THE GENESIS AND DEVELOPMENT
OF FORMAL EDUCATION
IN THE EASTERN MOUTSE AREA:
AN HISTORICAL-EDUCATIONAL
SURVEY AND EVALUATION
THE GENESIS AND DEVELOPMENT OF FORMAL EDUCATION IN THE
EASTERN MOUTSE AREA: AN HISTORICAL-EDUCATIONAL
SURVEY AND EVALUATION

by

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submitted in fulfilment of the requirements for
the degree of

MASTER OF EDUCATION

in the subject

HISTORY OF EDUCATION

at the

UNIVERSITY OF SOUTH AFRICA

SUPERVISOR: PROF J H JORDAAN

NOVEMBER 1996
I declare that

The Genesis and Development of Formal Education in the Eastern Moutse area: An Historical-Educational survey and evaluation is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

[Signature]
(S.T. MAKOFANE)

2/12/1996
DATE
ACKNOWLEDGEMENTS

I wish to express my gratitude to those who have contributed towards this research endeavour, encouragement:

* Prof J.H. Jordaan
  - for having painstakingly supervised my work

* Mrs. Leona Labuschagne
  - for her editorial expertise

* My neglected family and friends
  - for longsuffering and kindness

* My pastor: Jacob Nkodima
  - for having provided a spiritual support

* My Creator, Saviour, Lord the Almighty
  - for having provided for my everything
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SUMMARY

TITLE: THE GENESIS AND DEVELOPMENT OF FORMAL EDUCATION IN THE EASTERN MOUTSE AREA: AN HISTORICAL-EDUCATIONAL SURVEY AND EVALUATION

CANDIDATE: S T MAKOFANE

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DEGREE: M. Ed.

Research has been conducted in the genesis and development of formal education in the Eastern Moutse area within the context of formal education in South African schools. Various methods such as historical method, phenomenological method, metabletic method, comparative method, exemplaristic method, descriptive method and evaluation method have been followed whereby the development, over the years, of education in the area under review, was revealed. The authenticity of formal education as it evolved was evaluated by the use of Essence Structure Model (ESM).

An attempt has been made to describe the education-essence-structure in its multifaceted complexity. These education-aim-essences have been used since time immemorial. It appeared that of all the essences, religiousness has the highest value. Other essences which are of equal status are: the ethical, the aesthetic, the economic, language and other essences of the ESM.
In order for authentic education to take place, all the education aim structure essences must be accorded a rightful place in the education of a child towards adulthood. Throughout history, cultural groups have over and under-emphasised different essences in their efforts to educate the child towards adulthood. This effort was informed by a particular life-view or a philosophy of life which was upheld by people of different cultural backgrounds.

The need to restructure the curriculum in the Eastern Moutse area in such a way that it caters for a balanced recognition of all essences of the ESM has been discussed. Overemphasis of some essences at the expense of the others leads to an inauthentic way of existence. The aim of this research has been to conduct a historical survey and evaluation of formal education in the Eastern Moutse area as it evolved over the years - from the missionary era until in the 1990s.
CHAPTER 1

GENERAL ORIENTATION AND POSTULATION OF THE PROBLEM

1.1 INTRODUCTION

According to Gunter (1981:11) education is aimed at the development of the child in totality. Du Plooy & Kilian (1984:4-5) maintain that man has been concerned with his children since his origin and states that this concern will remain indefinitely. He points out that the relationship between an adult and a child is that of the adult as educator and the child as adult to be. He continues with the striking statement that an adult is not an educator simply by exerting an influence over the child, but by enhancing this influence with guidance, protection and the aim to educate.

Van Niekerk et al. (1988:81) postulates that the meaning attributed to adulthood as the ultimate goal in the education of a child has always been in accordance with the need of a particular cultural group. Verster et al. (1984:2) point out that the physical aspect of adulthood was of primary importance in Sparta while the New Athens accentuated the rational aspect. According to Verster et al. the principal aim of the early Christian schools was moral-religious upliftment. Van Niekerk et al. maintain that early Roman education emphasised physical and moral qualities, while Graeco-Roman education paid more attention to literacy and intellectual moulding, good command of language and moral character.
This study will focus on formal education in the Eastern Moutse area. It will be based on Jordaan's (1984:viii) model diagram of the Essence-Structure of authentic adulthood and of the aims of education (ESM) cf. Appendix 5. The researcher will use this model to evaluate the authenticity of formal education in the Eastern Moutse area.

1.2 AIM AND RELEVANCE

The aim of this study is to research the origin and development of formal education in the Eastern Moutse area. The effect of formal education on the development of the child in totality will be studied in comparison with the education-aim-essence model of Jordaan (1984:7,265). The researcher will use this model to evaluate the relevance of formal education in the Eastern Moutse area. In this evaluation a variety of basic needs of the inhabitants of this area, and in particular the needs of the children, will be taken into account.

In addressing the relevance of formal education in the Eastern Moutse area the position of the child in relation to learning situations and opportunities will be taken into consideration from nursery school level through secondary school. Learning materials and their relevance will be assessed to establish whether they agree with the child’s needs in the particular situation.

It is important to research how the child in the Eastern Moutse area establishes himself as a learning child. This research will focus on the child in this particular area – how he relates to things, to others and to the Other (God).
In this study the researcher will endeavour to ascertain whether children in the Eastern Moutse area are indeed guided towards proper adulthood. Jordaan (1994:7) maintains that a proper adult is a person who complies with the following essences: **religiousness, the ethical, affectiveness, bodiliness, nationality, the aesthetical, individuality and sociality, freedom and authority, language, the economical and rationality.**

The aim of the study is also to establish whether educators in the Eastern Moutse area view adulthood in the same light as Jordaan. Questions such as Who is an adult? and When does one acquire adulthood in this area? will be raised from time to time. The same applies to the views of the community and the child in particular — on ethical and aesthetical matters, for instance. This argument subscribes to the view of Du Plooy & Kilian (1984:75-77) that man is a situated being. It must be emphasised that the role that the teacher plays in guiding the child towards adulthood should not be neglected. This is because the adult as educator has a certain responsibility towards the child. In order to meet this challenge, however, the educator needs adequate training.

To ascertain whether formal education in the Eastern Moutse area is authentic and relevant, it will be evaluated according to Jordaan's (1984:265[bylae]) Essence-Structure Model (ESM) (cf. Appendix 5).
1.3 POSTULATION OF THE PROBLEM

The educational characteristics common to a third world country figure strongly in the education system of the Eastern Moutse area. The fact that existing schools in the area cannot accommodate the large number of children, poses a serious threat to schooling in this area. The area is faced with an enormous demand for basic educational needs such as sufficient teaching personnel. The educator-pupil ratio is in the region of 1:60 and even higher in some schools. This situation is detrimental to the quality of schooling in the area.

It is not in the interest of this study to research each and every problem that might influence the education of a child. However, by interviewing several teachers and principals of various schools, it became evident that a lack of essential resources such as writing materials, textbooks and desks, combined with the squalid conditions prevailing in the area, poses a serious threat to the proper education of the child.

The question is whether the children of the Eastern Moutse area can realise their full potential and acquire meaningful adulthood under such circumstances.

1.4 ANALYSIS AND EXPLANATION OF TERMS AND CONCEPTS

1.4.1 GENESIS

The Oxford Advanced Learner's Dictionary (Hornby 1992:514) defines "genesis" as "a beginning, a starting point, an origin". Van Rensburg & Landman (1988:532) define "genesis" as "origin, coming into being".
In this study the researcher focuses on how formal education came into being in the Eastern Moutse area in the 1940s and how it changed over the years until 1995.

1.4.2 DEVELOPMENT

The Oxford Advanced Learner’s Dictionary (Hornby 1992:329) defines development as "growing gradually from one level to the other". The concept "development" in this study centres on the development of formal education in the Eastern Moutse area from 1940-1995. The impact of this development on the community and on the child as recipient of the education will be thoroughly researched.

1.4.3 FORMAL EDUCATION

"Formal education" is defined by Duminy (1985:16) as the organised form of education that occurs in pre-primary, primary, secondary and special schools and tertiary institutions. Moletsane (1977:11) defines formal education as "any organised, structured and institutionalised form of learning in schools where specific skills are acquired by individual students from teachers and books". He continues to state that this form of education adheres to special curricula, time frames, specific methods of instruction and methods of evaluation leading to grading and the awarding of certificates.
The researcher confines himself in this study to the definition of formal education as far as the schools in the Eastern Moutse area are concerned. "Formal education" is regarded as education that guides and supports the child to eventually fit successfully into the adult world and to prepare the child to make a decent living as an adult. Louw & Swart (1985:2) consider education to be "... assistance given to the educand to enable him to attribute meaning to his world in terms of certain values". Value in this context indicates the relation between a person and an object or his attitude towards that object. (The "object" here refers to a proper adult person.) In this study the researcher will concentrate on the attitude of the child in the Eastern Moutse area towards formal education.

Le Roux et al. (1988:1) define education succinctly as "the deliberate, purposive, normative intervention by an adult in the life of a child". He contends that the prime aim of education is that of leading, guiding and assisting the child to proper adulthood. According to Le Roux et al. (1988:2-3) the purposive intervention of an adult in the life of a child will open up possibilities for education to take place with the ultimate aim of leading the child to conform to and accept the demands of adulthood. In order for this intervention to be considered educative, Le Roux et al. identify certain criteria: the intervention must be conscious and deliberate, it must be goal directed (purposive), it must be normative, it must be an intervention that guides and assists the child in his progression towards adulthood. The argument of Duminy (1985:2-3) follows logically on that of Le Roux above:

"Educative teaching is an act aimed not only at imparting knowledge but also at educating the child."
To him, educative teaching is the act by which reality is unfolded. The child should ultimately be able to take responsibility for his relationships: with God, his fellow man and the cosmos.

It must be borne in mind that in this study formal education is discussed in the context of the school situation. It stands to reason that formal education in the school situation can only be achieved as educative teaching, where the teacher and the child are involved in the school context. It is in this process when assistance is given to the educand to enable him to give meaning to his world in terms of certain values (Louw & Swart 1985:1).

1.4.4 EASTERN MOUTSE AREA

Moutse is the Sotho name for the Elands River. In the late 1960s, the name Moutse was used to refer to the valley west of Groblersdal along which the Olifants and Elands Rivers run. Several black ethnic groups are believed to have lived in this area.

During personal interviews (6 April 1995) Mr A.Napo indicated that the Eastern Moutse area covers an estimated area of 42Ha. According to him the population of the area was estimated by the census of 1990 to be 131 000.

The Eastern Moutse area is inhabited predominantly by the Bantwane tribe. Other tribes like the Zulu’s, Tsongas and Swazis are found in the area on a smaller scale. During a telephonic interview (June 1995) Mr J. N. Mohlamonyane indicated that the Bantwane tribe originated from the Bakwena, better known as the Tswana.
In spite of the fact that the Bantwane tribe is the largest single tribe in the Eastern Moutse area, it does not have an official language but considers Northern Sotho as its language, despite the fact that the tribe is more closely related to the Bakwena (the Tswana). The Bantwane tribe also has cultural links with the Northern Sothos.

1.4.5 HISTORICAL-EDUCATIONAL SURVEY

The Oxford Advanced Learner’s Dictionary (Hornby 1992:1296) defines the word ‘survey’ as "studying the general condition of something, examining it to make sure its structure is in good condition". The dictionary further states that it is a general view, examination or description of something.

Venter & Verster (1990:24-25) quote John Best’s definition:

"History ... is a complete, accurate and meaningful record of man’s achievement. It is not merely a list of chronological events, but a truthful, integrated account in which persons and events are examined in relation to a particular time and place ... Man uses history of education to understand the present in the light of past events and developments. It enables him to predict with some degree of assurance what is likely to happen in future ..."

For the purpose of this study this particular definition will be regarded as the most appropriate.
Hopkins presents more or less the same idea on research into the History of Education (Venter & Verster 1990:25). He is quoted by Venter & Verster as saying:

"The goal of historical research in education is to clarify present day practises and problems by providing a historical knowledge base ... Knowledge gained through historical inquiry can provide better understanding of questions under current consideration, and can contribute to a better understanding of education concerns."

Mphahlele (1982:1) in his inauguration address propounded that History of Education concerned itself with the "what" the "why" and the "how" of all educational systems down the ages. He adds that the study of History of Education must not ignore the indigenous group from which the students and pupils come. This means that the origin of the indigenous group and what they hold dear must be a cornerstone in the study of History of Education.

Van Niekerk, Borst & Van Rooy (1988:35) maintain that History of Education is a historical, systematic, spatiotemporally determined investigation, interpretation and description of the structural interrelatedness of the phenomenon of education. He considers the aim of the History of Education to establish how it was determined by the past with the purpose of clarifying the present in order to provide guidelines for the future. The argument of Van Niekerk et al. is relevant to this study because the problems of the past that might be discovered through research may only be effectively addressed if sufficient knowledge is acquired of the present system of education. Once the relevant information is collected, the future of formal education in the Eastern Moutse area can be formulated to the benefit of the entire community.
Venter & Verster (1990:24) quote G. J. Mouly:

"The term "educational research" should ... be restricted to systematic studies designed to provide educators with more effective means of attaining worthwhile educational goals. It... is reserved for activities designed to discover facts and relationships that will make the educational process more effective."

1.4.6 EVALUATION

In order to define a historical-educational evaluation with greater precision, the word "evaluation" must be defined. According to the Oxford Advanced Learner's Dictionary (Hornby 1992:411) 'evaluation' means to find out the value of something or assessing something. In this research a historical-educational evaluation will be based on the assessment of formal education in the Eastern Moutse area. The researcher will also strive to determine whether the formal education in this area has been of any worth to the community over the years. Duminy (1986:5) states that the school should concern itself with the unfolding of the child as a whole and this aspect of formal education will be assessed with regard to the schools of the Eastern Moutse area.

Duminy (1985:5-6) points out the following structural characteristics for schools to identify with:

- educative teaching at school must be planned and organised with regard to the school timetable, work assignments, and classroom practice;
- the type of school should be determined by the child’s unfolding possibilities;
the school should have cultural connections with the child it intends to guide towards maturity;
norms and ideals should be related to the life-view/world-view of the people and the nation concerned;
the school should be interwoven with the state, the family, the church, teachers' associations and sporting societies; and
the school must have educative teaching, guided by academically and professionally trained teachers.

Jordaan (1994:7) posits that an ESM is capable of assessing education for authenticity. He presents the model of the essence of the structure of authentic adulthood and of the aim of education (1994:1). The researcher will use this model (ESM) to evaluate the authenticity of formal education in the Eastern Moutse area. Jordaan goes on to say that children ought to be educated by means of norms and values to become proper adults.

1.4.7 WORLD-VIEW/LIFE-VIEW

Van Rensburg & Landman (1988:518) define a world-view as the conception of the nature, origin and essence of things and coherence, meaning and significance of the whole or reality surrounding man. Du Plooy & Kilian (1984:172) contend that educators educate children according to their firm beliefs and deepest convictions. They add that parents hold their own individual, particular views; their convictions and beliefs, acquired from their own parents and the teachers educating them, grew firm over the course of time.
1.5 METHODOLOGY

1.5.1 THE HISTORICAL METHOD

Venter & Van Heerden (1989:111) regard the historical-educational research method as the problem historical or thematological method. Turney & Robb (1971:59-60) regard historical research as the system of organising and classifying the recorded evidence of past events. They state that this method of research is usually accompanied by an interpretation of events and their relevance to present circumstances. Jordaan (1994:1) maintains that the historical method is used to reconstruct the basic field to provide the historical-educational facts required for the in-depth research. He recommends that preference be given to primary and secondary sources.

The historical-educational method will be used in this study to present historical events in the development of formal education in the Eastern Moutse area. In the process of research the researcher will use logbooks of various schools as well as other secondary sources such as periodicals and books in order to acquire valid and relevant information regarding the development of formal education in the Eastern Moutse area.

Venter & Van Heerden (1989:111-116) propound that the researcher, when using the historical method, must first of all determine that the specific topic has not yet been researched. Therefore the researcher will have to ensure that the research findings and pronouncements of this study will contribute to the available information on the past, present and then provide the possible restructuring in future of formal education in the Eastern Moutse area. The researcher found no evidence of research on this specific topic.
Sidhu (1985:93) maintains that "historia" originally referred to learning or knowledge through enquiry. He adds that history provides an exact knowledge of the past and enables one to interpret the future. He states that:

"Historical research is the application of the scientific method of enquiry to historical problems. It demands standards of careful methodology and a spirit comparable to that which characterises other types of research."

1.5.2 PHENOMENOLOGICAL METHOD

Jordaan (1994:2) refers to Venter as saying that phenomenology is a cognitive method according to which the researcher puts his own viewpoints, his prejudices, his life and world philosophy, presuppositions and coincidences between brackets in order to leave them latent for the phenomenon as original entity to speak to the researcher unhindered. He points out that this method aims at revealing the education phenomenon in its uncovered reality.

According to Viljoen & Pienaar (1971:33) the phenomenological method aims at studying phenomena by approaching them closely in order for one to be placed in proximity to them. They add that this method aims at disclosing the phenomenon that reveals itself as education within the mentioned situation. They maintain that the phenomenologist does not seek something behind or within the appearance that will enable him to explain scientifically what the phenomenon is or ought to be. He simply accepts the appearance of the life world as the revelation of reality.
The phenomenological method has bearing on this research because it seems that certain educational aspects such as educational aim-essences, criteria of adulthood and conditions for attaining adulthood as propounded by Venter & Van Heerden (1989:142-144), may not be reasoned away.

Viljoen & Pienaar (1971:36-37) say:

"In a critical-methodical way the phenomenologist endeavours to penetrate the phenomena in order to arrive at ontologically irreducible, eidetic or essential categories that are constant and universal. This method bridges the metaphysical gap between subject and object and brings the investigator towards reality, back to the things themselves (Husserl)."

The argument of Viljoen & Pienaar (1971:35), namely that the phenomenological method must in the first place be seen as a reflection that is aimed at penetrating the essential meaning of the phenomenon, proceeds from the previous one. By using this method, the researcher will attempt to penetrate the essential meaning of formal education in the Eastern Moutse area to describe and how it developed over the years.

1.5.3 METABLETIC METHOD

Using the metabletic method, the researcher will be able to study the development of formal education in the Eastern Moutse area from 1940 to 1995. He will indicate how education has changed and in what ways it has remained stable.
According to Viljoen & Pienaar (1971:139) the term "metabletic" indicates the doctrine of change – the state of things as having been brought about by changes. Venter & Van Heerden (1989:156) maintain that the word "metabletic" was derived from the Greek word "metaballein", which means change. He explains the metabletic method in terms of the principles underlying it. These principles, according to Venter & Van Heerden (1989:157-159), are theoretical and practical. Theoretical principles include the principle of non-disturbance, the principle of reality and the principle of changeability. He considers the principle of changeability as of fundamental importance to the metabletic method.

Jordaan (1984:47-48) indicates that this method is concerned with the variability of education through the ages. He maintains that it is not only concerned with the changes, but also with that which remains unchanged. He posits that when an educational research problem area is researched, the study should include educational exemplars from various time periods, representing different views and contrasting the views of various educators, so that variability, as well as the stability with regard to the topic, can be clearly observed.

1.5.4 THE COMPARATIVE METHOD

Van Rensburg, Landman & Bodenstein (1988:310) explain the comparative method as a method used to analyse and describe the systems of education in relation to society in order to observe changes and the consequences that these changes had on the society in the past and to what extent these changes impact on the present structure.
According to Sidhu (1985:217) the comparative method deals with current situations. It is the method that deals with the antecedents and causes of educational effects. Van Schalkwyk (1982:18) infers that the method of comparative research is called the transcendental-empirical method. Transcendental refers to the fact that empirical reality is investigated in the light of certain accepted principles. Van Schalkwyk (1982:19) adds that these principles will be accepted by the scientist as valid and true. They should direct the scientist either to God or idol. These principles are, for example, those of unity and diversity or universality and individuality, or communality and diversity.

The comparative method will be used to determine whether the education of the missionaries in the Eastern Moutse area has been able to change the traditional beliefs and world-views of the communities in this area. The traditional and informal education of the communities of the Eastern Moutse area will be compared to the scientific and formal education as brought by the missionaries.

1.5.5 EXEMPLARISTIC METHOD

The researcher will study the exemplars which are supposed to represent all the schools in the Eastern Moutse area. Jordaan (1994(a):1) states that exemplars serve as mirror images of the comprehensive reality regarding the topic. The four schools which were selected are: Paledi Primary School, Kgothala Secondary School, Dennilton Public Primary School, Bantwane Primary School, Machipe Primary School and St Josef's Secondary School.
These schools were chosen because they will hopefully serve as mirror images of the comprehensive reality regarding the development of formal education in the Eastern Moutse area. The researcher chose not to research all schools in the area, because this would lead to superficiality as referred to by Jordaan (1990:64).

Jordaan (1990:63-64) advises not only to select a reasonable number of exemplars for the in-depth investigation, but also to choose exemplars that oppose and contradict one another. The schools of Bantwane and Paledi were chosen on this basis; according to pre-knowledge, the contradictions and contrasts between the two schools will be evident. The two schools will emerge as divergent exemplars. The researcher will embark on an in-depth investigation of them in Chapter 3. The Eastern Moutse area has 25 schools, most of them recently established. Bantwane and Paledi were the first schools in the area.

1.5.6 DESCRIPTIVE METHOD

According to Sidhu (1985:107) the descriptive or normative-survey method of investigation attempts to describe and interpret what exists at present in the form of conditions, practices, processes, trends, effects, attitudes and beliefs. The method is concerned with the phenomena that are typical of normal conditions. It investigates conditions or relationships that exist, practices that prevail, beliefs, attitudes, processes, influences and trends.

By using the descriptive method the researcher will be able to uncover the real facts concerning the condition of schools in the Eastern Moutse area.
Tumey & Robb (1971:62) state that the historical method supplies information about what existed in the past, whereas the descriptive method supplies information about what exists currently. He maintains that descriptive studies are designed to determine the facts of current situations. Jordaan (1994:1) confirms this by saying that utilising a combination of methods can aid in achieving the aim of historical research, which is to penetrate the essential crux of the research problem.

Van Rensburg & Landman (1988:320) summarise the definition of the descriptive method by simply stating that it is a composition of that which essentially belongs to the pedagogic.

1.5.7 EVALUATION METHOD

According to Jordaan (1984:ix)) ESM is used to evaluate the authenticity of education. He outlines these essences (in Appendix 5) as: religiousness, the ethical, affectiveness, bodiliness, nationality, the aesthetical, individuality and sociality, the economical, language, freedom and authority and rationality.

Jordaan (1984:ix) posits that throughout history, cultural groups have either over-emphasised or under-emphasised different essences in their efforts to educate mankind. The researcher will apply this evaluation method in his study to determine whether schools in the Eastern Moutse area are guilty of over-accentuating or under-accentuating or neglecting certain educational-aim-essences in the education of the child toward adulthood. Jordaan (1984:ix) states that it is a matter of deep concern that modern man should incline towards an inauthentic way of existence.
It seems that inauthentic educational aims are responsible for thrusting man deeper into a secularised world in which certain education-aim-essences like religiousness and the ethical are under-accentuated. Jordaan (*passim*) maintains that the child is not born an adult but has to be educated to become an adult. Jordaan (1994:4) says:

"He needs to be educated over a considerate period to comply with the essences of adulthood, therefore the latter also becomes the aim of the child's education."

By using the evaluation method the researcher will be able to establish if formal education in the Eastern Moutse area has followed the secular route by neglecting these essences that would enable the child to attain a balanced adulthood.

1.5.8 METHOD OF COLLECTING DATA

1.5.8.1 QUESTIONNAIRES

Sidhu (1985:131) states that a questionnaire is a form prepared and distributed to secure responses to certain questions. He continues by defining it as a device for securing answers to questions by using a form that the respondent completes by himself. Questions for questionnaires are systematically compiled and are submitted to a sampling of population from which information is desired.
Tumey & Robb (1971:130) regard questionnaires as consisting of a series of questions or statements to which individuals are asked to respond. The questions usually ask for facts, opinions, attitudes or preferences of the respondents. It can be used conveniently when large numbers of respondents must be reached. Tumey & Robb are of the opinion that it requires less time to administer questionnaires than to conduct interviews.

The researcher sent questionnaires to the principals of 25 schools in the Eastern Moutse area. A copy of the questionnaire is attached as Appendix 2.

1.5.8.2 CORRESPONDENCE

For the researcher 'correspondence' refers to information acquired through correspondence and circulars from the Department of Education.

1.5.8.3 INTERVIEWS

Sidhu (1985:145) regards interviews as a research technique of conversation between the researcher and the interviewee carried out with the definite purpose of obtaining certain information by means of the spoken word. Tumey & Robb (1971:133-134) identify two types of interviews, namely structured and unstructured interviews. E.M. & E.D. van den Aardweg (1988:120-121) propound that questions for structured interviews are predetermined and rigid, whereas unstructured interviews are more informal and flexible.

