

**THE INDIAN TEACHERS' PERCEPTION OF THE BLACK TEACHERS'
OCCUPATIONAL WORLD**

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JANUARY 1994**

DECLARATION OF ORIGINALITY

I hereby declare that the whole of this thesis, unless specifically indicated to the contrary in the text, is my own work and all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

A handwritten signature in black ink, appearing to read 'V. Abhilak', is written over a horizontal line.

V.ABHILAK

DURBAN

JANUARY 1994

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SUMMARY

The aims of this study were threefold :

- * Firstly, by means of a literature study, it examined the possible misconceptions that Indian teachers have of the black teachers' occupational world and the circumstances which have led to these misconceptions.
- * Secondly, an empirical survey consisting of structural questionnaires were constructed in order to ascertain the Indian teachers' perception of the black teachers' occupational world.
- * Thirdly, certain recommendations were made which could possibly eliminate the Indian teachers' misconceptions of the black teachers' occupational world.

Education in South Africa is marked by severely discriminatory inequalities of provision. These inequalities coincide with ethnically fragmented structures of control centred on "own affairs" departments of education answerable to the white, Indian and coloured chambers of the tricameral parliament, while black education falls under the Department of Education and Training. The Department of National Education plays an overall co-ordinating role. In all, the South African education system comprises eighteen separate departments of education, linked through weak co-operative arrangements and separated by marked resource imbalances.

Indian teacher training in the RSA has reached such a significant stage in its administrative and curricular development that one is apt to overlook the vicissitudes through which it has passed. Inadequate communication, fostered by the policy of separate development (apartheid), has resulted in Indian teachers having little understanding of the black teachers' occupational world. In view of the limited and misleading information, perceptions of each other's professions are often misconstrued and consequently, a large degree of misunderstanding and mistrust exists between the two groups. Perception in this context is identified as the understanding or view that educators have of their occupational

world as life-world.

The education system that has evolved in South Africa this century is one of extraordinary complexity. The objectives of the National Party were segregated, differentiated, and unequal education for different racial groups, and political control over all education in the interests of whites. In short, its policy was to divide and control. Black education has always served the needs of those who provided it. Since its inception, black education has never addressed the needs and aspirations of the blacks in South Africa. Decades of apartheid education and rising pupil numbers have resulted in gross inequalities and huge backlogs in provision, especially in black education. The conditions under which black teachers work are poor and demoralising. Quality in education is in the first place dependent upon the quality of the teacher, his qualifications, experience, competence in the classroom, professional confidence and commitment. In all these areas the black teacher is under siege and fighting for survival.

In order to establish the Indian teachers' perception of the black teachers' occupational world, teachers from Indian secondary schools were approached with the request to complete a questionnaire. Prior to the submission of the mailed questionnaire a simple random sample, within the target population, of teachers living in and around Durban, were interviewed. On the basis of these informal unstructured interviews, the questionnaire was refined before submission to the effective population.

Statistical analyses were conducted to fulfil the aims of the investigation and to test the research hypotheses stated. On the basis of the aims of this study certain recommendations were also formulated :

- * That the South African Teachers Council must be established.

- * That educational institutions be established and/or expanded where black teachers can improve their qualifications through attendance and/or distance education.

- * That the training of adequately qualified teacher educators should become a top priority in black education systems.

- * That the sensitivities of each community be respected.

The present research is an exploratory study in determining the Indian teachers' perception of the black teachers' occupational world. It is the hope of the researcher that the present study will serve as a catalyst for further research.

OPSOMMING

Die doel van hierdie studie is drieledig :

- * Eerstens ondersoek dit, deur middel van 'n literatuurstudie, die moontlike wanopvattinge wat Indiër-onderwysers van swart onderwysers se beroepswêreld het en die omstandighede wat tot dié wanopvattinge gelei het.
- * Tweedens is 'n empiriese ondersoek onderneem wat bestaan het uit gestruktureerde vraelyste ten einde vas te stel wat die Indiër-onderwyser se persepsies is van die swart onderwyser se beroepswêreld.
- * Derdens word sekere aanbevelings gemaak wat moontlik Indiër-onderwysers se wanopvattinge oor swart onderwysers se beroepswêreld uit die weg kan ruim.

'n Kenmerk van onderwys in Suid-Afrika is die ernstige diskriminerende ongelykhede wat bestaan het. Hierdie ongelykhede stem ooreen met etnies gefragmenteerde beheerstrukture wat gesentreer is in "eie sake"-departemente van onderwys. Dié departemente doen verantwoording aan die wit-, Indiër-en kleurlingkamers van die driekamer parlement, terwyl swart onderwys meesal onder die Departement van Onderwys en Opleiding val. Die Departement van Nasionale Opvoeding speel 'n oorkoepelende koördinerende rol. Alles in ag genome, bestaan die Suid-Afrikaanse onderwys-stelsel uit agttien onderwysdepartemente.

Die opleiding van Indiër-onderwysers in die RSA het so 'n belangrike fase in sy administratiewe-en kurrikulumontwikkeling bereik, dat 'n mens geneig is om die wisselvallighede waardeur dit gegaan het, oor die hoof te sien. Gebrekkige kommunikasie, deels as gevolg van die beleid van afsonderlike ontwikkeling (apartheid), het tot gevolg dat Indiër-onderwysers weinig begrip het van swart onderwysers se beroepswêreld. In die lig van die beperkte en misleidende inligting, berus persepsies van mekaar se beroepswêreld dikwels op misverstand en gevolglik bestaan daar 'n groot mate van wanbegrip en wantroue tussen die twee groepe. Persepsie word in hierdie konteks geïdentifiseer as die onderwysers se siening van hulle beroepswêreld as leefwêreld.

Die onderwysstelsel wat gedurende die afgelope eeu in Suid-Afrika ontwikkel het, is buitengewoon kompleks. Die doelstellings van die Nasionale Party was onder andere segregasie, differensiasie en politieke beheer oor alle opvoeding in die belang van "blankes". Die beleid was ten diepste bedoel om te verdeel en te heers. Swart onderwys het altyd aan die behoeftes voldoen van hulle wat dit voorsien het. Sedert die aanvang daarvan het swart onderwys selde die behoeftes en aspirasies van swart mense in Suid-Afrika aangespreek. Dekades van apartheidsopvoeding en stygende skoliergetalle het ernstige ongelykhede en enorme agterstande tot gevolg gehad, veral in die swart onderwys. Die omstandighede waaronder swart onderwysers werk, is swak en demoraliserend. Gehalte opvoeding word bepaal deur die kwaliteit van die onderwyser, sy kwalifikasies, ondervinding, bevoegdheid in die klaskamer, professionele self-vertroue en toewyding. Dis juis hierin waar die swart onderwyser te kort skiet.

Ten einde die Indiër-onderwyser se persepsies van die beroepswêreld van die swart onderwyser te bepaal, is Indiër-onderwysers in sekondêre skole in en om Durban versoek om 'n vraelys te voltooi.

Statistiese verwerkings is uitgevoer om aan die doel van die ondersoek te voldoen en om die navorsingshipoteses te toets. Sekere aanbevelings is geformuleer :

- * Dat 'n Suid-Afrikaanse Onderwysersraad daargestel moet word.
- * Dat opleidingsinrigtings daargestel en/of uitgebrei moet word waar swart onderwysers, deur middel van bywoning en/of afstandsonderrig, hulle kwalifikasies kan verbeter.
- * Dat die opleiding van behoorlik opgeleide onderwysdosente dringende aandag binne die swart onderwys-stelsel moet geniet.
- * Dat die sensitiwiteit van elke gemeenskap gerespekteer moet word.

Die huidige navorsing is 'n verkennende studie om die Indiër- onderwysers se persepsies van die swart onderwysers se beroepswêreld oop te dek. Dit is die wens van die navorser

dat dié studie tot verdere navorsing sal lei.

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CHAPTER 1

ORIENTATION

1.1 INTRODUCTION

It is the concern of this chapter to provide an overview of the salient literature and research that has some bearing on, and relevance for, the present study. Education in South Africa is marked by severely discriminatory inequalities of provision. These inequalities coincide with ethnically fragmented structures of control centred on "own affairs" departments of education answerable to the white, Indian, and coloured chambers of the tricameral parliament, while black education falls under the Department of Education and Training (DET) and a further ten departments responsible for education in the "homelands". The Department of National Education (DNE) plays an overall co-ordinating role. In all, the South African education system comprises eighteen separate departments of education, linked through weak co-operative arrangements and separated by marked resource imbalances. In addition to departmental fragmentation, there are differing financing arrangements and regulations affecting various classes of education institutions, namely (NEPI, 1993:13) :

- * departmental, state-aided and private schools ;
- * technical and teacher-training colleges ; and
- * technikons and universities.

Teachers are "the seed corn" of educational change, and therefore require careful professional nurture (Mkhize, 1989:1). If this is not done, there is the danger that no meaningful change can be achieved in the educational system. Indian teacher training in the RSA has reached such a significant stage in its administrative and curricular development that one is apt to overlook the vicissitudes through which it has passed. Inadequate communication, fostered by the policy of separate development (apartheid), has

resulted in Indian teachers having little understanding of the black teachers' occupational world (Vos & Brits, 1990: 52). In view of the limited and misleading information, perceptions of each other's professions are often misconstrued and consequently, a large degree of misunderstanding and mistrust exists between the two groups. Like all other aspects of the South African education system, teacher education is characterised by fragmentation, difference and discrimination, and there is no coherent teacher education policy or plan for national development (Unterhalter, 1991:131).

In achieving the specific need for equality, relevance and quality in South African education, the teacher is the key person. Increased funding, better physical facilities, new curricula, improved syllabuses and learning materials, democratic structures, effective planning and administration, as well as the political will to change and popular support for what is done, all have their part to play, but in the end, success or failure depends upon the teacher in the classroom. All the structures and mechanisms of the education system from the head office down to the inspectorate and the local authorities concerned with the school, should exist not for their own purposes but to empower the teacher to do an effective and creative job of work in his everyday contact with learners. It is in this intensely personal relationship with the pupil in the tasks of learning that the real meaning of education lies, and it is on the quality of this relationship that the success or failure of schooling is dependent (Hartshorne, 1992:218).

No other single factor is as decisive in determining the quality of education in a country as the quality of its teachers. The quality of the teachers depends largely upon the quality of their own education and training, both that portion which precedes and which comes after their entrance into the profession. Given the great significance of teacher training, it is vital that efforts to improve and upgrade it should be unrelenting (Naguran, 1985).

1.2 ANALYSIS OF THE PROBLEM

February 2, 1990, marked a turning point in South African history with President De Klerk's "winds of change" speech revealing the state's inability to maintain power through coercion and repression. Reforms, restructuring and wider political change indicate the

shift in political discourse from suppression to negotiation. As part of the process of restructuring, reforms were initiated by the state in the educational sphere. These state reform initiatives permitted white, Indian and coloured state schools to open their doors to black children from the beginning of 1991. For most black children with a history of learning rooted in Bantu education, these reforms are regarded as a gateway to a better education and a better future. For political and community-based organisations, on the other hand, these reforms are viewed merely as an attempt by the state to restructure apartheid education by "giving it a new face" (Nzimande, 1991:3).

Society in South Africa is undergoing considerable change. Political structures, statutes and systems of control within the Republic have undergone widespread alteration, partly in response to expressions of discontent among disenfranchised groups. Divergent views of a political solution from support for a people's revolution (from the Pan African Congress) to support for Verwoerdian apartheid and total race separation under white oligarchical control (from the Conservative Party) have been formulated. Although a State of Emergency did lead to military control over subject populations in an attempt to contain eruptions of anger and to a slow down in constitutional reform during the latter years of the 1980's, with the advent of a newly appointed State President in 1989 a positive mood for change has emerged from government sources. Moves towards educational and social upliftment have been made and expectancy of further change is high. At the inaugural meeting between the government and the African National Congress, President de Klerk declared unequivocally, "our goal is a new, democratic dispensation for South Africa and all its people" (Jarvis, 1992:8).

Currently there are 325 033 teachers in service in schools in the RSA. Of these 19% do not have a matriculation certificate, 10% have no teachers' qualification and only 7% are graduates. Current projections would indicate that an additional 277 000 teachers per year will be required in the next ten years, two and a half times more than the current number. For the primary schools an additional 115 000 teachers will need to be trained to reach a pupil-teacher ratio of 40:1, and an additional 83 000 high school teachers need to be trained to reach a ratio of 35:1 (Heese & Badenhorst, 1992:42).

A major constraint on the rapid qualitative and quantitative upgrading of schools is the poor quality of training of many black teachers. While less than 1% of teachers in the white education departments falling under the House of Assembly lack post-matriculation training, at least 30% of DET and homeland primary teachers are in this category. The proportion of teachers with at least three years of post matric training exceeds 96% for white and Indian teachers, and accounts for just over half of all coloured teachers but only 26% and 22% of DET and homeland teachers respectively. Unfavourable teacher-pupil and pupil-classroom ratios in black schools greatly exacerbate this situation (McGregor & McGregor, 1992:26).

The fragmentation of the education system has meant that no validation of teacher-training standards and certification exists, and informal evidence suggests that there are considerable differences between various teacher-education colleges. Black teacher-training colleges are rigidly controlled and under-funded relative to white institutions, and in several instances are located in dilapidated premises in remote rural areas, to which competent lecturing staff cannot be attracted (Mncwabe, 1993:35).

Much of the state's education "reform" initiative of the post 1976 period has gone into upgrading the formal qualifications of teachers. Teachers face strong remunerative incentives to improve their qualifications. Evidence of the effectiveness of formal qualifications in improving teaching skills, however, is scant, and non-formal inservice teacher training and support services are largely lacking. It seems plausible, furthermore, that in the context of a demoralized and badly administered school system, teachers have tended to neglect teaching responsibilities in favour of advancing their own qualifications and careers (Van Schalkwyk, 1990:30).

In terms of the 1984 National Policy for General Education Affairs Act (No 76 of 1984), the DNE has overall responsibility for establishing norms and standards for the financing of running and capital costs of education institutions for all "population groups", for

determining the salaries and conditions of staff employment and the professional registration of teachers, and for setting norms and standards for syllabuses, examinations and certification. The various tricameral departments of education execute general policy, set policy in respect of "own affairs", and provide education. The 1984 Act (76 of 1984) was passed before the tricameral parliament was established. The Act (76 of 1984) states that the Minister of National Education is obliged to "consult" with the Ministers of Education in the various houses and with the South African Council for Education, but the Minister is not bound by such consultations. However, in determining norms and standards for the financing of education, including salaries and conditions of service of staff, the Minister may act only "with the concurrence" of the Minister of Finance. Coupled with the dominance of the House of Assembly in the tricameral parliament, these provisions ensure that ultimate power, including the power of the purse, remains with the white-controlled central government (NEPI, 1993:14).

State policy, although founded on a strong belief in centralized control, rests on a deeply fragmented structure, and is accordingly shot through with contradictions. Homeland education departments have varying degrees of autonomy and organisational capacity, and the very multiplicity of education departments has provided space for diverse interests and influences to operate in the education arena. Consequences of ineffective control include abuse of power, fraudulent use of funds, and widespread managerial negligence within education departments. There are, furthermore, substantial differences between regional departments in the quality, content, and availability of black schooling (Christie, 1990:14).

The need within the present education structure to balance two sets of conflicting and ultimately irreconcilable notions, those of "own" versus "general" affairs, and of "separate but equal" provision, has resulted in uncertainty and confusion, and has undermined the effectiveness of the system. These contradictions account for much of the division, lack of clarity, and indecision in government thinking and action on education issues. Education policies and systems in any country reflect its "political options, its traditions and values, and its conceptions of the future", and exist in the context of a particular social, economic, political and (now in South Africa) constitutional order (Frederickse, 1992:30).

The consequences of this for South Africa have been twofold in nature (Christie, 1990:43):

- * the fragmentation of the control and processes of education under eighteen separate systems (Indian, coloured, eleven black and five white) ; and
- * the concomitant discriminatory hierarchy of financing, resources, facilities, qualities and "outcomes", with the white systems faring the best and the black, the worst.

The results have been serious for South Africa, both for the individual and for society. The wastage of human potential has severely hindered development not only in the obvious sense of economic needs, but also in the more fundamental area of social relationships and human understanding. Education, instead of having a creative, common national purpose directed to the future, has been concerned too much with the past, or at least the status quo, and has been divisive in its nature, according to Hartshorne (Millar, Raynham & Schaffer, 1991:41).

Like all other aspects of the South African education system, teacher education is characterised by fragmentation, difference, and discrimination, and there is no coherent teacher education policy or plan for national development. According to the constitution of 1983 (Act 110 of 1983) and the National Policy for General Education Affairs (Act 76 of 1984), teacher education is an "own affair". This in practice means that control of education is divided amongst a number of agencies responsible to various departments of education. Any attempt to understand the current state of teacher education in South Africa without reference to the racial and political categories developed by the state and according to which education, including teacher education, is organized, would render the current position incomprehensible. The position is not static, however, and in the last two years a number of important developments have occurred. One is the admission of a limited number of black students to House of Representatives colleges, with qualified support from that House, as a result of pressure from colleges. Similar developments are occurring in various colleges under the authority of the provinces, and students from "other" departments are being granted admission under a variety of schemes. It is apparent that

South Africa has a highly fragmented system of teacher education, organized broadly along ethnic lines, and controlled by eighteen different ministries in terms of different acts (Hartshorne, 1992:50).

The Indian Education Act, No. 61 of 1965 and the Indian Advanced Technical Act, No 2 of 1968 govern Indian education in South Africa. Under these acts, teacher education is offered at two colleges of education, Transvaal College in Pretoria and Springfield College in Durban. The latter is concerned with both institution-based and distance education. Indian colleges are not restricted to primary education courses, and agreements with Unisa and the University of Durban-Westville (UDW) allow students to obtain credits for courses done at the colleges. The ML Sultan Technikon is not constrained from offering teacher education courses, and offers a four-year programme specializing in commerce, for the House of Delegates. The House of Delegates plans for the needs of its department of education only, and currently argues that there is an oversupply of Indian teachers (NEPI, 1993:6).

Coloured education is governed by the coloured Persons Education Act, No. 47 of 1963 and the Peninsula Technikon Act, No. 52 of 1982, which places teacher education under the authority of the House of Representatives. Under these acts teacher education is offered at thirteen teacher education colleges. One of them, Roggebaai, is devoted entirely to distance education for underqualified teachers. Peninsula Technikon, like M L Sultan Technikon, is able to offer teacher education courses in its own right, and offers a number of one-year courses in Technical and Post-school Education, as well as a four-year Higher Education Diploma in commerce and mathematics in collaboration with the University of the Western Cape (UWC). The majority of the secondary school teachers for the House of Representatives are provided by UWC, which offers Higher Diploma in Education courses at both the graduate and non-graduate levels, an integrated four-year degree programme, as well as post-graduate degrees in education. There is no formal relationship between UWC and the colleges of education controlled by the House of Representatives, and no credit is given to students from such institutions by UWC. Planning for teacher education is done by departmental officials who are responsive only to the needs of that Department which, they argue, has an oversupply of teachers (NEPI, 1993:6).

Teacher education for blacks is deeply fragmented. Within the borders of South Africa, as currently defined by the state, teacher education is provided in terms of the Department of Education and Training Act, No. 90 of 1979 and the Technikon Act, No. 27 of 1981. In the TBVC states and in the homelands, the planning and provision of teacher education rests with the Department of Education of each of these authorities, although most use the DET syllabi. While it only caters directly for some 15% of all teacher trainees, the DET, through direct and indirect links with the other colleges for black students, exerts an enormous influence on teacher education. Degree courses for secondary school teachers are offered by all four universities under the DET, as well as by the four universities in the TBVC states. However, increasing numbers of black students are now attending UWC, UDW, and the traditionally white universities (NEPI, 1993:7).

Teacher education for whites is ultimately the responsibility of the House of Assembly, but because this house has devolved control to the provinces, each province is responsible for education at school and college level within that province. In terms of the National Education Policy Act 39 of 1967, secondary teacher education is the responsibility of universities, but technikons and colleges can offer certain courses with the permission of the Minister. With the exception of these cases, colleges of education administered by the provinces offer primary school teacher education courses only. All eleven historically white universities offer teacher education courses which are funded by the Department of National Education in accordance with the South African Post-School Education (SAPSE) subsidy formula. The planning and provision of teacher education is based on the projected needs of the white population only. For this reason, rationalization is occurring, and a number of colleges have either been closed or amalgamated. This notwithstanding, it is still claimed that there is an oversupply of teachers, and teachers are being retrenched (NEPI, 1993:7).

A comparison with other developing countries, which spend on average between 5% and 15% of their education budget on teacher education, suggests that a greater proportion of the education budget could be allocated to this sector in South Africa. One result of the fragmentation of teacher education is that there is no agreement about South Africa's teacher education needs, especially as this relates to the number of teachers required. The

fragmentation, compounded by the manipulation of resources, an unwieldy system of bureaucratic control, and a culture of dissembling and secrecy, makes it extremely difficult to obtain reliable data on South African education on which to base decisions about the present and future teacher education needs of the country. In any event, the answers cannot be provided from statistics alone, and depend on the following kinds of considerations (McGregor & McGregor, 1992) :

- * the policy on basic or universal primary education;
- * the policy on access to, and state support for, secondary education ;
- * the policy relating to teacher-pupil ratios and class size norms ;
- * the policy relating to the range of streams and subjects offered ;
- * the total number of primary and secondary teachers currently in South Africa, their subject backgrounds, and the language medium in which they are competent to teach ;
- * the total number of children of school-going age in South Africa and their geographical distribution ; and
- * population projections.

It is clear that Hartshorne's (1992) assumption of an equitable redistribution of teachers across the entire country is problematic. Many teachers will be unwilling to relocate, while others will lack the linguistic capacity or the subject specialization to make redistribution feasible (Heese & Badenhorst, 1992:12).

Quality in education is in the first place dependent upon the "quality" of the teacher, his qualifications, experience, competence in the classroom, professional confidence and commitment. In all these areas the black teacher is under siege and fighting for survival.

More than half of the total teaching force of 202 983 is under the age of thirty, 17% are professionally unqualified, and only 24% have an academic qualification of at least senior certificate, now the minimum for entry to training for official registration and for parity of treatment in terms of salaries (RIEP, 1992:18). Under these circumstances, with the majority of black and coloured teachers in need of "upgrading", the in-service education and training of teachers (INSET) is widely recognised as having high priority. In addition to departmental programmes following conventional "course" lines, there is a growing involvement of the private sector in the funding of more innovative approaches to INSET, most of which are not centralised but work with groups of black teachers in the schools of a particular area and have often a strong curriculum development component. It is probable that more teachers are involved in these programmes, in which teachers' professional associations play an increasingly important part, than in those run by education departments. However, even these combined efforts are having limited effect. Only a massive national strategy will be able to cope with the numbers involved (Millar, Raynham & Schaffer, 1991:45).

Nor will the problem be solved by giving attention to qualifications and professional competence alone. The aftermath of the years from 1976 to 1980 has taken its toll on the black teachers, for many of whom it was a traumatic experience in which they were subjected to intense and conflicting pressures from pupils, parents and officials. Morale is still low. Teachers cannot commit themselves fully to their work in a system to which the majority do not subscribe. Add to this that many are inexperienced, underqualified and dealing with over-large classes, then it is not surprising that their classroom style is one of survival, characterised by dependence upon the textbook, disinclination to allow pupils to question and discuss, and discipline which is rigid and authoritarian. It is a period which has been marked by an increase in corporal punishment, most often caused by insecurity and inability to cope with an increasingly difficult, unsettled school situation. The recent, country-wide school boycotts and protests are indicative of this (Hartshorne, 1992:246).

According to Heese & Badenhorst (1992:53) quality of teaching is always a problem when a community attempts to introduce universal education. A number of factors, which may all be related to the relatively sudden expansion of the service, are common to this phase,

all be related to the relatively sudden expansion of the service, are common to this phase, including:

- * producing the required number of teachers;
- * recruiting enough people of the appropriate calibre;
- * selecting recruits whose own educational backgrounds are good enough to serve as a platform for teacher education;
- * providing enough training institutions; and
- * providing training of a high enough standard.

In the South African context, these problems are exacerbated by the vast increase in the school-going population, and by the shortage of resources, facilities and funds (Heese & Badenhorst, 1992:54).

While politicization in the white communities has been largely the product of transition in South Africa, politicization of black education may well have been one of the strongest forces driving this transition. Educational deprivation is often allied to class differentiation and different levels of material well-being. Since black communities have not hitherto had conventional political instruments at their command, education and the labour movement were used in their stead. If schools were to be political weapons, clearly teachers would have to be activists. Teachers are expected to direct their attention to providing an education of excellence, and, while this does not permit political neutrality, it equally does not allow for the application of school children as the shock troops of revolution. Where the "troops" used in the battle have been pupils, the schools are characterised by (Hartshorne, 1992) :

- * poor attendance;

- * non-acceptance of authority;
- * destruction of facilities; and
- * intimidation of those who wish ordinary education to proceed.

The breakdown of discipline in these school communities is awesome. Pupils ignore their parents. They scorn their teachers. The black teachers, through honest commitment to the struggle or through intimidation, reject the authority structures of the schools, the inspectorate and the departments they serve. All these factors and many more are reflected in the results of Senior Certificate examinations. black results are disastrous. Even those who pass often find their expectations frustrated. They cannot find jobs or places in tertiary institutions. Many employers view their qualifications as inferior. Many pupils, on the other hand, firmly believe that the system discriminates against blacks, specifically in order to maintain a servile underclass. These perceptions are encouraged by a system which allows for several examination authorities. The lack of common examination standards, the real disparities in educational standards which underlie the results, and the perceptions which different people have of the exam system, all present problems (Heese & Badenhorst, 1992:55).

The next problem, the one which encapsulates all the related issues, is the lack of legitimacy of the system. No social service can fulfil its mission if the very people it sets out to serve have no faith in the service it provides. This, unfortunately, is the case with regard to the South African system of education. Virtually each aspect is questioned by some group or other. Often these views are in direct conflict with one another. Currently, the aims, methods, contents, and the ideological bases of the present system are all questioned. Its fairness, its standards, the quality of its staff, its very structure are under suspicion. The system is experiencing a crisis of confidence. If this mistrust is not eliminated, all other steps will be to no avail. The most relevant programmes taught by the most gifted teachers in the best appointed classrooms will be ignored by children unless they and the communities from which they come, agree that the system is there for the sole purpose of serving their educational needs. (McGregor & McGregor, 1992:55).

Broudy (Dhlomo, 1979:16) maintains that in the search for criteria for a sound teacher training system seems to be trapped by an ideal that can neither abandon nor achieve. He further maintains that this search for criteria cannot be abandoned since problems like the following still abound in teacher training :

- * Teacher shortage is still a pressing problem in black schools and new educational ventures are threatening to deplete the already badly overworked teaching staff.
- * The gap between what teachers are expected to do in the classroom and the type of training they are given to meet these expectations seems to be widening instead of narrowing.
- * Various means of producing teachers by "short cut " methods, as well as the attempt to deprive colleges of education of their function of training teachers have all failed to produce expected results.
- * Pressures are being applied to schools to change, yet these envisaged changes are not being matched by attempts to raise a strong force of competently trained teachers to guide the changes.

The pressures on the schools to innovate will either be controlled by a strong teaching profession or they may not be controlled educationally at all. So much in education depends on the teacher that without properly trained teachers no educational innovations are possible. For despite all the massive experimentation and ballyhoo, there are still no teacher-proof curricula, no teacher-proof materials, no teacher-proof schools and no teacher-proof administrators. The problem according to Broudy (Dhlomo, 1979) seems to be that the search for criteria in teacher training appears to be conducted along blind alleys. The search for a set of personality traits that characterise a good teacher also overlooks the fact that we are trying to evaluate the teacher not as a person or a human being but as a functionary in a special situation, that is, a classroom situation. While it is true that teachers will resemble each other in temperament for example, they will not

resemble each other in method. Others will resemble each other in method but not in their attitude towards pupils. The fact is that teachers are called teachers not because of the similarities with which they perform the act of teaching but because of the fact that they do the same job, that is, teaching (Frederickse, 1992 : 32).

Ever since the turbulence of 1976, observers have claimed that South African education is in a state of crisis. For most of the last decade, black education has been in a state of turmoil and now it faces creeping disintegration. This is particularly true of schools in the urban areas. The spate of unrests, boycotts, riots, violence, detentions, bannings and deaths since 1976 has resulted in a "probably irreversible breakdown of the black educational environment in the main metropolitan areas" (Ashley & Mehl, 1987 : 77). Black pupils have made it clear that they are rejecting their education as a reflection of the entire oppressive and discriminatory system of apartheid (Cillie Commission, 1980; Christie, 1990). Black education is separate and inferior and it lacks legitimacy, without political representation in the central government. Blacks have no power or say over their education, nor do they enjoy meaningful participation within their education system. Black students have become extremely politicised as they link their education struggle with the national struggle for liberation (Ashley & Mehl, 1987:77).

The schools have become sites of confrontation between the authorities and black communities. Education is now a domain in which political issues and other battles are fought in the absence of an adequate constitutional arena. It is increasingly a politicised and contested area caught up in a spiral of violence and the process of polarisation which has developed momentum in South African society during the last few years ((Mncwabe, 1993). These forces have produced a dynamic socio-political network and hence a rapidly changing education context. The roots of the education crisis are found in a complex interaction of many factors - educational, political, ideological, socio-economic. Consequently, the causes and ramifications of the crisis extend far beyond the educational domain of society and include political, social, economic and even international dimensions (McGregor & McGregor, 1992).

Although there have been considerable quantitative gains in black education during the last ten years the quality of black schooling has suffered. Many of the qualitative problems centre around the inadequate supply, low qualifications and poor morale of the black teaching force which has been severely affected by the ideologically-based neglect of black education, bureaucratic control, the growing politicisation of education and the deepening education crisis (Hartshorne, 1992:129).

There is a great shortage of black teachers. The pupil-teacher ration under the DET was 41:1 in 1984, compared to 20:1 in white schools. The annual production of black teachers is inadequate to cope with the rising numbers of pupils. Consequently, a predicted future demand for teachers indicates a possible shortfall of 190 000 black teachers by the year 2000 (Dostal and Vergnani, 1984:16). Most black teachers have low qualifications. If in terms of the government's ruling of 1983, a qualified teacher is regarded as one who has a senior certificate and a three year professional qualification, then 80% of black teachers are underqualified. The majority of black teachers have a Standard 8 certificate and a two year professional diploma. In numerical terms, there were an estimated 25 935 unqualified or underqualified black and coloured teachers in 1992. Very few teachers are graduates in 1983 only 3,6% of black teachers had degrees. The government ruling means that many experienced black teachers who were once regarded as qualified have been declared underqualified by the stroke of an official pen. They face the prospect of having to pass the Standard 10 examination and increase their professional training in order to be regarded as qualified, because no alternative certification route exists (Heese & Badenhorst, 1992).

The conditions under which the black teachers work are poor and demoralising. The black teacher has to cope with poor physical conditions like overcrowding, inadequate equipment and a lack of adequate facilities. Furthermore, the strict control that the education departments often enforce over their teachers does little to bolster their already battered morale. The recent security control measures that further regulate the lives of teachers are a case in point. Teacher professionalism is hard won in such a setting (NEPI, 1993:27). The salaries and socio-economic status of most black teachers are low. As most black teachers do not have the officially acceptable platform of standard 10 plus a 3 year

professional qualification, they are not eligible for salary parity which operates for all groups at the level of that platform. The morale of black teacher has been seriously weakened by the turmoil surrounding black schools since 1976. black teachers are caught between the pressures placed on them by pupils, parents and community leaders on the one hand and by departments and the political structures on the other (Hartshorne, 1992:218).

The position of the black secondary school teacher in urban schools is particularly difficult. He has to struggle for survival in a system in which he does not believe and which he does not enjoy credibility among his pupils or community. The typical style of teaching in black schools is authoritarian. Under-trained, inexperienced and under attack as they often are, black teachers resort to survival teaching which does not allow for questions, discussions, problem-solving approaches, pupil participation and critical thinking. The lecture method and rote-learning dominate the classroom and the cane often becomes the instrument of control. The present system of teacher training provides poor preparation for the future. Teachers and their associations have become increasingly politicised during the last few years as they have become drawn into the education struggle. All these issues regarding the position of the black teacher interact with serious implications for the relevance and quality of teaching in black schools. The role of the teacher is critical in the provision of quality education (Ashley & Mehl, 1987:80).

The distinctive features of the South African system of education governance can be summarized as follows (NEPI, 1993:15) :

- * It is a "system of systems" structured unequally on the basis of apartheid ideology.
- * It is a complex mixture of centralized and decentralized forms of education governance.
- * There are 18 separate departments of education, differentiated along racial/ethnic and regional lines.

- * Allocation of finance is centralized.
- * At present non-governmental sectors of education are limited, but these are increasing.
- * There are extensive white and black bureaucracies.
- * Policy functions are uncoordinated and frequently duplicated due to many different departments.
- * Policy processes are bureaucratized, top-down, and opaque.
- * Political accountability is limited.
- * Interest group participation is also limited.
- * Governance structures are lacking at the district level, and there is a network of discredited and largely powerless bodies at the school level.
- * There has been a history of significant contestation of education governance processes.
- * Power relations have changed with resultant shifts in policy.

The racial and ethnic fragmentation of the system has resulted in the wasteful duplication of structures and committees for the provision of education. Even when individual departments are administered with relative efficiency, the overall effect at the level of the national system is one approaching chaos. Committees that have largely similar if not identical functions have to be replicated across all levels of the various departments (McGregor & McGregor, 1992:69).

1.3 STATEMENT OF THE PROBLEM

The problem addressed by this study revolves around the possible misconceptions Indian teachers have of the black teachers' occupational world. These misconceptions, under the envisaged unitary education system which will open schools to all educators and pupils, will be eliminated gradually. To promote mutual co-operation and trust between Indian and black teachers, this study addresses the following questions:

- * Are the Indian teachers' perceptions of the black teachers' occupational world underpinned by political, economic, social and geographical factors?
- * Are these perceptions misconceptions ?
- * Have these misconceptions sown mistrust and suspicion between the Indian and black teachers ?
- * Will these misconceptions be eliminated gradually under a unitary system ?

1.4 RESEARCH QUESTION

More specifically, this study is designed to obtain evidence related to the following question :

- * Do Indian teachers' perceptions of the black teachers' occupational world differ according to :
 - # gender of the Indian teacher ?
 - # age of the Indian teacher ?
 - # experience of the Indian teacher ?
 - # qualification grade of the Indian teacher ?

1.5 NULL HYPOTHESIS

The statistical (null) hypothesis states the opposite of what the researcher expects to find. The null hypothesis is formulated for the sole purpose of being rejected.

The research hypothesis of this study is stated as a null hypothesis as follows :

- * Indian teachers have positive perceptions of the black teachers' occupational world as life-world.

1.6 ELUCIDATION OF CONCEPTS

For the sake of clarity it is essential that certain relevant concepts be clearly defined :

1.6.1 Acculturation

Acculturation is a process whereby a continuous flow of traits, behaviours, ways of life, pass between peoples of different cultures resulting in new life styles. It is the change which takes place in the lives of people when exposed, or even a period of time, to the influence of another more dominant group (Van den Aardweg & Van den Aardweg, 1988:8).

1.6.2 Achieved status

The social position or esteem which a person acquires or is accorded within the community, mainly through his own endeavours or efforts (Le Roux, 1992:3).

1.6.3 Actualization

Actualization is the state reached when a person has achieved the goal he has set for. For

example: actualization is achieved when certain learning material has been consolidated in the cognitive structure and is thus realistically represented. It describes the fulfilment of goals (Damast & Mellet, 1982:9).

1.6.4 Ascribed status

The social position or esteem which is awarded or attributed to a person by the community without acknowledgement of the person's unique talents and characteristics (Le Roux, 1992:5).

1.6.5 Attitude

A positive or negative emotional relationship with, or predisposition towards an object, institution or person. This includes emotive, cognitive and behavioural aspects (Le Roux, 1992:5).

1.6.6 Becoming

Becoming is the purposeful transition to adulthood starting at birth. It is more embracing and less visible than development as it includes the enrichment of dialogue, the acceptance of responsibility, the assigning of meaning, self-actualization, the realization of aspirations, initiative, the exercise of the will, purposiveness, intentionality and a host of other qualities all of which include far more than the inevitable process of growth and development (Vrey, 1984:9).

1.6.7 Culture

The universal, distinguishing characteristics, products, values, traditional customs, symbolic and acquired aspects of a specific human society. Material culture includes objects, technology and the arts, while non-material culture refers to language and other symbols, knowledge, skills, values, religion and customs (Le Roux, 1992:7).

1.6.8 Discommunication

The misunderstanding or misconception which occurs or arises between the sender and the recipient during the communication process, when the recipient interprets the sender's body language and/ or tone of voice as being inconsistent with the verbal message (Le Roux, 1992:7).

1.6.9 Education

Education is a universal phenomenon which is limited to the human being. It is a process in which the practice of education is involved where a responsible adult leads, helps, supports and accompanies a child to self actualization and ultimate adulthood. Education is a purposeful, conscious intervention by an adult in the life of a non-adult with the specific purpose of bringing the non-adult successfully to adulthood (Van den Aardweg & Van den Aardweg, 1988:70).

1.6.10 Field theory

The perceptual field can be described as a fluid organization of personal meanings existing for every individual at any given time. It is one's private and personal world, one's psychological field or life-space, one's phenomenological field (Van den Aardweg & Van den Aardweg, 1988:92).

1.6.11 Identity

Identity is knowing who and what one is and the knowledge that one is distinguishable from all others. It is a sense of the self. It is concerned with those elements of character or personality that are distinguishing (Van den Aardweg & Van den Aardweg, 1988:113).

1.6.12 Life-space

Life-space is the space in which an individual functions, it is the world as he perceives and experiences it. It is a dynamic composition of all the perceptions and cognitions, real or unreal, past, present or future, capable of influencing an individual's current behaviour (Van den Aardweg & Van den Aardweg, 1988:141).

1.6.13 Living environment

The significant and meaningful physical and psychological environments of the child which, besides his geographical world, include his relationships with ideas, people, objects and the self (Le Roux, 1992:11).

1.6.14 Occupational-world

The significant and meaningful physical and psychological environments of the teacher which, besides his geographical world, include his relationships with people, ideas, objects and the self (Le Roux, 1992:11).

1.6.15 Milieu deprivation

The condition of an individual or population group in society, having to cope with a low socio-economic status, limited community involvement, limited potential for upward mobility, poorly paid positions or unemployment. Poverty, deprivation, milieu shortages, psychosocial disadvantages, under-realization of personal potential, deprivation concerning the dominant culture and the consequently attenuated life expectancy are characteristics of the milieu-deprived individual (Le Roux, 1992:12).

1.6.16 Misconception

According to Barnhart & Barnhart (1990 : 1327) misconception refers to a mistaken idea or notion.

1.6.17 Multicultural education

Suzuki (1984:305) defines multicultural education as "a multiple education programme that provides multiple learning environments matching the needs of the student".

1.6.18 Perception

Perception refers to the means by which information acquired from the environment via the sense organs is transformed into experiences of objects, events, sounds, tastes and smell (Roth & Frisby, 1986:81).

1.6.19 Relationship

The dynamic, interactive, truly human stand or alignment with another person or persons, whereby bipolar association or interaction is established and mutual influence is realized (Terminology, 1984:48).

1.6.20 Self-actualization

The deliberate process whereby the individual, in accordance with his self-concept, strives to optimally realize his potential, talents and abilities. It encompasses the steps actually taken to realize possibilities existing in social situations (Le Roux, 1992:16).

1.6.21 Subculture

A specific group of people who can be differentiated from other groups or from society as a whole, because of their unique way of life, behaviour, actions, values and appearance (Le Roux, 1992:20).

1.7 AIMS OF THE STUDY

The aims of this study are threefold :

- * Firstly, it will by means of a literature study, examine the possible misconceptions that Indian teachers from the 10 House of Delegates secondary schools in the Durban metropolitan area have of the black teachers' occupational world, and the circumstances which have led to these misconceptions.
- * Secondly, an empirical survey consisting of structured questionnaires will be conducted in order to ascertain the Indian teachers' perception of the black teachers' occupational world.
- * Thirdly, certain recommendations will be made which could possibly eliminate the Indian teachers' misconceptions of the black teachers' occupational world.

1.8 METHOD OF RESEARCH

This discourse on Indian teachers' perception of black teachers' is deeply embedded in the goal and structure of education. The point of departure for this study will be taken from the perspective of psychopedagogics. The method of collecting data used in the present study has been based firstly on an initial study of literature pertaining to the South African education system in general. Secondly, a questionnaire survey will be conducted. For this purpose, questionnaires will be sent to level 1 educators of ten Indian secondary schools in the Durban metropolitan area. Thirdly, the researcher will also use the informal unstructured interview to collect relevant data concerning the Indian teachers' perception of the black teachers' occupational world as life-world.

1.9 FURTHER COURSE OF THE STUDY

Chapter 2 examines perception as a phenomenon , a process which transduces incoming stimulus into the processing of information which assigns meanings to his experiences with himself, others, things and ideas and God.

Chapter 3 presents a detailed exposition of the historical perspective of Indian teacher education in the Republic of South Africa.

Chapter 4 discusses the process by which education for black South Africans has become structured in line with apartheid ideology.

Chapter 5 is devoted to the occupational world of the black teacher.

Chapter 6 examines the research procedures and methodology employed in this study.

Chapter 7 analyzes and interprets data from the responses to the questionnaires. ✓

Chapter 8 presents a summary of the findings of this study and offers considered conclusions and recommendations. ✓

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CHAPTER 2

PERCEPTION

2.1 INTRODUCTION

This chapter examines perception as a cognitive act of man in relation to his world and the processes involved in perceiving other people. Perception has been regarded as the process by which an organism receives or extracts certain information about the environment. Perception, learning, and thinking have traditionally been referred to as the cognitive processes since they all deal, to some extent, with the problem of knowledge. Perception is a superset which subsumes the subsets of learning, memory, and thinking in the total act of information extraction. Perception refers to the means by which the information a person acquires from the environment is transformed into experiences of objects, events, sounds and tastes (Forgus & Melamed, 1976:3).

Perception is not a momentary final product, but a process extended in time and culminating in conscious representation and meaning (Hentschel, Smith & Draguns, 1986:5). Person perception may be defined as the forming of judgements about other people, particularly those that concern people as social animals. Person perception refers to " the ways people react and respond to others, in thought, feeling and action" (Cook, 1979:2).

2.2 PERCEPTION AS A COGNITIVE ACT OF MAN IN RELATION TO HIS WORLD

Perception is a cognitive act in the cognitive relation between man (teacher) and world. Perception as a cognitive act is mainly accomplished through the senses. It can be described as a sensory act in which the real world is visibly involved (Damast & Mellet, 1982:21). Vrey (1984:21) describes the senses as the medium through which one makes contact with the perceived object. According to Sonnekus & Ferreira (1981:115) the child perceives when he pays attention to that of which he is aware. "The quality of the child's

perception is directly related to the effectiveness with which he attends. The quality of the child's perception diminishes if the level of attention decreases".

The young child gains knowledge of the world by perceiving it. He does not perceive the world soberly and objectively as the scientist does. His perception of it is closely associated with his emotional (pathic) experience of what he has perceived. In his perception, the world is experienced as friendly or hostile, exciting or tranquil, inspiring joy or anxiety. His perception is inclined to be affectively coloured (Eloff & Swanepoel, 1985:11).

To a great extent this affective experience of the world prevents objective perception, with the result that every perception has a strongly subjective element. In this context one speaks of physiognomical (superficial) perception which has a more pathic (emotional) colouring. Straus (Damast & Mellet, 1982:21) describes this emotional experience of the child as a sensory impression. This sensing is for the child a condition for objective perception, in other words the perception of something as it really is and as it is universally valid. Gradually the child becomes more capable of dissociation, especially in the learning and mastering of language. He partially "breaks through" his pathic-affective (emotional) "bonds" with the world and evinces a more objective attitude. He takes up a stand in relation to the world. He experiences the things in his experiential world problems. He asks questions, wants to know, is astonished, curious, etc. What he perceives he now experiences as problems, and this is the prelude to thinking, reasoning, arguing, in other words a cognitive way of exploring the world. His perception of things is directed at genuine reality as it is, thus at the things in their objective givenness. Here it must be mentioned that acquisition of language has an important role in the way the child obtains knowledge. His whole perception is interwoven with it (Sonnekus & Ferreira, 1981:125).

When the child enters the primary and later the secondary school his perception will obviously be directed more at things (subject matter) as they are, and in his perception he will arrive at a more objective attitude. His perception will be directed mainly at what is true (objective) in the subject matter, at its universal validity. In other words he will arrive

at real knowledge. This is especially true of the child at high school whose interest is reality as it is, who wants clarity, and questions everything. Consequently the child, particularly in the years of puberty, does not always accept what he is told, for he has his own convictions about it. He is critical in his perception of, for example, the existing social norms and religion. The child, particularly in the senior classes of the high school, expects much of his teacher and makes highly exacting demands of him. He must be a master in his own subject and be able to give efficient guidance. This attitude in itself indicates that the child has his own opinions and is already well on his way to adulthood (Eloff & Swanepoel, 1985:12).

2.2.1 Sensory cognitive phenomena

In the current view of perception the following perceptual characteristics and modalities are differentiated (Nel, Sonnekus & Garbers, 1965:184-186) :

(1) Characteristics of perception

- * **The perceptual world is ordered spatially** : Things are experienced as above and below, near and far, in front and behind, depending on the position of the individual involved.
- * **The "gestalt" nature of perception** : Perception is always in the form of a totality, unit, or "gestalt". It is an organised unit complying with given laws of "gestalt". This means that the perceptual unit is discerned as a rounded-off whole which has a certain independence and which is portrayed against a background. Perception therefore takes place in the form of a perceptual unit as foreground, or as an object against a background. This "gestalt" forming is also the result of a threefold systematisation known as globalisation (seeing-as-a-whole) which occurs as analysis and simultaneously eventuates in synthesis (uniting). This principle of perception has its application in the child's initial reading-lessons. It is common knowledge that the perception of young children in general tends to be

global, but gradually becomes analytical and synthetic.

- * **The meaningful context of perception** : In perception the individual experiences a meaningful link or a meaning structure. The senses are man's faculties for entering into contact and communication with his world, gaining experience, etc. However they should never be seen as separate "functions", but only as integral possibilities of an individual as totality in dialogue with the world.

(2) Modalities of perception

The following modalities of perception are identified (Nel, Sonnekus & Garbers, 1965:186-196) :

- * **Visual perception** : Perception with the eye for example distinguishing colour and shape.
- * **Auditory perception** : Also known as acoustic perception. An individual's sense-impression of a given sound can be affectively coloured. A melody can evoke tranquility or nostalgia, or the shrill voice of the teacher can frighten the child.
- * **Smell and taste perception** : Man has a highly developed sense of smell which is also capable of evoking certain emotional experiences. Scents of spring engender a pleasant mood, or the scent or taste of a certain kind of food evokes nostalgic memories of one's home, etc.
- * **Other types of perception** : Tactile perception, kinaesthetic perception (perception experienced through the contraction of muscles and movement of joints), perception of pain.

2.2.2 Educational significance of perception

Both the primary education situation (family) and the secondary education situation (school) must first and foremost provide the child with a safe "perceptual space", for perception is essential not only for the child's learning but also for his whole development. In addition the family and the school must offer the child the necessary exercise and experiential space if he is to realize these possibilities to the fullest extent (Eloff & Swanepoel, 1985:12).

2.3 PERCEPTION OF PEOPLE AND OBJECTS

There is nothing more important to us, with the exception of ourselves, than the world of other people. Other people are easily able to influence our joys and satisfactions and can cause us sadness and pain. Consequently, we are all interested in learning about other people, and we all have very strong convictions about how we come to know and understand other people. When we get to know another person we are engaged in a process of perceiving that person. We not only see the other person as a physical stimulus, but we observe behaviour. Furthermore, we draw conclusions about what we have seen (Schneider, Hastorf & Ellsworth, 1979:1; Straus, 1966).

2.3.1 The accomplishments of perceptual activity

(1) Our world of experience has structure

First of all, we know that our experiences are ultimately dependent on our sensory apparatus. This apparatus plays the role of translator. Without the sensory apparatus we would have no contact with the external world. A number of psychologists have conceived of the translation process as an essentially passive one, completely determined by the physical properties of the stimulus and by the structure of the receptors and sensory nervous system. They conceive of our sensory apparatus as working somewhat like a high-speed translation device. Physical impingements are looked up in an impingement-experience dictionary, and the proper experience is created in the perceiver. This

conception has led to arguments as to how much of this dictionary is present at birth and how much is the product of our learning history. One reason for the popularity of the passive recording view of perception is the immediacy and "givenness" of our experience. Our experiences are immediate and they feel direct. These feelings led to the belief that the translation process must be automatic and built in (Schneider, Hastorf & Ellsworth, 1979:4; Straus, 1966; Jordaan, Jordaan & Nieuwoudt, 1975).

One argument against that position stems from the fact that our experience of the world is highly selective. If we passively translated and recorded all stimuli, our world would be a jumble of experiences. We must be more than passive translators. In fact, we must be active processors of information. The world is not merely revealed to us, rather, we play an active role in the creation of our experiences. Not only do people pay attention to different things, but they differ in how they categorize events. It is very difficult to stay at the level of raw experience in the perceptual process, although historically a number of psychologists have felt that with proper training people could see events and objects without categorizing them. However, most of us give verbal labels to what we see, and this helps to structure our world (Schneider, Hastorf & Ellsworth, 1979:5 ; Jordaan, Jordaan & Nieuwoudt, 1975).

(2) Our world of experience has stability

There is a certain enduring aspect to our experience. We select certain facets of the situation and stick with them. The most obvious example of stability in our experience is the constancies in perception. The perceptual act is thought of as a complex form of problem-solving, the goal of which is to create a stability in which our perceptions bear some relationship to external events. Just as the scientist attempts to reduce a complex jumble of events to a small set of variables that serves as a set of determining conditions for a particular phenomenon, so we search out the invariant aspects of a situation to produce stable perceptions. The perceivers also seek to understand and to predict the immediate world so that they may behave in that world to their advantage. The perceptual act can be said to generate understanding that the perceivers can use as a basis for action (Schneider, Hastorf & Ellsworth, 1979:6 ; Morgan & King, 1975).

(3) Our world of experience is meaningful

The connotation of meaningful here is that structured and stable events are not isolated from one another but appear to be related in some orderly fashion over time. Both structure and stability are probably necessary for meaning to exist. Our experiences usually are meaningful because they are structured and they are stable. They are related because they seem familiar, but particularly because the events have implications for one another. Past experience, language, present motivational state, and goals for the future influence our perceptions of the present. Our past learning has a significant influence on perception, but it always operates within a framework of purposive activity. The perceptual process is an achievement by the person, and perception would not exist without active problem-solving. Our perceptions do have meaning, they do make sense. Meaning and sense derive from both our own past experiences and our present purposes. Without the presence of meaning and sense as active, organizing agents, perception would not exist (Schneider, Hastorf & Ellsworth, 1979:6 ; Kendler, 1974).

All behaviour and all perception include the influences of both our past experiences and purposes. Unfortunately these two powerful determinants of our perceptions have often been termed "distorting influences". Perception was thought to be stimulus-determined unless past experience or motivational state entered the picture and caused us to deviate from "what we ought to see". The notion of the existence of an "objective observer" who sees the world accurately because he has had no past experience or because he is disinterested is patently false. Our past experiences and purposes play an absolutely necessary role in providing us with knowledge of the world that has structure, stability, and meaning. Without them, events would not make sense. With them, our perceptions define a predictable world, an orderly stage for us to act on (Schneider, Hastorf & Ellsworth, 1979:7 ; Morgan & King, 1975).

2.4 THE PERCEPTION OF PEOPLE

There are special features of our perception of other people and important ways in which the perception of people differs from the perception of objects. In many ways object and person perception are similar, but they also differ in several crucial ways (Dyal, 1975; Kagan & Havemann, 1976).

2.4.1 People are causal agents

We often perceive people as causal agents. People may intend to do certain things, such as cause certain effects, and because we see people as one source of their actions, we consider them capable of varying their behaviour to achieve their intended effects. Our perception of others' intentionality often leads us to organize the behaviour of other people in intent-act-effect segments that form perceptual units. If we perceive a particular intent on several occasions, we are prone to perceive the other as having an enduring personality characteristic. Intention plays a major role in the perception of people and their behaviour (Schneider, Hastorf & Ellsworth, 1979:9).

2.4.2 Other people are similar to us

Because we assume others are like us in important ways, we infer that they possess attributes which, unlike size and behaviour, we cannot observe directly but which we are aware of in ourselves. In particular, we perceive others to possess emotional states. We see them as feeling angry, happy or sad. Not only do we use knowledge about how our own goals and intentions produce behaviour to infer something about the inner workings of other people, but we may even project our characteristics onto others. We may use knowledge and rules for understanding the behaviour of others to understand ourselves. The basic point is that insights about self and about others mutually reinforce one another, and we do have some "natural" insights about why people do what they do (Schneider, Hastorf & Ellsworth, 1979:9; Dyal, 1975).

2.4.3 Social interactions are dynamic

When we interact with people, we may be aware that they are adjusting their behaviour in response to ours. We may be trying to change the behaviour of the other person, but the other person may have purposes and goals also. Thus in trying to understand the behaviour of the other person we must determine how that other person understands our own behaviour. In an interaction each person must understand not only what the other is doing but also what he sees as the relevant stimuli in the environment. As a perceiver one must understand that the other person is also a perceiver (Schneider, Hastorf & Ellsworth, 1979:10; Kagan & Havemann, 1976).

2.5 SIMILARITIES BETWEEN OBJECT AND PERSON PERCEPTION

There are certain similarities between object and person perception, particularly at the most general level. Perceptions of people and their behaviour are also structured, stable and meaningful (Livingston, 1978:28-30).

2.5.1 Our experiences of other people are structured

Just as we create structure in the inanimate world by categorizing stimuli into objects and their attributes, so we create order in the world of people by categorizing them and their behaviour. We give structure to our perceptions of others by placing separate instances of their behaviour in common categories (Kendler, 1974).

2.5.2 Our experiences of other people have stability

In perceiving attributes of another person, we focus not on his behaviour, which is ever changing, but on more invariant characteristics such as his intents and purposes. Since these invariant properties cannot be perceived directly, our search for invariance is centred on discovering functional relationships between behaviour-effect sequences, which are observable, and intentions, which are not (Dyal, 1975; Kendler, 1974).

2.5.3 Our experiences of other people are meaningful

We see other people as organized entities, and their action nearly always makes sense. Nonetheless, the behaviour of others does confuse and puzzle us on occasion. These may well be the occasions that set off our interpretative machinery, and we become conscious of our hunches about the intent of the other. According to Cook (1984) we use certain processes by which we develop organized perceptions of others as meaningful entities. First, we organize their behaviour into intent-act-effect units, and that procedure not only enables us to develop some behavioural organization but also permits and even pushes us to develop some hypotheses covering their enduring intents and dispositions or personality traits. Second, meaning derives from the fact that other people are similar to one another and to us. We all share a certain number of important characteristics. We all behave, think, and feel, and some of the structured meanings we experience derive from the assumption that other people are like us. The assumption of similarity can lead to assumed relationships between both behaviours and intents, and also leads to some errors. Third, the similarity assumption, our past experiences, and cultural linguistic factors give rise to theories of personality. Scientists are not the only people who build theories about how and why people behave. Perceivers also develop theories about "what makes people tick". These theories have been called implicit personality theories (Cook, 1984; Livingston, 1978; Kendler, 1974).

Such theories allow perceivers to go beyond behavioural and trait information to infer that the stimulus person is more or less likely to have other qualities that have not been manifested. Thus, most of us would be likely to assume that a person who behaves in a warm manner would also be likely to behave in a kind manner, even though we had never seen that person behave in a kind manner. Finally, meaning derives from familiarity. When we have coded a person's behaviour in a similar way a number of times and have made the same inferences about the causes of the behaviour, then meaning and the feeling of understanding may result. This is especially true when we perceive that certain traits are correlated. A behaviour is familiar not only because we have seen it before but also because it implies other behaviours. Implicit personality theories, the assumed correlations between traits that we carry around in our heads, are generalizations from behaviour we

may have observed in ourselves and one or two other persons. Once we have acquired these theories, we can then apply them as a general rule (Cook, 1984; Kendler, 1974; Livingston, 1978:30).

Certain characteristics of our world of experience have been identified, which includes the world of other people. It has structure, it has stability, and it has meaning. Furthermore, perception, is not the passive translation of physical energies into experience, but is a process demanding active participation by the perceiver, who selects and categorizes, interprets and infers to achieve a meaningful world in which action is possible. We perceive other people as causal agents, we infer intentions, we infer emotional states, and we go further to infer enduring dispositions or personality traits. One of the major variables that influences our behaviour vis-a-vis another person is the sort of impression we have formed of that person and the dispositions we have attributed to that person (Schneider, Hastorf & Ellsworth, 1979:15).

2.6 THE ROLE OF THE PERCEIVER

According to Cook (1979) there are often major individual differences in how stimuli are perceived and interpreted. Perceivers may differ in :

- * what they pay attention to ;
- * how they label or categorize what they have observed ; and
- * what inferences they draw from the categorized person, behaviour or situation.

The perceptual world is far too complex to be perceived in its entirety. The perceiver must select what to pay attention to. Much of the time the perceiver's purposes, values, and expectations play a significant role in attention (Dyal, 1975; Morgan & King, 1975).

Perceivers differ markedly in how they label and code the appearance and behaviour of other people. It appears that our purposes, values and expectations lead us to code and label events in our own way. Perceivers vary in what aspects of people, situations, and

behaviour they pay attention to, and their own needs, values, purposes, and past experiences also affect how they code or describe these things. Finally, perceivers may also differ in what kinds of inferences they draw from the information they have (Cook, 1979:97).

2.7 ASPECTS OF PERSON PERCEPTION

2.7.1 The perception of causality

Our perceptions of both the physical and social world are structured, stable and meaningful. One of the fundamental ways we organize our experiences is in terms of causality. We feel uncomfortable with the notion that events just happen, that they are random or accidental. This leads us to feel that most or all events have understandable causes. Both Piaget and de Charms (Schneider, Hastorf & Ellsworth 1979:44) have suggested that our perception that events are caused are rooted in our own feelings of efficacy when our actions produce changes in the environment. Whatever their roots, our perceptions of causality are often immediate and compelling. Experimental evidence does show that perceivers treat performance as a multiplicative function of ability and effort (Jordaan, Jordaan & Nieuwoudt, 1975). The additive relationship between environmental and personal force implies one of three things :

- * environmental force or personal force could produce the action outcome if the other were absent;
- * the environmental force could work toward the same end as the personal force and thus supplement it; or
- * the environment force could work to oppose the personal force and thus reduce its effectiveness.

The multiplicative relationship between ability and trying, on the other hand, implies that if either component were absent, the strength of the personal force would be zero. One of

the most important decisions the perceiver makes is an estimate of the extent to which the internal rather than the environmental force was responsible for the effects of a person's actions (Schneider, Hastorf & Ellsworth 1979:45).

2.7.2 The perception of can

Can is a dispositional property that refers to a relationship between ability and environment. A person may have high ability, but because the environmental forces are also strong, that person may not be able to perform certain tasks. So the can factor has an internal component, ability, and an external component, environmental difficulty (Kagan & Havemann, 1976; Kendler, 1974).

2.7.3 The perception of trying

The perception of trying has two components, both internal, intention and exertion. The first refers to what a person wants to do, and the second refers to how hard he or she tries to do it. Perceived exertion is affected by perception of the person's abilities and environmental difficulty. A person of low ability must work harder on a given task than a person of high ability. Perceptions of what a person wants to do are not so immediately apparent because of the existence of equifinality, which refers to the existence of a number of paths to the same goal (Kendler, 1974; Dyal, 1975; Kagan & Havemann, 1976).

2.8 PERCEPTION OF EMOTIONS AND THE PERCEPTION OF PERSONALITY CHARACTERISTICS

According to Forgas & Melamed (1976) we perceive persons as unitary entities possessing certain physical and personality characteristics, thoughts and feelings. The attributes of a person vary in several ways. Physical and personality characteristics are relatively enduring properties of the person. Thoughts and feelings are more fleeting. Our ideas about other people also vary according to whether they stem from overt, easily observable characteristics of the person or from inferences on our part. Physical characteristics and strong emotional states are noticeable, intrusive characteristics of persons. Another's

thoughts may be expressed, or we may infer them. Perhaps one of the most salient aspects of another is emotional expression. We typically assume that how a person "looks" reflects some inner emotional or feeling state.

