing teacher education curricula must be revised so that they incorporate more accurately the African thought processes so that all racial groups can benefit.

One interviewee concluded that whites have cheated themselves for many years because of the exclusion of information about Africans in educational discourse. Whites will benefit from this exercise because they would not only learn about African philosophy but eventually may adopt an African perspective by being exposed to it, as they deal more frequently than not with African students, colleagues, parents, politicians, etc. Another discussant, speaking of the contribution that African philosophy could make to the entire teacher education stated that :

"with the initiation of our philosophy of education the whole teacher education system will learn from it, all racial groups need to understand

our outlook on life."

It was also suggested that African philosophy of education has to be studied along with western philosophies, for example, pragmatism, existentialism etc, as these philosophies are major areas of students in a philosophy of education courses so that every student teacher may be exposed to a variety of positions. It must not be set forth as a substitute for other philosophies of education in South Africa.

Themabela suggested that South Africans need a transformative philosophy of education which needs Africans to employ their creative potential. He then recommended that a philosophy of Ubuntu based upon the social, political and economic cultural life of African people be a basis of African educational theory and practice.

"This philosophy of Ubuntu is about humanising societies and emphasising the virtues of co-operation, compassion, diligence, honesty, reliability, trust etc."

Themabela's recommendation is similar to that of Zambia (vide supra 3.2.2). It may seem as if there is nothing peculiarly humanist in this philosophy but obsolete Christian values of the colonial past. The difference lies in the fact that christian values are embedded in foreign cosmology and thought system. It should also be pointed out that no philosophy stands on its own right but most share the basic human values which Ubuntu perpetuates. Koka (1995:1) however, maintains that Africans, however,

express humanism more than any nation and it may not be understood by a foreigner as an African does.

From the above assertions, it is apparent that the interviewees believed that African philosophy is an instrument to equip student teachers with a state of mind that would enable them to go back to the South African community to serve the people. It is also observed as a means of learning essential information, understanding the history of one's people, promoting black identity and self-knowledge, providing 'relevant' information and straightening out oneself. Thus African philosophy is expected to convey a body of information as well as induce a certain outlook on life or state of mind. It is apparent that African philosophy is perceived as a suit armor as the interviewees are fearful of being whitewashed in other philosophies of education designated by Whites. African philosophy can thus be seen as a manifestation of the process of self-determination.

The interviewees, however, realized that as products of the very South African philosophy of education they fall victims of the Eurocentric outlook. These teacher educators are still tied to the popular Western philosophies they have been teaching and were themselves taught by their teachers. African education has been modernized to a point where a discussion of African philosophy can become esoteric. To avoid that, Thembela (1995:5) states:

You will note that I have not engaged in a single act of quotation or reference.

As we probe to think about our philosophy of education we need to release our original creative thoughts."

5.7 SYNTHESIS

On the basis of the data received it can be concluded that philosophy of education still has a place in the training of teachers in all universities. It still, for instance, forms an essential part of undergraduate course and post-graduate (BEd and Med courses) although in the Masters course work programme, it is not a popular course in some universities.

Universities have oriented their philosophy of education curricula to serve the national aspirations of South Africa, viz, freedom, equality, justice, democracy and others. This shows that philosophy of education has been tailored to meet the perceived realities of society. The responses, however, show that although a number of changes have taken place in some universities (UNISA, UPE and US), significant sections of the old philosophy of education curricula remain unchanged.

It is important to note that philosophy of education is still fragmented as was discussed in problem analysis (vide supra 1.3). When analysing philosophy of education in South Africa, Higgs also(1993:20) note this fragmentation when he states:

“while a number of educationists are now working with Marxist and neo-Marxist paradigms as well as within the more general context of literature on democratic schooling and empowerment, the most fundamental division among philosophers of education in South Africa is reflected by those who are grounded in the analytic philosophy of education in the tradition of Peters, Hirst and Dearden, and those who identify themselves with the endeavours of Fundamental Pedagogics.”

What is of particular interest is that the 'silent philosophy' of education, that is, African Philosophy is not mentioned.

There appears to be a lack of coherent philosophy of education as different philosophies of education mean that different kinds of teachers will still be produced by different universities. This is a problem regarding the role of philosophy of education in teacher education.