The researcher decided to use unstructured interviews in order not to restrict questions. Interviews were conducted with principals, school inspectors, teachers, school leavers, students, parents and retired principals.
In this study the researcher did not only rely on literature. The international conference on Total Quality Management held from 7 to 10 September 1994 at the Rand Afrikaans University was attended by the researcher. The data on management information obtained during this conference is used in this study.

LITERATURE STUDY

Turney & Robb (1971:49) state:

"...the researcher who undertakes a research project without systematically reviewing other studies and writings related to the problem is not only derelict in his responsibility as a researcher, but also endangers the successful completion and evaluation of his research."

Bearing this in mind, the researcher consulted primary and secondary sources. Primary sources included log books of schools in the Eastern Moutse area while secondary sources included books, periodicals, dictionaries and unpublished works like dissertations.
1.6 DEMARCATION AND STRUCTURING OF RESEARCH PROGRAMME

The researcher will attempt to uncover the development of formal education in the Eastern Moutse area over a period covering 1940 - 1995. This study will cover the development of formal education in both primary and secondary schools. After conducting the historical educational survey of formal education in the Eastern Moutse area, the researcher will embark on an in-depth study of the effect of educational aim-essences on formal education. In doing so, the author will use the ESM as propounded by Jordaan (1984:265 [bylae]).

Chapter 1 of this study has covered areas of aim and relevance of the study, postulation of the problem, definition of concepts and methodology.

Chapter 2 will focus on the theoretical development of formal education. Child becoming as a ground for the educational phenomenon will be discussed in this chapter. The foundation of education and the influence of the life-view on the education-aim-essence will also be discussed.

In Chapter 3 the researcher will describe the origin and development of formal education in the Eastern Moutse area. The nationality composition of the Eastern Moutse area will be discussed in this chapter. The researcher will endeavour to bring to light the influence of missionaries and the role they played in the development of formal education in this area. The present structure of formal education and the determinants thereof will be discussed against the backdrop of the relationships and the principles outlined in Chapter 2.
The significance of formal education in the Eastern Moutse area within the South African context will be addressed and evaluated in Chapter 4. This exercise will be undertaken in order to quantify anomalies that there may be, vis-à-vis geographical, economical, racial and various other factors. Whether formal education has ever met and satisfied the needs of the child in the Eastern Moutse area will be discussed. This chapter will also deal with the management of education in the area, against the background of the management of schools in the entire Northern Transvaal (according to the then Department of Education and Training (DET) demarcation of regions).

Conclusions will be given and recommendations made in Chapter 5. Recommendations will pertain to the restructuring of formal education in the Eastern Moutse area. The recommended restructuring procedure will cover areas like administration and management, educational planning, financing and the establishment of other institutions of learning which do not exist at present.

The recommendations need not be considered exhaustive of all that will flow from the research itself.

1.7 HYPOTHESIS

Formal education in the Eastern Moutse area has a lot of problems. These problems make it difficult for the child to acquire authentic adulthood. The following are but a few of the problems:

- A teacher cannot provide authentic educative teaching with a teacher-child ratio of 1:100.
- Effective teaching and learning cannot take place if there is a lack of basic resources like text books and writing materials.
• Children cannot realise their full potential and acquire meaningful adulthood in understaffed schools.

• Teachers under the above conditions concentrate on completing the syllabus without proper evaluation of the children's progress towards proper adulthood.

• Lack of teaching personnel necessitates the employment of underqualified personnel as the government cites a lack of funds as a cause of its failure to employ qualified teachers.

• Lack of job-related curriculum creates problems in the Eastern Moutse area as many school leavers are unemployed.

Thorough investigation and research on the problems above will be undertaken in Chapters 2, 3 and 4. In Chapter 5 the researcher will endeavour to verify each hypothesis as either correct or incorrect.

In line with the argument of the researcher in paragraph 1.3, it is quite unfathomable how formal education in the Eastern Moutse area can proceed unhampered.

1.8 SUMMARY

In this chapter the researcher has endeavoured to present the aim and relevance of this study. It has been indicated under postulation of the problem, that large number of children in the area under review is a characteristic of a third world society. The author has analysed and explained the terms and concepts which feature prominently in this research. These terms are: genesis, development, formal education, Eastern Moutse area, historical-educational survey, evaluation and world-view/life-view.
As the method of collecting data is of importance in this research, the researcher has outlined the methods that he will be using to collect data. These methods are: questionnaires, correspondence, interviews, conferences and workshops and literature study. The author in formulating the hypothesis, he has outlined various possible problems which will be verified as either correct or incorrect after a thorough investigation has been made in the ensuing chapters.

CHAPTER 2

THE THEORETICAL EXPLANATION OF FORMAL EDUCATION

2.1 INTRODUCTION

The basic aim of this chapter is to explain the theoretical development of formal education. In discussing this development, the researcher will focus on the foundations of education. These are: the sociological foundation, the philosophical foundation and the axiological foundation.

The ontological-anthropological foundation of evaluation based on the communicative mode of life, the recreative mode of life, the aesthetical mode of life, the religious mode of life, the material and economic mode of life, the rational mode of life and the working mode of life will also be discussed in this chapter.

The author will also discuss child becoming with reference to Jordaan's (1984) (passim) ESM. The socio-cultural foundation of education will be discussed. This will be undertaken on the basis of the relationship between culture, society, community and education. A philosophy of life and its relation to education practice and the relation of world-view/life-view to educational-aim-essences will also be taken into consideration.
2.2 THE FOUNDATIONS OF EDUCATION

The interaction between education and philosophy, culture and life-world can no longer be ignored. Thus the researcher will discuss the foundation of education in terms of philosophical foundations, socio-cultural foundations and life-world.

Archambault (1974:428) points out that the education event has two sides, one being the psychological and the other sociological. He maintains that the psychological is the basis of the child's own potentiality that provides the starting point for education. This is a fundamental fact that must be taken into account by the educator. In order to educate the child successfully, the teacher needs to familiarise himself with the child's possibilities, capacities, aptitudes and limitations.

The sociological side of education refers to the child's life-world. Stenhouse (1967:20) confirms this by pointing out that the culture of a society forms a social milieu of human existence.

The socio-cultural aspect of the foundation of education is equally important. Horton & Hunt (1984:52) state:

"...culture is everything which is socially learned and shared as part of a social heritage and, in turn, may reshape the culture and introduce changes which then become part of the heritage of succeeding generations."

Stenhouse (1967:16) summarises his ideas about the essence of culture by stating that culture consists of a complex of shared understandings that serves as medium for mental interaction between people during communication.
It is through culture that feelings are shared and individuals are able to predict the actions of others in order for co-operation to subsist. It seems that the basis of culture is the philosophy of the people who have not only created it, but also maintain it. The cultural aspect will be discussed in more detail in paragraph 2.4

In discussing the philosophical foundation of education, one has to refer to Kneller (1971:201):

"Just as formal philosophy attempts to understand reality as a whole by explaining it in the most general and systematic way, so educational philosophy seeks to comprehend education in its entirety, interpreting it by means of general concepts that will guide our choice of educational ends and policies."

In support of Kneller's statement, Du Plooy & Kilian (1984:72) point out that educators educate children at home and in various schools according to their firm belief and deepest convictions. This implies that education is particular in nature. It can either cherish communism, existentialism, naturalism, idealism, liberalism, pragmatism or Christianity. It is evident that in education the importance and significance of a philosophy of life cannot be ignored.

Another important foundation of education is axiology. Education is founded on norms and values that are embodied in a philosophy of life. Du Plooy and Kilian (1980:107) define the term "norm" as standards to ascertain whether something is correct, accurate and precise. The importance of norms in education will be discussed in the section on the child as a potentially moral being (ibid.).
(The foundations of education referred to here are: the socio-cultural foundation, the philosophical foundation and axiological foundation of education.)

2.3 THE EDUCATIONAL ONTOLOGICAL-ANTHROPOLOGICAL FOUNDATIONS OF EVALUATION

The ontological-anthropological foundation of evaluation consists of the following: communicative mode of life, recreative mode of life, ethical mode of life, aesthetic mode of life, religious mode of life, material and economical mode of life, rational mode of life, affective mode of life, working mode of life and creative mode of life (De Jager et al. 1985:4-7).

In order to know and understand the being of a child, the ontological search for and description of the essential characteristics of the child are essential. An ontological-anthropological perspective of education seeks to search for the basis of education in the being of man. Viljoen (1981:6) states:

"The philosophical discipline which investigates the basis of all being is ontology. Ontology seeks the abiding essence, i.e. being itself, which guarantees and grounds all forms of being."

Van Rensburg & Landman (1988:420-421) describe education as a human activity. Man is phenomenologically described as totality in communication with his world. He is viewed in his existential totality. De Jager et al. (1985:2) outline a number of existential-anthropological modes of life. He views man's involvement and his mode of life as a variety of ways in the life-world, being: communicative mode of life; recreative mode of life; religious mode of life; material and economical mode of life; working mode of life; creative mode of life and educative mode of life.
The communicative mode of life is seen by De Jager et al. (1985:2) as man in communication with his fellow man and with reality. Du Plooy & Kilian (1984:25) postulates that an adult unlocks reality to the child. This constitutes dialogue which makes use of concepts and ideas.

According to De Jager et al. (1985:2) the recreative mode of life refers to the recreation of the physical and mental powers of the child to the extent that he is physically and mentally capable and willing to break through into new situations. Van den Berg is quoted by Du Plooy & Kilian (1984:162-163) as saying that the organic or bodily factors of the child are insufficiently developed for independent existence in the world and that this renders the child helpless yet in need of less and less help as he develops.

Du Plooy & Kilian (1984:17) posit that the child is born into a world of culture. According to them this culture includes norms and values. De Jager et al. (1985:4) concur and add that human life is ordered by rules that are acceptable to mankind. Jordaan (1984:34) explains ethical as "morality" that implies responsible choices. He explains that the ethical mode represents people's ethical and moral aspects and entails values and norms.

The aesthetic mode of life should be seen as man's appreciation of what is beautiful, gracious and admirable. Jordaan (1984:32) maintains that a man who does not have a feeling of appreciation for the aesthetical has a poor, attenuated life-view and is greatly impoverished.

Jordaan (1984:37) refers to religiousness as the highest authority that addresses people eternally and from above. De Jager et al. (1985:4) maintain that the religious mode of life implies recognition of and belief in a superhuman power. They argue that this covers both religiousness and non-religiousness.
Education flourishes in a **materially and economically** sound situation. De Jager et al. (1985:4) point out that man depends on personal care and concerns. He needs protection and nourishment. This confirms the importance of the **material and economic** mode of life in the education of the child.

Oberholzer et al. (1990:124) refer to the **rational** mode of life as that which enables the child to adopt a stance towards evil influence in life. De Jager et al. (1985:6) argue that the rational being of man covers both the Gnostic and the cognitive aspect of the child. To confirm the importance of the rational mode of life, Jordaan (1984:27) states that man is "homo sapiens"—a thinking being.

As far as the **affective** mode of life is concerned, De Jager et al. (1985:6) believe that it can only flourish if parents and teachers provide security and love. Jordaan (1984:25-27) defines **affectiveness** as encompassing human emotion.

De Jager et al. (1985:6) view the **working mode** of life as an existential anthropological mode that should not only be seen as merely educating the child to work. All other pedagogic structures must be borne in mind in order for the child to realise the ultimate aim of education.

In guiding the child towards the development of his creative mode of life, the teacher must ensure that this potential is developed and used in the interest of the entire society in which the child lives. De Jager et al. (1985:7) insist that creativity should be geared toward educating children to produce (among other things) food, clothing and shelter.
The educative mode of life implies the necessity for the child to be guided and accompanied towards responsible adulthood. This is the tenet propounded by many educationalists. De Jager et al. (1985:4) point out the need for a child to be taught to live and act as a responsible human being.

Oberholzer et al. (1990:4) maintains that it is only when the educator and the educand meet in a true existential encounter that education comes into existence.

The researcher does not lay claim to discussing the different modes of life exhaustively. However, some of the modes of life will be discussed in the following section.

2.4 ASPECTS OF CHILD BECOMING AS GROUNDS FOR EDUCATION

2.4.1 THE CHILD AS A BECOMING RATIONAL BEING

Jordaan (1984:27) says that rationality involves knowledge, thought, intelligence and logic. He adds:

"Die mens is homo sapiens, dit is, denkende mens."
Of course, it remains the most fundamental characteristic of the child that it is a thinking, feeling and decision-making being and can therefore be educated. Gunter (1980:76) says:

"Being a subject, being conscious, being free, being rational, being open, being addressed and giving an answer, being freedom-to responds, being-in-the-world as an assignment or task, being possibility-towards-the-future, are fundamental anthropological categories..."

He adds that without these expressed categories, the education of the child would not only be impossible but also unnecessary. These categories also apply to the child during his childhood.

Gunter (1980:78) states that the free, self-conscious and rational being of the child as a subject means that the child can stand on its own in the world and respond to the world by its own judgement, choice, decision and action. As a subject and a free and independent being, the child itself causes things to happen. Gunter adds that freedom is the great priory potentiality that the child possesses.

Any accountable education practice can be evaluated for authenticity by using ESM as explained by Jordaan (1984:265 (bylae)). The interwovenness of the essence-structures clearly indicates that it is not in the interest of education to absolutise one essence-structure at the expense of another. Small wonder that the aspect of freedom already features in Gunter’s discussion (ibid.).
Like children the world over, children in the Eastern Moutse area are also subject to feelings, thoughts, choices, decisions and actions. They have freedom to make responsible choices, to take decisions and to act according to those decisions.

2.4.2 THE CHILD AS A BECOMING PHYSICAL BEING

The child is a physical being and this aspect must be taken into consideration together with all the other aspects of a becoming child.

Jordaan (1984:25) states:

"Dit is nie liggaamlike volgroeidheid wat alleen tot stand kom nie, maar verantwoordelike bewustheid en handeling ten opsigte van die liggaam om dit met respek te laat word en dit in ere te hou."

It is through his physicality that the child lives in the world as a human being. He therefore needs to treat his body with the necessary respect. Man perceives things by means of his body and encounters and associates with others through his body (Oberholzer et al. 1990:121).

The aim of education as far as **bodiliness** is concerned is to assist the child in growing up physically and to make him aware of his physical potential.

Du Plooy & Kilian (1984:107-108) are of the opinion that it is not at all easy to determine when a child has attained physical adulthood. Physical adulthood dawns upon the child when he realises his improved potentialities in comparison with other adults.
As a physical being the black child in the Eastern Moutse area also needs education to help him actualise his potential as an adult. In Chapter 3 the researcher will provide an exposition of how the child in this area is guided towards the actualisation of his physicality.

2.4.3 THE CHILD AS A BECOMING AFFECTIVE BEING

Du Plooy & Kilian (1980:92) regard the emotional or pathic being as a very important aspect of the child’s personality. Emotions influence the moulding of man’s personality, changing his attitude towards the world. Du Plooy & Kilian (1980:108) state:

"...emotions determine the personality of man, mould it, change it positively, negatively or neutrally towards the world in which he finds himself."

The affective aspect of adulthood cannot be dealt with in isolation, as Jordaan (1984:265) demonstrates in his ESM model. Appendix 5 deals with the interwovenness of the aspects of adulthood as demonstrated in this model.

According to Du Plooy & Kilian (1984:109) the cultivation of love and respect for what is good and beautiful promotes the child’s emotional growth and helps it to become a better human being. Oberholzer et al. (1990:122-123) posit that the spontaneity and purity of its affective life open the child to the aesthetic aspect of life. The physical aspect must be taken into consideration in guiding the child to emotional adulthood. Oberholzer et al. (1990:123) support this with the following statement:

"...the emotional aspect, like all other aspects of humanness, is differently situated at the different levels of education in the child’s development, and ... the aspects of adulthood at each level relate to one another in very different ways."
This is confirmed by Jordaan's ESM.

It is not only the physical, intellectual, aesthetic and ethical aspects that are closely related to the emotional aspect. The religious aspect is also important and makes the child feel secure, safe and free.

It remains the task of education in the Eastern Moutse area to mould the child's emotional personality. In order to succeed in this task the child must be guided and supported to cultivate love and respect for what is good and meaningful in terms of the norms and values of its community. Jordaan (1984:26) refers to De Vries as saying:

"...[dat eers] wanneer die jeugdige se handelinge toon dat sy gevoelens, begeertes en drange altyd gekontroleer, gebalanseer en beheers is, daar van 'n volwassene sprake kan wees."

2.4.4 THE CHILD AS A BECOMING SOCIAL BEING AND AN INDIVIDUAL

Jordaan (1984:30) avers that individuality and sociality encompass the fact that people are both individuals and at the same time social beings. Despite the fact that each person is unique, he or she must be able to display common humanity as well as fulfilling his or her responsibilities towards society. Jordaan (1984:29) quotes De Vries:

"...mens altyd mens-in-gemeenskap is en derhalwe is die sosiale aspek van die mens essensieel omdat hy daarsonder feitlik nie sy plek in die gemeenskap sal kan ontwerp nie."
Du Plooy & Kilian (1980:96) believe that from the moment of birth the child enters the world as an integral part of the family. The child needs social education to equip him with the necessary skills for social living.

According to Luthuli (1984:1-22) the younger generation grows towards adulthood. In educating the child towards this goal it must at all times be remembered that society is undergoing an accelerated cultural transformation with which the young adult will have to contend with. Du Plooy & Kilian (1984:113) maintain that the child is in a social relationship between home and school where certain norms and values are valid. The interrelationship between the social and ethical aspects is evident, as in Jordaan’s ESM (ibid) (Appendix 5).

The Eastern Moutse area is no exception as far as persuading the child to accept socially approved behavioural patterns is concerned. According to Luthuli (1981:9-11) the philosophy of life and education of black people are changing radically and continuously. These changes take on a different character as far as black people’s image of social adulthood as the aim of education is concerned. It is therefore essential that black education support the child to find his own niche in the ever-changing socio-cultural circumstances of life.

The education of the child in the Eastern Moutse area should not neglect the route towards finding the model of education that will support the child to find its own comfort in the dynamic socio-cultural circumstances in which it finds itself. The child in the Eastern Moutse area needs social education to equip it with the necessary skills for social living.
2.4.5 THE CHILD AS A BECOMING RELIGIOUS BEING

From time immemorial, parents have educated their children according to their own firm beliefs and deepest convictions. Oberholzer (1990:133) insists that it is impossible to guide a child towards self-reliance without providing religious support. Du Plooy & Kilian (1984:122) say:

"The personality of the educands will be enriched by knowing that is their mundane way of life, in all their activities they are not only encountered by men and women, animals and plants, things and concepts, but everywhere by God (god) who has created them all for a purpose: to serve their Maker!"

He adds that the religious moulding of the educand is the highest aim of education.

Jordaan (1984:37) quotes Whitehead as having said that the essence of education is that it ought to be religious. Jordaan (1984:37-38) is of the opinion that religiousness refers to that highest authority that addresses people externally from above. An in-depth historical survey unequivocally indicated that religiousness is the most important essence of education. Religiosity is conveyed to the child at school by means of religious instruction. Other activities like morning devotions, religious seminars and the Students' Christian Movement (SCM) also play a significant role in inculcating the essence of religiosity in the child. Jordaan (1984:37) quotes Coetzee:

"Die religieuse doel is die laaste, die uiteindelike, die allesomvattend doel van die lewe en opvoeding."
He also quotes De Vries:

"Die religieuse aspek van die mens hou direk verband met die verowering van 'n geloofsgreep op die wêreld ter wille van geloofsekerheid met die oog op absolute sekerheid...Slegs die geestelik volwasse mens sal daartoe in staat wees om vir hom 'n wêreld te konstiteer wat op geloofsekerheid rus."

Chapter 3 will deal with the importance of the religious aspect in educating the child in the Eastern Moutse area.

2.4.6 THE CHILD AS A BECOMING LINGUISTIC BEING

Jordaan (1984:36) states:

"Die mens is dialoog en deur sy dialoë word hy. Taal is ongetwyfeld 'n wesenlikheid van menswees. Met inagneming van ander essensies, wil dit voorkom of die mens tot 'n hoër vlak van volwassene wees in staat is, hoe beter sy taalvermoë ontwikkel is, omdat sy taalvermoë ook sy denke oordra. Dit word verder weerspieël in sy handelinge en optrede."

Jordaan's ESM makes it clear that language indeed occupies a special place in culture. It is by means of language that man forms concepts and ideas about the world.
Gunter (1981:81) states that only man possesses language. He considers language the most important gift and states:

"Man possesses language because he possesses ideas and he possesses ideas because he is a free, self-conscious and rational subject in relation to, and, as such, intentionally directed at the world of objects and other subjects or persons."

The interwovenness of the linguistic aspect with other aspects of adulthood cannot be disproved. The ESM (Appendix 5) makes it clear that when a child is guided towards authentic adulthood, this must be undertaken with the full knowledge that no one aspect of adulthood should be over-accentuated at the expense of the others (ibid.). The same principle applies to the language essence.

According to Van den Berg (1980:99) research has shown that instruction in a language other than the vernacular leads in many cases to rote learning rather than insight. In New Teacher (October 1994:4-7), serious language issues were raised. Among other things, language is considered as an empowering tool. It empowers the child by giving him the chance to express his ideas in a language whose idiom allows him to capture clearly the reality of what he wants to express. It is mentioned that research has established the important connection between a child’s academic chances and the languages he learns.

The recognition of language development as an important aspect of the process of leading a child to adulthood is now gaining ground. Gunter (1980:81) avers that education without language would be impossible. Smelser (1981:179) attaches special significance to language as a cultural element. He contends that language is the symbolic expression of everything that exists in a nation.
Founding education on language remains a priority in South Africa. The Eastern Moutse area requires education of which the authenticity is based on this essential human characteristic. Luthuli (1981:40) maintains that black societies use their language to transmit their cultural heritage and philosophy of life to future generations. The importance of language in education in the Eastern Moutse area will be discussed in greater detail in Chapter 3 of this study.

2.4.7 THE CHILD AS A BECOMING VOCATIONAL AND ECONOMICAL BEING

According to Van Rensburg & Landman (1988:515) "vocation" implies a calling or a particular kind of work, occupation or labour that is aimed at earning a living. His definition implies the ability of the child to acquire economic independence as an aspect of adulthood. Gunter (1981:85) is of the opinion that man is a worker and has a task to perform in the world. Work is an original and primordial phenomenon that is associated with being human. The Bible, in Genesis 3:17, states that man will have to work hard all his life to produce enough food. Gunter (1981:85) contends that work in its multitude of forms is a very important part of being human. This is ontologically true because man is continually at work, striving towards humanising the world, to recreate it into a man-made world of culture.

Work is a universal human activity without which man cannot be what he ought to be. Gunter (1981:85) maintains that the vocationally orientated education of the child is essential for the child to fully realise its human potential in life. He further postulates that the acceptance of one's vocation and its practice is essential for economic independence as an integral component of personal self-reliance as a whole, which is one of the essences of adulthood.
Oberholzer et al. (1990:119) allude to Van Zyl’s statement that there is a link between adulthood and the vocational life. They further aver that adulthood makes an occupation essential. Oberholzer et al. (1990:119) say:

"Man is not truly adult until his job is done, not merely for the sake of self-interest and out of economic necessity, but performed in the knowledge that his human existence in the temperospatial context of life on this earth is partly determined by it."

Referring to the ESM it is essential not to view the economical aspect of adulthood in isolation. For the child to gain vocational adulthood, he needs to be educationally guided towards meeting all the conditions for adulthood. The child in the Eastern Moutse area is no exception and its education should include vocational aspects.

2.4.8 THE CHILD AS A BECOMING AESTHETICAL BEING

Jordaan (1984:32) refers to Coetzee who argues that the aesthetic aspect is one of the essences:

"...wat die mens 'n kulturele wese laat word, want die skone vorm saam met die ware en die goeie (die etiese) die drieheid wat so fundamenteel is vir die opvoeding"

and

"....in sy aanpassing by die lewe moet die mens ook gebring word tot die waardering en die liefde vir die skone...Die estetiese vorming van die mens is een van die mooiste doeleindes van alle ware opvoeding."
Jordaan (1984:32-33) explains the aesthetical as the spontaneous appreciation of everything that is beautiful, pure and admirable. Oberholzer & Greyling (1981:129) contends that appreciation is part of human nature. Neglect of this aspect leaves education poorer, whereas stimulation of the aesthetic aspect makes it possible for other aspects to unfold. This again accentuates the validity of the ESM and the interrelationship between the various aspects of adulthood that should be taken into consideration in guiding the child to authentic adulthood. Jordaan (1984:32) states:

"Die mens wat religiositeit innig beleef, kan seker nie anders nie as om aangegryp te word deur al die skoonheid (die estetiese) van God se skepping, vanaf die eenvoudigste blommetjie of insek tot die majestueuse berge, en dit lei tot meelewende gevoel en dankbaarheid en deernis en liefde vir God en medemens. Uit die voorafgaande blyk die samehang tussen affektiwiteit, religiositeit, sosialiteit en die estetiese."

