

**TEACHER EDUCATION AND THE PROFESSIONAL  
STATUS OF THE TEACHER IN THE  
NORTHERN PROVINCE**

by

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## **DEDICATION**

This dissertation is dedicated to the memory of my late father,

**NARE PHILLY CHABA**

## ACKNOWLEDGEMENTS

I wish to pay tribute to many people for invaluable assistance in completing this dissertation. I would especially like to express my sincere appreciation to the following:

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**SOLI DEO GLORIA!**

**CAROLINE SEJENG MAMABOLO**

**Segopje, Pietersburg**

I declare that **TEACHER EDUCATION AND THE PROFESSIONAL STATUS OF THE TEACHER IN THE NORTHERN PROVINCE** 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

*C S Mamabolo*

.....  
Date

*22-11-96*

(Mrs) C S MAMABOLO

# **TEACHER EDUCATION AND THE PROFESSIONAL STATUS OF THE TEACHER IN THE NORTHERN PROVINCE**

## **SUMMARY**

This research is directed at the investigation of teacher education and the professional status of the teacher in the Northern Province.

The literature study examined the essential characteristics of a profession and these were rephrased as criteria to evaluate to what extent education meets these criteria. Education is a profession although it does not fully meet the criteria of such traditional professions as law and medicine.

A qualitative investigation was undertaken to determine how successfully teacher education is realised in the Northern Province. It was revealed that teacher education is not founded on a pedagogically justifiable theory. The status of the teacher is low. To redress this situation, continuous research and in-service education are recommended whereby the teachers' status and the standard of teacher education may be enhanced. Culture needs recognition in the curricula that need to be changed to meet the demands of a changing society.

## **KEY TERMS**

Education, Teacher, Teacher education, Profession, Professional teacher Status, Professional status, Student selection, Practice teaching.

**TEACHER EDUCATION  
AND THE PROFESSIONAL STATUS OF THE  
TEACHER IN THE NORTHERN PROVINCE**

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# CHAPTER ONE

## GENERAL ORIENTATION AND PROBLEM FORMULATION

### 1.1 INTRODUCTION

The contemporary world in the nineteen-eighties and nineteen-nineties is characterised by constant change and South Africa is no exception when it comes to the rapidity with which change takes place. Like the rest of Africa, as Fafunwa (1967:82) states, South Africa can also aptly be termed the centre of the changing world, for never in history has a country moved so speedily from being subject to colonial rule to independence, from a barter economy to a cash economy, from stultifying social circumstances to progressive social order. As in Africa, there are changes taking place at an alarming rate all over the world. Perumal (1990:1) says in this regard that:

“... the climate of change seems to be the hallmark of the day. One has to deal with change and changing human beings in a changed and changing world. Change has always been part of human existence. The changes today are both radical and extremely rapid”.

Woodbridge and Barnard (1990:55) support Perumal when they underline modern changes as follows:

“As a result of overwhelming technological advance, contemporary society is characterised by rapid change and we have what Alvin Toffler called ‘future shock’. The entire social structure today is characterised by changeability. Although society has always experienced change, formerly these changes never occurred so rapidly and were never so radical”.

In South Africa, as Graham-Brown (1991:155) comments, the effects of forty years of “apartheid” ideology and more than a hundred years of racial discrimination within the South African society, have been reflected and reproduced in its education system. Education is part of the political battleground and its transformation and change into a non-racial, unified system can only be part of a much broader transformation of society. In February 1990 the winds of change were chiefly brought about by the commitment of F.W. de Klerk, the then president of South Africa, in order to dismantle the apartheid structures in South Africa (Flanagan, 1992:27). The release of the African National Congress president, Dr Nelson Mandela, from prison on 11 February 1990, also signified a turning point in society in general and in the teaching profession in particular (Hartshorne, 1992:320).

Over the past several years (1976-1995) there has been mental and physical abuse of power in many schools in South Africa, that constitute one of the gravest violations of behavioural standards this century (Louw, 1993:8). Events that have been experienced within the school, as an education institution, over the past six years, such as the physical eviction of school principals; exclusion of inspectors and subject advisors; brutal intimidation; the refusal by teachers to render service and, above all, the ignoring of the interests of children and the community that indirectly pays for the services, cannot be justified in any way (Louw, 1993:8). However, this violation of human dignity and the denial of the fact that the child needs education, has been taken up by the deprived section of the community – Africans, Coloureds and Asians – as a grievance against the

traditionally racially based education system. Perumal (1990:2) summarises their dissatisfaction as follows:

“It was felt that Black education in the Republic of South Africa lacked the fundamental agogic essences that are so vital to any education system”.

Arthur (1992:4) explains the grievances further by saying:

“In South Africa, the rapid social change associated with technological development, the reform movement and the complexity of issues surrounding inter group and cross-cultural relationships, have resulted in a growing awareness that the education system does not adequately complement the needs of a democratical industrial society”.

From the above exposition it becomes clear that various authors (Perumal, 1990; Arthur, 1992; Graham-Brown 1991 and Louw, 1993) agree that South Africa's apartheid legacy has left its imprint on virtually all aspects of society. For this reason educationists, educators and all parties interested in education have to come up with a bold and imaginative plan of action if educational problems are to be averted (Arthur, 1992:4). Griessel, Louw and Swart (1991:50) explain the extremely difficult task of the school as in a sense the transformation of society, maintaining that:

“When a crisis situation arises in any society the schools often have to bear the brunt. It is argued that the educative task of the school should be so wide that the child as an adult of the future should be able to hold his own in any situation!”.

According to Griessel *et al.* (1991:50), whenever society fails in its example, or when new trends develop, the school is saddled with yet another task. In South Africa schools and in particular teachers, are experiencing considerable socio-economic, cultural, educational and political change and transformations. These transformations are largely a result of the movement away from apartheid to a new democratic dispensation (Dlamini, 1995:39). The problem is that in South Africa there is no dividing line between education and politics, with the result that the meaningful role of the teacher shifted significantly from an educative task to that of an industrial worker. The decline in education standards is ascribed to the young people who are questioning the right of authority figures to exercise control over the youth (Nowlan *in*: Yule, 1990:13).

This affects not only the youths' attitude to parents, teachers and principals, but also to the law, the police, the courts, their employers and religious institutions (Nowlan *in*: Yule, 1990:13). The role of the teacher is more difficult in these circumstances. Young teachers, who themselves have learnt to question authority, find it particularly difficult to get their own role as authority figures into perspective. Smit (1990:64) ascribes the difficulty of the teachers' task to the changes that are taking place in society. According to Smit (1990:64), although people are aware of the ills of present day education, no educationist or educator has as yet found a remedy for the ills of society, nor has anyone created a blueprint for a particular educational practice that will change the world, through educative efforts, into a Utopia, nor will anyone, because people themselves, acting on the platform of life, change without end (Smit, 1990:65). It is, however, very important to note that changes in man's life-world, as Griessel *et al.*

(1991:166) warn, be accepted within the parameters of a fixed cosmic order and in recognition of the fact that the essence of being human notwithstanding, the marginal changes are unchangeable. Griessel *et al.* (1991:166) emphasise this with the unusual terms, “unchangeableness-in-changeability or changeability-in- unchangeableness”.

The era may change and bring about complexities to human existence so that man’s pattern of living also becomes more sophisticated, but the fundamentals of education (the pedagogic) and the andragogic support are unchanging (Paine, 1978:268). This implies that although change is a fundamental form of human reality and man’s situatedness in the reality of his world is subject to change, the essential nature or *eidos* of man as a human being is unchanging (Oberholzer, 1979:122). Although changes in South Africa are alarming, what remains generally valid and timeless is the ontic fact that the child is in dire need of education, the child has a “hankering ... for an adult”. Although changes in his life-world do not affect the ontic features of man, rapid technological, political and cultural changes do have pedagogic implications (Arthur, 1992:122). In a technocratic society, where human beings are subjected to many changes, they lose confidence in themselves, do not feel safe-guarded and, therefore, experience difficulty in discovering what is meaningful. The teacher’s task becomes more complex and demanding since children are in need of accompaniment to become that which is visualised for them. This statement implies that children have to be guided to act in such a way that, as human beings, they become responsible adults (Van Zyl, 1975:83).

Having briefly considered some of the changes characterising the current age that influence the task of the teacher, it becomes necessary to reflect in particular on the situation in the Northern Province. As part of South Africa, the Northern Province is confronted with changes. The Northern Province is characterised by growing technology; the influence of science; greater polarisation between rich and poor; rising standards of living; the influence of the mass media; the greater power of politicians over illiterate people and the power of violent behaviour. These good and bad factors, according to Van Schalkwyk (1988:172) require knowledge, training and wisdom from the teacher as never before.

If South African education in the post-apartheid era has to keep pace with the changing times and shoulder the responsibility of providing quality education for all, then it must be recognised that the key person in the restructuring task is the teacher (Hartshorne, 1992:218). Teachers should be properly trained to be better equipped for their task in education. Although it is important to increase funding; to improve physical facilities; to develop new curricula; to provide democratic structures; to have effective planning and an efficient administration, ultimately the success or failure of an education system is determined by the classroom teacher (Hartshorne, 1992:218). Change, development and progress depend on the teachers' own education in terms of both their academic background and professional training, as well as their freedom to be innovative (Hartshorne, 1992:218). This implies that a unified, non-racial education system needs educated, well trained, capable and effective teachers (Glencross, 1995:29).

In this investigation the researcher is concerned about the training of teachers and their professional status in South Africa in general and in the Northern Province in particular. The theme under investigation has to be seen against the background as outlined in the introductory paragraphs. It should further be clearly understood that the issues to be discussed in this dissertation are in no way to be perceived as being political, nor as colour oriented. In a single education setting in South Africa it is quite possible that Black teachers may be found to have been inadequately trained because of the imbalance which reigned for many years in the segregated system. Research is regarded as necessary to examine the preparation required of the educator, the restraints placed upon him and the problems that teachers need to be aware of in post-apartheid, multicultural classrooms.

As a teacher in the Northern Province the researcher has been challenged by education that is described by Codrington (1985:30) as a phenomenon that is understood and observed in operation and which can be commented on by those equipped to evaluate its occurrence and effectiveness. It is at this point in the change and transition in society that the science of education can make an invaluable contribution. Without some checkpoints to discover whether or not the educative occurrence is actually meeting the needs of the educands and the needs which society has determined those educands as having, it is possible for education to be guiding the educands on a course that is irrelevant and misleading (Codrington, 1985:31). The current situation in the Northern Province requires that both education, as child leading (pedagogy) and education as support of student teachers (andragogy) should sustain a functional effective role in meeting the needs

of a rapidly changing industrialised, post-apartheid society (Codrington, 1985:31).

In reflecting on the phenomenon of teacher education in the Northern Province, a phenomenological approach (refer to 1.5.2.2) is necessary. The phenomenon of teacher education should be brought into perspective by a radical and systematic reflection and consideration of education in its entirety (Paine, 1978:3). While limiting the field to Philosophy of Education, a truly scientific inquiry into the essential facts as they are, is envisaged (Paine, 1978:3). According to Codrington (1985:31) the great strength of Philosophy of Education is that it does not simply theorise and then prescribe for educative practice, but rather it examines the reality and comments scientifically upon it. However, this does not mean that there is no prescription given – on the contrary – the science of education makes a vital contribution in terms of determining future direction and practice. Philosophy of Education is linked to the ontic reality as it reveals itself.

Since it departs from a phenomenological reflection which is based on Husserl's dictum, "a return to the matter itself", its subsequent prescriptions are eminently practical and relevant (De Jager *et al.*, 1985:62). The science of education will therefore have practical consequences when it returns to the point of departure, namely the educative reality or the phenomenon of education. Science of education, and Philosophy of Education in particular, reflects on the educative reality as it appears, without necessarily identifying its underlying rationale (Codrington, 1985:32). Smit (*in*: Codrington, 1985:32) states that the science of education seeks to consider the education phenomenon as it is manifested in practice. The problems of the

phenomenon are methodologically reflected on and researched with the purpose of fathoming all aspects of the education occurrence in order to understand them and to direct and execute answers to these problems (Smit, in: Codrington, 1985:32).

In this research, Philosophy of Education is the perspective from which the phenomenon of teacher education will be examined anthropologically, ontologically and educatively. Philosophy of Education has its point of departure in the foundation of education. It seeks to examine those elements that are constant, valid and universal and which, according to Munnik (1985:123) could provide a foundation for prescription regarding the direction in educative practice (Codrington, 1985:33). The revealed essentials are scientific insights that provide the educator with the meaning of reality, the human qualities of the individual and the essentials of education. Philosophy of Education attempts to answer questions about man,

“... watter soort wese is die mens wat opvoed, opgevoed word, op opvoeding aangewese is en hom vir opvoeding leen ...? (Munnik, 1985:133).

In a situation characterised by rapid change the danger exists that the teacher's educative activities and statements will be inadequately grounded if he does not have knowledge of scientific insights. This research will also concentrate on questions surrounding the relatedness of teacher education to the phenomenon of education and the responsibilities of the teacher, as a professional educator, in meeting the requirements of child leading.

A number of concepts and terms have already been used and will receive further attention in the following paragraphs in order to define them clearly to eliminate any misunderstanding.

## 1.2 EXPLICATION OF KEY CONCEPTS

Definitions are required for the purpose of bringing to light, or allowing to emerge, that which is relevant or significant in the research. It therefore becomes necessary to explain key concepts contained in the title of this dissertation in order to put the terms under investigation in perspective.

### 1.2.1 INTRODUCTION

For the purpose of elucidation it is necessary to explain various concepts embodied in the research title. Griessel *et al.* (1991:3) emphatically state that:

“... the elimination of misunderstanding and the need to overcome the semantic confusion generated by a proliferation of scientific and pseudo-scientific terms with their accompanying range of meanings ...

(and)

... certain words and phrases used in ordinary conversations which have various confusing meanings should be viewed critically”.

Therefore, to explain concepts in order to avoid semantic confusion is an important precondition for authentic scientific practice. ( The intention of the researcher is to elucidate and identify the fairly precise meanings, specific usage and implications of terms appearing in the title of this

research. Notwithstanding this explication, it should be noted that because of the cumulative style of reflection adopted in this study, this explication paragraph must be seen as background to the research as a whole. Consequently, as the study progresses, fuller and more comprehensive meanings of terms and concepts will become increasingly apparent (Higgs, 1990a:8). It is not only in studying man that the scientist will always be confronted with a mystery, but also any concepts that attempt to describe man or denote his actions can never be taken as final or fully descriptive of human existence (Higgs, 1990a:8).

## 1.2.2 TEACHER EDUCATION

Before the concept of teacher education can be fully examined it becomes necessary to define the term “teacher”.

### 1.2.2.1 Teacher

According to Van Rensburg, Landman and Bodenstein (1994:371)

“... a teacher is an expert educator *par excellence* who has chosen education as an occupation and a vocation”.

This comes about by virtue of opportunities afforded him to educate through teaching. He is, therefore, seen as much more than somebody who enables people to read and write and is called a professional educator. Chivore (1990:4) offers further insight into the concept of teacher, quoting the Dictionary of Education (1973:586). A teacher can be described according to four main categories:

- \* Firstly “... a person employed in an official capacity for the purpose of guiding and directing the learning experiences of pupils or student in an educational institution whether private or public ...”;
- \* Secondly “... a person who by virtue of his/her rich or unusual experience of education, or both in a given field, is able to contribute to the growth and development of other people who come into contact with him”;
- \* Thirdly “... a person who has completed a professional curriculum in a teacher education institution whose training has been officially recognised by the award of an appropriate teaching certificate”;
- \* The fourth category states that a teacher is “... a person who instructs others”.

The first, second and fourth categories are silent with regard to the professionalism of a person who is regarded as a teacher, while the third category speaks of a person with “an appropriate teaching certificate” awarded upon completing a professional course in a teacher education institution. When describing the teacher, Van den Aardweg and Van den Aardweg (1993:234) also refer to a professional status:

“... one who voluntarily elects to follow a profession, which seeks to help youth to become equipped for life; to realise their potential ...”.

The question arises: if one person is professionally trained as a teacher and the other does not qualify to be defined as a teacher – is teaching a profession? This question leads to another question, namely, what is a profession? These and related question will receive attention in section 1.2.3.1.

Baloyi (1992:45) offers a broader explanation of the concept of teacher, because according to him a teacher is seen as a secondary educator, whereas parents are primary educators. The professional teacher, however, cannot and should not replace parents. In the modern technological society, parents alone cannot assist their children in becoming and knowing what they ought to become and ought to know, without the professional assistance of teachers. The teacher is the one who provides authority and security in the school and he must behave according to certain rules and norms of decency pertaining in the community in which he works. It is, therefore, very important that, before a person becomes a professional teacher, he is expected to be educated and undergo training to prepare him or her for the task of teacher (Baloyi, 1992:46).

Van den Aardweg and Van den Aardweg (1993:77) argue from an educational point of view. According to these authors a teacher, or more specifically a “pedagogue”, is a scientifically schooled educator who is differentiated or distinguished from any adult or parent as educator. The Greek word “**paidagogos**” from which pedagogue is derived, means accompanying or leading a child (Gunter 1995:12). Originally the word indicated literally accompanying, guiding and protecting a child on his way to some physical destination:

“... the slave who accompanied the child to and from the school, thus being invested with responsibility, welfare and care of the child” (Van den Aardweg and Van den Aardweg, 1993:77).

Later, however, this meaning was extended and used in a more figurative sense so as to indicate the giving of spiritual guidance to a child in his becoming an adult (Gunter, 1995:12).

Careful reflection on these definitions (Gunter, 1995; Van Rensburg *et al.*, 1994, the third category of Chivore, 1990; Baloyi, 1992 and Van den Aardweg and Van den Aardweg, 1993) reveals that the concept of teacher refers in particular to a pedagogue who has formally trained or studied the science of education in order to guide children in a post-scientific situation, the school. While the present researcher concurs with the definition, it is of importance to point out that in this study, the concept of teacher will also be used to refer to a lecturer or teacher in a tertiary institution, as the research title focuses on both the education of children and education as a support of student teachers at a college of education. The distinction between the two modes of agogics or accompaniment will be made clearer in the explication of the term “education” in the following paragraphs.

#### **1.2.2.2 Education**

Jordaan (1993:178) sees a close relationship between education and emancipation. According to him the original educational meaning of emancipation is closely related to the events of release at the end of the educational period and hence emancipation implies that the educand

achieves freedom, independence, responsibility and adulthood within the boundaries of adherence to accepted values and norms.

Van Rensburg *et al.* (1994:429) support Jordaan (1993:178) when they contend that education involves an involvement between at least two individuals, usually an older, more knowledgeable person and a younger, less knowledgeable one. According to these authors it is the educator's concern in assisting the child on his way to adulthood. Education requires the mutual clarification of roles, value orientation and norms with the intention of positively influencing the child with the specific purpose of effecting changes of significant value. Gunter (1995:12) maintains in this regard that:

“The original and literal meaning of the Dutch and Afrikaans word ‘opvoeding’ is: feeding a child until he has grown up, that is, fully grown. In its extended, spiritual meaning it should be understood as a nourishment for higher things, that is, leading up-wards: ... to lead him upwards to adulthood by means of good spiritual nourishment”.

When they characterise the phenomenon of education, Griessel *et al.* (1991:11) stress that by accepting educative assistance children place their future and their lives in the hands of the adult. The Concise Dictionary of Education (Hawes and Hawes, 1982:73) offers further insight into the concept of education:

“The total development acquired by an individual through instruction and learning”.

Education is always a normative occurrence implying that something of value is taking place. Schaap and Buys (1995:128) maintain that the goal of education is to increase the students' capacity to learn, to provide them with analytic skills and to increase their ability of dealing with new information and drawing independent conclusions. Du Plooy and Kilian (1990:9) in their turn declare that:

“In the educative relationship the influence of the educator has to have an ennobling effect on the adult-to-be. Ennobling in this sense, that a change is brought about in the latter's life... ”.

In describing education as a normative act, Nyberg and Farber (in: Baloyi, 1992:46) state that:

“There are many ways to live, many things to do and believe, but education must be selective in bringing about certain ways of life and thought while discouraging others. This selectivity must be guided by educational authority to protect the young”.

The definitions given thus far stress that by means of his/her educational actions the adult always seeks to exercise an influence for the better, an improvement in the child, both directly and indirectly. However, with the present research focusing on tertiary education, it is natural that the explanations of Van Rensburg *et al.* (1994:429); Gunter (1995:12); Griessel *et al.* (1991:11); Schaap and Buys (1995:158); Du Plooy and Kilian (1990:9); Nyberg and Faber (in: Baloyi, 1992:46) must be regarded as inadequate. These definitions would, as Codrington (1985:12) puts it,

appear to describe only one dimension of education, since they take as a basic assumption that education has as its primary focus the “not-yet-adult”. Education should be seen as a lifelong occurrence, even though it may be true that the greatest intake of information and the most profound formation of character takes place in the earliest years (Codrington, 1985:12). Peters (1986) described education as a mode of life and purpose, with definite but distant aims, which are worthwhile and which may never be achieved. Thus, the question of lifelong education is implied.