The question of whether we can perceive the emotions and personality of others accurately is both obvious and historically important. Research into the ability to perceive emotions accurately was stimulated by a series of questions having less to do with person perception than with the universality and biological foundations of emotional expression. The early research generally found that people were not accurate in perceiving emotions, but this research was flawed in several ways. It is now clear that when perceivers are given relatively clear stimuli and relatively broad labels to apply, their level of accuracy is quite high. There is even cross-cultural ability to recognize emotions accurately. Research on accuracy of judging personality has had a reverse trend. Early research stimulated by a practical need to identify particularly accurate perceivers tended to find moderately stable individual differences in accuracy among perceivers. However, after considerable research it also became clear that such accuracy was not a promising individual difference, because accuracy depends heavily on the nature of the task and stimuli. It was also suggested that such research is fundamentally flawed because we do not have, nor can we have, measures of "true personality" to use as a criterion. Furthermore, there are serious flaws in the ways accuracy is measured (Roth & Frisby, 1986).

According to Roth & Frisby (1986) it is possible to characterize the way people see each other in terms of a number of reasonably straightforward dimensions and categories, long/short time scale, superficiality/profundity, evaluative/descriptive, perception of emotion, personality, ability, and personal relationships. Very broadly speaking, three questions can be asked about the way people form opinions about others :

- * What are the processes involved ?
- * What information is used and how ?
- * How accurate are they ?

2.9 PROCESSES INVOLVED IN PERCEIVING OTHER PEOPLE

The argument that people understand each other "intuitively" involves several different propositions, some partly true, some positively unhelpful, and all tending to divert attention away from the concepts people have about other people. These concepts or implicit personality theories take various forms, starting with the superficial and leading on to less obvious aspects of behaviour and personality. The starting point may be a single piece of information, or a combination of different facts. Intuition theories of person perception put forward five different propositions, namely (Kendler, 1974) :

- * Perception is innate.
- * Perception is global.
- * Perception is "immediate" or "direct".
- * Perception is infallible.
- * Perception is instantaneous or very rapid.

Intuition accounts of person perception contain five different propositions which for the most part are not logically related. For example, the speed with which an opinion is formed is logically unrelated to its correctness, dependence on instinctive mechanisms, or specificity. Similarly, an opinion formed by the operation of innate mechanisms, might be global or specific. All the propositions of the intuition approach have a degree of truth, albeit a very limited one in the case of "direct" perception. The degree of truth of two of the propositions, that perception is "direct" and that it is innate, probably applies only to the recognition of emotional states. Another proposition, that perception is global, is true of many judgements, but is not a necessary feature of perception. The claim that perception is "direct", the most important feature of intuition theory, is meaningless unless the nature of "indirect" perception can be specified (Cook, 1979:16).

2.10 FIELD THEORY

The perceptual field can be described as a fluid organization of personal meanings existing for every individual at any given time. It is one's private and personal world, one's psychological field or life space, one's phenomenological field. Behaviour is a result of the situation as perceived by the learner as the learner relates it to his own needs and purpose. The perception of the situation is called the learner's "cognitive field" and the world as he experiences it, with its goals and hindrances, is his "life space". Lewin (Van den Aardweg & Van den Aardweg, 1988:92) used terms such as vectors (forces pushing in a direction) and valencies (positive and negative values). Lewin (Van den Aardweg & Van den Aardweg, 1988) described the following conflict situations :

- * **Approach-avoidance conflict.** If positive valencies (e.g. to finish school) are strong enough they will overcome negative valencies (e.g. barriers such as the need to earn a living). If negative valencies are stronger the individual will find some reason not to finish school.
- * **Approach-approach conflict.** One has to make a choice between positive activities.
- * **Avoidance-avoidance conflict.** One must choose between alternatives all of which are disliked.

A person's behaviour can be understood and predicted if we find out just how he perceives a situation. Thus to change behaviour the perceptual field should be changed. We see ourselves in such a way that it has personal meaning for us. The perceptual world is organized in ways dictated by our nervous system, but also in accordance with needs, beliefs, and a self-concept which we bring to our perception of reality and which make up our perceptual field (Van den Aardweg & Van den Aardweg, 1988:92).

The perception of objects usually involves recognizing them as members of categories which make sense and which provide a basis for action. Object perception also provides

other types of information such as the colour and position of an object, whether it is moving, and the parts or features which make it up. Object perception frequently seems to be effortless and immediate. However, the underlying processes are complex and take a measurable amount of time (Roth & Frisby, 1986:82).

2.10.1 The image processing framework

According to the image processing framework, both processes and stored representations play a role in identifying objects from the information in the retinal image (Buss, 1973).

(1) Levels of explanation

Marr (Roth & Frisby, 1986:84) has argued that three similarly distinct levels of explanation are required in order to understand visual perception. To start with, it is necessary to give a clear picture of what perception is for, that is, what are its functions. In addition, one needs to understand how these functions are achieved, that is, what are the main operating principles of visual perception. Finally, if possible, one should have an understanding of the mechanisms underlying these operating principles, that is, the physiology of visual perception (Dyal, 1975).

According to Marr (Roth & Frisby, 1986:84), the first level, which he terms the computational theory level, has priority. Just as one cannot make proper sense of operating principles, so one cannot fully understand perceptual operating principles unless one understands the overall function which they achieve. The function of visual perception is specified by what it starts with, the input, and what it achieves, the output. In the case of human vision the input is a pattern of light produced by objects and events in the environment which form images on the retina. The output is information about objects and events in the environment which one needs in order to organize action (Kendler, 1974).

Marr (Roth & Frisby, 1986) uses the term computation to refer to the overall strategy by which a visual system achieves its function of transforming inputs into appropriate perceptual outputs. Marr (Roth & Frisby, 1986) believes that it is only when one has a

clear grasp of this computation that one should attempt to specify the underlying operating principles. These consist of the processes and representations responsible for converting the input in the form of a visual image, into an output in the form of perceptions of objects, events, etc. (Kagan & Havemann, 1976).

Finally, it is desirable to understand the functioning of the hardware which carries out these operating principles. For human vision this hardware corresponds to the neuronal mechanisms of the visual system. Marr (Roth & Frisby, 1986) argues that a proper computational theory is crucial for this understanding. Marr's (Roth & Frisby, 1986) three levels for understanding human perception are also seen as the levels of analysis which must be used in designing a computer to "see" objects or scenes. The value of Marr's (Roth & Frisby, 1986) approach is to show the additional insights into visual perception which can be achieved by integrating the "computational theory" with an analysis of operating principles and hardware (Roth & Frisby, 1986).

(2) Processes and representations

In order to see an object, light reflected from this object must reach the eyes which are the sense organs for vision. The light forms an image on the retina, the layer of light-sensitive nerve cells at the back of the eye. This is rather like the way that an image is formed on the photo-sensitive film in a camera. However, unlike the film in a camera, the retinal image cannot be removed and developed. Nor can it be directly "seen" for what it is. It is not a copy of an object, but a two-dimensional array of points at which light has stimulated light-sensitive cells. This pattern of points is not even stable since it changes with the slightest movement of the object, or the observer's eyes. Despite fluctuations in the size and shape of the retinal image produced by a single object, the perception is usually of a stable object whose size and shape does not change. This phenomenon is known as constancy. The lack of direct correspondence between fluctuating two-dimensional retinal images and the stable objects which we see and recognize implies that complex processes are required to transform one into the other (Roth & Frisby, 1986:86; Morgan & King, 1975).

Mental representations, are also involved in object perception. However there are many different views about the nature of these stored representations and the precise role they play in processing inputs. For instance, one class of theories assumes a sequence of stages commencing with a low-level analysis of the retinal image, and building up gradually to an "interpretation" based on a comparison with stored knowledge. This idea is termed "bottom-up processing" to denote a processing sequence which starts at the input and builds upwards to an interpretation. According to this bottom-up approach, stored knowledge about the properties of objects, scenes, etc., plays no role in processing the input, until the final stage at which an "interpretation" is made. This mode of processing information is also known as data-driven processing because it is guided or driven solely by the sensory data which is available from the input (Roth & Frisby, 1986; Buss, 1973).

According to Roth & Frisby (1986) some theorists have argued that because the information in the retinal image is ambiguous or fragmentary, this bottom-up, data-driven processing would be insufficient to permit the perception of objects, scenes, etc. According to this second view, stored knowledge exerts an influence at an early stage in the processing of input, providing additional information which helps to resolve ambiguities or inadequacies in the input, thus permitting suitable interpretations to be made. This type of processing sequence is described as top-down and, because it is influenced by stored knowledge, it is a conceptually-driven process. This difference between bottom-up, data-driven processing and top-down, conceptually-driven processing is a rather rudimentary way of distinguishing theories about operating principles. Many of the theories imply that processing is not exclusively bottom-up or top-down, but a complex interaction of the two. Other theories show that though "bottom-up processing" is not influenced by specific knowledge about objects or scenes, it is guided by certain principles about how the physical world is organized. This kind of bottom-up processing can produce complex and informative representations of input with relatively little influence from top-down, conceptually-driven processes (Buss, 1973).

An assumption common to all these types of theory is that new mental representations constitute the intermediate and final output of perception. The input is assumed to be processed through a number of stages, each of which is a new, albeit temporary,

representation of the input. The final output of this image processing is a perception which itself represents a real-world object or scene. If this perceptual representation contains novel information, it may be added to that which is already stored. There is obviously a close interaction between new mental representations and those which are already stored in memory (Kagan & Havemann, 1976).

Both types of theory see perception as a sequence of stages in which an input in the form of an image is processed to yield an output in the form of a perception. Each stage including the final output is itself a new representation of the input (Kendler, 1974; Kagan & Havemann, 1976).

(3) The role of features in perceptual processing

Neurophysiological studies have provided evidence for cells whose activity can be influenced by different types of light stimulus. The classic interpretation of these findings is that the visual system contains feature detectors hierarchically arranged to extract increasingly complex features of input. The classic model is questioned by the absence of appropriate cell connections, and by the fact that several different shapes of stimulus can influence the activity of a given cell (Dyal, 1975).

2.10.2 Perceptual organization

According to Roth & Frisby (1986) we seem to perceive objects as structured coherent wholes rather more readily than we perceive their component parts.

(1) Perceptual grouping : the Gestalt approach

The most comprehensive account of perceptual grouping is still that provided by the Gestalt psychologists in the 1920's. They are best known for the claim that "the whole is greater than the sum of the parts". This refers to the fact that figures are seen as organized structures which have properties not found in the component parts, so-called emergent properties. A main theme of their research was a set of laws describing what types of

perceptual structures are systematically evoked by particular types of pattern. The Gestalt laws are still accepted as descriptions of grouping phenomena. However, they have limited explanatory value. For one thing the Gestalt psychologists did not test their laws experimentally. Their claim that a particular figure was perceptually structured in a particular way was based on the phenomenological method, what has been termed the "look at the figure and see for yourself" method. The Gestalt theory made no allowance for the way in which interpretations of sensory data are influenced by learned knowledge about what patterns are most probable in particular contexts (Kendler, 1974; Dyal, 1975).

(2) Recent approaches to perceptual grouping

Pomerantz (Roth & Frisby, 1976) has reviewed a number of experiments which provide objective measures of perceptual grouping. He argues that if a set of elements lend themselves to perceptual grouping then subjects should have difficulty in responding to one element of the set while ignoring others. Conversely, if a set of elements do not lend themselves to grouping, it should be easy to respond to one number of the set while ignoring others. One measure of grouping is thus how quickly subjects can sort or classify one element presented with others which the subject must try to ignore (Morgan & King, 1975).

There are objective correlates for the perceptual phenomenon of grouping. Elements which are seen as grouped are also processed differently from elements which are not seen as grouped. In Pomerantz and Garner's (Roth & Frisby, 1986:101) study the grouped elements were processed less efficiently (i.e. more slowly) because subjects were trying to select out one element from a group. Under conditions where subjects are required to attend to all elements of a group, groupable elements are processed more efficiently. The Gestalt laws imply that proximity and similarity should be involved (Dyal, 1975).

(3) Purpose of perceptual grouping

According to Kendler (1974) both the Gestalt psychologists and more recent experimental psychologists have used relatively simple patterns in order to demonstrate the variables

governing perceptual grouping. In perceiving more realistic material such as complex patterns or solid objects, the purpose of perceptual grouping is presumably to "put together" or segregate those parts of the input which belong together. Are these global or holistic structures perceived more readily than their components or local parts?

(4) Processing wholes and parts

It is clearly useful to distinguish between processing which commences with local details and builds up to global configurations (local-to-global processing) and processing which commences with the global configuration and proceeds to an analysis of local detail (global-to-local processing). The phenomena of perceptual organization are often assumed to reflect bottom-up, data-driven processing. That is, the processing is guided by properties of the sensory input, such as proximity and similarity of elements. However, this bottom-up processing sequence does not necessarily commence with local details. Processing may be local-to-global or global-to-local depending on the viewing conditions and the task (Jordaan, Jordaan & Nieuwoudt, 1975).

Perceptual organization is not invariably the result of bottom-up processing. In fact, both bottom-up and top-down processing can produce surprisingly similar "elaborations" of the data in the retinal image. One cannot always distinguish bottom-up and top-down processing by the complexity of what they can achieve. One holistic phenomenon which clearly reflects the influence of stored knowledge is the word superiority effect. People can process whole words more efficiently than any of their component letters (Buss, 1973).

According to Livingston (1978) the processing of organized holistic properties reflects a complex combination of processing modes. Processing may be local-to-global or global-to-local. Processing may be bottom-up and use grouping according to set rules to "elaborate" the data in the retinal image. Alternatively, this elaboration may be influenced top-down by stored knowledge of the properties of configurations.

- * The Gestalt laws describe some of the ways in which elements of patterns are grouped into wholes having emergent properties not found in the original elements.

- * Recent work on perceptual organization has suggested objective measures for grouping, such as the time taken to process grouped versus ungrouped elements.
- * Global properties sometimes, but not always, take precedence over local details in processing.
- * The processing of patterns as whole implies a complex interaction of bottom-up and top-down, local-to-global and global-to-local operating principles.

2.11 UNCONSCIOUS INFERENCE AND DIRECT PERCEPTION

According to Livingston (1978) the image processing framework sees the input for visual perception as a two-dimensional retinal image which provides fragmentary, often inadequate cues for perception. This has led some psychologists to conclude that perception is an indirect process in which the sensory cues are used to draw inferences about the world. Inferential processing is usually thought to rely heavily on the top-down influence of stored knowledge acquired through learning. In practice, however, there are several kinds of inference, not all of which work in the same way (Morgan & King, 1975).

The theory of direct perception contrasts with almost all the assumptions of the image processing framework. The image processing framework sees the basic input for visual perception as two-dimensional retinal image. There are of course different views about the information which this image provides, but there is general agreement that the information is partial, ambiguous or in a raw form. According to this view, processes are required to transform this information into a form which can be made sense of. These processes can be of different kinds, bottom-up or top-down, local-to-global or global-to-local, automatic or consciously controlled. Again, there is general agreement that these processes transform the retinal input through a series of intermediate stages or representations. Finally, there is agreement that previously stored knowledge plays a role in making sense of the retinal

input, though there are different views as to how and when this influence occurs (Gibson, 1979).

- * According to the inferential theory of perception, sensory input provides fragmentary or ambiguous cues, which are used to construct inferences or hypotheses about objects or patterns.
- * The fact that contextual information enhances the perception of fragmentary or ambiguous data supports the inferential view.
- * The fact that sensory data can be misinterpreted, leading to visual illusions, also supports the inferential view.
- * Many inferences are spontaneous and outside conscious control. Others are influenced by the conscious effort.
- * Gibson (1979) has argued that perception is direct rather than inferential, and has rejected the main assumptions of the image processing approach.
- * Gibson's (1979) theory is particularly suited to explaining the perceptual achievements of both humans and other animals in skilled tasks requiring immediate action e.g. playing tennis, catching prey. It has difficulties in explaining why illusions occur and how we attach complex meanings to input.

2.11.1 Perception in the train of behaviour

Perception lies in the train of brain events which contribute to behavior. Perception consists of more than can be acted out, and behavior consists of more than is organized through perceptual processes, for example, in reflex responses, in reaction to central brain stimulation, in automatism in which we are unconscious. Perception represents the outcome of evolutionary selections that have found advantage through conscious awareness

of certain brain events, the awareness of which in the past improved behavioural outcomes. Perception does not come as an evolutionary dowry of ready-made percepts; instead, inherited mechanisms involved in sensory input, such as spatial orientation, contribute to adequate initial behavior. Sensory processing and perceptual mechanisms are readily conditionable and develop within the individual according to the outcomes of successful and unsuccessful experiences. Thus, the transformations that take place at each nuclear relay along sensory and particularly associative paths involved in complex perceptual image formation reflect evolutionary history plus that of the individual. From time to time, perceptual experiences may be radically altered, but changes are ordinarily modest, and at any given time our perception is quite persuasive of the nature of a "reality" within which we behave (Livingston, 1978; Buss, 1973; Kendler, 1974).

Perception involves subjective awareness, but includes many other-than-sensory data sources. It constitutes an internal model of the world. Perception is an ongoing experience in consciousness, usually coherent and convincing, and, as relating to behaviour, compelling. Perception includes the total mental contents of our contemporary existence, including images as we experience them from present stimuli, and images that we may call up to consciousness from previous experiences or imaginings. Perception includes the motor options of which we are aware. Although we know from practical experience that perception can be subject to error, perception nonetheless provides our only access to "reality." Sensation, interpreted through perceptual modes, is our primary means of contact with our existence, our place in space-time, and our experience with objects, events and nature in general (Livingston, 1978; Kendler, 1974; Dyal, 1975).

According to Livingston (1978) we are able to "know" something to be contrary to our perception, in which case we are experiencing an illusion, but our perception, even with its errors, is always first-hand. Perception includes, foremost, all evidence is available to consciousness concerning our internal state. This is the primary content of our awareness. Perception includes the entire arena of conscious thought processes. We arrive at conscious judgements in our perceptual apparatus. We "perceive" what is the best choice among options available to us. It is the perceptual apparatus that has to make the choice as to whether we will respond to some visceral craving or not, in given circumstances. It is here

that decorum and values and social context have conscious access to our behaviour. The whole focus of acculturation bears precisely on this seat of awareness, This is also the station for conscious application of our educational skills. In short, everything of which we are conscious comes together in perception. It is from this locus of consideration that our volition is generated (Livingston, 1978:20; Buss, 1973; Dyal, 1975).

2.12 PERCEPTION AND ITS IMPLICATIONS IN PERFORMANCE

According to Lewis, (1973:186-189) perception is identified as the understanding or view that educators have of their environment. A teacher's perception of a thing, a fact or an act may be quite different from that which is real or may be different from the perception his colleagues may have of a thing, a fact or an act. Thus administrators must understand the difference between perception and reality. For this reason, perception is extremely important to understanding human effectiveness and organizational behaviour because both teachers and administrators perform on the basis of what they think (perception). One of the things that an educator perceives is himself and other people. In order to protect and enhance himself, the educator may try to manipulate the picture others may have of him by presenting a front that will make his peers think what he wants them to think. The problem revolves around how successfully the educator is able to get his act across to others. Success depends heavily on ability to pick up reactions accurately in view of the fact that accurate reactions are hard to judge because all individuals are perceiving too. Human beings' perceptions are determined by the following factors :

- * Needs;
- * Stress;
- * Group pressure;
- * Role;
- * Reference groups; and

- * Organizational position.

2.12.1 Needs

The most important determinant of an educator's needs is his view of the world. Things that help to satisfy his needs are quickly "captured". However, things that appear to be obstacles, if they do not threaten security, may also be quickly "captured" only to be denied later on, so that it may appear to the educator that they have not appeared at all. Educators "protect" themselves, but only temporarily, by denying obstacles. If, however, the obstacle threatens security, educators are quick to face up to the reality of the real world. This is the one moment in which there exists no gap between the real and the perceived world (Lewis, 1973; Dyal, 1975; Buss, 1973).

2.12.2 Stress

The society in which we live evokes from us a number of reactions, some of which can be classified as stress situations. It appears that educators under stress form their perceptions and conceptions more quickly than those under less pressure (Lewis, 1973; Buss, 1973).

2.11.3 Group pressure

This particular concept involves a teacher who is in a situation and begins to realize that the way that he perceives a particular idea or set of circumstances is different from the rest of the professional staff. Perhaps a key idea in understanding this particular predicament is to remember the pressures that society places on individuals who do not conform. With reference to specific opinions that a teacher might have, an educator is more likely to retain his "objectionable" idea if the situation pertains to a concrete idea as opposed to an ambiguous one. The more nebulous the situation becomes, the more the teacher begins to question his own judgement, or for that matter, even alter his perception of the situation (Lewis, 1973; Dyal, 1975).

2.12.4 Role

How we perceive an educator depends on what we expect of that person in a given situation, which in turn depends on the role we see him fulfilling. Our society is based on certain nomenclatures given to particular people. Each of these titles connotes a certain manner in which that particular individual is expected to act. During the course of a day, we all probably fill a number of different roles, although we are basically the same person in each role. As we move from one role to another, people expect different things from us and we usually fulfil their expectations. It would stand to reason then, that our behaviour is greatly influenced by how we perceive ourselves in a given situation (Lewis, 1973; Buss, 1973).

2.12.5 Reference groups

According to Lewis (1973) a large number of people's ideas and attitudes are related to one or more groups. Educators use groups in a number of ways to clarify or guide their perceptions. If a teacher should see a group of children shabbily dressed, he can then look at his own children's attire in a more favourable light and see how much better he is doing than someone else. This teacher is then using another group as a reference to ascertain his present position. Basically there are two types of relationships that an educator may have with his reference groups:

- * normative; and
- * comparative.

(1) Normative

When an educator uses guidelines, values and ideas of a group to gain acceptance into their organization and uses these particular values, ideas and guidelines to direct him in his thinking, he is using the normative function of reference groups (Lewis, 1973; Buss, 1973).

(2) Comparative

A teacher may again see a group of children shabbily dressed and may say to himself that although his children do not wear very expensive clothes, they are adequately dressed. In this situation, the teacher is using the group as a reference to evaluate himself (Lewis, 1973; Dyal, 1975).

2.12.6 Organizational position

The position which an educator occupies in the school organization has a marked influence on the way that he perceives the workings of that organization. For example, the hierarchy of a school system may include the principal, the senior deputy principal, the deputy principal, the heads of department and the teachers. If a problem within the school structure were presented to them, each would view the underlying cause of the problem as different depending on his or her position (Lewis, 1973:186-189).

2.13 SUMMARY

Perception is a psychophysiological process through which sensory input acquires meaning. It is a process through which impinging stimulus energy is first coded and then decoded. It is a process by which the individual assigns meanings to his experiences with himself, people, things and situations. Perception may be regarded as information processing. The transduction of incoming stimulus information into electrochemical impulses represents the first step in the processing of information. One of the most important functions of perception is to provide man with information which he can use to comply with the demands of the environment as well as those he sets himself. Cortical arousal is a necessary prerequisite for man to be able to perceive vividly, assign clear meanings to incoming sensory input, attend to such input and prepare for explicit action if the situation demands it.

According to Roth and Frisby (1986:84) people's responses to visual illusions indicate that learning in a particular environment influences perception. The strength of a perceptual hypothesis depends on :

- * the number of alternative hypotheses;
- * the extent to which the particular hypothesis fits in with related hypotheses;
- * how often in the past the particular hypothesis was confirmed.

The perception of people, things and events depends on:

- * the arousal level of the perceiver;
- * the characteristics of impinging stimuli;
- * relevant activated memory-information;
- * the expectations of the perceiver; and
- * the perceiver's degree field-dependence/field-independence.

In the following chapter, a detailed exposition of the historical perspective of Indian teacher education in the Republic of South Africa is undertaken.

CHAPTER 3

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CHAPTER 3

AN HISTORICAL PERSPECTIVE OF INDIAN TEACHER EDUCATION IN THE REPUBLIC OF SOUTH AFRICA

3.1 Introduction

Indian teacher education in South Africa has reached such a significant stage in its administrative and curricular development that one is apt to overlook the vicissitudes through which it has passed. The purpose of this chapter is therefore, to trace the trials and tribulations through which Indian teacher education has passed from its earliest beginnings and up to the time of Indian education under the control of the Division of Indian education.

The history of Indian teacher education in this country might have been happier had it been born in a less hostile anti-Indian climate. It was noted that towards the end of the nineteenth century, anti-Indian hostility began to intensify and the government resorted to means to discourage Indians from remaining in the country. There was general apathy on the part of the authorities towards Indian education (Naguran, 1985 : 57).

Organised training of Indian teachers did not begin until 1930 though rudimentary attempts at it were made by individual and missionary enterprise as early as 1869 when Henry Nundoo started an evening school for the older boys who might become teachers in the elementary schools for Indians. It was largely through the efforts of Srinivasa Sastri, the Agent-General of India, that the Natal Provincial Administration finally assumed responsibility for the training of Indian teachers. In 1930 the Administration commenced formal training of Indian teachers at the newly built Sastri College in Durban. This marked the beginning of direct State involvement in the training of Indian teachers in Natal (Malherbe, 1977:403).

Despite considerable political and social handicaps often deliberately inflicted on a voteless minority, the educational advancement of the Indian community in South Africa is a success story. In the educational progress of the Indian community, the Indian teachers have played a significant role (Kuppusami & Pillay, 1978 : 80).

3.2 INDIAN TEACHER EDUCATION IN NATAL

The review of Indian teacher education for the period 1860 to 1965 has shown that in the early stages because of hostile anti-Indian feelings there was nothing eventful in Indian teacher education in Natal. At first, rudimentary attempts at training teachers were made by individuals and missionary agencies. Attempts at recruiting teachers from India met with failure. It was due to the efforts of the St. Aidan's Mission that the first full-time teacher training institution was established in Durban in 1904. This institution was the only one that trained teachers for Indian schools prior to the establishment of Sastri College (Bhana & Pachai, 1984:34).

The Wilk's Committee of 1946 heralded a new era in Indian teacher education. On its recommendation the Natal Provincial Administration finally accepted full responsibility for the training of Indian teachers by establishing Springfield Training College in 1951. With the establishment of the Springfield Training College, Indian teacher education improved both to quantity and quality. In 1953 all male entrants were required to have passed the senior certificate examination and by 1963 this was the minimum entrance requirement for both male and female students. This marked a tremendous improvement in teacher education considering the facts that in the early beginnings, standard 4 was the entrance qualification. Moreover, all training courses at the college were of a minimum of two years' duration. In 1958 the College began to prepare teachers for the junior secondary phase by offering the senior education diploma course to selected students after completion of the two-year Natal teachers' diploma (Behr & Macmillan, 1971:262).

While the Springfield Training College produced a large number of teachers than the combined number produced at Sastri College and the Durban Indian Girls' High School, there were still large numbers of unqualified teachers in Indian schools. The position in

secondary schools was not satisfactory at all. As a result of the acute shortage of suitably qualified teachers in the secondary schools, it was not possible for the Education Department to expand the provision of secondary education. Consequently thousands of pupils seeking admission to secondary schools, especially in the fifties, had to be turned away because of the lack of accommodation (Naguran, 1985:124).

Although Indian teachers made sterling efforts to obtain degrees and University Education Diploma through part-time and full-time study, the number so qualifying could not meet the demand. With the establishment of the University College of Durban the position began to show signs of improvement. In Transvaal the first teacher training institution was established in 1919 at the Eurafrikan Training Centre. The number of Indian students at this training centre remained small. With the establishment of a separate training institute for Indians in Fordsburg in 1954 the number of male and female Indian students enrolling for teacher education courses showed a marked improvement (Behr, 1989).

Qualitatively the training of Indian teachers in the Transvaal improved over the years. Starting in 1919 with a one year post-standard 6 teachers' certificate course of the Cape Education Department, the training gradually led to the two year post standard 8 teachers' course and finally all teachers' course for Indians was the post - standard 10 teachers' diploma course with three year full-time training (Malherbe, 1977:407).

There is no doubt that the Transvaal Provincial Administration was more favourably disposed towards Indian education than its counterpart in Natal. Most probably Indian education in the Transvaal could have made far greater progress if the Indians themselves had shown the same measure of interest in the education of their children as did the provincial administration. It will be recalled that the administration had perforce to employ a large number of white and coloured teachers in Indian schools because of the lack of qualified Indian teachers. The administration deserves praise for its efforts in providing education for the Indian child despite the apathy on the part of the Indians towards teacher education (Naguran, 1985:125).

3.3 INDIAN TEACHER EDUCATION UNDER THE CONTROL OF THE DIVISION OF INDIAN EDUCATION

In terms of the Indians Education Act 1965 (Act No. 61 of 1965), the control of Indian teacher education in South Africa was transferred from the provinces to the Division of Indian Education (hereafter to be referred to as Division) with effect from 1 April 1966. At the time of transfer the Natal Education and the Transvaal Education Departments were the only two provincial education departments to provide separate teacher training facilities for Indians. In the Cape Province, in view of the relatively small number of Indians there, Indians desiring to be trained as teachers were admitted to the coloured teacher training institutions. Indians were debarred by law from residing in the Orange Free State. It was only in 1985 that it had been proposed that this restriction be removed (Naguran, 1985 : 238).

Even before the transfer of Indian education to the Department of Indian Affairs, the Minister of Indian Affairs expressed concern at the large number of unqualified teachers in Indian schools. In this regard the minister stated in parliament that education planners of the department were at the time busy studying the whole problem of Indian teacher training and were expected to submit a draft proposal to him with a view to better utilisation and possible expansion of training facilities as well as the introduction of adequate loans and bursaries (Assembly Hansard, 1965).

The Chief Education Planner, Mr P.R.T. Nel found that as at 1 January 1964 there were 3 928 teachers of whom 2 833 were males and 1 095 females in Natal schools. Of these 538 males and 217 females , a total of 755 were unqualified. Apart from this there were 1 320 teachers (660 males and 660 females) who had qualifications lower than matriculation plus two years (M+2) training. Of the total number of teachers in Natal, at least 243 were university graduates. These figures do not include primary school principals and vice-principals. In the Transvaal on take-over of education in 1967 there were 877 teachers in Indians schools. Of these about 12% were unqualified (Nel, 1964 :29).

3.4 NELS' RECOMMENDATIONS ON INDIAN TEACHER EDUCATION

In his report on the possible transfer of Indian Education to the department of Indians Affairs, Nel (1964:29) recommended that :

- * On take-over of Indian education it would be necessary to expand the teacher training programme considerably both in volume and scope;
- * Many more teachers would have to be trained, for it was anticipated that Natal would require 4 630 Indian teachers by 1966 and 5 650 (many for secondary work) by 1970;
- * The junior certificate entrance level for whom students taking the Transvaal Lower Primary Teachers' course should be abolished. The entrance level for all teachers' courses should be the senior certificate;
- * All courses for teaching in secondary schools, excluding perhaps domestic science, music and physical education, should be concentrated at the University College only;
- * In order to co-ordinate and plan adequately the training of teachers, it was recommended that a take-over of the education by the Department of Indian Affairs should lead to the formation of an Institute of Education for the purpose mentioned. Such an Institute should comprise:
 - # The Faculty of Education - University College of Durban;
 - # The Rector and Vice-Rector - Springfield College of Education;
 - # The Rector and Vice-Rector - Transvaal College of Education;
 - # The Director, Deputy and Chief Inspectors of the Education Department; and
 - # One representative from public bodies and perhaps also a member of the National Indian Council, as well as a teacher representative.

- * There should be tuition-free training for teachers augmented by loans and bursaries for books and residence, as well as residential accommodation to enable students from other areas to enrol for teacher training; and
- * Certification of teachers could fall upon the University College and the University of South Africa (Nel, 1964 : 29-31).

Nels' recommendations in respect of teacher education formed the basis for improvements in Indian teacher education. However, his proposal for the establishment of an Institute of Education did not materialise.

3.5 ADMINISTRATIVE CONTROL OF INDIAN TEACHER EDUCATION

The Director of Indian Education (hereafter to be referred to as the Director) as the head of the Division of Indian Education was in overall control of Indian teacher education. The day-to-day affairs in respect of teacher education were handled by the Division's Education Planning Sector (Van Schalkwyk, 1990).

The two colleges of education, namely, Springfield College of Education and the Transvaal College of Education came under the direct control of the Director of Indian Education. The colleges have no autonomy. They function administratively in the same manner as any ordinary secondary school and are supervised by a chief inspector. Immediately after the transfer of Indian teacher education to the Division of Indian Education, Springfield Training College came to be known as the Springfield College of Education and the Transvaal College of Education for asiatics was named the Transvaal College of Education (Behr, 1978).

3.5.1 The consultative committee for teacher education

The problem of providing an adequate corps of suitably qualified teachers presented a

major challenge to every education department. The tasks of identifying the various facets of this problem and suggesting feasible solutions in Indian education was entrusted to the division's consultative committee for teacher education. The committee's function was to investigate, make recommendations and advise the director on all matters pertaining to teacher education. The committee has met regularly since 1966 and has initiated developments in a variety of aspects of teacher education, such as, in-service courses for lowly qualified teachers, orientation and refresher courses for in-service teachers courses, and syllabi and curricula for teacher education. The committee's work has assisted greatly towards the improvement and stabilisation of Indian teacher education services (Kuppusami & Pillay, 1978).

3.6 UNIVERSITY INVOLVEMENT IN THE ADMINISTRATION OF INDIAN TEACHER EDUCATION

Unlike the position in white teacher education, where the issue concerning how and where teachers should be trained had raged for a considerable time, there has never been such an issue in Indian teacher education. Although, in recent years oblique references were made to the desirability of training secondary school teachers at a university, the matter had not been seriously pursued by the Division or the university. Under provincial control there was no evidence of any serious thought being given to the desirability of training Indian secondary school teachers at a university. The Wilk's Committee of 1946 saw the need for a "joint direction of the training of secondary teachers by the university and the education department". This was in reference to the training of white teachers. No direct reference was made to the desirability of training Indian secondary school teachers at a university by the Wilk's Committee (Niven, 1971).

In his recommendations on teacher education, Nel (1964) envisaged a greater role for the University College (now the University of Durban-Westville) in the control and administration of teacher education than the subordinate role it was playing in this respect. Firstly, Nel (1964) saw the need for a machinery for co-ordination in the planning of teacher education. He therefore recommended the formation of an Institute of Education for that purpose with the University College being fully involved. In this respect it was not

clear from Nel's Report (1964) as to which model of the Institute of Education he had in mind, most probably it was the British model. The British system of the Institute of Education was not generally accepted in South Africa by the white education departments at the time. It was only in 1968 that the idea of an Institute was first mooted with the publication of the Teachers' Training Bill of that year. The proposal for an Institute of Education for Indian teacher education in those early years appeared to be a bit ambitious on the part of Nel (1964). At that time the University College was only just established in temporary premises vacated by the navy at Salisbury Island, Durban. The Division too was newly established. There was a grave shortage of adequately qualified teachers especially for the secondary schools. The newly established University College was not in a position to train all the secondary school teachers the Division needed (Naguran, 1985:243).

Although Nel (1964) did not clearly define the function of the proposed Institute of Education in his report, his recommendation that certification of teachers should fall upon the University College suggests that Nel (1964) wanted the University College to control standards in teacher education through an Institute of Education (Kuppusami & Pillay, 1978 :96).

The establishment of the consultative committee for teacher education therefore appeared to have been a compromise solution to provide the necessary machinery for consultation and co-ordination. In the matter of teacher education at the University of Durban-Westville, it did not appear to have complete autonomy. This is evident especially in respect of the student intake and course direction. Based on its own projected teacher requirements, the Division had absolute control not only over the number of students the university could admit each year for teacher education courses, but the Division also determined the number of students to be trained for various teachers' courses at the university each year. No student for initial teacher education courses could be admitted at the University of Durban-Westville without the approval of the Director. The Division held the view that since intake at teacher education institutions for Indians is regulated by the Division's projected requirements, it could not guarantee employment to teachers who have been trained over and above its requirements (Behr, 1989).

The Division is probably the only education department in the Republic which could exercise such control over admission at a university because there was a good supply of suitable candidates. In fact the number of candidates who qualified and applied for admission for teacher education was far in excess of the total intake of the institutions responsible for Indian teacher education (Van Schalkwyk, 1990).

Secondly, control of admission at the University of Durban-Westville was also regulated by the award of bursaries by the Division. All students selected for teacher education by a selection panel qualified for a bursary regardless of their financial position. No student was awarded a bursary if such a student decides to switch courses without the prior approval of the director. If the Division were to withdraw bursary facilities from the university student teachers, it was feared that teacher education student enrolment at the university would drop drastically with serious implications not only for the university but also for the Division because nearly 40% of the teachers trained every year came from the University of Durban-Westville (Behr, 1989).

The control that the Division had over the University of Durban-Westville was further borne out by the fact that the chairman of the university student selection panel for teacher education was the Division's chief education planner. However, it should be pointed out that only in respect of the teacher education, (because of the circumstances pointed out above) the autonomy of the University of Durban-Westville appeared to have been compromised. There does not appear to be any evidence of tampering with the University's autonomy in any other respect. Even on the question of teacher education, the former Dean of the Faculty of Education of the university, Professor B.F. Nel asserts that in principle, the university had not surrendered its autonomy. For historical and practical reasons it allowed the director to control admission to teacher education courses through mutual arrangements (Naguran, 1985 : 245).

The form of consultation and co-ordination between the Division and the University of Durban-Westville were through the consultative committee for teacher education and more recently through the co-ordinating advisory committee on Tertiary Education (CACOTE). The faculty of education of the university through mutual arrangement controls standards

at the two colleges of education in a very limited way. Firstly, all college syllabuses are submitted to the faculty for its perusal for the purpose of controlling standards. Secondly, faculty staff acts as moderators of college examinations. college certification is, however, done by the Division (Report 25/1974:199).

The form of consultation and co-ordination was informal and it lacked any permanent machinery for more effective university-college co-operation. Even the consultative committee for teacher education, which was merely an advisory body to the director, was not a suitable structure to allow the university to play a more meaningful role in the preparation of teachers. There was an urgent need for more effective structures to bring about more formal university-college co-operation. In order to upgrade the status of the teaching profession, initial preparation of teachers had to be linked to the university. In the white sector there has been for a long time a growing insistence that all teacher education should be linked with university training. This was the trend in most western countries. Indian teacher education had reached a critical stage in its development. Serious consideration was given to raising the status of teacher education by linking it with university training (Van Rensburg, 1977).

To-day white teacher education is functioning effectively with greater university co-operation and involvement. But the path leading to this situation has been a long and difficult one strewn with many obstacles. Therefore it is necessary to review briefly the history of developments in white teacher education in this regard in order to trace their influence, if any, on Indian teacher education (Vos & Brits, 1990).

3.7 THE TEACHER EDUCATION DICHOTOMY IN SOUTH AFRICA

The issue concerning how and where white teachers should be trained has been a controversial one for a long time. The South Africa Act of 1909 made no specific mention of teacher education. Section 85 (iii) merely provides that the provinces shall be responsible for primary and secondary education and the central government for "higher education". What was intended by the term "higher education" was not clearly defined. This led to endless confusion and anomalies. Who would control teacher education - the

province or the universities? If teacher education is considered as tertiary education then it would seem logical to place it under central government control. But the provinces controlled education other than "higher". It was therefore inevitable that they should want to train teachers to suit their particular needs which they did. At the same time the universities and technical colleges (through the central Government Ministry of Education) also trained teachers (Van den Berg, 1987).

The failure to define "higher education" has bedevilled the administration of education in South Africa. The first abortive attempt of Parliament to define "higher education" was in the Financial Adjustments Act (No. 52 of 1922, section 11). The definition was meaningless because it embraced virtually any form of education as the Minister might declare to be higher education. Malherbe (1977) draws attention to the point made by Professor Fred Clark, namely that the attempt to define "higher education" occurred in an Act on finance shows to what extent matters of educational principles were subordinated to financial considerations (Malherbe, 1977 : 432). Niven (1971) asserts that teachers training institutions in South Africa had not been clearly recognised as being central to educational development. Rather they had tended to be looked upon as providing a necessary but essentially ancillary service. "Again at this point the matter of divided control of education obtruded itself and complicated the issue". Teachers were being trained at differing institutions. "The results of this were a tendency to polarisation as well as to duplication of functions in a variety of ways". The fundamental need was to resolve the dualism in teacher education. This was to come in the decade of the 1960's (Niven, 1971:186).

The significance of this decade was the establishment of the National Education Advisory Council (NAEC) (later called the National Education Council). At the first meeting of the Council held on 29 March 1963 the Minister of National Education, Senator De Klerk stated:

"In our country there is no uniform control of teacher training as there are in other countries; neither is there co-operation, consultation or co-ordination between the different authorities concerned, with the result that there is considerable disparity

in almost every respect. So far as teacher training is concerned an anomalous situation has developed in South Africa; some teachers' training colleges train secondary teachers, while some universities train primary teachers, and the technical colleges have worked out their own salvation, taking a parallel course in certain fields. There is really no systematic and scientific system of teacher training. This matter calls for the Council's immediate attention" (Report 29/1969:3).

The Minister requested the NAEC to carry out a full investigation into teacher education and make the necessary recommendations. To do this the Council with the Minister's consent appointed an ad-hoc committee with four sub-committees to consider the subject of "The Teacher". The following aspects were assigned to the four sub-committees (Report 134/1968:5) :

- * Recruitment, selection and wastage of teachers;
- * Training and certification of teachers;
- * Conditions of service of teachers; and
- * Status and prestige of teachers.

The first, second and last of these aspects were to be undertaken in conjunction with the National Bureau of Educational and Social Research (now known as Human Sciences Research Council), while in the remaining one, evidence was to be sought from the Federal Council of Teachers' Association in South Africa. Thus a comprehensive survey of the existing situation in regard to the preparation of teachers was commenced (Niven, 1971:397). The NAEC regarded the question of teacher training and its co-ordination as so important that it decided that an attempt should be made to obtain the co-operation of the universities. This was done through the latter's representation on a committee called the "Joint Committee on Teacher Training". This committee which met for the first and only time on 18 July 1965 could make no headway because it was precisely the question of an acceptable system of control that presented the real problem (Report, 29/1969:4). In the meantime the ad-hoc committee continued with its investigation. The final report was submitted to the Minister in October 1967.

Some of the main recommendations of the Council were (Rose & Tunmer, 1975:295) :

- * The desirability or otherwise of establishing a Teachers' Council or Registration Council to enhance the status of teachers;
- * There should be some agreement as to the number and types of courses needed and also as to their designations and those of the certification issued;
- * The minimum training period of teacher training should be four years, with due regard to supply and demand;
- * All teacher training should be controlled by the universities and education departments jointly.

The NAEC prepared a draft bill for the purpose of further discussion after the provincial heads of education departments had consulted with their administrators. Further amendments were made after discussions in the Council's Contact Body, and with principals of the universities (Rose & Tunmer, 1975:296).

3.7.1 The Teacher Training Bill of 1968

The Teacher Training Bill proposed as its main feature the establishment of Institutes of Education by the universities in agreement and co-ordination with the appropriate education authorities. Clause 10(1) of the "bill" stated that all training of white persons as teachers shall be provided at an Institute or a faculty of education at a university. The "bill" was not quite clear as to what was meant by its provision for a partnership between the universities and the provincial training colleges. Niven (1971) had this to say on the "bill":

"Very considerable discussion was provoked by the publication of the bill. Some of the universities felt that while responsibility for teacher education was being transferred to them, it was being done in such a way as to reduce effectively their autonomy. New institutions were to be created which they were to administer and

over which their control was to be uncertain. Provincial education authorities were dismayed at the prospect that institutions which over nearly three quarters of a century had performed a valuable service were to be swept away by the stroke of a pen".

In view of the great opposition to the "bill", the minister was not anxious to push the "bill" through parliament. He therefore referred the "bill" to a Parliamentary Select Committee after its first reading. As the parliamentary session was then coming to an end, the State President appointed a Commission of Enquiry into Teacher Training on 28 June 1968. This was the Gericke Commission (Niven, 1971).

3.7.2 The Report of the Commission of Enquiry into the training of white persons as teachers (The Gericke Commission)

The commission comprised eight members under the chairmanship of Dr J.S. Gericke, Vice-Chancellor of the University of Stellenbosch and moderator of the synod of the Nederduiste Gereformeerde Kerk. Probably this was an indication of the church's interest and involvement in the matter of teacher education. Strong representation was given to the universities while provincial education departments and the organised teaching profession were also represented (Niven, 1971).

Malherbe (1977) asserts that this Commission, apparently unaware of the work that had been done by the Schumann Commission, proceeded to plough over the same ground as had been done by the Schumann Commission and by the NAEC. It heard evidence from exactly the same parties as had given evidence before the Schumann Commission and in principle there was no difference in its ultimate finding that some form of partnership between universities and teachers' colleges was necessary (Malherbe, 1977:342).

In summary, the majority report of the Commission recommended (Report 25/1974) :

- * The establishment of a South African Professional Council for the training of teachers;

- * The institution of regional joint advisory and co-ordinating committees for teacher training;
- * The training of secondary teachers at universities;
- * The co-operation and co-ordination of all teacher training institutions in a region; and
- * That the provincial training colleges should continue in existence for the training of primary teachers, but that the training should be given in co-operation with the universities.

The majority of the members of the commission rejected the idea of university control of the teaching institutes. Two members of the commission, however, remained firm supporters of the institute idea. The minority report submitted by Professors O.P. Horwood and B.F. Nel expressed bitter disappointment that the institute idea had been abandoned. They felt that the time had come for a revolutionary departure from old practices. They recommended the establishment of Teachers' Training Centres which would incorporate both faculties of education and colleges of education (Report 25/1974:120).

Perhaps the basic point to come out of the two reports of the commission was the fact of the underlying dichotomy in teacher education, the cleavage between the provincial administration and education departments on the one hand, and the central government and the universities on the other (Malherbe, 1977:342).

From these diverging views the Minister of National Education had to produce legislation acceptable as far as possible to all concerned, practicable in its application, and in keeping with the development of a national education policy for the country. After decades of talking on the issue of how and where teachers should be trained, the Gericke Commission's recommendations formed the basis for the enactment of the National Education Policy Amendment Act (No. 73 of 1969). This Act decreed that the training of

white persons as teachers for secondary schools may be provided at a university only, and the training of white persons as teachers for the primary and pre-primary schools shall be provided at a college or a university, subject to the condition that the college and university work in close co-operation with each other (Malherbe, 1977).

This Act (No. 73 of 1969) also laid down that courses for the training of persons as teachers for secondary schools should extend over a period of not less than four years. The minimum period for training primary and pre-primary teachers was laid down as three years, as recommended by the Gericke Commission. The Act did not provide for a Professional Council for Teacher Training as recommended by the Gericke Commission. Instead it provided for a new and enlarged National Council and abandoned the old National Advisory Education Council. This enlarged National Education Council comprised 26 to 29 members, of whom not fewer than 12 were to be concerned with teacher education (Malherbe, 1977).

By doing so the government placed teacher education at the centre of educational policy. In its new role, the National Education Council would be responsible for higher education as well as other than higher. On this situation Niven (1971) remarked "this is a situation almost without precedent in the history of South African education" (Niven, 1971:420). With regard to the professional Council for Teacher Training, Niven (1971) was of the opinion that "much of the advantage which the commission envisaged flowing from the creation of a professional council for teacher training, including the registration of teachers, is not provided for by the enlargement of the National Education Council. Thus, while the amended structure provides for efficient dual purpose professional administration, it raises problems of function and does not provide all the services which a professional council might have done" (Niven, 1971 : 420).

The Act (No. 73 of 1969) provided for the operation of a regional joint advisory and co-ordination committee for teacher training. This was in keeping with the majority report. The minority report recommended the establishment of training centres under university control, but subject to scrutiny and limited control of a joint committee. With reference to the Act's decree that the training of white persons as teachers for secondary schools

may be provided at a university only, Niven (1971) makes this comment:

"This implies in effect the creation of a training centre, but in the case of the Act (73 of 1969), the Joint Committee is under the control of the Administrator and not of the University. Indeed, in the Act, the initiative in the establishment of the Regional Joint Advisory and Co-ordinating Committee is vested in the Administrator, while the chairman of the committee is by regulation required to be an official in the employment of the provincial administration".

It is generally agreed that this appeared to be an attempt at compromise between the more radical proposal to transfer teacher education to the universities and the more conservative attitude of the majority report. This compromise was also evident in the provisions of the Act which permit existing institutions to continue to function as heretofore. Niven (1971) asserts that "on this score the Act (No. 73 of 1969) is vague". The training of secondary school teachers must take place in the university. The minister is empowered to grant temporary exemptions from this regulation. However, the Act (No. 73 of 1969) further states that "the training of white persons as teachers for primary and pre-primary schools shall be provided at a college or a university, provided that such training shall be provided at a college and a university in close co-operation with each other. The provincial education authorities may be pardoned for wondering what their future is in the field of teacher education" (Niven, 1971:421).

Behr (1978) asserts that the "Act (No. 73 of 1969) precipitated a crisis and created a situation that was irreversible. It sent teacher training asunder. It separated the training of secondary teachers from primary teachers. It placed all secondary teachers at universities and almost all primary teachers at colleges of education. It displaced members of college of education staff. It compelled universities that were by and large inadequately equipped for this new responsibility to make rapid improvisation. Above all it depressed the status of the colleges of education" (Behr, 1978:92).

The Rector of Edgewood College of Education, A. le Roux summed up the position succinctly thus: "A paradoxical situation - a tragic situation occurred. The universities

were not geared to produce secondary teachers in sufficient numbers and we were obliged to concentrate exclusively on the primary schools. So what happened in fact, was that many of our primary trained students were and are appointed to high schools" (Le Roux, 1980: 31).

3.7.3 Further Legislation : The National Education Policy Amendment Act No. 92 of 1974

The National Education Policy Amendment Act No. 92 of 1974 was promulgated at the end of 1974. This Act, while reiterating that the training of white persons might be provided at a university only, nevertheless enabled the minister of national education, in consultation with the council of a university and an administrator or the council of a college for advanced technical education, to permit colleges of education and of advanced technical education to train secondary school teachers in certain subjects areas for certain courses. The training for teachers for primary and pre-primary schools was to continue as heretofore at a college or a university, and on the basis that from a date to be determined by the Minister such training could be undertaken by the two institutions in close co-operation with each other (Vos & Brits, 1990).

The amended Act made provision for a university to recognise courses passed at a college of education or a college for advanced technical education for degree or diploma purposes. The amended Act also removed certain financial and legal obstacles for the purpose of achieving flexibility in the liaison between the university training and college training of teachers presumably to facilitate the implementation of the Van Wyk de Vries Commission's recommendation (Malherbe, 1977 : 347). These provisions not only granted students access to any college or to any teacher training college under provincial administration, but also laid down that any part of such training college buildings and facilities should be made available to a university for the training of teachers.

3.7.4 The Van Wyk de Vries Commission on Teacher Education

Apparently no further action was taken on the lines of the Teacher Training Act of 1969

pending the publication of the Van Wyk de Vries Commission's recommendation. The Van Wyk de Vries Commission of Enquiry into universities was appointed in 1968. The commission's report was published in 1974, "thus, for nearly a decade, while deliberative bodies were formulating unexceptionable principles about teacher training, thousands of teachers were being turned out by institutions suffering from all the disabilities which these same bodies had criticised in the existing system and about which no action had been taken. In fact, these commissions and committees sometimes had a paralysing effect and prevented improvements in the general set-up being made" (Malherbe, 1977:345).

The Van Wyk de Vries main report (Report 25/1974) devoted a good deal of space to a discussion of the various proposals that had been put forward for rationalising teacher education. The report stated: "For a very long time - over half a century there had been growing insistence that all teacher training should be linked with university training. The need to enhance the status of the teaching profession and to put an end to disparities and lack of co-ordination in training had become imperative".

The commission paid particular attention to the feasibility and interpretation of the phrase "in close co-operation" in section A(3) of the National Education Policy Act No. 73 of 1969. Nobody was sure as to what was meant by "close co-operation". Constitutionally the Minister could not compel either a university or a provincial training college to integrate or co-operate. By law the structures of the university and the colleges are constitutionally separate entities and cannot be merged. This "rigidity is manifested in the conception of the university and the college as monolithic institutions facing each other immovably and immutably" (Vos & Brits, 1990).

However, the commission was of the opinion that "there is nothing to prevent a university and a college from achieving closer co-operation and interaction on a voluntary basis, although presumably vague coercive statutory provisions would not be conducive to voluntary co-operation" (Report 25/1974: 202).

The commission came to the conclusion that all teacher training should take place under the guidance of the university. The commission appeared to be conscious of the fact that

the phrase "under the guidance of a university" could be just as vague and impracticable as had been the phrase "in close co-operation". It therefore introduced a new concept, namely that of a college which would be part of a university and not under the sole control of the provincial administration. The latter would, however, be given important representation on the council administering such a teachers' college under the guidance of the university (Behr, 1978).

The college idea points to the following (Behr, 1978:94) :

- * The university itself would provide teacher education in its own right for degree courses;
- * The college, within the framework of the university, would train teachers for a diploma course, the diploma being awarded by the university;
- * The training courses under (a) and (b) would not be completely separate but would be particularly interwoven, that is :
 - # certain practical subjects and techniques would be offered only at a college but would also have to be taken by the university graduates;
 - # certain subjects would be offered only at the university but would be taken by the diploma students at the college as well; and
 - # in certain cases there would be mutual recognition of credits and also a sharing of the teaching and laboratory facilities between both types of institutions.

3.7.5 Overcoming the diarchy in teacher education

Following upon the publication of the Van Wyk de Vries Commission's Report (Report 25/1974) educational administrators began to set their minds on finding a solution to the problem of bringing about "close- co-operation" and "under university guidance" by taking into account traditional legislation, and vested interests (Behr, 1978 : 98). The solution appears to have emerged in the creation for each college of education of two autonomous bodies, i.e. a college council and a college senate.

Natal evidently took the lead in establishing the college council system. According to Le Roux (1980:16), during 1975 the Natal Provincial Administration and the University of Natal negotiated an agreement in conjunction with the higher education diploma. Authority was obtained from the minister of national education for secondary school teachers to be trained at Edgewood College of Education at the Durbanse Onderwyskollege. Edgewood, an English medium college would work under the guidance of the University of Natal, and the Durbanse Onderwyskollege, an Afrikaans medium college, would have its secondary teachers' course recognised by the University of Orange Free State. The Natal Training College would not offer a secondary teachers' diploma (Le Roux, 1980: 18).

A second provincial-university agreement provided for the establishment of a college council for the administration of the college with strong university representation on the council. A college senate was also established which would be responsible to the council and provide for "close co-operation" between the college and university. The intention says le Roux was not only to provide for college-university co-operation by means of a council but a large measure of autonomy was envisaged for the college (Le Roux, 1980: 19).

The then Principal and the Vice-Chancellor of the University of Natal, wrote (Stock, 1976:5) :

"Under the new arrangement, Edgewood College of Education becomes largely independent of the Natal Provincial Administration, having, like the university, its

own council with representatives from the Province, the university, the teaching staff, the Natal Teachers' Association and the municipality, and its own senate representing the college and the university".

The system adopted in Natal called the "Natal Plan" has, with modification, become a model for the rest of the country.

3.7.6 The implementation of the council system

In order to streamline the position of the teacher education and to give effect to the provisions of section 1A(3) and section 2 of Act 39 of 1967, directives have been drawn up after consultation between the minister of national education, the administrators, directors of education and rectors of universities. All agreements between provincial administrators and universities are subject to the approval of the Administrator-in-Executive Committee and the minister within the framework of the following directives (Report 35/1979).

- * Training at a college (pre-primary and primary teachers) retains its own character. Each college functions under its own council, the composition of which is determined by the provincial administration concerned, in consultation with a university;
- * Where necessary, provision can be made for a college senate, the functions and composition of which are determined by a provincial administration in consultation with a university;
- * The academic standard of the content of the curricula and syllabuses, teaching and examining and also research are the joint responsibility of a college and a university. The universities' responsibility for guidance in this connection is exercised through its representation on the board and/or the senate of the college and/or through other possible channels agreed upon in each case;

- * Certificates will be issued jointly by the college and the university or by the college with an endorsement by the university, as agreed;
- * An agreement may, in terms of the Act (No. 39 of 1967), be entered into between a university and a provincial administration with a view to co-operation between a university and a college, with regard to aspects of the training of pre-primary and primary teachers at a university; and
- * In addition, an agreement may be entered into between a provincial administration and a university to arrange co-operation within the legal framework between a university and a college in respect of the training of teachers for the secondary school.

In terms of these directives, agreements have since 1976, been signed between the provincial administrations, acting on behalf of their colleges of education, and the universities concerned. Through this arrangement an infrastructure has been created in white teacher education which achieves the following (Behr, 1978:95).

- * A guarantee of academic standards for a college of education by close collaboration with the university;
- * Strong representation of the university in the council and the senate of the college;
- * The post establishment of the college staff remains a provincial function, but the university representatives participate in the selection of the staff;
- * The financing of the college remains a provincial responsibility;
- * The status of the college is enhanced both internally and externally; and
- * The autonomy of the university remains untouched but its function is extended.

(1) Bachelor's degree in primary education

The extent of college-university co-operation in the preparation of teachers for primary education can be gauged from the historic innovation of the introduction of the Bachelor of Primary Education degree as a joint effort between colleges and universities. For example, as from 1980 the University of the Witwatersrand in close collaboration with the Johannesburg College of Education has been offering the degree in Bachelor of Primary Education. This degree is offered jointly by the college and the University of the Witwatersrand (Rules, 1981:5).

This new degree extends over four years full time study. A student taking the Bachelor of Primary Education degree has to register with the university. The curriculum includes the following courses (Rules, 1981:6) :

- * (i) 3 courses in education;
- * (ii) 2 courses in each of two of the following subjects; Afrikaans, Biblical studies, biology, English, geography, history, mathematics, a Bantu language, art, music, drama and librarianship;
- * (iii) At least one course in each of the official languages, if not taken under (ii) above;
- * (iv) Other courses from (ii) above to complete the requirements as laid down by the college and university senates; and
- * (v) 4 courses in professional studies including teaching experience.

The tuition arrangement for the Bachelor of Primary Education is that the instruction is offered at the campus of the college. However, tuition in courses in education is the direct responsibility of the university (Boyce, 1970 : 5). The degree is conferred by the university.

The University of Natal in collaboration with Edgewood College of Education has also introduced the Bachelor of Primary Education degree with effect from the beginning of 1983. In broad outline, the first year is the same as a B.A. or B.Sc. in teaching subjects and are taught on the campus of the University of Natal. The second year comprises two 'academic' subjects plus education and professional studies. The third year comprises the major 'academic' subject plus education and professional studies and the fourth year is devoted exclusively to education and professional studies (Insight, 1982:5).

An example of Bachelor of Primary Education curriculum is as follows (Insight, 1982:5):

- * First year: English I, mathematics I, Afrikaans I, history I.
- * Second year: English II, geography I, education I, professional studies I.
- * Third year: English III, geography II, education II, professional studies II.
- * Fourth year: Education III, professional studies III.

Students are taught by the University of Natal and Edgewood College in close collaboration with each other. The degree is conferred by the University of Natal. The Bachelor of Primary Education degree is a product of the close co-operation that has finally come about between colleges and universities in the recent years. This was largely due to the establishment of structures e.g. a college council and college senate, in the latter part of the 1970's. Universities concerned are well represented on their respective college councils and senates. There are arrangements for the mutual utilisation of academic staff by the universities and the colleges concerned. University staff are involved in the development of college curricula and in the moderation of college examinations. All these developments have enabled the universities to accord recognition to college work and standards.

3.7.7 Mutual recognition of courses

Another outcome flowing from the close co-operation between colleges of education and the universities is in respect of mutual recognition of courses. For example, in an agreement entered into by the administrator of the Transvaal on behalf of the six colleges there and the universities concerned, provision has been made for the following (Report 35/1979) :

- * Mutual recognition of courses passed can be granted, as provided for in terms of the agreements, by virtue of the powers granted to each.
- * Where students wish to offer such recognised college courses for degree purposes, residence within the competence of the university will be recognised in terms of the provisions of the Statute of the University and of the Common Statute.