To Oberholzer et al. (1990:129) the aim of aesthetic education is not to produce artists, but to teach the child to experience, enjoy and appreciate beauty. Du Plooy & Kilian (1984:115) maintain that a person confronted with something beautiful experiences certain emotions that have an elevating or exhilarating effect. This causes the person to admire and appreciate. They believe that:

"A person who cannot distinguish between beauty and ugliness, who is reluctant to do so, or boasts that he can appreciate only deeds of valour or expressions of force and "bossing" inferiors, is really poor, if not spiritually impoverished."
One could now raise the question whether it is necessary for education in the Eastern Moutse area to impress the value of aesthetic appreciation upon a child. This question will be answered in Chapter 5.

2.4.9 THE CHILD AS A BECOMING NATIONAL BEING

Jordaan (1984:30-32) avers that nationality entails appreciating and being proud of what nations or cultural groups or humans call their own. Here again the relationship between nationality and the aesthetical aspect is clear. According to Gunter (1980:82-83) the child needs education as it cannot naturally find and learn the values and norms of its culture if left to itself.

Krishnamurti is quoted by Jordaan (1984:30-31):

"...as long as we are nationalistic and think only of our own country, we shall go on creating a terrible world."

He proceeds by naming three closely related sub-essences of nationality namely the cultural (traditions, language, religion, history), historicity (man's past history that serves as an anchor and provides direction) and the political aspect that entails the individual’s responsibility concerning the orderliness of state and community. Jordaan (1984:31) posits that the opposite of nationality is internationality and the two work against each other and adds (1984:32):

"...hierdie perspektief as deeldoeleinde in die opvoeding ingespan word om die eiesoortigheid en partikuliere kultuuruitinge van 'n besondere groep of volk te bestendig en hoe dit moontlik deur internasionaliteit bedreig word. Dit wil voorkom of daar ook sterk bande tussen nasionaliteit en sosialiteit bestaan."
Concerning culture, Kgware (1967:60) contributes his view that in the past mission schools served to divorce blacks from their traditional culture and acted as agents for western culture. The neglect of black culture during the missionary era meant that children did not acquire a meaningful national adulthood and were not educated to appreciate and be proud of their religion, culture, language and history. Chapter 3 will deal with the reality of national education in the Eastern Moutse area.

C.F.B. Nel (1979:82) maintains that if a black school must be based on western culture, it is essential that the children be supplied with knowledge of western capabilities. It seems schools have not succeeded in the task of furnishing children with this knowledge. This statement will be extended and evaluated in Chapter 4.

With regard to the historical-cultural life of black people, Luthuli (1981:10) points out that it changed due to the merging of western culture and the traditional black way of life. This matter will be dealt with in Chapter 3, with specific reference to national education in the Eastern Moutse area.

All these aspects of child becoming are also the aim-essences of the ESM. It therefore holds true that they give a description of this model. These aspects of aim-essences have also been briefly referred to in paragraph 2.3. It should also be mentioned that these essences in their combined form (the ESM) could be used for the evaluation of formal education in the Eastern Moutse area. Chapter 4 of this study will focus on this evaluation.
2.5 SOCIOCULTURAL FOUNDATIONS OF EDUCATION

2.5.1 THE RELATIONSHIPS BETWEEN CULTURE, SOCIETY, COMMUNITY AND EDUCATION

There is a close relationship between culture, society, community and education. Before this relationship can be exposed, it is essential to define the concepts of 'culture', 'society' and 'community'.

Rensburg (1991:20) quotes Brown as postulating that culture is the sumtotal and the organising or arrangement of all the group's ways of thinking, feeling and acting. She outlines elements of culture as values, norms, symbols, language, perceptions, attitude and knowledge. Kneller (1965:50) defines culture as the totality of ways of life that have evolved through history. A particular culture includes the mode of thinking of a particular people, their mode of acting and feeling expressed, their religion, law, language, art, technology and the education of their children.

Hornby (1992:12-13) defines society as a system whereby people live together in organised communities. Society, as defined by Hornby, is therefore by implication the totality of peoples that have existed in history, who lived in a certain region and lived together over a period of time, with common gods.

A community is defined by Hornby (1992:233) as a group of people with the same religion, race or shared interests, living together in one place, district or country, where they are considered to be a whole.
Since education is concerned with the transmission of cultural values to the members of the community in particular and society in general, it can be inferred that there is an interwoven relationship between culture, society, community and education. In Chapter 3 the researcher will reveal if the relationship between culture, society, community and education in the Eastern Moutse is adequate.

2.5.2 A PHILOSOPHY OF LIFE AND ITS RELATION TO EDUCATION PRACTICE

A philosophy of life is one of the most influential factors in the development of culture and education practice.

Kneller (1965:50) posits that both adults and young people are left desperately unsure of themselves if the philosophy of life upon which education is founded is not giving direction to the educative occurrence [vide paragraph 2.5.2]. A lack of certainty in education which is provided by a philosophy of life creates a serious problem in the education of the child. The problem often has its origin in the inability of parents to define and express their demands as far as the education of their children is concerned. In the Eastern Moutse area, the problem is so serious that parents and children are faced with the task of striking a balance between Christian philosophy of life and traditional philosophy based on ancestral worship. It must however be borne in mind that education in this area is based on philosophy of life (cf. Appendix 2:2).
Kneller (1971:199-201) defines a **philosophy of life** as a way of thinking systematically about everything that exists. He adds that philosophy seeks to establish standards for assessing values and judging conduct. Van Rensburg & Landman (1981:342) define a **philosophy of life** as a special matter that gives direction to the educative occurrence as a pre-scientific and post-scientific occurrence.

A **philosophy of life** requires man to obey certain demands of propriety. Parents and teachers are obliged to educate the child according to the **philosophy of life** they hold dear. This is simply because a child is not born with a **philosophy of life** and must be guided to acquire it gradually. It is through the guidance of the adult that a child discovers that there are specific norms that serve as a yardstick for his behaviour and attitude. Engelbrecht et al. (1984:104) mention the fact that a child cannot be compelled to accept a **philosophy of life**. However, a child has to obey and accept the demands of a **philosophy of life** and voluntarily identify with them.

Du Plooy & Kilian (1980:2) contend that over the years parents have always wanted their children to be taught a way of living which is acceptable to and approved by the community in which they live. Every individual should be conscious of the demands of propriety and a **philosophy of life**. Parents and teachers should live in obedience to the norms embedded in a particular philosophy in order to serve as an example for the child. The culture of a person and his **philosophy of life** are closely related. Engelbrecht et al. (1984:103) contends that the norms of the cultural milieu need to be accepted, realised, experienced, stabilised and perpetuated by every member of the group.
Universally, every national and cultural group realises its education practice in a particular way. The actualisation of education should be in terms of the philosophy of life or life-view upheld by the specific group. Viljoen (1981:50) has the following to say on good education:

"...indicates and ought to be which is directed at meaningful life. It sets particular moral and religious norms at which the involvement is directed. Thus although education is structurally a universal human phenomenon, the educational act envisages a particular direction. As a member of a particular group (Christian, communist...) the educator wishes his educands to make specific choices, that is, he wants them to choose according to certain ideological imperatives. In other words, at the root of the educational enterprise lies a doctrine of education embedded in an ideology based on a life-view."

Whether the South African education system in general and the educational system of the Eastern Moutse area in particular are founded on the philosophy of life upheld by the people for whom education was designed will be investigated in Chapters 3 and 4.

2.5.3 THE RELATION BETWEEN WORLD-VIEW/LIFE-VIEW AND EDUCATION

Du Plooy & Kilian (1984:173-176, posit that parents want to introduce their children to their particular style of life. They also contend that it is the task of the mother to assist the child in decision-making. The mother, for instance, assists the child in taking an interest in tidying its own bedroom every morning (aesthetic aspect; ethical aspect). In doing so, she uses language (linguistic aspect).
It must be borne in mind that the educator's value judgement is coloured by his general conception of world and life. This, in turn, affects his conception of the aim of education. The educator, as a member of his society, is also influenced by and directed in his value judgement by the generally recognised world-view. Engelbrecht et al. (1984:103-104) maintain that a life-view directs the individual, the nation and the action of the state. A life-view, according to Du Plooy & Kilian (1982:309), affects the choice of curriculum and subject matter of education and teaching. Zais (1976:105-106) says:

"Every society is held together by a common faith or philosophy which serves its members as a guide for living the good life. It is natural then for the adults in the society to want to pass this philosophy or knowledge of the good to their children, so that in the years to come their lives will be more secure and satisfying. In primitive societies knowledge of the good life is ordinarily passed on informally, from father to son and from mother to daughter, but in more highly developed societies, schools are developed to induct the young into the ways of living that adults consider good. Thus, the curriculum of the schools, whatever else it may do, is first and foremost designed to win the hearts and minds of the young to those principles and ideals that will direct them to wise decisions, that is, decisions whose consequences lead to good life."

Jordaan (1994(a):3) states that Japanese education will aim at the full development of the personality, striving for the rearing of people, sound in mind and in body, who will love truth and justice and esteem individual value.
The article Jordaan refers to (article 1 of the Fundamental Law of Education in Japan) continues to state that education will aim at making children respect labour and have a deep sense of responsibility and an independent spirit as builders of a peaceful state, society and nation. It is evident that education in Japan, like in any other country, is determined by the philosophy of life. All the essences of proper adulthood as contained in the ESM feature prominently in Japan's Law of Education.

Jordaan goes on to say that Japanese Curriculum for kindergarten aim to provide the pre-school children with the course of study which encourages physical health (bodiliness) co-operation (sociality), the happiness (affectiveness), self-activity (self-judgement and self-understanding), use of common playthings and tools (sociality) and ability to listen to what teachers and friends say (language).

Jordaan (1994(a):4) illustrates how the essence of religion is catered for in schools in Japan by teaching Shintoism, Buddhism, Confucianism and Christianity. Just as in Japan, the religious aspect of adulthood in is promoted in many ways also in the Eastern Moutse area, inter alia by offering religious education in schools. This will be discussed in Chapters 3 and 4.

Jordaan continues, referring to the report of the Revisional Council on Education, which stresses the provision of guidance towards living as a human being, as stating that in conducting moral education, consideration should be given not only to enhancing the ability to practice morality, but also to develop it in accordance with the level of the mental and physical development of students, the spirit of self-determination and social solidarity, responsibility, and the inclination to work for a better society.
The system of education in the Eastern Moutse area will be researched to establish whether the development of the moral aspect of adulthood and other essences are taken seriously. It is important to note here that the references to the Japanese education system in this section, serve merely to illustrate the relation between a life-view and educational aim-essences.

Jordaan (1994:5-6) also indicates that Japanese education regards the acquisition of language as important. The objective of language in Japan is to help students acquire the ability to understand the Japanese language accurately and to express themselves appropriately, and to deepen their interest in linguistics and the improvement of the Japanese language. In order to achieve this objective, modern Japanese literature, modern writers and Chinese classics are taught at school. These literature studies also promote other aspects such as **rationality**, **the ethical**, **nationality/culturality/historicity** and **the aesthetical**. Other subjects of importance are Social Studies, Mathematics, Physical Education and Health, Art, Foreign Languages (English, German, French), Home Economics, Music, Fisheries, Nursing, Agriculture, Industry and Business.

These subjects reflect the following essences: Social Studies: **nationality**; Mathematics: **rationality**; Physical Education: **bodiliness**; Health: **bodiliness/aesthetic/affectiveness**; Art: **aesthetic**; Foreign languages: **language**; Home Economics: **aesthetic/bodiliness**; Music: **aesthetic/nationality**; Fisheries: **aesthetic/ the economic**; Nursing: **affectiveness**; Agriculture: the **economic**; Industry and Business: the **economic**.
As any other education practice, education in the Eastern Moutse area ought to seek ways and means of developing the child in totality by way of including in the curriculum those subjects that will advance the realisation of the child's potential. Whether this is indeed the case, will be verified in Chapters 3 and 4.

It is to be hoped that the influence of the life-view of the people of the Eastern Moutse area on the educational aim-essences will be just as positive as that of the Japanese life-view on the education of the child in Japan. There is no other way for a child to attain authentic adulthood.

2.6 SUMMARY

In this chapter the author has discussed the foundations of formal education. Reference was made to the sociological, the physical and the axiological foundations. The educational ontological-anthropological foundation of evaluation was discussed with reference to various modes of life. Since these modes of life are considered important for the development of the child toward adulthood, the researcher subsequently included in the discussions aspects of child becoming as grounds for formal education. It is here where the educational-aim-essences of the ESM were discussed. Socio-cultural foundations of formal education were discussed. In discussing the foundations, the author referred to the relationship between Culture, Society, Community and Education on the one hand and a philosophy of life and its relation to education practice as well as the relation between world-view/ life-view and education on the other.

Chapter 3 will deal with the description of educational situation in the Eastern Moutse area in detail.
CHAPTER 3

THE ORIGIN AND HISTORICAL DEVELOPMENT OF FORMAL EDUCATION IN THE EASTERN MOUTSE AREA WITHIN THE CONTEXT OF THE SOUTH AFRICAN EDUCATION SYSTEM

3.1 INTRODUCTION

This chapter should not be considered an exhaustive account of the history of the development of formal education in the Eastern Moutse area. The development of formal education in this area will be viewed against the background of the South African education system that has changed over the years. In discussing this subject one needs to focus on the inestimable part that missionaries played in developing formal education in South Africa in general and the Eastern Moutse area in particular.

The researcher will focus on the national composition of South African society and the national composition of the Eastern Moutse area. Historical foundations of the South African education system and the implication of the development of education will also be explained. The researcher will also focus on the mission and colonial education and their influence on the traditions of the people of the Eastern Moutse area. The first schools as well as the present structure of education in the Eastern Moutse area within the South African context will be discussed. This chapter will further focus on the realization of education-aim-essences through various pedagogical structures. In discussing the theme of this chapter, the researcher will focus on the determinants of the education system in the Eastern Moutse area as well as the discipline.
3.2 NATIONAL COMPOSITION OF SOUTH AFRICAN SOCIETY

According to Banks (1990:690-695) the population of South Africa was constituted of population groups from the following areas: Bophuthatswana, Ciskei, Gazankulu, Kangwane, Kwazulu, Lebowa, Qwaqwa, Transkei and Venda as well as Whites, Coloureds and Asians from the rest of the country. He presented the population in terms of the following percentages: Blacks - 75%, Whites - 13%, Coloureds - 9% and Asians - 3%. The classification of the South African population as presented above by Banks is not valid at present because of new provinces, incorporating the previous homelands, being introduced under a new dispensation.

The Eastern Moutse area was at the inception of homeland system incorporated under Lebowa.

3.3 THE NATIONAL COMPOSITION OF THE EASTERN MOUTSE AREA

Based on the 1990 census, the Moutse 3 Framework Plan (1991:1-3) estimates the population of Moutse 3 to be 131 000. According to the Moutse 3 Framework Plan the area experienced a decline in population numbers of 9.04% during the period 1970-1980 and 5% during the period 1980-1990.

Moutse 3 (Eastern Moutse area) is inhabited by two dominant tribes. These are the Bantwane and the Nguni. Members of the Tsonga tribe also live here but are not accommodated at school as far as language is concerned. The only African languages offered at school are Northern Sotho and Zulu.
According to the Moutse 3 Framework Plan (1991:1-3), mountainous terrain is limited in this area, which makes the area suitable for settlement. Present indications are that this area is not rich in minerals. Eastern Moutse is located in the vicinity of Groblersdal and measures approximately 42 000 ha (refer Appendix 1).

Like any other homeland, the Eastern Moutse area received its funding from the central government. Hartshorne (1992:129) posits that the provision of education in the homelands has consistently lagged behind that of the urban areas. Perhaps this might have had an impact on the general development of the Eastern Moutse area as well. This necessitates the discussion of the historical foundations of the South African educational system.

3.4 HISTORICAL FOUNDATIONS OF THE SOUTH AFRICAN EDUCATION SYSTEM

Kgware (1955:24) postulates that the Union Government appointed a commission on Bantu education in 1949. The commission was chaired by Eiselen, who was charged with the responsibility of formulating the principles and aims of education for natives as an independent race. In formulating these principles and aims, the natives' distinctive characteristics and aptitudes, their past and present, their racial qualities and their needs under ever-changing social conditions, had to be taken into consideration. The syllabuses from primary school to teacher training were to be modified in such a way that they conformed to the proposed principles and aims and to prepare natives more effectively for their future occupation.
Kgware (1955:24) avers that according to the commission education, expressed in general terms, education was the process of the transmission of the cultural heritage of a society from its mature members to its immature ones, with the express purpose of developing the powers of the latter. In consequence, education was a life-long and infinite process. Education was more than just "schooling". According to Kgware education was received through active participation in cultural institutions – the family, political, economic and religious institutions. It was thus conveniently termed "social" education.

Horrel (1968:23) points out that in terms of the Bantu Education Act No. 47 of 1953, black primary and post-primary education were transferred from the provinces to the Department of Native Affairs with effect from 1 January 1954. A division of black education was created within that Department. Rupert (1976:65) maintains that six regional offices were established. These regional offices were separated from one another on ethnic-cultural grounds. This division expressed the functioning of the principles of cultural differentiation and historical continuity. Rupert (1976:65) identified the following regions which were established in 1954: Northern Transvaal, which catered for the Northern Sotho, Venda and Tsonga; Orange Free State and Northern Cape, which catered for the Southern Sotho and Tswana; Southern Transvaal, which catered for the Tswana; Natal, which catered for the Zulu; Ciskei and Western Cape, which catered for the Xhosa and Transkei, which also catered for the Xhosa.
Nkosi (1946:19) postulates that in terms of the Government’s point of view, education for Blacks was to be formulated in such a way that Blacks would be conditioned to occupy specific positions in the economic and political structure of South Africa. Horrel (1964:6) refers to Dr H F Verwoerd as saying:

"The general aims of the Bantu Education Act are to transform education for Natives into Bantu Education. A Bantu pupil must obtain knowledge, skills and attitudes which will be useful and advantageous to him and at the same time beneficial to his community. The school must equip him to meet the demands which the economic life of South Africa will impose on him. What is the use of teaching a Bantu child mathematics, when it cannot use it in practice? That is absurd. Education is, after all, not something that hangs in the air."

Horrel (1964:6) further quotes Verwoerd:

"The previous system [missionary education] had blindly produced pupils trained on a European model, thus creating the vain hope among Bantu that they could occupy posts within the European community despite the country’s policy of apartheid."

Suffice it to say that the education system in South Africa has over the years been founded on apartheid and along racial lines. Therefore the implications that the system of education had on the development of Blacks in South Africa need to be discussed.
3.5 THE IMPLICATION OF THE DEVELOPMENT OF EDUCATION

Thembela (1974:24) says it is a result of the social and political position in the country that the economic conditions become grim to the extent where they affect the quality of African education. This was a result of the law of the country that did not allow equality in various spheres of life – social, political and economical.

Hartshorne (1992:129) posits that the weaknesses and problems that exist in the Department of Education and Training are the result of being responsible for only 28,9% of black pupils in South Africa. The education of the remaining 61,1% was the responsibility of the homelands to fund in accordance with their fiscal competence. The present backlog in education in the Eastern Moutse area may be attributed to the lack of sufficient funding that dates back to the period when formal education was first introduced. Many schools in the Eastern Moutse area do not have even the most basic facilities like desks, teaching aids, books, playgrounds, et cetera. In fact, there are hardly sufficient schools to accommodate every child. The implication of the lack of sufficient schools is that pupils have to walk long distances if there is no school in their neighbourhood. Schools like Kgothala, Nala, Mohlamme Thejane and various others experience serious problems with late-comers because schools are not conveniently situated and transport is a problem. Most of the principals interviewed by the researcher cited late-coming as a seriously limiting factor in education within the area under review. To aggravate the situation, even teachers find it difficult to reach their schools in time. Some of the schools are inaccessible by vehicle and teachers indicated that arriving at school at nine has become an unavoidable practice. This means that classes can only start one hour after school has started.
Thembela (1974:25) says that poverty, insufficient Government finance, non-compulsory education and underqualified, overworked and underpaid teachers are among the reasons that the majority of black children in South Africa are illiterate. Many of the schools in the Eastern Moutse area visited by the researcher are without doors and window panes. Considering the condition of some schools with dilapidated classrooms, the problem of late-coming and the reasons for it, poverty and the accompanying hunger, it is no wonder that teachers struggle to motivate the children and themselves.

Msomi (1980:34) sums it up by saying that the problem of educating black children in South Africa is extremely intricate and difficult. Thembela (1980:14) propounds that in the light of the situation in South African Black schools, it would seem a luxury to teach most theoretical courses in Pedagogics. This refers to teaching student teachers about niceties such as micro-teaching, educational technology and evaluation techniques – which may never be put into practical use.

3.6 THE HISTORICAL DEVELOPMENT OF EDUCATION IN THE EASTERN MOUTSE AREA

The Bantwane tribe is a minority group in the population of South Africa. They are distinguished by their characteristics, cultural patterns and a specific way of life. Before the arrival of, and contact with white missionaries, the Bantwane people, like any other black tribe, lead a simple life and their education was basic and informal. During a personal interview with Mr Molatana (1995), he indicated that during his time as a teacher in the thirties, it was not common practice to send Bantwane girls to school. When girls eventually were sent to school, they attended school wearing animal skins.
Life was quietly primitive during this period. The Western style of education was as yet unknown. Lantern (1961:68) contends that during these preliterate days, when formal education was unknown to Blacks, formal education was not a necessity. This does not mean that the Bantwane and black people in general did not have a system of education. According to Du Plooy & Kilian (1980:1) education is an activity that runs like a golden thread through all communities of the various nations and races throughout the world, irrespective of their level of civilisation, their colour or creed. The traditional tribal education for Blacks in South Africa was, according to Luthuli (1984:9), aimed at initiating the rising generation into the age-old unchanged ceremonial ways. Evidently the criteria of adulthood in the conventional Eastern Moutse society during the preliterate era were in sharp contrast to the requirements of the present increasingly West-oriented way of life.

As with all Blacks in South Africa, it was tradition in the Eastern Moutse area for the society to determine the role and general character of the adults who constituted it. It would have been difficult to reconcile the indigenous African society and the modern West-oriented society during this era. Nel (1976:13) quotes Molema as saying:

"Individualism, as understood in the Western world, could not thrive. Collectivism was the civic law, communism and a true form of socialism the dominating principle and ruling spirit."

The ultimate aim of education among Blacks has always been to become an adult. According to Nel (1976:14), it has never been anything short of an automatic progress that was punctuated by the customary sacrifices and initiation ceremonies.
The Bantwane people are strict proponents of traditional customs. They have over the years observed the ancestral code as the essence of life. The researcher received several invitations from members of the community where he teaches to attend ceremonial activities where male and female members of the tribe were to be officially declared adults after completing a six week and three week initiation course respectively. This ceremony is not only honoured by the Bantwane people alone, but also by the Ndebele who are indigenous residents of the Eastern Moutse area. These ceremonies are held in high esteem among people in the Eastern Moutse area. Members of the extended family come from afar to attend such ceremonies. Nel (1976:14) quotes Redfield as saying that tradition is the source and the authority, not individual appreciation of value.

Cosmic views, traditions and beliefs, customs and patterns of living are so well conserved and so highly revered, that in spite of the Western culture that arrived with the missionaries, the culture of the people in the Eastern Moutse area is virtually static. The researcher visited the chief's kraal in Ntwane village and found the circular structure of his huts to evince the spirit of collectivism and to portray the symbolic picture of the closed world-view. Nel (1976:14) quotes Ottaway to explain the conservative function of education:

"...that of handing the cultural values and behavioural patterns of the society to its young and potential members."
The traditional education system of Blacks in general and of the Zulu in particular (as outlined by Vilakazi (1965:124) is similar to the traditional education system of the Bantwane. The Eastern Moutse area is inhabited mainly by two ethnic groups, namely the Bantwane and the Zulu. Vilakazi (1965:135) states:

"...the Zulu traditional system of education was mainly informal and non-institutional in the sense that there was no regular school buildings or any particular places and specific times where and when teaching took place. Nor was there any form of a definite body of scientific or approved knowledge that was worked out in a syllabus and passed on to new generations. Knowledge to them was empirical rather than theoretical or instrumental. A child learned about its culture in the home by observation, imitation and play. Language played a very important role in this respect as it taught much of the value systems and symbols of the culture. Most of the time Zulu life was lived in and around the kraal and it is in this setting that the child learned many items of its cultural tradition by actual participation in or direct observance of what the old people did."