Fowler and Fowler (1982:307) define education as the development of character or mental powers. O’Connor (in: Codrington, 1985:12) suggests a much wider concept of education:

“... a set of techniques for imparting knowledge, skills and techniques; a set of theories which purport to explain or justify the use of these techniques; a set of values or ideals embodied and expressed in the purpose for which knowledge, skills and attitudes are imparted and so directing the amount and types of training that is given”.

This latter definition is far more satisfactory, since it includes various essences of the educative occurrence, such as teaching, learning, indoctrination and training.

As this dissertation involves both education as a support of pupils by adults, as well as a support of student teachers by lecturers at colleges of education, it becomes necessary to explain education at tertiary level as it is embedded in the nature of man’s existence. In both situations the agogic relations are of paramount importance. Greyling (in: Higgs, 1990a:2)

contends that education as a human science, like medicine and psychiatry recognises that man:

“... is ‘n noodhebbende wese en sonder die steun van sy medemens kan hy nie sinvol eksisteer nie. Hierdie noodhebbendheid aan steun staan in die literatuur bekend as agogiese nood of ageinsnood, wat verwys na perenniale aangewesenhed van die een mens op die ander om tot sinvolle eksistensie gesteun te word”.

In a similar vein as the pedagogician, Greyling (in: Higgs, 1990a:12), the theologian, Niebuhr (in: Higgs, 1990a:2), recognises the existential need of human beings for the support of their fellow-beings in realising a meaningful existence. Therefore, the need for human accompaniment, or to be educated, is not confined to the child only, it is inherent in human existence (Higgs, 1990a:46). Throughout their existence as children, youths and adults, man needs man in order to lead a full, meaningful existence. In their existential need human beings need someone they can trust and rely on, someone who would stand by them on their way to the unknown, changed and changing future (Perumal, 1990:95). According to Perumal an adult needs consistent support from other adults. The human experience of insecurity and yearning for security, in the face of an uncertain future, is inherent in man’s humanness (Perumal, 1990:95). The following quotation elucidates this point of view when stating that man longs:

“... for a fellow being, who will come to his rescue in any situation, who will not only direct him on his way but accompany him to the very end. The need and longing for a fellow being are a feature of every level of the agogical, the pedagogical, andragogical and gerontagogical” (Oberholzer (CK) and Greyling, 1989:142).

According to Perumal (1990:95), C K Oberholzer (1979:52), Niebuhr (in: Higgs, 1990a:2) and Higgs (1990a:46), human beings need accompaniment in all their modes of existence; that is, the child's support by an adult, (pedagogy), the adult's support by another adult (andragogy) and the support of the aged person by a fellow-being (gerontagogy).

The tertiary level of education follows the years of school attendance. Andragogics is the name given to the field of study describing and elucidating the activities where one adult leads another to a chosen destination (Paine, 1978:2). As already stated, this study focuses on primary, secondary and tertiary education. In a college of education the companionship (support and guidance) between lecturers and student teachers, who are unequal yet equal in human dignity, becomes both a mandate and an appeal (Du Plooy and Kilian 1990:79). The lecturers respond to the purely human appeal, not only by showing the student teachers the way, but also by helping and supporting them in their need. This yearning of the student teacher can be seen as an existential need that exists among all people, everywhere and at all times, irrespective of race, colour or creed (Perumal, 1990:96 and C K Oberholzer, 1989:52). It is, according to Perumal, a fundamental and profound need (not rooted in an ideology or a philosophy of life) and these needs and yearnings are ontologically grounded for they belong to the onticities of humanness.

The yearning for a sympathetic fellow-being is a fundamental need, even at andragogic level, or at a tertiary institution. The implication of this simple statement is of cardinal importance. It may be regarded as the foundation

of andragogics. C K Oberholzer and Greyling (as quoted by Perumal, 1990:96) emphasise this andragogic need as:

“... a companionship between two adults (adult and youth), their interrelationship and interdependence - in short, the need adults have of each other”.

With reference to the aforementioned, it should be noted that the emphasis in the title of the study is the accompaniment or mutual dependence between human beings. The individual receives the demands with which he/she is to comply. It is only in the presence of a benevolent fellow-being that individuals become conscious of themselves and through the other's (another adult's) intervention that they realise the demands made on them and with which they comply because of their pure humanness.

Moon (in: Australian Teacher Education Association, 1990:50) reaches the conclusion that education is the support given to human beings through their entire existence – the principle of lifelong education is fundamental to achieving social, cultural, technological and structural change and to future economic development.

It is considered necessary, in the paragraphs that follow, to search for the meaning of the concept of teacher education as it is used in the context of this investigation.

### 1.2.2.3 Teacher education

The meaning of “teacher education” is closely related to the training of teachers in this research, although Rowntree (1988:313) sees a subtle difference when he avers that:

“This term is wider than teacher-training in that it includes not simply a teacher’s vocational training (whether initial, pre-service training or subsequent in-service training) but also whatever general post-secondary education he has that contributes to his growth as a person, regardless of his future profession”.

Training, according to Van den Aardweg and Van den Aardweg (1993:244) refers to learning under guidance and supervision to perform a specific skill. These authors clarify this statement by saying:

“The process of training therefore involves the conditioning of the learner to respond in an approved way. For example: a person is trained to become a bricklayer. On the other hand he is educated (not trained) to cope with life ...”.

Also on this subject, Griessel *et al.* (1991:19) describe training as coaching and drilling which is directly related to conditioning. Educationally speaking, the education of teachers as tertiary education is much more than learning a specific skill and therefore it cannot be confined to coaching and drilling. In their description of education as a relationship, Van Rensburg *et al.* (1994:519) state that education is:

“... a field of social interaction of groups (family, classroom activities) in which there are experienced people and less experienced people”.

According to the researcher of this dissertation, the definition by Van Rensburg *et al.* (1994:514) is approaching the kind of broad explanation that is needed in the context of the present study. In order to keep terminology precise, the term “teacher education” will supersede the narrow, confusing term “teacher training” in this study.

Dhlomo (1979:6) asserts that some public bodies favour the term teacher education when referring to the process of teacher preparation. This view is seemingly based on the premise that the process of preparing teachers is an educational task. Teacher education is, therefore, not merely an impersonal process limited to the transmission of knowledge, skills and techniques, but it is rather an encounter and dialogue between human beings (Kotasek, *in*: Dhlomo, 1979:6). Thus teacher education includes the study of one or more academic discipline, coaching in a way of teaching as well as educational subjects and supervised teaching practice. Traditional teacher training colleges are referred to as Colleges of Education since their ultimate aim is human growth in all its dimensions.

### 1.2.3 PROFESSIONAL STATUS

In order to put the concept of professional status in perspective it is necessary to start with an analysis of the term profession, from which the adjective professional derives. The explanation of the term profession is an attempt to answer the question posed in paragraph 1.2.2.1, namely, “What is a profession?”

### 1.2.3.1 Profession

There is considerable confusion surrounding the meaning of the concept of profession. The etymological origin is in the Latin “**profiteor**” meaning “I profess”. Initially it was confined to professing one’s faith, but later it came to indicate a claim to knowledge in some specialised area. Educationally speaking, forceful arguments from differing definitions and educationists’ views are important before a stand can be taken.

Professions are:

“... the most prestigious occupations ... founded on systematic knowledge, require lengthy academic and practical training, have high autonomy, a code of ethics, and generate in-service growth” (Page and Thomas, 1977:273).

Socket (**in**: Chivore, 1990:4) describes a profession as:

“... an occupation with a crucial social function, requiring a higher degree of skill and drawing on a systematic body of knowledge ...”.

In his definition of “profession” De Witt (1981:6) refers to the definition in the dictionary compiled by Funk and Wagnalls that claims that it is:

“An occupation that properly involves a liberal education or its equivalent, and mental rather than manual labour; especially one of the three learned professions, law, medicine or theology. Hence any calling or occupation other than commercial, manual, et cetera; involving special attainments or discipline, such as editing, music, teaching ...”.

## *Is teaching a profession*

In the definitions by Page and Thomas (1977:273) and Socket (in: Chivore 1990:4) given above they stress that a profession must have a code of ethics and the practitioners are only those who have been educated. Therefore, these definitions do not regard teaching as a profession. According to Chivore's (1990:5) description of teaching it is doubtful whether it is a profession because:

“... (the) theoretical basis of training has not been very clear; knowledge and skills not exclusive ... no autonomy in planning, the teaching has been stratified, which means there is no collegial feeling, it lacks social esteem because of lowly class origins; there are no service ethics; and untrained as well as under-qualified teachers are to be found in the main school system”.

De Witt's (1981:6) description of a profession includes teaching on the grounds that certain special skills are required for practising the teaching profession. Yet the phrase “any calling which essentially involves manual labour or training is not classified as a true profession” is confusing since it is difficult to distinguish between purely manual and mental occupations.

The Oxford Dictionary (1989:573) offers a more comprehensive yet equally confusing definition of the concept of profession:

“A vocation in which a professional knowledge of some department of learning or science is used in its application to the affairs of others or in the practise of an art founded upon it. It is applied scientifically to the three learned professions of divinity, law and medicine, also to the military profession. In a wider sense any calling or occupation by which a person habitually earns a living”.

The phrase "... any calling by which a person habitually earns a living" raises many practical problems. The impression is created that there is no difference between professional and non-professional occupations. Bondesio Beckman, Oosthuizen, Prinsloo and Van Wyk (1989:146) concur with the views put forth by Gilbert (1980:5), Etzioni (in: Chivore, 1990:4) and Ornstein and Levine (1985:38) when they propose the following criteria for a profession:

- specialized knowledge and continued research;
- professional authority and its sanctioning by the community;
- a code of professional conduct;
- professional organisations and their unity;
- the offering of a unique, essential service, and
- professional growth.

The main problem is that authors like Socket (in: Chivore, 1990:5) and Ornstein and Levine (1985:38), do not view teaching as a profession while Gilbert (1980:9) and Page and Thomas (1977:273) argue strongly that teaching should be judged as a profession on the basis of these criteria. Hudson (in: Chivore 1990:5) emphatically states that teaching is not a profession because anyone is free to work as a teacher. True professionals, according to Hudson, are those who have satisfied an examining body that they have followed an approved course of training and reached a satisfactory level of competence. Ornstein and Levine (1985:39) explained

in no uncertain terms that teaching is a semi-profession as it lacks the fundamental characteristics that a profession has.

In contrast to what Hudson and Ornstein and Levine are saying, Gilbert (1980:9) argues strongly for the recognition of teaching as a profession on the grounds that:

“The nation’s teachers directly influence the quality and quantity of the services provided by all other professions, hence the view held of teaching as ‘the mother of all professions’ ”.

The following quotation of the Editorial of *Die Unie* of February 1964:346 (in: De Witt 1981:21) reinforces Gilbert’s argument:

“Teaching is probably the most important of all professions. In the course of time every generation is expected to give a new direction to affairs and make the world a better place for everybody. Whether these generations achieve success in their life-work or not depends to a great extent on the teachers they had had in their receptive and formative years at school”.

According to Bondesio (as quoted in Bondesio *et al.*, 1989:146) no profession may claim full professionalism because one or another of the aforesaid characteristics may not be fully reflected by a particular profession. They go on to explain that the degree, scope and intensity of the characteristics will, consequently, differ in various professions. Professions may be placed on a continuum between the two poles of non-professionalism and professionalism.

The argument as to whether teaching is a profession and what a profession is, is an unending one. However, careful reflection on the views of various authors (De Witt 1981; Chivore, 1990; Gilbert, 1980 and Bondesio *et al.*, 1989) reveal that for the purpose of this research, teaching can be regarded as a profession. A teacher performs a crucial social function and has skills gained through education and the acquisition of theoretical knowledge. Teaching is today valued in a way that it was not in the past. According to the author of this dissertation, teaching can be considered a true profession since it “gives birth to all other professions”.

A modernised explanation of a profession, offered by Mahlangu (1992:13) at the annual conference of the Transvaal United Teachers' Association (TUATA), concludes this lengthy but very necessary argument. Mahlangu referred to Joel Spring when he said:

“... an occupation for which graduation from an educational institution or an examination is required and there is a claim to expert knowledge that justifies a monopoly of service, granted by government licensing”.

In the teaching profession a teacher graduates from a university or college of education with a claim to expert knowledge based on courses taken in departments or faculties of education or colleges of education. Diplomas and or certificates are awarded on the basis of fulfilling certain educational requirements.

The problem of the meaning of the concept of profession is compounded even further when it assumes the role of the qualifier “professional”. A

further broad discussion of the characteristics of a profession will be given in chapter 3, section 3.2.

### **1.2.3.2 Professional**

The description in the Oxford Dictionary (1989:573) of the term “professional” once again complicates rather than clarifies the concept as there are diverse uses of the word such as “professional thieves, professional baker, professional secretariat and professional agitator”. Broadly speaking there is no clear-cut meaning covering both the terms “profession” and “professional”. Colloquially the word professional, when used with reference to an occupation, means the opposite of amateurish (Berg, 1983:173). Professionals do their work with skill and competence, while an amateur produces results of a more varying quality. Occupations are professionalised to a greater or a lesser degree as already shown in 1.2.3.1. Bondesio *et al.* (1989:142) and Feeney, Christensen and Moravcik (1987:45) agree that no single group completely meets all the requirements of a profession mentioned in 1.2.3.1. Educationists like Feeney *et al.* and Gilbert (1980:9) argue further that if a teacher is a professional he or she should be governed by a clear code of conduct. It goes beyond mere estimated competence as a teacher. It incorporates ethical conduct in general and conforming to constitutive rules of education and teaching. Thus if teachers are to be seen as professionals, they have a duty to do more than control their classes and impart knowledge.

Mahlangu (1992:3) argues that from an education point of view:

“The professional is viewed as an individual who puts the student’s interest before the self - that as a teacher, you have to serve the student and the community; irrespective of race, colour or political ideology”.

In conclusion, as all the sectors of the population become increasingly educated, the historical bastion of the so-called true professions (doctors, lawyers and clerics, as named by Rowntree [1988:250], De Witt [1981:16] and Chivore [1990:5] ) can no longer serve as the only acceptable norm. This is so because even hairdressers, gardeners, bakers and electricians label themselves “professionals” as they acquire specialised knowledge and training.

### **1.2.3.3 Status**

According to Bondesio *et al.* (1989:146) the word status is derived from the Latin “**stare**” = to stand. The Oxford Advanced Learner’s Dictionary (1995:1166) defines the concept of status as the “... social, legal or professional position in relations to others”.

Shafritz, Koeppel and Soper (1988:450) see status as:

“One’s position in an organization or social structure, which influences relationships, credibility, and power within the system”.

Hills (1982:258) in his turn defines status as follows:

“The status people have is determined by the degree of social honour or prestige that is seen as their due and an index of this status is provided by their ‘style of life’”.

#### **1.2.3.4 Professional status**

The term professional status distinguishes itself markedly from mere status, with all its encompassing meanings as applied to the person of the teacher. When the noun *status* is qualified by the term *professional*, the question that comes to mind is whether teachers as professionals, in their different relationships, meet the requirements of a profession as stated in 1.2.3.1. According to Bondesio *et al.* (1989:146), professionalism finds concrete expression in the practice of a profession. Moreover, professional status is also not merely conferred upon or awarded to a person as already stated by Hills (1982:258) in 1.2.3.3. The status of a professional person has to be earned through his/her behaviour and life-style which is directed by a philosophy of life. The image or prestige of a profession is largely determined by the conduct of its individual practitioners (Bondesio *et al.*, 1989:146).

For the scope of this research it will suffice to say that teachers will, through their behaviour inside and outside the education institution, earn their professional status only if their lifestyle meets the requirements of a profession brought to light in 1.2.3.1. The professional status of the teacher will receive further attention in chapter 3 section 3.3.

### **1.2.4 THE TEACHER IN THE NORTHERN PROVINCE**

#### **1.2.4.1 The Northern Province**

The Northern Province is the name now given to the former Northern Transvaal. The name Northern Province was coined after the democratically elected government in South Africa demarcated new provincial

boundaries. The Northern Province incorporates five regions, namely, the Lowveld, Central region, Western region, Southern region and Northern region. It stretches from Warmbaths in the south to Messina in the far north; and from Steenbokpan in the west to Letaba in the east. The Northern Province, on the one hand incorporates the previous national states or homelands, viz. Venda, Gazankulu and Lebowa and on the other hand all the so-called "white areas". In order to demarcate precisely and clearly the field of this study, the name Northern Province is used in the present context to denote the area previously occupied by the North Sotho and North Ndebele people which is situated in what was previously known as the Northern Transvaal. This means that in this study, Northern Province is used for the national state that was previously called Lebowa. (See Appendix (i) which indicates the location of Lebowa within the Northern Province.) Lebowa, like most of the former homelands, was not consolidated into one geographical entity. Its various parts were scattered all over the Northern Province. In Lebowa there are a number of tribes such as the Bapedi, Bakone, Ba-Molepo, Ba-Tau, BaKwena, Mapulana, Bakutswe, Bakgaga, Baphalaborwa, Banareng, Ba-Mamabolo, Batlokwa, Balobedu, Ba-Gananwa, Babirwa and Bahlaloga. Although Lebowa was largely inhabited by North Sotho speaking people, lesser groups of Swazi, Tsonga and Ndebele are also found (Mminele, 1989:9). In order to avoid confusion the name Northern Province will from now on supersede the old and obsolete name, Lebowa.

#### **1.2.4.2 The teacher in the Northern Province**

Teachers who had been employed by an education department of the former Lebowa or by any private institution in the region, are called teachers in the

Northern Province. They are teachers as they graduated from a teacher education college or university. They can also claim to be expert educators because they satisfy certain educational requirements and therefore have been granted a teachers' certificate or diploma by a government department. Included in this group are teachers who acquired their scientific, specialised knowledge in the educational institutions outside the Northern Province.

### **1.3 HISTORICAL BACKGROUND OF TEACHERS IN THE PRESENT NORTHERN PROVINCE FROM 1967 TO 1996**

#### **1.3.1. INTRODUCTION**

It is not intended in this research to outline the history of Black teachers in the Northern Province in detail. The intention is, however, to give some of the historical background leading up to the issues facing Black teachers at present, as well as the issues that have faced them throughout this century.

It is also essential to look into the past as knowledge of the past is the key to understanding the present. Ornstein and Levine (1985:82) stated clearly that history deals with the past, but the past is the history of the present. Current educational issues and problems are rooted in the past. Therefore, realistic efforts to reform education begin with the present conditions which are products of the past and by using the past, the future can be shaped for the better. In addition Borg and Gall (1989:805) argue that the findings of historical research enable educators: to learn from past discoveries and mistakes; to identify needs for educational reform; and to a certain extent,

to predict future trends. Another aim of an historical survey is to provide a moral framework for understanding the present. Borg and Gall (1989:808) referred to Robert Bella and his colleagues who supported the notion that present-day individualism and scientific rationalism, which reject history, provide little guidance for making sense of life and for making moral judgements. A study of the past reminds one of traditions, those traditions that involved a defined moral order and that connected the individual to a community. It is for this reason that religious and ethnic groups attempt to keep their collective past alive (Borg and Gall, 1989:808).

### 1.3.2 A REVIEW OF TEACHER EDUCATION IN THE NORTHERN PROVINCE

Although this research will not be all-embracing, it will, however, attempt to indicate where Black teachers in the Northern Province come from, where they are at present and what they did on their own initiative to improve themselves amidst the limitations of education in the apartheid era. The founding of the current educational institutions in the Northern Province was based on values and views of the society, the study of which can inform the way in which they are viewed and judged as they exist today.

Teacher education institutions in the Northern Province were founded in 1860 by missionaries, a few of whom were the Reverends Alexander Marensky and Heinrich Grützner of the Berlin Lutheran Missionary Society (Mminele, 1989:21). Together with other missionaries who followed later, they founded primary and evangelical schools and ultimately teacher

education institutions in what is now the Northern Province. When Bantu education was introduced in 1954, there were five teachers' education institutions in the Northern Province (Mminele, 1989:21). Four of these were missionary institutions, namely, Botšhabelo near Middelburg, which was founded by the Berlin Lutheran Mission in 1878; Grace Dieu near Pietersburg, which was founded by the Anglican Mission in 1906; and Bethesda near Pietersburg, which was founded by the Dutch Reformed Church Mission in 1933. The founding of Pax by the Roman Catholic Mission took place in 1935. The fifth institution, a late-comer, was the only state school. It was named Mokopane, is near Potgietersrus and was founded in 1947 (Mminele, 1989:47). Botšhabelo, Grace Dieu, Bethesda, Pax and Mokopane, which can be described as the founding colleges, produced the great majority of teachers in the Northern Province, although some were trained in institutions outside the borders of the Northern Province, such as Kilnerton, Lemana, St Thomas Wilberforce, 'Kholetšhe ya Bana ba Afrika' in Atteridgeville and the Pretoria Bantu Normal College at Vlakfontein (Mminele, 1989:21).