For the purpose of mutual recognition of courses each university has worked out its own formula for the purpose of equating courses passes at a college of education with university courses. For example, the University of the Witwatersrand gives recognition to courses passes at the Johannesburg College of Education on the following basis (Fiat Lux, 1976:3) :

Afrikaans I	- After 2 years at college (provided 65% attained).
Afrikaans II	- After 4 years at college (provided 70% attained).
or Afrikaans I	- After 4 years at college.
English I	- After 2 years at college.
English II	- After 4 years at college provided such students pass a practical criticism test devised by the university English department.
Geography I	- After 2 years at college.
Geography II	- After 4 years at college.
Mathematics I	- After 4 years at college, provided that 2 year exemption for entry into mathematics II (teachers) may be considered for any student

who attains a standard to be determined by the university mathematics department.

- Education I - After 2 years at college.
 Education II - After 4 years at college.

In Natal there also have been moves in this direction. For example, at Edgewood College degree students may transfer into the second year of the secondary school diploma and some degree credits are awarded for diploma courses. According to Le Roux (1980) "obviously absolute equivalents cannot be attained. The a priori aims of a college of education and a university are different and goal-conflict is a real issue. Nevertheless every effort should be made to introduce flexibility into course structures" (Insight, 1982:7).

3.8 THE INFLUENCE OF RECENT DEVELOPMENTS ON INDIAN TEACHER EDUCATION

3.8.1 College-university co-operation

Viewed against the background of developments in white teacher education especially since the latter part of the 1970's, it would appear that nothing significant has taken place in respect of college-university co-operation in Indian teacher education. Although oblique references were made to the desirability of training secondary school teachers at the university since the early seventies, for practical reasons this did not appear to be possible. The demand for primary school teachers could not be met by the limited facilities of the two colleges of education. On the other hand, the university alone was unable to supply the demand for secondary school teachers. Teachers trained at the college for the junior secondary phase (standards 5 to 7) were, of necessity, employed to teach up to standard 10 level. It required the combined resources of the two colleges of education and the university to train and supply teachers for a fast developing education system (Naguran, 1985:269).

As Indian education was generally influenced by developments in white education in this country, as was noted in the case of the introduction of the present system of differentiated

education, it was inevitable that developments in white teacher education would also influence changes in Indian teacher education as will be seen directly (Naguran, 1985).

3.8.2 The establishment of the Co-ordinating Advisory Committee on Tertiary Education (CACOTE)

Influenced by the Van Wyk de Vries Commission's recommendation on the college idea, the then secretary of the Department of Indian Affairs, established the Co-ordinating Advisory Committee on Tertiary Education (CACOTE) on 25 October 1977. This was to be a liaison committee of the three institutions on tertiary education in order to ensure the desired and necessary co-operation and co-ordination on the one hand, and the avoidance of unnecessary overlapping on the other (Minutes of CACOTE, 1980:2).

The committee comprised three members each from the Division of Indian Education, University of Durban-Westville and the M.L. Sultan Technikon. The chairman was the rector of the University of Durban-Westville and the deputy chairman was the director of Indian education (Naguran, 1985).

According to the minutes of the first meeting held on 25 October 1977 the terms of the reference of CACOTE were (Minutes of CACOTE, 1980:2) :

- * To articulate where necessary the particular standing and sphere and specialisation of each institution;
- * To review the various courses offered at these institutions with a view to ascertaining where services and course could be combined or shared or where mutual recognition could be given to work done at another tertiary institution;
- * To investigate the sharing of facilities and staff at these three institutions and to effect co-operation where possible in this regard, whether full or part-time, whether at the respective institution or elsewhere;

- * To discuss the planning and introduction of new courses that might have bearing on the range of activities, etc. offered at other institutions;
- * To consider the availability etc., of present staff and the appointment of future staff in relation to the above ideals and ideas; and
- * To consider such other aspects of academic and professional co-operation as might be of interest not only to the Indian community but also to the whole of South Africa.

The first meeting agreed to appoint sub-committees on an ad-hoc basis wherever and whenever necessary with the power of co-option. Prior to reporting their views to the secretary of Indian Affairs (now Director-General) it was agreed that all recommendations should be submitted to the respective councils, senates or Divisions for consideration and approval where applicable (Naguran, 1985:271).

One of the sub-committees formed and which is of interest to this study is the teacher education sub-committee. At the first meeting of the teacher education sub-committee held in September 1980 the university stated that the faculty of education had been reorganised. This change had staff implications especially as the university was bound by the Van Wyk de Vries staffing formula for universities. The university could not therefore afford the luxury of uneconomic number of students in undergraduate diploma courses. The provision of undergraduate diploma courses for small number of students meant uneconomic use of highly trained staff and had an inhibiting effect on the fulfilment of its main role as an institution of higher learning and research (Naguran, 1985:271).

It was therefore agreed that there would have to be a carefully worked out time scale for phasing out the undergraduate diplomas, taking due cognizance of the teacher needs of the Division and the problems and goals of the university so that the transition would cause minimal inconvenience to all concerned. As a result of this agreement the university phased out all undergraduate teacher diplomas with effect from 1983. The next important issue to which the teacher education sub-committee addressed itself, was in respect of the

phasing out the three year education diplomas at the two colleges and replacing them with four-year education diplomas (Minutes of CACOTE, 1980). The decision to increase the minimum period of training from three to four years was consistent with the Division's policy of upgrading teacher education and keeping it in line with developments in white teacher education. Moreover, it was argued that the existing three-year teachers' courses was inadequate for the preparation of teachers considering the extent of the curricula. The sub-committee felt that there was a need to extend and strengthen the academic content of the courses with a view to obtaining university recognition of courses passed at the colleges of education (Minutes of CACOTE, 1980).

It was further agreed that in principle that there was a need for structures such as college councils and senates wherein the university should play an important role in course and curricula structure. Therefore, it agreed in principle to prepare a draft agreement between the Division acting on behalf of the Springfield College of Education, and the University of Durban-Westville to give effect to greater college-university co-operation. The principle which CACOTE presented was similar to the developments in white education where the establishment of structures under which flexibility is granted to the university concerned and to colleges of education to work together to improve pre-service preparation of teachers (Report 1/1984).

At the eighteenth meeting of the consultative committee held on 10 November 1981, the two matters, i.e. the introduction of four-year diplomas at the two colleges of education and the draft agreement for college-university co-operation between the Division, acting on behalf of the Springfield College of Education, and the University of Durban-Westville, were considered. The consultative committee recommended to the director that (Minutes of consultative committee, 1981) :

- * The four-year education diplomas be introduced at the two colleges with effect from January 1984;
- * The steering committee that had been appointed to plan the new Durban College of Education requested to work out the draft curriculum for the four-year diplomas; and

- * The necessary steps be taken to finalise the agreement between the Division of Indian Education and the University of Durban Westville.

The draft agreement circulated at the meeting of the consultative committee provides for the establishment of a college council and college senate wherein the university is fully and strongly represented.

The director had decided to introduce the four-year diploma as from January 1985. In the mean-time sub-committees have been appointed to work on the syllabuses for the various subjects for the four-year diploma. No finality had been reached in respect of the agreement on college-university co-operation. However, negotiations in this regard had reached an advanced stage. Moreover, arrangements were being made for a similar agreement between the University of South Africa and the Transvaal College of Education (Van Schalkwyk, 1990).

A similar situation existed between the Natal Education Department and the Universities of Natal and the Orange Free State, with one significant exception. The Natal situation arose in response to a difference in culture between English and Afrikaans medium colleges and the local university. This was not so in the case of Indian teacher education. The only reason for linking the Transvaal College of Education and the University of South Africa was one of geographical consideration. For geographical reasons, a situation can arise in which the practices of two universities have to be brought into line. This situation may have posed a potential problem particularly to the newly achieved autonomous status of the University of Durban-Westville (Van Schalkwyk, 1990).

The establishment of CACOTE has no doubt paved the way college-university co-operation in Indian teacher education. It seems that in future the University of Durban-Westville and the University of South Africa will become more deeply and institutionally involved in the work of the two colleges of education, through each institute being represented on the proposed college councils and college senates (Naguran, 1985:275).

In one important aspect CACOTE has not reached any agreement and that is in connection with the involvement of the M.L. Sultan Technikon in teacher education. The representatives of the Technikon have pleaded repeatedly for the re-instatement of teacher education at the Technikon, arguing that in keeping with the developments in white teacher education, especially after the recommendations of the Van Wyk de Vries Commission and the de Lange Commission, the Technikon has a vital role to play in training technical and commercial teachers. It should be pointed out that from 1966 to 1973 the Technikon (then known as M.L. Sultan Technical College) was allowed to train technical, commercial, home economics and physical education teachers. In 1973 the director requested the then secretary for Indian Affairs to discontinue teacher education at the Technikon. The secretary acceded to the request and from January 1974 the M.L. Sultan Technikon was not allowed to train teachers. The main reason given for this decision was that the two colleges and the University of Durban-Westville were adequately placed to train and supply all the teachers the Division required and duplication of expensive facilities was not in the best interests of Indian education (Naguran, 1985 : 276).

Experience has shown that these reasons were not valid. The decision to close the teacher education section at the technikon appears to have been taken with undue haste and it is generally felt that the M.L. Sultan Technikon was prevented from playing a meaningful role in the supply of teachers for the specialised subjects (Behr, 1978:92).

The M.L. Sultan Technikon did play a vital role in providing the Division with teachers for the commercial and technically orientated. During the period 1969 to 1973 the technikon was allowed to train teachers. It had an average enrolment of 125 students in the various courses. The most significant contribution of the technical college was in the supply of specialist teachers. In the scarce areas such as home economics, physical education and industrial arts, the M.L. Sultan Technikon had supplied an appreciable number of teachers in these subjects (Behr, 1978:92).

Every annual report of the director from 1968 to 1972 makes reference to the role of the M.L. Sultan Technikon in the training of some specialist teachers for the secondary schools. It therefore seems strange that the director took steps to disestablish teacher

education at the technikon. As soon as teacher education was discontinued at the technikon, make-shift arrangements were made at the Springfield College of Education to offer crash courses in industrial arts. Later, the college began to offer a three-year education diploma in industrial arts. The University of Durban-Westville was persuaded to offer a three-year education diploma in home economics. For reasons unknown, very few students opted for this diploma. For example, during the period 1978 to 1983 an average of only four students had enrolled for this diploma at the university (Lemon, 1984).

In view of the fact that white technikons in collaboration with universities are playing a major role in offering the four-year secondary teachers' diploma in fine arts, home economics, commerce and industrial arts, there is no reason to preclude the M.L. Sultan Technikon from playing a similar role in Indian teacher education (Naguran, 1985).

3.9 THE DE LANGE RECOMMENDATIONS IN RESPECT OF TEACHER EDUCATION

Before concluding this chapter it is necessary to make a brief reference to the de Lange recommendations on teacher education. At the very outset the de Lange committee stressed that the quality of teachers (more than any other factor) determines the quality of education. The committee recommended that the minimum entrance requirement for a teacher training course should be a standard 10 or equivalent certificate, and the minimum duration of the course three years. The course structure should attempt to achieve a balance between academic, professional and practical-orientated components. Attention should be given in particular to the acquisition of classroom skills and teaching practice. A study should be made of the desirability of making the subject matter of the academic component more relevant to the work of teachers. Legal provisions should be made for the technikons to educate and train teachers (especially in the technical field), and for orderly co-operation between universities, teachers' colleges and technikons. Autonomous status comparable to that of universities should be accorded to all institutions concerned with teacher education (Naguran, 1985).

The academic and professional requirements of those responsible for the professional training of student teachers should be laid down. There should be co-ordinated evaluation and recognition of qualifications at a national level by the Ministry of Education on the advice of the SACE, and registration for all categories of teachers in formal education and in school auxiliary services and for educationalists is deemed advisable. Continuing training should be provided for all teachers on a planned basis. In its White Paper the government has accepted most of the de Lange recommendations of teacher education (Bhana & Pachai, 1984).

3.10 SUMMARY

On 1 April 1966 the control and administration of Indian teacher education in the Republic of South Africa came under the control of the Department of Indian Affairs, Division of Indian Education. As a first step in ensuring proper planning and co-ordination in Indian teacher education, the then Minister of Indian Affairs established the consultative committee for teacher education. This important advisory committee, with representatives from the colleges of education, the University of Durban-Westville, M.L. Sultan Technikon, the Teachers' Association of South Africa and other educationalists, advises the director of Indian education on all matters pertaining to teacher education. Although the consultative committee is purely an advisory body without any executive power, it has nevertheless played an important role in directing the course of Indian teacher education. The establishment of this committee also provided a forum for Indian educationalists to play a leading and meaningful role in the administration of teacher education.

Unlike the position in white education, where the issue concerning how and where teachers should be trained has been raging for a long time, it has never been a real problem in Indian education. Although oblique references were made to the desirability of training secondary school teachers at a university only, this has never been seriously considered in view of the fact that the demand for secondary school teachers could not be met by the university alone. In the matter of teacher education the University of Durban-Westville appears to have compromised its autonomy. This not only gives point to the criticism that

the "ethnic" universities do not have the usually claimed autonomy, but it weakens the leadership role of the university in a vital area of higher education.

There is growing insistence that all teacher education should be linked to university training. Teaching cannot rise in public esteem to any marked extent unless there is a strong link with the university. The University of Durban-Westville has now been in existence for more than thirty six years. It has established itself as one of the major universities. It is now high time for the university to take major responsibility for direct leadership in such a vital sector as teacher education. Its present marginal role must give way to allow it to play a leading role in teacher education. For this to be achieved the proposals for agreement between the university concerned and the Division of Indian Education should be implemented as soon as possible. The status of the colleges of education cannot be enhanced unless they are given full academic and administrative responsibility in close association with the university.

It is hoped that with the establishment of the proposed college councils and college senates, the M.L. Sultan technikon would have a direct input in matters concerning the training of teachers for the technical subjects. Every endeavour should be made to allow the Technikon to resume the training of teachers in association with the university.

It is often said that the supply of teachers in Indian schools is not critical as in black and coloured education. This is so, but there still exists a critical shortage of teachers in such specific areas as technical subjects, science and mathematics. However, this appears to be a common problem in all education departments. The annual reports of the director also make constant reference to the large number of professionally unqualified and under-qualified teachers in Indian education.

The supply of adequately qualified teachers to teach pupils in the senior secondary phase has always been a problem in Indian education. The Division considers that a teacher is adequately qualified to teach a subject in the senior secondary phase (standard 8-10) if he has a professional qualification and a university training of at least two years or more in the subject concerned. This still remains an ideal. There are many teachers in Indian schools who do not meet the above requirements and yet are expected to teach in the

senior secondary phase. There are teachers who have specialised in subjects to teach in the junior secondary phase with a junior secondary education diploma but are actually teaching subjects in the senior secondary phase (Naguran, 1985 : 313).

In comparison with other education departments in the Republic, the position of teacher qualification in Indian education is not so bleak. It compares favourably with the position in white education and is well ahead of coloured and black education.

The next chapter presents a detailed exposition of the historical perspective of black education in the Republic of South Africa.

CHAPTER 4

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CHAPTER 4

AN HISTORICAL PERSPECTIVE OF BLACK EDUCATION IN THE REPUBLIC OF SOUTH AFRICA

4.1 Introduction

In this chapter the process by which education for black South Africans has become structured in line with apartheid ideology is discussed. Attention is given to the imperatives that have underpinned this process, namely the need (for Afrikaners) to preserve white hegemony and the need (for the South African State) to provide conditions under which the social relations of racial capitalism could be reproduced. Initially the historical context of educational provision is briefly considered. The situation prior to the Nationalist rule is sketched and then the motives for the 1953 take-over of black education are discussed. Attention is then directed towards the nature of the inequalities in education under apartheid and to the black response to them. Consideration is also given to the HSRC Investigation into Education (1981) and to the government's reaction to its recommendations. The chapter then focusses on the recommendations of the Buthelezi Commission (1982) .

In South Africa the primary education of black South Africans has neither been done first, in the sense of it having a clear priority, nor has it been done properly in terms of delivery, access, relevance and quality. In the 150 years that there has been some form of primary schooling for blacks it has always been neglected in relation to other levels of education, starved of resources, and generally accepted as a route march from which most would drop out by the roadside. For the great majority of black children over the years primary schooling has been a harsh and not very effective screening process, from which would emerge those who "deserved" further opportunities and to whom better resources could be allocated. There has always been a hidden assumption that it is only the survivors who are of real value to the political economy of the country (Hartshorne, 1992:22).

4.2 INEQUALITY AND DISCRIMINATION IN BLACK EDUCATION

It has taken a long time for there to be any recognition that within the schooling system primary education is the foundation on which everything else rests, or that at least a primary school education is a human right which is fundamental to the future lives of children. In the nineteenth century, in common with most of the rest of the world, South African governments regarded primary schooling as a charitable exercise best performed by the churches. Any state involvement was grudging and extremely limited, and aimed at gaining the maximum amount of control over what the churches were doing, with the minimum of expenditure (Kallaway, 1991:35).

In the twentieth century there has been a painfully slow response to demands from black communities. The responses have remained grudging instead of generous, concessions largely instead of initiatives and commitment on the part of the state. Only in comparatively recent years has even the rhetoric of the state begun to accept such concepts as the right of children to an education, that there should be compulsory universal education, equality of access and opportunity in education. The practice, however, still remains far removed from the rhetoric and the realities, lack of access, inequalities of opportunity, disturbing drop out rates, at least 2-3 million children of school-going age not in school. The situation is such that primary education for black children is in a most unsatisfactory state (Lodge, 1983:40).

This history of neglect, inferiority, inequality and discrimination has cost South Africa dearly, not only in human terms in the frustrations and wastage of young lives and in adding to the heritage of bitterness, anger and division in South Africa, but also in straightforward economic terms. Much of what has been spent directly on primary education has been unproductive, because the schooling system has failed to hold children in school long enough for it to be of any benefit to them. They have not stayed in school long enough even to achieve basic literacy and numeracy. Indirectly, the costs of inadequate primary schooling to the economic growth and development of the country are immeasurable. The political and social costs have also been high since an inadequate, inferior and discriminatory schooling system has led to protest, resistance, and the

rejection of the authority of the state (McGregor & McGregor, 1992:53).

For too long the State has been caught up in the numbers game, in a simplistic concept of mass education that has aimed at providing primary schooling for as large numbers as are expedient at as little cost as possible. In justifying what has been achieved, the state again resorts to the numbers game, quoting enrolment statistics, growth figures, increases in expenditure, without any serious attempt to assess the quality and relevance of what is being learned, or its value to the children, the communities from which they come, or to the development of South Africa as a whole. Until primary education is taken seriously, seen for what it is, it is doubtful whether the expectations people have of the nature of a post-apartheid society will be realized (Heese & Badenhorst, 1992:48).

South Africa is a country beset with socio-economic and political inequalities which penetrate deep down into almost every aspect of daily life. While many of the inequalities, not least those in education, predate the formalisation of apartheid, this policy has done much to entrench and rationalise them in legislation. Apartheid legislation originated in the nineteenth century but it was only after 1948 that it was organised into a coherent, national system. The National Party which won the general election of that year was concerned primarily with the survival of the whites in general and of Afrikanerdom in particular. Until the recent past Afrikaners were mainly of the working class (in the white South African context) and hence their class interests joined with linguistic, religious and cultural factors to form them into a united group in opposition to the wealthier English-speaking South Africans on the one hand and the poverty stricken blacks on the other (Jarvis, 1984:31).

As far as black education is concerned the situation has been and is such that education and schooling have been manipulated by the authorities to suppress the political and economic aspirations of black South Africans. Some of the more important aspects of black education and the discriminatory practices which have adversely affected it are examined in the chapter.

4.3 EDUCATIONAL PROVISION AND INEQUALITY PRIOR TO 1948

The South Africa Act of 1909 made education in South Africa (other than higher education) a provincial responsibility. There was provision for a complete take-over by the central government after a period of five years (Behr & Macmillan, 1971:45; Malherbe, 1925:152) but this never materialised because the provincial system quickly became firmly entrenched, partly as a result of local pride and because people simply had no desire for a national, centralised educational system. This meant that black school education fell under provincial control along with white, coloured and Indian school education. The children of the various racial groups attended separate schools but fell under the same inspectors, in particular geographical areas (Behr & Macmillan, 1971:53).

The missionary influence in black education prior to 1948 was a particularly powerful one (Malherbe, 1977:197). In fact, the bulk of black schools were mission schools which drew financial assistance from the provinces which, in turn, drew funds from the central government (Luthuli, 1982). The missionary presence had been established by 1800 and was driven by an overwhelming desire on the part of the various missionary societies involved to use education as an evangelising agency (Behr & Macmillan, 1971; Du Plessis, 1911; Kgware, 1978; Molteno, 1984; Pells, 1954).

Despite the missionary presence and the many advances which the missionaries made, segregationist and unequal educational provision prior to 1948 was very much the order of the day. The administrative structures were clearly designed to reproduce existing racial inequality (Christie & Collins, 1982; Dugard, 1978; Kgware, 1978; Molteno, 1984).

The major problem lay in the sphere of funding which was, in the final analysis, the responsibility of the central government. The system of educational provision for blacks was totally inadequate (Christie & Collins, 1982; Pells, 1954). Teachers were in short supply and the vast majority were underqualified. There was a shortage of school buildings and they were very poorly equipped. Drop-out rates were very high and there was a particularly strong lower school dominance. In 1945, for example, 76 percent of black pupils were in the first four years of schooling while only 3,4 percent were in secondary

classes (Christie & Collins, 1982:63). In 1954, 50 percent of black pupils were in the sub-standards and only 0,05 percent of the pupils who had started school twelve years previously had reached the matriculation year (Pells, 1954:147).

It should be borne in mind that there was also widespread discrimination and inequality in the broader socio-economic and political arenas. After World War 1 a series of Acts of Parliament, all of which limited black advancement, came into being, the Apprenticeship Act of 1922, the Native Urban Areas Act of 1923 and the Mines and Works Amendment Act of 1926 (Rose & Tunmer, 1975:228). The aim was one of black subordination with the schools functioning to reproduce the sort of workers demanded by capitalism in general (Christie & Collins, 1982:97).

A number of Commissions were also appointed as South Africa looked hard at its "native problem". One of the most significant of these was the Welsh Commission (1936). Its main task was to consider whether the Union Government should take over the administration as well as the direct responsibility for financing black education. Of secondary importance, it was also given the task of examining the relationship between the state and the missionary bodies, as well as the aims, scope and method of education. The Commission recommended a full Union Government take-over (which was never acted upon), coupled with significant upward adjustments in financial provision. What is particularly interesting, however, for the purposes of this study, is that the report of the Commission provides a penetrating insight into some of the prevailing white attitudes of the time. These are important in helping us to understand the discriminatory laws and practices which came into being (Rose & Tunmer, 1975:115).

The Commission found, for example, that the average white South African was opposed to the education of the "native" on the grounds that (Rose & Tunmer, 1975:231-232) :

- * it makes him lazy and unfit for manual work;
- * it makes him "cheeky" and less docile as a servant; and
- * it estranges him from his own people and often leads him to despise his own culture.

As a further example, the Commission found widespread doubts among white South Africans as to the educability of the "native". It noted that these doubts had arisen from two sources, namely (Rose & Tunmer, 1975:235) :

- * "The general a priori argument that it took the white man more than a thousand years to emerge from barbarism to civilisation. How then can it be expected that the native will become civilised in a few generations?"
- * The evidence afforded by the results of intelligence tests. blacks failed to perform as well as whites and were therefore regarded as being less intelligent. No account was taken of the cultural biases of the tests used.

Prior to 1948, therefore, black education was very largely a matter for private initiative. While the state provided financial aid, it also created a situation of gross inequality and total inadequacy in terms of educational provision (where the idea was to give blacks a significantly watered down version of the type of education given to whites as well as in the broader political economy (Kgware, 1978:75).

4.4 EDUCATIONAL PROVISION AND INEQUALITY FOLLOWING THE FORMALISATION OF APARTHEID IDEOLOGY IN 1948

The educational inequalities which existed prior to the coming to power of the Nationalists in 1948 were systematically entrenched and formalised by them within a comparatively short period of time. The Eiselen Commission (1951), charged with the duty of investigating the whole question of black education, and the Bantu Education Act No 47 of 1953, based on the recommendations of the Commission, are particularly worthy of note. The main terms of reference of the Eiselen Commission were "the formulation of the principles and aims of education for natives as an independent race, in which their past and present, their inherent racial qualities, their distinctive characteristics and aptitudes, and their needs under ever-changing social conditions are taken into consideration" (Christie & Collins, 1982:59).

The Commission argued, in keeping with its terms of reference, that black education should be planned and administered as an integral part of overall apartheid ideology (Christie & Collins, 1982; Luthuli, 1982; Molteno, 1984; Brookes & Hurwitz, 1957). The function of black schools was to help develop a strong, separate Bantu society (Rose & Tunmer, 1975:251) :

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

Hence the Bantu Education Act, No 47 of 1953, drawing heavily on the recommendations of the Eiselen Commission, placed black education in a category of its own and firmly entrenched inequality in education (Davies, 1984; Motlana, 1978). Black education would now fall under the direct control of the central government and thus under the impress of apartheid ideology. The thinking of the government, bitterly opposed by the majority of blacks was identical to that of the Eiselen Commission and precisely what it had in mind was clearly spelt out by Dr H F Verwoerd in his infamous speech to the Senate in 1954. The following extract is particularly illuminating (Malherbe, 1977:546) :

"It is the policy of my Department that Bantu education should have its roots entirely in the native areas and in the native environment and in the native community. This Bantu education must be able to give itself complete expression and there it will have to perform its real service. The Bantu must be guided to serve his own community in all respects. There is no place for him in the European community above the level of certain forms of labour. Within his own community, however, all doors are open. For that reason it is of no avail for him to receive a training which has its aim absorption into the European community, while he

cannot and will not be absorbed there. Up till now he has been subjected to a school system which drew him away from his community and practically misled him by showing the green pastures of the European but still did not allow him to graze there. This attitude is not only uneconomic because money is spent on education which has no specific aim but it is even dishonest to continue with it. The effect on the Bantu community we find in the much discussed frustration of educated natives who can find no employment acceptable to them".

Malherbe (1977:548) notes that Dr Verwoerd conveniently ignored the fact that only 37 percent of blacks were at that time domiciled in "their own areas". The rest worked in white areas. There they felt frustrated because the education system had not adequately equipped them for meaningful, productive employment, because of "job reservation" which was established to protect the interests of whites and, it may be added, because they were unable to participate in the political system of the areas in question. Clearly it would be difficult to conceive of Verwoerd and the "Bantu Education" for which he stood as doing anything to alleviate their frustrations. Indeed, as Malherbe (1977) puts it " as political events subsequently proved, the aim was that the Bantu child was to be taught that he is a foreigner when he is in white South Africa, or at best, stateless " (Malherbe, 1977:546).

In placing black education under the direct control of the central government the 1953 Act (No. 47 of 1953) forced the decline of the provincial and missionary influences in education. Verwoerd, who tended to regard the missionary influence (which argued for equality between blacks and whites (Pells, 1954:87) as an agency of liberalism (Malherbe, 1977:540; Maree, 1984:112) explained the take-over in clear terms. The central government had to control black education if it was to be consistent with the general policy of the country (Maree, 1984). It is possible, however, to read more into the take-over than this. Christie & Collins (1982), for instance, contrast two opposing views of the position in black education.

4.4.1 The Liberal view

This view suggests that Nationalist Afrikaners view themselves as a pure race. They believe that this purity can only be maintained by racial dominance and separation. They establish their identity through apartheid, a policy which removes others from themselves geographically, socially and culturally. Afrikaner supremacy is built in and the direct control of black education is seen as being necessary so that "blacks would be taught not merely the value of their own tribal cultures but that such cultures were of a lower order and that, in general, the blacks should learn how to prepare themselves for a realistic place in white dominated society, namely to be 'hewers of wood and carriers of water'" (Christie & Collins, 1982:60).

According to the liberal standpoint the 1953 Act (No. 47 of 1953) emerged from the conflict between Nationalist Afrikaner ideology and the philosophy of the missionaries. While the latter believed in providing people with sound broad-based academic backgrounds and in Christian character building so that they could take their rightful place in the commercial world, the Nationalists emphasized " an inferior and somewhat more vocational education for the purpose of producing inferior non-threatening tribal Africans" (Christie & Collins, 1982:74).

4.4.2 The Marxist view

The argument here is that the conflict in South Africa is not simply one between white racists and blacks as oppressed people but between white capitalists and a black proletariat. Whites are oppressing blacks because they are needed as a non-competitive source of cheap labour. The struggle is therefore class centred with whites using the school system in order to reproduce capitalist social relations (Kallaway, 1991:39). As an elite group they look for the maintenance of the status quo to the schools' ability to reproduce labour with the appropriate attitudes, skills and work ethic. The task of the schools in the Bantu Education system is to prepare blacks for subordinate, inferior positions while white schools have to prepare pupils for elitist, super-ordinate positions (Christie & Collins, 1982:94).

There is, furthermore, a close link between Bantu Education as seen in this light and attempts by the South African state to forge class divisions in the black community and to co-opt emerging elites (mainly bureaucratic in the Bantustans and the professional, entrepreneurial and labour aristocracy fractions in the townships). One of the functions of Bantu Education is to contribute towards this objective with the small elite being drawn from the few who succeed at school (Christie & Collins, 1982:97).

While Christie & Collins (1982:99) regard the Marxist view as being the more valid one, the situation in the country is probably best understood in terms of both the Marxist and Liberal analyses. There is a class struggle (Davies, 1978; Erwin & Webster, 1978; Hartwig & Sharp, 1984; Webster, 1978) but there is also an ideological clash between the Afrikaner Nationalists and the Liberal traditions of integration, equality of opportunity and academic excellence (Luthuli, 1982; Malherbe, 1977; Thembela, 1982).

Verwoerd was emphatic that black education would gain from the state take-over, declaring in his Senate speech (1954) that " the state is taking over from the churches to prosecute the same work more efficiently " (Rose & Tunmer, 1975:262). There is abundant evidence to show, however, that the quality of black education declined markedly following the take-over. One particularly significant consequence of the change of administration was that "Bantu Education" started to lose most of its white teachers as part of Verwoerd's separate cultures philosophy. The exodus led to a serious deterioration in teacher-pupil ratios as there were insufficient black teachers to satisfy the needs of the system (Christie & Collins, 1982; Malherbe, 1977).

The quality of the teaching corp also deteriorated. There was an increase in the number of people teaching without matriculation and a marked drop, in comparison with the pre "Bantu Education" period, in the number of professionally trained people with degrees (Christie & Collins, 1982:71).

There can be no doubt that in the years following the introduction of "Bantu Education" there were appreciable increases in black school attendance (Bromberger, 1978; Christie & Collins, 1982; Ruperti, 1983). The government was clearly doing little to redress

imbalances which tipped heavily towards the lower standards. To enable the system to cope with the influx of pupils "double sessions" were introduced in the lower school standards. Facilities could be used by two groups in a day and the school day for each group was shortened by about one-third. It goes without saying that the quality of education suffered as a result. Facilities were strained and the burden on the teachers concerned must have been very considerable indeed. Furthermore, the shortened school day in itself detracted from the quality of education which might have been possible. A further criticism of the policy is that it led to a bottleneck higher up in the school as "double session juniors" competed for a limited number of higher places (Christie & Collins, 1982).

The quality of education throughout the school system also declined as a result of grossly inadequate monetary allocations. The Bantu Education Act (No. 47 of 1953) broke with previous funding arrangements. An inelastic financial "pegging" system became operative and from the time of the education take-over for a period of twelve years there was actually a decline in the amount of money spent on black education (Malherbe, 1977:552).

In simplified form the financial arrangements which were made can be summarized as follows. In terms of the Exchequer and Audit Amendment Act, No 7 of 1955, a fixed amount of 13 million rands per annum was paid into a Bantu Education Account. In addition four-fifths of the general tax paid by blacks was channelled into the account. Loans which might be made available by Parliament as well as monies from other sources such as hostel and examination fees would also be credited to the account (Horrell, 1973). In 1958 black taxation rates were increased and from 1963 the full amount collected was paid into the account (Christie & Collins, 1982).

Black parents were also expected to make direct contributions towards the costs of educating their children (Malherbe, 1977; Roodt & Lawrence, 1984). McGrath (1978) mentions a number of costs which white parents did not have to bear. Blacks had to pay for text-books and stationery and for additional teachers apart from the contributions they had to make towards the costs of erecting and maintaining school buildings. The burden on them was appreciable indeed. The poorest sections of South African society were

required to pay for their own educational services, this situation serving to reinforce their social handicap (SPROCAS, 1971). Auerbach (1981) notes that in the western world there is, in fact, an opposite trend. For example, the Plowden Report (Jarvis, 1984) in Britain argued that "it was the task of state schools to ensure that all children had an equally good 'learning environment', and that where homes and schools were 'disadvantaged', it was the duty of the state to 'discriminate in favour of the disadvantaged' in order to compensate as far as possible for their poorer home environment". In relation to white educational provision black education was clearly severely disadvantaged. Inadequacies and gross inequalities were nakedly present (Auerbach, 1981:67).

4.5 HISTORICAL BACKGROUND

The first schools for blacks in South Africa were started by missionaries (Horrell, 1973). When the number of pupils increased the missionaries found it difficult to do the task alone, so the provincial (state) councils, through their education departments, were asked to help. To qualify for registration and financial help, schools had to comply with certain requirements in regard to accommodation and enrolment and they had to adhere to a prescribed syllabus. Missionary schools did not find any difficulty meeting these requirements since they were already moving along these lines. The schools, however, were still controlled by the missionaries (Horrell, 1973 ; Molteno, 1984).

Although these schools were built within the black communities, they were not "of the community". By stressing English to the almost total neglect of the home language, these schools severed the links between home and the school and very little attention was paid to any of the traditional values of the black society and to the human dignity of its members. Further, the parents had no knowledge of what was being done in the schools and no share in the conduct thereof. Conversely, the schools were relatively ineffective in radiating a civilizing influence on the community (Eiselen, 1969:6).

Commenting on the consequences of such schools on the learning process of the pupils, Eiselen (1969) believed that such pupils never pass "through a real learning process at all". Therefore, teaching under these conditions results in "sealing off the mind with half-

comprehended symbols" which is a waste of educational efforts (Beeby, 1986). It is therefore not surprising that under these conditions the drop-out rate is high. Consequently, these schools fit into the colonial or oppressive regime's scheme, which favours the creation of an intellectual elite, a class in between, rather than the advancement of the whole community (Porter, 1968; Eiselen, 1969).

The mission schools were administered by managers appointed by the particular missionary bodies with the designation of superintendent. When these schools were registered with the provincial education departments, these departments paid salaries of the certified teachers. Otherwise the salaries of teachers who taught in the schools that were not registered under the provincial education department were paid by the superintendent of schools from the school fees collected (Mncube, 1969).

The money used for paying teachers' salaries by the provincial education departments was obtained from the central government for the purpose and the provinces (states) themselves did not raise any money for financing black education. The buildings were put up by the missionary body, and the provincial education department subsidized the salary of all certified black teachers. Children were crowded into churches under different teachers while others were taught outside, under trees. The beginners' class was usually the one taught outside under the trees, more often than not, by the teacher with the lowest qualifications (Mncube, 1969). The role played by the provinces as regards the education of blacks was the fair distribution of the monies made available among the competing mission bodies. "The result was that the problems of black education were never seriously considered by the Provincial Councils" (Eiselen, 1969).

In 1937, after the General Hertzog's Native Bills of 1936 had been approved by Parliament (Congress), and parallel development envisaged would soon be under way, the Native Affairs Commission under the chairmanship of Heaton Nicholls was appointed. In its 1937 report it recommended radical reforms and a bill to transfer control of African education to the east while Native Affairs Department was being drafted in consultation with the provincial authorities. When the Second World War broke out in which South Africa participated, all plans were shelved, and the status quo was maintained as regards

the education of blacks (Mkhize, 1980:80).

Be it as it may, some reforms were initiated under these circumstances. Afrikaans was introduced into all schools as the second official language. A number of community schools controlled by parents were established. Several departmental high schools with an all-black staff were established (Hartshorne, 1992:79; Eiselen, 1969). Eiselen (1969) states that the appointment of an all-black staff in the high schools was made possible as a result of the refusal of the church bodies to agree to the appointment of fully qualified black teachers on the staff of their schools on the ground that these black teachers were both immature and unreliable (Mkhize, 1980:81).

After the Second World War, it became clear that the United Party Government, which was in power, was about to abandon the policy of "parallel development" and that the problems of African education had not been solved (Eiselen, 1969). In 1948, the present Nationalist Party Government took over. In January 1949 Dr. Stals, the Minister of Education in the new government, appointed the Eiselen to head the Commission which was to report on the policy of African Education. The report of this Commission was presented in 1951. The Eiselen Commission's report, as mentioned above, received widespread criticism by churches and various South African leaders, both black and white. The line taken by most critics was mainly that the Commission was about "to turn the clock back by changing good English medium schools into poor Bantu bush schools; that it was trying to push Native Education away from the main current of civilization into some stagnant backwater" (Eiselen, 1969).

The Bantu Education Act of 1953, as amended in 1954, 1956, 1959, 1961 and 1977 and the Bantu Special Education Act of 1964 as amended were born out of the recommendations of the Eiselen Commission. The Acts provided for the transfers of the control of Bantu Education from the provincial administrations to the central government. Three types of schools were to exist :

- * Bantu community schools;

- * State-aided schools; and
- * Government schools.

School boards and school committees were established (Horrell, 1973). The new Bantu Education Act is now called Education and Training Act (Gordon, 1978). The writer will now analyze the purposes or aims of black education during the various stages of its development.

4.6 THE AIMS AND CHARACTERISTICS OF BLACK EDUCATION IN SOUTH AFRICA

Essentially, the purpose of the mission schools was to substitute Christian and European values for African values (Eiselen, 1969; Mncube, 1969). Since many of these values are contained in the Bible, it was therefore necessary to promote some form of literacy. Eiselen (1969) observed that the colonial governments took over the financing of the missionary schools, not so much because they were interested in spreading Christianity per se, but because they, like the missionaries were also interested in establishing an intellectual elite class. The significance of this class to the colonial powers was reported by Porter (1968) when he stated that instead of this elite class helping the masses it became its oppressor, or insensitive to the needs of the masses. Porter (1968) also observed that the elite class believed that "to be educated was to be western and that to achieve the hallmarks of western cultures meant to cut one's self off from the native culture" and that the elite was "unable to communicate with the masses" (Mkhize, 1980:83).

The early black schools in South Africa are then seen as being erected to serve the needs of their creators rather than the needs of the blacks for whom they were built. The needs which these schools served seem to be at crosspath with the needs of the blacks. Be it as it may, these schools have had an everlasting mark on the lives and attitudes of the blacks. Eiselen (1969) observed the colonialism syndrome among the blacks in South Africa. He observed an elite group which showed a marked preference for English. He found it absurd that the elite blacks would prefer to address one another, and conduct their

meetings in English rather than in their mother tongue. He could not understand also why in their schools blacks preferred the use of English as a medium of instruction rather than their home language. To Eiselen (1969) neglect of home language was tantamount to neglect of "the traditional values of the African society and the human dignity of its members". Eiselen (1969) concluded, therefore, that missionary and colonial schools were a failure in so far as helping the blacks. They failed because "they were not able to inculcate in their followers the desire to place their ability, their integrity, and their initiative at the service of the community as a whole". He saw the elite as a group of people who would temporarily withdraw from the black society and return subsequently as a "dynamic force for the upliftment of their people" (Mkhize, 1980:84; Rose & Tunmer, 1975).

Most of the educated blacks in South Africa are Christians. However, it is not uncommon to find the uneducated blacks who are not only non-Christians, but who are critics of Christianity as well. One of their arguments is that Christianity preached that blacks were to abandon their culture to reject their black values and to become westernized. The westernized Christian blacks look down upon the "heathen", and the unbaptized blacks look down upon the "white puppets" (Mkhize, 1980:84). Another resentment of the uneducated blacks is caused by the fact that in black gatherings, the educated blacks either address the gatherings in English or mix the vernacular with English or talk about academic topics so that the uneducated have difficulty in following the conversation. The educated blacks like to keep to themselves except when they want the masses to vote for them. It is the educated blacks who are pressing for the use of English, contrary to pedagogical research, as a medium of instruction in black schools. Usually, educated blacks prefer to use their English "Christian" names and they are ashamed of their vernacular names (Rose & Tunmer, 1975; Mncube, 1969).

4.7 ORIGIN AND DEVELOPMENT OF BANTU EDUCATION

The enactment of the Bantu Education Act in 1953 both portended a major change in how blacks were to be educated and reflected considerable study and planning on the part of the National Party's educational strategists. Like the several acts that established partly

self-governing territorial units, it was heralded by its proponents as the essential instrument with which blacks would be prepared for "development along their own lines". Unlike the territorial acts, however, it affected every black in the Republic, urban and rural (Jefferson, 1973:105).

4.7.1 Christian National Education

Before tracing the origin and development of Bantu Education it is appropriate to describe briefly the concept of Christian National Education, a distinctively Afrikaner view of education's character and purpose, which had a definite influence on the conceptualization and implementation of Bantu Education. Christian National education originated in the years after the Boer War, when leaders of the Dutch Reformed Churches sought the right to develop a system of schools in which Afrikaner children could be educated in the Afrikaans language under the precepts of the Church. Although this effort was unsuccessful, the Church played an influential role in the state schools established under British rule, and the idea of a church-related education consistent with Afrikaner culture remained quietly alive. In the 1940's a new struggle began over the question of medium of instruction, with Afrikaners demanding that Afrikaans be used in schools attended by their children, and it stimulated a revival of formal interest in a distinctively Afrikaner system of education (Jarvis, 1984).

In 1948 a group of Potchefstroom University professors and National Party leaders produced a document which called for a conservative, Calvinist approach to education for Afrikaners. Called Christian National Education, this programme aroused considerable controversy in the country. It condemned the theory of evolution and recommended that history and geography be restructured to teach that God had given each people and country a special mission, which in South Africa was the duty of the Afrikaner to rule and re-shape the country. Teachers who refused to follow the prescribed curriculum were to be dismissed (Jefferson, 1973:106).

Public protest, from the British Churches, most English-speaking educators, and many liberal Afrikaners, was so vigorous that the National Party did not press for Christian

National Education when it came to power in 1948. Yet the idea had gained ground in Afrikaner society, and was still adhered to by many Party leaders. Slowly it was translated into policy. The Free State and Transvaal adopted it officially in the 1950's, and it exercised great influence in the Cape (Duminy, 1967).

Christian National Education advocates the use of the mother tongue as the medium of instruction, especially in primary schools. It stresses the divinely created character of nations and races, and teaches that mixing of different languages, cultures, religions, and races is contrary to God's law. It calls for careful censorship of textbooks that contain statements and views not consistent with Christian National Education precepts, and the preparation of new ones that are based on Christian National Education. It requires the teaching of religion in the schools, preferably Calvinism. As Christian National Education spread in practice some of its stern, fundamentalist tenets were tempered and compromised, but it has clearly influenced the education of most white children in the Republic and was reflected in various ways in the planning of Bantu Education (Duminy, 1967).

4.7.2 The Eiselen Commission

Apparently recognizing that education was a potent instrument which could either inspire greater black antagonism toward apartheid or more compliance with it, the National Party appointed, in 1949, a special commission of study, under the chairman of Dr. W.W.M. Eiselen, a prominent Nationalist and Chief Inspector of Native Education in the Transvaal. Commissioned to undertake a thorough study of black education and to make recommendations for its improvement, the Eiselen Commission worked for two years and produced a comprehensive, well documented report. The terms of reference for the commission, whose official designation was the Commission on Native Education, suggest both the breadth of its mandate and the philosophical framework under which it began its work (Jefferson, 1973) :

- * The formulation of the principles and aims of education for blacks as an independent race, in which their past and present, their inherent racial

qualities, their distinctive characteristics and aptitude, and their needs under the ever-changing social conditions are taken into consideration.

- * The extent to which the existing primary, secondary, and vocational educational system for blacks and the training of black teachers should be modified in respect of the contents and form of syllabuses, in order to conform to the proposed principles and aims, and to prepare blacks more effectively for their future occupations.
- * The organization and administration of the various branches of black education.
- * The basis on which such education should be financed.
- * Such other aspects of black education as may be related to the preceding.

In carrying out its mandate the Commission was thorough, despite the probability that its conclusions were conditioned before it began by Christian National Education, National Party strategists, and the strong views of its members, several of whom had been active in black education and administration for many years. It heard testimony from hundreds of prominent educators and leaders (including blacks), administered a lengthy questionnaire, did massive statistical and documentary research, and visited scores of black schools. Its documentation of black educational history and characteristics, up to 1949, serves as a useful reference even today and the meticulous, detailed recommendations it made served to shape both the Bantu Education Act and implementation of the new system during its formative years (Jefferson, 1973:108).

4.7.3 Assessment of black education

After a lengthy description and criticism of every aspect of black education as it existed in 1949, the Commission summarized its conclusions, which were entirely negative (Mkhize, 1980) :

- * Bantu education is not an integral part of a plan of socio-economic development;
- * Bantu education in itself has no organic unity; it is split into a bewildering number of different agencies and is not planned;
- * Bantu education is conducted without the active participation of the Bantu as a people, either locally or on a wider basis; and
- * Bantu education is financed in such a way that it achieves a minimum of educational effect on the Bantu community and planning is made virtually impossible.

The following important points of criticism are also mentioned:

- * The inadequacy of the present system of inspection and supervision.
- * The failure to couple vocational education with economic development.
- * The inadequacy of the measures taken to combat the problem of early elimination from school.
- * The inadequate functioning of teachers in schemes of Bantu development.

These eight points of criticism are those offered by the Commission as most important. There are others, however, which, in the light of the later development of Bantu Education, seem to merit mention despite the Commission's failure to highlight them in its summary (Rose & Tunmer, 1975:240) :

- * The schools were criticised for failing to provide good agricultural training, especially in primary schools.

- * Religious education, despite the extensive involvement of missions and churches, was criticized as poorly taught and vague.
- * It was stressed that most schools and authorities had no clear concept of the values and future growth of African culture, and instead tended to inculcate Western values at the expense of Africans.
- * The rivalries and faults of mission bodies and churches were criticized as serious weaknesses.
- * Primary school syllabi were criticized as being drawn up in too general terms.
- * Discipline by teachers was found to be severe and sometimes capricious, while note was taken of the frequent student disturbances in secondary schools and these were attributed to poor management and erratic discipline.
- * Surprisingly, the Commission noted that inadequate provision was made for university education.

4.7.4 Recommendations for Bantu Education

Consistent with its mandate, the Commission made numerous, comprehensive recommendations for the total restructuring and reformation of education for blacks. Only a few of the most important recommendations are noted here for emphasis. Although the Commission devoted some 35 pages to detailed recommendations, the essentials were embodied in its statement on the aims and principles of Bantu education. It defined the aims as follows (Kgwere, 1978) :

- * From the viewpoint of the whole society the aim of Bantu education is the development of a modern progressive culture, with social institutions which will be in harmony with one another and with the evolving conditions of life

to be met in South Africa, and with the schools which must serve as effective agents in this process of development.

- * From the viewpoint of the individual the aims of Bantu education are the development of character and intellect, and the equipping of the child for his future work and surroundings.

Eleven guiding principles were then set forth as contributory to the realization of these broadly defined aims (Christie & Collins, 1982). These are summarized briefly below.

- * Education must be broadly conceived so that it can be organized effectively to provide not only adequate schools with a definite Christian character but also adequate social institutions to harmonize with such schools of Christian orientation.
- * Education must be the responsibility of the central government.
- * Education must be co-ordinated with a planned programme of Bantu development.
- * New emphasis must be placed on education of the masses to enable them to co-operate in the evolution of new social patterns and institutions.
- * Literature should be produced in Bantu languages.
- * The limited funds must be expended with maximum efficiency.
- * Schools must be linked closely with existing Bantu institutions.
- * The mother tongue should be used as the medium of instruction at least through primary school.

- * Bantu personnel should be used to the maximum to make the schools as Bantu in spirit as possible as well as to provide employment.
- * Bantu parents should share in the control and life of the schools.
- * The schools should provide for the maximum development of the Bantu individual, mentally, morally and spiritually.

The Eiselen Commission clearly reflected the spirit of "ideal apartheid". It urged separate education for blacks, but did not argue that blacks were inferior inherently or that their schooling should prepare them for the service of white needs. It promised implicitly that a separate system of education would further the long term development of blacks, in a black cultural milieu, toward their own destinies (Kallaway, 1991:70).

4.7.5 Creation of Bantu Education

The Eiselen Commission Report, and subsequent legislative proposals, aroused more public debate than any other aspect of the apartheid programme. The opposition United Party opposed it on political and economic grounds. Conservative Afrikaners opposed it for fear that it would lead to more education for blacks. Many Provincial officials opposed it since it would eliminate their control over black education. Liberal and church bodies opposed it on a variety of ethical and vested interest grounds. Many blacks opposed it because they suspected it would lead to tightly controlled, politically directed education of an inferior quality (Jefferson, 1973:116).

An analysis of the public controversy and governmental responses make it clear that all sides viewed education as a critically important institution, and recognized that the major thrust of Bantu Education would be to widen the cultural gap between black and white. Even many ardent segregationists expressed qualms about this thrust, noting that the widening of the already great cultural differences might lead to greater tensions and antagonisms, and possibly impede economic progress by making black labour even less efficient and useful (Kgware, 1978).

The National Party allowed months for the public and parliamentary debates to continue, defending its proposals with reasoned arguments and a certain patience, but in 1953 the Bantu Education Act (Act No. 47 of 1953) was passed and became law. Its provisions were almost entirely administrative, concerned with transferring administration and control of black education (except for higher education) from the provinces to the Union Department of Native Affairs. Black education was to be under a Division of Bantu Education, and authorized that Department to work out details of financing, syllabus, and other matters along the lines recommended in the Eiselen Commission Report (Jefferson, 1973:117).

The probability that the government would use the Eiselen Commission's recommendations selectively, to the extent that they fitted in with the broader policies and attitudes, however, was made clear in statements by the Minister of Native Affairs, Dr. H.F. Verwoerd, during Parliamentary debates (Maree, 1984:113).

4.7.6 Development of Bantu Education : main changes

Between 1954 and 1970 Bantu Education brought about many changes in black education, not the least of which was a continuing expansion of the number of children in school. Centralized administration, with powerful controls vested in the Minister of Native Affairs, was achieved immediately after passage of the Act of 1953. In 1958 a separate Department of Bantu Education, headed by a minister, was created. Almost immediately after passage of the Act missions and churches were notified that they could operate on a progressively reduced state subsidy, but it was made clear that they should preferably hand over their schools to the Government. Under the Act of 1953 and subsequent amendments it is illegal for any individual or body to operate a school for blacks without specific government approval (Kallaway, 1991).

Three major types of school, according to their management, were recognized. One, state-aided, consisted of schools operated by approved Bantu authorities, community associations, and territorial authorities. The second consisted of government schools, operated directly by the Department of Bantu Education, and composed mainly of schools

taken over from Provincial Governments. The third was private, state-aided or non-aided schools, including church schools (Kallaway, 1991).

A number of black school boards, advisory committees, and territorial boards were organized, greatly expanding the involvement of black parents and chiefs in schools. Control of teachers was vested in the various governing bodies that manage schools. The Minister retains ultimate power to approve or disapprove the employment of individual teachers. The mother tongue was required as the medium of instruction throughout the eight years of primary schooling, with both English and Afrikaans being required subjects during the four year lower primary course (Jefferson, 1973:118).

Bantu Education was extended to universities with the University College of Fort Hare Transfer Act of 1959 and the Extension of University Education Act of 1959 and two new black universities have been built. Transfer of basic administrative responsibility for black education to the Transkei took place in 1964, and to the Ciskei and Tswana territories after 1968. The Department retains ultimate control over inspection and "professional standards," including curriculum, although it has made some concessions to the Transkei by allowing the reinstatement of English language instruction during the higher primary course (Maree, 1984:114).

In financing black education, Bantu Education re-established the 1922 pattern of a fixed government annual subsidy, with all other needed funds coming from black taxes, school fees, black committees and boards, and other black sources. The result was a steady decline in per pupil expenditures from 1954 to 1963, when the government began to make concessions by assuming various costs. Per pupil expenditures began to increase again in 1967, but surpassed the 1954 figure only in 1971 (Jefferson, 1973:119).

Teachers in lower primary classes have been required to carry double loads of pupils in much of the Republic, under a system which reduced the school day from four and a half hours to three, thus permitting double streams, one in the morning and another in the afternoon. This has facilitated expanding school enrolments, as well as coping with a severe shortage of teachers, although it has resulted in less instruction for most children.

Segregation of black pupils by ethnic group has been pursued where feasible. The black universities were open only to specified tribal groups, and even primary schools, in the large urban areas, were organized on an ethnic enrolment basis (Kgwane, 1978).

Vocational education of various kinds has been expanded, although not nearly as extensively as recommended by the Eiselen Commission. As in the years before Bantu Education, black students strongly preferred academic education to vocational. Rigorous control over student behaviour were introduced, in an effort to contain student unrest at all levels. Students could have been expelled from schools by the Minister or his deputies, and denied further access to education, if they behaved badly (Christie & Collins, 1982:70).

With the above overview of the main changes effected by Bantu Education as a background, it is appropriate to examine more specifically the extent to which it has provided more education for black children, the quality of this schooling, and the extent to which it is consistent with the stated goals of separate development for the black people. There are three relevant methods of assessing these effects. The first, is to measure the growth in the number of school places, expenditures on education, the proportional growth of primary and post-primary education, changes in the teacher-pupil ratio, and other, related demographic and fiscal developments. The second method is to examine the administrative structure in detail, to determine to what extent black authorities, parents, and teachers may have been granted greater responsibility for, and authority over, the education of black children. The third method of assessment is to examine curriculum, to determine how Bantu Education may have introduced new courses, content, and ideas that are designed to prepare black youth for effective roles in a separately evolving black cultural milieu (Rose & Tunmer, 1975:247).

4.7.7 Development of Bantu Education : quantitative growth

Despite the financial stringency, there has been a steady growth in school enrolments since 1954, continuing the growth that was occurring before Bantu Education was introduced. The slow growth in expenditure between 1953 and 1963 was followed by accelerating

growth after 1963. Bantu Education has achieved a significant expansion of educational opportunity for blacks, and is beginning to devote more appreciable sums for the purpose. Government policy has placed high priority on expanding lower primary schools, and has declared repeatedly that its goal is to ensure that a large majority of black children complete at least the first four years of primary school, in the hope of establishing minimal literacy in an African language and conversational use of both of the white languages. As the Eiselen Commission noted in its criticisms of black education, there had long been a serious problem of elimination, or wastage, in each successive year of primary school as large numbers of children dropped out after one, two or three years of attendance (Maree, 1984:116).

While the major thrust of Bantu Education, in absolute terms, was to expand lower primary schools, it has achieved a relatively larger expansion in higher primary, junior secondary, and senior secondary enrolments. The large increases in enrolment in lower primary schools are due, in part, to the double scheduling system whereby teachers handle two groups each day. For this and other reasons the growth figures do not necessarily signify qualitative improvements in instruction, but they show clearly that Bantu Education is exposing ever larger numbers of black children to formal education. There has been expansion at higher levels of education as well. There has been considerable relative expansion at university level also (Kallaway, 1991).

The supply of black teachers has increased, but has failed to keep pace, either in quantity or quality, with the expansion in school enrolments. Bantu Education has thus failed to improve either the proportion of well-educated, professionally qualified teachers or the teacher-pupil ratio, which implies that the larger number of black children in school is receiving either a poorer or unimproved quality of instruction. Another area in which black education seems to have made little progress is in vocational and technical training. Throughout the 1960's the government maintained that it felt that the provision of higher technical education was unwarranted due to the lack of jobs for trained blacks (Kgware, 1978:79).

An interesting area of development has been in schools known as "Farm Schools," which

were private, licensed and aided by government, and established and managed by white farmers who employed large numbers of black farm workers. Most "Farm Schools" were lower primary, and many consisted only of substandards A and B. Due to their unattractive conditions of living and working they attracted poorly qualified teachers, who were generally paid less than teachers in other schools. Their buildings and equipment were rudimentary. Frequently black women on the farm were required to build the simple structures in which classes were held. Yet their numbers grew from 1 698 in 1960 to 3 081 in 1970 (Rose & Tunmer, 1975:250).

Generally the Department of Bantu Education favoured the growth of "Farm Schools", since they helped to stabilize the farm worker population by offering education to the children of the workers. Further, since white farmers are politically conservative, on the whole, the government apparently feels that there is little danger of "wrong ideas" being inculcated in "Farm Schools," in sharp contrast to schools managed by churches. In 1959 the Minister of Bantu Education approved the practice of requiring farm school pupils to perform work on the farms, under the supervision of teachers, because it would "create a feeling of industriousness" and bring home the fact that "education does not mean that you must not work with your hands." On many occasions the Government has reiterated that its policy is to encourage the development of education to a greater extent in the black areas than in the white areas, to emphasize that the former are the natural homelands for blacks and the latter are for whites, where blacks are preferably to be considered transient workers (Rose & Tunmer, 1975:251).

4.7.8 The situation in the country at present

Black education is still severely disadvantaged and the inequalities between it and white education are as present as ever. Dhlomo (1982:2) contends that statistics relating to matriculation exemption are the crucial ones because they are an indication on the state of black education as a whole. Black matric pupils scored another disappointingly low pass rate in 1992. Of the 325 720 pupils who sat for the 1992 final matric exams, 130 341 or 43,8% passed. Of this number 30 542 or 10,3% obtained matric exemptions and 99 799 or 33,5% senior certificates. In comparison, 97,8% of white pupils, 94,7% of Indian

pupils and 86% of coloured pupils passed their respective examinations (Phillips, 1993:7). Failure rates of this magnitude can only stem from gross inadequacies in the education system.

A major problem which is closely related to the point made by Dhlomo (1982) and which has persisted strongly since the days of Bantu Education is that there is a very heavy concentration of pupils in the lower standards of black schools. The HSRC Investigation into Education (1981:23) noted, for example, that in 1978 more than half of the black school population had not reached standard 2 while close on 80% were at primary school. The situation compared very unfavourably with white pupils, well over a third of whom were attending high school. Similarly, Natrass (1981:49) notes that in 1977 only 11 000 black pupils were registered in the final year of school, a figure which was the equivalent of one-fifth of the number of white children in the same standard. King (1979:40) adds that the number of blacks in standard 10 in the same year represented only about 3,4% of the pupils who had started the school programme twelve years previously. An unacceptably high drop-out rate is obviously at work here with the differences between the four population groups boldly advertising the inequalities which prevail (Behr, 1978:97).

This is a most wasteful state of affairs both in terms of the money which is spent on the schooling of those who leave prematurely and in terms of the loss of human potential (Rupert, 1983:96). The situation should also be seen in relation to the skilled labour position in the country. It is widely held that there is a definite shortage of skilled labour in South Africa (HSRC Investigation, 1981; Rautenbach, 1982; Schlemmer, 1978; Van Schalkwyk, 1990) and if this is so it is clearly in the national interest that the imbalances described above should be removed as soon as possible to enable black schools to contribute meaningfully towards the alleviation of the problem (Rautenbach, 1982).

Academics viewing the situation from the "right" of the political spectrum would seem to agree that the imbalances and inadequacies in black education should be removed but argue from a completely different philosophical base. Their argument is ahistorical in that they accept the underdevelopment of the blacks without attempting to explain or take note of its causes (Schlemmer, 1978).

Another major problem area and one which to a large degree can be regarded as a hangover from the days of Bantu Education, is that of unfavourable teacher-pupil ratios. Rogers(1971) makes the point that beyond a certain upper limit to class size the quality of education must inevitably decline. Teachers are simply unable to devote as much individual attention to their pupils as may be necessary. Overcrowding occurs and pupils lose their ability to concentrate. He does not give a numerical value to the upper limit but it is widely acknowledged that it has been grossly exceeded in black education in South Africa. According to the HSRC Investigation into Education (1981:61) the ratio was 1:48 in 1981. Auerbach (1981:73) notes that quoted ratios do not take "double sessions" into account where a teacher may handle one hundred pupils in a day but take "only" fifty or so in a session. Quoted ratios, furthermore, tend to conceal actual class sizes which are often extremely large (Auerbach, 1981).

The problem, itself related to high drop-out and failure rates, is that too few teachers are being produced in relation to the growth of the school population. It is severely compounded by the lack of educational facilities such as classroom and administrative accommodation, teaching aids, text-books and sporting equipment. Rupert's (1983:318) reaction to this state of affairs makes interesting reading :

"Again one is confronted by the problem of priorities. Where facilities were limited, in other words where financing was not as liberal as educational planners and administrators would have liked, available facilities had to be used efficiently and it was necessary to manage with what was absolutely essential only. Good teachers can do good work without expensive teaching aids and even with the very best teaching aids at their disposal the work of weak teachers remains weak. A teaching aid is no more than the word indicates and not as a rule an indispensable part of all education."