Certain inconsistencies about multicultural education at a philosophical level were revealed. For example, responding to the call for multicultural education philosophy of education must have a particular focus on Africa. But philosophy of education in South Africa as revealed by the data collected largely excludes African philosophy.

The relationship between philosophy of education and the goals of the government in South Africa (i.e multicultural education), however, underscores the fragility and vulnerability of the former because of:

- philosophy of education's foreignness as an exotic import coupled with its apparently inherent resistance to reform.
- the insistence by philosophers of education upon continuing special relationships with the international trends, including what is viewed as divided loyalty between the state and an international scholarship.

- the influence of the government and society upon the policy of education, thus philosophy of education, underscores a final point that philosophy of education tends to be a mirror of the society, reflecting its change processes conflicting patterns and structural crisis.

CHAPTER 6

RECOMMENDATIONS AND CONCLUSIONS

6.1 INTRODUCTION

The following research problems were outlined in Chapter one:

- * What is the present position and role of philosophy of education? The question was motivated by the fact that a variety of unco-ordinated and variously interpreted philosophies of education were prevalent in apartheid South African teacher education.

- * How can this component of teacher education be improved? (see section 1.4).

Chapter 5 attempted to paint a picture regarding the present position regarding philosophy of education in teacher education in South African universities and it became apparent that philosophy of education is still unco-ordinated and variously interpreted. The first research problem was therefore answered in chapter 5.

This section attempts to answer the second section of the problem, i.e. the extent to which philosophy of education can be improved, hence the recommendations which follow. The recommendations discussed below emanate from the findings of this study and are based on the data produced by this investigation.

The research has revealed, among other things, that the apartheid government which tried to use philosophy of education to serve political interest. In this sense, philosophy of education was a means of political control and legitimization of the status quo. The role of philosophy of education should be, at this stage, to try to answer the following central question: How can philosophy of education in a democratic South Africa be constructed to ensure that it is used to serve the interest of the whole population ?

This question poses some difficulties with regard to the controversy (discussed in chapter two) surrounding philosophy of education. The question that arises is whether philosophy of education should be a 'studia humanitatis' as Higgs 1993, 1994 and 1995 puts it or should it be a social science or a social doctrine ?

This is a serious problem since in chapter three it became apparent that African countries' conception of a university and philosophy of education differs markedly from Western conceptions. What matters most to Africans is, what is practically relevant. Such a view of philosophy of education may, however, fall prey to the politicization of education as it also became apparent that African countries take their political philosophies as their dominant philosophies of education. This has been the case in Tanzania with their education for self-reliance as a philosophy of education and life and Zambia with Zambian humanism, all with differing aspirations underlying them.

6.2 TOWARDS PHILOSOPHY AS A SOCIAL DOCTRINE

Philosophy as a social doctrine is recommended in this research although this philosophy is subject to abuse for various social and ideological considerations. The basis of the researcher's recommendation is that philosophy of education in South Africa must avoid the problem illustrated by Curle 1969 where it can be perceived as too academic and unrelated to social and economic needs of this country (Vide Supra 3.2.3). It has to be a philosophy of education that is closely connected at both the theoretical and practical level. This philosophy of education must seek to avoid bias by remaining second order, but it cannot escape its development in a particular theoretical context, and its focus on the South African context.

Dewey as cited by Moore (1986:116) is of the same view when he states that philosophy of education is a device to facilitate the most desirable kind of society, a democracy. Plato, also, among other things, gave an educational philosophy about the role of education. Education for him was a means of providing the elites needed to govern the ideal state. These philosophical statements show that social and political conditions affect philosophy of education.

In view of the sweeping changes that are taking place in the country, philosophers of education in South Africa must centre their discussions on the following question: how to make education adequate to a changing economic, political and ideological environment. The major concern must not only be the changing world economy and the international division of labour but must also focus on fulfilling the South African aspiration of social

equality and cultural liberation. A wholistic philosophy of education can be a congruent approach to the nature of social equality and cultural liberation. The researcher's recommendations must be understood in the context of the transitional stage of the South African community as it is apparent that the political and economic and social reality of the moment determine the basic principles of a country's educational theory.