The paramount aim of the missionary institutions was to convert the Black people to Christianity (Kutuane and Krüger, 1990:8). Schooling was also important in order to establish communication with the indigenous people of South Africa. To this end, in all the institutions (Botšhabelo, Grace Dieu, Bethesda, Pax and Mokopane), religion and Christianity in particular, were the foundation of all things. The missionaries struggled to increase their memberships. Lenyai (1977:27) agrees that the original purpose of the missionaries was to introduce formal education as an ancillary to evangelisation and in so doing they began a process of sharing with Blacks,

not only their knowledge of God, but also the treasure of more highly developed civilizations. Education authorities wanted their students to train as evangelists and catechists in the first place. Students who came to the institutions unbaptised were converted, baptised and confirmed. These education institutions emphasised good morals. Immorality, drunkenness, truancy, obscene language, laziness and irresponsibility were regarded as serious offences. If students repeated an offence of this nature, they would in most instances be dismissed or suspended. Exemplary behaviour of teachers was put first (Mminele, 1989:23). Mmabatho Makwela, a retired teacher in the Northern Province, who is an old Botšhabelo student, emphasised that order and discipline were priorities in their institution.

The predominant religious aim was included in the names and mottoes of the institutions. For instance:

- **Botšhabelo** means God's refuge and its motto was 'Nthlahle ke Hlahle' = Lead me so that I may lead
- **Grace Dieu** means God's grace.
- **Bethesda** means the healing pool and its motto was 'Tsamaya Leseding' = Walk in the light.
- **Pax** means peace and its motto: 'Deus Caritas Est' = God is love, exemplified its central idea for where there is love there is peace (Mminele, 1989:23).

The emphasis on the religious aspect as shown above, implied that education in the true sense was but a means to an end, namely, the ability to evangelise. The author does not wish to create the impression that the

religious aim was of no use to the community. On the contrary, it should be noted that good morality, order and discipline resulted in many students from these institutions later occupying high posts in the former Lebowa government and particularly in the education department. Most school principals and inspectors of education in the Northern Province Education Department, were educated at Botšhabelo, Grace Dieu, Bethesda, Pax and Mokopane.

Valid and significantly important though the work of the missionaries was, certain mistakes were made in the approach to Black education and the worst of these, according to Loram (in: Lenyai, 1977:27), was that in the process of educating and Christianising the Black people, the institutions broke down their cultural organisations, customs and traditions without discriminating between the good and the bad. In this regard Lenyai (1977:28) contends:

“Had they studied Native life they would have found some good qualities which would have served as a basis for the superstructure of Christianity and European civilization ... they often destroyed what they were not able to rebuild and left many of the Natives in a worse state than they were before”.

Traces of an overemphasis on the religious aim of Botšhabelo, Grace Dieu, Bethesda and Pax are still discernible within the Black teachers because such old students from these institutions as W M Phalane of Chebeng, P M Mamogobo of Seshego, Z B Matsimela and S M Makgoka of Moletši in the Pietersburg district, became priests (ministers) in the latter years of their teaching careers.

The five foundation institutions, including Mokopane, paved the way for the present teacher education colleges in the Northern Province. Setotlwane College of Education (the former Grace Dieu) was taken over from the Anglican Mission; Mamokgalake Chuene (being part of the former Botšhabelo Training Institution) from the Berlin Lutheran Mission; while Kwena Moloto (the former Bethesda) was taken over from the Dutch Reformed Mission.

Earlier, in the fifties and sixties, teacher education was controlled by the Bantu Education Minister in the so-called white and urban areas and in the so-called national states. When the then Lebowa gained the status of a territorial authority in 1969, its own Department of Education and Culture was instituted. Since then and until 1995, control over teacher education was shared between central governments, their having a greater final say in all crucial matters. It was only in 1983 that teacher education institutions were upgraded to the status of colleges of education, so that they could be brought in line with other teacher education institutions under the Department of Education and Training (DET) (Mminele, 1989:110).

The importance of the so-called foundation teacher education institutions, was and still is discernible among the Northern Province teachers. It is also considered of value to take a look at teachers in the Northern Province from as early as 1967 until 1996.

### 1.3.3 THE NORTHERN PROVINCE TEACHERS FROM 1967–1996

Although the Bantu Education system was done away with in the former Lebowa (now Northern Province) like in the other homelands, a multitude of problems still existed, even after the demise of this system. Some problems emanated from the statutory bodies, namely school boards and school committees (Mminele, 1989:71). A school board exercised control over a number of community schools within a given area. The school board was responsible for appointing, transferring and promoting the teachers employed in the schools in the area. This important task later became the responsibility of the school committee or the governing body that represented the parents. It should be noted, however, that the school committee or members of the governing body had long performed this valuable task of regulating teachers' employment, promotion and transfer, although many of the members had only a few years' scholastic training while others were and still are illiterate. For the teaching personnel this was unacceptable since, among other matters, such members were being required to make decisions regarding the appointment, discharge of duties and promotion of the teachers, without knowing or understanding the regulations governing these aspects (Mminele, 1989:71). In these situations a heavy burden was placed on the principal who in most cases had to follow a course of making unilateral decisions. This state of affairs is gradually improving since retired teachers have been appointed to serve as chairpersons of the school committees. An example of this is Mr I K E Moloko of Lonsdale, who once served as a teacher, principal, inspector of schools and a Minister of Education. Moloko has been the chairperson of

the governing body at Kabela High School near Pietersburg from 1992 to date (1996).

It is, however, noted with regret that because of the ignorance or illiteracy of some school committee members, the Northern Province schools may at times fail in managerial and administrative tasks. Principals in the Northern Province are not immune to criticism from the public or their own staff. Cases of embezzlement, bribery and maladministration are not infrequent (Cazziol, 1979:133). This state of affairs emanates from an unfair practice where the principal is expected to control academic work, administer the school, employ teachers and control and monitor the school funds. If the school committees, as partners in the management of schools, were knowledgeable, cases of and problems brought about by embezzlement could be avoided. As the cases of misdemeanour are often published by the local press, it is not surprising that some parents feel that there is something wrong with the schools administered by the Northern Province ministry of education.

In the Northern Province, the conditions for the appointment of teachers are clearly laid down in the Government Gazette. All appointments and terminations of service have to be approved by the Minister of Education. In the conditions of service appointments it was stressed that a person had to be a Northern Province citizen and to give evidence of acceptable behaviour. These two conditions stood out first and foremost in the Government Gazette. Concerning the possession of the required qualifications the conditions are flexible. The Minister can approve the appointment of a teacher who does not possess the required qualifications

payment of salaries persisted. Quite a number of teachers who were subject to this problem resigned from the teaching profession to try their luck elsewhere. At present (1996) there is still a delay in the payment of teachers' salaries though it is true that the situation has improved dramatically.

For a long time the retirement age of Black male teachers was sixty-five while that of female teachers was fifty-five. In 1967 female teachers' retirement age was extended to sixty years. From the earliest times, study leave and accouchement leave were granted without pay. It was only towards the end of the Bantu Education period (1980) that study leave was granted with full pay and teachers going on accouchement leave were allowed to use their leave credit days to receive a salary while in confinement (Mminele, 1989:73).

In the Northern Province teachers have all along been expected to be unified. The development of teachers' organisations in the Northern Province will, due to a lack of space determined by the scope of this study, not be discussed in detail in this dissertation. Nevertheless, a brief discussion of the development of teachers' organisations will feature in 3.2.5 as it is a subject closely related to professionalism.

Having discussed a number of issues concerning the teacher in the Northern Province, it now becomes necessary to formulate the problem that will form the main topic of discussion in this research.

## 1.4 PROBLEM FORMULATION

Education has for a very long time been singled out as one of the most significant human activities that could help a society to achieve its many and valid objectives (Dhlomo, 1979:1). The teacher who is being charged with the task of educating children is the key person in any education system. In South Africa, as already stated in 1.1, many changes are taking place in the political, educational, cultural and administrative structures of the country and one of the most important issues is the reorganisation and extension of the education system. The need to move towards democracy has become an unrelenting and irreversible process (Louw, 1993:1). This is a time which requires the highest level of integrity, dedication, perseverance and professionalism from all educators. In this new (post-apartheid) era the meaning of the so-called *educated* has changed radically with the times. In the new South Africa the idea of creative, analytically empowered teachers is becoming ever more attractive (Fosnot, 1989:5). Also according to Fosnot, the task of computing and writing a decent sentence can easily be performed by technology. More important in the post-apartheid era is the ability to think critically and creatively, brainstorming, working co-operatively with other racial groups and to be able to synthesise, organise and think abstractly in a multicultural society. Most of the information today can be accessed by computer technology, however, as Cleveland (in: Fosnot, 1989:6) stresses, knowing *how* to acquire information, *how* to organise and synthesise and *how* to manipulate it constructively is of prime importance.

In the foregoing paragraphs, the challenges facing the contemporary teacher are shown to be extremely complex. In this study the investigator's wonderment was awakened by the problems and issues concerning the education situation; teachers as educators and their task within the context of a rapidly changing society in general and the teaching profession in particular; their image; disempowerment in teaching and the deskilled beginner teacher among African teachers generally and in the Northern Province in particular. The main concern of the researcher is that the impact of single-parent families, increased mobility, political freedom, the overemphasis of democracy, the large proportion of working parents without after-school child care arrangements, the increased need for free feeding programmes at school, violence and trauma on television and the readily available world wide news (mostly sensational and negative) has influenced pupils and students as educands, the school and the teachers in particular, in a negative way (Houston, Clift, Freiberg and Warner, 1988:4). In South Africa the shift from an unjust political dispensation to a democratic unified education system has had a direct impact on teachers and the education of children. Changes in the socio-political, cultural and educational structure of the country have affected the status of the teacher and the question which has come to mind in this dissertation is how future teachers are being prepared in a third world state such as the Northern Province. The noted American education historian, Lawrence Cremin (in: Randall, 1990:37) rightly points out that:

“As a society makes up its mind about the education of its teachers, it is really undertaking to define its future”.

Munnik (1985:123) and Cremin (**in:** Randall, 1990:39) also stated this point of view. Munnik refers to Götz who distinguishes teaching from other occupations, saying that teaching is a "... mode of being in the world, not just a way to earn a living". For Munnik (1985:123) teaching is part of human existence and hence the importance of the teacher in a society cannot be emphasised enough. Higgs (**in:** Yule, 1990:1) also strikes at the heart of this issue when saying that "... teacher education is fundamentally concerned with education".

In the research conducted for this dissertation the investigator focused on problems and challenges confronting teacher education in the Northern Province and how the professional status of the teacher affects teaching as a profession. The opinion of the researcher, corroborates the view put forth by De Wet (1985:55) when he stated that the future of any society lies in the skills, knowledge and positive disposition of its teachers. The teacher is forced to use what was acquired in terms of culture, technology and knowledge, to prepare the children for the demands of an unknown future, uncertain, unpredictable and to a large extent caught up in a radical process of change. Improvements in education are brought about by spending more money on building better schools, formulating new democratic structures to govern schools and providing schools with adequate equipment. Nevertheless, the most important changes come as teachers change. The researcher is concerned about the status of the teachers in the Northern Province because their behaviour in the teaching situation and in society in general will finally determine whether or not the schools they represent will meet the challenges of the times. Hartshorne (1990:218) and Coombs, Blame, Newman and Wass, (1974:ix) are agreed that the key person in the

learning situation is the teacher. When they underline the importance of the teacher, Hasenstab and Wilson (1989:65) also refer to Henry Adam who echoes their sentiments by saying that a teacher "... affects eternity," and that he "... can never tell where his influence stops".

The general orientation and clarification of concepts in the introductory paragraphs (1.1 to 1.2.4.2) exposed the issues that require investigation and reported on the crisis facing teacher education in the Northern Province. This has given rise to a number of questions:

- Which criteria are being used to select students for teacher education?
- Has culture been taken into account in the planning of the teacher education programmes?
- Is there a mutual relationship between teachers at colleges, student teachers and the schools?
- How are prospective teachers at college being introduced to and oriented to cope with the political, social, cultural and economic demands of the society in general?
- How are the novice as well as prospective teachers introduced to teachers' organisations?
- Do teachers (lecturers) at colleges have much freedom to exercise

their creative and innovative skills in the andragogic situation?

- How do lecturers and teachers assist student teachers during practice teaching?
- How are the newly employed teachers initially introduced to schools?
- Is there any spontaneous willingness on the part of the teacher to assist pupils or students in their educative need?
- Is teaching a profession?

It is important to note that answers to the questions raised above will be attempted within the parameters of this research project, since they serve to illuminate issues involved in the preparation of teachers and also in their professional development. Answers to the questions should be attempted through a literature study and, in chapter four, as they provide a basis for the academic, didactic and professional education that teachers receive in the andragogic situation. If, however, all the matters dealt with thus far provide the sum total of this educational investigation, it must of necessity, remain highly theoretical (Codrington, 1985:36). The true value of Philosophy of Education, as already stated in 1.1, is that it is eminently practical. It is thus necessary to consider the methodology to be adopted in order to evaluate fairly and accurately the situation as it is to be found in the Colleges of Education and schools in the Northern Province.

## 1.5 METHODOLOGICAL EXPOSITION

### 1.5.1 POINT OF DEPARTURE

In the education situation the child and the youth appeal to the educator to assist them in their need in many activities, revealed as the phenomenon of education – which is the point of departure of the human science of education (Paine, 1978:2). The scientist's interest, awakened by the phenomenon of education, is the initiating factor for practising this particular science. The concern of the author of this dissertation, like that of the scientists mentioned above, has also been awakened by another phenomenon – the education of teachers, that is, in the two reconstituted situations, namely, education situations in the school and also in colleges of teacher education. As also stated in 1.1, the phenomenon of teacher education must be brought into perspective by a radical and systematic reflection and consideration of education in its entirety. This study is to be undertaken from the Philosophy of Education point of view, however, teacher education does not exist in a vacuum but must be viewed against the background of a larger reality, consisting of all components that contribute to its pattern of existence (Paine, 1978:3). Some of the components are:

- Attitudes that are held by the general public in regard to teaching. While many parents appreciate the work done by the teachers of their children, there are those who find fault and belittle the efforts of the educators.
- Some, in ignorance of the education situation, generate the idea

that teaching is a profession of those who cannot aspire to one of the other professions.

For example, a comment by a teacher:

“Actually, I wanted to become a lawyer, but because of my low matric examination symbols I followed teaching”

reflects how poorly informed the general public is in regard to teaching and generates a negative “image” of the occupation. The above components have an effect on the phenomenon of teacher education and may present themselves as a possible point of departure. To avoid bias and side-tracking, the researcher employed as one of her methods, the phenomenological approach which will be explained in 1.5.2.2.

## 1.5.2 METHOD OF RESEARCH

### 1.5.2.1 Introduction

When writing about method, Reeler (1985:34) refers to van Wijk who states categorically that:

“There is no single road leading to truth, no single method of transmitting or promoting knowledge”.

When the term “method” is used it will be used in the original meaning attached to it in Greek namely, “**meta+hodos**” = the path along which or the way by which (Du Plooy, Griessel and Oberholzer, 1993:211). This would imply that a scientist must select a method that will permit access to

the phenomenon and would further point towards a systematic procedure in analysing the phenomenon (Van Rensburg *et al.*, 1994:442).

It thus follows that in any study undertaken in the human sciences, the method to be employed must be considered carefully. The method to be followed will be determined by the phenomenon to be investigated and also by the questions to be posed in connection with the perceived problem (De Jager *et al.*, 1985:29 and Van Rensburg *et al.*, 1994:442). All true scientists will strive to employ a sound scientific method of investigation of their field of study in order to discover the truth (Reeler, 1985:24). Reeler further warns that in an investigation in the human sciences it is of importance that the method should not lead to man being objectified or dehumanised and that the laws and restrictions of the natural sciences make any study of the ontic human phenomenon impossible. This implies that the educationist who really allows the phenomenon to reveal itself will avoid an emphasis on objective methods that strive towards objectivity by means of purely empirical and experimental methods but that eventually lead to depersonalisation of man (Du Plooy *et al.*, 1993:217). Such approaches make the revelation of the reality of education impossible and they also lead to the development of an 'ism' type of thought.

The present research is a study demanding a philosophical reflection on the nature of the human existence of human beings in the world of the educative event, with the aim of arriving at findings which will prove to be verified and educationally grounded (Arthur, 1992:59). To avoid violating the dignity of man or drawing a veil over his nature, the investigator should attempt to penetrate the *eidōs*, the nature of what is in education, by

means of “going back to the thing itself” (Du Plooy and Kilian, 1990:33). This is only possible by making use of the phenomenological method.

### 1.5.2.2. The Phenomenological Method

In an examination of teacher education and the professional status of teachers in the Northern Province, it will be necessary to consider the ontic reality as it reveals itself. While theorising certainly has its place in studies of education, the strength of Philosophy of Education lies in that it works from practice to theory and then (by means of carefully evaluated recommendations) back to the practice again (Codrington, 1985:37). In other words, by making use of the phenomenological method, the educationist is able to disclose, reveal and verbalise the hidden essentials of the particular appearance or phenomenon as it essentially is.

Etymologically the word phenomenon derives from the Greek “**phainomen**”, which in turn, according to Gunter (in: Du Plooy *et al.*, 1993:11) originates from the Greek verb “**phainestai**”, meaning to reveal itself or “I make myself heard”. The ‘I’ refers to the phenomenon being investigated (Du Plooy and Kilian, 1990:36). These authors go on to say that phenomenology aims at:

“... revealing phenomena as, if they could speak, would reveal themselves as they really are in themselves”.

(Du Plooy *et al.*, 1993:11) cite Husserl in this context. Husserl presented exceptionally relevant insights when he states that:

“... in phenomenology the investigator does not merely inquire into the essence of the things but into the existence which precedes the essence”.

An attempt is made to penetrate the *eidōs*, the nature of what is, by fathoming, reflecting, describing and elucidating the essential features of a particular phenomenon (Viljoen and Pienaar, 1989:52). In the present research the educative task at school and in colleges of education is clearly related to philosophical questions concerning becoming a better human being; that is, about a continuous reply to the demands of humanness, therefore the study is embedded in the anthropological (De Jager *et al.*, 1985:34). The phenomenological approach is relevant to this study because it acknowledges that man must be understood as a human being in the world (there where he/she is and as he/she is). Van Rensburg *et al.*, (1994:486) also claim that phenomenology is rooted in what is ontologic, in what purports to be of concern to man in his life-world. In this research the aim of phenomenology is therefore an ontologic understanding of education (Van Rensburg *et al.*, 1994:486). Reeler (1985:42) in addition, emphasises that phenomenology as a mode of investigation, seeks to interpret man as human being. From the above exposition the educationists Reeler (1985), Du Plooy and Kilian (1990), Gunter (in: Du Plooy *et al.*, 1993), Van Rensburg *et al.* (1994), Viljoen and Pienaar (1989) and De Jager *et al.* (1985) agree that although the phenomenological approach is not claimed to be without limitations, it enables the scientist to penetrate to the essentials of the phenomenon under investigation and to evaluate his/her findings.

In the present study the researcher employs the phenomenological approach in order to penetrate to the essentials of teacher education as it is perceived

in teacher education colleges in the Northern Province. When using the phenomenological method the researcher aims at studying teacher education by a closer approach, by placing herself in proximity with it as it appears in education institutions. Ripinga (*in*: Baloyi, 1992:324) maintains that the phenomenologist interrogates the phenomena themselves with a view to discovering and disclosing what they in reality and essentially are. This implies that the researcher needs to be open to a phenomenon (the education of teachers), in other words, she has to listen, be receptive and pay attention as the essences are often not immediately observable owing to their being hidden below the surface of the phenomenon (Viljoen and Pienaar, 1989:32). Often the essentials are obscured by inessentials which need to be removed by making use of the reduction steps which form part of the phenomenological method and only then can the hidden essentials be revealed and brought to light.

The tremendous advantage in this method, according to Codrington (1985:37) is that the danger of a theorist seeking to make practice fit a preconceived theory, is obviated. Phenomenology is a way of access to that which was hidden and which for the most part does not reveal itself (Arthur, 1992:65). Gunter (*in*: Du Plooy *et al.*, 1993:231) also explains the great merits of the phenomenological method. The educationist is obliged to take the actual educative event and the problems that emerge from it, as the basis for scientific practice so that contact with reality is not lost. Describing one of the most important steps in phenomenology, Arthur (1992:64) states that as a method which permits access to a specifically human phenomenon, through the application of a systematic procedure for analysing and penetrating the primordial essence of the phenomenon under

investigation, phenomenology permits the separation of the essentials from the non-essential aspects of education in the various modes in which it presents itself. Ontic categories and recommendations can be formulated, criteria probed to scientifically evaluate a particular educational practice. (Arthur, 1992:64). In the act of describing and interpreting, the phenomenologist sets to work intentionally and critically (Du Plooy *et al.*, 1993:220). It is easy to impute meanings to the phenomenon which do not belong to it. The researcher should therefore confine herself strictly to unprejudiced description and avoid all apparently arbitrary platitudes, speculative talk and unverified pronouncements and concentrate on the careful formulation of essential findings.