This is quite an apology! Much depends on how one defines "teaching aids". If one includes slides, maps, reference books, projectors, laboratory equipment and hardware models for example, then there is wide agreement amongst educationists that these are instrumental, obviously in some subjects more than others, in making for effective

teaching. Clearly such facilities would have to be adequately accommodated in appropriate teaching spaces and in this sense buildings and classrooms would also qualify as "teaching aids" as indeed would, in a more indirect sense, electricity and running water, both of which are widely absent in black schools (Jarvis, 1984:48).

A further point which needs to be raised in responding to Ruperti (1983) is that black teachers are, by and large, very poorly qualified. Thus while weak teachers may indeed remain weak with the best teaching aids at their disposal, South Africa's black schools have weak teachers without the aids that could do so much to improve the quality of their teaching. The teachers are weak, of course, because of inadequacies in the whole system of educational provision, an important factor ignored by Ruperti (1983).

To compound the inadequacies of the school system the home backgrounds of most black pupils are such that they are severely disadvantaged before they enter it. It is widely recognized by educationists that a child's parents, home background and pre-school life are of fundamental importance in determining how successful he will be at school and in later life (Luthuli, 1982; Thembela, 1982; Dhlomo, 1982; HSRC Investigation into Education, 1981:27).

The situation in black education is clearly one of total inadequacy. Blacks would seem to be well aware of this as has been shown by the unrest in black townships in recent years. Given the magnitude of the unrest and the implications it holds for long term stability and development, it is appropriate to briefly examine the black response to the system of educational provision (Dhlomo, 1982).

4.8 THE RESPONSE OF BLACK PUPILS TO THE SITUATION

In contrast to the resistance of the 1970's, the 1950's and 1960's stand out as having been a period of relative tranquility. It is necessary to understand why this was so before moving on to a brief analysis of the unrest which has characterised the black response since the upheavals in Soweto and elsewhere in 1976 (Gilbert, 1982).

Lodge (1983) argues that the most obvious cause was the systematic suppression of nationalist movements and the imprisoning, banning or exiling of important black politicians and trade unionists. The police were granted extensive powers of arrest and successfully recruited a large group of informers which effectively curbed black resistance. He also mentions the silencing of the radical press, government action to curb black urbanisation and the limited degree of co-option which had developed. Towards the end of the 1960's, however, it was becoming clear that the government's efforts to silence blacks were not being entirely successful. In support of this Lodge (1983) points to the signs of rebellion amongst the black students of the new segregated universities which had appeared by 1968 and the growth of black consciousness which drew support from an emerging black petty bourgeoisie. In 1976 Soweto erupted. The initial spark was ignited by police over-reaction to a procession of secondary school students protesting against the use of Afrikaans as a medium of instruction in mathematics and social studies (Lodge, 1983; SAIRR, 1978:7).

The march on June 16 involved 15 000 students and moved through Soweto to converge on Orlando West Secondary School. The police used tear gas in an attempt to disperse the crowd and the students retaliated by stoning the police who then fired into the crowd killing two people. The rioting was quick to spread to other parts of the Witwatersrand, as well as to Natal and the Western Cape. Schools in Soweto were temporarily closed and the language issue was dropped by the government before their scheduled re-opening on 26 June. Only a few students returned, however, and when police raided a number of schools in an attempt to root out student leaders, they emptied completely and remained empty for the rest of the year (Lodge, 1983:329). The point to emerge from all of this is that there has been a strong and violent response on the part of black youth. It is widely accepted that the language issue was a trigger and that in fact they were responding to inadequacies in the overall system of educational provision and to the broader socio-economic and political setting within which the educational system is embedded. They responded with an unprecedented confidence and assertiveness (Gilbert, 1982; Hartwig & Sharp, 1984; Kane-Berman, 1978; Lodge, 1983; SAIRR, 1978:33-49).

4.8.1 The response to the educational system itself

By and large black pupils in South Africa value education greatly (Gilbert, 1982). Moreover, it would appear that, in some quarters, they are sufficiently politicized to be keenly aware of the shortcomings in the education they receive and to feel frustrated as a result. They object to an educational system which has failed to meet their aspirations and to the inferiority of the education they receive as opposed to that received by whites (Schlemmer, 1983:121; Hartshorne, 1982:231; Stopforth, 1981:96). This inferiority is perceived to permeate all aspects of the educational system. "Bantu Education" as a term has come to symbolize "all that is unequal and inferior about the existing education policy for blacks" (Gilbert, 1982:16). Thus the majority of blacks want Bantu Education to be replaced by an open, unitary educational system (Stopforth, 1981). Only then, they argue, would it be possible to improve the quality of teachers and to address such urgent issues as the inadequacy of physical facilities, overcrowding and the lack of educational resources (Gilbert, 1982).

4.8.2 The response to the broader socio-economic and political setting within which "Bantu Education" is embedded

There is a long history of deepfelt dissatisfaction amongst black South Africans. Black youth have reacted not merely to particular aspects of educational policy but also to the broader apartheid system. Their dissatisfaction has centred in particular around the Pass laws and the system of influx control (SAIRR, 1978:35-37; Schlemmer, 1983), Bantustan citizenship laws (Hermer, 1980; Kane-Berman, 1978; SAIRR, 1978:39-42), inadequate systems of local government, high rates of unemployment and wage discrimination and the persistence of mass poverty amongst blacks (SAIRR, 1978:45-47). It is clear therefore that the black response has been directed at a wide range of hurtful and frustrating issues. The situation in the country is highly volatile and, given the degree to which black resistance has become more unified and organised, has the potential to explode again at the slightest instigation (Schlemmer, 1983).

4.9 THE RESPONSE OF THE GOVERNMENT TO THE SITUATION

4.9.1 The HSRC Investigation into education (1981)

In 1980 the government appointed the HSRC Investigation into education (also known as the de Lange Commission). Following the Wiehahn Commission on trade unions and the Riekert Commission on influx control, the task was to investigate the educational issues hinted at in these Commissions and highlighted by unrest in black schools and the manpower needs of the economy (Van Schalkwyk, 1990).

The Commission formulated eleven guiding principles for the provision of education in South Africa (HSRC, 1981) :

- * Equal opportunities for education, including equal standards in education, for every inhabitant irrespective of race, colour, creed or sex, shall be the purposeful endeavour of the state.
- * Education shall afford positive recognition of what is common as well as what is diverse in the religious and cultural way of life and the languages of the inhabitants.
- * Education shall give positive recognition to the freedom of choice of the individual, parents and organisations in society.
- * The provision of education shall be directed in an educationally responsible manner to meet the needs of the individual as well as those of society and economic development, and shall, inter alia, take into consideration the manpower needs of the country.
- * Education shall endeavour to achieve a positive relationship between the formal, non-formal and informal aspects of education in the school, society and family.

- * The provision of formal education shall be a responsibility of the state provided that the individual, parents and organized society shall have a shared responsibility, choice and voice in this matter.
- * The private sector and the state shall have a shared responsibility for the provision of non-formal education.
- * Provision shall be made for the establishment and state subsidisation of private education within the system of providing education.
- * In the provision of education the processes of centralization and decentralization shall be reconciled organizationally and functionally.
- * The professional status of the teacher and lecturer shall be recognized.
- * Effective provision of education shall be based on continuing research.

Within this framework the Commission noted various deficiencies in the existing educational structure and made specific recommendations for improvement. In essence, what the Commission was really after was an educational system which was fair, efficient, flexible and responsive to the needs of teachers, pupils and the economy. Of fundamental importance was its belief that a single education ministry would be instrumental in the achievement of the goals it set (Jarvis, 1984:59).

The proponents of apartheid ideology have long argued that the present system of multiple control is necessary for the protection and advancement of separate group identities and self-determination while many of its opponents have contended that it is the single most important cause of discrimination and inequality in educational provision (Kallaway, 1991).

Chisholm & Christie (1983) and Davies (1984) note that in general terms reformists hailed the Commission as a breakthrough. It is interesting to note, however, that not all reaction has been of a positive nature. Kallaway (1991), for example, has criticised the apolitical,

ahistorical nature of the investigation. In support of this he points to:

- * The non-recognition of the link between black pupil resistance and the collapse of Bantu Education.
- * The Commissioner's apparent ignorance of the role of schooling in maintaining the dominance of ruling classes and the subordination of subordinate classes.
- * The absence of any consideration of conflict between the needs of different groups and those of social control and economic efficiency.
- * The absence of any mention of the Riekert and Wiehahn Reports.
- * The failure to recognize that arguments for more relevant vocational forms of education are not new in South Africa.

This apolitical, ahistorical approach was not, he continues, accidental for it enabled the Commissioners "to avoid confronting the structural constraints on change imposed by the apartheid system" (Kallaway, 1991:35).

Chisholm & Christie (1983) have come out in sharp criticism of the emphasis the investigation places on different levels of education, including the clear cut distinction between vocational and academic education.

4.9.2 The Government's "White Paper" as its response to the situation

The government outlined its response to the HSRC Investigation in its "White Paper on the Provision of education in the Republic of South Africa" (23 November 1983). In broad terms the government agreed with the recommendations of the commissioners, acknowledging the existence of inequalities and backlogs in the system of educational provision and the need to rectify the situation as quickly as possible. There were, however,

a few fundamental areas in which the government made it clear that it did not agree with the recommendations. The kernel of its response was "equal but separate" with certain basics remaining non-negotiable, namely the "Christian" and broad "national" character of white education, the maintenance of mother tongue instruction and the notion that separate schools and separate education departments should remain (Gardiner, 1984; Hartshorne, 1984). Education would remain an "own affair" in terms of the new constitutional dispensation (Gardiner, 1984:3).

In essence, therefore, the government had opted for the preservation, in large measure, of the status quo in education. It is still possible to speculate here that it was still intent upon preserving the Afrikaner's identity, perpetuating the myth of white superiority and reproducing customary social relations. Such thinking was not in the best interests of the educational needs of South Africa and its peoples for it is impossible for "separate" to ever mean "equal" (Bot, 1986; Hartshorne, 1984).

4.9.3 Some further ramifications of apartheid

The broad pattern of inequality, including educational inequality in South Africa, has a distinctive spatial component in that a great programme of spatial manipulation aimed at the creation of tribally based Bantustans has come into being. The intention has been to create a racially mixed economic space, wherein the movement of black labour into the modern economy is facilitated, and a racially segregated political and social space, in which the political aspirations of blacks are directed towards the Bantustans (Smith, 1977). Within this context, the aim of Bantu Education has been to prepare blacks psychologically and ideologically for the positions which the Bantustans create for them in a political and physical sense (Molteno, 1984). The idea has been to defuse black nationalism by retribalising blacks and to use Bantu Education to help fit them into separate Bantu communities (Molteno, 1984).

The Bantustans have a peripheral location in the space economy and are experiencing the effects of polarisation in their relationship with the white core areas (Browett & Fair, 1974:95; Smith, 1977). As far as education was concerned, control was transferred into

the hands of authorities which depended for their budgets on fiscal handouts from Pretoria (Smith, 1977).

4.10 RECOMMENDATIONS OF THE BUTHELEZI COMMISSION

The Buthelezi Commission was formed in May 1980 to explore the possibilities of developing, within the overall South African framework, a regional constitutional dispensation which might act as an alternative to the present arrangement in the Natal-Kwa Zulu region. Education was regarded as a particularly serious problem area. Backlogs and inequalities in educational provision had to be eliminated if an alternative regional constitutional dispensation was to have a chance of being successful. Like the de Lange Commission (1981), the Buthelezi Commission committed itself to the belief that genuine equality could never be attained within an unreformed apartheid framework and argued strongly for the establishment of a single ministry of education at least in the Natal-Kwa Zulu region.

Specific recommendations were directed to well documented problem areas such as teacher supply and quality, high drop-out rates, Governmental expenditure on black education, the provision of physical facilities, certification, and the need to compensate for intellectual deprivation in the homes of pupils. Throughout, however, it was made clear that in the final analysis meaningful progress was dependent upon the rejection of the Government's notion of "equal but separate". The Commission has been rejected from both the "right" and "left" of the political spectrum. On the "right" the Government has rejected the philosophical base from which it argued its case and indeed its very credentials, arguing that the Kwa Zulu Legislative Assembly had no constitutional power to extend the scope of the Commission's enquiry beyond the boundaries of Kwa Zulu.

In presenting the case for the "left" Southall (1983) has contended that the recommendations of the Commission constitute a "consociational" proposal which attempts to "refurbish" apartheid ideology into more acceptable, deracialised terms. They are seen as a strategy for co-opting non-white elites within a capitalist power-sharing framework. In essence, a grand elitist coalition of the political leaders of the various population groups

was proposed. Minorities were given entrenched veto rights and were, in effect, given the power to immobilise the proposed legislature. As such the black masses were offered little in the way of meaningful political alternatives. The fundamentals of the existing order, including those in education, were left intact.

4.11 SUMMARY

The pattern of educational inequality which existed before the Nationalists came to power in 1948 has been firmly entrenched and expanded by apartheid ideology. The state take-over of Bantu Education in 1953 was, if aspects of both the classical liberal interpretation and the Marxist argument are taken into account, an attempt first, to maintain the identity and "superiority" of the Afrikaner and second, to maintain and reproduce the social relations of racial capitalism. The effect of the take-over has been that blacks have been supplied with an education system marked by discrimination and extreme inequality.

Black youth have, in recent years, responded strongly to what it has come to regard, quite validly, as the inferiority of Bantu Education and the injustices of the whole apartheid system within which it is embedded. The response has been one of open and, at times, violent rejection. Moreover, whilst school unrest is sporadic at present it has come to be located in the broader struggle of black resistance and this gives it a firm base.

The government, apparently realising that the system of educational provision for blacks had its shortcomings, called for the HSRC Investigation into Education (1981). However, in rejecting the most fundamental of its recommendations and in dismissing the credentials of the Buthelezi Commission (1982) the government had made it clear that it intended to strive for its own brand of "equality" within the framework of separate development. It can be argued here that all the Government was doing was opting for the preservation of the status quo, albeit in a slightly modified cosmetic guise, which was incapable of providing the meaningful long-term solutions which was so necessary. A number of interim possibilities present themselves within the apartheid framework but ultimately broad structural change is called for. Apart from the strong moral case that can be made for such change it is also necessary in the interests of the genuine development of all the

peoples of South Africa, and indeed of long term political stability.

The fierce reaction from the ideology of Afrikaner white domination, enshrined in the concept of Bantu education, which exploded among black pupils in 1976, has been the most significant catalyst towards change in education in the RSA. As Muller & Tomaselli (1989:311) indicate, this was "a period of major rejection of Bantu education through a series of struggles the ferocity of which remains unmatched in any regime of mass formal schooling".

The next chapter is devoted to the occupational world of the black teacher.

CHAPTER 5

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CHAPTER 5

THE OCCUPATIONAL WORLD OF THE BLACK TEACHER

5.1 INTRODUCTION

The aim of this chapter is to show how educational policy discussed in the previous chapter has influenced the occupational world of the black teacher. According to McGregor & McGregor (1992:18) the education system in South Africa has been shaped by two distinguishable but interrelated processes, apartheid and underdevelopment. Discrimination, segregation and subordination of blacks have a long history in South African education, but separatist practices hardened into apartheid ideology with the accession to power of the National Party in 1948 and the passing of the Bantu Education Act (Act 47 of 1953). When the National Party came to power in 1948, it pursued two objectives in education:

- * segregated, differentiated education for different racial and cultural groups;
and
- * state control over all education in the interests of Afrikanerdom.

Despite mounting opposition over the years to the National Party's policy of educational segregation, this has persisted until the present and in fact was strengthened in the tricameral constitution and the White Paper on education in 1983. In both of these, education was defined as an "own affair", particular to each "population group" which would retain its own education department. In terms of the constitution blacks were not defined as a "population group" and their education was regarded as a "general affair" falling under the control of the white-dominated parliament (Du Plessis, Du Pisani & Plekker, 1990:21).

Decades of apartheid education and rising pupil numbers have resulted in gross inequalities and huge backlogs in provision, especially in black education. The conditions under which

black teachers work are poor and demoralising. The black teacher has to cope with poor physical conditions like over crowding, inadequate equipment and a lack of inadequate facilities. Furthermore, the strict control that the education departments often enforce over their teachers does little to bolster their already battered morale. The salaries and socio-economic status of most black teachers are low. As most black teachers do not have the officially acceptable platform of standard 10 plus a 3 year professional qualification, they are not eligible for salary parity which operates for all groups at the level of that platform. The morale of the black teacher has been seriously weakened by the turmoil surrounding black schools since 1976. Black teachers are caught between the pressures placed on them by pupils, parents and community leaders on the one hand and by departments and the political structures on the other (Ashley & Mehl, 1987:80-81). It is necessary at this point however, to look at the black teacher in historical perspective.

5.2 THE BLACK TEACHER IN HISTORICAL PERSPECTIVE

Much of the supposed "crisis" in teaching and education centres on the curriculum. Others kindly refer to the "inadequacies" of schools, but unkindly to "teachers as a national problem", because they are not "the best and the brightest" among college graduates. They are accused of not being imaginative enough, intellectually stimulating enough, or dedicated enough to perform well in the teaching role (Metz, 1987:115). What is not admitted by the same accusers is that the teachers are tied hand and foot to the curriculum and regulations prescribed by the policy makers and administrators (Smit, 1990:78).

The moulding of the teacher in training is based on each student's unique possibilities. His personality must be such that he will find it possible to put the essences of relation, sequence, and activity into motion, and arrive at the pedagogic aim of adulthood with his pupils, while becoming conversant with the demands of proper human behaviour, alias human dignity, sympathetic authoritative guidance, the duties of a citizen, educational law, as well as being an exemplar of a life-view based on universal norms. Before embarking on teaching in practice he must be fully trained and equipped with regard to the demands of the classroom situation. He must possess an innovative spirit, must be a dedicated, motivated educator cum-teacher with a sound self-concept and professional love for a child

and for his vocation, ready to accept another man's child as his own, as his change in a complementary capacity (Van der Stoep 1986:83).

His training must prepare him for school situations in which he will be involved in a post-scientific particular life-view approach to the education of a particular group of pupils in need of real-life education which includes support and dialogic edification. This demands the initiation of pedagogic relationships together with the integration of subject matter and the truths of life. All this requires inspiration born of effort, and a willingness to be made ready for teaching which, in turn, requires the ability to take decisions independently, based on accepted norms and values, the ability to create the correct pedagogic atmosphere, and a total perspective on education. In toto, it amounts to acquiring an ability to constitute education through learning acts which result in proper becoming, by establishing the proper connection between the immediate aims of subject teaching and the ultimate educative aims acceptable to the community (Smit, 1990:79).

5.2.1 The teacher's task

Although the parent is primarily responsible for educating and teaching his child, the teacher plays an important supplementary role in this regard, particularly in the modern world where the parent is less and less capable of dealing effectively with his child's intellectual moulding. On the one hand the teacher therefore supplements the parents' educational task, and on the other hand he has to perform his own task, namely that of teaching the child. The whole structure of the school, as regards both organization and subject matter, is the responsibility of the teacher and not the child. The teacher provides the child with a living example of adulthood. He forms the bridge between the child and the future. He occupies a unique position in the didactic situation where he and the child encounter one another (Verster, Theron & Van Zyl, 1982:56).

Since the teacher-pupil relationship is an educative relationship, every teacher has a dual function, firstly to mould a child's intellect, and secondly, to mould his pupils' individual

characters (Van Niekerk, 1987:2). A good teacher is consequently both teacher and educator, therefore teacher-educator. To him teaching and education take place simultaneously and are inseparable. To date, no substitute has been found for the teacher, not even in this technological era with its highly specialized aids. The teacher fulfils an irreplaceable function and plays an irreplaceable role in education (Theron, 1982:29).

5.2.2 The teacher's characteristics and qualities

Owing to the importance of and interest in the teacher as the central figure in the educative event, numerous investigations (Brophy & Good, 1974) have been done in order to determine what type of people has the characteristics for becoming the best teachers and the effect of, among other things, specific personality traits on the quality of the teacher's work (Smit, 1990:80).

Coetzee (1962:76) mentions qualities such as erudition, discipline, teaching talent, diligence, linguistic ability, self-control, initiative, and self-confidence as indispensable in a good teacher. Nortje (1962:554) contends, with due allowance for human imperfection, that the ideal teacher should be a religious person, open-minded, willing to investigate and experiment, eager to know every pupil in his class as an individual and utterly loyal to his headmaster, colleagues and school. The ideal teacher should also love every pupil in his class, although he may not be familiar with them. He should be a responsible disciplinarian, always behave naturally in front of his pupils, be punctual, accept setbacks and failures, always be neat and meticulous and never lax.

According to Van Loggerenberg & Jooste (1970:438) the teacher should be a well-integrated, well adjusted and balanced person, whereas Vrey (1984:219) is of the opinion that a teacher should be a self-respecting individual who accepts himself, someone with a realistic self-image which he accepts and resigns himself to.

5.2.3 The role of the teacher

According to Pullias & Young (1982:6) several people are combined in a teacher. Thus

a teacher is a guide, an instructor, a modernizer (a bridge between generations) a counsellor (a confident and friend), a creator (a stimulator of creativity), a realist and a human being. Du Plooy & Prinsloo (1979:47) characterize the teacher in the school as someone who knows and prepares the way, who establishes relationships, plans, administrates and recruits future teachers. Outside school the teacher acts as coach on the sports field, cultural leader, citizen of his country and member of his church.

5.2.4 The teacher's training

It is obvious that teachers must be qualified to fully realize the objectives of teaching and education. The training system must produce teachers who are physically and psychologically adequate, academically and professionally qualified and morally and culturally an asset to the teaching profession. Since a teacher should have a thorough knowledge of the subjects which he will teach, the trainee teacher's studies should be of a high academic standard. However, the teacher's training is not complete when he obtains his degree or diploma. No teacher's training is ever complete and in-service training is particularly necessary in view of the rapid developments in society and education. For this reason training institutions provide continuing education in the form of orientation, refresher, regional and vacation courses (Theron, 1982:31).

5.2.5 The teacher's status

Although considerable attention has recently been given to improving the status of the teacher, it is undeniably the teacher himself who is primarily responsible for improving or lowering his status. However, teaching and education are also the responsibility of parents, the church and state and therefore the status of the teacher is influenced by numerous complex and interacting factors (such as service conditions, working conditions, remuneration rates, selection before and during training and specialized knowledge). Ultimately, however, the teacher is himself responsible for the status of his profession through the quality of his work, the high ethical standards he maintains and his professional attitude towards his work (Du Plooy & Prinsloo, 1979:48). The writer will now discuss the pedagogic significance of the school.

5.3 THE PEDAGOGIC SIGNIFICANCE OF THE SCHOOL

5.3.1 The general educative function of the school

According to Griessel, Louw and Swart (1986) the general educative function of the school includes the following:

- * It is a particular route towards the creation of a life-world. The task of the school in helping the child to create his own life-world includes the following :
 - # **Understanding the world** : The child is constantly required to learn more about his world. Functional as well as intentional education at school helps the child to obtain a firm grip on his life-world.
 - # **Accepting the world** : By creating a feeling of security in the school situation, the child is helped to accept the responsibilities involved in inhabiting his life-world in a purposeful and meaningful manner.
 - # **Orientation to the world** : The word orientation means one's position (situatedness) within the whole of reality. The school must provide a vantage point which will enable the child to determine his own place in a world with conflicting and confusing values.
 - # **Constitution of the world** : The word constitution is derived from the Latin word constituo which means "to make responsible decisions". In this regard the task of the school can be described as giving support to a child to enable him to make his world into a habitable place for himself.

Inhabiting the world : Habitation includes such acts as understanding, accepting, orienting and constituting. The way in which the teacher initiates the learning act and helps to determine its direction and outcome does much to help the child acquire virtues such as devotion to duty, neatness, perseverance, honesty, self-control and responsibility.

- * It extends, formalises and supplements the primary education within the home.
- * It offers the child increasing opportunities for self-realisation and independent learning of knowledge and skills.
- * It guides the child to adulthood by means of a systematic revelation of the life-world.
- * It creates an awareness in the child of the role he has to accept in a complex society.
- * It realises accepted standards of behaviour (i.e. the same norms and values that function in society).
- * It implies a willingness to accept responsibility for supplementing some of the functions of the family.
- * The teacher should always be an identification figure.

5.3.2 The all-embracing task of the school

According to Griessel, Louw and Swart (1986) the all-embracing task of the school includes the following:

- * Imparting and transmitting knowledge : This very important and necessary task of the school implies more than just memorising facts. The child also has to be helped to realise the connection between facts, to make the correct deductions and to come to the correct conclusions.
- * Transferring skills : Certain basic skills, such as the so-called three R's (reading, writing and arithmetic), must be taught to all pupils. These skills are essential for acquiring knowledge and further training.
- * Imparting norms, ideals and attitudes : At school the child must be helped to acquire good habits, to follow good examples, to love what is good and to do what is right.

There are those who believe that the first two tasks, with their emphasis on the intellectual aspects of the education event, should receive the highest priority. However, the third task, which takes the affective need of the child into account, should never be left out of the reckoning, since it involves educative teaching in which the moulding of the black child as a totality is important (Smit, 1990).

However, in black schools the task of the teacher in helping the child to create his own life-world cannot be fully realized because of his own inadequacies and the conditions under which he is forced to work. The black teachers' experience of his occupational world as life-world will now be discussed.

5.4 THE BLACK TEACHERS' EXPERIENCE OF HIS OCCUPATIONAL WORLD AS LIFE-WORLD

It is necessary at this point however, to explain the concept experience.

5.4.1 The concept experience

The fact that people experience things is self-evident because experiencing and being

conscious are for all practical purposes the same thing. The important point here is that all consciousness, all psychic life can be traced back to two basic forms, namely feelings and thoughts, these concepts in turn being ways of expressing a common basic form, i.e. experience of reality (Urbani, 1982:33).

Experiencing things is a way of giving meaning to the world around us and this can be effected at three different levels (affective, cognitive, normative). In describing experience in the occupational world of the black teacher the following is meant:

Experiencing things is a way of expressing oneself through which something essential about one's occupational world becomes manifest. In other words without experiencing, one's occupational world cannot be built up, cannot be comprehended, cannot be contemplated at all. It is through the black teacher's numerous experiences of reality (world of experience) that his own unique occupational world comes into being.

A study of the black teachers' world of experience implies learning about what he experiences and how he experiences his world and the meaning that he attaches to it. While it is evident therefore that there is no more significant concept on the basis of which one can give complete expression to man's total involvement in the world than experience, Van den Berg's (Urbani, 1982:34) statement is most applicable as far as an understanding of a black teacher's experience is concerned:

"Who wants to become acquainted with man should listen to the language spoken by the things in his existence. Who wants to describe man should make an analysis of the "landscape" within which he demonstrates, explains and reveals himself."

Since man is essentially a being related to other beings it stands to reason that one can only understand his experience by studying him in his relationship with himself, others, the things around him and God (Urbani, 1982:35). It is necessary at this point to explain the concept life-world before discussing the occupational world of the black teacher.

5.4.2 Occupational world as life-world

It is in the life-world that we detect the phenomenon of education, a phenomenon which is given with our being human. The teacher's understanding and acceptance of the world, how he orientates himself in the world and the picture of the world he holds up to the educand reveal to the growing child the significance of being in the world (Reeler, Munnik & Le Roux, 1985:11). The life-world is and remains the basis, and, in addition, the indispensable condition of all meaningful scientific study. Without the life-world there is no basis and no starting-point, no possibility of problem experiencing and problem formulation, no possibility of ordering, purging, supplementation and, especially, of critical reflection (Oberholzer & Viljoen, 1973;76). Establishing relationships in the world is a constant affirmation of one's own existence. The concept of the world as a safe space or secure have plays an important role in the pedagogical approach. It means that education is both an act of attributing meaning and a future-oriented activity (Franzen, Reeler, Steyn & Higgs, 1988:26). Because the black teacher ascribes his own, particular meaning to opposites in the continuous flow of situations in which he finds himself, he actually converts the world for all into a particular life-world for himself (Landman, Kilian, Swanepoel & Bodenstein, 1982:11). Because the black teacher ascribes his own, particular meaning to opposites in the continuous flow of situations in which he finds himself, he actually converts the world for all into a particular life-world for himself (Reeler, Munnik & Le Roux, 1985:11).

In achieving the specific need for equality, relevance and quality in South African education, the teacher is the key person. The South African divided way of life has undergone and is still undergoing change and transformation. The traditional truths and beliefs have been challenged, and in certain instances forcibly outrooted. The problems of "culture" and therefore of black schools in South Africa seem to become all-enveloping. Young and old black teachers find themselves thrust into this situation and expected to do their job, teaching and educating. The advice given to these teachers seems to vary randomly and to conflict endlessly. Older black teachers say one thing, administrators suggest another. Black parents insist on one set of values, the curricula promote another (Mncwabe, 1993:99).

According to Hartshorne (1992) quality in education is in the first place dependent upon the "quality" of the teacher, his qualifications, experience, competence in the classroom, professional confidence and commitment. In all these areas the black teacher is under siege and fighting for survival. More than half of the total teaching force of 120 000 is under the age of 30, 17% are professionally unqualified, and only 24% have an academic qualification of at least senior certificate, now the minimum for entry to training for official registration and for parity of treatment in terms of salaries. The number of graduate teachers in 1983 was 120 651, enough on average to provide each post-primary school with little more than one per school. The aftermath of the years from 1976 to 1980 has taken its toll on the teachers, for many of whom it was a traumatic experience in which they were subjected to intense and conflicting pressures from pupils, parents and officials. Morale is still low. Teachers cannot commit themselves fully to their work in a system to which the majority do not subscribe. Added to this that many are inexperienced, underqualified and dealing with over-large classes. Then it is not surprising that their classroom style is one of survival, characterised by dependence upon the textbook, disinclination to allow pupils to question and discuss, and discipline which is rigid and authoritarian. It is a period which has been marked by an increase in corporal punishment, most often caused by insecurity and inability to cope with an increasingly difficult, unsettled school situation. The country-wide school boycotts and protests are indicative of this (Millar, Raynham & Schaffer, 1992:45,46).

According to Hartshorne (1992) for most of the last decade, black education has been in a state of turmoil and now it faces creeping disintegration. This is particularly true of schools in the urban areas. The spate of unrest, boycotts, riots, violence, detentions, bannings and deaths since 1976 has resulted in a "probably irreversible breakdown of the black educational environment in the main metropolitan areas (Ashley & Mehl, 1987:77).

According to Christie (1990) black pupils have made it clear that they are rejecting their education as a reflection of the entire oppressive and discriminatory system of apartheid. Black education is separate and inferior and it lacks legitimacy, without political representation in the central government. Blacks have no power or say over their education, nor do they enjoy meaningful participation within their education system. Black

students have become qualified, because no alternative certification route exists.

According to Ashley & Mehl (1987) the black teaching force is young. Half of the black teachers are 29 years old or younger. Their pupils are generally over age by comparison with white pupils. The youth, relative inexperience, and undertraining of the average black teacher magnifies the task of handling large classes of over-age pupils. Generally black teachers' command of English is poor. During the last decade English has replaced the mother tongue as the medium of instruction after standard 2 in most black schools, but this poses serious problems for the generations of blacks who were schooled under the Bantu Education System and whose ability to teach in that language is severely limited. The ability of the teacher and the pupil to use English effectively is now a decisive factor in the educational process (Morrow, 1989).

The position of the black secondary school teacher in urban schools is particularly difficult. He has to struggle for survival in a system in which he does not believe and which does not enjoy credibility among his pupils or community. The typical style of teaching in black schools is authoritarian. Under-trained, inexperienced and under attack as they often are, black teachers resort to survival teaching which does not allow for questions, discussions, problem-solving approaches, pupil participation and critical thinking. The lecture method and rote-learning dominate the classroom and the cane often becomes the instrument of control. The present system of teacher training provides poor preparation for the future. Teacher training in South Africa is heavily influenced by Christian National Education and Fundamental Pedagogics. These educational philosophies reinforce authoritarian, conservative teaching practices and assume separate racial education for each population group. Consequently, as it is constituted at present, teacher training will not provide an adequate preparation for the demands of alternative, progressive or post-apartheid education (Heese & Badenhorst, 1992).

People's education is creating real difficulties for black teachers because of its democratic basis and its involvement of the whole community in decision-making, which is entirely different from the present. The challenge black teachers face is monumental. It is how to move from being part of the problem of an education system that is fast losing relevancy

to becoming part of the solution. Teachers and their associations have become increasingly politicised during the last few years as they have become drawn into the education struggle. Teachers cannot and neither will they evade the political challenges of the day. Only the naive will imagine that education can be separated from politics. All these issues regarding the position of the black teacher interact with serious implications for the relevance and quality of teaching in black schools. The role of the teacher is critical in the provision of quality education (Ashley & Mehl, 1987:82).

The present circumstances of the black people in South Africa demands that the black teacher must assume a new stand and collaborate with the kind of curriculum that will promote South African patterns of thought and humanism. In other words, black society, in particular, in South Africa, has undergone social change to the extent that the task of the black teacher through the curriculum is no longer a preparation of the original tribal man but of a contemporary man in a scientific technological age (Themabela, 1985). Education, in one perspective, is a process of initiating young people into the ways of thinking and behaving characteristic of the culture into which they were born. In another perspective, it is a development of a person from innocence to experience, from the confines of childish immediacies to the open plains of conceptual thought. In still another perspective, it is the efforts of a community to recreate itself with the rise of each new generation and to perpetuate itself in historic time (King, 1970).

According to Mncwabe (1993:100) at first the enterprise appears to be unquestionably valuable. Enlightenment and growth, after all, are supremely worthwhile as in the preservation of a viable community's life. But education does not occur in a vacuum, and the value of what black teachers intend to achieve is to some degree a function of the contexts in which their work is done. There are extreme questions which are related to the preoccupations of the black teacher who is aware of and disturbed by the current criticisms of South African society :

- * If a given culture is thought by many people to be deficient in fulfilment, is it truly valuable to guide all the youth into membership?

- * If the experiences associated with adulthood in the society are widely considered to be restrictive or meaningless, might it not be preferable to sustain innocence, to permit the flowering of natural and childish man?

- * If the community is clearly unjust and inequitable, should not the black teacher be concerned primarily with social change?

If he takes those criticisms seriously, the black teacher will perceive contradictions and ambiguities in conventional justification of the work he does (Mncwabe, 1993:100).

Paisey (1983:15) contends that the effective teacher is one who is continuously aware of the issues of purpose and is willing to think them through, to engage actively in the effort to formulate a definition of purpose. Committed though the black teacher may be to the nature of cognitive development, the encouragement of self-realization, or the promotion of citizenship, for example, he cannot help being affected by the doubts and uncertainties below the familiar surfaces of classroom and school. The black teacher, in a secondary school in particular, is all too often confused about what he is required to achieve with his pupils. The issue is complicated because of the pressures from so many different directions. At the same time the guidance he receives is too confused. On one hand more is being asked of black education than ever before in history. On the other hand black education is being attacked for its inefficacy and is losing support. Held accountable for failures in his class, asked to come forth with a better product, to individualise, to become more immediately concerned, the black teacher suddenly finds himself pulled from many directions. To whom is the black teacher responsible, the community, the administrator of schools, the government, his students or his profession? For what is the black teacher responsible?

Only through education, the black teacher is told, can people be equipped to deal with the contemporary environment, to contribute to the general welfare, to achieve a good life for themselves. Only through education can individuals be liberated for independent and critical thinking, to create meanings for themselves. Only through education can vocations be chosen and careers developed. Only through education can injustices be alleviated,

national security protected, social progress guaranteed. On the other hand poor black people protest, industry demands improved performance, black students call for a voice in educational planning and government representatives impose norms (Mncwabe, 1993:101).

Black teachers react in a variety of ways. At times many of them screen out the scapegoating and the incessant challenges of what they are doing. Some of them project their frustrations outward to the black children or the young people in their classrooms by inventing self-fulfilling prophecies and resigning themselves to the likelihood that they and their students will fail. Most commonly they tend to behave like clerks, subjects of a remote authority that issues orders, supervises, ask little more than conformity to custom, to the prevailing "law". They are powerless and they accede. There are, clearly, manifold ways of adjusting and manifold ways of refusing. Too many of them involve denials, evasions or confrontations. In self-protection, the black teacher develops techniques for avoiding full consciousness. He postpones "real life" until the hours after school. After all when one becomes self-conscious, one is present as a person in any situation. Therefore the mechanisms of denial and detachment do not work. One is compelled to put oneself and one's commitments on the line. It is not easy to take one's authentic stance, to choose oneself as personally responsible (Thembele, 1985).

Many people are concerned with formal education mainly in a society that is undergoing quick changes as well as slow changes, slight changes as well as drastic changes. The problem with social change is that some people do not recognise it, or wish it away, or resist it, or even attempt to reverse it. If people have some control over education, one of their very urgent tasks is to recognise social change and plan their line of action accordingly. The outcry in education these days is that of relevance of education. By relevance of education black people particularly at this point in time mean education which will address their increasing and changing needs. They envisage an education which will

ensure their increased participation in political, economic, social and educational affairs. They mean an education which will enable children to not only survive in the present circumstances, but also to contribute to the heritage they found in this world. Nor is this the end of their desires. Their horizons extend to the future, a small part of which is known or can be predicted and a big part of which is unknown and cannot be foretold. The hopes are on the young black teachers when they graduate from colleges of education and universities to make these dreams come true (Nxumalo, 1988).

Young people, parents and community leaders, talk about peoples' education which will involve the people concerned and affected by certain educational philosophies and policies. They advocate for the inclusion of these people in decision making and curriculum designing. People wish to have a type of education which takes into account their philosophy of life. Their philosophy of life includes communalism, sharing, support, reward for hard work, inclusion in the community and being incorporated in any exercise which leads to success, empathy, and honour of the dignity of people. It emphasises the worshipping of God through being consciously and perpetually humane to other human beings (Nxumalo, 1988).

According to Mncwabe (1993:59), Sebidi postulates that peoples' education recommends the formulation of Parents-Teachers-Students Associations. He believes that the active participation of parents, teachers and students at the local level:

- * will have the good effect of anchoring education where it traditionally belongs, in the community;
- * will help to lessen the traditional fear parents have in communicating with the youth about serious community matters and minimise the ill effects of the so-called age gap; and
- * finally these parent, teacher and student coalitions can be the initial anvils upon which much of our educational curricular planning and development can begin to take shape.

When a community has such ideas and hopes, then black teachers who will be serving it must be adequately prepared. The curriculum has to take into cognisance such convictions, whether they finally become instruments of its implementation into or catalysts and transform them to something else. Such ideas about the nature of education and what it ought to serve, are a result of social change. When black teachers are given in-service education, these changes should be taken into account. It is imperative that the curriculum, people who design it, people who implement it and the "beneficiaries" or students, should be quite sensitive to changes. According to the systems and the conflict theory, Hawkins (Nxumalo, 1988:82) states the fundamental implication is that it serves an integrative function by providing the information, knowledge, and skills needed to facilitate a nation's political and economic development. Likewise, if the conflict perspective is adopted, education can serve a dynamic function by expanding the boundaries of the system through the process of resolving contradictions. Both these theories see education as part of a larger system (Nxumalo, 1988:82).

They see change as primarily an institutional context. The larger system is characterised by interdependence. The education of black teachers therefore seems to demand and deserve a contextual and visionary approach (Nxumalo, 1988:83). Black teachers are also faced, with the demands from the black community that education should remedy its past inefficiencies and inadequacies. In the process of seeking any remedies, black teachers have found themselves in a quagmire. Some have even been relegated to the background at best, otherwise they have been violently driven out of school. Others have been temporarily substituted by the local people who are not teachers but are considered as sensitised to the needs, aspirations and visions of the people. Black teachers are placed in this position because of the status they have enjoyed in the past. The black community looked up to teachers for leadership. This leadership consisted in taking care of the "flock" like the missionary who looked after the people spiritually, emotionally and physically. Their services made a difference in the lives of the people and promised development, advancement and growth (Dhlomo, 1979:45).

Butler, Elphick & Welsh (Mncwabe, 1993:62) say that black pupils regard their education as inferior and lacking legitimacy at two levels. Without political representation in the

central government, blacks have no power or say over their education nor do they enjoy meaningful participation within their education system. These authors submit that pupils have become increasingly politicised as they link their educational struggle with the national struggle for liberation. Their teachers, underqualified as a whole and often under pressure from all sides, are also becoming politicised as they are drawn into the struggle. Owing to their original impressions of the mission schools which were perceived as working towards social advancement and spiritual upliftment, young black people now want the black teacher to continue and even accelerate these functions when the young people consider social conditions as "oppressed and discriminatory". It appears that the black teacher is in an invidious position of responding to the demands of the community and executing the professional duties tabulated by the employer. From both parties, the government and the community, the black teacher is sometimes used as a pawn and a scapegoat. The black teachers' dilemma does not have to do with professional and academic qualifications. The truth of the matter is, whether qualified or not qualified black teachers are being subjected to the same pressure by pupils and some communities. The black teachers need to be qualified now in understanding and managing the complexity and loftiness of the philosophy and a set of aspirations of the people who must be served (Mncwabe, 1993:62).

5.4.3 Black matric results of 1992

It is probably true to say that there are very few black pupils who have had a full year's schooling (200 school days) during the past three years, and there are thousands of schools in which very little effective schooling has taken place at all for many years. The major public indicator of the malaise in black schooling has been the senior certificate matriculation results. Since 1980 there has been a regular pattern of about a 50 per cent failure-rate, while the highest matriculant pass-rate achieved has been 16 per cent (Phillips, 1993:3).

In the past two years, however, the results have been particularly disastrous. The over-all pass-rate dropped to 41,8 per cent in 1989 and to 36,2 per cent in 1990, and the matriculation pass-rate to 10,2 per cent in 1989 and 7,8 per cent in 1990. In hard

numbers, about 190 000 pupils who had completed secondary schooling left school without a certificate at the end of 1992 (Phillips, 1993:3).

Black matric pupils scored another disappointing low pass rate in 1992. Of the 325 720 pupils who attempted the 1992 final matric exams, 130 341 or 43,8 per cent passed. Of this number 30 542 or 10,3 per cent obtained matric exemptions and 99 799 or 33,5 per cent senior certificates. In comparison, 97,8 per cent of white pupils, 94,7 per cent of Indian pupils and 86 per cent of coloured pupils passed their respective examinations. The poor black results have been ascribed to a number of factors including stayaways and classroom disruptions. In areas where the unrest was allowed to spill over into the schools, the results were particularly poor (Phillips, 1993:3).

In the violence-torn Orange-Vaal region the pass rate fell to 38,3 per cent from 39 per cent in 1991. Schools in Katlehong, Thokoza and Phola Park produced poor results for the second consecutive year. However, schools in Natal, where it was widely reported that teachers, students and the community worked hard to exclude unrest from the schools, an improved pass rate of 51,5 per cent was achieved. Of the 30 schools whose students achieved the highest symbols, Natal and KwaZulu come out tops with 17 schools obtaining 28 distinctions. Distinctions came mainly from private schools such as Sacred Heart's Secondary in Durban, Inkamana Secondary in Vryheid and Umlazi Commercial High in Durban. In 1992 KwaZulu candidates fared worse than the national average with an overall pass rate of 39,6 per cent. Some 4 761 pupils or 10,2 per cent obtained matric exemptions and 13 692 or 29,3 per cent gained senior certificates (Phillips, 1993:7). The writer will now discuss the black teachers' expectations of the education department and vice versa.

5.4.4 Black teachers and the education department

Teachers are employed by the education department which is thus their employer. As an employee, the teacher has certain interests and needs and expects certain things from his employer to enable him to do his work with professional expertise and dignity. In the same way the education department expects certain things from the teacher and sets certain standards which he has to observe (Van Schalkwyk, 1990:189).

(1) **The black teachers' expectations of the education department**

- * Teachers may demand reasonable remuneration in terms of salary, conditions of service and working conditions from the education system (in which the state has a share, such as administering education through the nodal structures), so that they can carry out their teaching task with enthusiasm.
- * Teachers may demand that the education system be properly administered so that effective educative teaching can take place.
- * Teachers require certain equipment in order to carry out their task, such as classrooms and furniture, text books, teaching and learning aids and certain supporting services such as curriculum, examining, pedagogic, library and advisory services. The education system must provide these and if this is not done, the teaching corps may demand them.
- * The teaching corps may demand that the system provide them with the necessary freedom and protect them in their sovereignty to carry out their task efficiently. This would be done through the education laws and ordinances of the system. Nothing may damage or limit the teacher's authority, professionalism, status and calling to act within the limits and possibilities of his office. On the other hand parents, children and the government have certain rights and responsibilities that may not suffer interference from teachers.
- * The teachers' corps may also demand a share in educational control. Every aspect of educational control also has a professional side. On the strength of his training and practical teaching experience, the teacher is particularly well equipped to create an efficient organization and milieu in which education can take place efficiently.

- * The teaching corps may also make demands in connection with the spirit and character of education. If the teachers are prevented from allowing education to take place in the same spirit that reigns in the community (of which the teachers are a part) then educative teaching will suffer. After all, the teacher must serve the families and there must be complete harmony and continuity between his labour and that of the families.
- * Teachers may make demands and should have a say in professional matters such as the learning content (syllabuses and curricula), teaching methods and instructional objectives decided upon.
- * The teaching corps has no direct responsibility in connection with the building and maintenance of schools but does have an indirect responsibility as members of the family, church and state.

(2) **The Education departments' expectations of the black teacher**

- * The education department expects the teacher to carry out his work as professionally and competently as possible - both with regard to his subject and the methods he employs.
- * The education department expects effective class management from each teacher.
- * The education department expects the teacher to collaborate with the principal and other heads (of department) in the effective management and administration of the school.
- * The education department expects the highest standard of personal behaviour from its employees.

- * The education department expects its teachers to be loyal towards the department and its professional and administrative personnel.

5.4.5 Language policy in black schools

Language is a crucial means of gaining access to important knowledge and skills. It is the key to cognitive development and it can promote or impede scholastic success. In a multilingual society such as South Africa, language diversity exerts a powerful influence on the content, methods of instruction, and outcome of schooling (Le Roux, 1993:147). Language policy in South African education has formed an integral part of the former apartheid ideology. Language, together with race and cultural background, provided the grounds for educating children, both black and Indian, separately (McGregor & McGregor, 1992). In 1953, control of black education was taken from the provincial authorities and the missionary organizations, and centralized under the Department of Bantu Affairs. During this period mother-tongue instruction in black schools was extended to standard 6, and English and Afrikaans were made compulsory school subjects from the first year of schooling. In secondary schools, English and Afrikaans medium instruction was required on a fifty-fifty basis. This implied that pupils in secondary schools were forced to switch from the vernacular to English or Afrikaans in order to master increasingly difficult subject content (Le Roux, 1993:147).

From late 1974 the implementation of language policy in black schools, particularly in the Transvaal, became more inflexible. Consequently it was laid down that mathematics and social studies were to be studied in Afrikaans with no initiative left to individual schools (Hartshorne, 1992:203). The most immediate result of this doctrinaire policy was the Soweto riots of 1976 and the embroiling of educational issues in the broad liberation movement with disastrous effects for the education of more than a generation of black pupils (Le Roux, 1993:148).

5.5 THE BLACK TEACHER AND MULTICULTURAL EDUCATION IN SOUTH AFRICA

5.5.1 Multicultural education

South African education has, to a large extent, failed to meet the needs of black students. The structure and organization of the education system and the political, social and economic factors that have influenced and shaped its development have served to promote the interests of the dominant group and ensured their participation in and integration into all spheres of society. Because of the unequal nature of the education system and the social limitations it has placed on black students, it has been rejected by large numbers of black students, teachers and parents (Le Roux, 1993:175).

The challenge facing educational planners and educationists today is to create a system and provide an education that will incorporate the educational, social and political aspirations of black communities (Nkomo, 1990:77). Another approach to education, which is not new but is enjoying increasing attention, is multicultural education. Multicultural education, however, remains an elusive concept for many teachers, and a controversial issue. Already some educationists have rejected it as another guise of apartheid education and one that merely seeks to integrate black students into an existing structure without challenging educational and social inequalities. However, if placed on a continuum, multicultural education is at the opposite pole to apartheid education. It is an approach that is committed to comprehensive education reform to make education more meaningful for all students (Le Roux, 1993:176).

5.5.2 Separate education

The policy of separatism and the inequalities arising from apartheid education are well known and well documented. Structural pluralism or separatism has always been a significant feature of South African education. However, it became more formalized through legislation and was vigorously implemented after the National Party's accession to power in 1948 and the passing of the Bantu Education Act of 1953. In spite of the

"separate but equal" proviso, an outstanding feature of black education according to Pillay (1991:30), is the "differential pattern of educational development of the different groups". The standard of education for whites can be compared to that of other modern education systems, while black education is characterized by poorly qualified teachers, inadequate physical resources, overcrowded classrooms, high attrition rates, and poor examination results (Heese & Badenhorst, 1992:53).

While there have been attempts to address these inequalities in education, the improvements have largely been quantitative and not qualitative. Education for black students is still inferior and repressive. These inequalities, which have without doubt had a detrimental effect on the education and socialization of the black child, cannot be overemphasized (Hartshorne, 1992:88).

Separate education in South Africa has largely served to keep the culturally diverse population divided, to protect the position of the dominant group, and to ensure its domination in all spheres of society. The school has served as a powerful instrument for supporting and legitimizing the position of the dominant group and in furthering its political interests. Separate education was a means of maintaining control over any potential development and advancement of subdominant groups. This has been achieved, inter alia, through the creation of separate structures of education, control of black education by white administrators, school organization, and the curriculum. Furthermore, the political domination that has restricted parental and student choice and participation in education is evident in state control over student and parent organizations, and the repression of these organizations through banning (Le Roux, 1993:177).

5.5.3 Open schools movement

Private Catholic schools were amongst the first white educational institutions to respond to the unequal policy of separate education when the Roman Catholic Church introduced a nonracial and nondiscriminatory policy in 1976 (Christie, 1990:1). The Roman Catholic Church took a firm stand against separate education, largely for moral and religious reasons, and, in the face of strong government opposition, admitted pupils of all race

groups. The primary goal was to provide better educational opportunities for black pupils. Private schools, however, constitute only two percent of the total number of schools, and are attended by a mere one percent of all pupils. Although nonracial private schools play an important role in the South African education system, improving education that is nonracial and nondiscriminatory, they are still regarded as elitist and assimilationist. Moreover, schools are staffed by mainly white administrators and teachers. For these and other reasons many blacks argue against black students enrolling in private schools (Muller, 1992:349).

Private schools have, however, made a valuable contribution to the development of nonracial education in South Africa. Christie (1990:37-38) points out that the open schools movement did provide a sustained but limited alternative to apartheid education. The open schools movement was only active on a small scale, and did not therefore see itself as a mass reform movement. Furthermore, the open schools movement did not have the freedom needed to restructure its schooling institutions and practices, because of pressure from the state (Le Roux (ed.), 1993:181).

5.5.4 Open state schools

During the last two decades initiatives to provide alternatives to apartheid education have enjoyed limited state support. Education has remained separate, and although attempts have been made to improve black education through increased spending on facilities, the political, social and educational aspirations of black students, teachers and parents are still not being adequately recognized or incorporated (Mncwabe, 1990:5).

Against the background of far reaching socio-political changes taking place in South Africa, especially since 2 February 1990, the state has come under increasing pressure to initiate appropriate educational reform measures to address the growing crisis in black education. The response came in the form of a policy allowing for the opening of white state schools to all race groups. Although this move was met with extreme caution and scepticism, it was viewed as a major step towards the removal of apartheid policies in education. However, desegregated state schools are unlikely to benefit the black students

for whom the process is really intended. There are several reasons for this, a few of which are highlighted below (Le Roux (ed.), 1993).

(1) Admission policies

The new open state schools (Model C schools) are entitled to determine their own admission policy, and most of them do apply admission criteria to determine the level of education of the applicants. According to Bot (1992:68), white state schools have turned down many black applicants on the basis of admission tests. Often admission tests are not a fair indicator of achievement because of their cultural bias, inappropriate content, and language level. Furthermore, the implementation of Model C schools with compulsory school fees since 1 August 1992 has placed further limitations on access. Because of restricted access, and the strict application of admission tests, only a small number of black pupils are enrolled in white schools. Ironically, it would appear that schools are implementing policies with a view to keeping pupils out rather than increasing opportunity of access (Le Roux (ed.), 1993).

(2) Maintenance of traditional values and ethos of the school

It has been clearly stated that the admission of children from other race groups should not interfere with the traditional values and ethos of the school, and that the principles of Christian National Education should remain in force. Most schools adopt an assimilation attitude which offers little or no recognition for the socio-cultural backgrounds of other groups. In the end, teaching and learning activities are not adapted much to accommodate the needs of black pupils (Heese & Badenhorst, 1992:54-55).

(3) Cultural discontinuity

Black pupils entering a white or Indian school often experience cultural discontinuity, especially when the school ethos, values, traditions, culture and expectations differ markedly from those of their home background and previous school experiences. The teacher has an important role to play in bridging cultural gaps which might exist in the

classroom, but in order to do so, teachers need to know and be sensitive to the cultural backgrounds of all their pupils. They must also be prepared to learn about their pupils and to take cognizance of their backgrounds when designing their lessons (NEPI, 1992:38; Le Roux (ed.), 1993).

(4) Ethnocentric curriculum

The school curriculum, which is western and ethnocentric, remains unchanged largely because of the failure to recognize or accept the need for change, and because of reluctance on the part of teachers to alter a prescribed curriculum. Therefore, on the whole, the content does not accurately reflect the histories, experiences and contributions of minority groups, and thus remains biased and alien. Dominant attitudes and values continue to be perpetuated through the content. Besides an ethnocentric curriculum perpetuating inaccuracies, stereotypes and misrepresentations, it is detrimental to the extent that it only teaches students about their own culture, thereby denying them the richness of the history, literature, values and lifestyles of other groups. This only serves to give students a distorted view of reality, and does not prepare them adequately for life in a multicultural society (Mncwabe, 1993;62; Le Roux (ed.), 1993).

(5) Language

Black students are required to study all their subjects through a language, usually English, that is often a second or third language. Many of these children have not acquired the necessary academic language skills to cope with this situation. Teachers also often lack the necessary skills and knowledge to teach these pupils. Moreover, they are faced with the challenge of teaching multilingual classes, often with limited resources to support them. In the absence of meaningful change to existing educational practices and because of the ongoing crisis in black education, there is a need to consider other forms of education that are committed to serving the educational needs of all children and are not restricted by ideological constraints and single factor paradigms. The researcher now deals with one such approach, namely multicultural education (Le Roux (ed.), 1993).

5.5.5 A multicultural approach to education in South Africa

Baptiste & Baptiste (1979:15) regard multicultural education as the "transference of the recognition of a pluralistic society into a system of education". Banks & Lynch (1986:201), on the other hand, describe multicultural education as a "reform movement that attempts to change schools so that all students from all groups will have an equal opportunity to learn". Several common basic assumptions regarding multicultural education do emerge from the various definitions and writings of the authors, such as the following (Giroux & McLaren, 1986:228; Cummins, 1986:25)

- * assimilation is rejected;
- * multicultural education is for all children;
- * cultural diversity is viewed as an asset to society;
- * multicultural education acknowledges the rightful existence of all groups;
- * multicultural education is recognized as a complex educational process and social reform movement;
- * ideals of nonracialism, democracy and equity are essential to multicultural education;
- * multicultural education is synonymous with educational reform; and
- * in practice, multicultural education requires the total reform of the school environment.

Whatever definition one accepts, it is clear that multicultural education is not a simple concept and that it incorporates a wide variety of complex issues. It can have different meanings for different schools and groups of people according to needs and circumstances

In South Africa multicultural education has been accorded scant attention, mainly because of the continued implementation of separate education and adherence to the ideology of Christian National Education. Moreover, a lack of knowledge regarding the theory and practice of multicultural education has prevented teachers from recognizing its potential value (NEPI, 1992:35; Le Roux, 1993).

5.5.6 Goals of multicultural education

Multicultural education aims to (Le Roux, 1993) :

- * provide equal educational opportunities;
- * develop positive cross-cultural attitudes;
- * reduce racial and cultural prejudice;
- * provide pupils with essential knowledge and skills for meaningful participation in a multicultural society;
- * empower all students to become critical analysts and activists in their social environment;
- * develop a just and democratic society;
- * apply knowledge of socio-cultural factors related to teaching and learning to advance academic performance and social development; and
- * promote effective relationships between the home and school.

5.5.7 The need for multicultural education

(1) Education for diversity

South Africa is a multicultural society and requires an educational system that recognizes the value of diversity. Multicultural education aims to meet the needs of students from diverse socio-cultural backgrounds. Students are unique individuals and cultural beings who bring into the classroom a distinct set of beliefs, values and experiences that influences attitudes, perceptions and behaviour. If they are to teach effectively, teachers need to be knowledgeable about their students' backgrounds, be aware of how different factors such as culture and social class influence the student's education, and be capable of designing learning experiences around the students' background. Equally important is the need for black teachers to create suitable learning environments for motivating pupils towards acquiring the necessary skills, knowledge and attitudes for meaningful participation in a multicultural society (Le Roux, 1993:188).

(2) Education for empowerment

Giroux & McLaren (1986:229) refer to empowerment as the process whereby students are able to critically evaluate and select appropriate aspects of the dominant culture that will provide the means of participating in social action and change in a wider society, and not simply serve the existing social order. It is defined as the "process through which students learn to critically appropriate knowledge existing outside their immediate experience in order to broaden their understanding of themselves, the world and the possibilities for transferring the taken-for-granted assumptions about the way we live".

Cummins (1986:24) provides a further dimension to the term empowerment. He argues that students who are empowered by their school experiences develop the ability, confidence and motivation to succeed academically. Central to Cummins' (1986) ideas on achieving empowerment are the following four essential components:

- * the incorporation of minority pupils' cultural and linguistic heritage into the school experiences;
- * nondiscriminatory assessment procedures and techniques;
- * instruction that is relevant to the students' experiences; and
- * the active involvement of the parent community in the school.

Empowerment is essential for students to actively participate in society, and it is clear that empowerment is achieved through education. According to Sleeter (Le Roux, 1993) "multicultural education is a dimension of empowerment and empowerment is a goal of multicultural education". Multicultural education seeks to emancipate and empower students through learning content and teaching practices that advance critical thinking and active student participation in the learning process.

(3) Equity and quality in education

Equity is a cornerstone of multicultural education. According to Foster (1990:2), equity implies creating situations in which all pupils enjoy an equal chance to maximize their potential. In practice, this means providing every individual with a chance of entering the education system. This requires the elimination of laws and barriers that bar entry of particular groups or individuals to the system. It also entails the complete removal of explicit and implicit discriminatory structures that might hinder access and progress through the system.

However, equity of access and the removal of institutional discriminatory practices will not necessarily ensure the attainment of quality and equity in education. Equity and quality also imply providing students with an equal chance to succeed in the classroom. Bennet (1986:52) argues that potential can differ, which implies that different treatment may be required in accordance with relevant differences. Beckurn and Zimney (1991:125) add that while differences, such as cultural differences, might lead to different ways of organizing

and presenting learning experiences, this does not mean that expectations and standards should be based on these differences.

5.5.8 Implications of implementing multicultural education

Multicultural education is a complex process that seeks to reform the entire school environment in order to bring about a change in existing traditional educational practices that have hitherto excluded equal participation of all groups (Le Roux, 1993:191). However, changing only one or two aspects of education such as admission policies, does not suffice to bring about meaningful change. In this regard, Banks (1986:22) advocates a multiple factor process whereby, in due course, all aspects of the school environment are sufficiently altered to ensure the successful implementation of multicultural education. It is, however, recognized that initial reform may focus on a few areas.

According to Banks (1989:21), implementation of multicultural education in a school requires reform of aspects such as power relations, relations between teachers and students, the ethos of the school, the curriculum, including the hidden curriculum, attitudes towards other languages, grouping practices and testing procedures. Some of the essential conditions for the effective implementation of multicultural education are dealt with next.

(1) School policy

The implementation of multicultural education needs to be accompanied by formal policy statements that officially acknowledge multicultural education and set out principles and procedures for its implementation. Clear policy goals recognizing cultural diversity and ensuring equal educational opportunities for all students, regardless of race, must be formulated (Bot, 1992:57).