6.3 TOWARDS A SOUTH AFRICAN MODEL OF PHILOSOPHY OF EDUCATION

It is recommended that philosophy of education in South Africa needs to be eclectic in nature as the situation in South Africa is one of philosophical diversity (vide supra 1.3). The multiphilosophical model has to entail an integrated curriculum in the study of philosophy of education. In addition, to satisfying educational goals it must be a true reflection of diversity of philosophical inclinations of the South African Society. This should be an open, plural, cross cultural and interdisciplinary course of philosophy of education. It means that all universities in South Africa must review their curricula by including the study of African philosophy. This assertion is viewed from the national goals of multiculturalism in education. The researcher's position is substantiated by chapter two and five where it became self-evident that:

- i) Philosophical debates faced by philosophy of education are rooted in different views of reality (vide supra 2.1).
- (ii) The African view of reality (African philosophy) is not included in the philosophy of education courses in all the universities that responded, with the exception of one university (see chapter 5).

The inclusion of African philosophy suggests a creation of theoretical postures from which to survey the whole human interaction between cultures and thus contextualize philosophy of education.

This is of importance since South Africans experienced the imbalance of power regarding knowledge distribution, and cultural differences.

It is, therefore, important that African philosophy be explained in detail so that its importance in the recommended model can be highlighted. It is also important to explain it because the model cannot be taken at face value but there must be indepth exposition for the structure of interest beneath it.

The objective of the remaining discussion is to clarify how African philosophy of education can serve to enhance the opportunity for effective multiculturalism in education. This is motivated by the findings in chapter five which revealed that the Eurocentric philosophies have become so dominant in South Africa that they have overshadowed other philosophies.

6.4 THE NATURE AND NEED OF AFRICAN PHILOSOPHY IN SOUTH AFRICAN TEACHER EDUCATION

African philosophy revolves around the concept of Afrocentricity which uses the life experiences and thought processes of African people as the centre of analysis. It emphasises the analysis that is rooted in the historical reality of African people. It does not negate or minimize the experience of other groups; rather its emphasis is on how those experiences have helped

shape African reality and vice versa (Kershaw 1992:477). Based on that premise, the following are suggested as the basic assumptions of African philosophy:

- * African thought, culture and life experience are worthy of intellectual endeavours.
- * The philosophy of life of Africans can be used to learn about human issues, (education in this case).
- * There are distinctive thought processes, and cultural experiences of African people.

This philosophy assumes that African thought processes and what moulds them can add to the humanization of the world. Philosophy in Africa may well be totally different from that of Europe in function as well as in form. This was revealed in 3.3 where in African countries political philosophies were implemented as philosophies of education. But as any philosophy of education their philosophy of education was based on thought out and reasoned worldview although sometimes implicitly assumed. For instance philosophies of education discussed in 3.3 have :

- * their foundation on a set of beliefs about the nature of man and his universe
- * a system of values of both of the individual and society and
- * a scheme of knowledge that is considered desirable to have.

Although the philosophy is based upon the tenet of traditional African culture, it does not exclude in its fundamental assumptions the possibility for normative activity on the parts of people of other ethnic origins.

It does not also propose negative identification with Western philosophies as such perspective may lead to it being merely reactive and therefore persistently dependent on the Eurocentric model. Although it identifies limitations with the Eurocentric philosophies, in terms of South Africa, this does not presume African philosophy to be the obverse. It rather attempts to provide a context for many of the issues that are increasingly raised by Western philosophers of education within the African context.

However as indicated in chapter 5 African philosophers face a problem of being equipped with western philosophical skills which can entertain the following comment by western analysts:

"If there is unrest, and a desire for independence, as in India and Egypt, it is because we have taught the value of liberty and freedom, which for centuries these people had not known. Their very discontent is a measure of their progress" (Carnoy 1974:142).

Although there is little evidence that European education did teach the value of liberty and freedom, it is more reasonable to say that a break away from European philosophies has not been easy.

The most important element offered by the African philosophy is the opportunity for genuine

cultural liberation. This philosophy of education attempts to bring about development of individual consciousness through education in relation to the social and material context because whether educating or theorising about education those activities take place in a particular context of ideas and social realities. In the period of transformation, new exigencies expose the limitations of the existing theory and demand its qualification. The holistic quality of this model offers direction not only for such cultural liberation but an avenue for human liberation in general.