In the present research the investigator will provisionally attempt to set aside her personal views, prejudices, philosophy of life, all suppositions and everything that occurs by chance, so as to allow teacher education in the Northern Province to “speak” to her freely. The researcher should avoid bias and ideological thinking because phenomenological thinking calls for a conscious effort to bracket all presuppositions and ideologies. Through negative reduction of the phenomenological approach, the researcher will temporarily suspend the existing views of the phenomenon of teacher education in the Northern Province in order to permit the phenomenon to reveal itself (Nkuna, 1994:23). In other words, all the views that might conceal the true analysis of teacher education will initially be left out of consideration to allow teacher education to “show” itself. Positive reduction is, however, very essential to assist the researcher to arrive at the main essential issues of teacher education in the Northern Province. The main issues, namely, entrance criteria for teacher education, curricula,

practise teaching - without which teacher education analysis cannot be complete, are, because of positive reduction, included in this research.

The elucidation of the phenomenological method reveals that the researcher's opinions, religious beliefs, ideologies and life-view cannot be allowed to influence a description of teacher education. Intellectual judgements can only be formulated after providing scientific evidence to substantiate any claims made.

Although the phenomenological method is of significance to this study, it is the intention of the researcher to incorporate data based on other methods with a view to avoiding overemphasis of a single method (method monism). In addition to the phenomenological description of teacher education, observation, literature survey and a qualitative approach in the form of the ideographic method will be employed.

### **1.5.2.3 Observation**

Observation is regarded as the starting point of the natural sciences since people make contact with nature via their senses (Swanepoel in: Oberholzer Landman, Higgs, Roelofse, Swanepoel and Barnard, 1993:72). In education *observation*, in the sense of observing reality as a problem, is a highly rated research activity. The Oxford Advanced Learner's Dictionary (1995:798) defines the method of observation as:

“... the action of watching carefully so as to notice things scientifically, especially the careful watching and noting of a phenomenon in regard to its cause, or effect of phenomena in regard their mutual relations”

The researcher's interest was aroused when observations were made in the educative practice of the student teacher, the novice, as well as the experienced teacher, with regard to education in the post-scientific situation – the school. The employment of observation serves to give a realistic frame of reference to the theory. Having observed a problem arising in the practice of teacher education, the researcher asked questions which induced a questioning frame of mind that moved her to look for meaningful answers (Oberholzer *et al.*, 1993:72). In order to bring teacher education in close proximity, the researcher intends to make observations in the Northern Province colleges of education and schools. The researcher will focus intensively on the observed problems and apply herself conscientiously to answering questions she has formulated. However, mere observations without collecting information will be futile, and the qualitative approach in the form of ideograms, is necessary. In addition to observations the study of the literature and the ideographic method, in the form of interviews, are important when gathering data in order to assign meaning to the observed problem.

#### **1.5.2.4. The Ideographic Method**

Being currently the principal of one of the primary schools in the Northern Province, the author has access to colleges and schools across the region to a degree that makes possible the evaluation of the opinions and subjective experiences of rectors of colleges, vice-rectors, heads of departments, principals of schools and teachers. Personal visits and personal interviews, based on an unstructured questionnaire, will be conducted to evaluate the situation in schools and colleges, with special emphasis on the challenges

facing teacher education and possible solutions to the problems. A detailed description of the qualitative approach in the form of ideograms will be provided in chapter four (4.4).

#### **1.5.2.5 Literature study**

The reality of education is complex and it compels the researcher to guard against succumbing to methodological monism and instead to apply a variety of realistic methods. The researcher conducted a literature review when planning the research proposal, and she stated clearly *what* research she intended undertaking and *how* and *why*. The literature study describes the anticipated plan of research and is interwoven into the whole study, including the identification of the problem, definition of concepts and the entire theoretical section of the research. In the literature study, pertinent issues about what is known in teacher education and what should further be learned, are described. It provides a background to the problem studied and should eventually convince the reader that the researcher has explored significant studies and has a grasp of the theory and research findings relevant to the research (Seaman, 1987:133). Information in this study will be acquired through critical reading and employing internal and external criticisms of articles, journals, unpublished dissertations and theses, books and reports.

### **1.6 SUMMARY AND FURTHER PROGRAMME ANNOUNCEMENT**

In this chapter attention was given in broad terms to the need for research that stems from the recent changes and increasingly wide-spread disruptions

in education in South Africa and particularly in the Northern Province. The terminology and related concepts to be used in this dissertation have been exemplified and the point of departure sets the framework within which the issues will be discussed. Since the focus of this research project is on teacher education and the status of the teacher, it was also deemed necessary to outline in this chapter the historical background of teachers in the Northern Province and their early education since it is from this overview that the hidden essentials, which are timeless, will emerge. A number of possible research methods, namely, the phenomenological approach, observation, ideograms and literature study have been explained as the modes by which the phenomenon of teacher education is to be investigated.

Chapter two will give consideration to a philosophical perspective on teacher education and the ontological grounding of the criteria for evaluating an authentic teacher education programme. The focus will be on the aims of teacher education and the views of different educationists on the nature of education, in the light of teacher education, in order to identify categories and criteria as a basis for evaluating findings in chapter four.

Chapter three will be devoted to an examination of education as a profession and the professional status of the teacher. A reflection on the problems surrounding education as a profession and factors affecting the professional status of the teacher will also be discussed.

In chapter four an evaluation is to be undertaken of the key issues affecting teacher education in the Northern Province. Questions posed as unstruc-

tered interviews in 1.4 will be answered by respondents such as rectors of colleges, vice-rectors, heads of departments, school principals and teachers in the Northern Province, in order to evaluate the situation as it is in the education of teachers. Six colleges of education and seven schools will be visited in order to conduct interviews with the respondents. The criteria that are to be formulated in chapter two, will be used to evaluate the findings of ideograms to determine whether teacher education in the Northern Province is educationally accountable and justifiable. The consequences of the interrelateness of the teacher and the education profession and the society in which they function, will be examined with the aim of disclosing that which is of significance and relevance in enhancing the standard of education in South Africa as a whole but in the Northern Province in particular.

Finally, because educational theory is of no value if not translated into practical recommendations, chapter five will posit the feasibility of using the findings, formulated after an evaluation in chapter four, as the foundation and starting point of developing guidelines for educational practice. Educationally accountable guidelines, in the form of recommendations to meet the challenges posed by education in the post-apartheid setting, are proposed in order to render the phenomenological description of teacher education more useful. Suggestions will be included regarding further research that may be needed into specific areas of concern as revealed during the investigation.

## **1.7 CONCLUSION**

Chapter one outlined the problems in education in South Africa in general and within the Northern Province in particular, as evinced by the militant behaviour of students as well as teachers, the deskilled and demotivated teaching corps, submission of memoranda to government authorities and refusal by teachers to render service. The aim of this phenomenological description was not to espouse political views and ideologies, but rather to bring to light and unveil the hidden essentials of the education reality.

The following chapter will focus on the aims of teacher education; the views of a number of educationists concerning the nature of education in the context of teacher education and the formulation of criteria for an effective teacher education programme.

## CHAPTER TWO

### A PHILOSOPHICAL PERSPECTIVE ON TEACHER EDUCATION

#### 2.1 INTRODUCTION

In chapter one an outline of the dramatic change that is at present experienced at all levels of South African society was presented. An explication was undertaken with the intention of clarifying and defining concepts as regard their origin, meaning and intention when used within the context of this dissertation. Also the historical background of teachers in the Northern Province and how teacher education originated and developed were explored in order to allow the essentials that are significant and timeless with regard to education, to emerge. The procedure to be followed throughout the research was explained by drawing the reader's attention to the methods to be employed during the course of this research. It was, therefore, necessary to explain various methods, namely the phenomenological method, observation, the literature study and the ideographic method. None of these methods will be used independently of the others since they will be employed interdependently throughout the research.

This chapter will present a reflection on teacher education from a philosophical perspective. The term *philosophy*, from which the adverb 'philosophical' is derived, should be understood in its ontological sense. In an ontological sense, philosophy is concerned with the fundamentals, the essential nature of teacher education (Higgs, 1990b:392). The term

'philosophy' or to be more grammatically precise, 'philosophical', should not be understood in an idiosyncratic way as if it referred to a particular system or set of beliefs regarding education. The term 'perspective' is derived from the Latin *perspectare*, which means looking until the object becomes clear and transparent (Griessel *et al.*, 1991:2). A philosophical perspective in the context of this research means looking into the education phenomenon until it becomes crystal clear - a search for the essential nature of education without which teacher education cannot be authentic. The author will be making use of a philosophical perspective to assist her in systematic and careful reflection on issues and questions that are central to teacher education.

When seeking for the possible causes of defects in teacher education programmes, the researcher finds it necessary to investigate the aims of teacher education and to take note of the views of various educationists on the nature of education in order to reveal what are considered criteria for an effective teacher education programme.

## **2.2 THE AIMS OF TEACHER EDUCATION**

### **2.2.1 INTRODUCTION**

The successful accomplishment of any task in human endeavour is dependent to a large extent upon a clear definite aim and understanding of what is to be done (Jones, 1926:5). The clearer and more definite the aim, the more effectively it can be achieved. In education it is difficult to offer a precise, definite aim of an efficient education system with the result that it

is difficult to stipulate precisely what teacher education programmes should entail (Van der Linde, 1985:83). Compounding this problem even further, as Van der Linde argues, is the fact that teacher education should be related to the aims of the education system which are too difficult to express or too general and all encompassing to be of value in specifying what a “good” teacher is. This implies that it is virtually impossible to formulate the aims of teacher education if the end product is unknown (Van der Linde, 1985:83).

Despite the constraints mentioned above, the author is challenged by the nature of the study to consider the aims of teacher education which was a task demanded even in historical times; for example, according to Platonic thinking, an educator should possess the necessary moral attributes, such as temperance, self-control and courage (Nash, Kazamias and Parkinson, 1965:5). When considering the aims of teacher education, Kok (1989:106) asserts that questions such as the following need to be addressed:

- For which roles should students be educated?
- How can the practical and professional aims best be reached?
- Is teacher education mainly a cognitive matter?
- What constitutes professionalism in education?

Beyond the demands above the teacher must acquire insight into knowledge and what is “good”. Through meticulous education a teacher reaches the highest level of knowledge of the world of understanding and reasoning (Nash *et al.*, 1965:5). Such an exemplary teacher, according to Plato, could be produced provided extreme care was taken in his education and

upbringing from childhood to manhood. Education in the Platonic framework was therefore synonymous with virtue and had as its aim the production of a virtuous man. The goal of education was clearly expressed by Aristotle when he described it as "... to promote the noblest and best life, that of the contemplator and scientist", thus the education of the free citizen. In Aristotle's view, it should be decided how to structure education so as to enable individuals to develop their potentialities for excellence, or so as to serve the goal of population (Darling-Smith, 1993:2). Spencer (in: Ryan and Cooper, 1988:49) in his turn believed that the greatest aim of education is not knowledge but action. The insights of all the philosophers appear to acknowledge that an effective teacher education programme emanates from clearly defined aims of teacher education.

Teacher education is affected by the socio-political, cultural, historical and economical forces prevailing in a society. In this regard Combs (in: Kok, 1989:98) asserts that teacher education institutions should be related to the aims, beliefs, expectations and priorities of the society it is destined to serve. In South Africa, the winds of change outlined in the previous chapter (cf. 1.1), and the forces of transformation from apartheid to the post-apartheid dispensation, had an impact on tertiary education. Dlamini (1991:40) contends that what is most problematic is the approach of the students to the requirements of democratising teacher education institutions. Students advocated access to teacher education management and also to have a greater say in the affairs of the institutions. Policy makers, employing bodies, the community, parents and teachers all have their own expectations of the teacher education institutions.

The changes outlined and the various, often contradictory expectations of new democratic structures governing the teacher education institutions, impinge on the perceived aims of teacher education. Despite the complexity of defining the aims precisely, cognisance is taken in the following paragraphs of Van der Linde's (1985:84-87) aims.

#### **2.2.1.1 The correct and efficient functioning of the teacher at school**

The essential aim of a programme of teacher education is to prepare individual teachers who have knowledge, skills and attitudes essential to the performance of their task as teacher/educators (Bush *in*: Van der Linde, 1985:84). This implies educating them to be academically and professionally equipped to perform educative activities correctly and efficiently. The student teachers are being educated in order to be able to take their place as fully fledged teachers in schools. Schools are, however, not identical and differ widely in many ways including their "... clientele, climate, philosophy and tradition" (Carpenter *in*: Van der Linde, 1985:84).

The fundamental needs of different schools, that is, pre-primary, primary and secondary schools had to be established. The essential nature of the school had to be identified and the teacher has to be educated to satisfy these essential needs. In order to function effectively the academic preparation of the teachers has to be taken into account.

#### **2.2.1.2 The academic preparation of teachers**

At a tertiary institution, curriculum designers are charged with the task of preparing students academically. Academic preparation of teachers is

achieved by a provision of integrated general education and specialised education, geared to individual interests and needs (Ediger, 1991:153). Fort Hays, as referred to by Ediger, describes the term “general education” as follows:

“It ensures that each graduate will have experienced some of the content, method and system of values of the various disciplines which enables man to understand himself and his environment as dealt with at the level of abstraction beyond that found in secondary school studies”.

In teacher education colleges it is assumed that elementary schools - pre-primary and primary - will concentrate primarily on the basic skills and common fundamentals. Specialised education receives attention through the middle and high school years through the provision of more and more elective choices (Ediger, 1991:152).

Courses presented in general education need to reflect a philosophy embedded in the mission of the institution and should expose students to their cultural heritage and the interpretation of their present environment (Ediger, 1991:152). Van der Linde (1985:84) concurs with Ediger’s opinion asserting that general education is not only a system of theoretical knowledge about various facts, but also the attitudes and values found in the fields of the natural and the social sciences and the humanities. Although subjects in the human sciences may appear to have no immediate importance or utility as far as teaching is concerned, they are needed by future teachers for the inculcation of human values in the education of pupils (Van der Linde, 1985:84).

The aim of teacher education courses is to understand and find meaning in the phenomenon of education. In the humanities, education as a science is studied in detail. As expert educators, teachers cannot concentrate exclusively on the “intellectual training” of the child, but have to concentrate on the child as a totality. Their concern has to be equally as much with inculcating morals and positive ideals (Grobler and Möller, 1994:23). For this reason a sound academic background and technical knowledge are not sufficient to allow the teacher to perform the educative task. The teachers’ study of various facets of the science of education enables them to grasp the essence of the education relationship, the conditions for the effective exercising of authority and the aim of educative teaching. These matters form the point of departure of philosophy of education (Grobler and Möller, 1994:23).

In addition to educating effectively, the teacher has to be conversant with the child’s emotional state and his level of development towards adulthood at a particular age. (This is studied by psychology of education.) The same authors further state that unless teachers know the proper teaching methods (as studied in didactics) to disclose reality to the child, all their subject knowledge will be of little avail. It is important that prospective teachers should know about the problems that have been faced by teachers throughout the ages in order to be able to improve education and avoid the mistakes of the past. This knowledge is acquired through studying history of education. They must, moreover, be conversant with the education system within which they are practising their profession and be able to compare it with other systems so as to be aware of both its strengths and weaknesses. These aspects are the topic of the field of comparative

education. To be able to offer children authentic educative guidance in teaching their subjects, teachers must know about the learning restraints and problems children may experience. For this reason the subject of orthodidactics is studied. In addition they must realise that the social intercourse in the classroom situation and elsewhere is in fact a “trial run” for children to enable them to hold their own in society - the subject of socio-pedagogs. (Grobler and Möller, 1994:23).

From the above exposition of the expertise required from teachers it should be evident why teachers should be more than merely an expert in their fields and why he needs sound knowledge required by means of the science of education. To become specialists in their fields, the student teachers study specialised education which deals with specific academic fields and areas of specialised study. Specialised education involves the in depth study of one or more electives, known as the “majors” or main subjects (Van der Linde, 1985:85). The reason for the higher level of pursuit in a particular subject is the result of the knowledge explosion and technological advancement and accessibility (Van der Linde, 1985:85). Prospective teachers are required to master thoroughly the factual knowledge of the subjects they wish to impart to their pupils. In the specialised field of study the student teachers need to follow selected criteria, with each course offered reflecting understanding (facts, concepts and generalisations), skills (critical thinking, creative thinking, problem solving and communication abilities) and attitudes (quality values, beliefs and feelings toward the diploma being pursued) (Ediger, 1991:153).

Besides a thorough grasp of academic knowledge the prospective teachers need to be professionally equipped for their task. This will form the topic of the discussion in subsequent paragraphs.

### **2.2.1.3 The professional education of teachers**

As future professionals the student teachers are distinguished from those students who are studying for non-professional occupations as they are expected to possess, upon completion of their studies, a repertoire of skills of professional behaviour. In the words of Kok (1989:101) "... sekere standaarde van bevoegdheid word ook vereis om te kwalifiseer as lid van 'n sekere professie" it is implied that a professional should be educated to acquire specific human values in professional behaviour that will earn them the respect of pupils, colleagues, parents and society at large.

In order to prepare students professionally they are provided with a large variety of skills and techniques which are based on academic and professional knowledge (Van der Linde, 1985:95). When they start teaching, beginner teachers should be equipped with a range of techniques which they can use to explore their teaching situations, specifically the behavioural patterns of conforming, generating and coping (Barkhuizen, 1995:15). The aim of teacher education is to ensure that student teachers acquire, firstly a knowledge of these techniques and, secondly, a knowledge of how to apply them in practical situations. By self-observation or exploring the classroom context, or becoming aware of oneself as a teacher, teachers personalise the theory and practice of teaching (Barkhuizen, 1995:19). Teachers, therefore, make teaching meaningful and as Jerslid (in;

Barkhuizen, 1995:19) avers "... where there is meaning there is involvement".

The aim of teacher education is to improve the effectiveness of prospective teachers as facilitators of children's "... learning how to learn" (Adams and Adams, 1991:47). The objectives include developing teachers' abilities to establish a democratic and co-operative climate within their classrooms. In this regard Kruger (1994:49) suggests that a course in classroom management be included to provide teachers with the necessary knowledge and skills to create classroom environments conducive to effective teaching and learning. A course in classroom management should be geared to equipping prospective teachers with coping skills for solving classroom problems as they emerge. The prospective teacher is made aware that teaching has to shift from rote learning of factual knowledge to an enquiry-based approach to learning. More attention should be focused on analytical, evaluative or creative thinking or on the application of knowledge in problem solving (Adams and Adams, 1991:42). Memorisation, as the same authors stress, inhibits the development of children's potential abilities for future learning, for citizenship, for parenthood and, not least, for gainful employment. Classroom management courses enable the teacher to be sensitive to the rate of learning and development of confidence of the learner, gradually removing the teacher's intervention as the learners show meaningful learning (Adams and Adams, 1991:43).

It is also necessary that teacher education should introduce the prospective teacher to the many varied roles of a teacher. Student teachers should be

made aware of the following functions that will be expected from them as teachers:

“... helpers, leiers, beskermers, ondersteuners, aanmoedigers, vertroosters, vriende van leerlinge, leergeleenthiedskeppers, waardeerders, kollegas, ...” (Blume, in: Kok, 1989:101).

As a professional educator the teacher must have insight into the integration of theoretical knowledge with classroom practice. The integration of theory and practice is to receive further elucidation in the following paragraphs.

#### **2.2.1.4 The integration of theory and practice**

Colleges of education have two main functions to perform. The first is to educate students, increasing their knowledge and understanding of academic subjects and studying the science of education in depth as referred to in 2.2.1.2 (Van der Linde, 1985:1). The second function of the college is to educate students for the teaching profession. This involves applying the theory learned during the academic education in practice. However, as Van der Linde (1985:1) points out, tensions and conflicts arise from this dual function, especially within the act of balancing theory and practice. In this regard Van der Linde refers to Turney (1977) who implied that the crucial role of teacher education rests in the act of integration between theory and practice by saying that:

“Many teacher educators believe that the establishment of a balance and close relationship between theory and practice is crucial if teacher education is to have maximum meaning and relevance for students and to have significant impact on their prospective careers”.

Various authors (Lor, 1991; O'Dowd, 1993; and Barkhuizen, 1995) also revealed the importance of maintaining the correct balance between theory and practice in teacher education. According to Lor (1991:161) a well-structured teacher education programme reflects a broad and theoretically founded vision of information as well as a balance of theoretical understanding and practical competencies. Effective strategies are needed for integration of theory into practice by student teachers as well as teachers and researchers (Lor, 1991:161). It may be contended that one of the main aims of teacher education of any kind is to bridge the relationship that exists between theory and practice. O'Dowd (1993:65) maintains that the most difficult area in the professional education of teachers is the interface between theory and practice. Barkhuizen (1995:19) in turn emphasises that the main concern in teacher education programmes is narrowing the gap between theory (what students learn) and practise (what they do in classroom situations).

In their article *Teacher Education and the De Lange Committee*, Hofmeyr and Lewin (1982:25) criticised the theoretical approach followed in most South African teacher education institutions, which does not guarantee practical teaching competence. Van As (as quoted in Kruger, 1994:51) categorically states that:

“Die klem tydens onderwysopleiding moet verskuif vanaf teoretiese na 'n praktykgerigte opleiding”.

The focus of courses in effective teacher education (particularly in Britain) is on integrated professional studies with a large teaching experience

component (Hofmeyr and Lewin, 1982:25). An extensive gap between theory and practice results in instability, generating problems when prospective teachers are confronted with classroom situations. An effective balance must be striven for between academic, professional and practical career components (Kruger, 1994:51).