(2) Early integration

An important issue that needs to be dealt with if educators are serious about implementing multicultural education, is that of segregation. Segregation does not enhance social

cohesion and integration. The goals of cross-cultural understanding, acceptance and co-operation are best achieved in a desegregated environment that is a more accurate reflection of the broader society. Integration should take place at an early age, preferably at the pre-school level. However, multicultural education should not be confined to multicultural schools. It is also imperative that a multicultural approach to education be introduced in a mono-cultural or "segregated" school in order to provide pupils with an educational experience that will prepare them for the realities of a culturally diverse society (Ramsey, 1987:42).

(3) Positive teacher expectations

According to Bennet (1990:24-25), research has shown a high correlation between positive teacher expectations and pupil performance. However, it has also been shown that Indian teachers often have lower expectations for black pupils than for Indian pupils, and that they tend to be more supportive and stimulating with their Indian pupils, with the result that black pupils underachieve. Teachers ought to maintain equally positive expectations for all their pupils, irrespective of race and culture. If teachers are to be able to do so, they need to understand the cultural differences that are often present in a multicultural class.

(4) A learning environment that supports positive interracial contact

It is often believed that by simply bringing together different groups of people who have previously lived and grown up in isolation, barriers to interracial contact will fall away naturally and positive social contact will ensue. However, casual contact does not necessarily bring about improved interracial relations or reduce racial and cultural prejudice. It is therefore important to create suitable learning environments that foster intergroup contact, which, in addition, is facilitated by appropriate education and support (Mncwabe, 1993:69-71).

(5) Pluralistic curriculum

Proponents of multicultural education agree that, for successful implementation of the aims of multicultural education, the entire curriculum should be reformed so that it reflects the multicultural nature of society and meets the needs of all pupils. Traditional curricula are regarded as being ethnocentric and filled with inaccuracies and omissions concerning the contributions of other cultural groups in society. Curricula need to be appropriate, flexible, balanced and unbiased, and should incorporate the contributions of all cultural groups. To achieve this, the entire curriculum should be revised (Banks, 1991:131).

(6) Instructional material

Along with curriculum reform there is a need to select appropriate and relevant instructional material. Instructional materials often fail to reflect the culturally diverse nature of society and are at variance with the goals of multicultural education (Bot, 1992).

(7) Diversity of teaching methods

Multicultural education requires a broad repertoire of instructional methods and techniques. Because teaching methods are, to some degree, culturally influenced, certain methods work more effectively with some students than with others. Educators who assume that the same method will work effectively with all pupils ignore the influence of culture and of other factors in the educational process (Hernandez, 1989:182).

However, in black schools teaching is also done mainly by rote and lecture method. There is a very real need to move away from purely rote and textbook learning towards a more creative form of learning that will foster active student participation. A variety of strategies is required to accommodate the different kinds of learning styles. Besides regular strategies such as lectures and small group discussions, some of the strategies known to be effective in working with the cultural and individual differences that students bring to the classroom are mastery learning and co-operative learning (Le Roux, 1993:194).

Bennet (1990:219) refers to mastery learning as a teaching concept that breaks subject matter down into a series of units to be learned sequentially. Proponents of this approach argue that it provides one solution to academic failure because, too often, students are rushed through the curriculum and are not allowed to gain a solid foundation on which to build new content. An important advantage of the mastery learning method is that it provides students with a sense of success and accomplishment. Co-operative learning has emerged as one of the most promising strategies for working with diverse groups of students (Bennet, 1990:252). Briefly, co-operative learning is a means of team learning that is structured in such a way that each member makes a contribution to the team effort and success.

(8) Assessment

A major difficulty in pupil assessment is that most traditional standardized and teacher-prepared tests are culturally biased because of either the language barrier or a lack of familiarity with subject matter. Multicultural education implies the use of non-discriminatory assessment techniques. This requires a more flexible and innovative approach to assessment. The language level used in tests should therefore be sensitive to the language diversity and needs of students (Le Roux, 1993:195).

Lynch (1986:176) states that examinations should continually be monitored for racial, social and gender bias. Questions should also accurately reflect the diversity of cultures represented in the school and in society, and provide opportunities for the legitimate expression of a range of values, lifestyles and cultures.

(9) Parent involvement

Parents and teachers need to work together to improve student learning. In multicultural situations teachers are not only required to work with culturally diverse groups of pupils but also with parents from diverse cultural and socio-economic backgrounds. Teachers must be able to communicate with such parents, including those who are semi-literate and in the low-income bracket, and involve them all in school and home-based activities. This,

however, requires a shift away from the traditional view of parent involvement, which revolves around co-opting parents to help with general school activities such as fund raising (Le Roux, 1993:196).

According to Banks (1989:312), traditional ideas about parent involvement have built-in gender and social class biases which prevent all parents from being involved, especially working mothers, males, and low-income parents. When parent involvement is viewed in a much broader perspective, it is possible to involve virtually all parents, including those of low-income status and those who are illiterate or have a limited proficiency in the language medium of the school.

(10) Teacher preparation

The effectiveness of multicultural education is largely dependent on the competence and effectiveness of teachers. Many educationists agree that the teacher is the single most important factor in translating multicultural education into practice. In this regard, the preparation of effective multicultural teachers, that is, teachers with multicultural knowledge, skills and attitudes, is essential for effective multicultural education. Both pre-service and in-service training are necessary (Squelch, 1991:196).

5.5.9 Criticisms against multicultural education

Multicultural education has as many critics as it has advocates. Many educationists are not convinced of the sincerity and plausibility of multicultural education and have berated it for its lack of clarity, inherent paradoxes and weak philosophical basis (Stone, 1985:65). One of the main criticisms levelled against multicultural education is the fact that it emphasizes racial and cultural differences. This emphasis only serves to foster negative attitudes and prejudices. Bennet (1990:94) suggests that this is a false premise. She argues that both cultural differences and similarities are inherent to humanity and that glossing over differences does not change reality. In essence, multicultural education recognizes and accepts differences and similarities, and endeavours to accommodate both dimensions without emphasizing one or the other. Multicultural education is regarded as a balance

between assimilation on the one hand, which ignores differences, and separatism on the other, which emphasizes differences (Le Roux, 1993:197).

Another major criticism is the belief that parents of "minority groups" accept and promote western values and behaviour in their children and prefer a western education so that their children will be able to compete and survive in a First World, western environment. This appears to contradict the goal of multicultural education, which seeks to ensure the acceptance and development of minority cultures. However, it is also true to say that parents do not wish their children to grow up with contempt for their cultural heritage and to become isolated from their own culture (Le Roux, 1993:197).

Acculturation, on the other hand, is a two-way process whereby aspects of cultures are shared and a culture becomes modified through contact with another culture. Each culture, however, maintains its essential characteristics. Multiculturalists agree that an education system should not alienate children from their cultures, and that all students require basic skills and abilities to function in the mainstream culture. Banks (1986:24) states that, in this regard, pupils will find it necessary to adopt values, knowledge and skills from the mainstream culture, and that teachers could adopt some of the values and perspectives of the "minority" pupils. This will naturally take place through acculturation while the cultural identity of individuals is simultaneously maintained.

Other criticisms levelled at multicultural education relate to the feasibility of multicultural education being able to solve the complex problems of racism and prejudice. Ramsey (1987:188) points out that multicultural education makes no claim to being able to produce people devoid of prejudice. Rather, multicultural education aims to challenge discriminatory practices in society and to provide individuals with the skills and knowledge to counteract racism and stereotyping (Hessari & Hill, 1989:3).

There are also critics of multicultural education who maintain that multicultural education merely distracts pupils and teachers from the mastery of basic academic skills (Ramsey, 1987:189). This criticism is refuted on the basis that one of the major goals of multicultural education is the acquisition of basic skills and knowledge that will ensure

success for all children in the school and will prepare them for a culturally diverse society. Multicultural education is committed to providing a far wider range of skills and learning experiences than a narrow ethnocentric perspective that serves the needs of only a small percentage of pupils.

5.6 THE HISTORICAL BACKGROUND OF BLACK TEACHER TRAINING

In achieving the specific need for equality, relevance and quality in South African education, the teacher is the key person. Increased funding, better physical facilities, new curricula, improved syllabuses and learning materials, democratic structures, effective planning and administration, as well as the political will to change and popular support for what is done, all have their part to play, but in the end, success or failure depends upon the teacher in the classroom. All the structures and mechanisms of the education system from the head office down to the inspectorate and the local authorities concerned with the school, should exist not for their own purposes but to empower the teacher to do an effective and creative job of work in his everyday contact with learners. It is in this intensely personal relationship with the pupils in the task of learning that the real meaning of education lies, and it is on the quality of this relationship that the success or failure of schooling is dependent (Hartshorne, 1992 : 218).

Whatever the educational problem that has to be faced, the key to the situation is the teacher. His academic background and professional training, his further personal and professional development during his teaching career, the conditions under which he works, the salary he is paid, the status and acceptance he has in the society he serves, and above all, his competence, confidence and commitment in the tasks of education, his understanding of young people and the processes of learning, as also the authentic authority and autonomy he enjoys in his professional life. "Teachers are the frontline troops of change, and progress depends on their own education, motivation and freedom to innovate" (Beeby, 1986 : 37).

Yet, in the end, with all the expectations the society has of them, it has to be remembered that teachers are also human beings, not trained, programmed automatons. They work with

other human beings, young and old, in a constant process of interaction, a process in which there are many variables and imponderables. They are engaged in a human endeavour which is both risky and messy, in which it is easy to make mistakes, where the returns and dividends are long-term and limited. In a society such as that of South Africa, where the social, economic and political ecology is not conducive to education quality and relevance, too much is expected of the teacher. In general, society gets the teachers it deserves and is prepared to pay for. If the education a nation gives its children is, perhaps, the clearest expression of its ethos, the training it gives the teachers of these children is almost as certainly the index of the sincerity of its regard for the standards by which it professes to live (NEPI, 1993).

5.6.1 The beginnings to 1910

The formal, institutional training of teachers in South Africa first began in 1841 at Lovedale, an institution of the Glasgow Missionary Society set to train black teachers and evangelists. From the beginning, however, it had a much wider educational base than purely teacher training, nor were its admissions limited to black students (Hartshorne, 1992:219).

In setting up an institution at which teachers could be trained the mission set out to "inculcate the Christian religion, and the practical lessons of cleanliness, industry and discipline". Until Union in 1910 what teacher training there was in the Cape continued to be the function of the missionary churches. State intervention on the part of the colonial government was limited, although grants-in-aid for teacher training became available from 1841. Teachers who educated pupils 'above their station' were seen as a danger to the stability of the colony, and the social and economic domination of the white settlers. Yet, in spite of this unenthusiastic view of black teacher training, the missions continued to open new institutions, so that by 1910 there were eleven training schools in the Cape with a total enrolment of 920 student teachers (Hartshorne, 1992:219).

In the Transvaal Republic the mission influences were of a more diverse nature. The "continental" missions placed greater emphasis on the mother tongue rather than English

in the training of teachers, as it was felt that the latter should not be alienated from their communities. At the time of Union the four institutions in the Transvaal had altogether 215 students in training. In the Orange Free State Republic there were three, and in the Natal colony four missionary training institutions. Little formality or uniformity of curriculum, examinations and qualifications existed in black teacher training until the early years of the twentieth century, so that there were considerable differences between institutions and among the four territories. In Natal, a third class teacher's certificate was regarded as being equivalent to standard 4, the second class to standard 5 and the first class to standard 6. Yet in the Cape, the entrance qualification to a third class certificate was standard 4 and by 1901 it was standard 6. After standard 6 student teachers in the Cape went on to do a three-year teacher's course, and if successful gained what was popularly called T3. Those that failed, nearly all went into schools as uncertificated teachers (Salmon & Woods, 1992:104).

5.6.2 The period 1910 to 1948

These years were marked by continuing growth in the number of teacher training institutions and in the number of students trained, by the formalizing of courses, examinations and certification. Until the development of Bantu Education under the Nationalist government, all black teacher training was in the hands of missionary groups. It was confined to small numbers of blacks who were trained as catechists and teachers to spread the gospel and teach basic education with the specific aim of Christianising the black population (Kallaway, 1991).

Teachers who were trained at mission institutions had a sense of overall purpose, and a clear philosophy which underpinned their practice. In 1948, however, with the political ascendancy of the Nationalist Party, the existing pattern of teacher training underwent drastic shifts. The pre-1948 missionary institutions, in spite of their undoubted conservatism and paternalism, the poor conditions and limited facilities caused by inadequate funding, nevertheless provided a quality and style of education that South Africa could ill afford to lose in favour of what followed after 1948 (Kallaway, 1991).

In education, it was these pre-1948 teachers that were able, even under the ideological and other constraints of Bantu Education, to provide some quality and maintain some level of professional standards in the classroom. As they disappeared from the scene and were replaced by teachers who themselves were the products of Bantu Education, the system has progressively deteriorated and quality has declined, in spite of improvements in the formal qualifications of teachers. Certificates and diplomas, important as it is that their standards should be raised, do not take the place of practical competence and commitment in the classroom. Nor can quality flourish, either in the teacher or the school, when teachers do not believe in the system under which they were trained, under which they had to work, and which came to be rejected by the pupils they taught and by the parents whose support of the school was critical (Christie, 1990).

5.6.3 The period 1949 to 1960

One of the first acts of the Nationalist government of 1948 was to appoint the Eiselen Commission. At the time the Commission started its work (1949) there were 40 black training colleges in South Africa. In 1949, the Eiselen Commission recommended that the entire existing education system for blacks be reformed, and in 1953 the Bantu Education Act laid the foundations for the education of the natives as an independent race. The implication of this act for teacher training was far-reaching. Subsequent teacher training was all to take place only within departmental training centres, firmly under the political and ideological sway of the Christian National education hegemony. The extent to which the state ensured that teacher training was forcibly wrested from mission influence indicated a recognition of the pivotal importance of the training of teachers in the implementation of any educational initiative. Missions were given the choice of either handing their teacher training schools over to the government or having them closed down (Hartshorne, 1992:236).

5.6.4 The period 1960 to 1980

The development of black teacher education from 1953 to 1982 is largely a freeze-frame story of carefully preserved stagnation. Strict syllabus prescription, external evaluation and

centralised control ensured that little was allowed to permeate the teacher training programme. The ethos of the teacher training schools was barely one step removed from that of secondary schools. Uniforms, bells, strict disciplinary measures and even corporal punishment were common, and indeed many teacher training colleges which had originally been high schools remained unchanged in terms of internal management and operation. Students were involved in protests after the imposition of the Bantu Education Act of 1953. Teachers were dismissed for political activities or without reasons being given, or simply excluded from any school management affairs. Disturbances at schools and colleges were reported in 1961, and the Bantu Education Department firmly reasserted control (Hartshorne, 1992).

By 1963 there were sporadic outbreaks of unrest at schools and colleges, but the entrenched institutional control over student and practising teachers and the increase in state repression seemed to stifle either the outbreaks themselves or the reporting of them in the ensuing years. Students at Ndoleni College near Richmond were suspended and coerced to sign agreements that no meetings would be held without the warden's permission. Other students at Bensonvale in the eastern Cape were suspended and obliged to complete detailed questionnaires before readmittance. Usually students who transgressed were expelled, and as re-entrance to an education institution was difficult, students would have had to think very carefully about the long-term personal consequences of their actions. To some extent, students in teacher training institutions did differ from their school counterparts in that for all its failings, at least their training had some purpose with a promise of gainful employment. Furthermore, the strict control of the authorities within their institutions would certainly have made activism more difficult. Residential college students were far more isolated than school pupils, and had limited access to the outside world. With respect to the balance of power in colleges, students were in a very weak position while the authorities remained relatively unchallenged. Indeed, the increased restrictions on teachers gave clear indication of the prevailing repression throughout the 1960's, with the tight control of students being an extension of this constraint. Teachers had great potential to disrupt the affairs of the Department of Bantu Education, and thus all possible steps were taken to ensure that this potential would be short-circuited (Kallaway, 1991).

5.6.5 Teacher education in the 1980's

In the aftermath of the 1976 protest in which for the first time the challenge to the authority of the teachers, particularly in the urban areas, had been of such a nature that they had been able to exercise little control over their pupils. An often heard grievance was that their teachers were badly "qualified". If by this was meant formal certification there was no question but that this was generally true. In the absence of graduate teachers, of whom there was a supply sufficient only to provide an average of one per secondary school, the burden of the std 9-10 classes was still being carried in the main by teachers with the Junior Secondary Teachers' Certificate. There was to be little change in this position until about 1984-1985 (Hartshorne, 1992:244).

When the std 9-10 pupils in the 1976-1980 period talked of their teachers being "badly qualified", however, they were usually referring to the inability of their teachers to explain and clarify difficult concepts and problems, to answer their questions and engage in discussion with them. Because of inadequacies in their ability to use English, pupils found the textbooks difficult to understand, but many teachers were unable to help them because of their own limited understanding of the textbook. Pupils resorted to rote-learning of what was contained in the textbook, but a new generation of socially and politically aware senior pupils found this less and less acceptable and more and more frustrating. This frustration was directed not only against "the system" but against the teachers, whose limited "qualifications" were regarded as the cause of their inability to cope with the pupils' learning needs. Under-qualified teachers in urban std 9 and std 10 classes had for many years been struggling to survive, and the symptoms of this "survival teaching" were in truth dependent on the textbook, rote learning, note taking, prescriptive methods of teaching, and avoidance of free discussion and any but the most carefully controlled questions (Kane-Berman, 1978:25).

In 1978 a three-year Senior Secondary Teachers' Certificate was introduced. But the SSTC did not prove popular. Up to 1982 it never produced more than 50 teachers per year, compared with the JSTC figure in 1982 of 1 402. In 1983 the fundamental decision was taken to replace both the JSTC and the SSTC with a new three-year Secondary Teachers'

Diploma (STD). The immediate result of this new development was that almost no secondary school teachers were produced at the end of 1983 because of the lengthening of the course. In 1988 there were still 17% of DET primary school teachers without any professional qualifications and 3,7% of secondary teachers (Hartshorne, 1992).

In 1981 the HSRC (De Lange) Committee of Investigation into education had pointed out that in order to cope with the growth in enrolments and achieve a pupil-teacher ratio of 30:1, the number of black teachers would have to increase to about 240 000 by the year 2 000. In 1988 the number of black teachers in service had risen to about 170 000, but it was also clear that teacher production was failing to keep pace with the kind of programme envisaged in the HSRC report. The annual reports of the DET show that the department was not unaware of the critical situation. In order to protect its own interests and not be dependent on homeland colleges the DET quietly pigeon-holed the earlier policy of restricting teacher training to the homelands. By 1980 there were already seven colleges operating in the urban areas, and by 1988 fifteen under the direct control of the DET, with a total staff complement of 826 and a student enrolment of 8 669 (Hartshorne, 1992:246).

The rapid increase in the number of colleges under the DET, together with the 1983 decision to upgrade all training colleges to the status of colleges of education, had many serious implications and brought about a great many problems. The first of these was the difficulty in staffing the new tertiary colleges adequately. In 1988 the position was that in the DET colleges, out of a total staff of 826, 175 were black. In the DET colleges 135 members of staff were graded as teachers and not as college lecturers, an indication of the difficulty of obtaining suitably qualified staff. Altogether there were 97 members of staff without any professional teaching qualifications (Hartshorne, 1992).

In the period 1980 to 1988, the number of white staff in the colleges increased fourfold, from 267 to 1089. The great majority of the new appointments were Afrikaans speaking teachers and lecturers, most steeped in the Christian National, fundamental pedagogic tradition. In very few colleges did the change from training college to college of education bring about any fundamental changes in ethos or style. In general, the authoritarian, prescriptive and top-down style continued. Very few of the colleges have become truly

tertiary institutions, and are unlikely to become so as long as they remain under the control of the employing departments such as the DET (Hartshorne, 1992; Salmon & Woods, 1992:105).

The DET has kept a tight rein on its colleges, their councils have a dominating "official" presence, and the colleges continue to be closely monitored by the inspectorate and planning section of the department. In the homelands, the six universities concerned (Bophuthatswana, Transkei, Venda, Fort Hare, the North and Zululand) are playing an increasingly important role in the education and training of secondary school teachers (Hartshorne, 1992).

A major practical problem that has arisen because of the large numbers of student teachers in the colleges and universities is that it is becoming increasingly difficult to provide teaching practice facilities without disrupting the work of the schools unduly. The necessity and importance of practical experience in the classroom is generally recognized, but in many colleges and universities the time being spent on practical work experience has become seriously eroded. The use of peer teaching, micro-teaching and video tapes has done something to fill the gap but cannot take the place of experience in a "real" classroom situation (Ashley & Mehl, 1987).

Another general issue of concern is the quality of the students being admitted to the colleges of education. In the main, those with matriculation exemptions have sought admission to the universities, leaving the colleges to recruit from those with senior certificates. Examination statistics for 1988, showed that 93% of the successful senior certificate group had "F" aggregates, that is 33-39% of the total aggregate mark. This is the main group from which student teachers are recruited. While it is true that many of these students have a potential far beyond that revealed by the examination result, and in a different environment would have obtained matriculation exemption, their academic preparation for education diploma work at the tertiary level is far from adequate. Nor are the colleges equipped with bridging courses or support programmes that would provide opportunities to the students to realize their true potential. The overloaded curriculum means that students are plunged straight into their course work, with inadequate language

and study skills at their disposal, thus strengthening the tendencies towards prescriptive approaches and textbook dependence (Hartshorne, 1992:250).

The admission of black students to departmentally-controlled colleges has been regarded as a "non-negotiable". The preservation of Afrikaner Nationalist "identity", "culture" and "self-determination" through separate teachers' colleges under "own affairs" administrations has remained a fundamental tenet of government policy. The teacher must not be exposed to contact with the wider South African society and to other streams of thought in case the character and ethos of the Afrikaans school is affected in the process. Even after other social changes have taken place and open schools begin to take their place in the system, an attempt will be made to maintain the exclusivity of teacher training on "cultural" grounds. It is one of the last bastions of the apartheid state (Kallaway, 1991).

White colleges that have been closed have been used by white education departments for a multitude of purposes other than teacher training. They have been handed over to other white government departments including the defence force, anything rather than that a "white area" should be "invaded" by black students. Qualified and experienced staff in the existing colleges are being declared redundant as admissions fall and their contribution is being lost to the country as a whole. These developments revealed a cynicism and intransigence that will cost this country dearly, not only in material terms of wasted resources, but also in human terms resulting from the attempt to keep the teachers of South Africa in carefully insulated and separate cells (Hartshorne, 1992:251).

South Africa has reached a point at which it simply cannot afford to continue present approaches to the education and training of black teachers, or any of its teachers. Demographic trends, together with the backlogs in the provision of education to black children, demand that increasing numbers of black teachers be trained. The present system, marked on the one hand by growing numbers of colleges for black teachers struggling to cope with this demand, and on the other by unused and underutilised facilities in the white sector, cannot be justified in a situation of overstretched human and financial resources. The economy, and government budgets, cannot continue to countenance this wasteful use of national resources. Ideology, self-interest and prejudice cannot and should

not continue to over-ride plain common sense and good national housekeeping (Hartshorne, 1992).

More important than the financial and material considerations, however, in a divided South Africa moving painfully and too slowly towards reconciliation and some sense of common purpose in the search for an open, just and democratic society, is the imperative need for the future teachers of the country to be educated and trained together (Kallaway, 1991).

5.7 THE BLACK TEACHER AND THE POLITICAL PROCESS

Teaching may be defined as a purposeful activity designed to result in learning. Every teacher approaches teaching from a fundamental ideological position whether or not he is consciously aware of this position. The roles that teachers play during the teaching process are influenced, partly consciously and mainly unconsciously by their aims and therefore their ideological orientations. The teaching process will also be influenced by their psychology of learning which will also be ideological in orientation. Thus teachers can dominate the teaching-learning situation, casting pupils in a relatively subordinate and passive role, or teachers can be less prominent giving opportunity for pupil initiative and control over the learning process. Black teacher training programmes both at universities and particularly at Colleges of Education, are influenced by ideological positions that are totally incapable of producing the type of teacher that possesses the breadth of understanding and wisdom that will enable him to cope with the demands of teaching the black child towards meaningful education and aims (Mncwabe, 1993:103).

5.7.1 The bases of human behaviour

Human action is based upon values that one holds. Values originate from the beliefs we hold. We value one course of action above another, prefer one person to another, one society to another. Psychological research has shown that many of our beliefs are not rational and conscious, that is, they are held unconsciously, often irrationally and are the products of our childhood socialisation. The sociology of knowledge has shown that beliefs cluster into systems, or world views and that these views are held in common by groups

of people who are often located in different parts of society and have different interests. Such belief systems, understood in relation to interests are referred to as ideologies (Ashley, 1989). In South Africa today, three broad categories of belief systems or ideologies are prevalent. They are:

- * The conservative-nationalistic ideology;
- * The liberalistic ideology; and
- * The socialistic-emancipatory ideology.

5.7.2 The conservative-nationalistic ideology

This is the dominant philosophical base at the moment which comes from the Afrikaner belief system. In terms of this ideology the following aims are derived (Mncwabe, 1993:104) :

- * The adoption of the Calvinistic set of metaphysical beliefs;
- * The maintenance of order and discipline leading to the development of pupils into believers of the tradition and traditional definitions of authority which is vested in the teachers whose role is to impart a strong base of values;
- * To encourage pupils to be patriotic and loyal to the people, nation and country. Pupils from other groups should also develop strong allegiance to their own particular national groups, as national identity is an essential human characteristic.

5.7.3 The liberalistic ideology

This is a set of beliefs about society and human nature prevalent in Western European and North American countries. The basic belief is that if the right conditions exist for individual freedom, the energies so unleashed will provide dynamic economic growth,

political and cultural vitality. The accumulation of wealth and property by individuals will occur in direct relation to their merit and ability. Therefore, rules and regulations of government, including racial classification are seen as obstacles to growth and progress although there is no particular abhorrence of the existence of different social classes. According to this ideology, there is a strong commitment to structural change through a process of social engineering. The following are the aims of the liberalistic ideology (Mncwabe, 1993) :

- * To promote the growth of the individual to his full potential in all respects, physical, emotional, intellectual, aesthetic, etc.
- * To develop a critical intellect. Thus the role of teachers is not seen as that of authority figures but rather as facilitators of learning, helping pupils to learn and discover things for themselves. Self-motivation is important and individual competition is used to that end.

5.7.4 Emancipatory socialism

This is a broad set of beliefs held by the majority of people (mainly blacks) who see South Africa as a society characterised by inequality, domination and oppression. In this view, there is a dominant group (primarily white and middle class) who own the bulk of the land and cruelly exclude the others. They also own the means of production and military power with which they organise society so as to suit their interests. The result is a massive inequality in the distribution of wealth, privileges and life chances including differences in education provision. Educational and other institutions should be open to all people, regardless of race or socio-economic background. The government should be elected by the majority on a one person to one vote basis without regard to racial or social class origin. The broad goal here is to reconstruct the entire society on different lines (Mncwabe, 1993) :

- * Schools should serve the goals of equality and social justice.

- * Pupils should learn to know their responsibilities to their fellows and their obligation to contribute towards the common welfare.
- * Schools must not induce in pupils a sense of superiority over their less well educated and fortunate compatriots.
- * To promote secular beliefs with stress on communal and interdependent nature of human existence.
- * To gear education towards the production of wealth on a co-operative basis in which everyone will be involved.
- * Education to stress the brotherhood and comradeship of all people universally, thus group or ethnic identity has no place.

This ideology has not entered formal education structures for two main reasons:

- * Education for blacks has always been rigidly planned, controlled and administered by non-blacks who operated from different ideological positions and pursued different political, socio-economic and therefore inevitably different educational goals.
- * These groups or organisations that espoused this ideological position were not only not allowed to function to promote their ideology but were actually banned.

The situation is that they have now gate-crashed the educational arena and their influence is felt in a devastating manner. In a society where there are varied and conflicting philosophies and ideologies, there will be narrow professional teachers who are actually involved in politics of maintaining and perpetuating the present order. If they realize the present order ought to be changed, they are cowards and think they are not in a position to do anything about it or they are simply afraid to lose their positions or forfeit a chance

of promotion. A large majority of teachers belong to this group. It is from this group that most promotions come. These are the people who are not likely to disturb the status quo. Then there are the "radicals". This group of professionals preach that education must be considered as an instrument of social transformation which will create conditions that will give equal opportunities to all and enable all human beings to pursue happiness and enjoy life as human beings. Education is viewed by this group as an instrument of humanisation. They argue that unless there is social and political justice in the country, all educational efforts as practised by the narrow-minded professionals are not only useless and irrelevant but actually dangerous in that these activities reinforce and perpetuate injustice and oppression by producing skilled slaves and stooges who run and oil the structures of oppression (Mncwabe 1993:111).

5.8 THE BLACK TEACHERS' RELATIONSHIPS

5.8.1 Relationships

Because of the human attribute of openness, people continually find themselves in changing situations, moreover, through their own involvement in these situations, they are able to change them. Every situation with which individuals are confronted is actually a segment from their life-world with which they enter into a relationship and to which they have to assign meaning. The nature of a situation is largely determined by the relationship between its various components. Man initiates relationships in the world which he has chosen and by which he has been chosen. His existence within situations is made possible and is determined by the relationships which he establishes. He cannot enter into life or the world in any other way than through relationships. Conversely, he cannot establish relationships except in a situation (Reeler, Munnik & Le Roux, 1985:11).

It is important to bear in mind that all of man's experiences and therefore also those of the black teacher take place within relationships. A distinction should be made between the following (Urbani, 1982:33) :

- * Experience of the black teacher that takes place within his relationship to himself;

- * Experiences within his relationships with others;
- * Experiences within his relationships with things and ideas; and
- * Experiences within his relationship with God.

Two aspects of these relationships are of primary importance, namely:

- * The close link between and mutual effect of the above relationships; and
- * It is through his body, in these relationships that man has contact with the world. It stands to reason therefore that if the body is affected in any way this will influence man's (the black teachers') position in the world.

Establishing relationships in the world is a constant affirmation of one's own existence. A relationship requires a mutual involvement of human beings. Relationships can be of diverse kinds, adults with other adults, adults with children, children with children. The people in a relationship are related in a specific manner which is determined by the way they are situated. The black teacher is always in a relation, he is always conducting a dialogic existence and will himself determine the meaning of the relationships he establishes by either continuing or changing the existing relationship. Relationships can only be established if the following requirements are satisfied :

- * Human beings must actually be present.
- * They must establish a relationship.
- * There must be true communication between them.
- * Meaningful assimilation must take place.

Relationships are meaningful and man (the black teacher) will always strive to retain and preserve what is valuable in his world through the relationships he establishes (Reeler, Munnik & Le Roux, 1985;11).

When constructing his own life-world, the black teacher orients himself towards things and ideas, other people (parents, other teachers and other adults), spiritual concepts (values and norms pertaining to morals, ethics, aesthetics, religion, etc.), as well as towards himself. He forms numerous relationships so that his life-world can be represented as a network of relations. Vrey (1984:15) describes the teacher's life-world as a gestalt of meaningful relations constructed by the person as an individual.

5.8.2 The black teacher's relationship with himself

The teacher in his professional capacity is always an educator. But in himself he is always a person, and it is by being a person that he accomplishes his task as an educator. The black teacher's self-concept lies at the core of his personality. This self concept directs his tendencies to action, so that the teacher's relations with himself, his self-concept will inevitably influence his performance as an educator. The teacher must impart meaning to the subject matter, and his task must be meaningful to him, a meaningfulness that can be achieved only by intense and active involvement. Good teaching calls for personal interaction, and the intensity of the encounter is a deeply affective matter (Vrey, 1984:202).

The teacher who encounters the child and is prepared to enter into a relationship with him, must be prepared to disclose himself, to expose himself so that others, particularly the educands may see him as he really is, feels, thinks and believes. The black teacher must be somebody, a person who accepts and esteems himself. Educands cannot respect a teacher unless he can accept and bypass himself so as to meet them with spontaneous authority. If the black teacher has problems with regard to self-acceptance, self-assertion and self-esteem, communication is so disrupted that the encounter becomes forced and artificial and authority has to be physically enforced with a greater or lesser measure of success. Pupils are not impressed by a teacher's academic achievements or degrees. They take it for granted that he is qualified to teach them. They are concerned with the person, and one of the things they expect from him is that he should be able to impart his knowledge. Such a teacher becomes an important person to his pupils, and what he teaches them is also considered important. All this flows from a positive self-concept. The black

teacher must see himself as adequate, as having actualised or realised himself.

Combs (Vrey, 1984:202) describes the adequate personality as follows:

- * He sees himself positively, accepts himself as important, successful, esteemed, dignified, a person of integrity who is liked by others.
- * He regards himself realistically and without self-deception and looks at his world equally frankly with a minimum of distortion and defensiveness.
- * He perceives and empathises with others in their circumstances and problems. This identification manifests itself as a feeling of oneness with people in different situations.
- * He is well-informed. A person with an adequate self has a rich and functional perceptual field.

This adequate self is essential in a good teacher. The teacher must have a realistic self-image which he himself can accept and esteem and which does not need constant defence. The basically adequate teacher can expose himself to criticism without feeling threatened. He can discipline himself, concede viewpoints and modes of behaviour without feeling that he is sacrificing a cardinal part of himself (Griesel & Mellet, 1988).

5.8.3 The black teacher's relationship with others

Human existence involves co-existence with others, which implies that man is continuously in dialogue with his fellowman. Man learns to know and evaluate himself in the midst of and/or together with others (Urbani, 1982:37). As an adult, the teacher must assert himself in relation to colleagues, parents, departmental officials and society. In his relations with society he must be seen as fully adult. He should communicate with reasonable ease. This entails acknowledging the dignity, integrity and importance of others rather than seeing them as insignificant or as a personal or professional threat. That is the ideal situation. In practice the teacher is not always accepted as a specialist. Parents with higher

qualifications who take an active part in their children's education are often critical of teachers and school administration. Parents may feel threatened if their children prefer teachers to themselves as models. They may also feel that they are being held responsible for their children's shortcomings. Teachers, again, may feel that parents are poaching on their professional preserves and are emotionally involved with the children's performance, entailing unjustified demands for higher achievement (Vrey, 1984:203).

These unnatural expectations and attitudes between parents and teachers cause anxiety in both. The result is a lack of spontaneity, a common situation today and one that inhibits free communication and cooperation in the child's interest. It is aggravated by the fact that the teacher derives his authority from the parent. Effective teacher/parent communication will always be essential if the child is not to suffer. The parent must feel free to discuss the child's problems with the teacher without fear of discrimination or unjust treatment. If the child's progress is unsatisfactory, the teacher in his turn must feel free to discuss the problem with the parent in a mature, responsible way (Vrey, 1984).

The educand wants to mature. Whatever his innate abilities and motivation, he cannot realise his potential if his need for adult support is not met. Every normal healthy child has this need for and willingness to enter into a relationship with a supportive adult. The black teacher's first task is to take notice of and encounter the educand, whom by virtue of his vocation he has to help, support, accept and encourage and to whom subjects have to be taught so that the educand can achieve self-actualization in society. While the educator must see and accept the child as he is, he must do so only to support him in his growth towards adulthood so that his full potential may be realised. The black teacher must initiate the relationship, by steering pedagogical fellowship into pedagogical encounter, before assent or intervention becomes possible. When the black teacher is seen as an educator, the child becomes an educand and what passes between them is pedagogical teaching. Educational assistance helps the child to become involved and to understand, to realise his potential and to accept himself. The black teacher's affective experience adds a deeper dimension to the relationship (Vrey, 1984: 205).

5.8.4 The black teacher's relations with things and ideas

Adequate knowledge in a teacher is a prerequisite for good teaching. Every teacher's basic problem is to keep abreast. No subject matter is automatically important. It has to be meaningful to the class. A teacher cannot simply collect facts or worse require pupils to reproduce a host of facts. The black teacher's task is to find meaning in these facts, to structure and then to present them. The pupil's task is to grasp and assimilate the logical meanings potentially significant to him from his own functional cognitive structure. The teacher, then, must be able to separate and select essentials from a multiplicity of facts and to organise and expose the essentials in the relevant structures. The attribution of meaning is essential if the child is to orient himself and to mature. Involvement is essential if this is to happen. The mature teacher must continue to attribute meaning if he is to actualise himself. The escalation of knowledge in the modern world forces him to understand and to assign meaning before he can select and structure. This entails intense involvement, in the subject concerned and in other relevant fields. So high is the premium placed on adequate, up-to-date knowledge that a teacher, especially a secondary school teacher, has little time for outside or extra-curricular activities. Constant updating is necessary so that the proven core may be retained while keeping pace with the data explosion (Mncwabe,1993:43).

5.8.5 The black teacher's relationship with God

The teacher's religious background and his education in regard to the origin, nature and destiny of humanity is of the most vital importance. A personal religion means a faith and hope to which a teacher can cling during the uncertainties and vicissitudes of his professional development. A given religion is a feature of given culture or like-minded group, and so differences in the practice of religion are to be expected. An important inference is that teachers are aware of a need for God. It is incumbent on the educator to support the child's religious development so that he may learn to rely on God (Vrey, 1984:202).

Since the teacher is a religious being, the content and quality of his life are determined not just by his relationship with other people and the world, but also and preeminently by his relationship with and his faith in God. Belief provides hope and confidence for the teacher. The service of God forms the basis of a healthy philosophy of life. Service of God embraces a belief in the Creator of all things, faith in him as the Provider of all things, and belief in the life hereafter. It also includes service of and obedience to God, as he has revealed himself to man. Service of God offers assistance in acquiring a set of associated values, which are essential as a basis for giving meaning to life. and service of God gives meaning to the teacher's personal life (Griesel & Mellet, 1988:41).

5.9 SUMMARY

Quality in education is in the first place dependent upon the "quality" of the teacher, his qualifications, experience, competence in the classroom, professional confidence and commitment. In all these areas the black teacher is under siege and fighting for survival. More than half of the total teaching force of 120 000 is under the age of 30, 17% are professionally unqualified, and only 24% have an academic qualification of at least senior certificate, now the minimum for entry to training for official registration and for parity of treatment in terms of salaries. The black teaching force is young. The youth, relative inexperience, and undertraining of the average black teacher magnifies the task of handling large classes of over-age pupils. Generally black teachers' command of English is poor. During the last decade English has replaced the mother tongue as the medium of instruction after standard two in most black schools, but this poses serious problems for the generations of blacks who were schooled under the Bantu education system and whose ability to teach in that language is severely limited. The ability of the teacher and pupil to use English effectively is now a decisive factor in the educational process.

The conditions under which the black teachers work are poor and demoralising. The black teacher has to cope with poor physical conditions like overcrowding, inadequate equipment and a lack of or inadequate facilities. Furthermore, the strict control that the education departments often enforce over their teachers does little to bolster their already battered morale. The salaries and socio-economic status of most black teachers are low. As most

black teachers do not have the officially acceptable platform of standard 10 plus a 3 year professional qualification, they are not eligible for salary parity which operates for all groups at the level of that platform. Black teachers are caught between the pressures placed on them by pupils, parents and community leaders on the one hand and by departments and the political structures on the other.

The position of the black secondary school teacher in urban schools is particularly difficult. He has to struggle for survival in a system in which he does not believe and which does not enjoy credibility among her pupils or community. The typical style of teaching in black schools is authoritarian. Under-trained, inexperienced and under attack as they often are, black teachers resort to survival teaching which does not allow for questions, discussions, problem-solving approaches, pupil participation and critical thinking. Teachers and their associations have become increasingly politicised during the last few years as they have become drawn into the education struggle. All these issues regarding the world of the black teacher interact with serious implications for the relevance and quality of teaching in black schools.

In the following chapter an account is offered of the research methodology used to elicit data, the analysis of which is employed in an attempt to offer some comment on, and interpretation of the Indian teachers' perception of the black teachers' occupational world.

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CHAPTER 6

RESEARCH METHODS AND PROCEDURES

6.1 INTRODUCTION

The primary concern of this chapter is with the methods and procedures employed in collecting data related to the issues for research already identified. In this regard matters such as the identification of the population used in the study, the selection, preparation and administration of the research instruments used, and a detailed discussion of the questionnaire, are covered. The actual analysis of the data collected will be described in context in chapter seven.

The required data is necessary to test hypotheses or answer questions concerning the Indian teachers' perception of the Black teachers' occupational world. Data is typically collected through questionnaires, interviews and observation. In order to acquire the information necessary to research the Indian teachers' perception of the Black teachers' occupational world it was decided to elicit responses by way of a mailed questionnaire. Owing to the fact that the effective population was distributed throughout the Durban metropolitan area this mode of contact seemed to be the most convenient and effective way of soliciting views on the Indian teachers' perception of the Black teacher. A further decision was taken to conduct a number of informal unstructured interviews with selected members of the target population. The information forthcoming from these contacts together with ideas derived from the literature were used to design the questionnaire for administration to level 1 teachers in 10 House of Delegates secondary schools.

While questions of a demographic nature were included in the questionnaire in order to determine some of the characteristics of the group being analyzed, the major emphasis of the investigation lay in studying the perceptions of the respondents towards the Black teachers occupational world. As the research involved the measurement of attitudes it was considered useful to note some of the problems inherent in such a study. Many definitions of the concept "attitude" are based on the observable, outward manifestation of the

attitude, rather than what it is intrinsically. However, if one's attitude to a particular situation determines how one behaves or what one says in the situation, then to obtain some clue to the attitude held by the individual, it is valuable to study their patterns of behaviour and the statements they make.

6.2 PREPARATION FOR AND DESIGN OF THE RESEARCH

Evans (Schnetler, 1993:43) suggests two possible methods of studying attitudes. The first system relies on the investigator observing individuals and inferring attitudes from their behaviour. Not only is this method cumbersome and time-consuming but it also relies heavily on the assumed objectivity of the investigator. Investigators can, however, do no more than make a subjective assessment of the attitudes of the individual by extracting that data which might be considered relevant, from the range of information available. What often results is that the investigator pays attention only to those circumstances which correspond to the expected pattern, ignoring all those situations which do not fit the norm.

The alternative method advanced by Evans (Schnetler, 1993:44) is the study of the expressed opinions of the respondents. In such a study the relationship between the investigator and the respondent is of vital importance. Attempts should be made to reduce the possibility of the respondents formulating what they consider to be "suitable" answers in an effort either to oblige the investigator or to show themselves in a favourable light. To reduce the tension between the investigator and the respondents it was decided, in the present investigation, to include with the questionnaire a covering letter which explained why the research was considered to be of value and emphasized that the respondents' replies would remain anonymous. In addition the covering letter was an important means of indicating to the respondents that the investigation was being carried out with the permission of the authorities.

The existence of constraints on time and opportunity meant that it was not possible to research all teachers in Durban. As attitudes, aspirations and opportunities may be significantly influenced by differing cultural considerations, it was decided to limit the research to a study of Indian teachers. Furthermore, since the organizational constraints

on educationalists in private schools and institutions of higher education might well differ from those in government schools, in order to sustain a manageable homogeneity of the group to be studied, only teachers in schools controlled by the House of Delegates were considered for inclusion in the investigation.

On the basis of the discussions with the eight interviewees and after consultation with the promoter and other D.Ed. students, and after perusing the literature, the questionnaire was generated (cf. Appendix E). Initial attempts at constructing the questionnaire revealed an imbalance of open-ended questions. Whereas these questions conceivably would have elicited far richer and more informative responses, it became evident that the questionnaire would be too long and too demanding, which would possibly have eliminated a number of prospective respondents. After several redraftings the questionnaire in its final form offered a balance of open and closed questions.

The researcher obtained all the help he could in planning and constructing the questionnaire. The writer studied other questionnaires, and submitted his items for criticism to other members of his faculty, especially those who have had experience in questionnaire construction. In designing the questionnaire the researcher used separate cards for each item. As the instrument was being developed, items could be refined, revised, or replaced by better items without recopying the entire instrument. This procedure also provided flexibility in arranging items in the most appropriate psychological order before the instrument was put into its final form.

The researcher tried out the questionnaire on a few friends and acquaintances. By doing this personally, the writer found that a number of the items were ambiguous. What may seem perfectly clear to the writer may be confusing to a person who does not have the frame of reference that the writer has gained from living with and thinking about an idea over a long period. It was also a good idea to "pilot test" the instrument with a small group of persons similar to those who will be used in the study. These dry runs were well worth the time and effort. They revealed defects that were corrected before the final form was printed and committed to the mail. Once the instrument has been sent out, it would have been too late to remedy its defects.

6.2.1 Permission

Permission to administer the questionnaire to teachers at Indian secondary schools was requested from the Deputy Director-General, Administration : House of Delegates, Department of Education and Culture on 2 July 1993 (cf. Appendix A).

Permission was granted on 26 July 1993 to administer the questionnaire in Indian secondary schools selected by random sampling techniques (cf. Appendix B).

6.2.2 Selection of respondents

Indian secondary schools in Natal appear in a list published by the Department of Education and Culture: Administration : House of Delegates. There are 100 Indian secondary schools in Natal. Schools were randomly selected from the Durban metropolitan area. The total number of Indian secondary schools selected was ten. About 80 respondents to the questionnaire were considered to constitute a fair sample. In other words, 80 questionnaires were to be distributed amongst ten selected schools. Eight questionnaires and a covering letter to the principals and teachers (cf. Appendix C and D) were posted to each of the ten schools. The proportionate stratified random sampling technique was employed in administering the questionnaires in each of the selected schools. The assistance of the principal was enlisted in the administration of the questionnaires. The questionnaires were to be distributed as follows:

- * 4 male teachers and 4 female teachers (the ratio of male teachers to female teachers in Indian schools approximates 1 : 1.
- * Teachers were to be selected so as to include the relatively inexperienced teacher, the moderately experienced teacher and teachers with considerable experience :
 - # Less than 5 years teaching experience - 1 male and 1 female.

- # Between 5 and 10 years teaching experience - 1 male and 1 female.
- # Between 11 and 15 years teaching experience - 1 male and 1 female.
- # More than 15 years teaching experience - 1 male and 1 female.

Black and Champion (1976 : 281) state that whenever the investigator possesses some knowledge concerning the population under study, for example, the age or sex distribution of the population, he may wish to use (like the present researcher did) a proportionate stratified random sampling plan. Such a plan is useful for obtaining a sample that will have specified characteristics in "exact" proportion to the way in which those same characteristics are distributed in the population.

The confidentiality of the information required was made clear to the respondents of the questionnaires in a separate letter attached to the questionnaire (cf. Appendix D).

6.3 THE MEASURING INSTRUMENT (QUESTIONNAIRE)

Within the operational phase of the research process the measuring instrument is all-important. Churchill and Peter (Schnetler, 1993) have shown empirically that the measuring instrument has the greatest influence on the reliability of data.

According to Churchill & Peter (Schnetler, 1993) the characteristics of measurement are best controlled by the careful construction of the instrument. The questionnaire as an instrument for data collection is well-known. A questionnaire is used when factual information is desired. However, there is insufficient appreciation for the fact that a questionnaire should be constructed according to certain principles (Popham, 1981).

A well designed questionnaire is the culmination of a long process of planning the research objective, formulating the problem, generating a hypothesis, etc. A questionnaire is used when factual information is desired. A questionnaire is not simply thrown together. A poorly designed questionnaire can invalidate any research results, notwithstanding the

merits of the sample, the field workers and the statistical techniques. In their criticism of questionnaire studies, Berdie and Anderson (Schnetler, 1993) object to poor design, rather than to questionnaires, as such. A well-designed questionnaire, they say, can boost the reliability and validity of the data to acceptable tolerances.

It stands to reason that questionnaire design does not take place in a vacuum. The length of individual questions, the number of response options, as well as the format and wording of questions are determined by (Moser & Kalton, 1971) :

- * the choice of the subject to be researched;
- * the aim of the research;
- * the size of the test sample;
- * the choice of the method of data collection; and
- * the analysis of the data.

Against this background the researcher can now look at the principles that determine whether a questionnaire is well-designed. Thus for example, a distinction is drawn between question content, question format, question order, question type, question formulation and question validity.

According to Behr (1973:150) the questionnaire : "If properly administered, continues to be the best available instrument for obtaining information from widely spread sources". The present researcher decided to employ the questionnaire in gathering data (cf. Appendix E).

6.3.1 Construction of the questionnaire

Construction of the questionnaire was guided largely by the general principles suggested by Moser & Kalton (1971), Cohen & Manion (1980), Simon (1979) and Mouly (1970). A great deal of time and thought was spent on the construction of the questionnaire. There is a considerable range of opinion concerning what constitutes the optimum length for a questionnaire, but it is generally agreed that, provided the purposes of the researcher are met, shorter questionnaires are more effective. The questionnaire used in the present study has 91 questions (cf. Appendix E). However, because of the fact that some of the questions asked were "open ended", this required that adequate space for responses should be incorporated into the instrument. In addition, economy of space was sacrificed intentionally in favour of achieving a clear and attractive layout, which is considered to be an important factor influencing response behaviour.

The researcher undertook to make questions as simple and straightforward as possible in order to be understood. They had to be free from ambiguity, vagueness and technical expressions in the language used. Questions also required straightforward and brief answers. In order to achieve this, respondents were not asked difficult questions. A copy of the questionnaire is included as Appendix E. The questionnaire was prepared to obtain specific information on the black teacher's relationship with :

- * himself;
- * others;
- * things and ideas; and
- * God.

The questionnaire was sub-divided into three sections, (cf. Appendix E). These were :

- * Section 1 : Biographical data from respondents (questions 1 to 12).
- * Section 2 : Occupational world of the black teacher (5- point scale). There were 51 closed items and respondents had to indicate their degree of agreement to each
- * Section 3 : Occupational world of the black teacher (3- point scale). There were 27 closed items and respondents had to indicate their agreement or disagreement to each. The twenty-eighth item was open-ended to allow for additional comments on the factors that may have influenced their perception of the black teachers' occupational world.

The open-ended questions enabled the respondents to state their views freely and give reasons as well. These questions probably evoke fuller and richer responses and probe more deeply than closed questions. The open-ended or free-response items frequently go beyond statistical data or factual information to enter the area of hidden motivations that lie behind attitudes, interests, preferences and decisions. However, the work of tabulating and summarizing these responses is time-consuming and often very tricky (Behr, 1973:73). Therefore, a combination of both closed and open forms of questions was included in the questionnaire. Research has found that a good questionnaire should contain both (Black & Champion, 1976:385; Popham, 1981:282).

The questionnaire was eventually cut down to 91 items in the hope that respondents would not regard filling in the questionnaire as a long and laborious task.

6.3.2 Relationship dimensions

The questionnaire (cf. Appendix E) has been formulated to determine Indian teachers' perception of the black teachers' occupational world as life-world. The questionnaire was

sub-divided into three sections, and consisted of 91 questions (cf. Appendix E). The most important source contributing to the shaping of the Indian teachers' perception of the black teachers' occupational world was the media (item 3.28).

The black teacher gives meaning to his occupation in the different relationships he experiences with himself, with others, with things and ideas and God. For the purpose of the discussion and comment it has been decided to examine the items in accordance with specific themes that underpin them. Accordingly, the items are discussed in the following relationship dimensions:

- * Demographic or personal information about the respondents (items 1-12) ;
- * The Black teacher's relationship with himself (items 2.1; 2.2; 2.3; 2.4; 2.5; 2.6; 2.7; 2.12; 2.13; 2.14; 2.15; 2.16; 2.17; 2.21; 2.29; 2.45; 2.49).
- * The Black teacher's relationship with others (items 2.8; 2.18; 2.22; 2.23; 2.24; 2.25; 2.26; 2.27; 2.28; 2.30; 2.34; 2.35; 2.36; 2.37; 2.38; 2.39; 2.46; 2.47; 2.48; 2.50; 2.51; 3.1; 3.2; 3.3; 3.8).
- * The Black teacher's relationship with things and ideas (items 2.9; 2.10; 2.11; 2.19; 2.20; 2.31; 2.33; 2.40; 2.41; 2.42; 2.43; 2.44; 3.4; 3.5; 3.6; 3.7; 3.9; 3.10; 3.11; 3.12; 3.13; 3.14; 3.15; 3.16; 3.17; 3.18; 3.19; 3.20; 3.21; 3.22; 3.23; 3.24; 3.26; 3.27).
- * The Black teacher's relationship with God (items 2.32; 3.25).

Questions referred to are as they appear in the questionnaire (cf. Appendix E).

6.3.3 Characteristics of a good questionnaire

- * It deals with a significant topic, one the respondent will recognize as important enough to warrant spending his or her time on. The significance should be clearly and carefully stated on the questionnaire, or in the letter that accompanies it.
- * It seeks only that information which cannot be obtained from other sources.
- * It is as short as possible, and only long enough to get the essential data. Long questionnaires frequently find their way into the wastepaper basket.
- * It is attractive in appearance, neatly arranged, and clearly duplicated or printed.
- * Directions for a good questionnaire are clear and complete. Important terms are defined. Each question deals with a single idea and is worded as simply and clearly as possible. The categories provide an opportunity for easy, accurate, and unambiguous responses.
- * The questions are objective, with no leading suggestions as to the responses desired. Leading questions are just as inappropriate on a questionnaire as they are in a court of law.
- * Questions are presented in good psychological order, proceeding from general to more specific responses. This order helps respondents to organize their own thinking so that their answers are logical and objective. It may be well to present questions that create a favourable attitude before proceeding to those that may be a bit delicate or intimate. If possible, annoying or embarrassing questions should be avoided.

- * It is easy to tabulate and interpret. It is advisable to preconstruct a tabulation sheet, anticipating how the data will be tabulated and interpreted, before the final form of the questionnaire is decided upon. This working backward from a visualisation of the field analysis of data is an important step for avoiding ambiguity in questionnaire form. If computer tabulation is to be used, it is important to designate code numbers for all possible responses to permit easy transference to a computer programme's format.

6.3.4 Unstructured and structured questions

According to De Vaus, 1986; Labaw, 1980; Sudman & Bradburn, 1982; Fowler, 1984; Schuman & Presser, 1981; Converse & Presser, 1986 (Schnetler, 1993) two basic question formats are used in survey research, namely the open question (also called the free response or unstructured question) and the closed question (also called the structured question), with various combinations of these formats.

(1) Unstructured questions (open questions)

In an open question the respondent is encouraged to formulate and express his response freely, since this form of question does not contain any fixed response categories. Such questions are typically used to obtain reasons for particular opinions or attitudes adopted by a respondent (Schnetler, 1993).

(a) Advantages

- * Open questions are sometimes more appropriate than closed questions since they impose no restrictions on the respondent's response. The researcher can thus determine exactly how the respondent has interpreted the question.
- * The open question is appropriate where the researcher's knowledge of the subject is limited, or where he is uncertain of the kind of answer that a particular question will elicit.

- * Open questions are appropriate where a wide range of opinions is anticipated.
- * Open questions are appropriate for pilot work, particularly with a view to the compilation of answer categories for structured questions for the main study.
- * Open questions are also appropriate when feelers are being put out to determine what information the respondent is prepared to divulge, before more details, specific questions are constructed.
- * Open questions have the further advantage that they can help to determine the more deep-rooted motives, expectations or feelings of a respondent.
- * Open questions are also more appropriate than closed questions for measuring reprehensible or sensitive behaviour. More reliable information on such matters is obtained through open questions.

(b) Disadvantages

- * The use of open questions is time-consuming, uneconomical and limits the number of questions that can be asked before respondent fatigue sets in. Interviewers need to write down responses to open questions verbatim, so that the interview is interrupted by uncomfortable silences required for the writing process.
- * The success of the response to an open question depends on the competence of the interviewer. It is one thing to hear the respondent correctly, but another to write down the response accurately. Although hearing and writing take place almost simultaneously, valuable information can be lost because the interviewer needs to sift the information (due to the length of

the responses). The sifting process is a subjective activity which can adversely affect the validity of the response.

- * Open questions can be misleading, since they can create the erroneous impression that the researcher is acquiring profound information about the complex motives and feelings of respondents. An in-depth interview or probing questions are better able to expose underlying complex personality data.
- * Open questions do not necessarily produce more specific responses. Indeed, they sometimes lead to such a wide variety of responses (some of which are vague) that the responses lose their statistical and analytical significance. Should such responses be grouped they could contaminate the data.
- * Open questions often result in lower returns than structured questions, particularly since the considerable thinking they require tends to demotivate respondents.
- * Open questions are often easy to ask, difficult to answer and more difficult still to analyze. In most cases no meaningful system of classification can be selected in advance, because the researcher cannot anticipate the different types of responses.

(2) Structured questions (closed questions)

By a structured question format is meant a question that contains specific, mutually exclusive categories of responses, from which the respondent selects the one category that best suits his response (Black & Champion, 1976).

(a) Advantages

- * Structured questions are easy to administer, since they are coded beforehand. Data processing and analysis are also facilitated by prior encoding.
- * They are more economical and less time-consuming to administer.

(b) Disadvantages

- * Structured questions can lead to a loss of rapport and to frustration when respondents feel that the response options do not accommodate their personal opinions. They are thus forced to make artificial choices which they would not make in reality.
- * Structured questions are often less subtle than open questions. The respondent can thus easily discern the intention behind the question, which enables him to form subjective opinions regarding the purpose of the investigation. This can affect further responses, thus introducing bias into the data.

Opinions vary on the use of structured and unstructured questions. Converse (Schnetler, 1993) found little empirical evidence that responses to structured and unstructured questions differ. According to Schuman and Presser (Schnetler, 1993) both question formats restrict the respondent. These authors found that the confusion about the relative suitability of the formats could be ascribed to the fact that the categories of the structured question are not always properly deduced from the responses to the unstructured questions. They conclude that a properly developed structured question is preferable to an open one.

Snyman & Whittle-Bennetts (Schnetler, 1993) chose the so-called "structured-open" form as a happy medium to be used in many instances. A question is compiled according to structured response options, but there is also an open option namely "other (specify)".

Should the respondent consider his opinion to lie outside the structured options provided, he may select the "other" category. Only responses in this category will then need to be classified and encoded later.

6.3.5 Advantages and disadvantages of the questionnaire

(1) Advantages of the questionnaire

Questionnaires have certain advantages that make them popular attitude evaluation tools (Moser & Kalton, 1971) :

- * They permit anonymity. If it is arranged such that the responses are given anonymously, it will increase the researchers' chances of receiving responses that genuinely represent a persons' beliefs or feelings.
- * They permit a person a considerable amount of time to think about his answers before responding.
- * They can be given to many people simultaneously.
- * They provide greater uniformity across measurement situations than do the interviews. Each person responds to exactly the same questions.
- * In general, the data they provide can be more easily analyzed and interpreted than the data received from oral responses.
- * They can be mailed as well as administered directly to a group of people, although the researcher may find that he will have to work hard to get a good return rate.

- * The mail questionnaire was considered suitable for use because it was both economical and convenient for the researcher to communicate with the respondents without much difficulty.
- * Using a questionnaire solves the problem of non-contact when the respondent is not at home "when the interviewer calls". If the population to be covered is widely and thinly spread, the mail questionnaire is the only possible method of approach.
- * Through the use of the questionnaire approach, the problems related to interviewers may be avoided, whose errors "may seriously undermine the reliability and validity of survey results".
- * It is easy for respondents to answer questions of a personal or embarrassing nature more willingly and accurately, when they are not face to face with the interviewer who may be a complete stranger. In some cases it may happen that respondents report less than expected and make critical comments in a mail questionnaire.
- * Questions requiring considered answers rather than immediate answers could enable respondents to consult documents in the case of the mail questionnaire approach.

(2) Disadvantages of the questionnaire

- * Questionnaires do not provide the flexibility of interviews. In an interview, an idea or comment can be explored. This makes it possible to gauge how people are interpreting a question. If the questions asked are interpreted differently from one respondent to another, the validity of the information obtained is jeopardized. The researcher has a better chance of spotting this kind of problem and correcting it in an interview situation.

- * Another disadvantage of questionnaires is that people are generally better able to express their views orally than in writing.
- * Questions can be answered only when they are sufficiently easy and straightforward to be understood with the given instructions and definitions.
- * The mail questionnaire does not make provision for obtaining the views of more than one person. It requires uninfluenced views of only one person.
- * Answers to mail questionnaires must be seen as final. Re-checking of responses cannot be done. There is no chance of investigating beyond the given answer for a clarification of ambiguous answers. If respondents are unwilling to answer certain questions, nothing can be done about it, because the mail questionnaire is essentially inflexible.
- * In a mail questionnaire, the respondent can see all questions at the same time before answering them "and the different answers cannot, therefore, be treated as independent".
- * Furthermore, with a mail questionnaire, the researcher cannot ascertain that the right respondent completes the questionnaire. Notwithstanding this possibility, the respondent should not be encouraged to write his name, in order to draw forth a free and a positive response.