During the pre-missionary era, the black child never learned skills from ‘school’ in the Western sense. The child learned ideas, customs and the whole array of practices by participating in the life of the tribe. Some of the tribal practices like initiation is still recognised by the Bantwane tribe and other ethnic groups. It should not be assumed that Western culture had no influence on the life-patterns of people in the Eastern Moutse area.
An analysis of the situation in the Eastern Moutse area has shown that the traditional lifestyle is not sufficient to meet the needs of people in a new cultural environment. Father Josef Metz is the only white man living in this area and yet many commonplace articles representing the Western culture can be found in every household. Radios, beds, chairs, stoves, knives and forks, aluminium dishes, western clothing and money are but a few examples. All these artefacts together with institutions like schools, post offices, supermarkets and churches in the area have changed the way of life of people in the Eastern Moutse area.

The spread of white civilisation in the South of Africa has influenced the life of Blacks tremendously. New horizons created new needs and ideals. The establishment of missionary schools in South Africa and in the Eastern Moutse area in particular was always aimed at evangelisation. Msomi (1980:25) quotes Pell:

"The foremost aim of the missionary societies and other churches, to which all other educational aims were subservient, was evangelisation of the native."

The original purpose of providing formal education in the Eastern Moutse area has always been in keeping with Msomi’s (1980:25) argument that the purpose was to provide elementary schooling as an ancillary to evangelisation through which they began the process of sharing with Africans both their knowledge of true God and the treasures of a developed civilisation. Mr Ledwaba (1995) mentioned during a personal interview that the purpose of establishing Paledi primary school was primarily that of evangelising the natives in the Eastern Moutse area. He mentioned that this idea was further advanced by the arrival of Jacobson in 1940. He became the first superintendent of Paledi, then known as Philadelphia primary school.
In this way the traditional culture of people in the Eastern Moutse area was subverted by the forces of Western education. During this period, to want education meant wanting Christianity. Missionary education based on Christian principles therefore played a major role in the development of the modern society in the Eastern Moutse area. The influence of Christianity in schools in the Eastern Moutse area has remained intact. All schools in this area start their day by reading from the Bible and singing a Christian song (cf. Appendix 2: Question 28).

The Christian philosophy of life brought by the missionaries did not find it difficult to gain ground. Even though the people in this area did not know the Bible, they practised the principles of humanity, 'Botho' in Sotho and 'Ubuntu' in Zulu. The researcher regards this as the basic principle in teaching the Bible, for it emphasises the love for fellowmen. Nxumalo (1980:144) states that:

"This traditional way of life observed the individual in terms of other human beings. In a black society an individual does not live unto himself. His motivation to do things, to succeed and to satisfy many of his wants, is not interfered with. But his sole gratification does not become the ultimate purpose of life. The highest standard by which his humanity will be judged is his preparedness to share, to acknowledge the humanness of his fellowmen. Above the material acquisitions, there is a basic continuous cord that must tie him to the perpetual values of all humanist, represented by both the living and dead individuals of society."
Nxumalo (1977:8) describes the philosophy of Ubuntu-botho as follows:

"When all has been done to educate an African, it is expected that the product will be an individual who will respect all aspects of ubuntu-botho. This refers to his full and continuous consciousness of humanity. In terms of this philosophy the purpose of man is to belong and to serve humanity. The highest rung he can attain is that of humanity at the foot of a totality of mankind. His individuality is respected in so far as it relates to his fellowmen. He is a party in the struggles and jubilations of a nation. His successes are the nation's successes and the nation's plights are his plights."

3.7 THE MISSION AND COLONIAL EDUCATION AND THEIR INFLUENCE ON THE PEOPLE OF THE EASTERN MOUTSE AREA

Du Toit (1961:34) states that the first school for Natives was established in 1799. The school was opened by the missionaries without the assistance of the State. Du Toit (1961:38) maintains that the main purpose of the churches in founding and supporting the schools was to use education as an auxiliary to the evangelisation of the Bantu. Du Toit (1961:38) quotes the report of the commission on Native Education as saying that the churches had also:

"Certain churches have also been active in forming banks, cooperatives for marketing agricultural products, spinning and weaving artefacts, baskets, etc., and in settling the Bantu on individual holdings. In education itself they have been active in improving all aspects of the work from genuine altruistic motives."
It remains a question whether the establishment of missionary schools was in keeping with the cultural and traditional beliefs of the majority of the people for whom it was established. In answer to this, Kgware (1955:39) quoted Steytler:

"...the impact of western civilisation has had the effect of setting up new standards of life, new ideals, new attitudes and purposes, and upsetting the native's philosophy of life. The older generation also sees a ferment of new ideas surging up within the younger generation. What have been for the older people eternal verities until now are being challenged. Tribal restraint, submissively borne in the past, is chafing the coming generation, ...tribal discipline is often scorned, taboos are sniffed at. The ancestral heritage, so faithfully guarded in the past, is being weighed in the balance and found wanting."

One wonders if the conflict between the European culture and the Bantu culture as evidently portrayed in the above quotation is not likely to result in conflicting viewpoints with regard to the ultimate aim of education — namely, adulthood. The missionaries have brought the system of education that aimed at the spiritual upliftment of the child. Luthuli (1984:9) argues that the traditional tribal education aimed at initiating the rising generation into the age-old unchanged ceremonial ways. Molema is quoted by Nel (1976:13) as having said:

"Individualism, as understood in the western world, could not thrive. Collectivism was the civic law, communism and a true form of socialism the dominating principle and ruling spirit."
The difficulty in reconciling the indigenous African and the modern west-orientated society is evident in Molema's argument above. The Eastern Moutse area seems to be experiencing the cultural conflict alluded in the preceding paragraphs. Becoming an adult – as has always been the aim of education – has never been anything short of an automatic progress which according to Nel (1976:14) was punctuated by the customary sacrifices and initiation ceremonies. In the Eastern Moutse area, initiation ceremonies are held in high esteem. The researcher was invited to several traditional ceremonies where a group of boys who had just graduated from the initiation school was to be officially declared adults. Clearly anybody who did not go through the traditional customary process of initiation school will not command respect among the Ntwane people.

Cosmic views, traditions and beliefs, customs and patterns of living are so well conserved and so highly revered in the Eastern Moutse area that in spite of the westernised culture that came with the missionaries, the culture of the Eastern Moutse area seems to be virtually static.

The chief's kraal is situated at Ntwane village and the spirit of collectivism seems to be reinforced by the circular structure of huts. This may be seen as symbolic of the closed world view. It reflects the truth of Redfield's statement as quoted by Nel (1976:14):

"Tradition is the source and the authority, not individual appreciation of value."
It must, however, be pointed out that despite all Government's attempts to handle the educational affairs of Blacks, the advantages associated with colonial governments have on the whole overshadowed the disadvantages. Jones (1922:10) points out that the educational policies of governments and missions have been inadequate and, to a considerable extent, unreal, as far as the vital needs of Africa are concerned. He adds:

"Though the educational facilities in Africa are to be largely credited to missions, and a really great service has been rendered by them to the Native people, many of the missions have yet to realise the full significance of education in the development of the African people. None can question the sincerity of the missionaries or their noble devotion to the welfare of the people. The defects in their educational program, so far as they exist, have usually been due to their conception of education. Some have thought of education merely as the imparting of information, or, at most, as the development of the mind without relation to the moral and spiritual life."

The task of education in the Eastern Moutse area is to provide education that will be in keeping with the needs of both the child and the community. This will be discussed in full under Recommendations in Chapter 5 of this report.

The sincerity of the missionaries or their noble devotion to the welfare of the people may not be questioned.
3.8 THE FIRST SCHOOLS IN THE EASTERN MOUTSE AREA

According to responses to questionnaires, the first schools in the Eastern Moutse area were Bantwane Primary School, Paledi Primary School, Public Primary School, Machipe Primary School, Kgothala Secondary School and St. Josef's Secondary School. St. Josef's was established by the Catholic mission and is still receiving funds through the initiative of Father Josef Metz who is the founder and priest of the Catholic church in the local community. This school still upholds Christian norms and practices.

The establishment of the above-mentioned schools, except for St. Josef's, dates back to the 1940s and even earlier (cf. Appendix. 2: Question 1). The Bantwane Primary School was established in the late thirties. Mr M. Mohlamonyane is at present a teacher at Kgothala Secondary School; he completed his primary education at Bantwane. In a personal interview (12 October 1995) he related to the researcher that the primary school never had a female principal until recently. The first principal was Mr M Maserumule and later Mr Modise. The present acting principal is Mrs B J Maluleke who took over the reigns after the death of Mr Ditshego. Bantwane Primary School is built in front of the chief's kraal. Mrs Maluleke pointed out that the community had maximum influence over the school in the past. She attended the school during the 1970s and clearly recalls having been compelled to attend and observe traditional rituals of the Bantwane people such as the rain ceremony. The school is named after the Bantwane tribe.

The school presently has 847 pupils and 20 teachers. The principal herself teaches 17 periods per week. Besides the problem of a lack of resources, poverty creates a serious problem in the education of the children.
Mrs Maluleke pointed out that while teachers are willing to help to provide for needy pupils, their efforts are frustrated by the lack of co-operation from parents, who forbid their children to accept handouts for fear of witchcraft.

In a personal interview with Mr Ledwaba (May 1995), the retired principal of Paledi Primary School, it became evident that unlike Bantwane, Paledi Primary School was founded on Christian norms. At its inception, the school was known as Philadelphia Primary School. The first principal of the school was Mr Molatana, who was an evangelist of the Dutch Reformed Church. Mr Molatana completed only standard 3 and did not receive any further training. Mr John Makgato succeeded Mr Molatana and also did not have any formal education. In 1940 Mr Jacobson assumed the post of minister of the Dutch Reformed Church. He became the superintendent of the school and in 1942 Paledi was registered with the Department of Education. The school had 45 pupils at the time.

The school was open to both sexes, unlike Bantwane, which enrolled only boys. Arithmetic, Biblical Studies, History, Geography, Philosophy, Hygiene, Mother Tongue, Afrikaans and English were taught at the school. Mr Ledwaba indicated that he was the one responsible for the introduction of Standard 6 pupils at the school. In 1945 the school registered 3 pupils for Standard 6. Mr Ledwaba taught Standards 3, 4, 5 and 6. He was responsible for the teaching of all subjects to these standards.

In 1943 the school was administered under the Bethal circuit. This circuit was established to alleviate the Pretoria East circuit that controlled schools in this area. In later years the school resorted under the Middelburg circuit, the Potgietersrus circuit and the Warmbaths circuit. The Dennilton circuit was later introduced and the school came under its jurisdiction. The first inspector of the circuit was Mr Kekana.
According to the log book of the school, Mr Ledwaba was the first principal immediately after the school was registered. Mr Ledwaba indicated to the researcher that he received his teacher training from Bethsaida Mission College that is now known as Kwenamoloto College of Education. This college was established by the Dutch Reformed Church. In later years Paledi became a combined school. In 1950 the school introduced Standard 7 and later Standard 8. In subsequent years the secondary section was separated from the primary section and named the Kgothala Secondary School.

Paledi Primary School had its first school committee in 1943. Mr A Monyane was the first chairperson of the committee (cf. logbook [Paledi: 1943]). According to Circular 10/1942 titled "Maximum enrolment in Native Schools", principals were instructed not to exceed the admission quota of a 55:1 ratio. Strict disciplinary action was to be taken against those who admitted more than the quota stipulated by the circular. According to this circular, if parents enquired why their children were turned away, the principal was to tell them that he was acting on instruction. Not even the school committee could challenge the quota.

The 1995 enrolment was approximately 380 pupils. This information was compiled in June 1995. The principal of the school, Mrs Makgata, indicated that in January the enrolment of pupils at the school was 434. The total number of teachers is 11. Mrs Makgata indicated that the school was experiencing gradual and consistent underenrolment. She cited the issue of emigration of people to Mozambique as the possible cause of underenrolment. She also mentioned the establishment of new settlement areas in the neighbourhood as the cause of declined enrolment of pupils in the school.
Kgothala Secondary School was established in 1967. The first principal of the school was Mr Koka. According to Mr M Mohlamonyane (a teacher at Kgothala) (12 October 1995), Mr Koka headed the school from 1967 to 1977. Mr Mashiane took over as principal in 1978 and resigned untimely—not of his own choice—in 1979. The late Mr Maja then became acting principal. In 1980 Mr Thosago took over as principal. Mr Mphago became acting principal in 1981 and Mr M L Shaku became the principal of the school in 1982. Mr Shaku was promoted to the position of circuit inspector in Moutse West during 1989. Mr Malapela acted as principal in 1989 and Mr M S Ramatsetse was appointed as principal in 1990. He is still the principal of Kgothala Secondary School.

Besides the fact that the school never had a female principal, it is noteworthy that it has never had more than one female teacher at a time. Mr M Mohlamonyane pointed out that when he was a pupil of the school in the 1960s, he did not know if it was permissible for a female teacher to teach at secondary level. He recalls how at one stage he refused punishment from a lady who was the only female teacher at the school. Mr Mohlamonyane recalls that the school had a low enrolment in 1968. He attributed this to the fact that in the past it was very difficult to pass Standard 6. He pointed out that when he was a pupil at Bantwane, only two pupils out of a class of 22 passed Standard 6. The enrolment at Kgothala Secondary School did not exceed 200.

Mr Mohlamonyane indicated that the possible reason for low enrolment at Kgothala might have been the fact that the area where the school is situated was declared a settlement area in 1966. This area is called Elandsdoring. The lack of motivation among pupils to study further might have been a contributory factor to the low enrolment at the school.
It must be borne in mind that Kgothala was the only secondary school in the whole of the Groblersdal district in the 1960s. The school catered for children from as far as 100km away. The school presently has an enrolment of 1002 pupils and 34 teachers.

Mr F R Tjiane (12 October 1995) was a teacher at Kgothala for over ten years. During a personal interview with Mr Tjiane, he pointed out that the school had problems because of the lack of commitment on the part of the parents. The fact that the parents did not participate in the running of the school was a problem that needed to be addressed in earnest. He pointed out that even though the school had a Management Council, its role in matters pertaining to the day-to-day running of the school was insufficient. The lack of involvement became evident when the school was going through a crisis in 1994 with pupils demanding to be paid back their school fees. Parents played no significant role in resolving the impasse. The problem was resolved by the principal refunding the pupils on demand.

Kgothala Secondary School has 25 classrooms of which 85% were built by the community. The school does not have a laboratory. These 25 classrooms used to accommodate as many as 1 500 pupils, as was the case in 1981. Despite the number of years of its existence, the school still does not have an administration block. The principal’s makeshift office does not exceed 2x2m. Needless to point out how stiflingly hot the office must be in the temperatures of the Eastern Moutse area. The size and structure of the principal’s office at Kgothala are typical of principals’ offices in the Eastern Moutse area.
Having interviewed Mrs E Phakade (1995) – a teacher at Kgothala Secondary School for 11 years – it became evident that meaningfully educating children at Kgothala was not an easy task. This is perhaps reminiscent of most schools in the area under review. She pointed out that the problem of late-coming was indeed insurmountable. Most children travel long distances on foot to school; some walk up to 15km. In spite of this, these children are expected to complete their household chores before leaving for school. Often these children walk to school on empty stomachs. All these problems lead to high absenteeism. According to Mrs Phakade absenteeism has become a tendency. Children often ask for permission to attend traditional ceremonies. She recalls how at one stage she attended a Standard 8 class only to find that most girls in the class were absent. When returning to school the following day their excuse was that they had attended a traditional ritual. The ritual turned out to be a massage with dung to dispel the misfortune of failing to marry.

The information on Machipe Primary School was supplied by Mr M J Kgoale (1996), who is deputy principal of the school. The first principal of the school was Mr S Mahlabe. The school was established in 1949 and did not have a single classroom. Pupils attended classes under a tree. In 1950 the school occupied the church building of the Christian Apostolic Church of South Africa. The school then had only two teachers, Mrs Gamamola and Mr Mahlabe, the principal. Ms M Masemola later joined the staff.

The school was registered under the Department of Education in 1957. The school was initially named Ekuphumuleni (the place of rest), but the name was later changed to Thembelihle (good hope). Even later the name was changed to Machipe. It is not clear when subsequent principals took over. The following is a chronological list of principals over the years: Mr Mahlabe, Mr A Molatane, Mr Lekhuleni, Mr P Rakgatla.
Mr Rakgatla became principal of the school in 1980 and still holds that position. Machipe Primary School has 656 pupils and 14 teachers.

Mrs M Mohlamonyane is the administrative clerk at St. Josef's Secondary School and during a telephonic interview (1996) she provided the information on St. Josef's. The school was established in 1980 on the initiative of Father Josef Metz. He strongly felt that Christian norms and values no longer cherished and practised at neighbouring schools needed to be upheld at this school. It must be pointed out, however, that pupils have never been admitted on the basis of their religious background. Even though the school was registered as a community school, it is mainly funded by the Catholic Church. The school is situated on the premises of the Catholic Church.

The first principal of St. Josef's Senior Secondary School was Ms Sithosa. Ms Sithosa was succeeded by Mr Ramogolo. Mr Ngwenya took over from Mr Ramogolo when the latter resigned. Mr Ngwenya was succeeded by Mr Mkhabela who is at present the principal of Hlomphanang in Soshanguwe. Mr Mkhabela was succeeded by Mr Mamabolo and then Mr Stuart. It was during Mr Stuart's period in office that the school started developing towards becoming a comprehensive school in 1993. When Mr Stuart was promoted to the position of inspector of schools in 1994, Mr Vilakazi took over.

3.9 THE PRESENT STRUCTURE OF EDUCATION IN THE EASTERN MOUTSE AREA WITHIN THE SOUTH AFRICAN CONTEXT

The curricula followed in the Eastern Moutse area have always been issued by the Department of Education and training. The syllabuses for primary and secondary schools have been tailored to the country's policy of separate development. They were designed to prepare the black youth for employment. This aim was in keeping with Verwoerd's argument (Horrell 1964:6).
According to responses to questionnaires, schools in the Eastern Moutse area have their curricula designed by the Department of Education and Training (refer Appendix 2: Question 27). This is in line with Turner's (1981:31) argument that in South Africa, as in any other country, the curriculum is determined by a central authority. The HSRC (1981:128) significantly recognises that the norm dominating the subject sets, curricula, examination requirements et cetera, for all education in South Africa, is university admission as required by the Joint Matriculation Board.

The present (1996) content of Black education evinces that the great majority of subjects constituting the curricula of Black education during the era of missionary and provincial control of Black education have been retained under the present structure. Minor innovations such as the replacement of the subject Social Studies that originally combined History and Geography with History and Geography as separate subjects, are a case in point.

The subjects offered in schools in the Eastern Moutse area will be discussed in detail below.

**Religious Education**

The Religious Education syllabus (Department of Education and Training, Syllabus for the Higher Primary School Course, 1981:106) has two aims. The primary aim is to meet and to know the trinity of God the Creator and the secondary aim is to guide the pupil towards a fruitful life of real godliness. Even though Religious Education has over the years been compulsory from Substandard A up to Standard ten, no general examination is set for this subject in secondary schools.
Mother Tongue

The Eastern Moutse area offers Northern Sotho and Zulu. Mother tongue has over the years been recognised in the Eastern Moutse area. According to the Department of Education and Training syllabuses for the higher primary school course (1981:7), the primary aim of teaching the mother tongue is to equip the pupils with a knowledge of the standardised form of the home language sufficient to enable him, when he has completed primary school, to understand the standardised form of the spoken language, to read and write the home language with a reasonable degree of understanding and accuracy. It is on this basis that in Eastern Moutse secondary schools no child could be promoted to the senior class if he failed Mother tongue. Only recently have the schools in the area started to move away from this policy.

English

According to the syllabus for the higher primary school course (1981:19), the primary aim of teaching English is to equip the pupil with a knowledge of English that will enable the child, when he has completed his primary school course:

- to understand the spoken language;
- to speak better English;
- to read English material for pleasure and profit;
- to use the library and its resources; and
- to write acceptable English.
The teaching of English at schools in the Eastern Moutse area has never been an easy task. Most of the pupils in the secondary schools find it difficult to communicate in or write acceptable English. This may perhaps be attributed according to Adey (1973:14) to the fact that:

"The black child begins to read English with greater initial disadvantage than the English child...small wonder that for many black children the way out is to memorise the material in their readers and to recite it rather than to read it."

Environmental Studies

According to the Interim Core Syllabus (1995:2), Environmental Studies provides for the overall conceptual development of the child during the entire primary school education. It aims to provide opportunities for learners to explore and appreciate notions of the splendour, beauty and order in the world, develop an understanding and respect for other people, develop a pride in their national identity, develop a responsibility for their own health and participation in Public Health as a whole. It ensures that the child becomes aware of historical events and issues and makes sure that the child is aware of the significance of the interdependence of the human race and the environment. Environmental Studies motivate children to know more about their own environment, cultivates respect for their own and others' heritage, traditions, ways of life and habits, and lastly, it develops and applies in a critical way skills and competencies such as exploring, observing, communicating, classifying, comparing, interpreting, reasoning, predicting, problem solving and recording. It therefore stands to reason that the aims of Environment Studies cover a wide range of essences as expounded by Jordaan (1993:1) in his Essence Structure Model (cf. Appendix 5).
The aims indicated above do not concentrate only on the social development of the child, but other essences like the intellectual, the aesthetic, the emotional, the historical, the cultural, the language, the national and the physical aspects are also enhanced.

According to the Interim Core Syllabus (1995:3-4), the teaching of Environmental Studies should be based on the following principles:

- Teachers should feel free to use their own initiative depending on the interest and ability of learners and on the reference material available;
- Teachers should not be sole transmitters of knowledge;
- Interest and discovery are the keynotes. Learner’s curiosity and power of observation should be developed and encouraged.
- Whenever possible, learning should take place through first-hand experience on the part of the learner;
- Opportunity should be created for self-motivated activity and further reading and research by learners themselves;
- Learners should develop an interest in the subjects, rather than committing facts to memory;
- Integration and correlation with other subjects should be aimed at; and
- Evaluation of learners progress is based on the master of competence and skills.
Afrikaans

In the syllabus for the higher primary school course (1981:19), the aim of teaching Afrikaans is the same as for English. Children are expected to learn to read, write and speak Afrikaans with a reasonable degree of acceptability. According to the syllabus for Afrikaans Grade A and B, Forms I – III (1967:2) pupils in secondary schools have the option of taking either Afrikaans A or B. The emphasis for Afrikaans A is on morphology and literature and for Afrikaans B on the mastery of the spoken language. Pupils in the Eastern Moutse area prefer to take Afrikaans B (Afrikaans Second Language).

Geography

Geography offers the child the opportunity to understand his environment. Geography is offered as a subject by most schools in the Eastern Moutse area, to help children to understand more about lakes, rivers and oceans that do not exist in the Eastern Moutse area. However, for general knowledge, it is good for children to know about these.

History

Mphahlele (1982:7) argues that for many years the teaching of History in schools has lent itself to misinterpretation, propaganda, indoctrination and plain brain-washing of pupils. Msomi (1978:211) maintains that it is only white history that is being studied in schools and that the facts are often distorted in favour of Whites. This argument concerning the teaching of History may be attributed to the fact that a teacher or writer belonging to a particular racial or ethnic group may at times be tempted to reflect facts subjectively.
Despite the negative attitude that both teachers and pupils may have towards History in its present form, this subject is nevertheless taught at all primary and secondary schools in the Eastern Moutse area (cf. Appendix 2: Question 7).

It is high time that each ethnic group have its own history documented and presented to its children while at the same time acknowledging the historical achievements of other ethnic groups.

This is in harmony with the general aims of the teaching History according to the Interim Core Syllabus Volume II (1995:2). These aims are:

- To contribute to the personal development of pupils;
- To contribute to the development of a sense of citizenship;
- To contribute to the development of positive attitudes and values;
- To contribute to an understanding and appreciation of their heritage and that of other peoples and cultures;
- To contribute to their understanding of the unique nature of individuals and events;
- To contribute to their understanding of History as an academic discipline and the intellectual skills and perspectives that such a study involves.
According to the Interim Core Syllabus std. 2-4 (1995:2), the following aims of teaching the subject are stated:

- To lead the pupil to a clear acquaintance with:
  - his own country and his people
  - other lands and peoples of the world
  - the natural phenomena of the earth in so far as he is able to understand them;

- To make the pupil acquire some facility in the use of geographic aids;

- To develop in the pupil the power to reason and make simple deductions based on geographic knowledge previously required;

- To help the pupil to become aware of the definite relationship which exists between man and his environment and to understand that man’s activities and ways of living are really his efforts to adjust himself to his surroundings and to use to the advantage the resources available to him;

- To develop in the pupil a concept of common humanity by leading him to take an interest in national problems of his own country;

- To encourage the pupil to develop a sympathetic attitude towards other races and their problems; and

- To lead the child towards creating a clearer understanding of the interdependence of the peoples of this world.
Art Education

According to the Interim Core Syllabus (1995:3-4) of Art Education, the following aims in the teaching of the subject must be adhered to:

- To make arts education relevant and accessible to all learners;
- To use learners own experience as a starting point for nurturing creative development;
- To develop the learner’s sensory awareness, creative ability and practical skills;
- To enrich the learner’s cultural experience and encourage their critical and aesthetic awareness of the environment;
- To help learners appreciate their own culture and the culture of others.