Barkhuizen (1995:19) argues that one way of narrowing the gap between theory (preparation) and practice (actual teaching) is to prepare and learn patterns of coping behaviour that can be applied in practical classroom situations. In the classroom teachers should monitor their coping behaviour very carefully, as it is possible that what is seen to be coping behaviour could actually be restrictive conforming behaviour which leads to boredom and routine (Barkhuizen, 1995:19).

O'Dowd (1993:65) expresses the opinion that teaching practice and the acquisition of classroom skills must be given adequate attention. He also warns that professionals are not simply being taught the skills of the trade (like riding a bicycle). As expert future educators, student teachers are being qualified to solve unique human problems on their own responsibility. What education and preparation are necessary to arouse the problem-solving capacity of applying theoretical knowledge in practical situations, is not unique problems that cannot be solved by the application of the theory taught at the colleges of education (O'Dowd, 1993:65). Barkhuizen (1995:19) observes that student teachers should critically explore and become aware of their own teaching world, should attempt attribute meaning to what they have learned and to relate or apply what they have learned in practical situations in order to personalise both theory and

practice. Theory is cold and distant when teachers are not part of it. As teachers start to practise (teach) and find meaning in the theory, they apply theories of which they are part to their teaching worlds (Barkhuizen, 1995:19).

It is of particular significance to note that theory cannot be used to predict or provide recipes for pedagogical practice. Its real value lies in its ability to establish possibilities for reflective thought and practice on the part of those who use it (Giroux, *in*: Barkhuizen, 1995:19). Theory assists teachers to formulate their own theories about teaching, based on their own teaching behaviours, experiences and reflections. These theories illuminate and guide teachers' work, the decisions they make, problems they solve and techniques they use (Barkhuizen 1995:19). This practice, in turn, leads to the building of further theory. The relationship between theory and practice is a dialectical one as theory emerges out of practice and practice is informed by theory (Smyth, *in*: Barkhuizen, 1995:20). In terms of the relationship between theory and practice, Higgs (1993a:26) suggests the inclusion of a study in philosophy of education. He reasons that in contrast to the more positivist and behavioural sciences, philosophy of education does not see theory as something that stands before practice in order to inform it or prescribe to it. Rather, theory edifies practice. Practice (living) always comes first and theory comes later as a result of reflection on action for, the integrity of praxis does not depend on theory, but praxis can become more aware of itself by means of theory (Schleimacher, *in*: Higgs, 1993a:26).

Teacher education in the final analysis aims at personalisation of the individual who is able to change theory or knowledge into wisdom for application in daily life situations. This leads to the next aim of teacher education to be discussed, namely enabling prospective teachers to become flexible in thought and behaviour.

#### **2.2.1.5 Flexibility and critical thought**

Teacher education should inculcate in the student a degree of flexibility to cope with the multiplicity of incidents that arise in the teaching situation. This implies being able to cope with various types of physical environments, emotional demands, crisis situations and the differing needs of people in an ever changing world (Van der Linde, 1985:86). In addition Van der Linde maintains that student teachers should be taught to be innovative and resourceful, to accept continuity while striving for change. Students should be academically flexible, think critically and challenge that which cannot be accepted (Van der Linde, 1985:86).

Penny and Harley (1995:73) propose a kind of reflective model in teacher education which is geared to developing students' critical thinking. This is in direct contrast to the traditional model of teacher education. According to these authors, the traditional teacher education model is based on the assumption that students will integrate experiences provided in different milieus - the institution provides theories, methods and skills; schools provide classrooms, curriculums and students; and teachers provide individual effort (Britzman, in: Penny and Harley, 1995:73).

The alternative reflective model, however, argues that teaching and by implication education, cannot be reduced to a series of atomistic, technical operations or to applications of skills, strategies, competencies and teaching tips acquired during training (Oslo, *in*: Penny and Harley, 1995:73). The reflective model posits that teaching should be viewed as a form of educational research rather than its object and that teaching is a progression of “reflection-in-action”. According to Schön (*in*: Penny and Harley, 1995:73) the process of becoming a reflective teacher can be learned and coached but it cannot be taught. He argues that by engaging in a process of critical reflection, a narrow “theory/practice” dichotomy can be recast as theory is understood and seen to inform practice and *vice versa*.

In a reflective model of teacher education, students are encouraged to treat teaching as a conjectural progression to recognise the necessity of turning reflection into action and *vice versa*, and to choose between alternatives and by critically evaluating the process involved they will engage *ipso facto* in a process of educational transformation (Penny and Harley, 1995:73). Furthermore, a flexible critical attitude in a professional person will include the development of suitable attitudes and values which will enable students to promote ideals and aspirations of their community and the entire country (Van der Linde, 1985:87). The *James Report* (as quoted *in* Van der Linde, 1985:87) warns against expecting any teacher education, no matter what length of education the teacher has undergone or what kind of education it was, to equip the teacher to face all the responsibilities and circumstances that are likely to be encountered in the school. The warning is even more applicable in today’s world of rapidly changing social, cultural, political and economic realities.

To summarise it may be stated in the discussion that it has been brought to light that teacher education should be based on a philosophy that would free teachers from ritualistic thinking and practice. Teacher education should challenge prospective teachers by encouraging them to examine how classroom problems are related to personal and professional values. In the last instance critical thinking requires that prospective student teachers behave in a professional, responsible manner at all times.

#### **2.2.1.6 Professional responsibility**

Professionalism entails being able to make responsible choices and decisions, being aware and conscious of the issues and concerns that affect teaching as a profession (Van der Linde, 1985:86). Student teachers should acquire knowledge or, in particular scientific insights, that orientate them to assist the child to enter the adult world. This requires the child to be familiar with the order of that world. The world's diversities demand that a person must choose between demands or behaviour which may be good or evil, beneficial or detrimental, proper or improper (Grobler and Möller, 1994:30). To be able to effect these choices the child needs a sense of responsibility. Teacher education should assist the student teacher in developing certain skills, knowledge, values and norms.

Since children are not born with the ability to distinguish between what is commendable and what is reprehensible, education seeks to instil in them a conscience as a guide to knowing what is good or evil (Grobler and Möller, 1994:30). For this the child will depend on the professional responsibility of the teacher and the "... teacher education programmes should prepare students to exercise professional autonomy with responsibility; freedom to

be responsible for his/her actions as a teacher” (Human Science Research Council quoted in: Van der Linde, 1985:86). Teachers should be made to realise that they are accountable for their own actions and be ready to accept that accountability. In this regard Bagwandeem (1995:12) wrote that teacher education should provide credibility, intellectual growth and maintain esteem and professional power for educators. Professionalism will be achieved when student teachers are made aware that their personality and their adult conduct address a particular appeal to children in order to lead them to accept their task in life. The true expert educator will, therefore, strive to set a worthy example for pupils to emulate and in this way promote the concept of professionalism.

To fulfil its educational and professional mandate, teacher education has a mission of inculcating a sense of continuity in the education of teachers.

### **2.2.1.7 Continuity in education**

The seventh aim of the teacher education programme is to instil in the student a desire to further his/her education and competence. Changes in the field of knowledge, improved technology and specifically the expanding frontiers of science, mean that every teacher has to remain a student (Paine, 1978:267). In O’Dowd’s (1993:65) opinion:

“A competent professional is not only someone who has the capacity to solve unique problems and to innovate where innovation is necessary. He is also someone who has the capacity to grow and develop in the profession; to keep up with all kinds of relevant developments ...”.

This implies encouraging students to enhance their professional and personal development through continuing in-service training. The prospective teacher should be made aware that learning never stops as is shown by the professionally maturing person who investigates new approaches to problem solving, new teaching techniques, and utilises modern aids such as overhead projectors, closed circuit television and language laboratories to enrich his educational role (Paine, 1978:257). In this regard Queeney (1984:13) contends that:

“New developments, especially within science and technology, require that highly trained professionals constantly renew their knowledge ... public accountability for professional competence has increased”.

Pre-service teacher education, as Bagwandeem (1995:12) asserts, is the start of a total preparation of a teacher and not its end. In the life of a teacher Bagwandeem recommends that:

“The philosophy of teacher education must engender the triple I-continuum: Initial, Induction and In-service Education. The three stages are regarded in many countries as important strategies for the improvement of education”.

The role of Bagwandeem's triple I-continuum mentioned includes the notion that prospective teachers' willingness to experiment with a wide range of approaches will level off or cease if they are left to face classroom problems alone. Very often, according to Bagwandeem, the drive to survive becomes the driving force for perpetuating what seems to have worked, ignoring innovations of instructional alternatives or reflection on the long-term implications of teaching behaviour. Broadly speaking, teachers should

be prepared for situations both in the formal and in the non-formal sectors. The latter would include aspects such as andragogy, health education and education for workers (Bagwandeem, 1995:12).

### 2.2.2 RÉSUMÉ

In the final analysis teacher education embraces the concept that the role of education is directed towards achieving the goal that the potential of children is to be fully developed. Teacher education should, therefore, equip prospective teachers who will continually and purposively encourage children not merely to be instructed and acquire knowledge and skills, but also to live up to their human dignity. Children should increasingly accept the order and demands of propriety. In a broader sense, teacher education enables teachers to acquire not only knowledge and skills, but the wisdom of how to personalise theory and practice in order to solve unique classroom problems. Teacher education should, furthermore, equip teachers with academic and professional knowledge to assist them to be critical thinkers in order to play the many and varied roles expected of them. The accelerating change in all spheres of life, the high rate of knowledge explosion and the overemphasis on the value of scientific knowledge, require that the teacher be a life-long learner.

The educational mandate of teacher education will come into being when educational planners forge a new philosophy which transcends national or local differences, a philosophy which satisfies a humanistic mission (Bagwandeem, 1995:12). In order to formulate criteria on which an

effective teacher education programme should be based, educationists views on the nature of education will be outlined.

## **2.3 EDUCATIONISTS' PERSPECTIVES ON THE NATURE OF EDUCATION.**

### **2.3.1 INTRODUCTION**

It has been acknowledged in 2.1 that the central problem in education is the question of how to produce effective, creative and critical teachers. In the following section the researcher finds it necessary to present and examine the views of various educationists on the nature of education. In order to formulate criteria on which an effective teacher education programme should be founded, these criteria will have to constitute education criteria for evaluating the effectiveness of teacher education programmes, as teacher education is profoundly concerned with education.

#### **2.3.1.1 P Enslin**

*Penny Enslin: Professor of Education at the University of the Witwatersrand.*

According to Enslin (1988:67) South African teacher education remains deeply divided between two sets of broad traditions of theoretical discourses. On the one hand the so-called "open universities" offer a critical oppositional discourse drawing on liberal Marxist perspectives. On the other hand remains the "... edifice of Pedagogics" often referred to by

calling up its epistemological foundation, *Fundamental Pedagogics*. Despite the fact that Fundamental Pedagogics is in retreat or has been withdrawn at some universities, it is a known fact that the majority of black teachers in South Africa continues to be a product of Faculties of Fundamental Pedagogics (Enslin: 1988:67). Enslin indicates that there was a close relationship between “Fundamental Pedagogics”, Apartheid ideology and the doctrine of Christian National Education. Enslin emphasises that any attempt at transformation in education of higher learning has to take that strong relationship among the three concepts into account. Randall (1990:37) supports Enslin’s view in stating that the real need in South African teacher education is a transformation that should begin with an examination of the routes that have brought about the present crisis in education.

Enslin strongly criticised the dominant approach followed in teacher education at tribal universities and colleges of education which were established in accordance with the Bantu Education Act of 1953. In the black tribal universities and colleges, the majority of the teaching corps in South Africa was taught exclusively in accordance with the doctrine of Fundamental Pedagogics (Enslin, 1987:105).

Enslin’s critical remarks were also levelled at the Faculty of Education at the University of South Africa (Unisa) and the extensive material produced by the so-called pedagogicians, De Vries (1971), Cilliers (1975) and Kruger (1986). Although these pedagogicians emphasised the neutrality of science, Enslin doubted the scientific accuracy of their utterances since to them Christianity was the only pedagogically sound philosophy. According to

De Vries (1971) the liberalist rejects the absolute authority of God and the communist allows no place for religion (Enslin 1988:68). These two doctrines, liberalism and communism, do therefore not satisfy the anthropological criterion of religiosity.

Enslin (in: Landman, 1993:64) advocated a liberal theory of education. She argued that the "... central and most fundamental feature of liberalism is the defence of the principle of individual freedom". Enslin believed that the liberal notion of education was fundamentally concerned with the good of the individual, which consisted primarily of helping one to exercise autonomy. According to Enslin (in: Landman 1993:64) the development of autonomy revolves around three important features:

- firstly - personal autonomy, which revolves around the individual's ability to choose his/her own life and develop his/her own capacities as he/she wishes;
- secondly - moral autonomy implies the principle of impartiality of impartiality, of respect for persons and humanity; and
- thirdly - democratic participation both in broad political terms and in education institutions is necessary for one to achieve personal and moral autonomy. Education for democratic participation means that authority would not be accepted unquestioningly.

□ *Commentary*

Enslin's views of teacher education aim at assisting prospective student teachers to acquire the skills of critical thinking to enable them to participate rationally and with independence. To participate in a democratic society, student teachers should therefore be well-informed about current social, political and economic issues.

**2.3.1.2 P Christie**

*Pam Christie: Doctor of Education at the University of the Witwatersrand*

Although Christie's views concerning the nature of education cannot be taken as a blueprint for an education system, it will, nevertheless, raise issues for implementation and change in education in general and in teacher education in particular. The 1976 national students' revolts against Afrikaans as a medium of instruction and the disruption of schooling which resulted thereafter, is, according to Christie (1991:11), an indication that education is a political issue.

Christie (1991:11) sees the main problem as that there is no agreement as to the aim of education. There are different opinions about the aim of education: educators, educationists and the people interested in education understand the relationship between education and society differently. In this context Christie (1991:12) raises important questions:

- "How do schools fit in the wider society?"
- Can education be used to resolve problems of society?

- Can education be used to bring about social change?”

Christie (1991:12) refers to Dr H F Verwoerd (1953 Minister of Native affairs) who stated that education should be used to discriminate between the Natives and Europeans - thus depicting education as a political tool to enforce the apartheid ideology. In 1981 the chairperson of the Anglo American Corporation, Harry Oppenheimer, declared that political change should be without violence in South Africa and a prerequisite for peaceful change is an educated and industrious people (Christie, 1991:13).

According to Christie the statements of Verwoerd and Oppenheimer indicate the implied idea that education is a means of social change. Education is also a means of upgrading the economy of a country. In this regard Christie (1991:13) referred to the words of Robert Macnamara, the previous president of the World Bank:

“There is no social, political or economic problem you can solve without adequate education”.

The above examples confirm that there does not appear to be agreement, that there is no certainty concerning the meaning or aim of education. Christie believes that education is and has always been part of a political struggle. Christie observes that Christian National Education, which was enforced by the previous educational policy in South Africa, was part of the Afrikaner Nationalist struggle for political power. Christie (1991:175) strongly supports Enslin's (1987:105) view, expressing the opinion that Christian National Education has never been a neutral and non-political theory as its proponents claim. It was rather an ideology which expressed

the views of the Dutch-Afrikaner people in South Africa (Christie, 1991:174).

□ *Commentary*

It would appear as if Christie would advocate a form of political education to be introduced in teacher education institutions. The policy makers should also take broad historical, political, social and economical issues into account when restructuring teacher education programmes.

**2.3.1.3 M Ashley**

*Michael Ashley - Professor of Education at the University of Cape Town*

Ashley (1989:7) expresses a similar point of view to that of Enslin and Christie and his criticism will therefore not be repeated in this dissertation. Suffice it to state that the golden thread which is emphasised by these three educationists is that Christian National Education (CNE) has been the educational expression of apartheid and of the Afrikaner's belief in the need for racial segregation. In establishing a body of educational theory (Pedagogics), pedagogic thinkers located it at the Afrikaans language universities and attempted to create what the scientists refer to as a "universal science of education". Their approach, as Ashley (1989:7) contends, has been extremely systematic and they have written extensively on the education phenomenon, its characteristics and structures. While certain of their conclusions have universal application, others, as Ashley (1989:8) points out, demonstrate a strong conservative, religious and nationalistic bias.

Ashley (1989:11) believes that CNE aims at “moulding” children in the image of the parents, founded upon CNE values. The role of the teacher, according to pedagogic thinkers, is one of authority as he embodies the qualities of the adult community concerned, giving expression, through personal examples, of norms, values, language and tradition, and is not afraid of exerting firm authority over the young (Smit, *in*: Ashley, 1989:11). Without authority education does not occur as it has been widely experienced in South Africa at present, particularly in Black communities (Nel,(1987) *in*: Ashley, 1989:12).

□ *Commentary*

It has been shown that in Ashley’s opinion the influence of the CNE doctrine has contributed in casting the education system into a strongly conservative mould. Furthermore its emphasis on the importance of cultural, national differences and, therefore, segregation, had an indelible influence on South African education and society as a whole. In the midst of the transformation in teacher education, the curriculum should emphasise what is common, that which transcends natural and cultural differences.

**2.3.1.4 W Morrow**

*Wally Morrow: Professor of Education at the University of the Western Cape*

Morrow’s main arguments (*in*: Landman, 1993:86-93) concerning education are in line with the views of Enslin (1988), Christie (1991) and Ashley (1989) since he is also strongly against “Pedagogics as a science”. His arguments are that, firstly, adulthood should not be the aim of education as

held by pedagogicians since that view exercises a destructive, distorting influence on one's reflection about education. Secondly, Morrow (1989:207) opposes the idea that Pedagogics is a universal scientific (neutral) framework for thinking about education to be given context by "various people" belonging to different cultural groups. The third line of argument is that there is no clear way of distinguishing between different philosophies of life as their content is vague. Morrow (1989:207) therefore concludes that philosophy of life is a useless concept for philosophy of education.

For teacher education Morrow advocates the so-called People's Education which is in direct contrast to the traditional Fundamental Pedagogics as it will free man from political oppression. By means of People's Education, teachers as reconstructionists, find ways of changing the bureaucracy of schooling to democratic control. Democracy with all its ramifications is an essential feature of People's Education that was lacking in the previous teacher education curriculum in South Africa.

□ *Commentary*

Morrow's (1989:207) central ideas on the nature of education may be summarised as follows:

- Morrow opposes the idea that adulthood is the aim of education.
- Although education itself cannot be solely democratic, it is necessarily contributes to democratisation.

- Philosophy of life is a useless concept to Philosophy of Education.
- Education is not a transmission of culture.
- Education should be distinguished from upbringing as it is to emancipate.
- There is a distinction between critical thinking and doctrinaire thinking.
- There is a close relationship between critical thinking and democracy (Morrow, in: Landman, 1993:91).

#### **2.3.1.5 B.F. Nel**

*Berndine F Nel: Professor of Education at the University of Durban Westville.*

Nel (1984:1) corroborates Enslin's ideas when she refers to the two divided traditions of educationists which dominated academic circles in South Africa. Anglo-American views have been reflected by English speaking educationists and Germanic theories have influenced the Afrikaans speaking educationist sector. Afrikaans speaking educationists are pro-Fundamental Pedagogics while most English speaking educationists are opposed to it (Enslin (1988), Christie (1989), Ashley (1991) and Morrow (1989). Luthuli appears in the new opposition from the ranks of Black universities (Nel, 1984:6). The divisions emanate from different philosophical assumptions and also, and even more important, reinforced by

linguistic and cultural factors. Nel believes that the differences are within the ideological struggle and introduce dogmatic elements which retard educational progress.

Nel (1984:8) describes education as a social science rather than a human science. Concerning the pedagogicians' theory of Fundamental Pedagogics, Nel's criticisms are extensive and duplicate the views of Enslin, Christie, Ashley and Morrow and will consequently not be repeated here. However, a brief summary of her critical evaluation and personal observations are included in order for that which is significant in terms of education to emerge.

Nel's (1984:7) criticisms of the phenomenological basis of the so-called Fundamental Pedagogics school of thought and her major points of criticism are summarised below.

- The point of departure from a philosophical and anthropological view denies the socio-historical contextual nature of any views of reality and, therefore, of education.
- The truth notion which prevails in the views of pedagogicians has pretensions of universal validity. The development of universal constraints, as correctly pointed out by Morrow, resembles a science concept in positivist tradition, from which pedagogicians distantiate themselves.

- Apart from the logical inconsistency mentioned above, the concept of science as held by the Fundamental Pedagogics school is an outdated view. Since 1960, as Nel (1984:7) points out, the meaning of the concept of science has changed radically.
- The stance taken on ethical aspects also reflects some categorical imperatives which deny the relativity of social values.
- The notion that “eidetic reduction” is the phenomenological ‘method’ is false and there is also an error in regarding a phenomenological ‘method’ as a research method.
- The use of pedantic “germanistic” language obscures rather than illuminates essences and does not contribute towards the understanding of aspects of everyday reality (Nel, 1984:7).