The recommendation of African philosophy can be also be viewed as a struggle for liberation from Eurocentric domination. Most importantly, African philosophy is an attempt to correct the indirect oppressive function played by traditional Western philosophies. African philosophy in this context does not aim to replace the existing Eurocentric philosophies as a universal perspective. It recognises the validity of other perspectives, like the Asia-centred philosophy. It is the totality of all these perspectives that constitutes an eclectic philosophy of education. This possibility of looking at the world from different centres rather than from a single angle is necessary for the better understanding of the diversified and multicultural South Africa. Hence South African teachers will be generally able to play a dynamic role in educational reconstruction.

The exclusion of African philosophy then renders philosophy of education in South Africa an incomplete instrument of bringing about transformation.

African philosophy circumscribes models of observation or methodologies. As Orstein in (Akbar 1984:339) observes:

"Any community of people holds in common certain assumptions about reality. Each scientific community physicists, mathematicians, psychologists, or others, shares an additional set of implicit assumptions of what is possible, the boundaries of acceptable inquiry, the limiting cases."

As it is still in the process of evolving, African scholars are not yet agreed on specific methods. For instance, they have not agreed on whether Marxism has a role to play in Afrocentric discourse. Asante in Oyebade (1990 :236) maintains that :

"Marxism is not helpful in developing Afrocentric concepts and methods because it, too, is a product of Eurocentric consciousness that excluded the historical and cultural perspectives of Africa."

What could be stated is that Marxist theories can be used in African philosophy when they are used, for example, to analyse the question of oppression, colonialism and neocolonialism as Marxist analysis on these concepts provide best results. What is of utmost importance, however, is whatever methodology of research and analysis is adopted, be it in gender studies or language, the African phenomenon must be subjected to proper research.

As South Africa has experienced oppression this philosophy may use different methods to critically uncover fundamental contradictions between what is and our understanding of what is. For instance, its focus in South Africa may be to identify relations within and between the racial groups. Those relationships may be either oppressive or harmonious, the important point

is that Africans must be the focal point . There is, however, no assumption that there must be fundamental contradictions. This philosophy also uses the historical and critical methods of investigations as the three assumptions, mentioned earlier, presuppose different methods in studying totality of life experiences of Africans. Racism, colonialism, prejudices and discrimination as part of the life experiences of Africans and their education are central to African philosophy. This also includes positive experiences like family, culture, leadership and others. Historical methods will help as Africans are creators of their history and the brilliance of any liberation paradigm must be found in that history.

The Africentrist, Nobles, as cited by Akbar (1984:396) observed the importance of African paradigm when he states:

"The worldview, normative assumptions, and referential frame upon which the paradigm is based, must, like the science they serve, be consistent with the culture and cultural substance of the people. When the paradigm is inconsistent with the cultural definition of the phenomena, the people who use it to assess and/or evaluate that phenomena become essentially conceptually incarcerated."

Such an incarceration seriously handicaps the African philosopher of education in his or her objective of human liberation. This creates a challenge to the African paradigm.

Akbar (1984:411) gives an example as to how the African paradigm in education can help address social problems. He suggests that rather than intelligence being defined by an IQ test, intelligence would be defined by a person's adequacy in living and developing. Intelligence

would be reflected in the degree to which a person is capable of manoeuvring an environment offering obstacles to his or her "*collective self's*" development. It means that an adequate assessment of intelligence would require effectively tapping the full range of a people's symbolic imagery. One could not evaluate a person's knowledge without knowing how effectively that person conducts his or her full being. Akbar (1984:411) further states that :

"Therefore, the possibility of a man or woman being assessed a genius on the basis of his or her external knowledge yet proving to be morally inept would not be conceivable on Africentric approach. Similarly, a society with opulent technology but with social and moral dependence could not be viewed as an advanced model of civilization."

Whether this can or cannot help eliminate problems experienced in our society, is worth being explored. One of the important challenges of African philosophy in South Africa is the "value free" philosophy of education. This may even bring the conceptually incarcerated notion of science as an objective and consequently superior form of inquiry. This has resulted to a scientific but impractical inconceivable philosophy of education (vide supra 3.3.3). For the sake of relevance, philosophy must not be the pursuit for pure scholarship. However, this raises a problem because, traditionally, most African universities have been reluctant to dilute their standards (Mazrui 1984:283). Even the idea of African philosophy of education meets considerable resistance from people who are trained in Western philosophies. Thus, there is still a marked lack of interest in the phenomenon of African philosophy as revealed by the data of the research. In the workshop referred to in 5.6, however, all Africans agreed that African philosophy is proper philosophy of education reconstruction.