Music and Singing

Music and Singing is offered at both primary and secondary schools. According to the syllabus for the higher primary school course (1981:82) the aim of this subject is:

- to impart musical knowledge and bring about enjoyment through music;
- to educate the child through music by promoting values such as discipline, concentration and creative expression which will enrich the pupil’s life and contribute his culture. Most schools in the Eastern Moutse area do not offer Music as a subject (cf. Appendix 2: Question 8).
The general aims of class music according to the Interim Core Syllabus (1995:1) are:

- To provide the learner with optimal experience of music;
- To provide the learner with opportunities to develop interest in music;
- To provide the learner with opportunities for socialisation and involvement in music activities.

It is stressed in the Interim Core Syllabus (1995:3) that activities of music lessons should always be focused on an educative goal. The syllabus strongly recommends that extra-mural music groups should be established, for example choirs, orchestras and bands.

Health and Physical Education

According to the syllabus for the higher primary school course (1980:37), the aim of Physical Education is the development of the "whole child". This is regarded as an invisible part of the child's development – physically, mentally, morally and socially. Serfontein (1977:31) says:

"True education embraces the development of the whole person – his mind, his spirit and his physical being. Mental and spiritual education which cater for academic and cultural subjects is ... totally incomplete if physical education is not given its rightful place..."
Jordaan (1984:167) says:

"Elke mens beleef sy wêreld deur sy liggaam en daarom kan sonder vrees vir teëspraak beweer word dat liggaamlilikheid 'n integrale deel van menswees is."

Many schools in the Eastern Moutse area seem to be taking the physical development of the child seriously. (cf Appendix 2:22.)

In the Eastern Moutse area physical education is approached according to the principles laid down in the Interim Core Syllabus Volume II (1995:2-3). These principles are:

• A holistic approach should be followed with regard to Physical Education;
• Health education should form an integral part of Physical Education in the secondary education phase;
• In the secondary phase the needs of local communities at a given time should determine the emphasis on the subject, either on the Health or the Physical Education aspects of the subject, or a balance between the two;
• Teachers must be sensitive to appreciate the multi-cultural context within which Physical and Health Education is presented in South Africa;
• In the secondary phase preventative and promotive health must receive prominence in the curriculum;
• The principle of progression should apply when learning content is integrated in the core syllabus; Physical Education should play a major role in promoting health;
• Physical Education should assist in the prevention of health problems;

• Physical Education should avoid gender stereotyping;

• While endeavouring to have a uniform approach to Physical Education, cognisance would be taken of religious and cultural perspectives of school communities in this regard;

• Physical Education should not be confused with competitive sports and emphasis should be placed on participation in class; and

• Physical Education should play a role in the holistic development of the child but with strong emphasis on movement ability and skills.

**Homecraft/Needlework**

According to the syllabus for Housecraft, Standard 6 (1980:1), the aim of this subject is:

- to encourage the right attitude towards household duties;
- to give basic knowledge of the basic skills required in cookery and other household tasks;
- to make the pupils aware of the importance of sound nutrition;
- to impart practical knowledge concerning basic needlework stitches and processes.

In the Eastern Moutse area there are only two schools offering Homecraft, namely Kgothala and Mohlabetsi Secondary Schools; cf. Appendix 2: Question 26.
Home Economics

According to Home Economics Syllabus (1995:1-2), the following aims are provided for the teaching of Home Economics:

- To develop the learner to function as an individual in the family and environment, and as a consumer in respect of clothing, nutrition and housing.
- To help the learner to acquire the nutritional needs.
- To help the learner to know how to select, prepare, serve and store food.
- To help the learner to understand the judicious selection, care and maintenance of clothes.
- To help the learner understand the rights and responsibility of the consumer.
- To help the learner understand the norms for building a sound basis for human relations.
- To help the learner to understand and acquire applicable psychomotor and perceptual skills.

The above (underlined) words and phrases evince the essences of individuality, the ethical, bodiliness, rationality, sociality and the aesthetical. The schools in the Eastern Moutse area teach Home Economics/Home Crafts according to the above syllabi.
Guidance

In the Eastern Moutse area, Guidance is offered to both primary and secondary schools as a non examination subject. It is offered according to the following aims as laid out in the Interim Core Syllabus for Guidance (1995:6-7):

- the holistic development of the learner;
- the provision of effective guidance and counselling at all levels in school (including vocational guidance);
- the development of democratic values and competencies;
- to develop practical and intellectual creativity and innovation in the learner;
- to motivate learners to develop an interest in their studies and education in general and promote a culture of learning and work ethic;
- to highlight the relevance of all aspects of guidance to broader social, economic and political developments in relation to reconstruction and development that human resource need locally and internationally.

General Science

The teaching of General Science to primary and secondary schools in the Eastern Moutse area takes place according to the following general aims as derived from the Interim Core Syllabus (1995:1):

- To enable the pupils to acquire a certain amount of knowledge in respect of the natural world falling within their scope of comprehension and experience.
• To enable the pupils to know and be able to use the appropriate vocabulary and terminology.
• To develop the pupils' ability to observe carefully and to solve simple problems by applying scientific method of reasoning and scientific procedures.
• To enable pupils to become aware of science as an aspect of culture.
• To make pupils become aware of the majesty of creation through their acquaintance with the wonder of and order in nature.

Essences of the ESM which are evinced in the aforegoing are: rationality, the economic, the ethical and culturality.

Mathematics

According to Interim core syllabi for Mathematics (January 1995:2-3), the syllabus for Mathematics is aimed at developing the following aims of mathematical education:

• to enable pupils to gain mathematical knowledge and proficiency.
• to enable pupils to apply mathematics to other subjects and in daily life.
• to develop insight into spatial relationships and measurement.
• to enable pupils to discover mathematical concepts and patterns by experimentation, discovery and conjecture.
• to develop number sense and computational capabilities and to judge the reasonableness of results by estimates.
• to develop the ability to reason logically.
• to enable pupils to recognise a real-world situation as amendable to mathematical representation.
• to develop the ability to understand, interpret, read, speak and write mathematical language.
• to develop an inquisitive attitude towards mathematics.
• to develop an appreciation of the place of mathematics and its widespread applications in society.
• to provide basic mathematical preparation for future study and careers.
• to create an awareness of and an appreciation for the contributions of all peoples of the world to the development of Mathematics.

Taking the aforegoing into consideration, it becomes evident that the essence of rationality is overemphasised. It must however be noted that other essences such as the aesthetic and the economic do feature in the syllabus for mathematics.

Accounting

In the Eastern Moutse area, accounting is only offered at secondary level Standard 6 - 10. According to the Interim core Syllabus for accounting (1995:1), specific aims in the teaching of accounting are as follows:

• To equip pupils with knowledge of concepts, principles and procedures.
• To sharpen the pupils insight into accounting and management principles.
• To cultivate in pupils an understanding and appreciation of the value and importance for personal uses, as a preparation for career and as an incentive to further study.
The above aims emphasise the development of the child towards the acquisition of the essences of rationality, the aesthetic, individuality and the economic, as indicated in the ESM.

**Business Economics**

Interim Core Syllabus for Business Economics (1995:1) stipulates the following objectives:

- To give learners insight into the efficient functioning of business.
- To introduce learners to the systems and procedures of office administration.
- To stimulate the interest of learners in the business world with its vocational possibilities.
- To develop a good understanding of the general business principles.
- To lay foundation for further study.

The above objectives emphasises the child's development towards the acquisition of essences of the rationality and the economic.

**Economics**

Interim Core Syllabus for Economics (1995:1) provides the following objectives:

- To promote insight into South African National economy.
- To promote an understanding of the basic economic problems.
- To promote an understanding that solution for economic problems must be sought by weighing them against particular goals, values and norms.
- To promote acquisition of a basic knowledge and understanding of the economic principles.
- To promote the ability to apply an analytic approach.
- To provide the pupil with insight into economic concepts.
- To promote logical, abstract, objective thinking.

The essences evinced in the aforesaid are: rationality, the ethical, the economic and nationality.

3.10 THE REALIZATION OF EDUCATION - AIM - ESSENCE STRUCTURE THROUGH PEDAGOGICAL STRUCTURES IN SCHOOLS IN THE EASTERN MOUTSE AREA

3.10.1 RELATIONSHIP STRUCTURES

3.10.1.1 THE RELATIONSHIP OF AUTHORITY

The relationship structure plays an important role in the process of acquiring educational aims. According to Oberholzer et al. (1990:82), the relationship in education is not formed by the mere association of child and adult. He adds that the child becomes an educand in relations of education, i.e. in relation to an educator and an aim determined by the latter. It must, however, be borne in mind that in educating the child towards meaningful adulthood, other pedagogic structures need to be taken into consideration, for instance: the pedagogic sequence structure, the pedagogic activity structure and the pedagogic aim structure.
Du Plooy & Kilian (1984:90) posit that there are a number of basic constituents that reveal themselves in the relationship of authority, namely: allowing oneself to be told, to be addressed, to be charged, to obey and to acknowledge authority. They continue that to maintain pedagogic authority in the accompaniment of the child towards adulthood does not imply force, suppression or punishment. Du Plooy & Kilian (1984:90) say:

"A relationship of authority constituted by an influential, firmly rooted education in the areas of norms and values, and an adult-to-be seeking assistance and requiring protection, enrichment (as regards knowledge concerning properliness) and encouragement, aims toward helping the educand to progress towards adulthood."

The importance of the relationship of authority in the educational event should not be overemphasised. In the above quotation it is not only 'authority' as an essence of the ESM that has been highlighted. Other essences featuring in the quotation above are: the ethical, bodiliness and affectiveness. One wonders if proper and authentic education will be realised without the relationship of authority. According to the information derived from questionnaires, schools in the Eastern Moutse area regard authority as an important relationship structure in the teaching of the child. During personal interview (1996) with teachers at Mohlabetsi Secondary School, it became apparent that some teachers in the Eastern Moutse area find it difficult to distinguish between coercion and authority. These teachers strongly maintain that authority is not achievable without coercion.

The problem is exacerbated by the fact that according to the tradition of the community in the Eastern Moutse area, if a child is disobedient he or she must be given corporal punishment.
3.10.1.2 THE RELATIONSHIP OF TRUST

According to Oberholzer et al. (1990:84-85), the pedagogic relationship is established on the basis of the mutual acceptance between educator and educand. This implies that the educand should be willing to surrender himself to the educator. They add that complete trust in the child whom the educator cares for is nothing but love, as without trust, love dies. Du Plooy & Kilian (1984:83-84) maintain that it is the educator’s initiative that induces him, more than that of the educand, to assume responsibility to intervene educatively. In doing this, the educator makes sure that he does not harm the dignity of the child or the child’s trust in him.

Landman in Du Plooy & Kilian (1984:81-82) is of the opinion that the child has been brought up as an active, inquisitive and exploring human being in a fairly safe area and immediate environment at and near his home. There he came to trust his mother and father as his educators who associated with him for long periods in their being bodily together while they are conscious of one another’s presence. Du Plooy & Kilian (1984:82) maintain that the educand must experience trust in his educator who will help him to acquire independence in accordance with the demands of propriety.

According to personal interviews (1995-1996) conducted with teachers and principles in the Eastern Moutse area, trust between teachers and pupils in this area is maintained. Pupils do not find it difficult to confide in their teachers. This may be due to the fact that most of the teachers belong to the same cultural and ethnic group with the pupils.
3.10.1.3 THE RELATIONSHIP OF KNOWLEDGE

Du Plooy & Kilian (1984:88-89) refer to Landman saying that the teacher who wants to understand the child-in-education must actualise the understanding of child-being, which implies:

- Understanding of being different;
- Expressing being different;
- Interpretation of possibilities;
- Appreciation of possibilities, and understanding the demands of propriety to which both teacher and child are subjected. In this case the child must be helped to understand the following:
  - Authority of the demands of propriety;
  - Understanding of the demands of being a human being;
  - Understanding responsibility;
  - Understanding proper exertion;
  - Understanding obedience.

In the Eastern Moutse area, according to personal interview with Mr Ledwaba (1995), the establishment of Public primary school was based on lack of understanding of being different. Some members of the community did not accept Christian norms upon which Philadelphia Primary School (now known as Paledi Primary School) was based. Children who attended at Public Primary School in the 1940s were putting on traditional attire made up of animal skins, more especially girls. Those attended at Philadelphia were putting on ordinary clothes. If understanding of being different was realised, the two groups of children from those who identified with Christian norms and those coming from traditional background might have attended together. The difference between the two groups was not only based on attire.
The difference went as far as Philadelphia as the mission school, did not tolerate traditional practices such as those of girls and boys having to suspend schooling in order to attend initiation school for a period of six months and three months respectively.

From the 1960s to the present (1996), there seems to have been an understanding of being different in that children coming from different religious backgrounds attend school together. The essences of the relationship of knowledge, such as understanding responsibility and understanding obedience, seem to have now developed. Children in the Eastern Moutse area are seen taking responsible roles as team captains, SRC leaders and class monitors/monitresses (cf. Appendix 2: Question 10).

3.10.2 PEDAGOGIC SEQUENCE STRUCTURE

According to Oberholzer et al. (1990:7), the realisation of the pedagogic relation structure paves the way for the realisation of the pedagogic sequence structure. The following pedagogic sequence structures will be discussed briefly:

3.10.2.1 BEING TOGETHER

According to Oberholzer et al. (1990:5), a pedagogic event takes place between person and person, and is therefore interhuman action. De Jager et al. (1988:32) maintain that the education situation is the outcome of an association situation between at least two people of whom one is an adult and the other a non-adult.
Formal education in the Eastern Moutse area takes place between the teacher (adult) and the child.

3.10.2.2 ENCOUNTHER

According to Van Rensburg & Landman (1988:339) it is only by encounter that the child’s need for direction makes him reach out to a fellow-being who can guarantee a safe space from where the child can control and conquer the world. Oberholzer et al. (1990:6) maintain that it is only when the educator and educand meet in a true existential encounter that education comes into its own in the pedagogic event.

3.10.2.3 ENGAGEMENT

Van Rensburg & Landman (1988:340) explain engagement as the willingness of educator and educand to accept responsibility for the realisation of the educative occurrence. Oberholzer et al. (1990:100) explain engagement as binding oneself totally by committing or pledging oneself to a contract or understanding. Both the educator and the educand are pedagogically committed to accept responsibility for each other and for the pedagogic sequence.

Having observed teachers at schools like St Joseph’s Secondary School, Thejane Secondary School, Mohlabetsi Secondary School, Paledi Primary School, Machipe Primary School et cetera, being pedagogically committed to help and guide their children to adulthood in their classroom situations, the researcher became persuaded to believe that the aspect of being engaged is realised in schools in the Eastern Moutse area.
3.10.2.4 INTERVENING

According to Oberholzer (1990:101), the educator must express unequivocal disapproval if a child’s action is contrary to the educator’s view of life. De Jager et al. (1985:32-33) maintain that the educator initiates intervention in the life of the educand purposely because he has become aware of a value either being ignored or violated by the educand. They further state:

"When the educator decides to intervene in the line of conduct of the educand and to make him aware that he should act differently to what he is doing because there is value attached to this different conduct, an opportunity has been created to educate the child."

They add that by this intervention the educator wishes to assist, support, draw and guide the educand to become what he ought to become.

Most of schools in the Eastern Moutse area do not tolerate deviant behaviour such as not putting on school uniform, not doing homeworks and attending school irregularly (cf. Appendix 2: Questions 6, 5 and 19). This indicates that educators in this area intervene in the line of conduct of the child.

3.10.2.5 RETURN TO BEING-TOGETHER AND PERIODIC BREAKING AWAY

According to Oberholzer et al. (1990:101-102), the child must be allowed to break away periodically from the pedagogic association between the educator and educand. In this way the child is given the opportunity to put into practice what has been inculcated in the pedagogic association of educator and educand. The implication is that the child can still return to the association.
They posit that the periodic breaks from and returns to pedagogic association rely on the fundamental conditions for the realisation of the pedagogic, namely pedagogic security and pedagogic exploration. Oberholzer et al. (1990:102) add that the pedagogic event of letting go forms the basis of all the pedagogic manifestations mentioned earlier on, namely periodic breaking away from the pedagogic exploration.

In the Eastern Moutse area, children are often given opportunity to put into practice what has been inculcated in the pedagogic association. This is done in various ways such as children having to look up meaning of words in the dictionary, completion of assignments, homeworks and classworks. Teachers often do provide feedback by way of corrections (cf. Appendix 2: Question 6). The researcher paid class visits to some members of his staff (1995) and realised that to some extent, the sequence structure is put into practice. The same was observable to schools the researcher visited such as Public Primary, Thejane Secondary School and St Joseph's (1995-1996).

3.10.3 PEDAGOGIC ACTIVITY STRUCTURE

According to Oberholzer et al. (1990:7), the realisation of the pedagogic sequence structure paves the way for the realisation of the pedagogic activity structure. The pedagogic activity structures Oberholzer et al. refer to are: meaning, exerting, gratitude, accountability, hope, actualisation, realisation, human dignity, self-knowledge and freedom.

It must be stated that the realisation of all the above pedagogic structures enable the pedagogic aim structure to be realised.
3.10.4 PEDAGOGIC AIM STRUCTURE

Du Plooy & Kilian (1984:101-104) outline the pedagogic aim structures as follows: meaningful existence, moral self-judgement and self-understanding, human dignity, morally independent decisionmaking and choosing, assuming "being male" and "being female" and sense of vocation.

In the ESM, the above structures appear as follows: philosophy of life, worthiness of being human, freedom to accept responsibility, morally independent, choosing and acting meaningful existence, self judgement and self understanding and norm identification (cf. Appendix 5).

Du Plooy & Kilian (1984:101-104) maintain that these structures can be applied to ascertain whether the pedagogic goal in the education situation has been realised. Du Plooy & Kilian (1984:105) add that these structures can be changed into criteria for adulthood and can be used to ascertain whether the ultimate aim of education, namely adulthood, has been attained. To ascertain whether the pedagogic goal in the education situation in the Eastern Moutse area has been realised, need be that the child is evaluated on the basis of the above listed pedagogic structures. As it has been indicated in the foregoing that these structures are embodied in the ESM (cf. Appendix 5), the same shall be used to evaluate the authenticity of formal education in the Eastern Moutse area.
A Christian philosophy of life demands a Christian philosophy of education. It should be borne in mind that as there are many Christian philosophies of life, so there are many Christian philosophies of education. Rose & Turner (1975:116) point out that among Christian philosophies there are Roman Catholic and Protestant, Anglican, Lutheran and Calvinistic philosophies of life, each explaining exactly its particular and unique philosophy of education. In the Eastern Moutse area schools have since the 1940's been founded on Christian philosophy of life. Even though this has always been the case, there are still children who, because of their different Christian convictions to those of the school, do not consider themselves obliged to attend Christian ceremonies such as morning devotions or belong to Student Christian Movements (SCM). The researcher has on more than one occasion (1989-1991) interviewed these children. It became apparent that they belonged to a Christian Organisation known as the Jehovah's Witnesses. The researcher observed in 1987-1991, when he was a teacher at St. Josef's Secondary School, a situation where children who did not belong to the Roman Catholic Church refused to attend Mass.
It must be understood that these children belonged to different Christian Churches such as: Apostolic Faith Mission, Zion Apostolic Church, St John etc. which did not subscribe to every doctrine that the Catholic Church taught. In 1995 a student at the school of which the researcher is the principal came to the office to request permission to wear a beret, as according to Christian teachings of her church (Zion Apostolic Church) she was supposed to do so.

The following principles will be taken into consideration when discussing the determinants of education:

3.11.1 THE PRINCIPLE OF MOTHER TONGUE EDUCATION AND TEACHING

The child as a linguistic being was discussed in Chapter 2 of this study. It is a pedagogically sound principle that the child should receive his education in his mother tongue. Every child is born into a cultural environment of which language is both a part and an expression. The child masters the cultural environment by means of the acquisition of his mother tongue.

During personal interview with Mrs Makgata (1995), she pointed out that she remembers when in the 1950's she received tuition at Paledi Primary in mother tongue. Subjects which were taught in mother tongue during this period included: Environmental studies, Social studies, Arithmetic, Health Education, Religious studies and General Science. Mr Thage (1995) pointed out to the researcher that he received instruction in most of the subjects at Senior Primary and Secondary level in Afrikaans. It was in the 1960s. Since Mrs Makgata and Mr Thage has received both their education in the Eastern Moutse area in the years mentioned above it goes without saying that the Eastern Moutse area has never maintained a single medium of instruction.
Kgware (1967:9) points out that prior to the enactment of the Bantu Education Act in 1953, it was only in the substandards and Standards 1 and 2 that mother tongue medium was employed. Eiselen (1969:9) pointed out that the commissioners stressed the importance of the home language both as a subject and as medium of instruction. The objectives for this move were to facilitate the process of acquiring meaningful, dynamic knowledge instead of, as Eiselen puts it, "sterile knowledge" and to ensure that Blacks participated optimally as Bantu personnel of various governmental Departments.

In accordance with this didactically and pedagogically sound principle, Afrikaners believe in mother tongue education and teaching for their children. Rose & Turner (1975:122-123) state that this belief is clearly stated in Article 6 (3) of the Institute for Christian National Education (Instituut vir Christelike Nasionale Onderwys) document.

It is important to note that education is never neutral. It is directed towards the achievement of certain objectives such as authentic adulthood. It must, however, be pointed out that these objectives lie primarily on philosophies of life-views of man, religious beliefs, ideas about state and society, the place of the individual, political ideologies and the functioning of the economic force. It is doubtful if language policies for education in South Africa were chosen on educational grounds alone. Hartshorne (1992:187) says:

"In South Africa those decisions have had to do with issues of political dominance, the protection of power structures, the preservation of privilege and the distribution of economic resources. As with schooling, it has been an instrument of social and political control."
The decisions referred to by Hartshorne in the quotation above are decisions on language policies. In line with what has been stated in the aforegoing, the change in medium of instruction in schools in the Eastern Moutse area was never decided by the people of this area. No wonder the enforcement of Afrikaans as medium of instruction to Black schools, including schools in the Eastern Moutse area, resulted with what is known as 'Soweto upheavals' of 1976. During the Television programme called News Line (1995) many speakers who were interviewed stated that the 1976 strike was a resistance to the enforcement of Afrikaans as medium of instruction to Black schools.

Mncube (1969:18-19) maintains that during the era of Bantu Education all tuition in every class below Standard 3 was to be through the mother tongue. One of the two official languages (Afrikaans and English) was to be used increasingly after Standard 3.

3.11.2 THE PRINCIPLE OF PARENTAL INVOLVEMENT IN EDUCATION

Macquarrie (1969:9) points out that the African parent has to pay not only for building funds, but also for examination fees, school uniform and transport. It must, however, be pointed out that the foregoing should not be the only level at which parents involve themselves in the education of their children, as is the tendency among Black parents.

According to Turner (1975:122-123), Afrikaners view the teaching and education of their children as the duty and responsibility of the parents. It remains the responsibility of the home, in collaboration with the church, economic institutions and the state, to decide about the spirit and direction of school education.
Parents should establish schools in accordance with their world-view and life-view. Rose & Turner (1975:124) point out that it is the responsibility of parents to control schools and to appoint teachers to teach their children in accordance with their own life-view. The foregoing is supported by the cardinal principle of the National Education Policy Act No. 39 of 1967 (Statutes of the Republic of South Africa 1967:947-948) that the parent community shall be given a say through parent-teachers associations, school committees, boards of control (governing bodies) or school boards or in any other way. According to the information received from the circuit inspector, Mrs Ngwenya (1995), all schools in the Eastern Moutse area do have governing bodies. It is through these structures that parents are able to participate in the education of their children. Secondary schools have PTSAs and primary schools PTAs.

3.12 THE RELATIONSHIP BETWEEN THE HOME, CHURCH, STATE, SCHOOL AND COMMERCE AND INDUSTRY

The four basic institutions that have an interest and a right in the education of the child are the home, church, state and school. Coetze, referred to by Tunmer & Muir (1968:25-26), points out that this principle accepts the existence of these different spheres of life and considers them separate spheres of existence and life. Each sphere has a status of its own, which is rooted in its divinely instituted nature and which cannot be infringed upon by any other sphere.
Van Schalkwyk (1978:181) posits that the South African education system is an interwoven structure. Each sphere has its particular freedom, right, responsibility and mandate in educating the young. The home is autonomous in deciding on the foundation, character and aim of the education of its youthful members. The state is autonomous in deciding the right to education of its youthful citizens, being the institution of the maintenance of justice in human society, as well as on the proper standard of education, on compulsory education within certain limits, on the maintenance of public morality and national safety. The church provides religious education. The school decides on matters of organisation, administration, methods of education and procedure. Even though these sovereign spheres are separate, they have no independent existence.