It is also important to note that some of the limitations of the mail questionnaire were overcome by combining it with informal unstructured interviewing. In the survey the researcher undertook, the mail questionnaire was the only feasible approach capable of enabling him to cover a widely spread population in the Durban metropolitan area. Structured formal interviews would have been too costly in terms of money and time. Questions of a personal and embarrassing nature could be answered more willingly and accurately when respondents were not in front of the interviewer. They could criticise and report freely on any issues raised in the questionnaires, as it will be seen later in the

analysis.

6.3.6 Requirements of the questionnaire

All too rarely do questionnaire designers deal consciously with the degree of validity or reliability of their instrument. Perhaps this is one reason why so many questionnaires are lacking in these qualities. It must be recognized, however, that questionnaires, have a very limited purpose. They are often one-time data-gathering devices with a very short life, administered to a limited population. There are ways, however, to improve both validity and reliability of questionnaires. Basic to the validity of a questionnaire is asking the right questions, phrased in the least ambiguous way. In other words, do the items sample a significant aspect of the purpose of the investigation? The meaning of all terms were clearly defined so that they have the same meaning to all respondents (Simon, 1979; Cohen & Manion, 1980).

It is possible to estimate the predictive validity of some types of questionnaires by follow-up observations of respondent behaviour at the present time or at some time in the future. In some situations, overt behaviour can be observed without invading the privacy of respondents. Reliability of questionnaires may be inferred by a second administration of the instrument, comparing the responses with those of the first.

Cohen and Manion (1980:109) confirm that frequently, the postal questionnaire is the best form of survey in carrying out an educational enquiry. Given the usual constraints over finances and resources, it proves to be the only viable way of carrying through such an enquiry. Research shows that a number of myths about postal questionnaires are not borne out by evidence. Response levels to postal surveys are not invariably less than those obtained by interview procedures. Frequently they equal, and in some cases surpass those achieved in interviews. A number of factors, as identified by Hoinville & Jowell (Cohen & Manion, 1980:111) were considered in securing a good response rate to the postal questionnaire used in this survey. These are:

- * The appearance of the questionnaire must be easy and attractive, and with plenty of space for questions and answers.
- * Clarity of wording and simplicity of design, with clear instructions to guide the respondents.
- * Arrangement of the questionnaire in such a way as to maximise co-operation.
- * Use of shading for instructions to assist the respondent.
- * Putting crosses so that the questionnaire is filled with ease.
- * Sub-numbering of questions for grouping together questions.
- * Repeating instructions as often as necessary to ensure that the respondent knows exactly what is required of him.
- * Varying types of questions to retain interest.
- * Clear unambiguous wording.
- * Finally a brief note at the end to solicit an early return of the questionnaire and thank the respondent for his participation (Moser & Kalton, 1971; Simon, 1979; Cohen & Manion, 1980 : 112).

(1) Reliability of the questionnaire

Reliability refers to consistency, but consistency does not guarantee truthfulness. An instrument's being reliable does not mean that it is a good measure of what it seems to measure. The reliability of the question is no proof that the answers given reflect the respondents' true feelings. A reliable measure is not necessarily valid. A demonstration

of reliability is necessary but not conclusive evidence that an instrument is valid (Smith, 1975).

Reliability refers to the extent to which measurement results are free of unpredictable kinds of error. Sources of error that affect reliability include:

- * Fluctuations in the mood or alertness of respondents because of illness, fatigue, recent good or bad experiences, or other temporary differences among members of the group being measured.
- * Variations in the conditions of administration from one testing to the next. These range from various distractions, such as unusual outside noise, to inconsistencies in the administration of the instrument, such as oversights in giving directions.
- * Differences in scoring or interpretation of results, chance differences in what an observer notices, and errors in computing scores.
- * Random effects by examinees or respondents who guess or check off attitude alternatives without trying to understand them.

Test-retest reliability is the oldest and most intuitively obvious method for demonstrating instrument consistency. It involves readministration of the questionnaire. Alternate-form reliability attacks the problem of memory effects upon the second administration by having the researcher write two essentially equivalent forms of the same instrument. Split-half reliability yields a measure of test consistency within a single administration. It allows the developer to obtain the two necessary scores from the same group of people by taking two halves of the items comprising an instrument and treating them as two administrations (Cohen & Manion, 1980; Moser & Kalton, 1971).

(2) Validity of the questionnaire

Validity indicates how worthwhile a measure is likely to be, in a given situation. Validity boils down to whether the instrument is giving you the true story, or at least something approximating the truth. A valid instrument is one that has demonstrated that it detects some "real" ability, attitude or prevailing situation that the test user can identify and characterize. If the ability or attitude is itself stable, and if a respondent's answers to the items are not affected by other unpredictable factors, then each administration of the instrument should yield essentially the same results (Schnetler, 1993)

The validity of an instrument reflects the sureness with which one can draw conclusions. Validity is the extent to which one can rule out interpretations of the instrument's results other than the one the researcher wishes to make. Establishing an instrument's validity requires that the researcher anticipate the potential arguments that sceptics might use to dismiss the researchers results. Respondents have an idea of which answers are socially desirable. Not wishing to appear deviant, they hide their true feelings and bend their answers to conform to a model of how they ought to answer. Where this happens, the instrument is of course not measuring true perceptions, rather, it is detecting people's ideas about what is socially acceptable. Such an instrument is invalid and useless (Simon, 1979; Mouly, 1970).

Validity is concerned with an instrument's appropriateness for accomplishing the researchers purposes. Construct validity refers to how well the instrument measures what it claims to. Demonstrating construct validity demands clear definition of the construct, then presentation of logical arguments, credible opinions, and evidence from correlational or criterion-group studies, all aimed at ruling out alternative explanations of the instrument's results. Content validity refers to how well the items give appropriate emphasis to the various components of the construct. Concurrent validity is calculated when the researcher uses the results of one measure to predict the results of an alternative contemporaneous measure. Predictive validity justifies a Questionnaire's usefulness for making decisions about people. The credibility of the researchers evaluation depends on the use of valid instruments. Since there is no one established method for determining

validity, the researcher is required to do his best in constructing, administering, and interpreting the instrument to anticipate scepticism about the results (Smith, 1975).

(3) Relation between validity and reliability

Research is always dependent on measurement and, as such, every instrument of measurement should be both reliable and valid. According to Sellitz (1976:148), validity refers to the extent to which an instrument measures what it is intended to measure, and reliability is the extent to which a measuring device is consistent in measuring whatever it measures". The two instruments of measurement used in this study, namely the questionnaire and the informal unstructured interview, were both assessed for validity and reliability.

Three types of validity can be distinguished, namely, content validity, criterion-related validity, and construct validity. For the purposes of this study, only content validity was found to be applicable. Content validity refers to the extent to which an instrument represents the content of the study (Ary, Jacobs, & Razavich, 1972:214). Content validity was established by two research advisors who assessed the items in the questionnaire, for the measurement of the theoretical aspects of the study. Validity was also ensured by making the replies of the study as interesting and personalised as possible for the teachers. Furthermore, since the teachers were assured of their anonymity, a higher degree of honesty was expected, although no claims of truth were made by this study (Schnetler, 1993)

6.4 PILOT STUDY

According to Dejnozka & Kapel (Schnetler, 1993) the pilot study, sometimes referred to as pilot testing, is a preliminary or "trial run" investigation that precedes the carrying out of any investigation or project . The basic purpose of a pilot study is to determine how the design of the subsequent study can be improved and to identify flaws in the instruments, e.g. questionnaires or textual materials, to be used. The number of the participants in the pilot study or group is normally smaller than the number scheduled to take part in the

subsequent study.

Borg (Cohen & Manion, 1980 : 70) states the following purposes of the pilot study:

- * It permits a preliminary testing of the hypotheses, that leads to testing more precise hypotheses in the main study.
- * It often provides the research worker with ideas, approaches and clues not foreseen prior to the pilot study.
- * It permits a thorough check of the planned statistical and analytical procedures thus allowing an appraisal of their adequacy in treating the data.
- * It greatly reduces the number of treatment errors because unforeseen problems revealed in the pilot study may be overcome in redesigning the main study.
- * It may save the research worker major expenditures of time and money on a research project that will yield less than expected.
- * In many pilot studies it is possible to get feedback from research, objects and other persons involved that leads to important improvements in the main study.
- * In the pilot study, the research worker may try out a number of alternative measures and then select those that produce the best results for the main study.

The researcher decided to conduct a pilot study to test questions for inter alia, vagueness and ambiguity, to ascertain whether questions were correctly structured or not, and to identify questions of a sensitive nature. Space was provided at the end of the pilot questionnaire for the respondents to make the required comments. In this way the writer

tried to conduct as thorough a pretest as possible of the questionnaires before using them in his study. What was needed was a final instrument in which people who answered it could reach every facet of its organization.

Moser & Kalton (1971:48) refer to the pilot survey as "the dress rehearsal". They also see pre-testing and pilot surveys as "standard practice with professional survey bodies and are widely used in research surveys". Through the use of pretesting and pilot study, the researcher was satisfied that the questions asked were largely meaningful, because clear responses were received from the respondents. Therefore, pre-testing and pilot study provided guidance in the present study on the suitability of questions and valuable supporting evidence.

There were a few cases of "no comment" which suggested that the majority of respondents had no problems with instructions and questions. A pilot survey was conducted in order to assess the clarity of instructions and appropriateness of the language used. The pre-test group should have characteristics closely parallel to those of the selected population. Nisbet & Entwistle (1970:39) assert the pilot run is done with a sample which is similar to the group from which the sample will be selected.

6.5 DISTRIBUTION AND ADMINISTRATION OF THE QUESTIONNAIRE

A courteous, carefully constructed cover letter explaining the purpose of the study was mailed to the principals of the 10 schools forming the sample, requesting their assistance in the distribution of the questionnaires enclosed with the letter (cf. Appendix C). In addition to the questionnaire each respondent was sent a covering letter (Appendix D) and a stamped addressed envelope in which to return the completed questionnaire. A return date 15 days after mailing was requested in the covering letter to colleagues.

There were possible and inevitable disadvantages in this procedure. Firstly there was no guarantee that questionnaires would be completed by teachers. Secondly, if the principals refused for any particular reason to co-operate, there was a likelihood that the response rate would be affected. Response in respect of teachers was largely stimulated by

guaranteed anonymity and confidentiality of responses to the questionnaire. The completed questionnaire was to be returned in a sealed envelope.

The writer personally delivered questionnaires to schools within his reach and collected the completed ones. This facilitated the process and enhanced the response rate. It also enabled the researcher to expand on the purpose and significance of the study, clarify points, answer questions and motivate respondents to answer questions carefully and fruitfully. In the administration of the questionnaire every attempt had been made to reduce non-response. These actions, some of which have been alluded to previously, were as follows :

- * The questionnaire was set out in an uncluttered format to enhance easy reading and completion.
- * The questionnaire was made as interesting as possible and included many closed questions to reduce the time needed by the respondent to complete the questionnaire.
- * An introductory letter was included, explaining the reasons for the survey and emphasizing that the project had the approval of the Director-General of Education and Culture : Administration : House of Delegates.
- * The questionnaire was mailed at the start of the third school term. This term was selected as one in which the respondents were likely to have the opportunity to complete the questionnaire as schools do not conduct examinations during this period and testing would take place predominantly towards the end of the term.
- * Stamped addressed envelopes were included.

6.6 THE PROCESSING OF THE QUESTIONNAIRE

The researcher made use of a record chart to control the proceedings, that is, the dates on which the letters and questionnaires were posted, and dates on which they were returned. This procedure made it easy to locate non-returns and send out reminders if necessary.

A number of questionnaires were mailed to respondents in the Durban metropolitan area. The responses were encouraging with 100% of the mailed questionnaires being returned within the requested period. The researcher also "appointed" known or recommended persons at various points, i.e. one in each cluster of schools, to remind respondents and principals and to assist in collecting completed questionnaires. Some persons in charge posted the completed questionnaires to the researcher. In other cases the researcher personally fetched them from the person in charge. Some late returns from principals also arrived in the post.

6.7 THE INFORMAL UNSTRUCTURED INTERVIEWS

For the purpose of conducting informal interviews it was decided to obtain a simple random sample within the target population who were living in and around Durban. To travel farther afield would have been costly and time-consuming and so only persons within reasonably easy access of the researcher were included in the sample. A twenty per cent sampling fraction was aimed for (i.e. sixteen level 1 teachers) but in effect only eight people were interviewed (i.e. a sampling fraction of 10 per cent was obtained). The sample interviewed comprised four male and four female teachers. Each person was contacted by telephone and a meeting at a time convenient to the interviewee was arranged. In all cases, with the exception of one, interviews were conducted at the respondents places of employment. The interviews lasted for approximately one hour each and the format pursued in each case was very similar. Permission was obtained from the interviewees to tape-record the discussions. Each interview was prefaced with a general introduction by the interviewer in which the purpose and scope of the study were outlined and opportunity was provided for the interviewee to ask questions or seek explanations. A set of open-ended questions (informal) was employed by the interviewer and other questions were

generated from the responses of those being interviewed. The interviews were conducted during the month of March and in the early part of April 1993.

6.8 ANALYSIS OF THE DATA

Labovitz & Hagedorn (1976:128) suggests that the analysis of data involves both descriptive and inference statistics. Descriptively, the data are summarised and reduced to a few statistics for the actual sample, whilst inference statistics are used to make statements about the different populations represented. This study makes use of both descriptive and inference statistics due to the emphasis on both qualitative and quantitative research procedures.

Upon receipt of the completed questionnaires, the data were transferred to code sheets and were prepared for keypunching and data processing. Narrative comments from open-ended questions were initially recorded as written. Categories were derived from the respondents' narrative comments. The comments were coded and then entered onto code sheets. Missing data were recorded as zeroes in all cases. Computer processing of the data acquired from the questionnaires was conducted by the researcher and trained computer technicians. Key punching, verification and computer processing of these data were done at the University of Natal Statistics Department.

The data were analyzed by means of one-way multivariate analysis of variance. A significant correlation between the dependent variables was found and provided additional justification for employing this design. All correlations between dependent variables were tested for significance at the 5% level of confidence.

6.9 EXPERIMENTAL DESIGN AND STATISTICAL TECHNIQUES

A spreadsheet file was created in Quattro Pro (a computer spreadsheet programme) to hold the coded data from the 80 questionnaires. Each question was coded using a numeric code. For questions with a finite choice, a simple numeric code was assigned to each alternative while for questions with an ordinal range, the numbers 1 and 2 were used as codes. For

open-ended questions, a list of generic responses was created and codes allocated to each. If a question was not answered or was not applicable, a code of 0 was used.

The spreadsheet file was imported into the SAS programme for statistical analysis and presentation. For the multivariate analysis, this system computed the degrees of freedom, a multivariate F value and a probability level for each F. Graphs are presented in this study for only those variables which yielded a significant difference.

Cross-tabulations of most variables by gender, age, experience and grade of teacher were constructed. Variations from random associations were tested using the Chi-squared test. Finally, all contingency tables were tested using the Chi-squared test.

6.10 LIMITATIONS OF THE INVESTIGATION

Cohen & Manion (1980:269) point out that as research methods act as filters through which the environment is selectively experienced, they are never atheoretical or neutral in representing the world of experience. Human behaviour is rich and complex, and the situations in which human beings interact are also complex. Hence the single-method approach of research is considered ubiquitous but vulnerable. What is advocated is triangulation or the use of two or more methods of data collection in the study of some aspect of human behaviour.

This study was constrained by a number of factors. Some of the major ones are the following:

- * The sensitive nature of the topic made it difficult to perform carefully controlled research.
- * There has apparently been no in-depth research into the problems and issues relating to Indian teachers' perception of the Black teachers' occupational world in South Africa. This implies that this study will be a pioneering effort which, therefore, constitutes a limitation to the present study.

- * To restrict the investigation to manageable proportions, the researcher limited it to Indian teachers in the Durban metropolitan area. The broader field, on the other hand, represents landmarks for those who may wish to do further research in other parts of South Africa.

- * In the South African multi-cultural context, an awareness of cross-cultural issues is essential. However, the research under review was undertaken with one particular cultural group. This study did not consider coloured and white teachers' perception of the black teachers' occupational world.

- * The main instrument used in this study was the questionnaire. While the questionnaire has numerous advantages as a measuring instrument, it also has a few disadvantages as discussed earlier. The use of the questionnaire proved to be restrictive in some ways.
 - # Firstly, it had to be shortened, as extensive questionnaires lead to low response rates and selective answering of the questions.

 - # Secondly, the researcher was unable to follow up on any interesting viewpoints expressed by the Indian teachers. As a result, the use of the questionnaire did not facilitate any in-depth probing.

- * This study did not consider the black teachers' perception of the Indian teachers' occupational world.

- * Not all Indian schools in the Durban metropolitan area formed part of the sample of schools.

- * This research did not examine the perceptions and responses of management members at Indian secondary schools.

- * The research was designed as part of an academic thesis, and was therefore subject to certain limitations, namely the scope of the research was restricted as the data was collected solely by the researcher and thus, due to time constraints, the sample was relatively small. Therefore the likelihood of finding large differences between the responses were reduced.

Despite the limitations identified, this investigation will provide a much needed basis for future research in which a variety of manipulations of independent variables can be used to verify the findings of this research.

6.11 SUMMARY

The purpose of this chapter has been to examine the composition of the population utilised in the present study and to describe and discuss the research instrument, and its administration, employed in obtaining the data. This study utilized a questionnaire that was constructed by the researcher as the data source. The information sought was not available from any other source and had to be acquired directly from the respondents. The questionnaire was mailed on 9 August 1993 to level one educators employed in the House of Delegates secondary schools in the Durban metropolitan area. The existence of constraints on time and opportunity meant that it was not possible to research all Indian teachers in Durban. Only teachers in schools controlled by the House of Delegates were considered for inclusion in the investigation. The research was designed as part of an academic thesis, and was therefore subject to certain limitations, namely the scope of the research was restricted as the data was collected solely by the researcher and thus, due to time constraints, the sample was relatively small. Despite the limitations identified, this investigation will provide a much needed basis for future research. The data collected is analyzed in the next chapter.

CHAPTER 7

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CHAPTER 7

PRESENTATION AND ANALYSIS OF THE RESEARCH DATA

7.1 INTRODUCTION

The purpose of this chapter will be to discuss the data collected from the questionnaires of the eighty respondents and to offer some comment on, and interpretation of, and apparent patterns and trends that they reflect. At the outset an explanation and description will be provided as to the methods employed in the categorisation of responses and the analysis of the data. This will be followed by an examination of the responses to specific questions on the questionnaire. To recap briefly, the data for this study was gathered using the quantitative (questionnaire) research procedure. The data obtained from this research procedure were analyzed as follows. The analysis of the questionnaire data involved coding the 80 questionnaires received and subsequently transferring the coded data onto a computer spreadsheet. Thereafter, the data were subjected to computerised statistical analysis in order to test statistically the relationship between the specific variables outlined in Section 7.2.

Statistical differences were determined by means of the Chi-squared test of significance. In this regard, contingency questions not requiring a response in the second part of the question were given a value of 0. The value was disregarded as a category during statistical analysis so as to prevent the inflation of the Chi-squared value. The Yates-corrected CHI-squared test was applied in 2X2 contingency tables where necessary, whilst in larger tables, the Chi-squared value was computed without correction, even though the expected frequency in any cell was less than desired (Blalock, 1972:221).

When using a Chi-squared test, statistical significance is determined by a specific alpha level. There are only three alpha levels in common usage in educational research, namely, the 0.10, 0.05 and 0.01 levels. The 0.10 level is restricted to very exploratory studies which have a high degree of uncertainty surrounding their theory and methods, while the 0.01 level is used in more sophisticated studies where little uncertainty prevails. The vast

majority of studies fall in between and these use the 0.05 level (Stacey, 1970). Lutz (1983:272-273) states that using the 0.05 level of significance means that we only reject the null hypothesis when we get sample results whose sampling error probabilities are as low as or lower than 0.05. Otherwise we fail to reject the null hypothesis. This gives the null hypothesis a real opportunity to be kept, even though we may not have much faith in it. If we are successful in rejecting it anyway, we can have considerable confidence in that decision. For this study, significance was generally accepted at the 5 percent level.

7.2 INDEPENDENT AND DEPENDENT VARIABLES

Lutz (1983:47) argues that "an independent variable is a variable that is thought to influence or predict another variable, but no outside or previous influence on itself is being investigated. A dependent variable is a variable that is thought to be influenced or predicted by another variable.

7.2.1 The independent variables

For the purpose of this study, the independent variables used are gender, age, years of experience and qualification grade of teacher.

7.2.2 The dependent variables

The dependent variables used were selected from a wide range of questions within the questionnaire. Only those questions which were considered to be reflective of some form of relationship with himself, others, things and ideas and God and which were statistically significant were selected. The dependent variables for the different relationships selected, in terms of gender, age, teaching experience and qualification grade are outlined in Section 7.4.4, 7.4.5, 7.4.6 and 7.4.7. (For the correct sequence and numbering of these questions as they appear in the questionnaire schedule, refer to the questionnaire schedule, Appendix E).

7.3 THE HYPOTHESES

Goode and Hatt (1952:57) believe that hypotheses are a necessary prerequisite before any educational research can begin. They argue that "as difficult as the process may be, it is necessary for the researcher to see the fundamental need of a hypothesis to guide sound research. Without it, research is unfocussed, a random empirical wandering. The hypothesis is the necessary link between theory and investigation which leads to the discovery of additions of knowledge". There is, however, an alternative viewpoint, namely, that research need not begin with hypotheses but that these hypotheses can be formulated afterwards based on the findings.

Sellitz (1976:39) acknowledge both the above-mentioned standpoints, "scientific research can begin with well formulated hypotheses or it can formulate hypotheses as the end product of the research". For the purposes of this research, both views are acceptable and useful. Firstly, specific hypotheses were formulated at the outset and secondly, other significant hypotheses of value may emerge from the findings and may be useful for future research.

A hypothesis is the most specific statement of a problem and can be defined as preliminary statements or declarations about what the prospective researcher thinks the results of the research will be (De Wet, Monteith, Steyn & Venter, 1981:75). The hypothesis is therefore a preliminary statement about the expected relationship between two or more variables in a research problem.

7.3.1 Aims and functions of hypotheses

- * A hypothesis predicts the relationship between variables and can be tested empirically.
- * A hypothesis is proof that researchers have come to grips with their problem and that they can pinpoint and control the main variables that it contains.

- * A hypothesis directs the investigation in that it provides an indication of the procedures to be followed and the nature of the data to be collected. Because the hypothesis directs the investigation, it can be reformulated several times prior to the start of the empirical study, but not after the researcher has started collecting data.
- * The hypothesis provides a basis for interpreting the results and drawing conclusions.
- * Researchers do not try to prove a hypothesis but collect data to enable them ultimately to accept or refute it.

7.3.2 Features of usable hypothesis

- * A hypothesis should have descriptive power.
- * A hypothesis should posit the anticipated correlation between variables.
- * A hypothesis should be testable and the variables defined in measurable terms.
- * A hypothesis should agree with existing knowledge.
- * A hypothesis should be formulated in simple and unambiguous terms.

7.3.3 Types of hypothesis

The experimental (or research/alternative) hypothesis and the null (or statistical) hypothesis shall be examined in greater depth on the basis of De Wet et al., (1981:80-81).

(1) The research hypothesis (H1)

The research or experimental hypothesis states the relationship that the researcher expects to find between variables before a hypothesis can be tested, it should be expressed in a testable form. The researcher should elucidate or explain the specific relationship between the variables. This type of hypothesis (which the researcher usually starts with) is known as a research hypothesis. It is usually derived from a theory and posits an expected relationship between two variables.

A research hypothesis is either directive or nondirective. The former indicates the direction of the expected findings while the latter does not. Before a research hypothesis can be tested by means of statistical procedures, it must first be converted into a statistical hypothesis.

(2) The statistical hypothesis (H0)

The statistical (null) hypothesis states the opposite of what the researcher expects to find. While a research hypothesis usually provides a tentative explanation of the relationship between two variables, a statistical (null) hypothesis is merely a statement about the numerical value(s) of the unknown parameter(s) in one or more populations. The statistical hypothesis does not endeavour to explain what causes the difference between two variables but merely states that there is a difference. Statistical hypotheses are used because they enable one to apply statistical techniques which determine whether an observed relationship is possibly a chance relationship or a real one.

Because the statistical hypothesis usually states the opposite of what the researcher wishes to predict or anticipates, it is known as a null hypothesis. The null hypothesis is a statistical declaration which states that there is no correlation between two variables. This hypothesis is tested by means of statistical techniques. From the results of this testing the researcher reasons back to the research hypothesis. If the researcher finds that there is no correlation between the two variables, the null hypothesis is retained and he reasons back to the research hypothesis that is accepted.

7.3.4 The hypotheses for the study

The research hypothesis will for the purpose of this study be elaborated as follows :

- * Hypothesis 1 : Indian teachers are of the opinion that black teachers have a positive self concept.

- * Hypothesis 2 : It is the Indian teachers' perception that black teachers foster a positive relationship between the school and the community.

- * Hypothesis 3 : Indian teachers are au fait with the lack of facilities black teachers are confronted with and also their conditions of service.

- * Hypothesis 4 : Indian teachers are of the opinion that black teachers do not respect the religious principles of their pupils.

7.4 ANALYSIS OF THE QUESTIONNAIRE DATA

The four independent variables, namely, gender, age, total teaching experience and grade of teacher, will each be correlated with the dependent variables outlined in Section 7.4.4, 7.4.5, 7.4.6 and 7.4.7.

7.4.1 The Chi-Squared (X^2) statistical test of significance

The interpretation of data is facilitated by the use of the Chi-squared statistic. The Chi-squared statistic (X^2) is a test of significance which compares observed frequencies with expected frequencies (Downie & Heath, 1970:197). It is a measure of the discrepancy between observed and expected frequencies (Freund & Wilbourne, 1977:330). Observed frequencies are obtained empirically while expected frequencies are generated on the basis of some hypothesis or theoretical speculation (Ferguson, 1966:191).

In this study, the X^2 statistic is used to test for significant differences between proportions. Critical values for X^2 are taken at the 5%, 1% and 0,1% levels. Symbols used are :

- * $p < 0,05$ to denote significance at the 5% level;
- * $p < 0,01$ to denote significance at the 1% level;
- * $p < 0,001$ to denote significance at the 0,1% level.

7.4.2 Analysis and interpretation of data from questionnaire

In nomothetic research projects in particular, researchers tend to use tests and measuring instruments. When a test is applied or a measuring instrument (such as a questionnaire) is used, it provides researchers with quantitative data which they can interpret in order to make deductions (Bester, 1980:199).

7.4.3 Biographical information

Section A of the questionnaire is of a demographic nature. The information solicited was for use in establishing the characteristics of the population and to enable the researcher to assess the representativeness of the sample population in terms of gender, age, years of experience and qualification grade.

The biographical information of respondents is analyzed under the following sub-headings:

(1) Sex distribution of respondents

Views of both male and female teachers were considered vital to the research. Therefore, an effort was made in the selection of the random sample to canvass the opinions of both male and female teachers regarding Indian teachers' perception of the black teachers' occupational world as life-world. The principal was requested to distribute the questionnaires so that fifty percent of the respondents would be male and fifty percent female. The following table (Table 1) shows the distribution of male and female teachers who responded to the questionnaire:

TABLE 1

SEX DISTRIBUTION OF RESPONDENTS

SEX	NUMBER	PERCENT
MALES	41	51,25
FEMALES	39	48,75
TOTAL	80	100,00

According to Table 1 almost equal numbers of male (51,25%) and female teachers (48,75%) responded to the questionnaire thus minimising the influence of gender bias in this particular variable.

The difference between the numbers of males and females in the sample was not significant :

$$X^2 = 0,05; p > 0,05.$$

(2) Age distribution of respondents

In order to obtain a representative view of Indian teachers' perceptions of black teachers' occupational world, it was decided to obtain information from various age groups. The following table (Table 2) shows the distribution of the respondents according to chronological age.

TABLE 2
AGE DISTRIBUTION OF RESPONDENTS

AGE	NUMBER	PERCENT
UNDER 25	10	12,5
25 - 29	17	21,3
30 - 34	24	30,0
35 - 39	14	17,5
40 - 44	10	12,5
45 - 49	5	6,2
TOTAL	80	100,0

A statistically rewarding feature emerging from the analysis of Table 2 was that more than half of the respondents (63,8%) were under 35 years while 36,2% were 35 years and over. A more balanced and less biased evaluation of perceptions are expected with "equal" numbers of responses from both the young and not-so young teachers. Ramsey (1984:88) describes these categories as the young "turks" and "mature" veterans respectively.

In spite of the request to principals to distribute questionnaires equally over the different age-groups, it is clear that more of the younger teachers responded to the questionnaire than the older ones. It would appear that younger teachers feel more strongly about the black teachers' occupational world and are less inhibited about airing their views than are the older ones.

The difference in the age distribution of the respondents was highly significant :

$$X^2 = 14,94; P < 0,05.$$

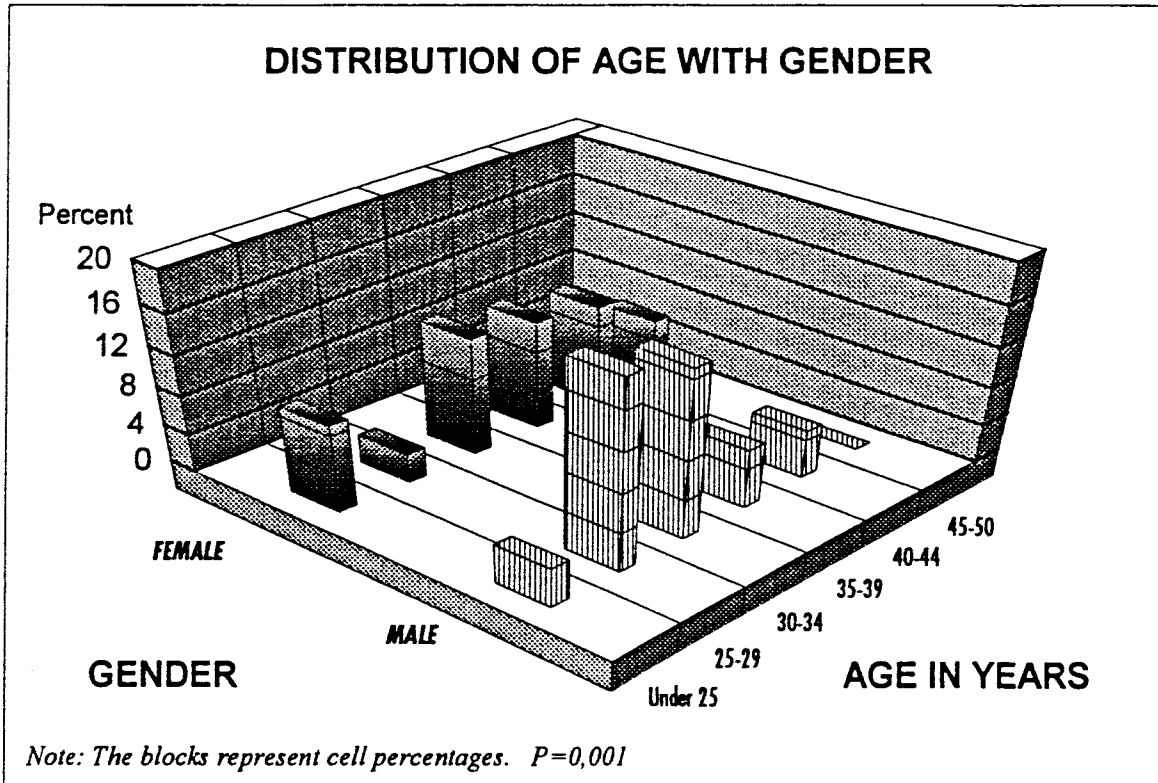


FIGURE 1 : Distribution of age with gender

(3) Teaching experience of respondents

The views and opinions of teachers of varying experience were sought in this investigation to minimise the influence of bias in this particular variable.

The distribution of teachers according to experience is shown in Table 3 :

TABLE 3**TEACHING EXPERIENCE OF RESPONDENTS**

NO OF YEARS	NUMBER	PERCENTAGE
0 - 5	20	25,0
6 - 10	23	28,8
11 - 15	19	23,8
16 - 20	8	10,0
21 - 25	7	8,7
OVER 25	3	3,7
TOTAL	80	100,0

Table 3 shows that there is an unequal spread of teaching experience over the different categories with the less experienced staff slightly more prominent numerically.

The difference between the numbers of teachers in the experience groupings is significant:

$$X^2 = 21,62 ; P > 0,05.$$

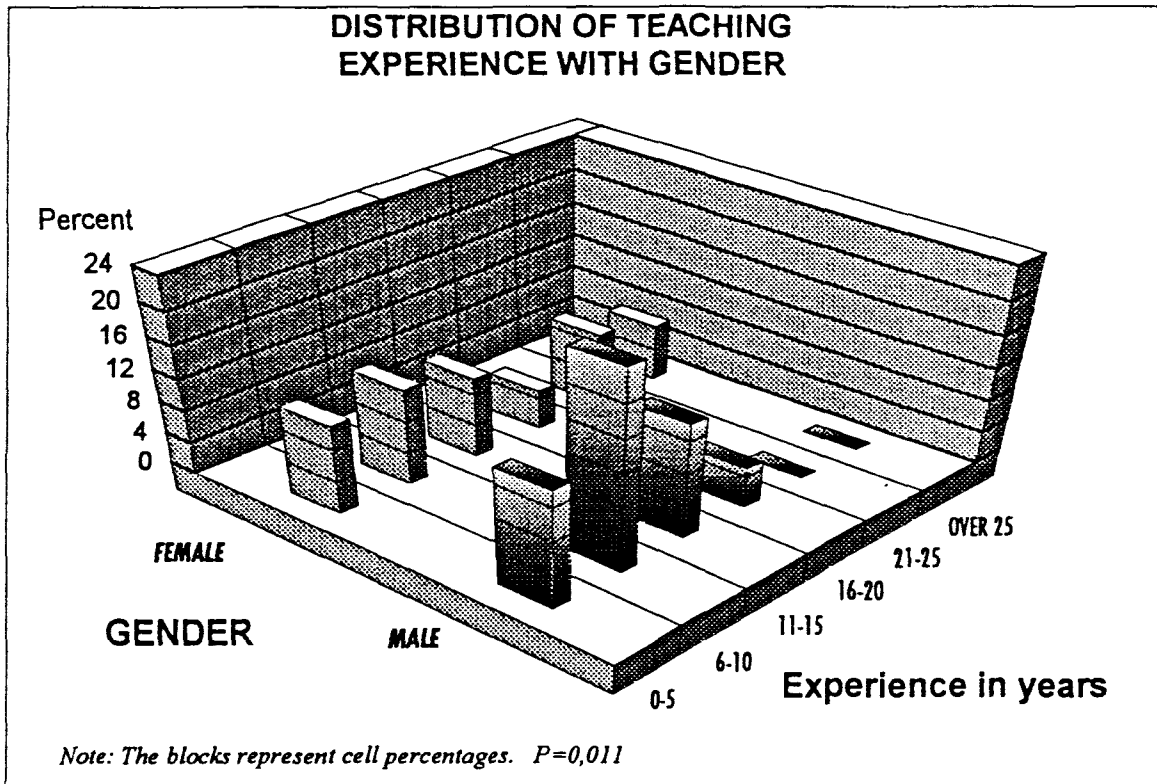


FIGURE 2 : Distribution of teaching experience with gender

(4) Terms of employment

TABLE 4

TERMS OF EMPLOYMENT OF RESPONDENTS

TERMS OF EMPLOYMENT	NUMBER	PERCENT
Temporary	12	15,0
Permanent	66	82,5
Locum tenens	2	2,5
TOTAL	80	100,0

According to Table 4 a very large majority of the respondents (82,5%) were employed in a permanent capacity. This augurs well for Indian education as greater stability of staff is ensured and staff morale, consequently, is not expected to be under serious threat. Paisey (1983:107) lists insecurity of employment, fears of dismissal or redundancy, as one of the stress factors affecting teachers.

A small group of respondents (15%) were employed in a temporary capacity. Teachers employed in a temporary capacity in Indian education in recent years include newly qualified teachers. This situation is cause for great concern. A very small percentage (2,5%) of respondents were employed as locum tenens.

(5) Grading of schools**TABLE 5****GRADING OF SECONDARY SCHOOLS**

GRADING OF SCHOOL	NUMBER	PERCENT
Complex Secondary School	21	26,9
S1 Secondary School	42	53,8
S2 Secondary School	17	19,3
TOTAL	80	100,0

Complex secondary schools (generally with an enrolment of over 800 pupils) offer a great variety and combination of courses. They are mainly urban. Less than one-third (26,9%) of the respondents were from such schools.

The majority of secondary schools (generally with an enrolment of between 550 and 850 pupils) are "S1" and are generally suburban. According to Table 5 more than half the respondents (53,8%) were from these schools. "S2" secondary schools (generally with an enrolment of less than 550 pupils) are smaller secondary schools. A limited number of courses and combinations at the secondary level are offered at these schools. Most of these "S2" schools are rural.

(6) Qualification grade/category of respondents

TABLE 6

GRADE/CATEGORY OF RESPONDENTS

GRADE/CATEGORY	NUMBER	PERCENT
(M + 1)/a	1	1,25
(M + 2)/b	0	0,00
(M + 3)/c	12	15,0
(M + 4)/d	26	32,5
(M + 5)/e	28	35,0
(M + 6)/f	13	16,25
(M + 7)/g	0	0,00
TOTAL	80	100,0

One can conclude from Table 6 that Indian secondary school teachers are, in the main, adequately qualified. Almost thirty three percent of the respondents had an M + 4 qualification which is the desired qualification for secondary school teachers. Fifteen percent of the respondents were in the M + 3 category which was the minimum qualification for secondary school teachers up to 1984.

A very small group of respondents (1,25%) of under-qualified teachers were in secondary schools. This is a very heartening feature in Indian education where the number of unqualified or underqualified teachers is small in comparison with the situation in black schools. It is pleasing to note that a large number of respondents (51,25%) had qualifications in excess of M + 4. Indian education is in a relatively privileged position to have such highly qualified personnel on its teaching staff.

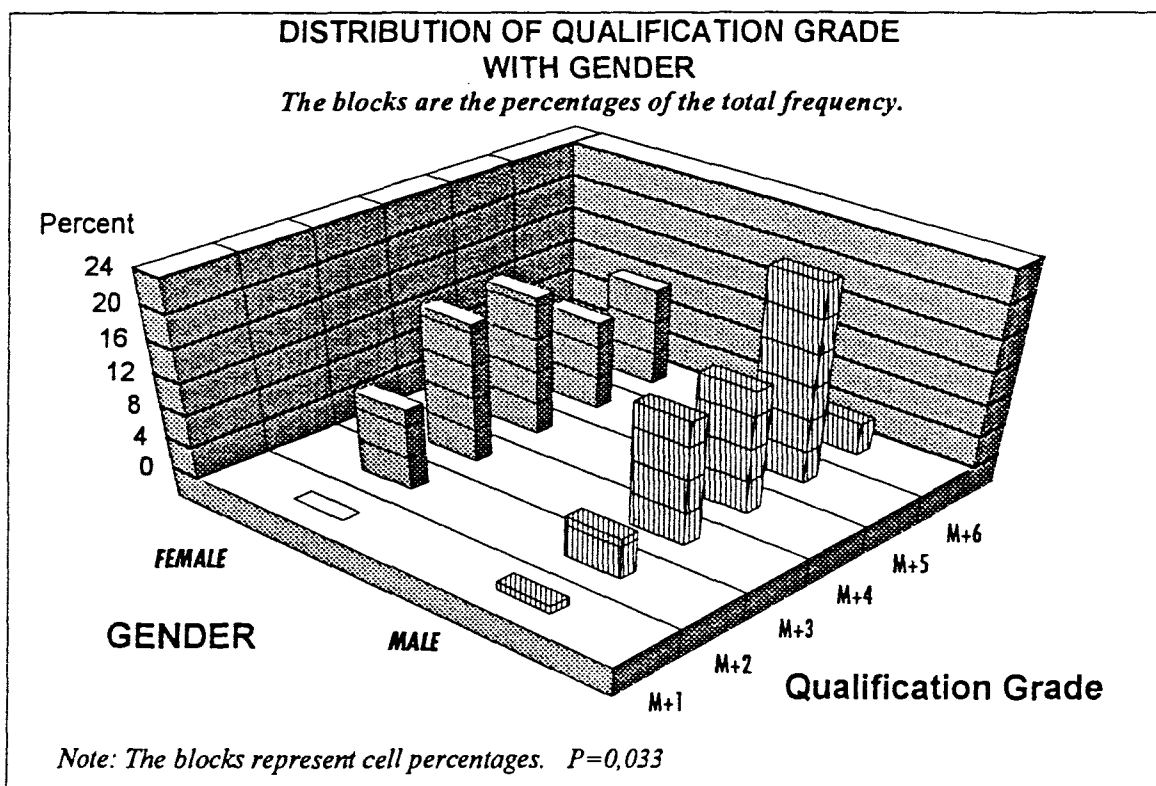


FIGURE 3 : Distribution of qualification grade with gender

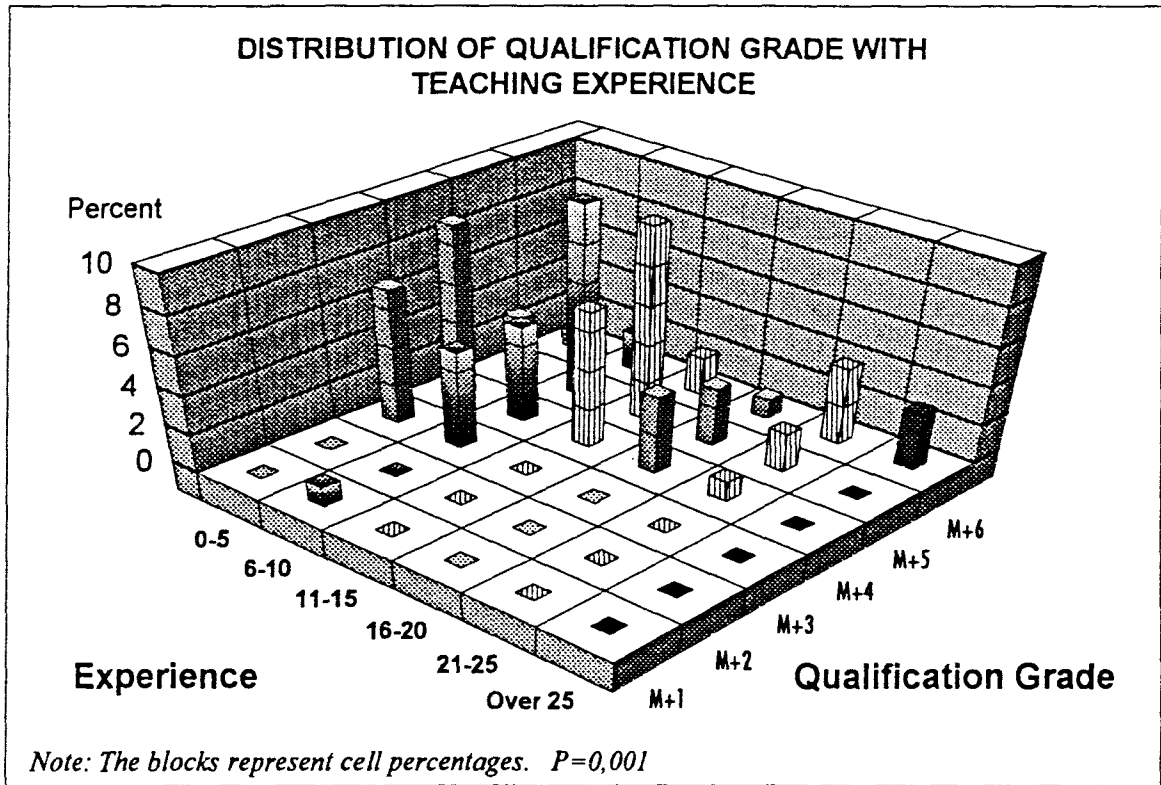


FIGURE 4 : Distribution of qualification grade with teaching experience

7.4.4 RELATIONSHIP WITH HIMSELF

The table below illustrates the Chi-square and the p-value of the dependent variables against the independent variables in terms of the Indian teachers' response to the black teachers' relationship with himself. Those variables that are statistically significant have been shaded.

TABLE 7

GENDER			AGE		EXPERIENCE		GRADE	
Question	X ²	P-value	X ²	P-value	X ²	P-value	X ²	P-value
2.1	6,46	0,17	35,50	0,02	38,13	0,01	24,92	0,07
2.2	4,71	0,20	18,12	0,26	18,49	0,24	17,52	0,13
2.3	9,14	0,03	17,94	0,27	24,32	0,06	12,55	0,40
2.4	17,46	0,00	26,80	0,14	25,15	0,20	19,59	0,24
2.5	5,67	0,23	23,45	0,27	23,11	0,28	24,51	0,08
2.6	5,99	0,11	18,96	0,22	10,07	0,82	13,43	0,34
2.7	12,28	0,01	18,52	0,24	26,83	0,03	14,14	0,29
2.12	2,11	0,55	27,46	0,03	25,75	0,04	19,17	0,08
2.13	2,44	0,30	19,91	0,03	17,57	0,06	15,46	0,05
2.14	6,06	0,20	34,16	0,03	30,51	0,06	16,68	0,41
2.15	2,08	0,56	21,78	0,11	23,95	0,07	20,79	0,05
2.16	7,15	0,13	25,19	0,19	23,46	0,27	26,15	0,05
2.17	3,98	0,40	29,75	0,07	17,66	0,61	26,48	0,05
2.21	8,81	0,06	29,07	0,09	22,48	0,32	26,42	0,05
2.29	10,81	0,01	30,52	0,01	21,24	0,13	26,58	0,01
2.45	4,56	0,34	28,73	0,09	20,08	0,45	18,44	0,30
2.49	5,48	0,14	44,04	0,00	27,24	0,03	23,09	0,03

- (1) Effect of Indian teachers' gender on their perception of the black teachers' relationship with himself.

HYPOTHESIS : Indian teachers are of the opinion that black teachers have a positive self concept.

In relation to the above hypothesis, cross tabulations of the dependent variables and the respondents' gender were analyzed. The Chi-squared test of significance was applied and only the following variables were found to be statistically significant:

- * Willing to work
- * Is well-organised
- * Understands his professional limitations

Although all the variables listed above are statistically significant, the researcher has chosen only one of these variables for detailed analysis, as shown below.

STATEMENT : The black teacher understands his own professional limitations.

Distribution of responses according to the respondents' gender.

TABLE 8

GENDER	STRONGLY AGREE	AGREE	UNSURE	DISAGREE	TOTAL
FEMALE	0 0,00	11 13,92	27 34,18	2 2,53	40 50,63
MALE	6 7,59	14 17,72	18 22,78	1 1,27	39 49,37
TOTAL	6 7,59	25 31,65	45 56,96	3 3,80	79 100,00

According to Table 8 eleven (13,92%) of the female respondents agreed that the black teacher understands his own professional limitations. Twenty seven (34,18%) decided to be non-committal and two (2,53%) disagreed with the statement.

Six (7,59%) of the male respondents strongly agreed and fourteen (17,72%) agreed with the statement while eighteen (22,78%) remained unsure and one (1,27%) disagreed with the statement.

It is evident that the Indian male respondent is favourably disposed towards the professional ability of his black counterparts. It seems that the Indian females are prejudiced against the black teachers and see them as educators with professional limitations.

A large number (56,96%) of the Indian respondents did not express a perception at all. This is probably due to the Indian teacher having limited interaction with the black teacher.

A possible reason for the discrepancy between the Indian male and female perception is that the male comes more in contact with the black teacher at universities, teacher training colleges, technikons, libraries, etc.

Luthuli (1982:111) points out that teachers who are clear about their motivations come to the classroom prepared to work with pupils or students in ways that are in harmony with their ideals and in a manner which is personally satisfying to the community, to pupils, to teachers themselves, and to the whole education objective.

The difference in the opinions between male and female respondents is highly significant:

$$X^2 = 10,818 ; P < 0,05.$$

Since the Chi-squared statistic between gender and relationship with himself has a P-value less than 0,05 the null hypothesis is rejected.

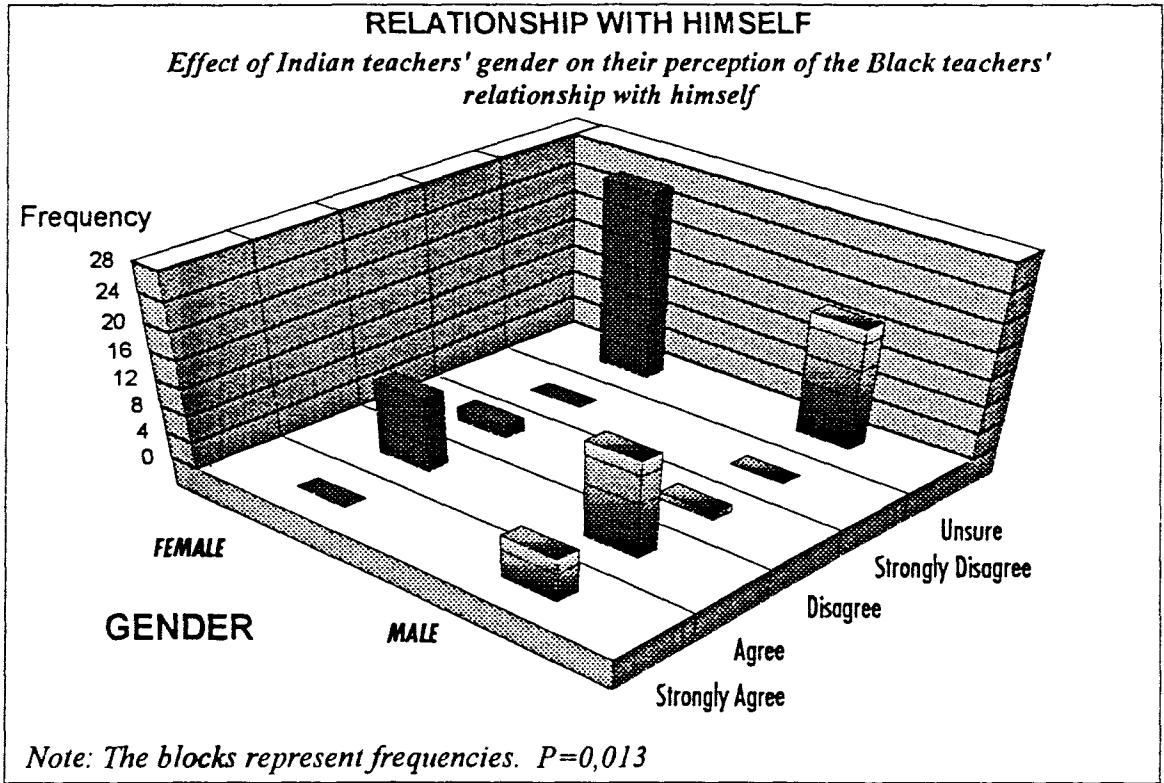


FIGURE 5 : The black teacher understands his own professional limitations

- (2) Effect of Indian teachers' age on their perception of the black teachers' relationship with himself.

HYPOTHESIS : Indian teachers' are of the opinion that black teachers' have a positive self concept.

In relation to the above hypothesis, cross tabulations of the dependent variables and the age of Indian teachers were analyzed. The Chi-squared test of significance was applied and the following variables were found to be statistically significant :

- * Enthusiasm
- * Self-awareness
- * Understands professional limitations

Although all the variables listed above are statistically significant, the researcher has chosen only one of these variables for detailed analysis, as shown below.

STATEMENT : The black teacher approaches the educative task with enthusiasm.

Distribution of responses according to the respondents age. (N = 80)

TABLE 9

AGE	STRONGLY AGREE	AGREE	UNSURE	DISAGREE	STRONGLY AGREE	TOTAL
U 25	0 0,00	3 3,75	7 8,75	0 0,00	0 0,00	10 12,50
25-29	2 2,50	7 8,75	7 8,75	1 1,25	0 0,00	17 21,25
30-34	3 3,75	2 2,50	17 21,25	2 2,50	0 0,00	24 30,00
35-39	0 0,00	3 3,75	11 13,75	0 0,00	0 0,00	14 17,50
40-44	0 0,00	4 5,00	5 6,25	0 0,00	1 1,25	10 12,50
45-49	0 0,00	3 3,75	0 0,00	2 2,50	0 0,00	5 6,25
TOTAL	5 6,25	22 27,50	47 58,75	5 6,25	1 1,25	80 100,00

According to Table 9 two (2,5%) teachers below thirty years old strongly agreed and ten (12,5%) agreed that the black teacher approaches the educative task with enthusiasm. Fourteen (17,5%) of the respondents decided to be non-committal and only one (1,25%) respondent below thirty years rejected the statement.

Three (3,75%) respondents between 30 to 39 years strongly agreed and five (6,25%) agreed with the statement. Twenty eight (35%) of the respondents were unsure and two (2,5%) disagreed with the statement.

Seven (8,75%) respondents between 40 to 49 years agreed with the statement. Only five (6,25%) of them decided to be non-committal and three (3,75%) respondents rejected the statement.

It is possible that the older teacher has been entrenched in the apartheid education system from which it is difficult to extricate himself and therefore his perception of the black teacher is distorted. Young teachers are exposed to liberal educational views than the older teachers. In addition thirty one (38,75%) of the younger teachers were unsure and sixteen (20%) of the older teachers decided to be non-committal, once again emphasizes that the older teachers clung on to their dogmatic views of the black teacher.

Marland (Dayaram, 1988:159) states that teachers show much enthusiasm when allowed to participate regularly and actively in the decision making process. However, the black teacher is denied this opportunity.

The difference in the opinions of the respondents according to the age groupings is highly significant :

$$X^2 = 35,501 ; p < 0,05.$$

Since the Chi-squared statistic between age and relationship with himself has a P-value less than 0,05 the null hypothesis is rejected.

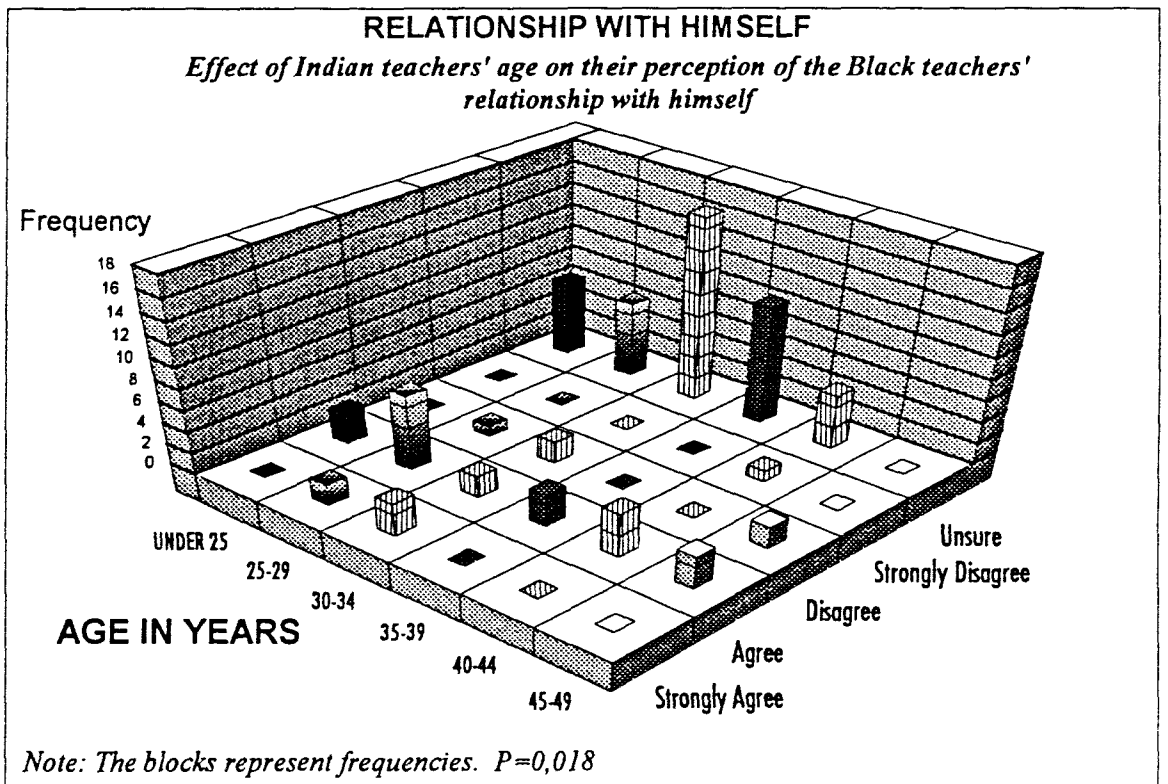


FIGURE 6 : The black teacher approaches the educative task with enthusiasm

- (3) Effect of Indian teachers' experience on their perception of black teacher's relationship with himself.

HYPOTHESIS : Indian teachers are of the opinion that black teachers have a positive self concept.

In relation to the above hypothesis, cross tabulations of the dependent variables and the respondents' experience were analyzed. The Chi-squared test of significance was applied and the following variable was found to be statistically significant :

* Displays self-awareness

The researcher has chosen the above mentioned variable for detailed analysis as shown below.

STATEMENT : The black teacher displays self-awareness.

Distribution of responses according to the respondents' experience.

TABLE 10

YEARS	STRONGLY AGREE	AGREE	UNSURE	DISAGREE	TOTAL
0 - 5	1 1,25	4 5,00	13 16,25	2 2,50	20 25,00
6 - 10	4 5,00	8 10,00	10 12,50	1 1,25	23 28,75
11 - 15	0 0,00	6 7,50	13 16,25	0 0,00	19 23,75
16 - 20	1 1,25	3 3,75	2 2,50	2 2,50	8 10,00
21 - 25	0 0,00	1 1,25	5 6,25	1 1,25	7 8,75
OVER 25	2 2,50	1 1,25	0 0,00	0 0,00	3 3,75
TOTAL	8 10,00	23 28,75	43 53,75	6 7,50	80 100,00

According to Table 10, five (6,25%) of the respondents with experience of up to 10 years strongly agreed and twelve (15%) agreed that the black teacher displays self-awareness. Twenty three (28,75%) of the respondents decided to be non-committal while three (3,75%) disagreed with the statement.

One (1,25%) of the respondents with 11 to 25 years teaching experience strongly agreed and ten (12,5%) agreed with the statement. Twenty (25%) of the respondents were unsure and three (3,75%) disagreed with the statement.

Two (2,5%) of the respondents with over 25 years experience strongly agreed and one (1,25%) agreed. None of the respondents in this group disagreed.

It is possible that teachers of up to 10 years experience had greater interaction with black teachers at tertiary institutions. Those teachers with over 25 years experience agree that the black teacher is conscious of his own feelings and behaviour and how he affects others. It is possible because of their maturity, they have implicit faith in the black teacher. Those teachers with 11 to 25 years experience were probably firmly entrenched in the apartheid system of education and have reservations about the black teachers self-awareness. The discrepancy in perception is probably due to the fact that the Indian teacher who were more experienced perceived the black teacher as inferior to the Indian. The years of segregated education has fashioned the Indian teachers' perception of blacks.

The difference in the opinions of respondents in the experience groupings is highly significant :

$$X^2 = 25,758 ; P < 0,05.$$

Since the Chi-squared statistic between teaching experience and relationship with himself has a P-value less than 0,05 the null hypothesis is rejected.