According to Nel, various concepts in philosophy of education need to be reconsidered by South African educators and educationists; knowledge and reality being the most important. This leads the thinking into the present developments within the sociology of knowledge and it is where philosophy and sociology of education meet. Nel (1984:8) realised that in South Africa the “pedagogicians” tendency of avoiding “contamination” from other disciplines has an impoverishing effect on the development of education as a science. The enrichment of science to the benefit of all aspects of education lies in a more interdisciplinary stance. In the present context of science, education is, according to Nel (1984:8), a social science which exists within other faculties, a related cluster of social sciences.

□ *Commentary*

Nel indicates that teacher education is the responsibility of educationists at a tertiary level that does not exist in isolation, but which is also the task of specialists from other sciences. Teacher education should acknowledge the social, political, cultural and economic changes that take place within educational reality and by implication within society as a whole. The changing nature of education also affects 'science'. Acknowledging the changes taking place will be achieved by active inter- and multi-disciplinary participation in order to break through the existing isolationary barriers (Nel, 1984:8).

**2.3.1.6 W Flanagan**

*Wendy Flanagan: Doctor of Education at the University of Cape Town.*

In the Reconstruction and Development Programme (RDP), Flanagan (1992:28) focused attention on one of the twelve key questions posed for research purposes by the National Education Policy Investigation (NEPI):

“How can teacher training be transformed so as to produce critical and skilled teachers?”

Concerning teacher education, and by implication education in South African context, Flanagan contends that it should be located in the new paradigm of People's Education (cf. 2.3.1.4). The National Education Coordinating Committee (NECC) explained the concept of People's Education by saying that it is education that

“... eliminates capitalist norms of competition, individualism and stunted intellectual development, and replaces it with one that encourages collective input and active participation by all, as well as stimulating critical thinking analysis” (National Education Co-ordinating Committee, 1985:31, in: Flanagan, 1992:28).

□ *Commentary*

In the ‘new’ South Africa teacher education curricula should change to People’s Education which aims to eliminate competition and moves towards a more “critical pedagogy”. Teacher education should take a new form of content in the curriculum. Flanagan (1992:29) concurs with Enslin, Christie, Ashley, Morrow and Nel by strongly rejecting the ideology of CNE. As a philosophy or an educational theory it purports to be a science, establishing universally valid (and therefore value free) knowledge about education (cf. 2.3.1.1, 2.3.1.4 and 2.3.1.5). If teacher education follows the current ethos of People’s Education, a different form of critical pedagogy, which derives from the society’s needs, will be followed.

**2.3.1.7 R V Gabela**

*Raymoth V Gabela: Doctor of Education at the University of Zululand.*

Gabela (1990:10) claims that it would be unjustifiable, in the context of South African education, to outline the nature of education without clarifying the so-called apartheid education. This implies that if criteria for a sound teacher education programme are to be searched for, the first priority should be given to an explication of what black people rejected as ‘apartheid education’. Although apartheid and its impact on education and

human life in South Africa have already been acknowledged by Enslin, Christie, Morrow and Flanagan, a broad analysis of the concept will not be accommodated within the scope of this dissertation. The researcher is of the opinion that it will suffice to contend that education according to Gabela (1990:10) is regarded as a supreme good, a fact which was already pointed out two thousand years ago by Plato (in: Higgs, 1990b:392). In Gabela's opinion the supremacy of education is required to develop and enhance people's capabilities and also to protect human existence. Apartheid education, however, alludes to emotive, political and ideological usage of the concept of education. Apartheid is a doctrine which directs a system of education based on racial discrimination. Through mental conditioning, apartheid rests on indoctrination, manipulation, exploitation of human beings, propaganda and brain washing and, therefore, dehumanises individuals (Gabela, 1990:11).

According to Gabela political changes in South Africa marked the starting point of education against apartheid as a mode of thinking and a way of life, uniting the different racial groups. In the author's opinion the recent political changes, for instance, the inauguration of President Mandela on 10 May 1994, a most significant event, contributed towards the dismantling of apartheid.

#### □ *Commentary*

According to Gabela the reconstruction of teacher education should take note and incorporate the following in a new teacher education programme:

- preparation

- experience and competence of teachers
- skills as educational objectives
- diversification
- relevance of curricula.

Teacher education should include relevant material which is closely related to every day reality (Gabela 1990:11).

### **2.3.1.8 N R Mathabe**

*Neo Rhoda Mathabe: Doctor of Education at the University of the North West.*

Contemporary society views authentic education as production education (Mathabe, 1987:2). In developing societies, Mathabe contends, the usefulness of education is perceived as that it is a means of earning a good salary which determines a particular social status. People's identities depend on the amount of documented education they have and the value of education and its efficacy in ensuring community membership and a communal identity is disregarded. Education is therefore directed towards materialism, competition and individualism (Mathabe, 1987:21). The current perspective on education is in line with the object of eradicating mass poverty, unemployment and education is used as a strategy towards the achievement of social, political and economic ends. Education is in the conventional 'developmental' sense, equated with economic development (Mathabe, 1987:21).

Mathabe continues by arguing that another area of concern in education is the meaningfulness or relevancy of what is taught. The structuralist school of thought in the sociology of developing the so-called 'Third World' countries, evolved a dependency approach that focuses on the education system which depends largely on foreign education. Coetzee (as quoted in: Mathabe, 1987:21) succinctly pointed out that:

“The child is educated in a mission school using Western methods to teach Western subjects in a Western language using Western symbols for writing purposes. Furthermore having mastered the Western language the child needs Western books containing Western ideas”.

Mathabe observed that in the existing curriculum the theories and models are taught irrespective of their usefulness and applicability in the pupils' situation. She thus appeals for the correct interpretation and development of curricula which may result in a more meaningful education system. The school as an institution where pupils are spiritually and psychologically guided, should become an educational home. Psychological conflicts and disorientation experienced by pupils, which arises from irrelevant learning content, should be avoided.

□ *Commentary*

Finally Mathabe suggests a reconstruction of education in the following areas:

- Assessment and adjustment of curricula in educational institutions.

- The establishment of teacher support services to keep abreast of ongoing changes in the society at large.
- Enrolment of parents as primary educators in educational institutions. (Mathabe, 1987:22)

### **2.3.1.9 J M Hofmeyr**

*Jane M Hofmeyr: Doctor of Education at the University of the Witwatersrand.*

Although the De Lange Commission Report of 1981 does not explore the issues of South African society after its being unified by the democratic elections of 1994, some common sense generalisations of the issues to come, which would affect teacher education, were made. Society in the “New” South Africa is multicultural with the dual economy of urban and rural communities (Hofmeyr and Lewin, 1982:28). Future teachers should, consequently, be educated for tolerance towards and understanding of different cultures and inter cultural studies must be part of their theoretical education. Firsthand experience of the different stages of transition will be essential for all student teachers in order for them to have maximum mobility as teachers. Community involvement and service should become part of a student’s practical experience.

Because of the sheer complexity of the multicultural, transitional South African scene of the present and future, it follows that teacher education should encourage innovative, creative and analytical skills to equip teachers for problem solving and help them to gain adaptability in the many and

varied teaching contexts in South Africa (Hofmeyr and Lewin, 1982:28). Hofmeyr and Lewin also acknowledge the changing nature of education and therefore advocate that continual adjustment of teacher education curricula should be part of any strategy of teacher education.

□ *Commentary*

In Hofmeyr's opinion, teacher education should consider the values of tolerance and understanding of the different cultures in South Africa. Teacher education colleges should be more practical by extending their services to the community. Attention should be given to new approaches in teaching methods which would help to develop critical thinking and problem solving.

**2.3.1.10 M P Mncwabe**

*Mandlakayise P Mncwabe: Doctor of Education at the University of Zululand.*

Mncwabe (1988:27). maintains that the nature and function of education and the task of the teacher are to pass on the cultural heritage, to develop the youth so that they may understand their culture and technology. Education should encourage the acceptance and appreciation of cultural values (Mncwabe, 1988:27). During periods of rapid change, however, the process of cultural transfer is virtually impossible. The educationists, education planners and teachers should take into account the new developments in all spheres of life - political, economical, social, religious and cultural.

In the South African context Mncwabe (1989:59) criticises the irrelevancy and prescriptive nature of the education system. According to him the present curricula in education institutions are Eurocentric and academically oriented (Mncwabe, 1990:20). Insufficient attention is paid to practical skills, problem solving methods and independent thought.

Mncwabe (1989:59) advocates People's Education that would address the people's changing needs and ensure their increased participation in political, social and educational affairs. People's Education, in Mncwabe's view is an education which enables pupils not only to survive, but also to contribute to their cultural heritage. The nature of education advocated by Mncwabe takes into account a philosophy of life which includes communalism, sharing, support and honouring of human dignity.

In Mncwabe's opinion, teacher education aims to develop a teacher as an agent of change in society. Mncwabe (1988:28) refers to Lauwerys who remarked in this regard that:

“... the teacher should be an active agent of change and reform in culture - that not only should he foresee what is likely to occur but that he should in part determine what he does and prepare his students to assist in achieving the desired form. In such a role the teacher would be far more than neutral: he would be deliberately reinforcing certain trends and opposing others”.

□ *Commentary*

Mncwabe's (1989:59) views on teacher education implied that there is a need for change and relevancy in curricula. Traditional African cultural

values should be included in the curricula. To encourage critical and independent thinking, problem solving approaches should be applied. Even more important is the student teachers' capabilities and competence in order to fulfil their task as agents of change in society.

#### **2.3.1.11 K B Hartshorne**

*Ken B Hartshorne: Doctor of Education at the University of the Witwatersrand.*

Hartshorne emphasises the so-called People's Education which is extensively bound to people's power (Hartshorne, 1989:23; also see 2.3.1.4. and 2.3.1.6). In its broadest terms, People's Education is against apartheid, oppression, exploitation and capitalist values and for democracy, non-raciality, unitarity and freedom from oppression and exploitation (Hartshorne, 1992:344). Education in the new South Africa has the aim of channelling the militancy of unorganised youth into disciplined action. After being set free from the bondage of apartheid ideology, the people of South Africa have a task of setting a "free", compulsory, unitary, non-racial and democratic system of education (Hartshorne, 1989:23). The aims of education and of People's Education specifically, are to:

- eliminate illiteracy, ignorance, capitalist norms of competition, and stunted intellectualism, development and exploitation;
- enable the oppressed to understand the drawbacks of the apartheid system and to prepare them to participate in a non-racial democratic system; and

- train and equip all sectors of the people to participate actively and creatively in the struggle to attain political power for a democratic South Africa.

Hartshorne emphasises that in education institutions, particularly in teacher education colleges, learning styles are to change from passive rote learning, single textbooks, examination oriented approaches, to creative learning and problem solving through active participation and involvement of pupils in the learning process. Creative approaches to learning, such as hands on experience in the laboratory and workshop, self-study in the library and questioning, discussion and co-operative group work should be introduced. People's Education focuses on critical and creative thinking, analysis and working methods, active participation, collective work and democratic practices, generating and developing knowledge and its implementation (Hartshorne, 1989:23).

□ *Commentary*

People's Education has a rightful concern, not only for the kind of people who emerge from the education system, but also for the kind of society in which people have to live and work (Hartshorne, 1989:23).

**2.3.1.12 A J Thembela**

*A J Thembela: Professor of Education at the University of Zululand.*

Thembela (1992:76) also holds the opinion that the teacher is the key person in any education system.. According to Thembela any teacher education programme based on the acquisition of knowledge, skills,

techniques, without encouraging the development of a creative and innovative type of teacher, will inherently be flawed. Thembela is critical of traditional teacher education programmes which are aimed at improving teacher performance but which inhibit the teachers' creative endeavours.

Thembela (1992:78) revealed that the denial of innovation or of following one's own thought at colleges of education (the prescriptive nature of the education system) leads to the production of passive, inferior, disempowered teachers who are devoid of any form of critical thinking. Such teachers are unable to respond flexibly to opportunities to develop their own minds. In Thembela's view an effective teacher is a confident person who has a positive self-image and has developed a sense of self-respect and a love of the pupils. An efficient teacher is able to develop pupils' cognitive formation which results in creativity and independent thinking in the pupils (Thembela, 1992:79)

□ *Commentary*

In the light of what Thembela implied, teacher education programmes should be geared towards a teacher as a person. Student teachers should take the initiative and consciously participate in their own programmes of self-development. The philosophical assumption expressed by Thembela (1992:79) is that every individual is a self-developing creature and it is in the process of self-development that happiness and fulfilment are to be found. Any teacher education programme that is highly prescriptive and causes teachers to lose self-esteem by reducing them to objects of pity and manipulation, is educationally unjustifiable. In an attempt to arrive at a justifiable philosophy of teacher education, educationists should aim at a

curriculum that will empower teachers to be responsible human beings, rather than developing inferiority and dependency complexes (Thembele, 1992:79)

### **2.3.1.13 P Higgs**

*Phillip Higgs: Professor of Education at the University of South Africa*

According to Higgs (1993a:22 and 1993c:24) education is a human science because it is concerned with what is common to humankind, irrespective of the different social, political and cultural values people may have. As a human science, Education and Philosophy of Education in particular, concern themselves with aspects such as the nature of human freedom, human action and dialogue, human dignity, self-determination and the nature of co-existence (Higgs, 1991a:149). As a science, Philosophy of Education does not offer final, absolute and prescriptive answers. Higgs (1993a:27) states that

“The nature of humankind possesses a *mysterium tremendum* which defies absolute and final comprehension”.

It acknowledges the human concerns and aspirations while it emphasises the fundamental human values of respect for human dignity and the worth of every individual, regardless of race, sex, colour or creed (Higgs, 1991a:149).

Higgs argues that when education is used to attain political power (cf 2.3.1.1 to 2.3.1.6) or as a political tool to oppose a political opponent, a

fundamental confusion of aims has occurred. According to Higgs (1993a:22) there is a distinction between politics and education, although that is not to deny that political issues have an influence on education and vice versa. If the amount of politics is paramount in education, it means education is studied as a social science which is informed by societal needs determined by the ruling group (Higgs, 1993c:24). That Higgs contends is a categorial misplacement because education is one of the *studia humanitas* and not a social science.

With the above view of the nature of education Higgs (1990b:391) suggests that teacher education should rise to the challenge of that educational mandate which is fundamentally concerned with making the student teacher more personal and humane. Teacher education should fundamentally not be concerned with the technocratisation, but with the personalisation of the individual, that is, with the individual's self-realisation as a human being. In this sense as Higgs (1990b:391 and 1993c:24) emphasises, teacher education will not be essentially concerned with the acquisition of knowledge and skills for a vocation, but rather it will be concerned with a competence for life.

In fulfilling the above responsibility, teacher education as *agein* recognises that human beings are:

- persons whose worth is vested in their essential humanness and they are not objects or things which are evaluated in terms of their utility, value and productive capacity;

- persons who need to become someone and some useful or productive thing;
- persons whose dignity and uniqueness are acknowledged and respected, and
- persons who need to be supported in the responsible expression of their freedom (Higgs, 1990b:391 and Higgs 1993c:24).

□ *Commentary*

Higgs (1990b:391) suggests teacher education that is guided by an educational mandate which recognises the individual as a person and not as a trained craftsman or skilled technician. In teacher education curricula, cognisance will have to be taken, not only of scientific and political knowledge, but more importantly of a philosophy which embodies human values. Teacher educators will see their fundamental tasks as assisting students teachers in their becoming more personal and humane. Student teachers will be individually assisted to find meaning in their lives and, in so doing, fulfilling their destiny as the persons they have been and are forever destined to become (Higgs, 1990b:391).

### 2.3.2 RÉSUMÉ

The views of the above educationists on the nature of education revealed that political change in South Africa has made it necessary to review entrenched ideas critically.

For instance, the concept of science in its educational context needs to be relocated into a new changing pattern in order to suit and fit into the new paradigm shift occurring in the modern world.

Educationists such as Enslin (1988), Christie (1991), Ashley (1989), Morrow (1989), Nel (1984), Flanagan (1992), Gabela (1990) Hartshorne (1992) and Mncwabe (1990) criticised Fundamental Pedagogics as a “neutral science” which failed to address the students’ political and educational problems in South Africa. They advocated People’s Education which focuses on strategies to combat students’ cultural conditions of oppression. In that context education is informed by societal needs and should enable students to solve social, economic and political problems as they emerge.

Besides criticising Fundamental Pedagogics, educationists such as Mathabe (1987), Mncwabe (1989) and Hofmeyr and Lewin (1982) are more concerned with irrelevant and obsolete curricula which are based on Western cultural values and therefore foreign to South African students.

In the arguments of Thembela (1992) and Higgs (1990b), teacher education should aim at self-realisation and self-empowerment of the teacher as a person. Teacher education should therefore encourage student teachers to be innovative and independent. This educational mandate will be fostered if teacher education is founded on a philosophy that espouses human values.

As the educationists arguments concerning education in the light of teacher education attempted to clarify, the essence of man, the researcher will attempt to stipulate the essentials which from the research may be considered to be criteria for an effective teacher education programme.

## **2.4 CRITERIA FOR AN EFFECTIVE TEACHER EDUCATION PROGRAMME**

### **2.4.1 INTRODUCTION**

In the previous section it became clear that the educationists shared a concern for the quality of teacher education in South Africa, a concern that can be verbalised as follows:

“Teacher education will have to be radically revised as there is an increasing need for quality education and teachers of quality in South Africa” (McDonald, 1993:90).

Dhlomo (1979:11) argued that the search for criteria for an effective teacher education programme is wide and complex. Its complexity, Dhlomo asserted, is accentuated by the facts that, firstly, few if any attempts have so far been made to identify unequivocally a set of teachers’ roles, in both developed and developing countries. Secondly, even the act of teaching itself, which is generally regarded as one of the teacher’s primary tasks, has not been sufficiently investigated for one to be in a position to judge the teacher’s performance in the classroom in terms of what ‘good’ teaching really is. Without knowing what good teaching entails it is impossible to stipulate criteria for judging an effective teacher (Dhlomo, 1979:11)

Other factors which cause concern when evaluating teachers in order to formulate criteria for a sound teacher education programme, as stated earlier are, *inter alia*, society's expectations of the teaching profession in general and of the teacher in particular. Significant changes in the conception of the teachers' roles have emerged many times during recent decades (Bergen, 1984:188). In order to mark the complex nature of the teacher's role, Zajda (1984:59) referred to William Shakespeare's philosophy in "*As you like it*" where he contended that:

"All the world's a stage,  
And all the men and women merely players;  
They have their exits and their entrances;  
And one man in his time plays many parts."

Shakespeare showed insight into the nature of human existence. The life-stage analogy can be very helpful in analysing the role of the teacher. Zajda (1984:59) indicated that the teacher, as human being, as depicted in Shakespeare's metaphor, plays many different and at times even contradictory roles, in his working life. If the teacher's role is to maintain

"... a dominant position in the classroom, consider sympathetically the problem of adolescents, exhibit genuine concern for the welfare of others, display moral qualities, convey knowledge, participate in community affairs, keep records, receive confidences, act as an academic specialist and a methodologist, provide a model for children to emulate, give the necessary feedback, encourage innovative approaches to teaching, judge academic achievement and behaviour, select for social roles ..."

then role conflicts are likely to emerge.

Moreover, the conflicting and changing roles of the teacher are partly associated with the new task imposed on the school by society and with the specialisation within schools as they develop into complex organisations (Bergem, 1990:88). The close connection that exists between the teacher, society and education, is expressed by Du Plessis (1985:13) in a symbolic sense:

“... the quality of the nation depends upon the quality of its citizens. The quality of its citizens depends - not exclusively, but in a critical measure - upon the quality of their education. The quality of their education depends more than any, upon the quality of their teachers. ... The qualities of the teachers depend largely upon the quality of their own education, both that portion which precedes and which comes after their entrance into the profession”.

It follows that the purpose and effectiveness of teacher education must be matters of profound social concern (Du Plessis, 1985:4).

From the above exposition no final clarity emerged concerning whether the teacher has to be a subject specialist, a curriculum reformer, a community agent or a custodian of cultural values (Dhlomo, 1979:11). Without a clear understanding of the teacher's function in society it will not be easy to stipulate how an efficient teacher may be educated to fulfil that ambiguous role. Moreover, in the broad world, nations may agree on the broad aims of education, but they differ in respect of their particular political and social backgrounds, as well as their natural and cultural goals (Dhlomo, 1979:12). An acceptance of this fact presupposes that there would be diversity, not only in content, but also in priorities of the educational systems. Consequently the content and structure of teacher education programmes in

a given country should be viewed in terms of the reality of the situation existing in that particular country (Porter in: Dhlomo, 1979:12). Therefore, teacher education in Africa in general and in South Africa in particular, will differ from that offered in developed countries. That is so since the investigations of educational issues have to be located within the broader context of the political, social, economic and cultural change of a country (Kallaway, 1984:1). The ideological balance within the debate about education as Kallaway contends, and the broader ideological struggles in society at large, are inextricably linked. If the crucial relation between education and society is ignored, it is unlikely that the educational needs of that society will be met.

In South Africa, lack of clarity concerning the educational needs of a society and the social, economic, political and cultural goals that need most to be striven for inevitably lead to a lack of clarity on how an efficient teacher may be educated to meet and strive for the attainment of these needs (Dhlomo, 1979:13). Hofmeyr and Lewin (1982:21) in the De Lange Commission Report, echoed Dhlomo's opinion when they contended that

“Nowhere are there any clear pointers as to the desired nature of South African society in the future. Consequently there are no ideas about values and attitudes that will be regarded as desirable in the future South African citizen, and therefore the values and attitudes the school system should foster, teachers promote are equally indistinct. Thus the end product of teacher education, especially in terms of an effective component, is very difficult to conceptualize”.