According to Van Schalkwyk (1982:103), every community has needs that should be met, be they food, clothing housing, transport, education, protection, health or buying power. Within a capitalistically orientated community, undertakings are established to meet these needs. Van Schalkwyk (1982:104) states that the undertaking is not something that can be physically observed, but is an institution. It is the economic-juridical unit that keeps the business going by supplying the necessary capital, buildings, apparatus, etc.

In the Eastern Moutse area, since the 1940s, the church has always been seen playing a significant role in education (vide paragraph 3.7). During personal interview with Rev. Mahlangu (1995), he pointed out that he is conducting morning devotions at various schools in the Eastern Moutse area, such as Thejane Secondary School and Mohlabetsi Secondary School. Schools in the Eastern Moutse area observe Bible festival day which comes annually.
The researcher has observed priests being invited to come and preach at occasions such as this. Free will offerings would be collected in the form of money and sent to the Department of Education. The Department of Education forward this money to Bible printers to help keep the prices of Bible affordable to all people. The relationship between the home and school in the Eastern Moutse area takes place in the form of school governing bodies (cf. Chapter 4 paragraph 4.6). It must however be pointed out that co-operation between the school and commerce and industry in the Eastern Moutse area is lacking. The problem may be due to the fact that the big industries seem to have special interest in investing in the education of the child in the urban areas (cf. Appendix 2: Question 14).

3.13 DISCIPLINE

Discipline is the cornerstone of and a prerequisite for authentic education to take place. The teacher constantly influences the child in his educative activities and the authority exercised over him. He educates the child and directs his becoming an adult according to the norms of propriety. Moller et al. (1986:74) maintain that discipline and authority are meant to further the aim of education. He adds that intelligent discipline is a *sine qua non* for affective teaching.

Nxumalo (1980:127) argues that discipline is a method of educating the child on his way to adulthood. He says:

"The disciplinary code of society was enforced by members of the family as well as members of the tribe. A child was equally responsible to all members of the community, relative or not."
The tribal nomenclature stipulates that all people of a person's father's age will be known as ubaba (father) and similarly those of the mother's age, including the unmarried one, must be referred to as umama (mother), instead of by western standards, as "uncle" and "aunt" respectively. A man's ability to observe the rules, laws and sanctions of the tribe earned him and his people respect. Good morals and expected behaviour are also what would please ancestors and God."

Nxumalo is referring to discipline among Zulus. It must however be stated that this method of discipline applied to the Ntwanes and the Ngunis staying in the Eastern Moutse area in the past. The researcher has often heard children in the Eastern Moutse area referring to the elderly people as 'Ntate' (father) or 'Mme' (mother) even though these were neither their biological parents nor relatives. The way in which children in the Eastern Moutse area showed respect to the elderly people, went as far as offering them seats at gathering places or in buses. Young children would prefer to stand on their feet if there was no seat left for the elderly people.

This is the traditional form of discipline that is undergoing change. The present situation exposes the fact that the concept and maintenance of discipline have assumed many forms. The family and society have assumed new roles in the maintenance of discipline. Lack of adherence to the traditional form of discipline has placed the teacher and the parent at loggerheads. Often when the child does something wrong, the community quickly lay the blame at the door of the classroom where the teacher and the child are engaged in educative event, hence phrases like "what do teachers teach these children". This is uttered as though the teacher is capable of performing a miracle for the better.
The fact of the matter is that a lack of discipline surfaced with serious moral decadence in most societies today, even in the Eastern Moutse area. The problem is that parents and teachers are not complementing each other in the activity or event of educating children towards being responsible beings, cf. (Mazibuko 1985:4). This is indeed a serious problem in the Eastern Moutse area where most children do not stay with their parents (cf. Appendix 2: Question 30).

Gunter (1981:144) propounds that authority is inherent in the education situation and that the educator-educand relation is essentially a relation of authority. This authority is in the form of control and guidance. He infers that this authority is educational authority. It is the authority that is exercised in order for the child to attain the goal of his education, which is pedagogic discipline. Gunter continues that the pedagogic exercise of authority is a basic and essential means of education at home and in the school.

William Bagley is quoted by Gunter (1981:144) as having provided an apt and interesting statement about discipline by saying:

"There must be iron in the blood of education and lime in the bone. The only freedom conceivable today is disciplined freedom. In the individual as in the race, true freedom is always a conquest, never a gift. For the motto of an educational theory to meet the needs of democracy in an industrialised civilisation, I suggest the phrase 'Through discipline to freedom'."

The teacher has a professional teaching, as well as a pedagogic role to play in the education relationships and this places an onerous task on him.
3.14 SUMMARY

The foregoing is an attempt to give description of the origin and development of formal education in the Eastern Moutse area. In researching the origin and development of formal education in the area under review, both the national education and the national composition of this area and the historical foundations of the South African education system were looked into. The researcher proceeded to view the implications of formal education in this area within the context of South African system of education. The reflection on the mission and colonial education and their influence on the traditions of people of the Eastern Moutse area, has brought to light certain cultural conflicts in the form of individualism versus collectivism, among other things. This chapter has dealt with the first schools in the Eastern Moutse area. These schools served as examples. In discussing these schools, the present structure of education in the Eastern Moutse area within the South African context was brought into perspective. An endeavour was further made to describe the realisation of the Essence Structure Model (ESM) through pedagogical structures in schools in the Eastern Moutse area. It was also discussed in this chapter, the determinants of the education system in the Eastern Moutse area and discipline.

In the next chapter an attempt will be made to describe and evaluate formal education in the Eastern Moutse area within the South African context.
CHAPTER 4

A DESCRIPTION AND EVALUATION OF FORMAL EDUCATION IN THE EASTERN MOUTSE AREA WITHIN THE SOUTH AFRICAN CONTEXT

4.1 INTRODUCTION

Chapter 3 dealt with the origin an historical development of formal education in the Eastern Moutse area within the context of the South African education system. In discussing Chapter 3, detailed descriptions of the actual situation in the Eastern Moutse area was furnished.

The aim of Chapter 4 is to evaluate formal education in the Eastern Moutse area within the South African context. In evaluating formal education in the area under review, the author will focus on the evaluation of curriculum and society. The present curriculum, syllabus and teaching methods being used in the Eastern Moutse area will be described and evaluated. Various educational aspects such as: the physical aspect, the historic-cultural aspect, the social aspect, the economic aspect, the religious aspect and the aesthetic aspect will be focused on in evaluating the curriculum, syllabus and the teaching methods.

The author will continue to evaluate the ideological foundations in the Eastern Moutse area within the context of South African schools. An evaluation of school management and administration in this area, within the South African context, will also be carried out. The descriptions of parental involvement will be made and evaluated against the essence structure model.
4.2 THE EVALUATION OF THE CURRICULUM AND SOCIETY IN THE EASTERN MOUTSE AREA

Before an attempt can be made to evaluate the relevance of curriculum to the society in the Eastern Moutse area, it must be stated that any education that does not take into cognisance the needs and aspirations of the community whom it is designed for, is very unlikely to achieve its ultimate goal. It has been stated that the Eastern Moutse area seems to be experiencing the cultural conflict [cf. Chapter 3, paragraph 3.6].

Buckland (1982:168) posits that the curriculum is a complex social process and not just a static, centrally determined, fixed list of subjects that must be taught. It is therefore not devoid of influences that make conflicting demands on its accountability, in terms of the needs of society versus the needs of the child and the information explosion. Steyn (1986:99) maintains that knowledge is being produced at a rapid rate. It is therefore imperative for the teacher to know what is worthwhile for the child to know and to equip the learner with the competencies needed for finding out for himself. Steyn (1986:99) refers to Wragg as stating that the interpersonal skills, imaginative and inventive thinking, team work and collaboration are becoming more and more important in an endeavour to pool expertise to solve problems.

In the description of the curriculum above, it has become evident that the essences of nationality and individuality and sociality have been evinced.
It is essential for the teacher in the Eastern Moutse area need to be committed to educating the whole child in terms of the curriculum. The curriculum in turn must have significance, which transcends mere busyness to the world outside. It is not necessary for the teacher to concentrate on the customs of society. Van den Berg (1971:36) emphasises that adulthood can not be viewed in *societal terms of socialisation*, or in *political terms of indoctrination*. Neither can it be viewed in *economic terms as vocational-preparedness*. Munnik (1985:18) warns that an *overemphasis* on any particular aspect of education may produce a *caricature of a teacher* rather than a true representation of the authentic teacher. It must be borne in mind that even though it is important to take societal factors into consideration, educative practice must be true to its pedagogic nature. Curriculum, according to Steyn (1986:101) should take cognisance of the uniqueness, and the wholeness of the educand. It must be evenly balanced and coherent. Steyn continues that it is essential in order to realise a coherence of the curriculum in terms of the whole child as a becoming adult, to resolve the dichotomy of the *societal/individualistic* and *child-centred/individualistic* aims.

It is evident that other essences such as *nationality* and the *economic* in addition to *rationality* and *individuality and sociality* also need to be covered in the curriculum.

After interviewing a number of school-leavers in the Eastern Moutse area, the researcher came to the conclusion that the curriculum being followed in this area needs to be reviewed to suit the interest of the future employer. At the school where the researcher is principal, only 5% of the total number of pupils who passed matric have managed to be accepted by tertiary institutions. Only a small percentage of the group managed to be employed as casual labourers. The rest of the school-leavers loiter because of unemployment or idleness.
The researcher regard this as the direct consequence of the wrong choice of subjects at school. Elsie Mahlanga passed matric in 1990 at St. Joseph’s with exemption and still could not manage to be accepted by a tertiary institution. She is presently following a course in fashion design in Pretoria in order to make a living. It seems as if the economic aspect is lacking in the curriculum in the Eastern Moutse area. Even though children manage to pass matric, lack of employment proves that emphasis on rationality at the expense of other essences is not desirable. Children in the area under review seem to be not receiving sufficient guidance towards acquiring authentic and balanced adulthood.

Van Rensburg & Landman (1984:383) are of the opinion that education is not a mechanical, predictable process. To base a curriculum solely on an identified list of skills that must be acquired, is behaviouristic and is in the main, concerned with training and not education. The balance between educating the child towards acquisition of skills and educating the child towards the attainment of responsible adulthood needs to be striven for. To ignore these skills that are inherent in competence, is indeed, a denial of the potential of the child as a becoming-adult in a technocratic world. An unbalanced education with over-emphasis on any of the educational aim-essences as expounded by Jordaan (1984:167-198), is a neglect of the preparation of the child to become an authentic adult. Munnik (1985:31) warns that an overemphasis on the development of the technical and practical skills, that is training, has the capacity to fragment the reality of the preparation of the teacher for the vocation of educating the whole child.
At a principals' meeting Mr N. Phala (24 July 1996), senior officer at the Department of Education Mpumalanga, introduced formal curriculum that needs to be followed by schools in the entire Mpumalanga province. Eastern Moutse area as part of Mpumalanga province is expected to follow this curriculum. The formal curriculum introduced comprises all the learning opportunities provided and facilitated by a school. The following set of subjects are recommended:

- any two of official languages out of the eleven
- Mathematics
- General Science
- Geography
- History

The above subjects are considered compulsory subjects. It has been stated that the other two subjects can be selected from the following:

- Physical Education and Health
- Art Education (Art, Music, Dance, Drama, Basic Techniques)

In evaluating the foregoing on the basis of ESM, it becomes evident that the following essences are catered for: language, rationality, nationality, bodiliness, the aesthetic and the economic.

It has been stated at this meeting by Mr Phala that the option as to whether to offer a single faith approach, an interfaith approach, a multi-faith approach or a combination of these, belongs to the school concerned. It was further stated that it is the right of every individual pupil or parent to decide whether to attend religious education lessons or not. It therefore goes without saying that even though the essences of freedom and authority seem to be promoted, this is done in a negative way in that religiousness and the ethical are neglected.
Much has not been said about Guidance, which is indicative of the neglect of the vocational aspect. Considering those subjects regarded as compulsory subjects; it is clear that if a child fails them, he may not be considered for promotion. The individuality of the child is neglected here.

Neglect of other essences of the ESM may be detrimental towards the authentic and meaningful education of the child. Raymond (1950:50-51) asserts:

"Every school and college curriculum stands for a certain valuation of knowledge, an assertion of what knowledge is at most worth. It means that every plan of school organisation and every system of school discipline is complicitly a confession of faith as to the kind of character and personality that we seek to shape" [Own underlining - S.T. M.].

4.3 THE EVALUATION OF THE PRESENT CURRICULUM, SYLLABUS AND THE TEACHING METHODS BEING USED IN THE EASTERN MOUTSE AREA

In this section the researcher will focus on the present curriculum, syllabus and method in the Eastern Moutse area. The researcher will base the discussion of the foregoing on the essences as entailed in the ESM.

According to the HSRC (1981:6) 'syllabus' refers to a short summary of compulsory and optional topics or themes of a particular subject which are to be taught at a specific level over a stipulated period of time and is also determined by central authority. It is then later adapted by different provinces to suit their specific needs. Paragraph 3.8 of this study contains details of the subjects offered in the Eastern Moutse area.
Mr Raphaswane (1996), a member in the executive committee of Eastern Moutse History Committee, pointed out during a personal interview that History in its present form is constricting and limits imagination. He maintains that History contains information not relevant enough to the child in the Eastern Moutse area. He goes on to say that even though History covers events that took place in South Africa as far back as 1652, very little is said about events and achievements made by Black South Africans. According to him events such as the resistance of incorporation of the Eastern Moutse area into former Kwa-Ndebele homeland in 1985-1987 should be part of the subject.

The *Sowetan* (28 August 1996) presented a revelation which countered the accepted fact, namely that the first civilisation that came to South Africa came with the Dutch in 1652. The archaeologist Sidney Miller and his team of rural BaVenda have unearthed information to prove that the indigenous tribes were interacting with other cultures even before the famous arrival of the Jan van Riebeeck at the Cape. It was discovered that the ancient tribes of Africa were in contact with other nations and were trading in a variety of commodities. Shards of priceless Ming dynasty porcelain found at Thulamela pointed out that at least the rulers used the type of crockery that Europeans only started importing from China 200 years ago.

There is hardly any need to expand. It goes without saying that a child in the Eastern Moutse area is not educated adequately enough to comply with the essence of nationality.
Mr Kgoadi (1996), a member of Eastern Moutse Mathematics committee indicated to the author during personal interview that the teaching of mathematics in schools in the Eastern Moutse area is alarming, hence the establishment of Mathematics committee comprising all mathematics teachers in the area. He indicated that it has been the resolution of the committee to ensure that teachers are well equipped with the methods of teaching and setting standardised papers. He indicated to the author that by setting common papers of Mathematics, the problem of high failure rate in the subject would be eliminated. In view of the aforegoing, it has become obvious that focus is based on the methods and evaluation techniques in the teaching of Mathematics in schools in the Eastern Moutse area. Very little attention is paid to the role the child should play to improve his knowledge of Mathematics. Aspects of development or essence structures that the child should acquire, such as the aesthetic, language, individuality and sociality and affectiveness are ignored.

It goes without saying that teachers in the Eastern Moutse are concerned about improving on the high failure rate in Mathematics. The need to concentrate on the improvement of the method of teaching mathematics as indicated above, seem to have been necessitated by the inability of teachers to complete the syllabus. The perception that the teachers of mathematics have is that even though any attempt may be made to finish the syllabus of Mathematics, often the pupils would lag behind. It is not clear what the origin of the problem is. What is needed, perhaps, is the integration of decisions regarding the curriculum, the syllabus, the teaching and learning methods and materials. It is not necessary to prescribe teaching methods. In Chapter 5 of this study, the researcher will provide recommendations which may alleviate the problems experienced in the Eastern Moutse area in specific subjects such as Mathematics and Physical Science.
Teachers in the Eastern Moutse area complain of a lack of sufficient space and sophisticated teaching aids like overhead projectors, TV's and language laboratories. It is therefore not possible to change from one method of teaching to another. Lack of space in schools in the Eastern Moutse area poses a serious problem. Many schools by far exceed their enrolment quota. Most of the schools in the Eastern Moutse area operate at a ratio of 1:44 to 1:100. Especially Mohlamme secondary school with 1766 pupils and 38 teachers (cf. Appendix 3) is facing a serious problem. At Dibathuto, a newly established secondary school, the situation is alarming as the educator-educand ratio is 1:100. It is indeed difficult for teachers to use methods like self-discovery, the group method and the problem solving method in such huge classes.

The need for considerable thought about the curriculum to direct the child to meaningful and realistic realisation of the adulthood essences discussed in the ensuing paragraphs cannot be overemphasised. In this section the author is not concerned with the evaluation of the subjects prescribed in the curriculum, but rather with a meaningful approach to the subject-specific activities of the curriculum that are hampered by large numbers of pupils in the classrooms. Given the present circumstances in the Eastern Moutse area it will be difficult to achieve co-ordination between the different aspects of curriculum practice on the basis of co-ordination with industry as stated in the HRSC report (1981:34). The HSRC report (1981:36,55) maintains that the aim of curriculum development is to improve ‘educational programmes’ and one of the aims stated is that the learner is to be confronted with valuable content and norms in order to enable him to work and live in a society as a free and educated person and make a contribution towards the general welfare, cf. paragraph 3.10.3 (ibid.) The underlined words express the following essences of the ESM: bodiliness, individuality, the economic, the ethical, freedom and the aesthetic.
Landman (1985:39) refers to the content of the curriculum as the basis of the formal didactic-pedagogic situation that includes the syllabus, the selected, ordered and evaluated aims as well as the didactic considerations that reflect pedagogic essentials. Landman (1985:122) warns that contemporary theory is permeated with technocratic attitude that is totally inadequate for the complexity of the curriculum in which the prime focus should be on the person and personal meaning. What the educator has to guard against is the overemphasis of future involvement of the child in a technological society and a disregard for the child’s present position in reality.

4.4. THE EDUCATIONAL ASPECTS OF THE CURRICULUM

4.4.1 THE PHYSICAL ASPECT OF THE CURRICULUM

Serfontein (1977:31) says that true education embraces the development of the whole person - mind, spirit and the physical being. It goes without saying that the need for the physical aspect of the child in the Eastern Moutse area to be co-ordinated with other essences of adulthood is important. It has been stated (Chapter 3, paragraph 3.5) that the problem of teachers in the Eastern Moutse is to travel long distances to and from work using public transport. This makes it difficult for teachers to supervise extramural activities. According to responses to the questionnaire many schools find it difficult to cope with the supervision of extramural activities as a result of lack of manpower (cf. Appendix no. 2: Question 30). It may be inferred that the physical aspect of the curriculum in the Eastern Moutse area is not sufficiently catered for. The child experiences his world as a physical being. His body enables him to live authentically; cf. 2.4.2 (ibid). In spite of the importance of the foregoing, most schools in the Eastern Moutse area neglect physical education.
These are the principles on which the teaching of Physical Education should be based. In most schools in the Eastern Moutse area, despite the set principles, the Physical Education of the child is neglected. Most teachers cite the lack of Physical Education facilities as a hampering factor. Pupils are not serious about Physical Education because it is classified under compulsory fields of study that need not be examined according to the Amended Programme and Promotion Requirements for Secondary Schools (1995:4).

4.4.2 THE HISTORIC-CULTURAL (NATIONAL) ASPECT OF THE CURRICULUM

Du Plooy & Kilian (1982:152) rightly assert education as a primordial fact of being human is always concerned with the historical and national aspect of human becoming. The above statement is in harmony with the general aims of the teaching of history as mentioned in Chapter 3 paragraph 3.9 of this study. In this section the essences of individuality, the ethical, nationality and rationality are evinced. The teaching of History in the Eastern Moutse area should be based on the foregoing.

The aims provided in Chapter 3 paragraph 3.8, together with that of cultivating in the pupil, a sense of appreciation of, and reference for, the beauty and wonders of nature, are closely related to other educational essences like the aesthetic, the affective, the rationality and nationality as presented in the ESM.

The teachers in the Eastern Moutse area seem to be doing well as far as the education of the child towards developing his historic-cultural aspect is concerned. The emphasis on the intellectual development of the child needs to be shifted towards catering for other aspects, for the child to acquire a balanced and authentic adulthood.
The historic-cultural aspect of the child in the Eastern Moutse area is developed through letting pupils in this area participate actively in cultural activities during circuit cultural days. This proves the point that it is not only in the classroom situation where pupils develop culturally. It has been since the 1980s when cultural days were introduced. Pupils would be asked to wear traditional attire during this day. Zulu children would wear Zulu traditional outfit. Zulu warriors' songs would be sung by boys while girls would sing praise songs. The same would apply to both the Sotho and Shangaan children, who would also put on their traditional attire and sing traditional songs of their own ethnic groups. In the Eastern Moutse area cultural days are observed by all schools. The competition would be conducted where the winning schools would receive a trophy. During the years 1991 to 1993, when the researcher was a teacher at Thejane Senior Secondary school, the school won several trophies during cultural competitions. In 1995, the Mohlabetsi Secondary School where the researcher is principal, obtained a second position during cultural competitions.

The aims stated above together with that of cultivating in the pupil a sense of appreciation of, and reference for, the beauty and wonders of nature, are closely related to other educational-essences like the aesthetic aspect, the affective aspect, the intellectual aspect and the national aspect as presented by Jordaan (1993:1) in his model diagram of the essence-structure.

The teachers in the Eastern Moutse area seem to be doing well as far as the education of the child towards developing his historic-cultural aspect is concerned. The emphasis on the intellectual development of the child needs to be shifted towards catering for other aspects for the child to acquire a balanced and authentic adulthood.
Jordaan was referred to in Chapter 2 (paragraph 2.3.4) as saying that *individuality and sociality* encompass the fact that people are both individuals and social beings. The child finds himself in social relations in the family, at school and in his association with peers. He finds himself in these relations where there are rules, norms and values according to which he should act. In order for the child to be accepted into society, he has to observe and obey these rules.

In modern life, the task of socialising the child has been taken over by the school. This is specially true of the Eastern Moutse area where large numbers of children are either staying at home alone, or kept under the care of grandparents. The contribution of the parent in the Eastern Moutse area towards training young people in social efficacy and responsibility is limited. Formal education aims at preparing the child to competently adapts to a changing society. This is an exercise that requires a joint effort from both parents and teachers. In the event of limited parental involvement, like in the Eastern Moutse area, it is most unlikely that a child will acquire social adulthood without substantial input from teachers at primary school level.

It stands to reason that the aims of Environment Studies cover a wide range of essences of the ESM (Chapter 3, paragraph 3.9). These aims do not concentrate only on the social development of the child, but other essences like *rationality, the aesthetic, the affectiveness, historicity, culturality, language, nationality and bodiliness.*
It is encouraging to note that it is not only the teachers in the Eastern Moutse area who strive to develop the child socially; even health inspectors, hospital nurses and doctors show an interest in developing the health awareness of the pupils. During May 1996 Aids awareness course was conducted to Mohlabetsi Secondary School by the nurses from the local Hospital (Philadelphia). In 1995 Colgate agent from Johannesburg visited Mohlabetsi school as well as other local primary and secondary schools to present a lesson on how to look after ones teeth. The Eastern Moutse area is greatly previleged to have a centre called SANEL where children with behavioural and social problems are referred, via the Local Deputy Chief Education Specialist for auxiliary services, Mrs Sedibe.

From 1993 to 1996, the researcher's office was inundated with children with social problems. Some of these children had attempted suicide. Such children were referred to SANEL, where they received help.

4.4.4 THE ECONOMIC ASPECT OF THE CURRICULUM

The ESM shows how these essences are interrelated. The more in harmony the educational practice is with the ESM, the more the education moves towards authenticity, while the more it deviates from it, the more pedagogically inauthentic it becomes cf. (Jordaan 1993:2). In Chapter 2 paragraph 2.3.7, Gunter is referred to as saying that the acceptance of one's vocation and its practice is essential for economic independence. The aforegoing confirms that the child is a socio-economic being and that he is a potential worker. The fact that the economic, like other essences of the ESM should also be recognised is self-evident. It is therefore necessary for education in the Eastern Moutse area to prepare the child for the fulfilment of his cultural mandate as a worker.
The child in the Eastern Moutse area is faced with the challenges of a Western economy that is characterised by features like individualism, differentiation and the motive of acquisition. This has caused tremendous change in the economic life of black people in South Africa. Today Blacks are actively participating in all spheres of the South African industrial, commercial and banking economy. Luthuli (1981:60) maintains that the involvement of Blacks in South African industrial, commercial and banking economy has led Blacks to accept skilled, semi-skilled and professional positions throughout South Africa.

In view of the unique economic situation of the child in the Eastern Moutse area, the curriculum designers should formulate specific aims of education that address the economic needs and demands of the child in this area. The researcher will expand on this postulate in Chapter 5. The aim of education in the Eastern Moutse area should be, among other things, to prepare the child to find his rightful place in a highly industrialised and technological society.