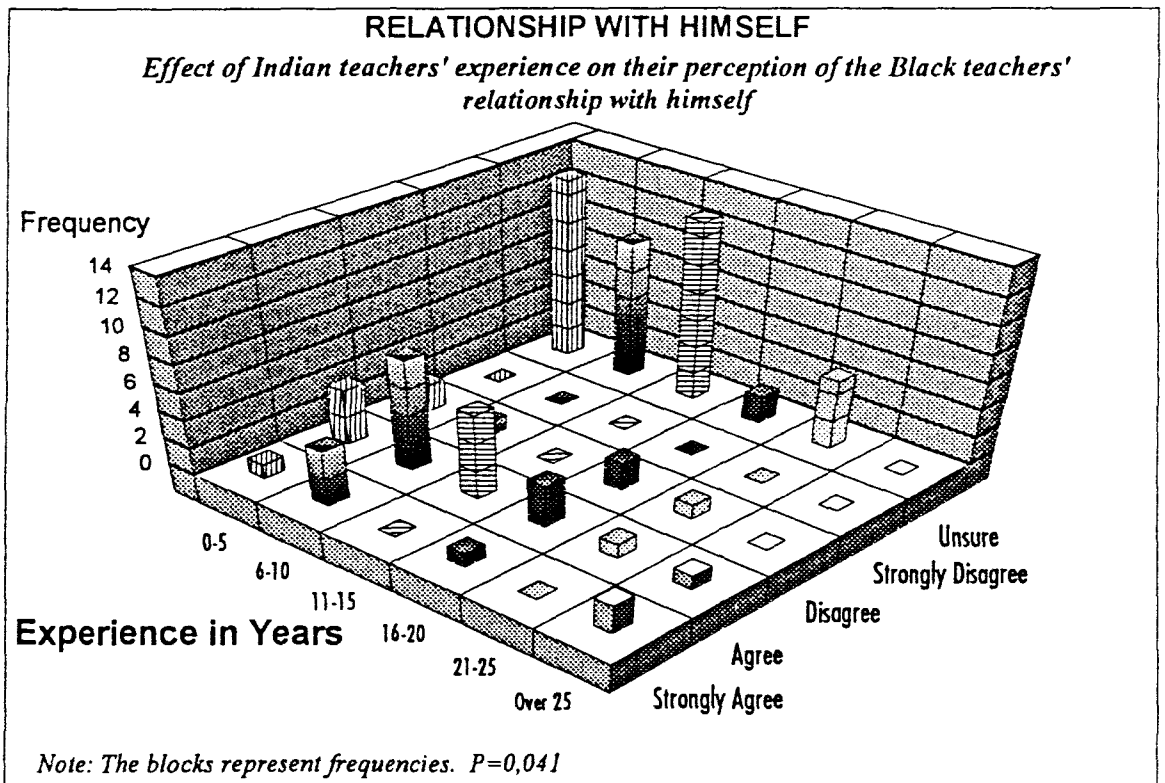


FIGURE 7 : The black teacher displays self-awareness

- (4) Effect of Indian teachers qualification grade on their perception of black teacher's relationship with himself.

HYPOTHESIS : Indian teachers are of the opinion that black teachers have a positive self concept.

In relation to the above hypothesis, cross tabulations of the dependent variables and the qualification grade of Indian teachers were analyzed. The Chi-squared test of significance was applied and the following variables were found to be statistically significant :

- * Professional limitations.
- * Is prompt and dependable.

Although both the variables listed above are statistically significant, the researcher has chosen only one of these variables for detailed analysis, as shown below.

STATEMENT : The black teacher is prompt and dependable in the performance of routine matters to ensure the well-being of the school.

Distribution of responses according to the respondents' qualification grade. (N = 79)

TABLE 11

GRADE	STRONGLY AGREE	AGREE	UNSURE	DISAGREE	TOTAL
M + 1	1 1,27	0 0,00	0 0,00	0 0,00	1 1,27
M + 3	1 1,27	0 0,00	11 13,92	0 0,00	12 15,19
M + 4	5 6,33	5 6,33	14 17,72	1 1,27	25 31,65
M + 5	2 2,53	5 6,33	21 26,58	0 0,00	28 35,44
M + 6	0 0,00	6 7,59	6 7,59	1 1,27	13 16,46
TOTAL	9 11,39	16 20,25	52 65,82	2 2,53	79 100,00

According to Table 11, two (2,54%) of the respondents with M+3 professional qualification and below strongly agreed that the black teacher is prompt and dependable in the performance of routine matters to ensure the well-being of the school. Eleven (13,92%) of the respondents with M+3 were unsure and none of the respondents in this group disagreed.

Seven (8,86%) of the respondents with M+4 professional qualification and higher strongly agreed with the statement while sixteen (20,25%) agreed with the statement and forty one (51,89%) of the respondents in this group decided to be non-committal. Two of the respondents disagreed with the statement.

Teachers with qualifications of M+4 and higher display a conviction that the black teacher is dependable in comparison with teachers of up to M+3 qualifications. Teachers with higher compared with those of lower qualifications appear to display a more balanced perception of their black counterparts. It is evident that qualification plays an important role in shaping one's outlook.

A possible reason for the discrepancy in perceptions between the different qualification grades is that teachers with M+4 to M+6 may have enjoyed greater interaction with black teachers at tertiary institutions and therefore perceive the black teacher as one who is dependable. The Indian teacher with M+3 and below would essentially be interacting with black teachers at that level and therefore his perception is tainted. As the respondents move to a higher qualification from M+4 to M+6, their perceptions of the black teachers' performance is favourable.

The difference in the opinions of respondents of varying teacher qualification grades is highly significant :

$$X^2 = 23,099 ; P < 0,05.$$

Since the Chi-squared statistic between qualification grade and relationship with himself has a P-value less than 0,05 the null hypothesis is rejected.

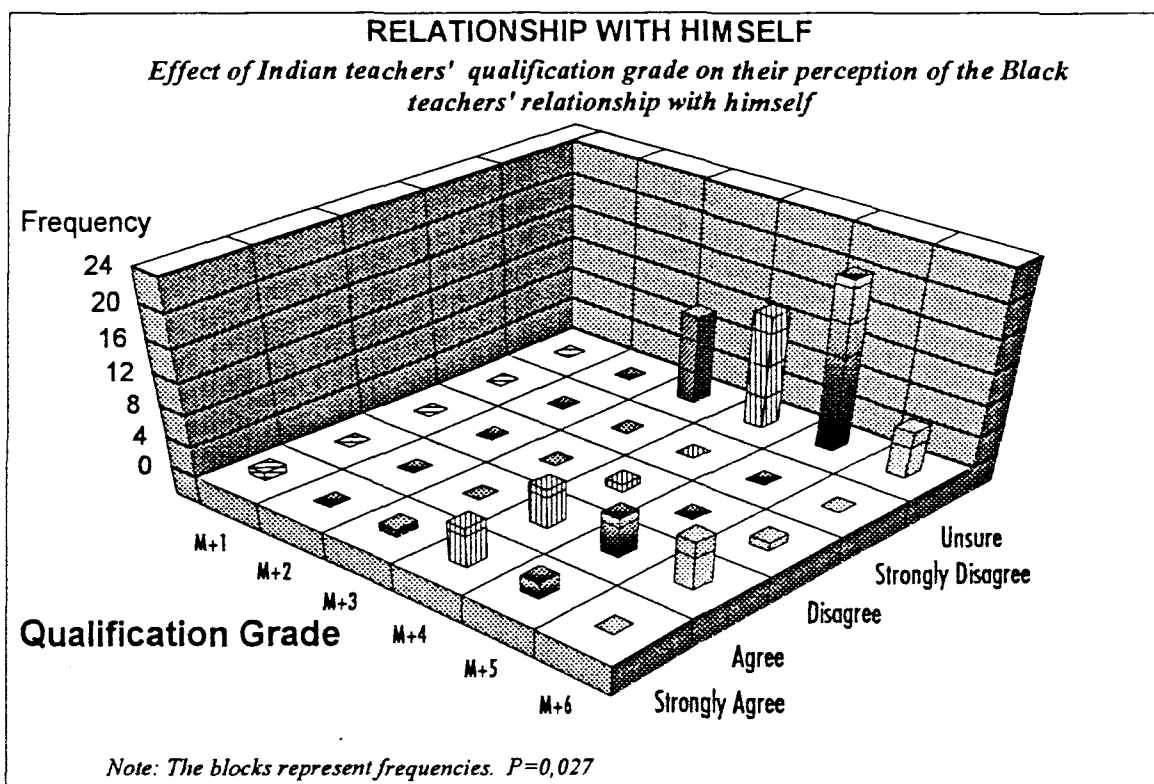


FIGURE 8 : The black teacher is prompt and dependable in the performance of routine matters to ensure the well-being of the school

7.4.5 RELATIONSHIP WITH OTHERS

The table below illustrates the Chi-square and the P-value of the dependent variables against the independent variables in terms of the Indian teachers' response to the black teachers' relationship with others. Only those variables that are statistically significant have been shaded.

TABLE 12

SEX			AGE		EXPERIENCE		GRADE	
	X ²	P-value	X ²	P-value	X ²	P-value	X ²	P-value
2.8	5,03	0,17	32,4	0,01	24,5	0,06	24,3	0,02
2.18	15,1	0,00	33,3	0,00	18,5	0,24	25,5	0,01
2.22	5,33	0,15	21,4	0,13	19,9	0,18	19,0	0,09
2.23	12,3	0,01	22,5	0,10	17,3	0,30	20,5	0,06
2.24	9,74	0,02	25,5	0,04	10,8	0,77	19,3	0,08
2.25	5,55	0,14	28,2	0,02	22,2	0,10	26,7	0,01
2.26	5,14	0,16	17,4	0,30	14,7	0,48	20,6	0,06
2.27	4,52	0,21	17,6	0,29	28,7	0,02	38,8	0,00
2.28	4,19	0,24	23,8	0,07	39,4	0,00	28,0	0,01
2.30	11,3	0,01	26,6	0,03	27,5	0,03	35,1	0,00
2.34	2,40	0,30	12,5	0,26	14,6	0,15	16,8	0,03
2.35	2,49	0,29	23,8	0,01	15,4	0,12	14,2	0,08
2.36	8,45	0,04	23,1	0,08	26,7	0,03	24,2	0,02
2.37	11,1	0,01	23,0	0,09	18,7	0,23	23,0	0,03
2.38	7,99	0,05	26,8	0,03	12,7	0,63	22,3	0,03
2.39	8,19	0,04	26,1	0,04	18,9	0,22	20,1	0,07
2.46	9,84	0,02	50,8	0,00	28,7	0,02	28,8	0,00
2.47	9,81	0,04	41,0	0,00	20,8	0,41	27,8	0,03
2.48	2,98	0,39	36,5	0,00	18,2	0,25	38,4	0,00
2.51	1,74	0,63	23,7	0,07	22,4	0,10	22,2	0,04
3.1	5,97	0,05	19,5	0,03	8,00	0,63	11,2	0,19
3.2	11,4	0,00	25,5	0,00	6,99	0,22	7,62	0,11
3.3	4,61	0,10	35,8	0,00	14,8	0,14	9,30	0,32

- (1) Effect of Indian teachers' gender on their perceptions of black teachers' relationships with others.

HYPOTHESIS : Indian teachers maintain that black teachers foster a positive relationship between the school and the community.

In relation to the above hypothesis, cross tabulations of the dependent variables and the respondents gender were analyzed. The Chi-squared test of significance was applied and the following variables were found to be statistically significant:

- * Is co-operative.
- * Has good rapport.
- * Communication.
- * Needs of pupils.
- * Cooperates with parents.
- * Is objective.
- * Prompt with parent communication.
- * Improve pupil's quality of life.

Although all the variables listed above are significant, the researcher has chosen only one of these variables for detailed analysis, as shown below.

STATEMENT : The black teacher is objective, constructive and co-operative in his relation with parents.

Distribution of responses according to the respondents' gender. (N = 79)

TABLE 13

GENDER	STRONGLY AGREE	AGREE	UNSURE	DISAGREE	TOTAL
FEMALE	0 0,00	7 8,86	32 40,51	1 1,27	40 50,63
MALE	6 7,59	9 11,39	24 30,38	0 0,00	39 49,37
TOTAL	6 7,59	16 20,25	56 70,89	1 1,27	79 100,00

According to Table 13, seven (8,86%) of the female respondents agreed that the black teacher is objective, constructive and co-operative in his relations with parents. Thirty two (40,51%) of the female respondents decided to be non-committal while one (1,27%) rejected the statement.

Six (7,59%) of the male respondents strongly agreed and nine (11,39%) agreed with the statement, while twenty four (30,38%) were unsure. None of the male respondents disagreed with the statement.

De Witt (1981:153) states that a problem facing good parent-teacher relationship is that parents do not know how they can be involved in the school apart from making complaints and helping to collect funds. The parent has co-responsibility for the spirit and fundamental direction of the school.

A possible reason for the discrepancy between Indian male and female perception is that the Indian females' interaction with black teachers is limited. The mass media plays a large role in shaping their perception. Media, especially television, present black teachers as agitators, demonstrators and disruptors of black education, thereby tarnishing the image of the black teacher.

The difference in the opinions between male and female respondents is highly significant:

$$X^2 = 8,382 ; P < 0,05.$$

Since the Chi-squared statistic between gender and relationship with others has a P-value less than 0,05 the null hypothesis is rejected.

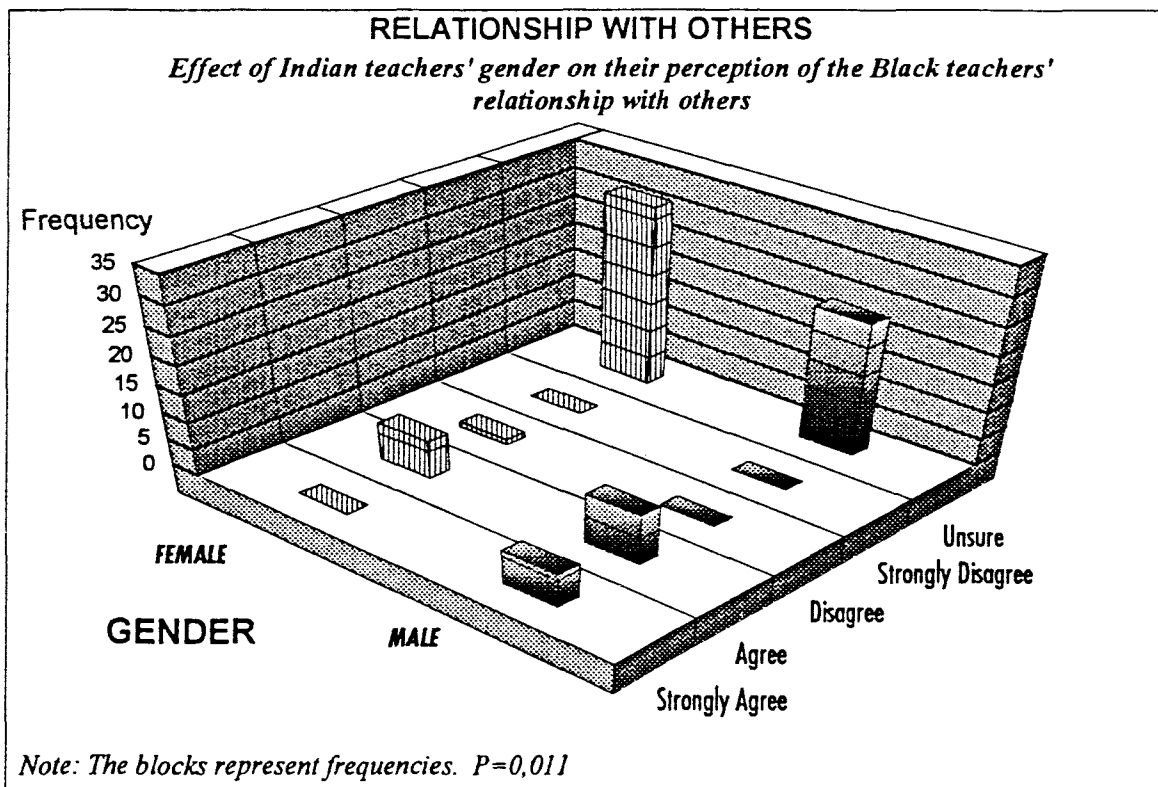


FIGURE 9 : The black teacher is objective, constructive and co-operative in relations with parents

- (2) Effect of Indian teachers age on their perceptions of black teachers' relationships with others.

HYPOTHESIS : Indian teachers maintain that black teachers foster a positive relationship between the school and the community.

In relation to the above hypothesis, cross tabulations of the dependent variables and the respondents' age were analyzed. The Chi-squared test of significance was applied and the following variables were found to be statistically significant:

- * Is punctual
- * Is co-operative
- * Good rapport
- * Co-operates with colleagues
- * Prompt with parent communication
- * Meeting on a professional level
- * Schools should open to all races
- * Dignity and worth of pupil
- * Quality of life
- * Respect, trust and loyalty

Although all the variables listed above are significant, the researcher has chosen only one of these variables for detailed analysis, as shown below.

STATEMENT : The black teacher believes in the dignity and worth of the pupil.

Distribution of responses according to the respondents' age group. (N = 80)

TABLE 14

AGE	YES	NO	UNCERTAIN	TOTAL
UNDER 25	1 1,25	0 0,00	9 11,25	10 12,50
25 - 29	11 13,75	1 1,25	5 6,25	17 21,25
30 -34	13 16,25	0 0,00	11 13,75	24 30,00
35 - 39	3 3,75	0 0,00	11 13,75	14 17,50
40 - 44	4 5,00	0 0,00	6 7,50	10 12,50
45 - 49	4 5,00	0 0,00	1 1,25	5 6,25
TOTAL	36 45,00	1 1,25	43 53,75	80 100,00

According to Table 14, twenty five (31,25%) of the respondents' below 34 years of age are convinced that the black teacher believes in the dignity and worth of the pupil whereas only eleven (13,75%) respondents between 35 to 49 years answered in the affirmative. A possible reason for this discrepancy is that the younger Indian teachers have a more positive attitude towards the blacks in comparison with the older teachers. Attitudes are changing with changes in the education system. Twenty five (31,25%) of the younger respondents were uncertain in comparison with eighteen (22,5%) older respondents. It seems that the younger teachers are really in a process of transitional thinking from the old guard to the new whereas the older teachers believe in their conviction. Only one (1,25%) of the respondents disagreed and that was from the younger age group. However, the younger teachers espouse a more liberal attitude towards their black counterparts compared to the older teachers. The difference in the opinions of the respondents according to the age groupings is highly significant : $X^2 = 19,548$; $p < 0,05$.

Since the Chi-squared statistic between age and relationship with others has a P-value less than 0,05 the null hypothesis is rejected.

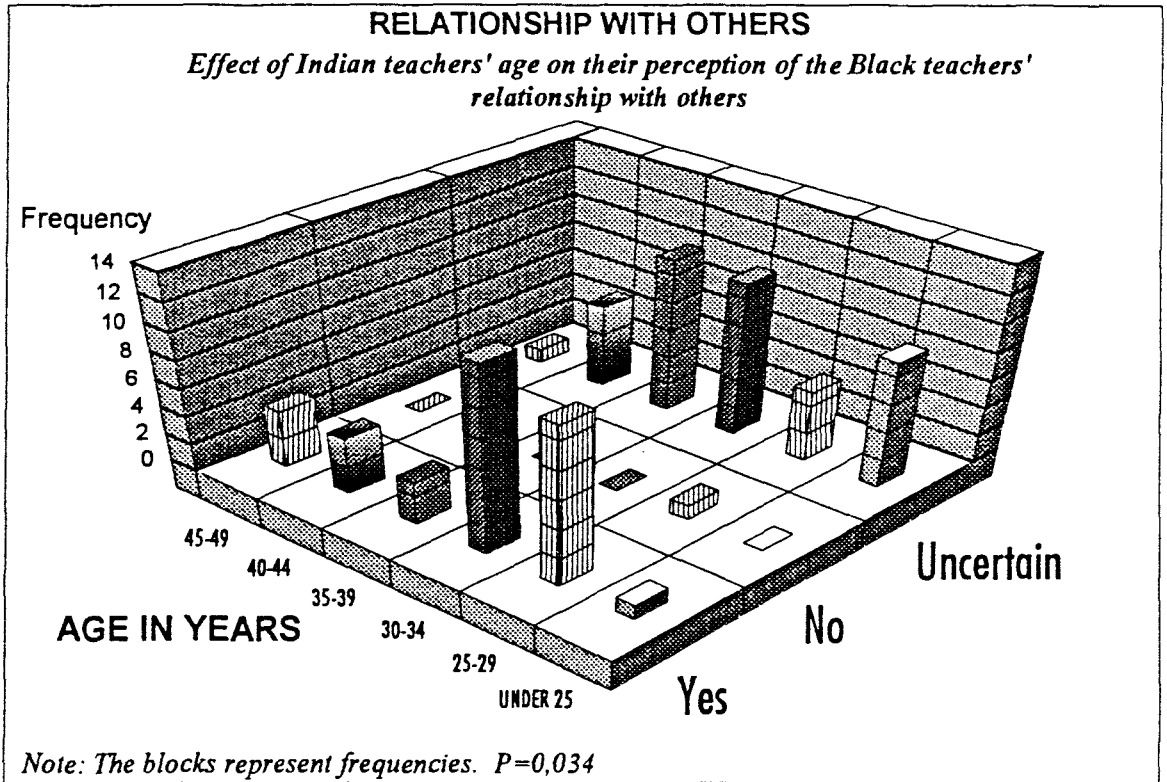


FIGURE 10 : The black teacher believes in the dignity and worth of the pupil

- (3) Effect of Indian teachers' experience on their perceptions of black teachers' relationships with others.

HYPOTHESIS : Indian teachers maintain that black teachers foster a positive relationship between the school and the community.

In relation to the above hypothesis, cross tabulations of the dependent variables and the respondents' teaching experience were analyzed. The Chi-squared test of significance was applied and the following variable was found to be statistically significant :

- * Attends promptly to parents

STATEMENT : The black teacher attends promptly to office and parent communications.

Distribution of responses according to the respondents' teaching experience. (N = 80)

TABLE 15

YEARS	STRONGLY AGREE	AGREE	UNSURE	DISAGREE	TOTAL
0 - 5	3 3,75	2 2,50	15 18,75	0 0,00	20 25,00
6 - 10	2 2,50	2 2,50	19 23,75	0 0,00	23 28,75
11 - 15	1 1,25	0 0,00	17 21,25	1 1,25	19 23,75
16 - 20	1 1,25	2 2,50	5 6,25	0 0,00	8 10,00
21 - 25	0 0,00	2 2,50	4 5,00	1 1,25	7 8,75
OVER 25	0 0,00	1 1,25	0 0,00	2 2,50	3 3,75
TOTAL	7 8,75	9 11,25	60 75,00	4 5,00	80 100,00

According to Table 15, five (6,25%) of the respondents with experience of up to ten years strongly agreed and four (5%) agreed that the black teacher attends promptly to office and parent communications. Thirty four of the respondents in this group decided to be non-committal while none of the respondents disagreed with the statement.

Two (2,5%) of the respondents with 11 to 25 years teaching experience strongly agreed and four (5%) agreed with the statement while twenty six (32,5%) were unsure and two (2,5%) disagreed with the statement.

One (1,25%) of the respondents with over 25 years teaching experience agreed with the statement and two (2,5%) disagreed with the statement.

It is possible that the more experienced respondents' perception of the black teacher is tainted by the frequent disruptions of black education from 1976. The disruptions would have created in the minds of the Indian teacher that black education is unstable. They also perceive the black teacher as a disruptive element. The less experienced teacher on the other hand has been favourably influenced by the transitional thinking in the country.

Mass media has projected the black teacher as a disruptive element in the school environment. The Indian teacher is certainly tainted by the media. It is possible that the younger teachers lack of interaction with black teachers makes them unsure in respect of the above statement. Fewer of the more experienced respondents were unsure. This is possibly the result of segregated education.

The difference in the opinions of respondents in the experience groupings is highly significant :

$$X^2 = 28,735 ; P < 0,05.$$

Since the Chi-squared statistic between teaching experience and relationship with himself has a P-value less than 0,05 the null hypothesis is rejected.

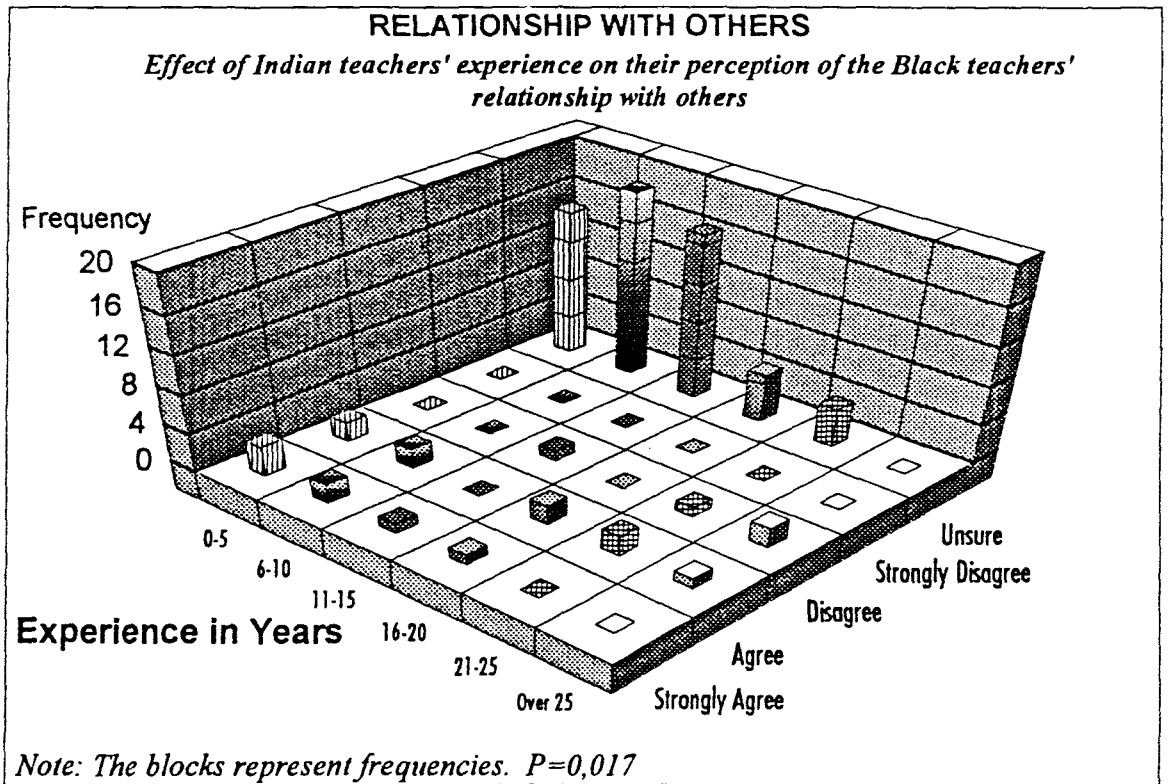


FIGURE 11 : The black teacher attends promptly to office and parent communications

- (4) Effect of Indian teachers' qualification grade on their perceptions of black teachers' relationships with others.

HYPOTHESIS : Indian teachers maintain that black teachers foster a positive relationship between the school and the community.

In relationship to the above hypothesis, cross tabulations of the dependent variables and the respondents' qualification grade were analyzed. The Chi-squared test of significance was applied and the following variables were found to be statistically significant :

- * Is co-operative
- * Has good rapport with staff
- * Needs of pupils
- * Attends promptly to parents
- * Meet on a professional basis
- * Schools should be open to all races

Although all the variables listed above are significant, the researcher has chosen only one of these variables for detailed analysis, as shown below.

STATEMENT : Black and Indian teachers should meet more frequently on a professional level.

Distribution of responses according to the respondents' qualification grade. (N = 80)

TABLE 16

GRADE	STRONGLY AGREE	AGREE	UNSURE	DISAGREE	STRONGLY DISAGREE	TOTAL
M + 1	1 1,25	0 0,00	0 0,00	0 0,00	0 0,00	1 1,25
M + 3	4 5,00	0 0,00	8 10,00	0 0,00	0 0,00	12 15,00
M + 4	16 20,00	7 8,75	2 2,50	0 0,00	1 1,25	26 32,50
M + 5	16 20,00	8 10,00	3 3,75	1 1,25	0 0,00	28 35,00
M + 6	9 11,25	1 1,25	2 2,50	1 1,25	0 0,00	13 16,25
TOTAL	46 57,50	16 20,00	15 18,75	2 2,50	1 1,25	80 100,00

According to Table 16, forty one (51,25%) of the respondents with M+4 or higher qualifications strongly agreed and sixteen (20%) agreed that black and Indian teachers should meet more frequently on a professional level, while seven (8,75%) were unsure and three (3,75%) disagreed with the statement.

Five (6,25%) of the respondents with M+3 or below strongly agreed and eight (10%) decided to remain non-committal. No one in this group rejected the statement.

It is evident that a very large percentage of Indian teachers agree that black and Indian teachers should meet more frequently on a professional level. This is indicative of their realization that segregated education is an unnatural one which is not in keeping with educational standards set by the rest of the world.

The respondents with M+4 and above show a craving for interaction between black and Indian teachers on a professional level. The meeting of these teachers would probably remove the mistrust and suspicion that has been sown between the different race groups by apartheid policies.

The difference in the opinions of respondents of varying qualification grades is highly significant :

$$X^2 = 27,809 ; P < 0,05.$$

Since the Chi-squared statistic between qualification grade and relationship with others has a P-value less than 0,05 the null hypothesis is rejected.

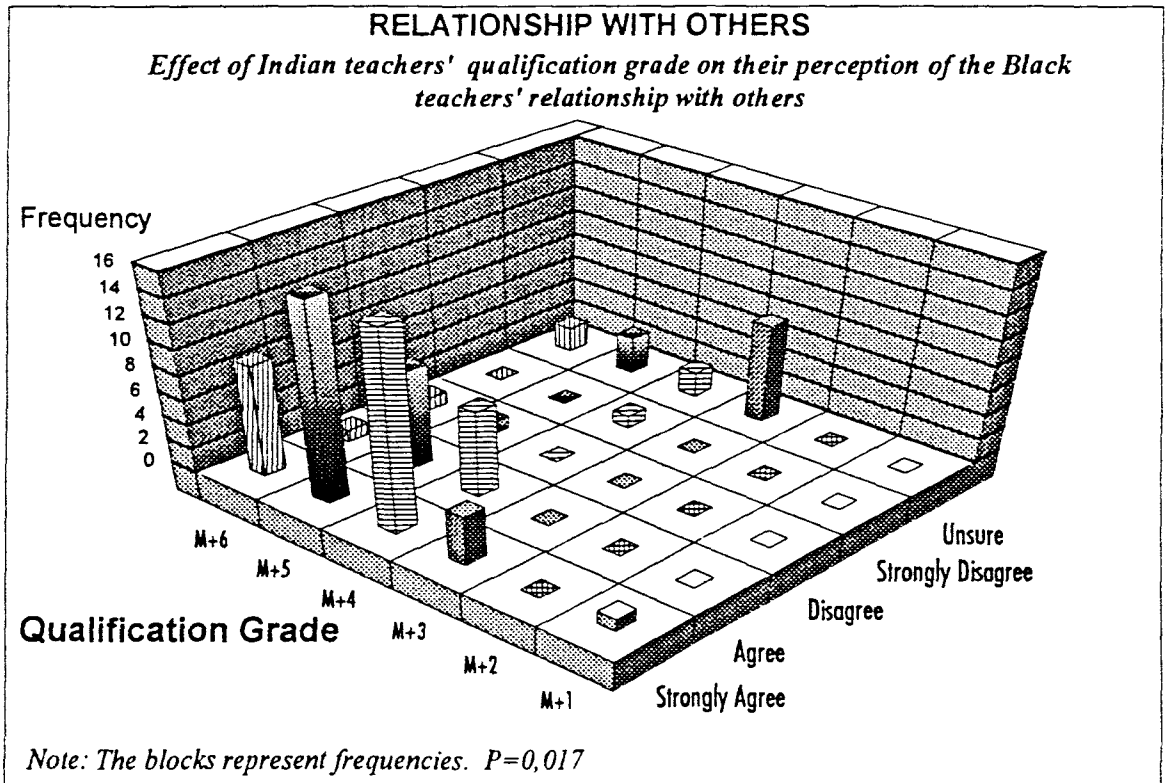


FIGURE 12 : Black and Indian teachers should meet more frequently on a professional level

7.4.6 RELATIONSHIP WITH THINGS AND IDEAS

The table below illustrates the Chi-square and the P-value of the dependent variables against the independent variables in terms of the Indian teachers' response to the Black teachers relationship with things and ideas. Those variables that are statistically significant have been shaded.

TABLE 17

GENDER			AGE		EXPERIENCE		GRADE	
Question	X ²	P-value	X ²	P-value	X ²	P-value	X ²	P-value
2.9	7,12	0,07	16,9	0,32	7,97	0,93	22,1	0,04
2.10	16,1	0,00	33,1	0,01	34,1	0,00	30,9	0,00
2.11	4,71	0,32	17,9	0,59	23,6	0,26	34,2	0,01
2.19	11,3	0,01	17,9	0,27	11,9	0,69	24,4	0,02
2.31	3,95	0,27	28,9	0,02	33,3	0,00	28,5	0,01
2.41	12,3	0,02	32,4	0,04	31,1	0,05	21,2	0,17
2.42	7,23	0,12	36,5	0,01	27,7	0,12	23,1	0,11
2.43	18,0	0,00	31,4	0,05	24,2	0,23	27,9	0,03
2.44	8,83	0,03	23,3	0,08	21,0	0,14	22,3	0,04
3.4	4,01	0,14	9,30	0,50	8,50	0,58	10,1	0,26
3.5	0,82	0,66	11,0	0,36	6,32	0,79	6,81	0,56
3.7	3,50	0,06	10,9	0,05	5,49	0,36	9,70	0,05
3.9	5,92	0,05	17,1	0,07	6,75	0,75	21,4	0,01
3.10	8,54	0,04	23,8	0,07	10,5	0,79	28,4	0,01
3.11	2,38	0,30	27,1	0,00	15,0	0,13	20,7	0,01
3.16	11,1	0,00	16,6	0,08	8,26	0,60	16,3	0,04
3.17	2,58	0,28	30,4	0,00	20,7	0,02	8,74	0,36
3.18	3,00	0,22	21,9	0,01	14,4	0,16	4,71	0,79
3.20	2,90	0,23	20,6	0,02	9,86	0,45	24,9	0,00
3.21	2,94	0,23	28,5	0,00	14,8	0,14	38,0	0,00
3.24	0,18	0,92	23,5	0,01	13,8	0,18	15,8	0,05
3.27	5,72	0,06	26,3	0,00	13,9	0,18	2,52	0,96

- (1) Effect of Indian teachers gender on their perception of the black teachers relationship with things and ideas.

HYPOTHESIS : Indian teachers are au fait with the lack of facilities black teachers are confronted with and also their conditions of service.

In relation to the above hypothesis, cross tabulations of the dependent variables and the gender of Indian teachers were analyzed. The Chi-squared test of significance was applied and the following variables were found to be statistically significant :

- * Tolerance
- * Develop solutions
- * Adapts to situations
- * Express differences objectively
- * Are politicised
- * Talks about irrelevant things

Although all the variables listed above are significant, the researcher has chosen only one of these variables for detailed analysis, as shown below.

STATEMENT : The black teacher has the ability to look at problems objectively and to develop solutions.

Distribution of responses according to the respondents' gender. (N = 80)

TABLE 18

GENDER	STRONGLY AGREE	AGREE	UNSURE	DISAGREE	TOTAL
FEMALE	1 1,25	4 5,00	35 43,75	1 1,25	41 51,25
MALE	3 3,75	14 17,50	22 27,50	0 0,00	39 48,75
TOTAL	4 5,00	18 22,50	57 71,25	1 1,25	80 100,00

According to Table 18, one (1,25%) of the female respondents strongly agreed and four (5%) agreed that the black teacher has the ability to look at problems objectively and to develop solutions. Thirty five (43,75%) of the female respondents decided to be non-committal and one (1,25%) female disagreed with the statement.

Three (3,75%) of the male respondents strongly agreed and fourteen (17,5%) agreed with the statement, while twenty two (27,5%) were unsure and none of the respondents disagreed.

A larger percentage (21,25%) of male respondents agreed with the statement compared to (6,25%) of the female respondents. This is probably due to the male teachers interacting more with black teachers compared to the limited interaction of Indian female teachers with black teachers.

The difference in the opinions between male and female respondents is highly significant:

$$X^2 = 10,477 ; P < 0,05.$$

Since the Chi-squared statistic between gender and relationship with things and ideas has a P-value less than 0,05 the null hypothesis is rejected.

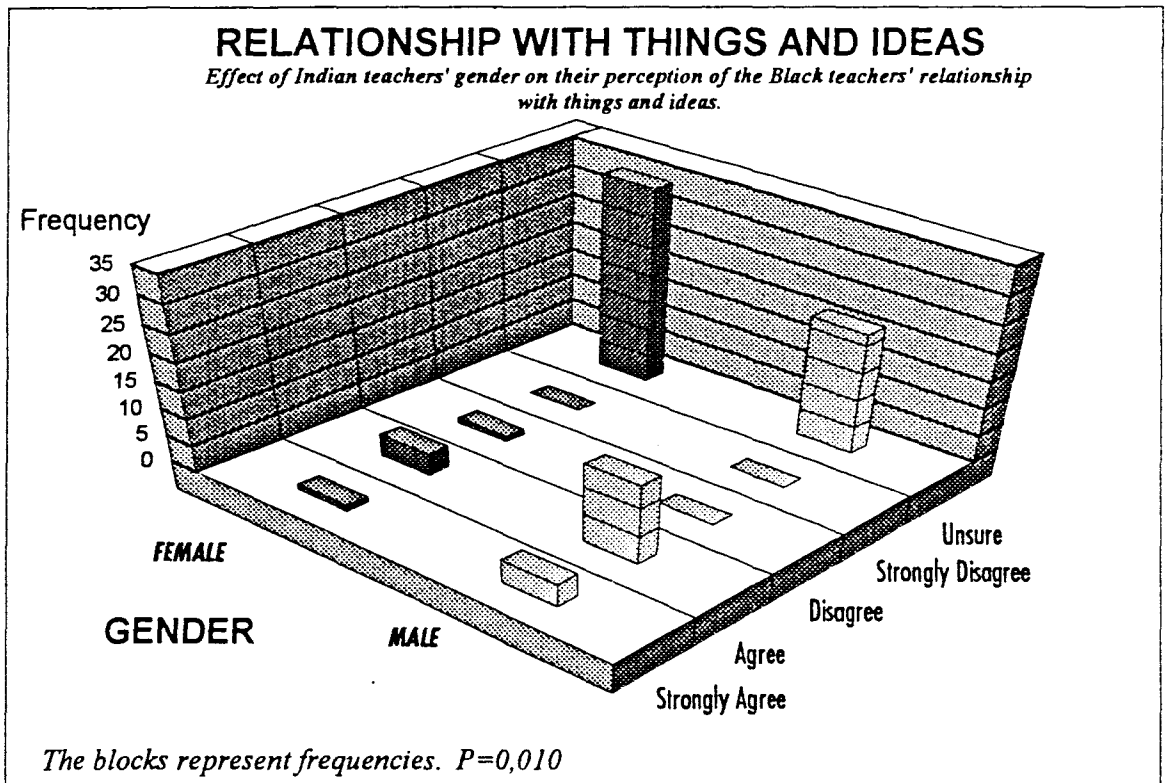


FIGURE 13 : The black teacher has the ability to look at problems objectively and to develop solutions

- (2) Effect of Indian teachers age on their perception of black teachers' relationships with things and ideas.

HYPOTHESIS : Indian teachers' are au fait with the lack of facilities black teachers' are confronted with and also their conditions of service.

In relation to the above hypothesis, cross tabulations of the dependent variables and the Indian teachers age were analyzed. The Chi-squared test of significance was applied and the following variables were found to be statistically significant:

- * Tolerance.
- * Educational milieu.
- * Subject matter.
- * New ideas.
- * Training.
- * Syllabus.
- * Effective discipline.
- * Conditions of work.
- * Conditions of service.
- * Authority structures.

Although all the variables listed above are significant, the researcher has chosen only one of these variables for detailed analysis, as shown below.

STATEMENT : Black teachers reject the authority structures of the schools, the inspectorate and the departments they serve.

Distribution of responses according to the respondents' age. (N = 80)

TABLE 19

AGE	YES	NO	UNCERTAIN	TOTAL
UNDER 25	0 0,00	0 0,00	10 12,50	10 12,50
25 - 29	8 10,00	4 5,00	5 6,25	17 21,25
30 - 34	4 5,00	2 2,50	18 22,50	24 30,00
35 - 39	1 1,25	1 1,25	12 15,00	14 17,50
40 - 44	1 1,25	0 0,00	9 11,25	10 12,50
45 - 49	2 2,50	0 0,00	3 3,75	5 6,25
TOTAL	16 20,00	7 8,75	57 71,25	80 100,00

According to Table 19, twelve (15%) of the respondents between 25 to 34 years of age agreed that the black teachers reject the authority structures of the schools, the inspectorate and the departments they serve. Six (7,5%) of the respondents in this age group disagreed with the statement and twenty three (28,75%) were unsure.

Ten (12,55) of the respondents below 25 years of age were uncertain. None of the respondents in this age group agreed or disagreed with the statement.

Four (5%) of the respondents between 35 to 49 years of age answered in the affirmative while one (1,25%) disagreed with the statement and twenty four (30%) of the respondents were uncertain.

It seems that those Indian teachers between 35 to 49 years of age have come to accept the authority structures as inevitable and they are also wary of any rebellions against such structures. Their own perceptions are now projected onto their black counterparts. Those teachers below 34 years of age, it seems, display a rebellious streak against formal school structures. They also empathise with the black teachers who are straining under state structures. A large number (71,25%) of the respondents were uncertain. It is possible that the political nature of the question has herded a significant number of the respondents into the "uncertain" category.

The difference in the opinions of the respondents according to the age groupings is highly significant :

$$X^2 = 26,260 ; P < 0,05.$$

Since the Chi-squared statistic between age and relationship with things and ideas has a P-value less than 0,05 the null hypothesis is rejected.

- (3) Effect of Indian teachers' experience on their perception of black teachers' relationships with things and ideas.

HYPOTHESIS : Indian teachers are au fait with the lack of facilities black teachers are confronted with and also their conditions of service.

In relation to the above hypothesis, cross tabulations of the dependent variables and the respondents' experience were analyzed. The Chi-squared test of significance was applied and the following variable was found to be statistically significant :

- * Uncertain educational milieu.

The researcher has chosen the above mentioned variable for detailed analysis as shown below.

STATEMENT : The black teacher creates an uncertain educational milieu.

Distribution of responses according to the respondents' teaching experience. (N = 80)

TABLE 20

YEARS	AGREE	UNSURE	DISAGREE	STRONGLY DISAGREE	TOTAL
0 - 5	1 1,27	17 21,52	1 1,27	1 1,27	20 25,32
6 - 10	5 6,33	12 15,19	4 5,06	1 1,27	22 27,85
11 - 15	1 1,27	16 20,25	0 0,00	2 2,53	19 24,05
16 - 20	2 2,53	4 5,06	0 0,00	2 2,53	8 10,13
21 - 25	1 1,27	6 7,59	0 0,00	0 0,00	7 8,86
OVER 25	0 0,00	0 0,00	3 3,80	0 0,00	3 3,80
TOTAL	10 12,66	55 69,62	8 10,13	6 7,59	79 100,00

According to Table 20, six (7,60%) respondents with less than ten years teaching experience agreed that the black teacher creates an uncertain educational milieu. Twenty nine (36,71%) of the respondents were unsure and two (2,54%) disagreed strongly while five (6,33%) disagreed with the statement.

Four (5,07%) of the more experienced respondents (between 10 and 25 years teaching experience) agreed with the statement while twenty six (32,9%) decided to be non-committal and four (5,06%) disagreed strongly.

None of the respondents over 25 years teaching experience agreed or disagreed with the statement. however, three (3,8%) of them decided to be non-committal.

The younger teacher due to his lack of experience and distorted information from the media believes that the black teacher creates an uncertain educational milieu. In recent times television has portrayed the black teacher as an agitator who disrupts education whereas teachers with more experience realize that the uncertain educational milieu has been created by the Bantu Education system and not the black teacher. The black teacher is merely a pawn in the education system created by the government.

The difference in the opinions of respondents in the experience groupings is highly significant :

$$X^2 = 33,288 ; P < 0,05.$$

Since the Chi-squared statistic between teaching experience and relationship with things and ideas has a P-value less than 0,05 the null hypothesis is rejected.

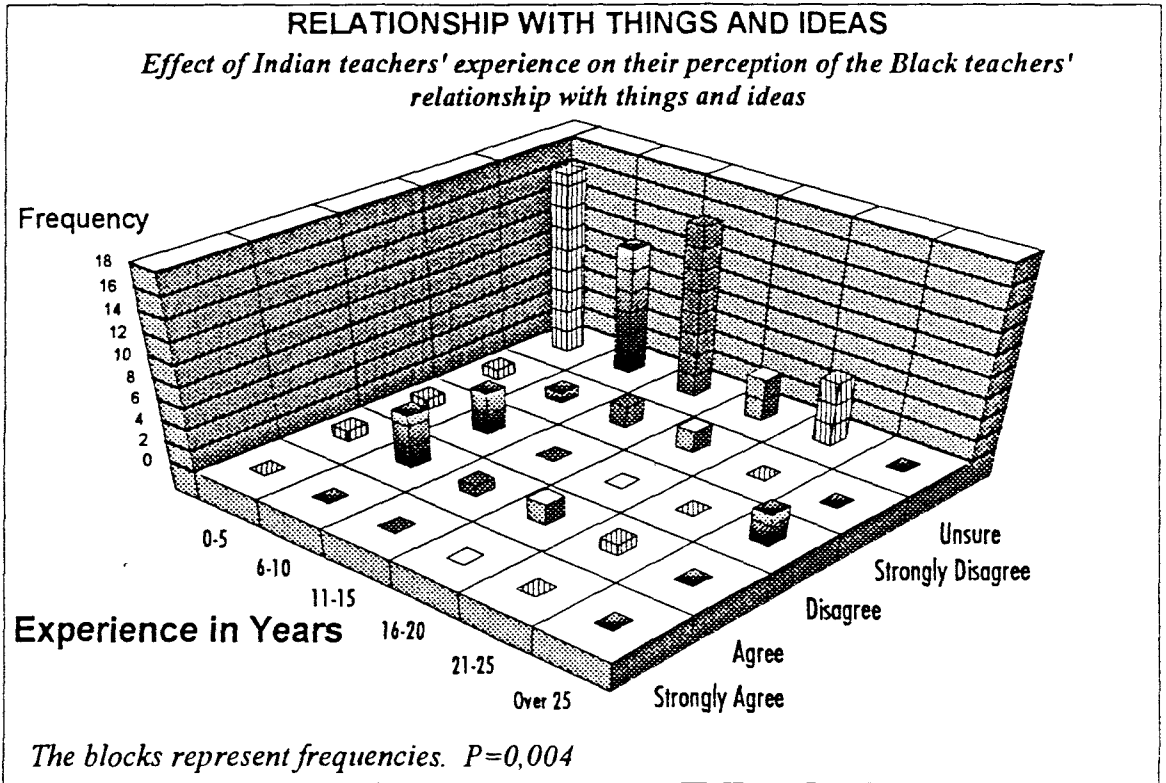


FIGURE 15 : The black teacher creates an uncertain educational milieu

- (4) Effect of Indian teachers' qualification grade on their perception of black teachers' relationships with things and ideas.

HYPOTHESIS : Indian teachers are au fait with the lack of facilities black teachers' are confronted with and also their conditions of service.

In relation to the above hypothesis, cross tabulations of the dependent variables and the respondents' qualification grade were analyzed. The Chi-squared test of significance was applied and the following variables were found to be statistically significant :

- * Tolerance for ambiguity.
- * Uncertain educational milieu.
- * Formation of SRC's.
- * Unitary education.
- * Associations are politicised.
- * Training of black and Indian teachers.
- * Morale of black teachers.

Although all the variables listed above are significant, the researcher has chosen one of these variables for detailed analysis, as shown below.

STATEMENT : It is imperative that Indian and black teachers be trained at the same teacher training institutions.

Distribution of responses according to the respondents' grade. (N = 79)

TABLE 21

GRADE	YES	NO	UNCERTAIN	TOTAL
M + 1	1 1,27	0 0,00	0 0,00	1 1,27
M + 3	4 5,06	0 0,00	8 10,13	12 15,19
M + 4	22 27,85	1 1,27	3 3,80	26 32,91
M + 5	25 31,65	0 0,00	2 2,53	27 34,18
M + 6	12 15,19	0 0,00	1 1,27	13 16,46
TOTAL	64 81,01	1 1,27	14 17,72	79 100,00

According to Table 21, five (6,33%) of the respondents with M+3 professional qualification and below agreed that it is imperative that black and Indian teachers be trained at the same teacher training institutions. None of the respondents in this group disagreed with the statement while eight (10,13%) were uncertain.

Fifty nine (74,69%) of the respondents with M+4 or higher qualification answered in the affirmative while only one (1,27%) respondent with M+4 disagreed and six (7,6%) of the respondents were uncertain.

A large number (81,01%) of the respondents agreed with the statement. Those with M+4 and higher are of the firm resolution that Indian and black educators should have equal training opportunities at the same training institutions.

A significant number of teachers with M+3 qualification remained uncertain. The minimal qualification offered by Indian teacher training institutions are M+4. Eight (10,13%) with M+3 remained uncertain, possibly because if blacks are trained at the same teacher training institution, their chances of upgrading to M+4 will diminish. It is possibly through fear they remained unsure.

The difference in the opinions of respondents of varying qualification grade is highly significant :

$$X^2 = 20,733 ; P < 0,05.$$

Since the Chi-squared statistic between qualification grade and relationship with things and ideas has a P-value less than 0,05 the null hypothesis is rejected.

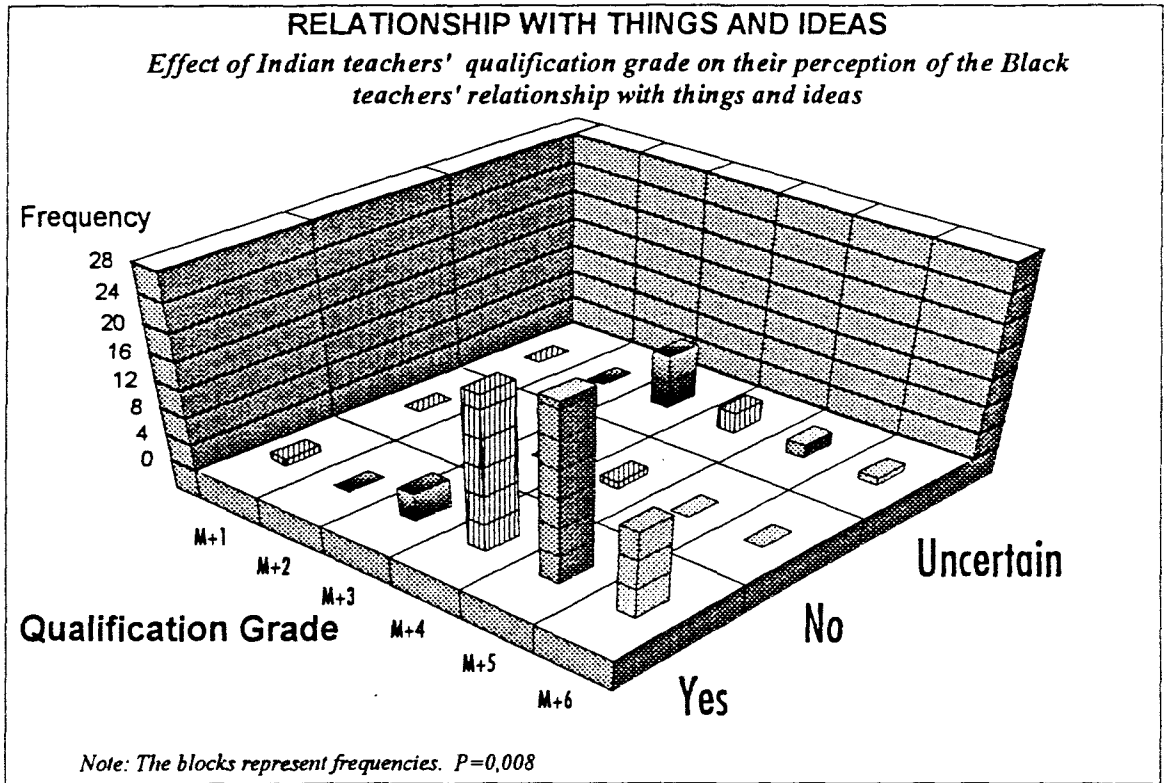


FIGURE 16 : It is imperative that Indian and black teachers be trained at the same teacher training institutions

7.4.7 RELATIONSHIP WITH GOD

The table below illustrates the Chi-square and the P-value of the dependent variables against the independent variables in terms of the Indian teachers' response to the black teachers' relationship with God. Those variables that are statistically significant have been shaded.

TABLE 22

GENDER			AGE		EXPERIENCE		GRADE	
	X ²	P-value	X ²	P-value	X ²	P-value	X ²	P-value
2.32	3,02	0,22	11,2	0,34	5,66	0,84	17,5	0,02
3.25	5,38	0,07	35,6	0,00	30,4	0,00	7,39	0,49

- (1) Effect of Indian teachers' gender on their perception of black teachers' relationships with God.

HYPOTHESIS : Indian teachers are of the opinion that black teachers do not respect the religious principles of their pupils.

In relation to the above hypothesis, cross tabulations of the dependent variables and the respondents' gender were analyzed. The Chi-squared test of significance was applied and none of the following variables were found to be statistically significant :

- * Religious principles
- * Religious education

Although both the variables listed above are not statistically significant, the researcher has chosen one of these variables for detailed analysis, as shown below.

STATEMENT : The black teacher respects the religious principles of pupils.

Distribution of responses according to the respondents' gender. (N = 79)

TABLE 23

GENDER	STRONGLY AGREE	AGREE	UNSURE	TOTAL
FEMALE	2 2,53	9 11,39	29 36,71	40 50,63
MALE	4 5,06	14 17,72	21 26,58	39 49,37
TOTAL	6 7,59	23 29,11	50 63,29	79 100,00

According to Table 23, two (2,53%) of the female respondents strongly agreed and nine (11,39%) agreed that the black teacher respects the religious principles of pupils. Twenty nine (36,71%) of the female respondents were unsure. None of the female respondents disagreed with the statement.

Four (5,06%) of the male respondents strongly agreed and fourteen (17,72%) agreed with the statement. Twenty one (26,58%) male respondents decided to be non-committal and none of the male respondents disagreed with the statement. One respondent chose not to answer the question.

Religious views, like other conceptions, values, ethical and aesthetic norms, are not innate. They are essentially the outcome of the teachers' experiences, and what he has been told. Belief provides hope and confidence for the teacher. Prayer and pastoral talks offer the "guilt-burdened" teacher a place and opportunity to unload his feelings of guilt and at the same time provide security for him (Griesel & Mellet, 1988:41).

Eleven (13,92%) females agreed and eighteen (22,78%) males agreed that the black teacher respects the religious principles of pupils. A noticeable feature in respect of the above statement is that twenty nine (36,71%) female respondents and twenty one (26,58%) male respondents were unsure giving a total of 63,29%. Because of the sensitive nature of the statement none of the respondents disagreed. The religious beliefs of black people are shrouded in mystery besides those who follow Christianity.

The difference in the opinions between male and female respondents is not significant :

$$X^2 = 3,021 ; P > 0,05.$$

Since the Chi-squared statistic between gender and relationship with God has a P-value greater than 0,05 the null hypothesis cannot be rejected.

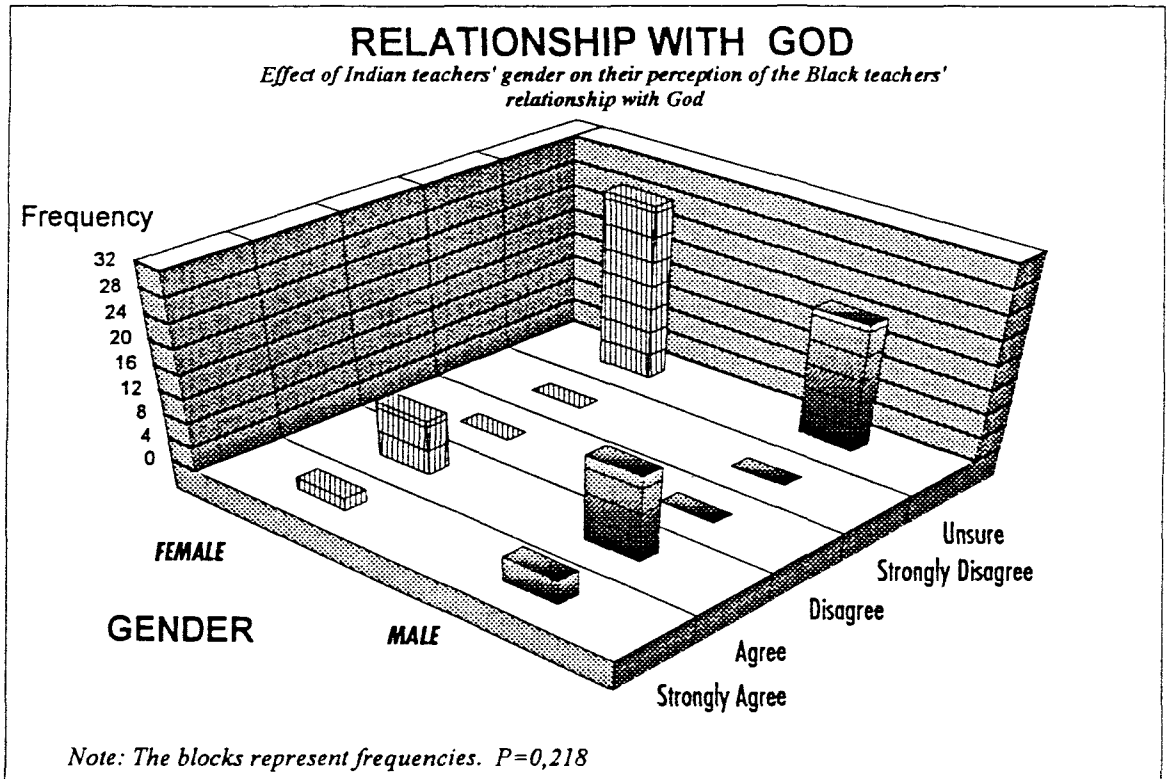


FIGURE 17 : The black teacher respects the religious principles of pupils

(2) Effect of Indian teachers' age on their perception of black teachers' relationship with God.

HYPOTHESIS : Indian teachers are of the opinion that black teachers do not respect the religious principles of their pupils.

In relation to the above hypothesis, cross tabulations of the dependent variables and the respondents' age were analyzed. The Chi-squared test of significance was applied and the following variable was found to be statistically significant:

* Religious education

STATEMENT : Parents of black children give special attention to the religious education of their children.

Distribution of responses according to the respondents age. (N = 80)

TABLE 24

AGE	YES	NO	UNCERTAIN	TOTAL
UNDER 25	2 2,50	0 0,00	8 10,00	10 12,50
25 - 29	4 5,00	0 0,00	13 16,25	17 21,25
30 - 34	2 2,50	2 2,50	20 25,00	24 30,00
35 - 39	0 0,00	0 0,00	14 17,50	14 17,50
40 - 44	0 0,00	0 0,00	10 12,50	10 12,50
45 - 49	0 0,00	3 3,75	2 2,50	5 6,25
TOTAL	8 10,00	5 6,25	67 83,75	80 100,00

According to Table 24, six (7,50%) of the respondents below 30 years old answered in the affirmative that parents of black children give special attention to the religious education of their children while twenty one (26,25%) decided to be non-committal to the statement. none of the respondents in this group disagreed with the statement.

Two (2,5%) respondents between 30 to 39 years agreed with the statement, two (2,5%) disagreed and thirty four (42,5%) of the respondents were uncertain.

The older teachers between 40 to 49 years did not agree with the statement. Three (3,75%) disagreed and twelve (15%) were uncertain.

The younger teachers display a positive attitude towards blacks as fellow beings whereas the older teachers through the segregation of their education treat blacks as a race without any religious direction and therefore cannot give their children any religious guidance. A significant number of the younger teachers remained uncertain because of their lack of knowledge about the religion of black people.

The difference in the opinions of the respondents according to the age groupings is highly significant :

$$X^2 = 35,569 ; P < 0,05.$$

Since the Chi-squared statistic between age and relationship with God has a P-value less than 0,05 the null hypothesis is rejected.