In the light of the multicultural nature of South African society in a post-apartheid setting and interdependence of cultural values it will not be an

easy task to formulate universal criteria for an effective teacher education programme. Zajda (1984:59) adds that rapid socio-economic and cultural changes in the society on the one hand and new advances made in teaching and educational technology on the other, are likely to affect the definition of the teacher's role. Such a definition should rather be relative than absolute.

#### 2.4.2 A BASES FOR FORMULATING CRITERIA

In spite of the long but necessary introductory remarks indicating the ambiguity of the teacher's task, the subsequent sections will address what has been revealed from the educationists' views on the nature of education as criteria to be taken into consideration in the compilation of an effective teacher education programme.

##### **2.4.2.1 Education should be based on a pedagogically justifiable theory**

At the outset it will be necessary to determine what a justifiable theory as a criterion for effective teacher education entails. The theory and the practice of education in South Africa are currently receiving the special attention of interested groups on all levels. Schools and teachers in particular, are in need of change and improvement of practice (Söhnge, 1994:3). However, Pienaar (1991:21) emphatically asserts that it is of utmost importance that change and shifts in educative practice should be based on a well-founded educational theory. It has been documented that the idea of democracy and its ramifications influence practice. A long list of needs can be provided, both these are issues which fall outside the scope of the present discussion.

Although critics such as (Enslin (1988); Christie (1991); Ashley (1989); Morrow (1989); Nel (1984); Flanagan (1992); Gabela (1990); Mathabe (1987); Mncwabe (1988) and Hartshorne (1992)) offered a functionalistic technological-political approach to education, the scope and depth of the South African context demand more than a transmission and acquisition of useful technological and political knowledge. Higgs (1990b:390) and Thembela (1992:76) stated the opinion also later expressed by Söhnge (1994:2), that education is not the same thing as the acquisition of useful, applicable knowledge, though the mastery of knowledge is an inherent feature of education. Education is not, as Higgs (1990b:390) emphatically warns, the storing in the mind of a wealth of facts and information that purportedly makes for an educated person. Rather education is the use that individuals makes of their knowledge, its value to them personally in their thinking and living and what the acquisition of this knowledge has done to their minds, to their, attitudes, their ideas, their values, their ideals, their motives and their intentions that will allow them the claim of being educated human beings. Söhnge (1994:2) adds that when an existential issue of human relations, like education, is at stake, mere theoretical knowledge fails in dealing with the matter. It therefore becomes necessary that the ethical dimension which acknowledges human becoming and existence, be brought to the fore by education. This is not achieved through the transmission of facts, but through the transformation according to norms and values.

Transformation in the South African context, from apartheid to the post-apartheid setting, demands that urgent attention be paid by teacher education programmes to the measure of depth and disclosure for the

establishment of human values that can be achieved through the ethical dimension. Education should contribute to the formation of character, which includes the promotion of respect and valuing of individuality (Higgs, 1990b:390). The education institutions should be more concerned with norms and values which are more important than solving political and societal problems as they emerge. Education should be more concerned with how to think, understand, appreciate, make use of knowledge and discover its inherent truth, values, usefulness, clarifying and revealing powers and insight (Higgs, 1990(b):390). Education should, above all, improve the spiritual condition of humanity (Smit, 1987:161).

In seeking solutions to the problems of education, a systematic understanding of man seems to be urgent. For example, Behaviorists, like Skinner, regard man as a complicated machine that can respond to stimuli (Ripinga, 1979:34). For some authors human beings are social constructs, while for others they are cultural and historical products. There is truth in each of these assertions, yet some of the formulations are absolutised, ignoring the universally valid human characteristics. The practical consequences of such conceptions of human beings are, therefore, pedagogically unacceptable (Ripinga, 1979:35). For the above reasons, teacher educators should evaluate their theory and practice, with a view to finding the answer to the question whether the view of humanity in which their theory is rooted is educationally defensible (Langeveld, in: Du Plooy *et al.*, 1993:302). A philosophy that emphasises one-sidedness, superficiality of reality which is built on transient, changing values, does not consider the nature of education and of human beings and is therefore unacceptable for pedagogic reasons. No-one finds meaning and peace in transient, changing, relative

values (Du Plooy *et al.*, 1993:303). Much emphasis on human freedom, as opted for by the broad democratic movement, ignores the fact that human beings are able to make moral choices and unbridled, unlimited freedom is detrimental to their humanity.

According to the researcher, the criterion for an evaluation of educational theory should stress the value of a thorough study of the science of education and Philosophy of Education in particular, in order to penetrate to the heart of the phenomenon of education. The views of the different educationists on the nature of education, indicate that a diversity of cultural communities is characteristic of the human world and despite the marked striving for equality, it appears impractical to eliminate cultural diversity, even if education is made subservient to such an ideal (Du Plooy *et al.*, 1993:303). However, educative theory and practice are not defensible merely because they serve a certain cultural community. Any theory is defensible only if it is educationally justifiable and does not reduce human beings to become statistics or formulas whose worth is calculated in terms of their usefulness and level of productivity (Higgs, 1993c:24).

A critical review of related literature on the changing nature and often mysterious of education indicated a close relationship between education and art.

#### **2.4.2.2 Education as an art**

Various educationists' views on the nature of education, particularly critics who found fault with the doctrine of Christian National Education and its education doctrine of apartheid education as taught in Fundamental

“Those who educate children well are more to be honored than they who produce them; for these only gave them life, *those* the art of living well” (in: Ryan and Cooper, 1988:22).

In addition, Richardson and Kochler (in: Clarke and Cutler, 1990:300) describe the uniqueness and artistic nature of education:

“Is teaching so much an art, and are classroom situations so unique and complex, that professional knowledge as we know it is useless in setting problems and designing solutions?”

Since teachers are performing artists, as Hasenstab and Wilson (1989:62) asserts, teacher education should meet the requirements needed to educate artists such as musicians, actors, dancers and athletes, for whom the developing and refining of fundamental skills is a life-long pursuit. Further, the central idea in democratic education as emphasised by Flanagan (1992), Morrow (1989), Ashley (1989) and Mncwabe (1990), lies in the enhancement and respect of human dignity, not only on the part of the mighty, but in the hearts and minds of the humblest citizens, not only in the adult who has achieved adulthood, but in the enquiring mind of the unformed character of the child (Ripinga, 1979:150). Ashley (1989:52) quotes professor Es'kia Mphahlele who uses the expression “decolonising of the mind” which in turn implies education as a discovery of the self. Teachers must possess knowledge, especially of their subjects, representing reality, but above all, they should acquire the art of imparting knowledge to their pupils. Teachers should respect knowledge, but more importantly, they should discover the relevance of knowledge to human life and human creativity. The criterion of education as an art, proposed by People's Education, requires that learning methodology move away from the

traditional authoritarian approach which made pupils passive recipients rather than active creators of knowledge (Ashley, 1989:58). Teacher education should stress the importance of critical questioning and co-operative methods of working together. This will counteract the selfish individualism which was enforced by Western culture.

The criterion of education as an art acknowledges that in a multicultural society such as South Africa, the artistic educator will reveal that there are no inferior tribes, clans or individuals (Ripinga, 1978:50 and Mncwabe, 1988), there are only human beings, each worthy of respect and nurture. An attitude of discovering respect for the opinions of educationists and or educators, however, is not an easy matter and seldom comes at all in a people who have not developed it themselves. Such an attitude should be fostered by means of education. The attitude of respecting human dignity and different opinions implies a discovery of what is good and virtuous, what ought to be, a specific image of man, an example of adulthood worthy of imitation by pupils (Higgs, 1995:7) Söhnge (1990:5) in his turn wrote that authentic educators are the ones who do not despise humanity and the vagrancies which humanity creates, but acknowledge that they themselves are human being. The educators attempt to understand why human beings are as they are and strive through educative teaching to turn the world's failures into diadems of human existence. Through meticulous adult support and intervention the teacher meets the spiritual and cultural values, norms and ideals that apply to a particular world and, more important, about universal values that answer questions transcending race, class and power. Higgs (1993b:86) asserts that education

“... encompasses the individual’s total experience of existence, of the arts, of the finer achievements of technology and science, and of beauty”.

Whitehead (in: Smit, 1990:67) acknowledges the artistic dimension of education because education is the “... acquisition of the art of the utilisation of knowledge”. During student support, lecturers encourage creative thinking with the proviso that symbolic expression, emotions and love of beauty are not ignored (Smit, 1990:88). Revealing powers of authentic education as art has been emphasised by critics of Christian National Education and its partner, the apartheid doctrine which disregarded human ideals, is powerless and prescriptive by nature, without moral commitment and therefore suppressing its artistic nature. Education as an art depends largely on a thorough knowledge of sound educative principles. A teacher education programme is pedagogically justified when it is based on the well-being and self-respect of human nature, taking into account the mystery of education. Such a philosophy develops a well-integrated teacher who is not only knowledgeable, but who is socially stable and morally independent.

In the encouragement and honouring of an effective educator who persevered during the education crises of the nineties in South Africa, Söhnge (1990:5) characterised education as a calling. Serious and purposeful educators understand their duty as being to awaken the children’s or youth’s existential wonderment and they themselves should be at the vanguard of wonderment concerning reality, with its challenges and immense possibilities. The educator is not only a revealer of reality and all

its demands, but a creative participant in helping the child to establish a nobler and more human world.

#### **2.4.2.3 Education should be concerned with the transmission of Culture**

The education system of a country is indissolubly interwoven with the cultural and social background of the people it is destined to serve. Educationists such as Mncwabe (1990:19), Gabela (1990:11), Mathabe (1987:21), Hofmeyr and Lewin (1982:28) and Hartshorne (1989:23) revealed a close relationship between culture and education. Any attempt at renewal of teacher education should take the relationship that exists between education and culture into account. A broad explanation of the concept of culture will not be addressed within the scope of this paragraph - suffice it to mention that its etymological origin can be traced to the Latin word *colere* which refers to the processing, conservation and ennobling of the earth. Van Rensburg *et al.* (1994:349) indicate that:

“... cultural labour implies that the cultivation devoid of that which is normative is unthinkable ...”.

More precisely, from a psychological orientation, culture can be seen as:

“... standards for deciding *what* is, standards for deciding *what can be*, standards for deciding *how* one feels about it, standards for deciding *what to do* about it” (Goodenough *in*: Mncwabe, 1990:19).

Culture emphasises patterns of meaning, reality values, actions and decision making that are shared by and within social collectivity. Schoeman (1982:148) adds that culture implies norms and standards that may apply to thought, speech and other actions. Webster's Third New International Dictionary (quoted in: Arthur, 1992:26) states that culture includes:

“... patterns of human behaviour ... action and artefacts and depends on man's capacity for learning and transmitting knowledge to succeeding generations”.

Careful reflection on these definitions reveals that culture is a purely human attribute, a man-made activity and once a culture comes into contact with other cultures, selected elements are borrowed for assimilation into respective cultures with the result that no culture can remain static (Goodey in: Arthur, 1992:27). It is understandable that an appraisal of the views of educationists (cf 2.3) indicated that in South Africa the lives of individuals, and, therefore, of education, is dominated by Western thought and culture which is related by science, technology and the art of scientific organisation (Schoeman, 1982:148). Concerning this, Urch (in: Petje, 1985:8) maintains that the Westerner educated Africans to reject their own culture and emulate the European, for it is believed that the future of the African lay in assimilating Western cultural values. This is not educationally sound since culture embodies traditions, beliefs, behaviour, norms and values of what is meaningful in terms of education. Therefore, the education, laid down for the Africans was devoid of their culture, hence it failed to assist them in finding meaning in their human existence. Ripinga (1979:123) stated that “A cultureless people are a hopeless people”.

factor and any nation that is not alive to this fact is either dead or lying. Problems related to education, health, peri-urban and urban sanitation, planning, economics, politics, commerce and industry, superstition and magic, are related to science and improvements in all of these are being sought through the aid of science and its related fields (Ripinga, 1979:128). Student teachers need to have scientific knowledge for the sake of self-preservation and survival. In this regard, Munnik and Van Rensburg (1986:30) state:

“... natuurwetenskaplike en tegnologiese kennis is in aanvraag, omdat dié kennis, so word beweer, die student toerus om ‘n bruikbare en bekwame werker te word wat sy bydrae tot die bevordering van ekonomiese groei kan lewer”.

It is evident that for education to serve and prepare a well-balanced citizen, science and mathematics should be compulsory at educational institutions.

Although the scientifically oriented dimension of teacher education is acknowledged and taken note of in a society that is increasingly standardised and mechanised, the individual needs a sense of personal self-realisation more than ever before (Ripinga, 1997:128 and Higgs, 1990b:392). When only the highly impersonal facet of technology is considered, the underlying normative character of culture, as emphasised by Van Rensburg *et al.* (1994:349), in their definition of the concept of culture is forthwith lost sight of. While powerful, applicable and useful knowledge is constantly increased and concentrated in love, tolerance, integrity, honesty, compassion and justice are becoming obsolete factors in human relationships (Schoeman, 1982:148).

According to Higgs (1990b:392) an overemphasis on the factual foundations from the natural sciences which emanate from the scientific pattern alienates or divorces human values and facts. Great thinkers such as Goethe, Nietzsche, Hegel, Schiller and Schopenhauer (in: Higgs, 1990b:392) have tried to effect a balance synthesis, based on the primacy of human values. In educational institutions such a balance can be achieved by considering the value of the humanities - literature, language and arts. Ripinga (1979:127) and Higgs (1990b:392) share the opinion as they discovered that to live richly and sensitively, human beings need a sense of direction and integrity of purpose which is derived from values which they themselves discovered, formulated and accepted. According to the former author, humans need to develop an ability to "react" with aesthetic and moral discrimination to the array of "stimuli" that bombard or will bombard them constantly in a fast changing society. Without such discrimination, their vocation is likely to have little meaning beyond the bare provision of material things and their leisure is apt to bring mere escape from the routine of daily living (Ripinga, 1979:128). In "*Deciding what to teach*" the American Education Association (quoted in: Ripinga) stated that:

"Spirituality, morality and aesthetic appreciation are as basic to the humanness of man as are intelligence and physical well-being".

In the modification of teacher education curricula, a mutual relationship between the Western world-view of technology and the African traditional world-view, based on indigenous culture, is of particular concern (Mathabe, 1991:32). It has emerged from the literature that, in the South African context, it would be necessary to consider the legacy of apartheid as it has

an influence on students' perceptions and conceptualisation of reality. Cognitive appraisal and interpretations of situations would no doubt be coloured by the students' life experience (Van der Horst, 1993:32). A world-view has a direct role to play in teacher education programmes, because, how the students learn is determined partly by their outlook on life. To improve planning teacher education programmes, the criterion of education as transmission of culture, means that educational planners should develop a system of education that will give students and opportunity to develop a value system and self-concepts base on internally rather than externally imposed criteria (Higgs, 1990b:392). The present curricula which are Eurocentric and academically oriented, should be modified by emphasising a holistic educational approach, including spiritual values, interpersonal communication, spontaneity, movement, rhythm and African music and literature (Holdstock, in: Van der Horst, 1993:32). In planning teacher education programmes, planners are urged to integrate and seek a balance between Western and typically non-western world-views. The new awakening in curricula should be the true African Renaissance, which should give back to the African culture its lost birthright (Ripinga, 1979:123). Education planners should devise mechanism where the communities' local education agencies and institutions of higher learning work together to reconcile their varying perceptions of what education should be. Responsible open discussions among all constituencies should occur in order to build responsive, meaningful, pluralistic programmes (Howsam, Corrigan, Denmark and Nash, 1976:97).

The critical approach, with emphasis on scientific, political, applicable knowledge and cultural action for freedom is analysed by the present researcher as an extension of Ivan Illich ("*Deschooling society*") and Paulo Freire's philosophy ("*Pedagogy of the oppressed*"). Although scientific and political knowledge is rendered useful in assisting man to be a ruler and have domain over the earth, its one-sidedness and reductionistic perspective has an adverse effect on the authentic meaning of human existence (Schoeman, 1982:149). Knowledge for power, enlightenment and money, which is central to People's Education, is not the sole answer because despite political liberation, freedom, democracy and civilisation, it is evident that poverty, malnutrition, even starvation, continue to be part of alienated mankind's plight. Crime and greed still remain powerful personal motives among people (Schoeman, 1982:149).

It may be concluded that radical changes for the better in teacher education are not to be expected overnight. The ideal science and politics need to be relevant to the nature of humanity to empower human beings to understand themselves, otherwise technology could easily reduce them to servitude (Samuel in: Ashley, 1989:58). Solutions propounded by critical educationists are more one-sided and superficial, or merely replace one alienating education system with another. The pursuit of solutions for the cultural, social and educational dilemmas facing South Africa along the lines offered by the ideal science and politics, is a futile course to follow (Schoeman, 1982:149). The solution to or remedies for the current educational ills within the education systems should take the ethical dimension of African culture, "*botho*" (*ubuntu* = respect for human dignity) into account which mobilises the alienating Western culture of science and technology.

Culture does not remain static. This implies another criterion for education as a continuous search for truth.

#### **2.4.2.4 Education should be a continuous search for truth**

The educationists' views revealed that problems of education, as well as the best methods for solving them, should be the subjects of continuous research, for the benefit of both teachers and teacher educators. Nel's (1984:7) criticisms of the educational theory held by Fundamental Pedagogicians, implied the disregard for the changing nature of entrenched ideas such as science and technology. Proponents of People's Education emphasised research based education; which is the renewal of the obsolete meaning of education. Furthermore, the essential need for education founded on research, is the reason why Higgs and Higgs (1994:44) claim that education (as stated in 2.4.2.1) is essentially concerned with learning how to think, to make use of knowledge, to discover its inherent values, its usefulness, its clarifying and revealing power, its insight, its truth. Above all, education at tertiary institutions arouses curiosity, develops judgement, encourages perseverance and independence in the pursuit of truth, creativity and a clearer insight and a spirit of adventure (Higgs and Higgs, 1994:44). This implies that teacher education has the purpose of searching for truth, which is the fundamental mission of enquiry (Higgs, 1991b:166).

Teacher education should include a research institute which tackles educational problems - language teaching, the relationship between the educational system and employment, curriculum development, assessing the efficiency of different aspects of education in achieving their aims and

finally, finding out the problems which are holding back the educational progress of many children (Ripinga, 1979:170). The practice of education, whether at primary, secondary or tertiary level, is a human activity. It is an eidetic feature of existence that man cannot become authentic without participating in education which in essence is constituted by the *agein* (accompaniment) (Higgs, 1993c:24). Human commitment to this existential task of becoming is, dependent on the world in which and through which human beings co-exists as well as the support of their fellow-man. Therefore, teacher education has a mission of improving and understanding this essentially human task. Teacher education is a philosophical inquiry or a search for what is worthy and what is meaningful in terms of human existence. In the search, critical thinking is not suppressed, nor should it be merely tolerated (Higgs and Higgs, 1994:44). Research encourages exchanging of ideas in pursuing the educational mandate of an institution.

In the light of its inquiring nature, teacher education in the post apartheid era should be a thoughtful, reflective and even philosophical institution, based on a continuous search for meaning. Du Plessis (1985:485) contends that a teacher education programme that is supported by a nourished, continuous research, will retain its relevance and credibility for a long time to come. The reason dominating further research, according to this author, would prove that standards or criteria set to determine the effectiveness of the programme as a whole are being met. D'aeth (in: Ripinga, 1979:171) maintains that without applied research into educational problems, there is a very imperfect basis for educational planning and little prospect for improving the quality of education. Hence, any educational innovation and

transition in education, will have to be strongly supported by programmes of research.

Dubbey (1991:9) argues that since research is a major activity of higher learning, there must be a mutual relationship between education and research. The reason why the two activities should be related and mutually supportive within the same institution, is that in the broad life-world, particularly in South Africa, the frontiers of knowledge are expanding and changing rapidly. In this context, education is a support to research and research supports education.

If the mutual relationship between education and research is upheld, the high standard of excellence in tertiary education will be met. A commitment to high standards and a pursuit of excellence as a criterion for education will be discussed below.

#### **2.4.2.5 Education should be a commitment to high standards and a pursuit of excellence**

The nature of education is influenced by many factors and they take different forms for different people. This has been revealed in the views of educationists on the nature of education which may impinge on conceptions of educational standards. A closer reflection on the views of the educationists about the prescriptive nature of syllabi, irrelevancy of the learning content and the lack of social, political and economic usefulness of education, reveal a negative conception of standards in education. The analysis of this view on the question of standards in education is based on the technological dispensation which requires students to be “trained”

competently for maintenance of scientifically and sociologically determined functions as well as the promotion of the national economy (Higgs, 1993b:87; Ripinga, 1979:127; Schoeman, 1982:148 and 2.4.2.3) Ashley (1990:4) clearly stated that inappropriate education does not properly serve economic and empowerment needs.