Another challenge of African philosophy is that the Eurocentric philosophies are individualistic, rationalistic and materialistic which may make it less useful in the African society. The individualistic operates with the assumption that the human identity is essentially in the individual. His communalistic nature (with regard to Africans) is of secondary significance. As a consequence much teaching methods focus on the principle of individualization and competitive grading. The African cultural state of fate, control, submissiveness and dependence are discouraged and viewed as negative personality characteristics. This extends the notion of individualism versus communalism which is the principle of collective survival. These philosophies are in conflict with this principle of collective survival as from their perspective the most functioning students are those who are most assertive and competitive. The progress and their accomplishment is realized by the triumph of the strong over the weak. On the other hand, the communalistic principle encourages the maintenance, and enhancement of the survival of the group (Akbar 1984:410).

The above discussion shows clearly that there is a need for the African philosophy of education to make philosophy of education multicultural (eclectic) and thus an effective instrument for education transformation.

6.5 A CURRICULUM FOR AN AFRICAN PHILOSOPHY IN TEACHER EDUCATION

It has already been suggested that there is a need for a more responsive philosophy of education for teacher education in South Africa as well as the nature and need for an African philosophy.

It is necessary at this stage to give an indication of the areas that could be covered in African philosophy. This is necessary because no research both locally and internationally has been conducted with regard to an African paradigm in philosophy of education. The following curriculum is thus presented.

6.5.1 The four-year or concurrent degree

- * *Introduction to African philosophy*
 - traditional African philosophy
 - political African philosophy
 - professional African philosophy
 - *implication for the South African teacher*
- * The self and education, i.e., education for self consciousness
- * Humanization as empowerment
- * Multicultural education and African philosophy

6.5.2 Post graduate courses

6.5.2.1 One-year post-graduate diploma

- * The social-cultural context of education
- * Education for liberation of the mind
- * African philosophical thought
- * The African perspective on teaching and education management

- * An analysis of African culture and learning styles
- * Consciousness building and empowerment.
- * Ubuntu and its application in the contemporary work place.

6.5.2.2 B.Ed programme

- * The critical analysis of African philosophy in multicultural education
- * Decolonizing the African mind and its implication for teaching, learning and evaluation.
 - language ex- colonised countries
 - language, identity, empowerment and education
 - African religion as African culture
 - African democracy vs Western democracy
 - a critique of individualism vs communalism
- * Culture and education : an international perspective

6.5.2.3 M. Ed programme

The assumption here is that M.Ed will be done through course work. Otherwise, if it is by research it will be necessary to investigate the practical educational implications of some of the topics that are covered before M.Ed, i.e., at graduate and post-graduate level.

For purposes of course work the following areas are suggested :

- * A critique of African philosophy

- * Teaching, learning and management of education from an African perspective
- * The content and form of multicentric philosophy of education in South Africa.

6.6 SYNTHESIS

Philosophy of education as a social doctrine brings the socialization concept of education should be tailored to the perceived needs or realities of society as this philosophy presupposes that education always takes place within a certain constellation of cultural conditions and, therefore, it cannot be studied as a set of universal and independent phenomena. It is within this context that multiculturalism in philosophy of education (eclectic philosophy) is perceived as the vehicle of transformation. An individualistic and rationalistic model of philosophy to the exclusion of other philosophies seriously limits the possibility for transformation of South African teachers. The current attempts to transform education in South Africa would be useful if philosophy of education were viewed as central to the whole process. The inclusion of African philosophy in teacher education programmes will be a step towards true transformation as this philosophy will enable student teachers to :

“ see through African eyes, to hear through African ears, to speak with African tongues, move with African feet, feel with African heart and reason with African wisdom ” (Holdstock, 1987 : 267).

The understanding of Africa from within is imperative as Africans are the majority of the population and their understanding is of supreme importance. It is in this view that South African philosophers and educationists should evolve a system that not only retrieves African philosophical presuppositions but offers the opportunity of human advancement for all South Africans.

Finally, it is hoped that the application of the findings of this study will contribute to the fundamental changes required by the in teacher education. The reconstruction and development of teacher education would thus be useful for all South Africans.

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