According to Chapter 3, paragraph 3.9, Guidance contributes towards the economic development of the child. It is interesting to note that Guidance does not only concern itself with the economic, it covers other essences such as: rationality, the effective, the aesthetic, sociality and the political.

If education of the child in the Eastern Moutse area is approached according to the above aims, it should be easier for the child to grasp the full meaning of education and the future possibilities that it holds for him. In paragraph 4.3 it was pointed out that the curriculum in the Eastern Moutse area should be restructured to suit the needs and aspirations of the people in this area.
The lack of manpower is a serious problem in providing vocational guidance to prepare pupils for work. The lack of physical space leads to neglecting of guidance because priority is given to examination subjects. It is therefore a fact that vocational development of children in the Eastern Moutse area is neglected.

The neglect of the vocational development of children in the Eastern Moutse area is as a result of lack of technical subjects in schools. It is only in 1994 that according to Father Metz (1995) St. Joseph's started introducing technical streams e.g. Woodwork, Computer Science, Motor Mechanics, etc. It must however be born in mind that the school will only be admitting 120 pupils per year for all technical subjects.

4.4.5 THE RELIGIOUS ASPECT OF THE CURRICULUM

Jordaan (1984:194) asserts:

"'Religiositeit' is egter die enigste perspektief op volwassene wees wat van buite en van bo die mens inspireer."

The researcher pointed out in Chapter 2 paragraph 2.3.5 that a fundamental aspect of authentic education is religiosity. Most education practices are influenced by the religious factors operative in their specific community.

The present situation in the Eastern Moutse area reveals that their religious beliefs as well as ideas about economics have greatly been influenced by the Christian religion as well as westernisation. Their beliefs changed from purely ancestral worship to belief in God, the Creator.
Most of the people in the Eastern Moutse area have not completely stopped worshipping ancestors and this places the child in a situation of conflict and confusion. The child does not know whether to affiliate with the traditional religion or with Christian religion. The situation in the Eastern Moutse area is so confusing that even the proponents of traditional religion are at the same time affiliated to Christian churches and some occupy positions in these churches.

Jordaan (1984:viii), after an in-depth historico-educational study came to the conclusion that religiousness has the highest value in an authentic education. He adds (1984:ix) that religiousness and the ethical are prominent characteristics of an authentic education.

Christianity is dominant in the Eastern Moutse area and every school starts the day with prayer and reading from the Bible. Christianity is so popular among the pupils that many schools have Students Christian Movements. The activities of this movement are funded from the school budget.

Because of the existing conflict and confusion as far as religion is concerned, it is difficult to ascertain whether the child in the Eastern Moutse area actualises the essence of religiousness. Even though Religious Education is being offered as a school subject, it is not taken seriously by pupils because of the fact that it is not a subject for examination purposes. Like Guidance, it may only be offered in schools where the teacher-child ratio is reasonable enough to accommodate it in the timetable.
4.4.6 THE AESTHETICAL ASPECT OF THE CURRICULUM

The importance of the aesthetical aspect of the child in becoming an adult was stressed in paragraph 2.3.8. It was also emphasised in paragraph 4.4.3 that all adulthood aspects must be catered for in the education situation. This section will deal with the aesthetic aspect in the curriculum as it has an effect on the child in the Eastern Moutse area, with reference to the principles of the environmental studies according to the Interim Core Syllabus (1995:2-3). This does not mean that the aims of Environmental studies discussed in paragraph 4.4.3 are not relevant here.

The fact that in the principles of the environmental studies [cf. paragraph 3.8] there is no mention of children being made aware of the majesty and order in God’s creation in the set principles leaves much to be desired. The researcher strongly maintains that it is in the environmental studies that children should at their early age be guided towards being thankful and appreciative of the gifts of God that are observable in their environment.

Besides developing the child’s aesthetic aspect through the teaching of environmental studies, Art education and Music should also form part of this purpose. In the Eastern Moutse area, these subjects are offered mainly at primary level. In Chapter 3 paragraph 3.8 aims of Arts Education were stated. In evaluating these aims, what becomes evident is that they encompass some of the essences of the ESM. These are: the aesthetic, rationality, individuality, bodiliness and culturality. The same applies to the general aims of class music [cf. paragraph 3.8], which also express the following essences: the aesthetic and sociality.
The Interim Core Syllabus (1995:3) stresses that music lessons should always be focussed on an educative goal and strongly recommends that extramural musical groups be established, for example choirs, orchestras and bands. It is interesting that up until the eighties, choral music competitions were very popular in the Eastern Moutse area. Competitions were encouraged and sponsored by the Transvaal United Teachers' Association (TUTA). When defiant teacher unions were established, choral music competitions in the Eastern Moutse area were stopped. The child in the Eastern Moutse area probably does not receive education for effective realisation of his aesthetic aspect. Music is also not a subject for examination purposes and is therefore not taken seriously by either pupils or teachers.

4.5 THE EVALUATION OF THE IDEOLOGICAL FOUNDATIONS IN THE EASTERN MOUTSE AREA WITHIN THE CONTEXT OF SOUTH AFRICAN SCHOOLS

Like any other cultural group, the people in the Eastern Moutse area cherish certain principles in their ideology. This section will attempt to examine and evaluate how the ideological thinking of people in the Eastern Moutse area influences and directs education.

Van Rensburg & Landman (1988:371) proffer a definition of ‘ideology’ as it applies to education:

"...doctrine of ideas; the science of ideas; principles or views of a certain system or theory; a specific philosophy of life or attitude towards life; the ideas or kind of thinking characteristic of an individual or group; specifically, the ideas and objectives that influence a whole group or national culture shaping particularly political and social procedure."
Evaluating the above quotation by Van Rensburg et al. against the ESM, the following essences of this model become immediately evident: **philosophy of life, rationality, individuality and sociality, nationality, culturality and the political.**

Ideology directs social and practical action. It is a form of thought linked to social, political or economic action. The purpose of ideology is to help people to decide what they believe in, what to do about their beliefs and how they link their beliefs to action. Prattle (1977:10) avers that any group of people, politically and economically effective, must have a coherent set of beliefs and skill to use them. It is common for designers of education systems to prescribe education programmes which promote the belief system of the people for whom the education system is designed and planned.

Luthuli (1985:4) postulates that:

"The function of schools, colleges of education and universities, like all other cultural institutions, is to teach ideologies of society, to perpetuate a mode of life. However, the problem with black educational institutions in South Africa is that they do not teach ideologies which perpetuate their own mode of life."

As South Africa is moving towards multicultural society, it remains to be seen if really one ideology of a certain society may not be elevated at the expense of the others. It remains to be seen if elsewhere in the country a religion of one society may not be enforced upon the others. In the Eastern Moutse area, most of the teachers, as mentioned in Chapter 2, paragraph 2.5.2, do subscribe to the Christian religion. There seem to be no real conflicting ideologies between children and their teachers. Most of the teachers in this area received their training from Ndebele College of Education, Transvaal College of Education,
Transvaal College of Education and Mamokgalake Chuene College of Education (cf. appendix 2). These colleges are known to have subscribed to and promoted a Christian philosophy of life. The aforesaid was confirmed by Mrs Zwane (1996), Mrs Masia (1996), and Dr van Rensburg (1995) during personal interview.

The manifesto of the ANC, A Better Life for All (1994:9) emphasises the need to improve teacher training and ensure that everybody has a right to education and proper conditions of learning and teaching. It further encourages the need for introduction of a new curriculum that promotes both technical quality and human ideals. In its endeavour to open the doors of learning, the ANC government promises to do the following:

- Introduce a single education system that provides ten years of free and compulsory education for all;
- Start utilising all existing school facilities;
- Provide more classrooms and repair and modernise inadequate facilities;
- Double the number of free textbooks within a year;
- Allow mother tongue instruction and education in the language of choice;
- Provide a national loan and bursary system;
- Provide adult literacy programmes;
- Assist youths who have not been able to complete their education;
- Focus on ways of providing pre-school educare;
- Give special assistance to women (1994:9).
It must be noted that an introduction of a single education system, though it may be achievable, is never without challenges. In July 1996, the author happened to attend a meeting where a black child in Ben Viljoen High School in Groblersdal was alleged to have been punished with expulsion for having touched the breast of a white girl. Even though the Eastern Moutse area does not have people of other cultural groups, and therefore not having any cultural conflict, it should not be taken for granted that such conflicts do not exist elsewhere in South Africa.

The issue of mother tongue instruction as enshrined in the ANC manifesto above, has indeed created a problem in the neighbouring prominently white High School in Groblersdal. During telephone interview with Mr Potgieter (1995), the principal of Ben Viljoen High School, he pointed out to the author that black pupils at his school find it difficult to cope in subjects where Afrikaans is medium of instruction e.g. Maths, History, Geography, Biology etc. It therefore becomes difficult to say the issue of mother tongue instruction in multicultural schools is never without difficulties. It must be indicated that the schools in the Eastern Moutse area seem to be not experiencing serious problems with the issue of mother tongue instruction, as it is the case with the aforementioned school in its neighbourhood. Even though it would be better if other subjects such as Maths, History, Geography etc. were taught in mother tongue, children in this area seem to be fairly coping with these subjects where they are taught in English.
These aims and objectives represent the ANC's ideological position with regard to envisaged social, economic and political order in the entire South Africa. Prattle (1977:17) maintains that the context of an ideology has its origin in a specific milieu and is variable, differing from person to person, it is a matter of personal decision. The essences of sociality, the economic, the political and individuality are evinced in the aims and objectives represented in the ANC's ideological position outlined above.

The Eastern Moutse area does not have a unique ideology that differs from the ideology of South Africa on the whole. Because of their social, economical and political situation, the people in this area have developed certain common beliefs, ideas, ideals and feelings with regard to the policy governing school management that is in keeping with schools in black residential areas of Mpumalanga province.

4.6 AN EVALUATION OF SCHOOL MANAGEMENT AND ADMINISTRATION IN THE EASTERN MOUTSE AREA WITHIN THE SOUTH AFRICAN CONTEXT

In the past, education in South Africa was divided along ethnic and racial lines. This was the result of government policy at the time that the various nations in South Africa should develop separately in order to avoid racial conflict. The proponents of separate development maintained that integration would lead to ethnic conflict. A solution for the envisaged ethnic conflict was the establishment of differentiated systems of education. According to Dhlomo (1981:6), the implication of such a belief is separate administration and provision of education facilities. Dhlomo (1981:6) asserts:
"While we concede that the South African society consists of various cultural groups, we regard this cultural heterogeneity as a source of strength rather than weakness. We are convinced that this cultural heterogeneity can easily be accommodated within a uniform system of education whose basic aim is a common South Africanism which know no race, colour or creed. In fact the South African situation with reference to Whites proves to us that it is possible to safeguard cultural identities within a unitary system of education. The white citizen of South Africa consist of, inter alia the English, Afrikaners, Greeks, Jews, Italians, Germans, French, Portuguese, but I have yet to hear anyone of these groups publicly complaining that because of the uniform system of white education its cultural identity has been threatened."

The postulate put forward by Dhlomo above seem to be supported by most of the people in the Eastern Moutse area. During the years 1989-1994, SADTU and ANC as the main organisations in the Eastern Moutse area pronounced at rallies their commitment to the struggle for the achievement of a uniform system of education whose basic principles are those outlined in the ensuing paragraph. It was in these rallies where reports on the achievement of the ideal system of education were presented.

At the launching rally of SADTU in the Eastern Moutse area, Mr Masango (1989) pointed out that the struggle for a uniform system of education, as supported by Dhlomo, started long before it culminated into a country-wide school upheavals of 1976.
This is the view held by the people of the Eastern Moutse area. Education should not discriminate against any person in terms of colour, creed or race. According to the White Paper on Education and Training (March 1995:21-23), the following values and principles of education and training policy must be adhered to:

- Education and training are basic human rights;
- Parents have an inalienable right to choose the form of education which is best for their children;
- The over-arching goal of policy must be to enable all individuals to value, have access to, and to succeed in lifelong education and training of good quality;
- The constitution guarantees equal access to basic education for all;
- The State’s resources should be deployed according to the principle of equity;
- The improvement of the quality of education and training services is essential;
- The rehabilitation of the school and colleges must go hand in hand with the restoration of the ownership of these institutions to their communities through the establishment and empowerment of legitimate, representative governance bodies;
- The principle of democratic governance should be reflected in every level of the system, by the involvement in consultation and appropriate forms of decision-making of elected representatives of the main stakeholders;
- The restoration of the culture of teaching, learning and management involves the creation of a culture of accountability.
These values and principles have a greater bearing on the management and administration of schools in South Africa today and in the Eastern Moutse area in particular. In paragraph 4.7 the discussion will focus on parent-educator involvement in matters pertaining to school management. People in the Eastern Moutse area, like any other area in South Africa, have always looked forward to the system of education that is managed in terms of these values and principles. Luthuli (1985:5) says:

"Since the early sixties, Blacks have forged a change of rising human expectations. Specifically, education failure has been highlighted by riots in the townships, schools, universities, as well as industries. Black people have centred their activities around the demand for human rights. They have concentrated on equal opportunities in education, but have neglected to point out that the design of their education should be in their own hands in order that such education should reflect who they are."

As education at school is an extension of home education, parents are considered legitimate stakeholders in the education of their children. It is interesting to know that the role of the parent in education in the Eastern Moutse area has over the years been guided by regulations as derived from the Education Act of 1979, cf. (Manual for Head of Department n.d.:1). The management system of the Department of Education and Training that applied to the Eastern Moutse area is presented in the diagram below, which has been depicted from the Manual Heads of Department (n.d.:3):
According to Manual for Heads of Department (n.d. 5), departmental structures responsible for administration and management of schools in the Northern Transvaal Region, the region under which the Eastern Moutse area was administered until 1994, was as follows:

- Regional Chief Director was in charge of Departmental region. He was assisted by Directors and Liaison Officer, cf. the diagram above;
- Area managers managed the areas and co-ordinated the activities of Circuit Inspectors;
- Circuit Inspectors managed circuits within the area;
- School principals were executive officers responsible for the running of schools. They were assisted by HODs;
- Teachers were responsible for educating the pupils.
Since 1994, the Departmental structure of education has changed slightly in that regional Chief Directors and area Managers are in the new hierarchy replaced by provincial Chief Directors and District heads respectively. Instead of the area managers, District Directors were introduced to take over the duties of area managers and they co-ordinated the activities of circuit inspectors. There are no visible changes in the role of the principal and that of the teacher. The role of the parent will be discussed in the next section.

It must be pointed out that in evaluating the aforegoing against the Essence Structure Model, what becomes evident is the fact that the inclusion of parents as it is the case in the diagram above ensures the realisation of essences such as philosophy of life and nationality. Without the involvement of parents in education, it will be difficult for education to address the national as well as the philosophic needs of the community. It however becomes disheartening to realise that pupils are not included in the diagram above.

According to the Government Gazette (24 April 1996:15), the composition of a governing body that will participate actively in school management shall include:

- Parents of learners at the school who are not employed at the school;
- Educators at the school;
- Members of staff at the school who are not educators;
- The principal of the school;
- In the case of a secondary school, learners at the school nominated by the student's representative council of the school and
- Members of the community co-opted by the governing body.
Comparatively the above composition of governing body seem to be better representative of various stakeholders than in the diagram above (cf. Manual for Heads of Department n.d:3).

4.7 PARENTAL INVOLVEMENT

The principal has various instruments at his disposal through which he can ensure that the parents and the community are actively involved in the education of their children. These instruments help to facilitate liaison between pupils and staff on one hand and parents and the school on the other. Parent-teacher associations have always been one of the instruments at the principal’s disposal. According to the Manual for Heads of Department (n.d.:149) PTA is an organisation whose aim is to assist the school and Management Council in matters such as fund-raising, and school functions. It has been a structure that did not compete or replace the Management Council. The duties of the PTA were questioned by teacher organisations in the Eastern Moutse area, hence the structure has never been active in the Eastern Moutse area since its inception in the late eighties. The only functional parent structure during this period was Management Council, whose duties will be stipulated below.

According to the Manual for Heads of Department (n.d.:150), the duties of the Management councils were as follows:

- To keep a watchful eye on the general welfare of the school;
- To promote and protect the interests of the school;
- To advise the Director-General with regard to the efficient functioning of the school;
• To see to it that the buildings, grounds, fences and other accessories of the school are cared for and to report any damage or necessary repairs to the circuit inspector concerned;

• To make recommendations to the Director-General regarding appointments, promotions and discharge of staff members of the school;

• To inquire into any written complaint concerning the school;

• To recommend that inquiry be instituted by the Director-General, in case any member of the staff of the school is incompetent to carry out his duties, is incapable of teaching effectively or is guilty of misconduct;

• To deal with representation of parents;

• To inform the circuit inspector of any matter which affects the welfare and efficiency of its school;

• To control school fund.

Needless to say parental involvement is vital in formal education. Since formal education takes place in a school, parents have the right to know what is happening at the school, who is teaching their children and how their children are taught. For the mere fact that parents play an active role in the appointment of teachers, they are also entitled to decide the philosophy of life on which the education of their children should be based.
The above duties and powers of a Management council were adhered to in the Eastern Moutse area until the new structure of school governing body was introduced and enacted in Mpumalanga province. This body has slightly different duties and powers to the previous one. Since this new body has just been introduced, many schools in the Eastern Moutse area are yet to establish it. This governing body is named Parent Teacher Student Association in secondary schools and Parent Teacher Association in primary schools. The schools who do not yet have the new PTSA or PTA are still governed by the old Management Councils.

According to the Government Gazette (15 March 1995:70-71) this governing body should be representative of the main stakeholders in the school. In primary schools, the main stakeholders are parents and teachers and in secondary school parents, teachers and students.

The involvement of parents in the education and teaching of their children at school is necessitated by the fact that there is a close relationship between the family and the school. Staples (1987:21) expresses the following:

"There are few families in this age who would have the knowledge, the competence and the time to undertake the more formal scholastic instruction required as their children grow up. This task is usually committed to institutions where schooling is regular, thorough and competent, and based on the choice, confidence and belief of the parents. Evaluation of the regularity, thoroughness and competency within a school or educational system is the task of the inspectorates, headmasters and similar administrators of education. In pedagogic literature it is generally accepted that the school is not merely instituted to replace parents, but to provide an extension of their instructional and educative (again) task."
It must be stated that in order for parents to be actively involved in the education of their children, need be that structures such as governing bodies as discussed in the previous paragraphs be formulated. It would indeed be unfathomable how education could be seen to be relevant to the needs of the people it is designed for if parents didn't play an active role in deciding matters ranging from policy to **philosophy of life**. The authenticity of education rests upon harmony between what parents stand for and what is being taught at school.

In the Eastern Moutse area, the governing bodies have been empowered by the Mpumalanga province to actively take part in the appointment of educators from post level 1 to post level 5. Such recommendations are however under the observation of two members of the teacher organisations who are accorded observer status in the panel of interview. This is a new establishment as in the past the Management councils were sole decision-makers in respect of recommendations. The South African Democratic Teachers' Union was dissatisfied with the Management council structures in the Eastern Moutse area and was an advocate of the new system.

4.8 SUMMARY

Chapter 4 has covered an information on a description and evaluation of formal education in the Eastern Moutse area within the South African context. The emphasis on this chapter has been on the evaluation of formal education in the Eastern Moutse area.
In evaluating formal education in the area under review attention was paid on curriculum and society. The evaluation of the present curriculum, syllabus and teaching methods being used in the Eastern Moutse area was carried out. In evaluating the aforegoing, aspects as presented in the ESM - the physical (bodiliness), historic-cultural (nationality), the social aspect (sociality), the economic, the religious aspect (religiousness) and the aesthetic aspect were referred to.

The evaluation of the ideological foundations in the Eastern Moutse area, within the context of South African Schools was made in this chapter. The author has also proceeded to focus on the evaluation of school management and administration in the Eastern Moutse area within the South African context. Parental involvement and the importance hereof, was also discussed in this chapter.

CHAPTER 5

CONCLUSIONS AND RECOMMENDATIONS

5.1 INTRODUCTION

It is the aim of this study to bring to light what has gone wrong with the education of the child in the Eastern Moutse area over the years. After having evaluated formal education in the area under review, within the South African context in Chapter 4, the researcher has identified some factors impinging on the meaningful education of the child in this area. Thembela (1974:19) posits that the quality of education is tested by its effect on pupils. It is against the background of the aforegoing that both conclusions and recommendations are discussed in this chapter.
Under the conclusions the following aspects will be discussed: education and society, the socio-economical factor, parental involvement, the child image, philosophy of life and culturality.

Under the recommendations the researcher will make recommendations in respect of the following: the physical aspect, the historic-cultural aspect, the social and individual aspect, the economic aspect, the religious aspect, the aesthetic aspect, the management of schools in the Eastern Moutse area, the establishment of governing bodies, the relationship between the school and the home, church, state and industry, the need for in-service training programmes, the need for scholar transport, the need for curriculum rationalisation, the need to create a congenial environment for learning and the need for tertiary education in the Eastern Moutse area.

A brief final assessment or résumé will be provided at the end of this chapter.

5.2 CONCLUSIONS

5.2.1 EDUCATION AND SOCIETY

The development of formal education in the Eastern Moutse area ought to focus on the child as a constituent of the community (Chapter 3, paragraph 3.13). The child's individual capabilities need to be geared towards his becoming profitable to the society in which he lives (Chapter 4, paragraph 4.3). In so doing, the essences of individuality and sociality will be promoted. In order to achieve the above, impediments that make it difficult for the child to achieve authentic education must ideally be removed. Recommendations based on these conclusions regarding making education authentic, are highlighted in this chapter (paragraph 5.2).
5.2.2 THE SOCIO-ECONOMIC FACTOR

In Chapter 3, paragraph 3.5, the implication of the development of education in the Eastern Moutse area was discussed. It is on this basis that the conclusion is drawn that the political situation and the socio-economic atmosphere in South Africa have debilitated the morale and sapped many communities' enthusiasm to realise a better education for their children. It should, however, be stated that this unfortunate situation should not be an excuse for the failure of underprivileged communities such as that of the Eastern Moutse area to play an active role in deciding what is educationally good for their children.

It would indeed be erroneous to say that the entire problem in formal education in the Eastern Moutse area rests on the socio-economic factor alone. There are other factors that will need to be highlighted for education to be authentic. These are: the philosophy of life, mother tongue instruction, parental involvement, religious factors, ethical factors, social factors, political factors, emotional factors and aesthetic factors. All these factors have already been discussed in Chapters 3 and 4 of this study.

5.2.3 PARENTAL INVOLVEMENT

Parental involvement has already been discussed in Chapter 3, paragraph 3.11.2. It must, however, be pointed out that it is essential to educate society as a whole in order to achieve quality education that is aimed at acquiring meaningful adulthood. It is after realizing that education is a corporate exercise that parents and teachers can collaboratively succeed in educating the child towards the attainment of the ideal child image.
5.2.4 THE CHILD IMAGE

The child image that should be striven for, should be viewed in line with the essences of the Essence Structure Model (ESM). It has been stated in Chapter 4 paragraph 4.2 that education in the Eastern Moutse area emphasises intellectual adulthood at the expense of the other essences. This has resulted in the neglect of religiousness. The need for intellectual competence and the emphasis place thereon, has resulted in the individual according too much value to qualifications and social and economic remuneration. Motshabi (1988:42) refers to Murphree as having said that the new emergent stratification in which social and economic status within the population is determined by formal educational qualification, is concomitant with a developmentally dysfunctional effect of the educational system.

5.2.5 PHILOSOPHY OF LIFE

It is impossible to overestimate the need for formal education, in the Eastern Moutse area as indeed everywhere else, to be relevant. All people want education which takes into account their philosophy of life, cf. Chapter 2 paragraph 2.5.2. Chapter 3 paragraph 3.6 mentioned that the people in the Eastern Moutse area identify with a Christian philosophy of life. Chapter 4 paragraph 4.4.5 stated that the new curriculum that is being introduced, places less emphasis on the religious aspect of the child. It seems as if in the end this will impinge on the Christian foundation that has been introduced by missionaries over the years. It is doubtful whether there has been sufficient consultation with the people in the Eastern Moutse area concerning the new curriculum for schools.
Hartshorne (1992:331) maintains that the future is not a miraculous happening and that it is not something already determined waiting in place for us to grasp it. It is by and large formed by all of us. It therefore holds true that in order for better future education to be acquired, the community should take part in decision making.

5.2.6 CULTURALITY

Chapter 3 paragraph 3.6 stated that education in the Eastern Moutse area evolved over the years, from the era of the missionaries to the introduction of Bantu Education in the 1950s. This resulted in society having to adopt a Western lifestyle. In spite of the conflicting cultures of the people of the Eastern Moutse and a more westernised culture elsewhere, a child is expected to master the norms and values of both life-worlds. It is naturally difficult to achieve proper adulthood under such circumstances.