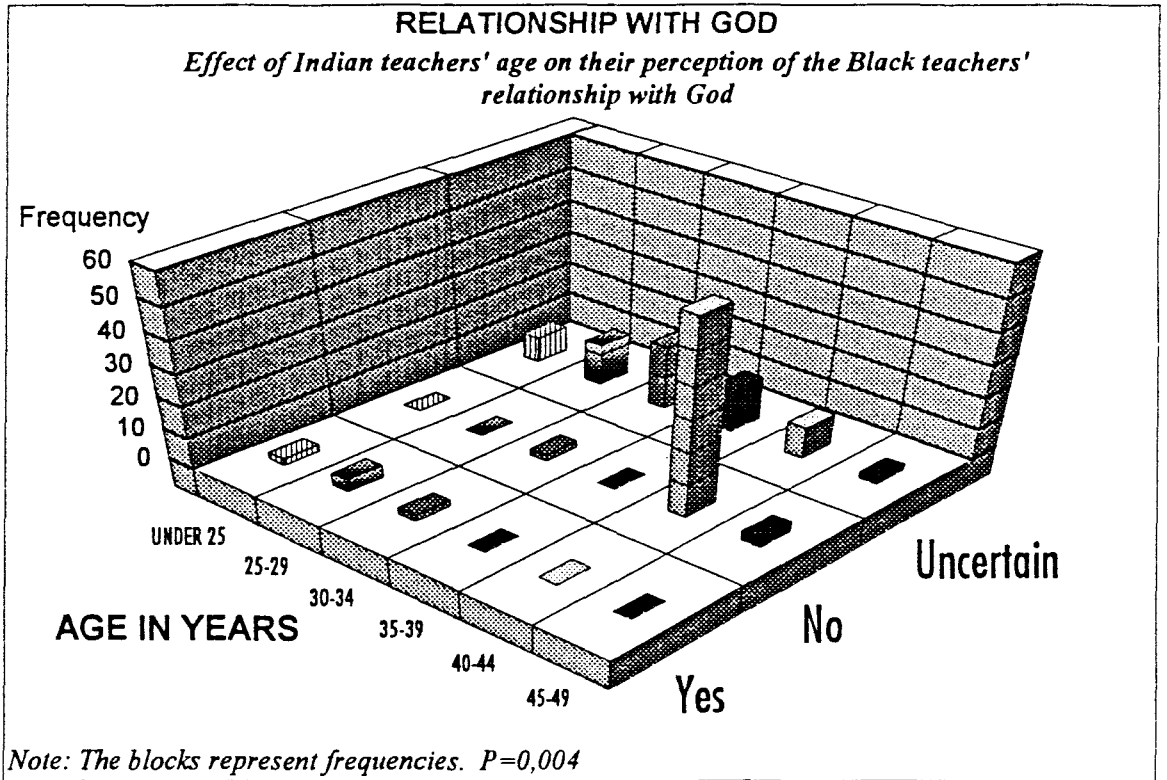


FIGURE 18 : Parents of black children give special attention to the religious education of their children

- (3) Effect of Indian teachers experience on their perceptions of black teachers' relationship with God.

HYPOTHESIS : Indian teachers are of the opinion that black teachers do not respect the religious principles of their pupils.

In relation to the above hypothesis, cross tabulations of the dependent variables and the respondents' experience were analyzed. The Chi-squared test of significance was applied and the following variable was found to be statistically significant :

* Religious education

STATEMENT : Parents of black children give special attention to the religious education of their children.

Distribution of responses according to the respondents teaching experience. (N = 80)

TABLE 25

YEARS	YES	NO	UNCERTAIN	TOTAL
0 - 5	4 5,00	0 0,00	16 20,00	20 25,00
6 - 10	4 5,00	2 2,50	17 21,25	23 28,75
11 - 15	0 0,00	0 0,00	19 23,75	19 23,75
16 - 20	0 0,00	0 0,00	8 10,00	8 10,00
21 - 25	0 0,00	1 1,25	6 7,50	7 8,75
OVER 25	0 0,00	2 2,50	1 1,25	3 3,75
TOTAL	8 10,00	5 6,25	67 83,75	80 100,00

According to Table 25, eight (10%) of the respondents with teaching experience of ten years and less agreed that parents of black children give special attention to the religious education of their children. Two (2,5%) of the respondents disagreed with the statement and thirty three (41,25%) of the respondents were uncertain.

None of the respondents' with 11 years and more agreed with the statement while three (3,75%) above twenty years experience disagreed with the statement. Thirty four (42,5%) of the respondents with 11 years experience or more decided to be non-committal.

Since man is a religious being, the content and quality of his life are determined not just by his relationship with other people and the world, but also and preeminently by his relationship with and his faith in God (Louw *et al.* 1988:21).

Respondents with 10 years and below teaching experience agreed that black parents give special attention to the religious education of their children whereas those with more experience from 11 to over 25 years experience do not agree. They probably feel that blacks do not have any religious convictions and therefore cannot nurture their children in any religious belief. A large percentage of both group decided to remain non-committal.

The difference in the opinions of respondents in the experience groupings is highly significant :

$$X^2 = 30,423 ; P < 0,05.$$

Since the Chi-squared statistic between teaching experience and relationship with God has a P-value less than 0,05 the null hypothesis is rejected.

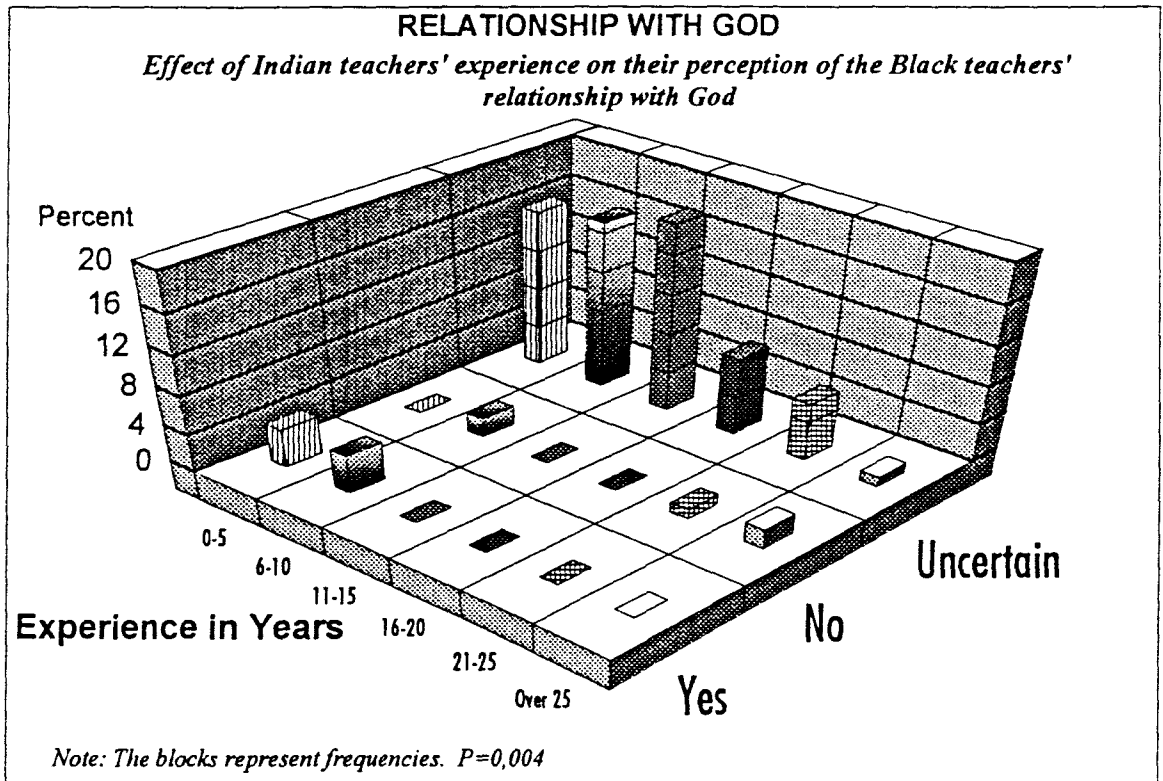


FIGURE 19 : Parents of black children give special attention to the religious education of their children

- (4) Effect of Indian teachers' qualification grade on their perception of black teachers' relationship with God.

HYPOTHESIS : Indian teachers are of the opinion that black teachers do not respect the religious principles of their pupils.

In relation to the above hypothesis, cross tabulation of the dependent variable and the respondents' qualification grade were analyzed. The Chi-squared test of significance was applied and the following variable was found to be statistically significant :

* Religious principles

The researcher has chosen the above mentioned variable for detailed analysis as shown below.

STATEMENT : The black teacher respects the religious principles of pupils.

Distribution of responses according to the respondents' qualification grade. (N = 79)

TABLE 26

GRADE	STRONGLY AGREE	AGREE	UNSURE	TOTAL
M + 1	1 1,27	0 0,00	0 0,00	1 1,27
M + 3	0 0,00	2 2,53	10 12,66	12 15,19
M + 4	2 2,53	10 12,66	14 17,72	26 32,91
M + 5	2 2,53	6 7,59	20 25,32	28 35,44
M + 6	1 1,27	5 6,33	6 7,59	12 15,19
TOTAL	6 7,59	23 29,11	50 63,29	79 100,00

According to Table 26, five (6,33%) of the respondents with M+4 or higher qualification strongly agreed and twenty one (26,58%) agreed that the black teacher respects the religious principles of pupils while one (1,27%) of the respondents with M+3 and below strongly agreed and two (2,53%) agreed with the statement.

Forty (50,63%) of the respondents with M+4 and higher decided to be non-committal while ten (12,66%) with M+3 were unsure. Respondents with higher qualifications M+4 and above have a more positive perception of the black teacher than those with M+3 and lower qualification. In the Indian mind there seems to be no clarity about the religious beliefs of the blacks. This is evident from the number of respondents who decided to be non-committal on this issue.

The difference in the opinions of respondents of varying teacher qualifications is highly significant :

$$X^2 = 17,487 ; P < 0,05.$$

Since the Chi-squared statistic between qualification grade and relationship with God has a P-value less than 0,05 the null hypothesis is rejected.

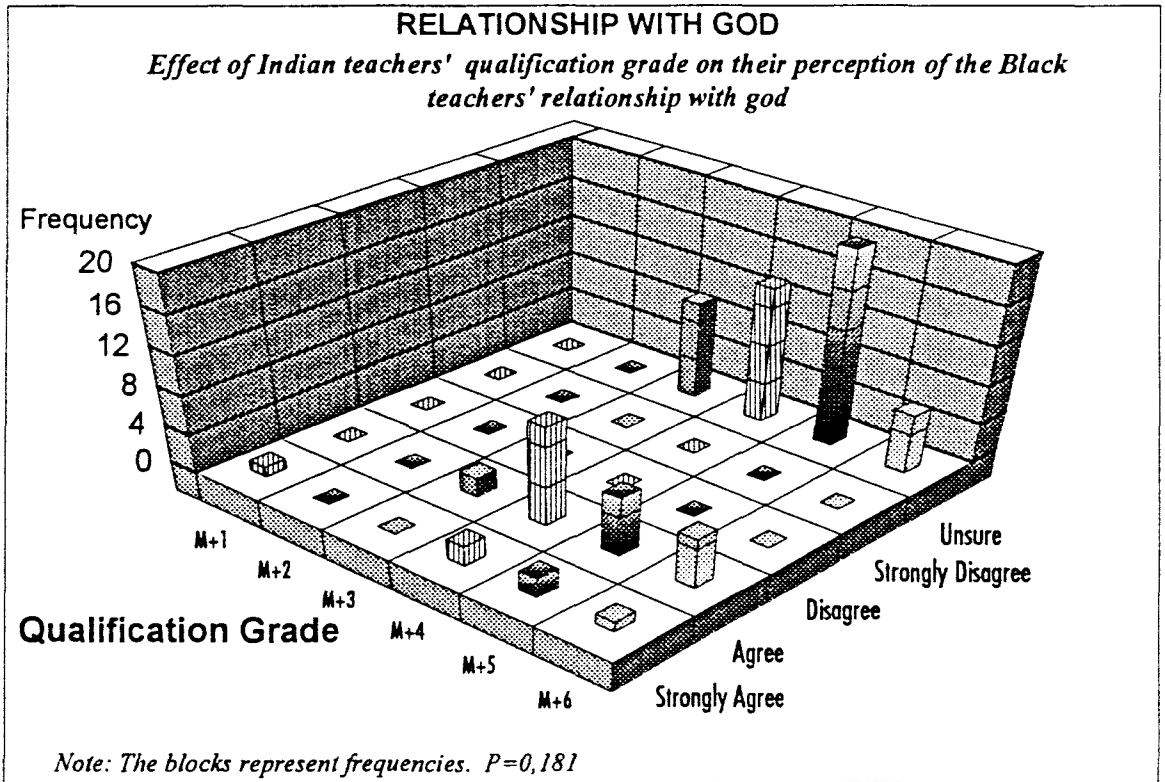


FIGURE 20 : The black teacher respects the religious principles of pupils

7.5 SUMMARY

In the preceding pages of this chapter an attempt has been made to give some order to the range of information provided by the respondents in their answers to the open and closed questions in the questionnaire. Some of the data were of a factual or demographic nature which enabled the researcher to construct a broad profile of the sample.

Several highly significant practical implications and considerations have emanated from this study. It now remains for the findings of the study to be discussed and interpreted, drawing out some obvious conclusions and implications that arise from the data. Chapter 8 serves as a springboard for recommendations for researchers and educators, including some thoughts towards building a healthy education system in the RSA. In the final chapter the issues raised in this section will be discussed at greater length. Arising out of that discussion certain conclusions will be drawn and the researcher will attempt to offer some constructive recommendations.

CHAPTER 8

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CHAPTER 8

SUMMARY AND RECOMMENDATIONS

8.1 SUMMARY

8.1.1 Statement of the problem

The problem addressed by this study revolved around the possible misconceptions Indian teachers have of the black teachers' occupational world. Inadequate communication, fostered by the policy of separate development (apartheid), has resulted in Indian teachers having little understanding of the black teachers' occupational world. Indian teachers, are not always aware of the dire circumstances under which black teachers work. The possibility exists that black teachers in turn are under the impression that Indian teachers teach under utopian conditions. These misconceptions and suspicions exist despite the fact that black and Indian teachers are subject to virtually the same conditions of service, but not the same teaching environment. The misconceptions, under the envisaged unitary education system which will open schools to all educators and pupils, will be hopefully eliminated gradually.

8.1.2 Perceptions

Perception is a cognitive act in the cognitive relation between man and world. Perception as a cognitive act is mainly accomplished through the senses. It can be described as a sensory act in which the real world is visibly involved (Damast & Mellet, 1982:21). Vrey (1984:21) describes the senses as the medium through which one makes contact with the perceived object.

Both the primary education situation (family) and the secondary education situation (school) must first and foremost provide the child with a safe "perceptual space", for perception is essential not only for the child's learning but also for his whole development. In addition the family and the school must offer the child the necessary exercise and

experiential space if he is to realize these possibilities to the fullest extent (Eloff & Swanepoel, 1985:12,13).

Perception has been regarded as the process by which an organism receives or extracts certain information about the environment. Perception is a psychophysiological process through which sensory input acquires meaning. It is a process by which the individual assigns meanings to his experiences with himself, others, things and ideas, and God. Perception may be regarded as information processing. The perception of people, things and events depends on :

- * the arousal level of the perceiver;
- * the characteristics of impinging stimuli;
- * relevant activated memory-information;
- * the expectations of the perceiver; and
- * the perceiver's degree field-dependence/field-independence.

Perception refers to the means by which the information a person acquires from the environment is transformed into experiences of objects, events, sounds, tastes, etc. Perception is not a momentary final product, but a process extended in time and culminating in conscious representation and meaning. Person perception may be defined as the forming of judgements about other people, particularly those that concern people as social animals. Person perception refers to "the ways people react and respond to others, in thought, feeling and action".

8.1.3 An historical perspective of Indian teacher education in the Republic of South Africa

Indian teacher education in South Africa has reached such a significant stage in its

administrative and curricular development that one is apt to overlook the vicissitudes through which it has passed. The history of Indian teacher education in this country might have been happier had it been born in a less hostile anti-Indian climate. It was noted that towards the end of the nineteenth century, anti-Indian hostility began to intensify and the government resorted to means to discourage Indians from remaining in the country. There was general apathy on the part of the authorities towards Indian education.

Organised training of Indian teachers did not begin until 1930 though rudimentary attempts at it were made by individual and missionary enterprise as early as 1869 when Henry Nundoo started an evening school for the older boys who might become teachers in the elementary schools for Indians. It was largely through the efforts of Srinivasa Sastri, the Agent-General of India, that the Natal Provincial Administration finally assumed responsibility for the training of Indian teachers. In 1930 the Administration commenced formal training of Indian teachers at the newly built Sastri College in Durban. This marked the beginning of direct State involvement in the training of Indian teachers in Natal.

It was due to the efforts of the St. Aidan's Mission that the first full-time teacher training institution was established in Durban in 1904. This institution was the only one that trained teachers for Indian schools prior to the establishment of Sastri College. The Wilk's committee of 1946 heralded a new era in Indian teacher education. On its recommendation the Natal Provincial Administration finally accepted full responsibility for the training of Indian teachers by establishing Springfield Training College in 1951. With the establishment of the Springfield Training College, Indian teacher education improved both in quantity and quality.

In terms of the Indians Education Act 1965 (Act No. 61 of 1965), the control of Indian teacher education in South Africa was transferred from the provinces to the Division of Indian Education with effect from 1 April 1966. The two colleges of education, viz. Springfield College of Education and the Transvaal College of Education come under the direct control of the Director of Indian Education. The colleges have no autonomy. The status of the colleges of education cannot be enhanced unless they are given full academic and administrative responsibility in close association with the university.

It is often said that the supply of teachers in Indian schools is not critical as in black and coloured education. This is so, but there still exists a critical shortage of teachers in such specific areas as technical subjects, science and mathematics. However, this appears to be a common problem in all education departments. Indian colleges are not restricted to primary education courses, and agreements with Unisa and the University of Durban-Westville allow students to obtain credits for courses done at the colleges. The ML Sultan Technikon is not constrained from offering teacher education courses, and offer a four-year programme specializing in commerce, for the House of Delegates. The university of Durban-Westville offers degree courses for students funded by the same authority. The House of Delegates plans for the needs of its Department of Education only, and currently argues that there is an oversupply of Indian teachers.

8.1.4 An historical perspective of black education in the Republic of South Africa

It has been revealed in the literature that, since its inception, black education has never addressed the needs and aspirations of the blacks in South Africa. Black education has always served the needs of those who provided it. Although the Eiselen Commission and the Government cabinet ministers mentioned these needs, they were either not implemented or implemented with motives which were suspiciously viewed by the blacks.

The crisis in black education is related to many factors, including the disparities which have developed historically in the education systems of the different groups, the educational philosophies which have been developed and applied over the years and demographic and economic realities which place certain limitations on educational provision. Many blacks, however, consider the apartheid ideology to be the root cause of the educational crisis, and feel that, as long as apartheid is perpetuated, black education will remain inferior, and equal educational opportunities and the elimination of discrimination will be impeded.

The missionary influence in black education prior to 1948 was a particularly powerful one. Despite the missionary presence and the many advances which the missionaries made, segregationist and unequal educational provision prior to 1948 was very much the order

of the day. The administrative structures were clearly designed to reproduce existing racial inequality. the system of educational provision for blacks was totally inadequate. Teachers were in short supply and the vast majority were underqualified. The state take over of Bantu education in 1953 was to maintain and reproduce the social relations of racial capitalism. The effect of the take over has been that blacks have been supplied with an education system marked by discrimination and extreme inequality.

In 1948 the Nationalist Government was elected and immediately implemented its policy of separate development. blacks were not to be part of a common integrated westernised society. The political arrangement affected all aspects of South Africa's social life and Natal was no exception to this situation. Education for blacks of South Africa was extremely affected by these new developments. The Government, realising that the system of educational provision for blacks had its shortcomings, called for the HSRC investigation into Education (1981). However, in rejecting the most fundamental of its recommendations and in dismissing the credentials of the Buthelezi Commission (1982) the Government had made it clear that it intended to strive for its own brand of "equality" within the framework of separate development. It can be argued here that all the Government was doing was opting for the preservation of the status quo, albeit in a slightly modified cosmetic guise, which was incapable of providing the meaningful long-term solutions which was so necessary. The fierce reaction from the ideology of Afrikaner white domination, enshrined in the concept of Bantu education, which exploded among black pupils in 1976, has been the most significant catalyst towards change in education in the RSA.

8.1.5 The occupational world of the black teacher

Quality in education is in the first place dependent upon the "quality" of the teacher, his qualifications, experience, competence in the classroom, professional confidence and commitment. In all these areas the black teacher is under siege and fighting for survival. More than half of the total teaching force of 120 000 is under the age of 30, 17 percent are professionally unqualified, and only 24 percent have an academic qualification of at least senior certificate, now the minimum for entry to training for official registration and

for parity of treatment in terms of salaries. The black teaching force is young. The youth, relative inexperience, and undertraining of the average black teacher magnifies the task of handling large classes of over-age pupils. Generally black teachers' command of English is poor. During the last decade English has replaced the mother tongue as the medium of instruction after standard 2 in most black schools, but this poses serious problems for the generations of blacks who were schooled under the Bantu education system and whose ability to teach in that language is severely limited. The ability of the teacher and pupil to use English effectively is now a decisive factor in the educational process.

The conditions under which the black teachers work are poor and demoralising. The black teacher has to cope with poor physical conditions like overcrowding, inadequate equipment and a lack of adequate facilities. Furthermore, the strict control that the education departments often enforce over their teachers does little to bolster their already battered morale. The salaries and socio-economic status of most black teachers are low. As most black teachers do not have the officially acceptable platform of standard 10 plus a 3 year professional qualification, they are not eligible for salary parity which operates for all groups at the level of that platform. black teachers are caught between the pressures placed on them by pupils, parents and community leaders on the one hand and by departments and the political structures on the other.

8.1.6 Research methods and procedures

This study utilized a questionnaire that was constructed by the researcher as the data source. The information sought was not available from any other source and had to be acquired directly from the respondents. When this situation exists, the appropriate source of data is the questionnaire as it can easily be adapted to a variety of situations. In asking the addressees for a gift of their time and effort and the favour of a reply, several important considerations were taken into account in the construction of the questionnaire, courtesy, simplicity, brevity, consistency, clarity, attractiveness, mutually exclusive and independent response options, provision for all conceivable answers, and inclusion of return postage.

The questionnaire was mailed on 9 August 1993 to Level 1 educators employed in the House of Delegates secondary schools in the Durban metropolitan area. The existence of constraints on time and opportunity meant that it was not possible to research all teachers in Durban. As attitudes, aspirations and opportunities may be significantly influenced by differing cultural considerations, it was decided to limit the research to a study of Indian teachers. Only teachers in schools controlled by the House of Delegates were considered for inclusion in the investigation.

8.1.7 Presentation and analysis of the research data

The purpose of this chapter was to discuss the data collected from the questionnaires of the eighty respondents and to offer some comment on, and interpretation of, and apparent patterns and trends that they reflect.

At the outset an explanation and description was provided as to the methods employed in the categorisation of responses and the analysis of the data. This was followed by an examination of the responses to specific questions in the questionnaire.

The findings reported below indicate that gender, age, teaching experience and qualification grade are significant factors in determining the Indian teachers' perception of the black teachers' occupational world. Therefore, the following conclusions seem warranted.

- * The Indian females seem distinctly prejudiced against blacks compared to the Indian males. The vast cultural difference between Indian and black culture and the segregation of races by the apartheid system has made the Indian female suspicious of the blacks (cf. Table 13:251; Figure 9:253).

- * The younger teachers espouse a more liberal attitude towards their black counterparts compared to the older teachers. The younger teachers are exposed to liberal views, literature, education and cross cultural exchanges. The older generation, however, seem to be caught in a mind-set of

apartheid ideology. It is evident that they are caught in this mould of perception (cf. Table 14:255; Figure 10:256).

- * The impression created by the Bantu education policy is that the black teacher lacks qualification and administrative skills. The teacher with longer experience therefore cannot perceive the black teacher as anything but a blundering educator, whereas the teacher with less experience acknowledge the black teacher's potential as an administrator given the opportunity (cf. Table 15:257; Figure 11:259).
- * The teachers with higher qualifications feel secure in their jobs and therefore are prepared to encourage interaction with black teachers on a professional basis. The teachers with lesser qualifications seem wary of free interaction between black and Indian teachers. They may be feeling a sense of inadequacy or insecurity. Qualifications of a teacher seem to refine his perception of his counterparts (cf. Table 16:260; Figure 12:262).
- * The Indian female teachers perceive the black teachers as lacking in teaching skills, a large percentage of black teachers being underqualified and unqualified and conclude that the teachers will not have the ability to look at problems and provide solutions. The male teachers on the other hand recognise the black teachers' inherent potential (cf. Table 18:264; Figure 13:266).
- * The younger teachers more readily empathise with their black colleagues who are faced with poor physical conditions in their schools. It seems that some of the older teachers have accepted the plight of the black teachers as inevitable and are no longer alarmed by it (cf. Table 19:268; Figure 14:270).
- * The teachers with less experience blame the learning environment in black schools on the black teacher whereas the teachers with more experience

have been in education long enough to realise that it is the oppressive state that has been responsible for the uncertain milieu (cf. Table 20:271; Figure 15:273).

- * The large percentage of unqualified and underqualified black teachers have created the impression on the Indian teacher with up to M+4 qualification that the service conditions of black teachers differ vastly from their Indian counterparts. The teachers on grades above M+4 qualifications realise that the vast majority of black school teachers were unable to upgrade their qualifications through years of deprivation (cf. Table 21:275; Figure 16:277).
- * The Indian female teachers in their responses display an aloofness from their black counterparts, a reflection of their social reaction to the black. The Indian male espouses a more favourable attitude towards the black (cf. Table 23:279; Figure 17:281).
- * The teachers with less experience seem to accept the black teachers' religious interaction with their children in good faith. The teachers with more experience seemed reluctant to commit themselves in respect of the black teachers' religious faith (cf. Table 25:285; Figure 19:287).
- * Teachers with higher qualifications display a more sensitive attitude to black teachers' respect for the religious principles of pupils. The younger teachers' perception seems to be misguided by the disruptions in black education and the mystery surrounding black religious beliefs (cf. Table 26:288; Figure 20:290).

8.1.8 Aims of this study

Specific aims (cf. chapter 1, 1.7 : 24) channelled the direction of this study. These aims were realized through a literature study together with an empirical survey consisting of

structured questionnaires and informal unstructured interviews. On the basis of the aims of this study certain recommendations were also formulated.

8.2 RECOMMENDATIONS

8.2.1 Compulsory registration of teachers with the South African Teachers Council

(1) Rationale

The profession of teaching is a high calling, and men and women who follow it do so worthily only if they believe in, are guided by, and pursue its ideals. The professional person must ensure that he always provides service of a high quality. His professionalism is also enhanced if he is a person of irreproachable character and commands respect for the manner in which he provides his service. In determining whether or not an occupation is a profession, the manner in which the practitioner approaches the task and his willingness to provide service of a high quality are important criteria. In the teaching profession the teacher's professional attitude towards his educational task must always be positive. The key role played by standards of conduct and service in the professional status of an occupation holds particularly important implications for the teaching profession. A professional person is generally a member of a professional controlling body which controls admission to the occupation and determines its code of behaviour. The value of universal, compulsory registration of all teachers is beyond question. The challenge will be to mobilise the whole profession and through negotiation with all bring about the establishment of a professional teachers council. The only legitimate body which could be responsible for the registration of all teachers is one which is established through negotiation involving all interested parties.

(2) Recommendation

The recommendations are :

- * that the South African Teachers Council be established ;

- * that it be made obligatory for all teachers to register with the Teachers Council ;
- * that the Teachers Council shall be a statutory body. Its guidelines should be bound by specific law ;
- * that the Teachers Council shall have autonomous professional authority to serve the needs of the teaching profession ;
- * that the aims and administration of the Council should be within the ambit of the law ;
- * that the Council shall be responsible for the structuring of the ethical and professional conduct of teachers ;
- * that the Council's responsibility would be :
 - # to protect the interests of the profession, as well as to maintain and enhance the prestige, status, dignity and integrity of the profession;
 - # to determine minimum standards of the tuition and training of teachers in conjunction with training institutions, and to encourage teaching;
 - # to determine the qualifications for registration as a teacher and therefore the admittance of persons to the profession. By means of the registration of teachers, the Council is also responsible for determining who is allowed to practise the profession;

- # to determine the standards of professional conduct for teachers and to exercise effective control over their professional conduct;
- # to be the determining and guiding authority in the structure of the teaching profession in South Africa on the one hand. On the other hand, its role is that of protection of the recipient of the teaching profession;
- # to advance and to promote and to further the interests of its members;
- # to represent the interests of the teachers in the RSA and to voice collectively their opinions on matters pertaining to education and to strive for improvement in their conditions of service;
- # to promote the maintenance of high standards of professional integrity and the development of a high standard of professional efficiency;
- # to encourage the development of the aesthetic aspects of the child's life, and to help promote his physical and spiritual development;
- # to study and/or to make representations on matters affecting education, and to establish one or more scholarships and/or bursary funds for the benefit of members and/or deserving persons;
- # to co-operate with other established organisations on educational matters;

- # to further the study of all matters related to education and for this purpose to arrange conferences, seminars, meetings and the like and the establishment of groups, clubs or societies;

- # to disseminate information relating to education and for the attainment of the objects of the Council or for the advancement of education to publish leaflets, magazines, brochures, booklets, books or other publications as the Council may from time to time deem expedient;

- * that the Council design curriculum content guidelines for teacher training programmes on non-racial lines;

- * that the Council formulate guidelines for in-service distance education;

- * that the Council reviews the relevance of teacher training programmes periodically;

- * that the legal function of the Council shall be:
 - # to act as "watchdog" over the teaching profession;

 - # to ensure that all teachers are registered with the Council;

 - # to enforce registration of a teacher before he is admitted as a professional;

 - # to take disciplinary action against a teacher who is guilty of misconduct. A teacher is guilty of misconduct, if he:
 - ~ commits against a child any offensive act;

- ~ punishes a child vindictively and excessively;
- ~ speaks disparagingly of the work of a pupil to any unauthorised person;

- ~ speaks derogatively of the parents or relatives of any child in the presence of other children;
- ~ misuses in any way his position as a teacher relative to his pupils;
- ~ neglects for any reason whatever his duties as a teacher;
- ~ criticises adversely in the presence of pupils or in public the work or conduct of a fellow teacher;
- ~ discloses, without due authority, to the press or any lay man or organisation, any matter which is under consideration by the teachers Council;
- ~ writes, or causes to be written, in the press any article in disparagement of his colleagues or the teachers Council;
- ~ writes to the authorities, or any other way acts, maliciously concerning colleagues;
- ~ conducts himself in any way unworthy of the profession of teaching.

* that the Council take disciplinary action against a teacher who is found guilty of misconduct. Disciplinary action may include the following:

- # a reprimand followed by a warning;

- # suspension of registration for a specific period of time as laid out by the Council;

- # cancellation of registration.

- * that the Council also advise the education Minister in relation to any matter concerning the teaching profession.

8.2.2 Increase in the number of upgrading institutions

(1) Rationale

Teachers are "the seed corn" of educational change, and therefore require careful professional nurture. If this is not done, there is the danger that no meaningful change can be achieved in the educational system. The failure of black education as a whole in the last two decades to meet the moderate expectations which had been set for it, led to a critical focus on black teacher education. There were complaints about declining standards in education, criticisms from the public of sporadic innovations some of which were misunderstood, and criticisms from tax-payers and rate-payers that certain innovations were not being sustained by teachers after they had cost a great deal of money to introduce. Discussions of teachers' weaknesses led to criticisms of their training. It was concluded that teachers were often not adequately prepared for the innovations they were expected to implement. This in turn promoted the need for upgrading programmes for black teachers. It is also partly a response to the alarming revelations made by the de Lange report (HSRC :1981) which showed the percentage of black teachers underqualified or unqualified on the criterion of standard 10 plus a professional qualification to be 85 per cent. Upgrading should not be seen narrowly, but as "all those courses and activities in which a serving teacher may participate for the purpose of extending his professional (as well as his academic) knowledge, interest and skill.

The upgrading of teachers is the process whereby teachers acquire knowledge and skills essential to good professional practice at each stage or level of a teaching career. In many countries, both "local" and overseas, there is a growing interest in the upgrading of teachers and a steadily increasing commitment to the advancement of institutions, activities and facilities that promote it. This includes education of new teachers, in-service education and training, and staff development programmes, to mention but a few. In fact, most of the recent national and state plans for reforming public education in South Africa have

addressed the need to improve the quality of teachers.

Discussions of teachers' weaknesses led to criticism of their training. It was concluded that teachers were often not adequately prepared for the innovations they were expected to implement. This in turn promoted the need for upgrading programmes for black teachers. The upgrading of teachers, a very necessary exercise on the part of any department worthy of the name is however, not an end in itself. The ultimate objective is the production of learners whose capacity to learn and to achieve their potential shall have been adequately stimulated, whose future as students in the various pursuits shall be assured.

The underlying assumption in the upgrading of teachers is that teachers can and will grow through learning. This in turn is good for their schools, their profession, pupils and society at large. In short, the teacher will respond to personal needs and will enact strategies to eliminate deficiencies, face the challenges of the dynamics of society, and grow in a professional manner to fulfil the requirements of being a learning facilitator of pupils.

(2) Recommendations

The recommendations are:

- * that upgrading institutions be increased, scientifically planned and strategically placed so that they are easily accessible to each regional community.
- * that teacher support centres should receive urgent attention as agents for nurturing and providing professional upgrading.
- * that colleagues who share similar areas of professional interest can provide a network whereby each teacher can be of assistance to the others in their professional and/or academic development.

- * that teachers be guided in choosing upgrading programmes or courses, especially degree courses. In the absence of guidance, some teachers complete upgrading programmes that are irrelevant to their needs or the pupils' needs.
- * that study leave be made available freely to teachers. Study leave is a significant instrument for facilitating the upgrading of teachers.
- * that bursaries be made available to teachers by the departments of education, upgrading institutions and the private sector to encourage teachers as well as researchers in the field of teacher upgrading.

8.2.3 The upgrading of underqualified and unqualified teachers

(1) Rationale

Teacher education in South Africa is characterized by fragmentation and deep disparities in the duration and quality of pre-service education for teachers and in the regional supply of teachers at different levels and for different subject areas. Some 30 000 teachers are unqualified, and another 45 000 have less than matric. Inadequate secondary teaching and a poorly designed school curriculum, coupled with ongoing political conflict at schools, have obliged colleges of education to devote the bulk of their curriculum time to providing basic subject knowledge to prospective teachers.

(2) Recommendation

It is recommended that:

- * the training of teacher educators should become a top priority in black education systems. Included will be all those involved in the preparation and support of teachers, including staff in universities and colleges, and personnel in field posts and advisory positions. Teacher educators also need

initial orientation and systematic opportunities for professional enrichment.

8.2.4 Gradual transition to a unitary system of education

(1) Rationale

South Africa's formal education system is in an advanced state of decay. Never having been legitimate or appropriate, it has produced generations of ill-equipped and dysfunctional adults. Furthermore, it has excluded millions of South Africans who aspire to and need education and training. This exclusion can largely be attributed to selective under-provision and under-utilisation of facilities and resources. Existing appalling conditions for both teaching and learning, particularly in black schools, have added to the frustrations of teachers and pupils alike with resultant high failure and drop-out rates. Clearly, this has far-reaching implications for the economy of the country, as commerce and industry have to bear with under-prepared and under-skilled manpower with limited productivity and prospects for promotion to management positions. Quite simply, people who fall outside the mainstream of education through the inadequacies of the formal system, are often neglected or ignored and no opportunities exist to channel them towards the same destination as those fortunate enough to remain within the formal system.

The situation is now reaching critical proportions as more children are denied access to education, thus joining the ranks of illiterate and innumerate adults; as more children drop-out of the school system to join the ranks of under-educated and under-skilled adults; as more matriculants are pushed out of the system without certificates or with certificates inadequate for entry into tertiary institutions or the place of work; as more of our work force become permanent low-grade workers without appropriate qualifications or skills necessary for promotion to higher ranks and, above all, as more are retrenched to join the ranks of the unemployed persons in this country.

Decades of apartheid education for each race group has been accepted as inevitable in South Africa. Communities have thus given their schools characteristics peculiar to themselves. Some communities have also invested financially in these schools to ensure

education for future generations. Schools stand as edifices of tradition and pride of a community. Therefore sudden and drastic changes in schools, though philosophically sound, will disrupt the very fabric of society. Communities which have invested in better educational facilities will be reluctant to forcibly share these with communities that have done little or nothing to improve their lot collectively. Moreover society accepts that the welfare of a country depends on sound education.

(2) Recommendations

It is recommended:

- * that the transition to a unitary system of education be phased in gradually;
- * that the sensitivities of each community be respected;
- * that communities which are liberal be permitted to admit pupils according to their own standards with the proviso that it is not on racist lines;
- * that schools which run on racist lines be denied any state funding;
- * that the syllabi and curricula of every school be subject to scrutiny to ensure moral, ethical and acceptable standards;
- * that schools are not used as training centres for military or para-military purposes, indoctrination or other subversive activities; and
- * that state schools advertise their staff vacancies and open employment on merit.

8.2.5 Further research

(1) Rationale

Apartheid has prevented people from getting to know and understand each other properly and South Africans are the poorer for this. The present research is a pioneering effort in determining the Indian teachers' perception of the black teachers' occupational world. It focussed on an issue that has been taboo in educational and academic spheres, namely, racism. Racism elimination strategies are needed more now in South Africa than ever before. The need to abandon racist beliefs is urgent. Without scientific and insightful educational planning, educational desegregation, which is imminent in South African society, may result in chronic social friction. The psychological and social trauma of apartheid could well be compounded to a point where the present violent polarisation of South African society will continue and intensify. It behoves all educationists to take cognisance of this greater impending tragedy, and to direct their resources and energies actively towards contributing to insightful educational planning. It is the hope of the researcher that the present study will serve as a catalyst for further educationally relevant research.

(2) Recommendations

It is recommended :

- * that a similar study of Indian teachers' perception of the black teachers' occupational world be extended to other metropolitan areas to see if the reported perceptions are similar to this sample. The various problems of teaching in other schools may produce some differences in reported data. Any similarities in the results would increase the validity of this study's findings.

- * that a similar study be designed to provide information concerning the educational needs of the black teachers in South Africa. It is better to get the views of the black teachers from a research study rather than rely on newspapers and personal experience.
- * that a similar study be designed to provide information concerning the perceptions of white and coloured teachers in the RSA towards the black teachers' occupational world.
- * that a similar study be designed to determine the black teachers' perception of the Indian teachers' occupational world.
- * that a similar study of Indian teachers' perception of the black teachers' occupational world be extended to Heads of Department, Deputy principals and Principals in Indian schools.

8.3 CRITICISM

Criticism that emanates from this study include the following:

- * It can be deduced that many of the respondents who completed the questionnaires drew their impressions from newspapers, television, radio, periodicals and journals which are in the main biased in their reporting. The response to the questionnaires does not arise from the Indian teachers' direct experience with his black counterparts. The responses cannot therefore be regarded as first hand experience of Indian teachers.

- * The blacks in general are portrayed in films, television, newspapers and advertisements in such roles as assistants, servants, maids and handymen. Their role play is never seen as doctors, lawyers, professors, advocates and judges, roles which society values highly. Imprinted in the minds of other race groups is the fact that blacks can only fill menial roles in society. In this climate the Indian teachers' perception of the black teacher will be tainted by the image created by the South African society.
- * South Africa has a large black population. The criminal element in the black community in comparison with other race groups in South Africa would appear alarming. The South African mass media reports almost daily on the criminal activities of blacks. This most certainly influences the community at large. Therefore the Indian teacher may see the black teacher against the background of the black ethnic group which is portrayed as being mainly involved in mindless activities.
- * Literature prescribed for study in schools is almost entirely the work of white writers. Literature in language study projects the black person in menial roles. South African history text books written almost entirely by South African afrikaners project the white mans' view. The blacks, that is the Hottentots, are seen as cattle thieves, the Xhosas, as hostile and aggressive, and the Zulus, as a warlike nation. The Indian teacher may therefore have imbibed these images of the black person through his occupation.
- * The Soweto uprising in 1976 and the subsequent disruption in black schools and the wanton destruction of state property, especially schools, have created in the Indian mind that blacks are disruptive and destructive by nature. Black teachers are not excluded from this perception. The Indian teachers' perception is distorted by the current trends in black education.

- * In 1990 Indian schools opened their doors to all races. The gradual exodus of black pupils into Indian schools confirms the view that black education is disruptive and has little to offer its pupils. Factors not considered in this perception are that text books and stationery are offered free to pupils.

These criticisms are offered to give this study a realistic, reliable and holistic perception. Despite the criticisms offered, this investigation will provide a much needed basis for future research in which a variety of manipulations of independent variables can be used to verify the findings of this research.

8.4 FINAL REMARK

The recommendations offered here will not, in the final analysis, solve the problems of black education. Rather, they are offered as possibilities for improvement in response to:

- * the need to be realistic and accept that apartheid is unlikely to crumble within the foreseeable future, and
- * the need to do whatever is possible to help blacks now within the existing structural framework.

It is clear that much can, in fact, be achieved. It should be remembered, furthermore, that many of the reformist strategies put forward could help blacks to initiate, plan and co-ordinate change at the macro-level. It needs to be stressed, however, that:

- * this would be a long term process and that it is quite possible that blacks would not be prepared to accept this; and
- * reformism gives respectability to the status quo and develops structures that may ultimately impede real change.

It would, of course, be naive to think that all that is necessary is the removal of apartheid structures. The problems in black education are highly complex and many are shared by other Third World countries where governments of widely differing political philosophies have been unable to address them adequately. It is abundantly clear, however, that apartheid has proved and is proving to be the major barrier in the way of a genuinely fair deal for all.

Education is inherently ideological, with hegemony most marked in totalitarian states such as the RSA. Extension of education to all children in South Africa is a principle of social justice, and as school is not a neutral environment, conflicting ideologies need disinterested investigation. Domination is to be avoided, but this is difficult as there is no democratic tradition in South Africa. Holism could offer a philosophical base with its need for open dialogue and love of man. The crisis of education based on the ideology of apartheid has led to stagnation in black education. Good leadership is needed in the search for justice and truth in education. Strong, creative, and collegial leadership is required in schools in the promotion of a particular mission statement. Teachers should offer professional leadership and not be dominated through demands from the state or through pre-packaged teaching material.

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APPENDIX A

**Letter to Deputy Director-General, Administration : House of Delegates,
Department of Education and Culture, requesting permission to conduct
research in Indian secondary schools.**

Ref. No. : 10930183

107 Granada Street
SHALLCROSS
4093

02 July 1993

The Deputy Director-General
Administration : House of Delegates
Department of Education and Culture
Private Bag X54323
DURBAN
4000

Sir

PERMISSION TO CONDUCT RESEARCH

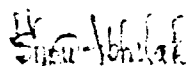
I am registered for a D.Ed. degree in the Department of Education at the University of Zululand. I am conducting an investigation entitled **THE INDIAN TEACHERS' PERCEPTION OF THE BLACK TEACHERS' OCCUPATIONAL WORLD.**

I wish to administer a mailed questionnaire to school teachers, selected by random sampling, in the Durban metropolitan area. The following eight schools have been selected to conduct research. They are Apollo secondary, Kharwastan secondary, Woodhurst secondary, Protea secondary, Glenover secondary, Marklands secondary, Wingen Heights secondary, and Witteklip secondary.

A copy of the approved questionnaire is attached. The questionnaire should take approximately 10 to 15 minutes to complete. No individual school or teacher will be identified in the study.

I request your kind permission to administer the questionnaire among Indian secondary school teachers in August 1993. This research will not in any way interfere with the normal functioning of the school.

Yours faithfully



V. Abhilak

APPENDIX B

Permission granted by the Deputy Director-General, Administration : House of Delegates, Department of Education and Culture, to conduct research.

ADMINISTRATION: HOUSE OF DELEGATES
ADMINISTRASIE: RAAD VAN AFGEVAARDIGDESDepartment of Education and Culture
Departement van Onderwys en Kultuur

(031) 3606911

Fax: (031) 374261

Truro House
Trurohuis
17 Victoria Embankment
Victoria Embankment 17
Private Bag X54323
Privaatsak X54323
DURBAN
4000Ref. No.
Verw. No.

A 10/29/2/11

Enquiries
Navrae

H. Rambehari

1993 -07- 26

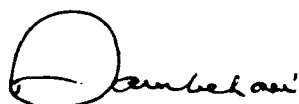
Mr V. Abhilak
107 Granada Street
SHALLCROSS
4093

Sir

REQUEST FOR PERMISSION TO CONDUCT RESEARCH IN DEPARTMENTAL SCHOOLS
Your letter dated 1993-07-02 has reference.

1. Permission is hereby granted to you to conduct your research at the 8 schools indicated in your letter provided that :
 - 1.1 prior arrangements are made with the principals concerned;
 - 1.2 participation in the research by teachers is on a voluntary basis;
 - 1.3 completion of questionnaires is done outside normal teaching time; and
 - 1.4 all information pertaining to teachers is treated confidentially and used for academic purposes only.
2. Kindly produce a copy of this letter when visiting/approaching schools.
3. The Department wishes you every success in your research and looks forward to receiving a copy of the findings.

Yours faithfully



DEPUTY DIRECTOR-GENERAL

930831/abh/rn

APPENDIX C

Letter to principals of Indian secondary schools

V. ABHILAK
107 GRANADA STREET
SHALLCROSS
11 August 1993

The Principal
----- Secondary School

Dear Sir/Madam

I am conducting a research study entitled : **"INDIAN TEACHERS' PERCEPTION OF THE BLACK TEACHERS' OCCUPATIONAL WORLD"**. I have received written authority for the use of your school from the Deputy Director-General, Department of Education and Culture, Administration : House of Delegates. A copy of this letter is attached for your reference.

I would appreciate your permission and assistance to administer the enclosed 8 questionnaires to the teachers (Level 1 educators) on your staff. As my sample is distributed to schools in the Durban metropolitan area, it is not possible for me to administer the questionnaires personally. Therefore, I seek your kind assistance to administer them for me.

As proper sampling is crucial to the validity of the research findings, it is vital that the sample selected by you be made up of the following :

4 Male teachers and 4 Female teachers, selected as follows :

1. Less than 5 years teaching experience (1 male and 1 female).
2. Between 5-10 years teaching experience (1 male and 1 female).
3. Between 11-15 years teaching experience (1 male and 1 female).
4. More than 15 years teaching experience (1 male and 1 female).

If the above requirements cannot be met fully, I would be grateful if you could exercise your discretion to obtain a sample which is as close as possible to the one requested.

I am fully aware that in asking for your co-operation in this way I am adding to your already considerable administrative burden, but I hope that you will see this enterprise, which is concerned with determining the Indian teachers perception of the black teachers occupational world, as being sufficiently worthwhile to merit consideration.

It would be appreciated if the respondents could complete the questionnaires and return them in the self-addressed envelopes enclosed to reach me on or before 31 August 1993. **I wish to conclude by placing on record my sincere thanks and appreciation to you, in anticipation, for your kind assistance.**

Yours sincerely
V. Abhilak

V. ABHILAK

Telephone number : 491095 (H) 430285 (W)

APPENDIX D

Letter to level one educators of Indian secondary schools.

QUESTIONNAIRE

Strictly Confidential

Dear Colleague

I am conducting an investigation entitled **THE INDIAN TEACHERS' PERCEPTION OF THE BLACK TEACHERS' OCCUPATIONAL WORLD**. You are a member of a group selected by random sample to complete the enclosed questionnaire.

The outcome of the investigation should provide valuable information which may have a bearing on the improvement of relations between Indian and black teachers. The information asked for in the attached questionnaire is of vital importance to the study and **is urgently required**. Under the circumstances I hope that you will pardon this intrusion into what must be an extremely busy period of the school year. I realise that your time is very precious, but would still like to ask you to be so kind as to give me about 10 to 15 minutes to complete and return the attached questionnaire in the self-addressed, post-paid envelope which is enclosed.

I am aware that it is quite tiresome to fill in questionnaires. However, your views are important and it is my hope that you may feel that a concern with the Indian teachers' perception of the black teachers' occupational world is sufficiently worthwhile to spare a little of your time to complete this questionnaire fully and state what you honestly feel as this is essential to the relevance of the research findings. Please be assured that I will hold all information in complete confidence. **No individual teacher or school will be identified in the study.**

Please note that the approval of the Deputy Director-General has been obtained for the circulation of this questionnaire and for its completion by Level 1 teachers.

In conclusion may I add that your assistance in this research will not only be sincerely appreciated by me but will, I hope, make a contribution of some value to the discussion on the Indian teachers' perception of the black teachers' occupational world.

Yours sincerely


V. ABHILAK

APPENDIX E

The questionnaire

QUESTIONNAIRE

THE INDIAN TEACHERS' PERCEPTION OF THE BLACK TEACHERS' OCCUPATIONAL WORLD

Please answer all questions as some items will be analysed with others. Please fill in the relevant information where required or cross (X) the appropriate block.

SECTION A

1. BIOGRAPHICAL INFORMATION

1.1 Sex

Male	<input type="checkbox"/>
Female	<input type="checkbox"/>

1.2 Age

Under 25	<input type="checkbox"/>
25 - 29	<input type="checkbox"/>
30 - 34	<input type="checkbox"/>
35 - 39	<input type="checkbox"/>
40 - 44	<input type="checkbox"/>
45 - 49	<input type="checkbox"/>
Over 50	<input type="checkbox"/>

1.3 Total teaching experience as at 1993-12-31

0 - 5	<input type="checkbox"/>
6 - 10	<input type="checkbox"/>
11 - 15	<input type="checkbox"/>
16 - 20	<input type="checkbox"/>
21 - 25	<input type="checkbox"/>
Over 25 years	<input type="checkbox"/>

1.4 **Terms of employment**

Temporary

Permanent

Locum tenens

1.5 **The grading of your school**

Complex Secondary School

S1 Secondary School

S2 Secondary School

1.6 **Your present grade**

M+1

M+2

M+3

M+4

M+5

M+6

M+7

1.7 **Have you taught with other race groups?**

Yes

No

1.8 If yes to 1.7, specify which groups.
Cross (x) one or more of the following.

- Blacks
- Whites
- Coloureds
- Indians
- Not applicable

1.9 Does your school have any black teachers on the staff?

- Yes
- No

1.10 Post you are presently holding.

- Principal
- Senior deputy principal
- Deputy principal
- Head of department
- Teacher

1.11 Please state your academic qualifications.

1.12 Please state your professional qualifications.

SECTION B

2. OCCUPATIONAL WORLD OF THE BLACK TEACHER. THE FOLLOWING STATEMENTS ARE PROVIDED WITH A 5-POINT SCALE

FOR EACH OF THE FOLLOWING STATEMENTS (IN RESPECT OF THE BLACK TEACHER) INDICATE THE EXTENT OF YOUR AGREEMENT OR DISAGREEMENT BY CIRCLING THE NUMBER WHICH CORRESPONDS TO YOUR ANSWER. PLEASE BE AS HONEST AND OPEN AS YOU CAN.

PLEASE USE THE KEY THAT HAS BEEN PROVIDED BELOW.

- 1 STRONGLY AGREE**
2 AGREE
3 UNSURE
4 DISAGREE
5 STRONGLY DISAGREE

- 2.1 The black teacher approaches the educative task with enthusiasm.
 1 2 3 4 5
- 2.2 The black teacher is self motivated.(Sees what has to be done and does it)
 1 2 3 4 5
- 2.3 The black teacher assumes responsibility for a given task and follows through to completion.
 1 2 3 4 5
- 2.4 The black teacher is willing to work above and beyond "normal" expectations.
 1 2 3 4 5
- 2.5 The black teacher is dependable.(Does required tasks with a minimum of supervision)
 1 2 3 4 5
- 2.6 The black teacher is persistent.(Does not give up easily on tasks)
 1 2 3 4 5
- 2.7 The black teacher is well-organised.(Has the ability to set priorities and complete work scheduled)
 1 2 3 4 5
- 2.8 The black teacher is punctual.(Shows up on time; does not keep others waiting)
 1 2 3 4 5

KEY

**1-STRONGLY AGREE 2-AGREE 3-UNSURE 4-DISAGREE
5-STRONGLY DISAGREE**

- 2.9 The black teacher is flexible.(Has the ability to adapt to new situations with a minimum of effort)
1 2 3 4 5
- 2.10 The black teacher shows tolerance for ambiguity.(Adjusts readily to unclear situations)
1 2 3 4 5
- 2.11 The black teacher is not defensive.(Has the ability to look at constructive criticism objectively.)
1 2 3 4 5
- 2.12 The black teacher displays self-awareness.(Conscious of his/her own feelings and behaviour and how he/she affects others)
1 2 3 4 5
- 2.13 The black teacher is receptive.(Has the ability to learn from his/her own and other's experiences)
1 2 3 4 5
- 2.14 The black teacher displays openness.(Is genuine, does not keep true feelings hidden)
1 2 3 4 5
- 2.15 The black teacher has good judgement.(Decisions reflect commonsense)
1 2 3 4 5
- 2.16 The black teacher has poise and self-control.(Has the ability to remain calm under stress; does not "blow up" easily)
1 2 3 4 5
- 2.17 The black teacher has a sense of humour.(Has the ability to laugh at himself/herself and to use humour in a positive way.)
1 2 3 4 5
- 2.18 The black teacher is co-operative.(Has the ability to compromise individual effort for the common goal; ability to work smoothly as a part of a "team effort")
1 2 3 4 5
- 2.19 The black teacher has the ability to look at problems objectively and to develop solutions.
1 2 3 4 5

KEY

1-STRONGLY AGREE 2-AGREE 3-UNSURE 4-DISAGREE
5-STRONGLY DISAGREE

- 2.20 The black teacher has the ability to offer suggestions in a constructive and positive manner.
 1 2 3 4 5
- 2.21 The black teacher displays professional growth.
 (Constantly demonstrates a willingness to improve professionally)
 1 2 3 4 5
- 2.22 The black teacher promotes positive relationships between school and the community.
 1 2 3 4 5
- 2.23 The black teacher has good rapport with pupils.
 1 2 3 4 5
- 2.24 The black teacher demonstrates the ability to communicate with people at their "level of comfort".
 1 2 3 4 5
- 2.25 The black teacher has good rapport with the staff.(Accepted as a professional partner.
 1 2 3 4 5
- 2.26 The black teacher has good rapport with parents.(Accepted as a professional consultant.
 1 2 3 4 5
- 2.27 The black teacher has a good working relationship with the management staff.
 1 2 3 4 5
- 2.28 The black teacher works closely with the administrative staff in the development of a positive learning environment in schools.
 1 2 3 4 5
- 2.29 The black teacher understands his/her own professional limitations.
 1 2 3 4 5
- 2.30 The black teacher constantly reminds staff and administration of the individual needs of all pupils in his/her care.
 1 2 3 4 5
- 2.31 The black teacher creates an uncertain educational milieu.
 1 2 3 4 5

KEY

**1-STRONGLY AGREE 2-AGREE 3-UNSURE 4-DISAGREE
5-STRONGLY DISAGREE**

- 2.32 The black teacher respects the religious principles of pupils.
1 2 3 4 5
- 2.33 The black teacher exercises authority with compassion.
1 2 3 4 5
- 2.34 The black teacher endeavours to maintain a friendly relationship with the parents of his pupils.
1 2 3 4 5
- 2.35 The black teacher cooperates with colleagues for the good of the school.
1 2 3 4 5
- 2.36 The black teacher keeps parents informed and cooperates with them to help in the development of the pupil.
1 2 3 4 5
- 2.37 The black teacher is objective, constructive and co-operative in relations with parents.
1 2 3 4 5
- 2.38 The black teacher listens to the individual pupil in order to understand the pupil's concerns and needs.
1 2 3 4 5
- 2.39 The black teacher accepts and carries out staff responsibilities.
1 2 3 4 5
- 2.40 The black teacher collaborates in the development of curriculum objectives and goals.
1 2 3 4 5
- 2.41 The black teacher is current and well informed on subject matter and methodology.
1 2 3 4 5
- 2.42 The black teacher displays interest in new ideas, and examines them critically.
1 2 3 4 5
- 2.43 The black teacher adapts successfully to changing situations.
1 2 3 4 5
- 2.44 The black teacher can express differences and disagreement objectively.
1 2 3 4 5

KEY

**1-STRONGLY AGREE 2-AGREE 3-UNSURE 4-DISAGREE
5-STRONGLY DISAGREE**

- 2.45 The black teacher dresses in a manner that adds to his effectiveness as an educator.
1 2 3 4 5
- 2.46 The black teacher attends promptly to office and parent communications.
1 2 3 4 5
- 2.47 Black and Indian teachers should meet more frequently on a professional level.
1 2 3 4 5
- 2.48 All schools should be open to all races.
1 2 3 4 5
- 2.49 The black teacher is prompt and dependable in the performance of routine matters to ensure the well-being of the school.
1 2 3 4 5
- 2.50 Black teachers will accept the authority of Indian principals.
1 2 3 4 5
- 2.51 Indian teachers will accept the authority of black principals.
1 2 3 4 5

SECTION C

OCCUPATIONAL WORLD OF THE BLACK TEACHER

THE FOLLOWING STATEMENTS ARE PROVIDED WITH A 3-POINT SCALE

THE FOLLOWING STATEMENTS REPRESENT OPINIONS, AND YOUR AGREEMENT OR DISAGREEMENT WILL BE DETERMINED ON THE BASIS OF YOUR PARTICULAR BELIEFS. INDICATE THE EXTENT OF YOUR AGREEMENT OR DISAGREEMENT BY MAKING AN "X" IN THE APPROPRIATE BLOCK.

3.1 The black teacher believes in the dignity and worth of the pupil.

Yes	No	Uncertain
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3.2 The black teacher strives with determination in the face of frustration, injustice and perplexity to improve the pupil's quality of life.

Yes	No	Uncertain
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3.3 There exists among black teachers a feeling of mutual respect, mutual trust and mutual loyalty.

Yes	No	Uncertain
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3.4 The training of the black teacher is of a high standard.

Yes	No	Uncertain
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3.5 The professional training of black teachers is of such a standard that it equips them to teach in Indian schools.

Yes	No	Uncertain
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3.6 The black teacher encourages children to develop a sense of responsibility.

Yes	No	Uncertain
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3.7 Black teachers work actively with pupils towards the formation of democratically elected SRC's.

Yes	No	Uncertain
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3.8 Black teachers work closely with parents and pupils in dealing with the current education crises.

Yes	No	Uncertain
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3.9 The struggle for a unitary, non-racial democratic education is an integral part of the democratic struggle within black schools.

Yes	No	Uncertain
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3.10 Black teachers and their associations have become increasingly politicised during the last few years.

Yes	No	Uncertain
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3.11 It is imperative that Indian and black teachers be trained at the same teacher training institutions.

Yes	No	Uncertain
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3.12 Black teachers are actively involved in coaching sports.

Yes

No

Uncertain

3.13 Western education was introduced into black schools without taking the black people's culture or history into consideration.

Yes

No

Uncertain

3.14 Parents of black children prefer to have their children taught in English.

Yes

No

Uncertain

3.15 Some black teachers are not competent to handle the subjects they teach.

Yes

No

Uncertain

3.16 Black teachers waste too much time talking about things not connected with the lesson to be taught.

Yes

No

Uncertain

3.17 Black teachers avoid sections of the syllabus with which they are not quite conversant.

Yes

No

Uncertain

3.18 Black teachers do not have effective discipline because pupils are often late and absent from classes.

Yes	No	Uncertain
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3.19 Most black teachers have had far less training than their Indian counterparts.

Yes	No	Uncertain
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3.20 The morale of black teachers has been weakened by socio-economic factors and ongoing political turmoil.

Yes	No	Uncertain
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3.21 The conditions under which black teachers work are poor and demoralising.

Yes	No	Uncertain
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3.22 The black teacher has to cope with poor physical conditions like over crowding, inadequate equipment and a lack of adequate facilities.

Yes	No	Uncertain
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3.23 Generally black teachers command of English is poor.

Yes	No	Uncertain
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3.24 Black and Indian teachers have identical conditions of service.

Yes	No	Uncertain
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3.25 Parents of black children give special attention to the religious education of their children.

Yes	No	Uncertain
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3.26 Representative parent associations in black schools are elected democratically.

Yes	No	Uncertain
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3.27 Black teachers reject the authority structures of the schools, the inspectorate and the departments they serve.

Yes	No	Uncertain
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3.28 **Which of the following sources do you consider to be the most important factors to have influenced your perception of the black teachers' occupational world?**

Newspapers	<input type="checkbox"/>
Television	<input type="checkbox"/>
Periodicals	<input type="checkbox"/>
Radio	<input type="checkbox"/>
Personal experience	<input type="checkbox"/>
Other	<input type="checkbox"/>
In case of other, please specify	<input type="text"/>