In order for authentic and qualitative education to be realized, the curriculum in the Eastern Moutse area ought to be restructured in such a way that this aim is achievable and that children are educated in totality, according to all essences of the ESM (Chapter 4 paragraph 4.3). This will be discussed in the paragraphs that follow.

5.3 THE EDUCATIONAL ASPECTS

5.3.1 THE PHYSICAL ASPECT (bodiliness)

In pursuing the physical development of the child in the Eastern Moutse area, physical education ought to be taken seriously (Chapter 4 paragraph 4.4.1).
The aims and objectives of physical education should not be that of producing experts. The child ought to be educated to respect his body, nourish it, appreciate and look after it as in the Christian context it is considered to be the temple of God. In accentuating the bodiliness in line with the aforegoing, other essences become self-evident. These are: the ethical, the aesthetic and religiousness.

In educating a child towards the acquisition of certain physical skills e.g. throwing, jumping and running, appropriate language should be used. The child may understand and master skills which are taught to him by the educator if the latter recognises his dignity and if the language used for instruction is not above the child's level of mental development. It is against this background that the essences of rationality and individuality are developed.

The interrelationship among the essences of the ESM as evinced in the paragraph above, shows that all essences of the model are of equal importance (vide Chapter 4 paragraph 4.2).

5.3.2 THE HISTORIC-CULTURAL ASPECT (nationality)

For the child to realise meaningful nationality in becoming an adult, it is necessary to structure the curriculum in such a way that this essence is catered for. The curriculum ought to enable the child in the Eastern Moutse area to develop a sense of citizenship. Subjects such as History equips the child with meaningful knowledge and the ability to appreciate and recognise the achievements of his own people and those of other nations and population groups (Chapter 4 paragraph 4.3.2). The child should be educated to appreciate his own cultural heritage and that of other peoples.
The teaching of History in the Eastern Moutse area should not only be for examination purposes, but should also enable the child to understand the unique nature of individuals and events.

The historic-cultural aspects of the curriculum should be geared towards arousing the child's national appreciation. This is achievable through familiarizing the child with the religion, tradition, customs and history of his fatherland. The child in the Eastern Moutse area ought to be taught, as a starting point, about the historical events that took place in his own society and then later those of other nationalities. Subjects such as Geography should be geared towards acquainting the child with his own country and its people, and then other countries and peoples of the world (Chapter 4 paragraph 4.3.2).

In order to educate a child towards meaningful historic-cultural adulthood, the curriculum must be structured in such a way that other essences of the ESM are brought to light at the same time, e.g. nationality, the aesthetic, individuality, affectiveness and religiousness.

5.3.3 THE SOCIAL AND INDIVIDUAL ASPECT
(sociality and individuality)

In Chapter 4 paragraph 4.2 sociality and individuality were discussed. The child in the Eastern Moutse area ought to be educated towards understanding that people are both individuals and social beings. As a social being, the child should be educated to relate meaningfully with his family and peers where rules, norms and values remain a determining factors of the relationship. Chapter 3 paragraph 3.11 mentioned that the role of socialising the child in the Eastern Moutse area seems to have been taken over by the school.
It is essential that this attitude be drastically changed, so that the role of socialising the child becomes a joint venture between the parents and the teachers and school. Parental involvement ought to be encouraged, as it is of the utmost importance in the education of the child towards adulthood (Chapter 4 paragraph 4.7).

In order for the child to acquire social adulthood, the curriculum needs to cover areas which will make it possible for the child to develop and apply skills and competence such as exploring, predicting, problem solving and recording (Chapter 4 paragraph 4.3.3). The curriculum ought to be structured in such a way that the interwovenness of sociality with other essences of the ESM is ensured. These essences are, among others: the ethical, the aesthetic, rationality, religiousness, nationality and the economic.

5.3.4 THE ECONOMIC ASPECT

For education to be authentic, it ought to be in harmony with the essences of the ESM. In order to realise this objective, the curriculum in the Eastern Moutse area ought to be structured to sufficiently accommodate the economic aspect (Chapter 4 paragraph 4.4.4). The child ought to be educated towards accepting his vocation and its practice. This will help him to acquire economic independence. Formal education in the Eastern Moutse area ought to prepare the child sufficiently as a potential worker (Chapter 4 paragraph 4.4.4).
Owing to the unique economic situatedness of the child in the Eastern Moutse area, the curriculum ought to be designed in such a way that it caters for work-related subjects such as Home Economics, Woodwork, Agriculture, Art, Motor Mechanics, Brick-laying, Plumbing, Bookkeeping, etc. It ought to be borne in mind that for the child to cope in a highly industrialised and technological society, the curriculum ought to be geared towards educating the child in totality. The child should be provided with sufficient guidance and counselling. In educating the child towards economic adulthood, the child's practical and intellectual creativity needs to be developed. The child ought to be economically educated in such a way that a culture of learning and a work-ethic are developed (Chapter 4 paragraph 4.3.4).

The aim and objective of the economic aspect of the curriculum ought to be that of sending a balanced person out into the field of work. At the conclusion of his education, the child ought to have acquired meaningful adulthood in accordance with the essences of the ESM.

5.3.5 THE RELIGIOUS ASPECT (religiosity/ religiousness)

Education should include religiosity because it is the most important aspect of being an authentic human being as well as of authentic education (Chapter 2 paragraph 2.3 and Chapter 4 paragraph 4.4.5). Every educational practice is influenced by the religious factors operative within the specific community. Chapter 3 paragraph 3.11 mentioned that formal education in the Eastern Moutse area has over the years been greatly influenced by Christian norms and values. In view of the fact that Christianity is a dominant religion in this area, it is essential that the teaching of Biblical Studies be taken seriously.
Religiousness should have the highest value in the curriculum. It is advisable that every school day be started with prayer and Bible reading in honour of God the Creator. Ministers ought to be invited regularly to conduct morning devotions. Student Christian Movements (SCMs) ought to be established at all schools, including primary schools. The children should be allowed to read and share in the Word of God during morning devotions as this would help identify at an early stage those children who are gifted as ministers.

It is unimaginable how proper adulthood can be achieved without emphasising the religious aspect. The moment religiousness is developed, other essences of the ESM start to feature simultaneously.

A child ought to be religiously educated to the level where he respects and love his fellow man and God. He should further be religiously educated to appreciate and respect the splendour of God’s creation and its wonders. Education towards religious adulthood should include teaching about ‘ubuntu’ so that the child can understand, uphold and cherish the demands of propriety (Chapter 4 paragraph 4.4.5). This implies that a child should understand both himself and other people. Should the child be meaningfully guided towards religious adulthood, he will respect his own body as the temple of God and be able to abstain from wayward practices that will render his body vulnerable to diseases and the various forms of addiction.

Religiousness is interwoven with other essences such as those implied in the phrases underlined above, e.g. the ethical, the aesthetic, freedom and authority and language.
In educating the child towards aesthetic adulthood, the child ought to be taught to appreciate and become aware of the majesty and splendour of God's creation (Chapter 4 paragraph 4.4.6). Subjects such as Art, Environmental Studies, languages and Religious Studies should be encouraged because they play a significant role in this regard. These subjects should not only be offered at primary school level but also at secondary. It is through Art Education that the child's appreciation of the beautiful and his creative development are nurtured. Art Education ought to be encouraged at secondary level, because it develops the learner's sensory awareness, creative ability, practical skills and cultural experience and encourages critical and aesthetic awareness (Chapter 4 paragraph 4.3.6).

A meaningful and authentic education of the child towards aesthetic adulthood ought to simultaneously cater for the following essences of the ESM: the ethical, rationality, bodiliness, culturality and the economic. The curriculum in the Eastern Moutse area ought to be designed in such a way that it enables the child to realise aesthetic adulthood.

The following paragraphs will look into the management and administration of schools in the Eastern Moutse area.
5.4 RECOMMENDATIONS

5.4.1 RECOMMENDATIONS REGARDING MANAGEMENT AND ADMINISTRATION OF SCHOOLS IN THE EASTERN MOUTSE AREA

5.4.1.1 MANAGEMENT AND ADMINISTRATION OF SCHOOLS IN THE EASTERN MOUTSE AREA

It is essential to base formal education on principles of equality. This means that children should not be discriminated against on the basis of poverty, creed, colour or sex. The principle of non-racialism in education has been outlined in the White Paper (March 1995: 21-23). These principles have already been referred to in Chapter 4 paragraph 4.7.

The principles of democratic governance should be upheld where parents, members of the community, educators and secondary school children are elected into governing bodies of the school. Proper management and administration of the school may be difficult to realise in an atmosphere where full participation of the mentioned stakeholders is not recognised. There ought to be structures such as a Parent Teacher Association (PTA) and a Parent Teacher Student Association in respect of primary and secondary schools respectively, for the proper management and administration of schools to be realised (Chapter 4 paragraph 4.7). Other roleplayers such as commerce and industry, the church, state and health departments ought to participate meaningfully in the education of the child and in every level of curriculum design.
It must be pointed out that the design of formal education in the Eastern Moutse area ought to be in the hands of the people of the area themselves, because education should reflect the needs and aspirations of the people for whom it is designed.

Because formal education at school ought to be seen as an extension of the home education, parental involvement can hardly be overemphasised (Chapter 4 paragraph 4.4). It is through structures such as the PTA and school committees that parents are able to take their rightful place in the education of their children.

5.4.1.2 THE ESTABLISHMENT OF GOVERNING BODIES

The establishment of governing bodies is essential for efficient management and administration of schools. The roles of these structures are outlined in Chapter 4 paragraph 4.7. The procedure for formulating governing bodies ought to be in accordance with the provisions of the Government Gazette (15 March 1995: 70-71) as mentioned in Chapter 4 paragraph 4.6.

5.4.2 THE RELATIONSHIP BETWEEN THE SCHOOL AND OTHER INSTITUTIONS SUCH AS HOME, CHURCH, STATE AND INDUSTRY

Chapter 3 paragraph 3.12 pointed out that there ought to be an interrelationship between the home, school, church, state and industry. It has also been observed that the co-operation between the school and some of the above institutions, e.g. industry and state, is often inadequate.
In order for authentic education to be achieved in the Eastern Moutse area, it is necessary that the home should fulfil its mandate of laying a sound foundation for education. Parents and other members of the family should encourage the child to carry out his scholastic responsibilities by, for example, doing his assignments and homework. It should be the responsibility of parents to provide shelter, food and clothing for the child. This is the inalienable responsibility of the parent at home. It should not be an excuse for parents in the Eastern Moutse area to fail to fulfil their mandate by virtue of the fact that they work far from home. There should also be constant communication between school and home. Parents who only come home during weekends or when they are on leave, ought to devise some means of maintaining contact with the school, either telephonically or by letter.

The church ought to fulfil its mandate in uplifting, developing and promoting a Christian culture among children (Chapter 3 paragraph 3.12). Ministers of religion ought to visit schools regularly. Not only should schools invite preachers to come and preach the Word of God, but preachers should also invite school children to attend special functions organised by the church. For instance, the church could organise workshops and seminars for school children to attend.

It ought to be the responsibility of the State to ensure that enough schools are built. Chapter 4 paragraph 4.3 pointed out that most schools in the Eastern Moutse area have enrolments exceeding the normal quota, e.g. Mohlamme Secondary School has a total enrolment of 1 766 pupils, which exceeds by far the normal quota of 51 schools of 600 pupils each. The need for extra schools at Ntwane Village, where Mohlamme is situated, cannot be overemphasised.
The State should not only provide school buildings. It ought to be its responsibility to renovate dilapidated school buildings and provide sufficient teaching personnel (Chapter 4 paragraph 4.3). Chapter 4 paragraph 4.3 mentioned that the educator:pupil-ratio in the Eastern Moutse area ranges from 1:44 to 1:100.

Most schools in the Eastern Moutse area have transport problems. Children walk long distances to school. This problem would be alleviated if every village had a secondary school (Chapter 3:4.5). In view of the fact that it is a long-term process to build new schools, the State ought to provide transport. This should serve to reduce the problem of late-coming (Chapter 3 paragraph 3.5).

It ought also to be the responsibility of the State to introduce feeding schemes for those children who are really needy. Some children in the Eastern Moutse area walk long distances to school on empty stomachs (Chapter 3 paragraph 3.9). Feeding schemes were recently introduced at primary schools; it would be advisable to extend this practice to secondary schools as well, as many children in the area are destitute.

Chapter 3 paragraph 3.12 described a deficient relationship between the school and industry in the Eastern Moutse area. Industry as an institution seems to have little interest in the education of children in this area. Industry ought to play a crucial role in education, however, especially in rural areas like the Eastern Moutse area, which do not even have basic educational facilities such as photocopiers, computers or decent playgrounds.
Industry's contribution to the area of teacher training is crucial. Both teachers and school managers ought to be kept abreast of modern techniques and methods. It is through the invaluable contribution that industry may make that teachers are able to perform their duties with astuteness. In-service training ought to play a major role in the development of teaching skills e.g. the use of overhead projectors, the use of computers and other related electronic devices.

Whether the school managers in the Eastern Moutse area are inured to the modern trend of universally acclaimed Total Quality Management (TQM) remains dubious. This is the area that requires input from industry in the form of intervention courses. This postulate is informed by information acquired from Mr Stuart (1995) who said during a personal interview that senior school managers are never orientated in their fields of operation. Principals are not only principals. They are also teachers, managers of their institutions and staff. It is impossible to fathom how anyone can achieve this without adequate, qualitative training. A principal ought to be well-equipped to engender accountability, encourage ownership and foster the growth of an environment that values diversity and inspires others to take responsibility (Bekker 1994: 1-6).

These responsibilities require a joint venture, involving both state and industry.

5.4.3 THE NEED FOR CURRICULUM RATIONALISATION

The need for curriculum rationalisation is necessitated by an inestimable wastage problem in the Eastern Moutse area. Some schools in this area provide divergent streams e.g. Science, Commerce, the general stream and Home Economics (Appendix 2: Questions 8, 25 and 26).
Curriculum rationalisation ought to be pursued by investigating the numbers of pupils following a particular stream at a particular school. At the school of which the researcher is the principal, the number of pupils following the Science stream has always been low. In 1994 the school had a total number of 18 pupils taking Mathematics and Science; in 1995 they counted 20. The same applied to Thejane Secondary School, of which the researcher was the deputy principal from 1992 to 1993. The total number of pupils registered for Science stream has never exceeded 25.

What can be done about this? Schools situated close to each other ought to be advised to merge Science pupils into one class. That might help address the problem of scarce human resources and facilities. The same should apply to schools offering Commercial subjects to small groups of pupils. Schools situated within a particular area could, against this background, be identified as either Science Schools, Commercial Schools or Technical Schools. Perhaps transport problems could be overcome by building hostels for such schools (Chapter 3 paragraph 3.5).

Such a channelling of resources, coupled with curriculum rationalisation, would help bring down the high failure rate in subjects such as Mathematics, Physical Science and Accounting (Chapter 4 paragraph 4.3) since a small number of teachers specialising in the relevant subjects would be recruited on merit rather than on demand. Such teachers might even be sent to higher tertiary institutions to advance their knowledge and skills. The smaller the number of these teachers, the greater the possibility of securing scholarships for them to study at these higher institutions.
It is advisable to encourage curriculum rationalisation at secondary schools only, so that every child is afforded the opportunity to acquire a basic knowledge of Mathematics, Physical Science and Accounting at primary school level.

Curriculum rationalisation, if followed correctly, may also help to discourage unhealthy competition among teachers.

Teachers attached to a particular school offering a particular stream would be encouraged to share their expertise. Competition at such schools would be replaced by collaboration. All forms of parochialism ought to be eradicated if quality education is to be achieved.

5.4.4 THE NEED TO CREATE A CONGENIAL ENVIRONMENT FOR LEARNING

A connection between the socio-economic conditions and the quality of education cannot be disputed. The Eastern Moutse area reflects features of a third world society. The level of illiteracy is high in this area. Poverty and unemployment remain the impeding factors in the education of the child (Chapter 3 paragraph 3.6).

Like most primary schools in South Africa, the Eastern Moutse primary schools receive food from the feeding schemes initiated by President Nelson Mandela. In the face of rife poverty and unemployment in the Eastern Moutse area, it is advisable that this feeding scheme be extended to secondary schools as well (Chapter 5 paragraph 5.5), so as to cater for children in standards 6 and 7 as well, thus creating a climate more conducive to learning (Chapter 3 paragraph 3.9).
A more congenial school environment can also be created by providing schools with basic facilities such as decent classrooms and playgrounds.

It may be impossible to have a good home environment in most families in the Eastern Moutse area. Lack of a good home environment results in low quality schooling. Even so, parents ought to be advised on how to create a congenial study environment at homes.

Other factors that may contribute towards promoting quality schooling areas: a healthy teacher-pupil relationship, a healthy teacher-parent relationship. Above all, there ought to be a meaningful relationship of trust and accepted authority between the teacher and the pupil (Chapter 3 paragraph 3.10.1).

5.4.5 THE NEED FOR THE ESTABLISHMENT OF TERTIARY INSTITUTIONS

As pointed out in Chapter 3 paragraph 3, the Eastern Moutse area is faced with poverty and unemployment. Even pupils who manage to pass matric find it difficult to secure employment. Since there is no tertiary institution in the Eastern Moutse area, creating job opportunities for the destitute youth remains problematic (Chapter 4 paragraph 4.2).

The Eastern Moutse area ought to have job-related subjects introduced at schools. This may not be sufficient without the establishment of tertiary institutions such as Technikons and Technical Colleges. Satellite institutions with a technical orientation would help provide the community with technically qualified personnel.
The Eastern Moutse area ought to have a model of education that would make it easier for its youth to secure employment. Establishing tertiary institutions is crucial; a tertiary education of a technical nature will provide skills required for employment. However, the rationale should not be to produce mere "workers", but to produce responsible, balanced workers who have acquired all the essences of the ESM. Technical literacy will benefit the entire country and the economy by creating employment opportunities.

5.5 Résumé

An attempt has been made in this research to improve the quality of formal education in the Eastern Moutse area. In researching the genesis and development of formal education in the Eastern Moutse area, problems which impinged on the quality of education in this area were revealed. In order for these problems to come to light, various approaches, such as exemplaristic, metabletic and comparative, were followed (Chapter 1 paragraph 1.5.8).

In order to evaluate the authenticity of education in the Eastern Moutse area, the Essence Structure Model was used. Over the years, various essences were overemphasised at the expense of others. A recommendation was made that for the education of children in the Eastern Moutse area to be authentic, and in order to improve the quality of education in the area, all the essences of the ESM ought to be accorded equal status.

The need for the curriculum to reflect the philosophy of life of the people in the area under review - attainable through parental involvement - was also highlighted.
The study revealed that the quality of education in the Eastern Moutse area can improve, if relationships between school, home, church, state and industry are sound.

It is imperative that the recommendations made in this research be implemented so as to counteract the weaknesses besetting the education of children towards proper adulthood (Chapter 5 paragraph 6).
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QUESTIONNAIRE TO BE RESPONDED TO BY THE PRINCIPALS OF SCHOOLS IN THE EASTERN MOUTSE AREA. IT WILL TAKE + 20 MINUTES TO RESPOND TO THE QUESTIONS BELOW.

The purpose of this questionnaire is to promote effective teaching environment in the school and to identify problem areas in the achievement of the above goal. This questionnaire strives to identify obstacles hindering a full participation of the community in the education of the child in the area under review.

The respondents ought to be assured that the answers provided to this questionnaire shall be treated as confidential.

The schools which this questionnaire is addressed to, are randomly chosen against the background that they fall within Moutse East in terms of the old circuit demarcations.

INSTRUCTION

Respond to the following questions by simply ticking the correct answer:

1. When was the school established?
   (i) 1930 - 1940
   (ii) 1940 - 1950
   (iii) 1950 - 1960
   (iv) Other (specify)

2. Upon which of the following philosophies was the school founded?
   (i) Christian philosophy
   (ii) Islamic philosophy
   (iii) Jewish philosophy
   (iv) Other (Specify)

3. Which of the following languages does the school use as medium of instruction?
   (i) English
   (ii) N. Sotho
   (iii) Zulu
   (iv) Other (Specify)

4. At which of the following institutions did most of the teachers receive their teacher's certificates?
   (i) Ndebele College of Education
   (ii) Transvaal College of Education
   (iii) C.N. Phatudi College of Education
   (iv) Other (Specify)

5. Has the school always been open to all irrespective of religion, sex or race?
   (i) I agree
   (ii) I disagree

6. How do children do their homework?
   (i) Regularly
   (ii) irregularly
   (iii) Satisfactory
   (iv) Not at all

Respond to the following questions by stating 'YES' or 'NO'.

7. Does the school offer History as a subject?
8. Does the school offer Music as a subject?
9. Does the school offer career guidance as a school subject?
10. Does the school have S.R.C.?
11. Does the school have Student Christian Movement?
12. Does the school have cultural committee?
13. Does the school have Sport committee?
14. Does the school receive any funding from the private sector?
15. Does the school have any policy on attire for school children?
16. Does the school have a school committee?
17. Do children at the school live with their parents?
18. Do parents afford to pay for their children's education?
19. Do children arrive early at school?
20. Do teachers find it easy to reach to the school?
21. Are teachers qualified to teach subjects allocated to them?
22. Does the school offer Physical Education?
23. Does the school offer Health Education?
24. Does the school value group work as important in the classroom situation?
25. Does the school offer Agriculture as a subject?
26. Does the school offer Home Economics as a subject?
27. Was the curriculum of the school designed by the Department of Education?
28. Does the school conduct morning devotion?
29. Is the morning devotion compulsory for all teachers?
30. Should you give a brief remark of +5 lines on the present relationship between children and teachers and teachers and parents:
KANTOOR VAN DIE-OFFICE OF THE
CIRCUIT MANAGER
MOUTSE EAST CIRCUIT OFFICE
EDUCATION DEPARTMENT
P/BAG X4560
DENNILTON
1030

25 - 04 - 1995

STATISTICS MOUTSE EAST CIRCUIT: 1995

Moutse East Circuit Office have four secondary schools and twenty one primary schools as listed below:

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Yours Faithfully

THE CIRCUIT INSPECTOR
MOUTSE EAST CIRCUIT
PRIVATE BAG X4560
DENNilton
1030

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The above matter has reference.

Pursuant to a brief discussion I had with some members of the inspectorate during the last few weeks, I hereby make a formal application for permission to conduct research with the staffs of each of the two circuits of education in the Eastern side of Moutse; these are the Area Manager, Inspectors of schools, subject advisors, principals and teachers.


2. Purpose of study:

   (a) To identify how education developed in the Eastern Moutse area - from pre-primary to tertiary level, the non-existence of the latter necessitates consultation of neighbouring tertiary institutions.

   (b) The extent at which adulthood structures and aims are taken into consideration in the process of educating the child.

3. Respondents:

   (a) Teachers and principals
   (b) Subject advisors
   (c) Inspectors

4. Nature of involvement and dates

The respondents will be asked to complete questionnaires. The completion of questionnaires shall be approximately 15 minutes. It is therefore my personal preference that the research be conducted during school and office hours for I deem it convenient in terms of time constraints, and above all, to avoid infringing upon respondents' personal time. The month of September and the first week of October are reserved for this research project.
5. Significance of the study
This study will serve several purposes:

(a) To put into perspective the development of education in the Eastern Moutse area over the years.
(b) It is against the background of the development of education in this area over the years that recommendations for its relevance could be made.
(c) To determine whether teachers have received sufficient training to instruct and educate.
(d) To determine whether the child in this area is indeed receiving a meaningful education.
(e) To determine whether certain adulthood essentials are not neglected.
(f) Finally, it is intended to ascertain whether is really relevant to the needs of the community in this area.

I would indeed appreciate it if my request is taken into consideration and a response in a form of letter is received as soon as possible.

Yours Faithfully

[Signature]

Makofane S.T.
 PERMISSION TO CONDUCT RESEARCH: MAKOFANE S.T.

1. The above mentioned instance refers.

2. You are hereby informed that Makofane ST, acting principal at Mohlabetsi Secondary, has been granted permission to conduct research in Educational Administration, Curriculum, Development of Education and Instruction in the schools in the Eastern side of Moutse.

3. Mr Makofane can be accommodated in any school of his choice after working hours i.e. 14h00 so as not to interfere with the pupils' learning time.

4. A copy of this letter has also been made available to Circuit Managers.

5. We take this opportunity to wish Mr Makofane a fruitful research. It is hoped that a copy of his findings will be made available to the District Office.

INTERIM DISTRICT HEAD (GROBLERSDAL DISTRICT)

CJAK/sm
MODEL DIAGRAM OF THE ESSENCE-STRUCTURE OF PROPER BEING-AN-ADULT ALSO KNOWN AS THE EDUCATION-AIM-ESSENCE STRUCTURE

Source: Jordaan, J.H. 1984. Bylae 1