The above conception of standards has also promoted the development of educational measurement wherein much emphasis is placed on objective tests and examinations to attain a high level of standards. This resulted in the fact that the highest standards in education are achieved and are represented by recall of separate, simple demonstrations of discrete skills that can be taught, learned and assessed in direct forms in a short period of time (Higgs, 1993b:86). This view leads to thinking that education is the same thing as the acquisition of knowledge in terms of learning facts and acquiring skills of competence (cf 2.3.1.13).

It has been argued extensively (2.4.2.1) that education should not be perceived solely as skills accumulated from learning factual information or attaining proficiency in performing skills. Education is an attempt to assist individuals in bringing an influence to bear that will actualise their personal character, abilities and capabilities (Higgs, 1993b:86). Phrased differently, in education the individual is equipped with an ability to make independent moral choices in order to live meaningfully. Education helps the individual to express his unique humanness distinctively. This very nature of education, according to Higgs (1993b:87) suggests that if high standards of excellence are to be attained, such standards will primarily not be assessed by tests and examinations only. A high standard in education will be a

commitment to what is experienced as meaningful and worth while (Higgs, 1993b:86). The question that needs to be asked is: “Has education succeeded in assisting the individual in a quest for self-realisation?”

In 2.3 educationists such as Enslin, Ashley, Morrow, Nel, Flanagan, Gabela, Mathabe, Hofmeyr, Mncwabe and Hartshorne were shown to find that apartheid education disregarded the African culture and human aspirations and values and thereby lowered education. Western scientific facts, human values and standards have increasingly been divorced from each other. In order to redress this situation, teacher education will have to engage itself in reconciliation of factual information of the natural sciences and ethical principles of human nature as commitment to high standards (Higgs, 1990b:392 and 1995:10).

A commitment to high standards and attainment of excellence will further be determined by the quality of enrolling students, the calibre of the academic community the scholarly philosophy of an institution, the research and scholarly productivity of an institution and its national standing (Higgs and Higgs, 1994:46). According to these authors, four fundamental aspects of quality, namely, entrance criteria, attainment levels at graduation, the quality of staff and the demonstrable attainment in published scholarship are central to a commitment to high standards. The opinion held by Doyle (1987:6) is echoed by Higgs when he argues that the virtuous disposition of education has been inherited from Greek antiquity. In Greece the purpose of education was to prepare the individual for life in the *polis* or to inculcate civic virtue (cf Aristotelian view in 2.2.1) For the Greeks, civic virtue was neither form nor content but together knowledge

and presence, rhetoric and substance. Neither of those would be absolutised as civic virtue was derived from their interdependence. Virtue was synonymous with high standards of excellence and it was acquired through virtuous examples exposed by virtuous men and women.

From the above exposition it may be deduced that if standards in education are assessed in terms of the normative character of education, both the academic and revolutionary models of tertiary education be supplemented by the presence of a personal meaning, centred and ethically engaged discourse. In most instances, teachers succeed in giving pupils ample information to pass examinations, but one wonders whether they in essence succeeded in educating the pupils.

The calibre of the students admitted to colleges of education determines to a large extent, as already stated earlier (Higgs and Higgs, 1994:46), the maintenance of high standards in teacher education. No matter how relevant a teacher education programme is, it will not achieve its aim if it is presented to people who have neither the ability nor the inclination to benefit from it. More realistic procedures which consider factors beyond academic achievements need to be derived in the admission of student teachers. Excellence in education, according to Smit (1990:75) starts with the excellence of the education given to student teachers. This in turn requires expert personnel, since the youth require support coming from a source of stability, practising high standards of normative living and sensitive but calm judgement (Smit, 1989:62). Such support implies that a teacher educator's role is wider than that of the subject teacher since it is the foundation of adult to adult assistance (Smit, 1989:64). Lecturers, as

teacher educators, should themselves be educated people, rather than merely being knowledgeable, people who are able to convince their students about the current way to use factual information. Careful marking of the students' assignments - including constructive criticism - provides an inestimable opportunity for support which goes beyond basic academic assessment (Smit, 1989:64). Furthermore, andragogic support will include orienting the student with regard to a search for truth, norms and the meaning of human existence. The teacher educator should use his high qualifications effectively, especially in the sense of being educationally, that is didactically, proficient.

With regard to the high quality of staff at colleges of education Hasenstab and Wilson (1989:11) conclude that:

“Teacher educators must be chosen from the best of teachers, must model the most effective teaching practices, and must be able to give demonstration lessons, coach others, and be coached in turn”.

If teacher education meets the criterion of good quality, relevance and cost effectiveness, education will provide the citizens of the community with suitable teachers. Lecturers should be highly educated people. High standards of excellence will not be met if the teacher educators are themselves inferior or less competent, lack skills of creativity, creative thinking and sensible judgement. To maintain excellence and high standards in education encompasses the ability to present education as an art and with full respect of the dignity of all other human beings.

## **2.5 RÉSUMÉ**

In the foregoing discussion of the criteria for an effective teacher education programme, it has been brought to light that an authentic teacher education programme can be founded on any educationally justifiable theory. Any educational theory that emphasises appropriate, useful, applicable, scientific and political knowledge at the expense of human values is inherently flawed. Upon reflection it also became evident that the proposed educational transition currently underway in South Africa could prove to be futile without critical creative and mature, responsible educators. In order to develop critical thought programmes of teacher education, the artistic dimension of education, that has to be discovered through continuous research, is acknowledged. The task of the teacher education college curriculum should be *what* to teach in terms of culture, to effect a balance between technology, science and the culture of the West with human values. Eventually high standards of excellence will be attained when teachers succeed in assisting the students to discover self-realisation and self-empowerment.

## **2.6 CONCLUSION AND FURTHER PROGRAMME**

At the end of this chapter it may be concluded that the aim of teacher education is directed towards achieving a specific goal. Teachers should be educated to be able to assist children so they may realise a meaningful existence. The aim is attained when education and philosophy of education in particular, forge a humanistic philosophy which illuminates and guides teachers in their decision making and the solving of unique human problems

that are encountered in classroom situations.

The Liberal Socialism adopted by educationists, proposed the idea that to liberate the individual from capitalist exploitation, science and knowledge is functional if it solves social, economic and political problems. This naturalistic process of change aimed solely at democratisation of society, reduces education to a simple linear case of political social engineering (Söhnge, 1995:2). It may be concluded that education as a human act, attempts to assist the individual to discover meaning in terms of human existence and should, therefore, be located in the tradition of the human sciences. To prepare a corps of dedicated, motivated teachers, a holistic approach to education, transcending power and class should be taken into account.

In the final analysis an effective teacher education programme should guard against the absolutisation of scientific culture and the natural sciences outlook which reduces man to an object of pity, ruled by technology. A balanced teacher education programme, based on fundamental, enduring, spiritual human values, is envisaged. It implies an emphasis in teacher education would be on the universal essentials of man, rather than on the particular, cultural, transient values which often makes the agogic impossible and meaningless. To sustain its relevance and reveal the mysterious nature of education, demands that highly educated professionals be committed to continuous research.

In Chapter Three, the professional status of the teacher will receive attention with a view to determining whether education meets the essential character of a profession.

## CHAPTER THREE

### THE PROFESSIONAL STATUS OF THE TEACHER

#### 3.1 INTRODUCTION

In the previous chapter, the aims of teacher education and the views of various educationists, which shed light on the formulating of criteria for an effective teacher education programme were considered. The views of the educationists revealed that teacher education programmes had to be constantly evaluated and adapted to suit the changing demands and changes with which teachers are faced in a changing society. Teachers should be suitably trained to teach efficiently within the changing times South Africa and its community are experiencing (Kruger, 1994:58). Bagwandeem, (1995:13) contended that in order to move towards a more just society, teacher education has to be committed to the development of critically orientated and reflective educators. Brezinka (1987:229) averred that adequate teacher education determines the success of school education, which in turn depends on the professional competence of the teachers.

This chapter will focus on the teacher as a professional member of an occupational group and will further attempt to indicate how the concept of profession affects the daily life of the classroom teacher (Ryan and Cooper, 1988:472). In effect, the role of the teacher as a person is placed in the larger context of the education profession.

It has been pointed out in Chapter One (1.2.3.1) that the problem of defining a profession seems at first glance to be discouraging and misleading (Downie, 1990:147). Definitions of the concept of profession have been proposed from time to time, but none is so widely accepted that it may be regarded as authoritative (Lieberman, 1956:1). Downie (1990:148) ascribes the problem to the fact that the concept of a profession is a developing one and a definition should not become solidified around characteristics of a professional as demanded by law and medicine. New areas of knowledge are opening up and bringing with them possibilities of even perceiving the public service as a profession. Lieberman (1956:1) claimed that scientists who tried to define the essential attributes of a profession agree that such definitions, including their own, should be interpreted very cautiously. For example, one important study of the nature of professions, discusses the distinction between professional and non-professional occupations in these words:

“It is not merely that any dividing line must be arbitrary. It is that the drawing of a line, which though arbitrary is clear, presents great difficulties if it is not impossible. Nevertheless the term profession ... clearly stands for something. That something is a complex of characteristics. The acknowledged professions exhibit all or most of these features; they stand at the centre, and all around them on all sides are grouped vocations exhibiting some, but not all of these features (Carr-Sounders and Wilson, in: Lieberman, 1956:1).

The first task to be undertaken in this chapter is, therefore, to describe the “complex characteristics” that Lieberman (1956:1) referred to that distinguish professions from other occupations. Although no definition of the profession can be regarded as authoritative, certain characteristics are

widely accepted and they provide a meaningful idea of what is meant by the term profession. The present research will accept the definition of a profession as an occupation that exhibits the characteristics to be discussed in the following paragraphs.

## 3.2 THE CHARACTERISTICS OF A PROFESSION ✓

### 3.2.1 SPECIALISED KNOWLEDGE AS A CHARACTERISTIC OF A PROFESSION

A number of authors (Adams, John and Garret, 1969:20; Lieberman, 1956:2; Gilbert, 1980:5; Biddle, 1985; Downie, 1990:148; Berg, 1983; Myers, 1973:22; Bergen, 1984:43; Louw, 1993:9; Ingraham and Conrad, 1971:432; Landman, 1988 and Spies, 1978) agrees that a profession depends to a large extent upon the acquisition of specialised knowledge. According to Landman (1988:6), a group of people regards themselves professionals:

“... wanneer hulle intensiewe gespesialiseerde opleiding ondergaan het om bepaalde take op so'n wyse te verrig dat slegs persone wat soortgelyke opleiding ondergaan het, dit kan nadoen”.

Broadly speaking, all occupational groups require and develop specific occupational skills in the performance of their tasks. However, Spies (1978:10) and Adams *et al.* (1969:22) hold the view that in professions, these professional, specialised skills are more highly developed than in the non-professional occupations. Specialised skills are supported by an

extensive basis of specialised knowledge. It is characteristic of professions that specifically high requirements are set with regard to specialised knowledge. According to Spies (1978:10), Ingraham and Conrad (1971:432) and Myers (1973:23) there is evidence that the basic knowledge should be organised in the form of a logical system of theories. A further characteristic, according to Spies, has a bearing on the *quantity* and *degree of difficulty* of the specialised knowledge required by the profession. The scope of knowledge and skills and the dedication and sacrifice required to control them, are of such a nature that society as a whole sees a profession as an eminence - a sort of mystery that the ordinary person is not destined to attain and pursue, not even with outside help.

In their preparation for a profession Gilbert (1980:5) and Myers (1973:23) found that students are expected to immerse themselves intensively in the theory and practical skills of their proposed profession for a long period. In so doing they will master the specialised knowledge that distinguishes them from the "layman" in their sphere of labour (Spies, 1978:10).

Downie (1990:154) views specialised knowledge from an educative perspective because, according to him a characteristic of the profession is that it ought to be represented by educated persons as distinct from merely trained men and women. If professional persons are to have integrity and independence, if they are to have confidence to deal honestly and fearlessly with clients and be able to speak with authority on matters of broad public policy, such persons should be educated as distinct from merely being trained (Downie, 1990:14). He continues that it is adequate to say that while the distinction is by no means clear, educated persons have, first of

all, a wide cognitive perspective and, secondly, can see the place of their skills within the context of knowledge and skills and, thirdly, that the knowledge and skills are developed within a framework of values.

The position of education under the category of specialised knowledge is controversial (Gilbert, 1980; Spies, 1978:36 and Bergen, 1984:44). Bergen claims that people believe that they could easily master the skills of teaching. Doctors, lawyers, engineers and even teachers themselves, as parents, can lay claim to being specialists in a subject field, some with greater knowledge than the teacher (Gilbert, 1980:5). By virtue of the fact that adults in society have received education, they have intuitive knowledge of what classroom practice embraces. There is, therefore, no question of mystery, such as in the case of the medical or legal professions, regarding the task of the teacher (Spies, 1978:36).

Fisher (1990:31) in the "Fictional lives of teachers", argues that one of the popular images of teaching is that it is the easiest job in the world. In addition Gilbert (1980:5) stressed that the trend to create an open-door policy that allows access to pupils' parents and community members, generates the view that it is simple to teach and this undermines the teachers' claim to professional status. An open-door policy, according to Hoberg (1993:87), does not necessarily imply a physically open door, but rather it is a philosophy of approachability, a genuine interest in and willingness to meet people - the educands with an existential need. Medicine and law, for instance, keep their specialised knowledge to themselves and are therefore held in awe by the relative layman (Gilbert, 1980:5). The same author argues that in education, by contrast, the main

task of the teacher is to “supply knowledge” to the pupils, thus creating a threatening situation to the profession. Extioni (quoted in: Bergen, 1984:44) denied that teachers are professionals since:

“... their training is shorter, their status is less legitimate, their right to privileged communication less established, there is less of a specialized body of knowledge, and they have less autonomy from supervision and societal control of the profession”.

Berliner (1989:6) confirms the ideas held by Gilbert (1980:5) and Fisher (1990:31) when he categorically states that:

“We in education are haunted by the public’s erroneous belief that someone can walk off the street and deliver a curriculum to thirty or fifty children”.

According to Ryan and Cooper (1988:483), the question as to whether teaching meets the criterion of specialised knowledge is controversial. Also, teachers differ in their personalities and in the conditions under which they work. They also possess such varying degrees of knowledge, commitment and expertise, that it is difficult to reach a definite answer. In some schools teachers fulfil the criterion of specialised knowledge, while in other schools they function as clerks and technicians (Ryan and Cooper, 1988:483).

The point of view in this research project is, however, that teachers do have specialised knowledge. Teachers are expert educators because they have studied the science of education. The teacher has experiential, scientific and subject knowledge and the special task of disclosing reality to the child.

According to Oberholzer *et al.* (1993:162) experiential knowledge entails self-knowledge, knowledge of life and education, intuitive knowledge and sensitivity to other people's needs. On the other hand, scientific knowledge entails the science of education, childhood, teaching methods, concepts of life and agogics (Oberholzer *et al.*, 1993:162). Subject knowledge also entails more than just a command of one's own subject since teaching is much more than just communicating "history or mathematics". In particular, teaching is a matter of inculcating a certain attitude, approach to and concept of life, a disposition that enables the child to stand up to the confrontations and challenges of life (Oberholzer *et al.*, 1993:160).

Extensive research on a continuous basis is another characteristic of a profession and will be discussed in subsequent paragraphs.

### 3.2.2 CONTINUED RESEARCH AS A CHARACTERISTIC OF A PROFESSION

According to Spies (1978:11) the high status accorded to specialised knowledge in the professions, is generated by an activity less prevalent in non-professional occupations, namely, continued systematic research (Lasley and Galloway, 1983:7 and Gilbert, 1980:8). The reason adduced for the importance of research are, amongst others, that the accountability of the existing professional practice must continually be verified (Spies, 1978:11 and Gilbert 1980:5). This verification emphasises the rational disposition of professional persons to continue replacing obsolete concepts or actions with those that are valid and accountable. Greenwood (quoted *in*: Spies, 1978:11) remarks in this context that:

“The spirit of rationality in a profession encourages a critical as opposed to a reverential, attitude towards the theoretical system. ... This produces an intellectually stimulating milieu that is in marked contrast to the milieu of non-professionals”.

Langford (1978:9) supports a similar view as he echoes Greenwood’s sentiments that:

“... entering a profession is a long term commitment, it is a choice of livelihood, a settled preference”.

Along the same lines, Lasley and Galloway (1983:7) acknowledge the effectiveness of research in the education profession because they characterise the teacher as an inquirer as well as a risk-taker. Being a risk-taker, implies being a researcher who has an openness to opportunities and a willingness to approach problems in a new way. The teacher is a researcher in order to be in line with new developments in education generally and in his/her subject content in particular. Subject knowledge easily becomes obsolete because of the changing nature of subject itself, reality, the knowledge explosion and technological advancement. This leads to investigation and discovery of new knowledge by means of research being indispensable.

Lasley and Galloway (1983:7) argue that to conduct research or to engage in an inquiry, implies investigating an idea with diligence. Broadfoot, Osborn, Gilly and Paillet (1988:271) concur with the idea of research based education. They further correlate the researcher with the concept of “extended professional”, thereby locating the teacher’s classroom teaching

in a broader educational context. For instance, comparing the teacher's work with that of other teachers, evaluating his/her work systematically and his/her collaboration with other teachers. Research involves being interested in theory and current educational developments, reading journals and educational books and seeing teaching as a rational activity, amenable to improvement on the basis of research and development (Broadfoot *et al.*, 1988:271).

In the teaching profession, as indicated by Spies (1978:38), sustained systematic research, for the purpose of verifying the scientific accountability of the existing educational practice, plays a very important role. Increasing reliance is being placed on accountable research findings in the field of educational planning and teacher education. Both the members of the profession and the educational planners are continually kept up to date with the latest trends in education. These trends are studied by educational research bureaux and bodies such as the Human Science Research Council (HSRC). In the African context, the HSRC undertakes and co-ordinates educational research at a national level. This is done at the request of and in co-operation with education departments (Spies, 1978:38). However, educational research should embrace appraisal of the education reality in general, including the various aspects of the education system. In this respect education as a profession (at the national level) more than complies with the requirements of continued research. According to the opinion of the researcher the position of education does not fully comply with the criterion of research. To the author's knowledge, besides the HSRC (at the national level) there is no research done at school level. In the light of the above discussion one may conclude that the occupation of

education does not yet fully conform to the characteristic of continuous research.

In a profession, it is also argued, the service rendered by the practitioner is “unique” and essential, which implies that the ability to perform such a service will not be accessible to the ordinary layman. These characteristics will receive further attention in subsequent paragraphs.

### 3.2.3 UNIQUE, ESSENTIAL SERVICE TO THE COMMUNITY AS A CHARACTERISTIC OF A PROFESSION

A profession should have a *unique* social service to perform (Lieberman, 1956:2; Myers, 1973:35 and, Ryan and Cooper, 1988:478). Only the people in the particular profession render the service. For all practical purposes only doctors perform surgery or prescribe drugs and only lawyers practise law (Ryan and Cooper, 1988:478). The requirements that the social service performed by the occupational group be *unique* is closely related to the requirement that the scope of its source of service should be clear and definite (Lieberman, 1956:2 and, Myers, 1973:35). Lieberman goes further by pointing out that where the occupational group itself or the public is not sure of the function of the group or is substantially divided on this matter, it is impossible to agree on issues of professional education, ethics and compensation.

One of the most distinguishing characteristics of a profession, apart from its uniqueness, is that it has a service orientation towards its clients (Myers, 1973:24). Ingraham and Conrad (1971:432) state that:

“The client is assured that his interests will not be subordinated to the personal interests of the professional”.

This means that professional decisions are not based primarily on the material interest or needs of the professional, but on the perceived needs of the client (Myers, 1973:24; Ingraham and Conrad, 1971:432; Gilbert, 1980:8 and, Langford (1975:15). Brennan (1990:7) stresses that the service should be rendered by the professional person, as a service and not merely for economic gain when he contends that:

“... the profession is assumed to have a service orientation which means that he (the professional CSM) uses his expertise on behalf of the particular needs of his client. This service implies diagnostic skill, competent application of general knowledge to special needs of the client, and absence of self-interest”.

A profession is concerned with the interest of the client but it has a broader social function (Downie, 1990:153; Brennan, 1990 and Ingraham and Conrad, 1971:432). That broader social function involves the duty to speak with authority on matters of social justice.

Current practices appear to reveal that teaching does not qualify as a profession. Ryan and Cooper (1988:481) doubt the uniqueness of education as a profession. They critically remarked that if education is the teacher's *unique* function, the teacher has a great deal of competition. The uniqueness of educative activities is questioned because the media, parents, responsible adults, ministers and television are all informal educators to some extent. The world is bursting with teachers and those who hold form

in the school have a small piece of the action (Ryan and Cooper, 1988:481). The unique nature of teaching as a profession is doubtful because people have been educated and this robs education of its mystery and uniqueness. Besides the unique nature of the professional's duties, a professional person has autonomy in rendering services to his clients. The matter of autonomy will now receive attention.

#### 3.2.4 THE AUTONOMY OF THE PRACTITIONER AS A CHARACTERISTIC OF A PROFESSION

In the course of rendering service, the professional person maintains specific relationships with the members of the society whom he/she serves. Those relationships are characterised by a certain professional authority professional persons have, on the strength of their mastery of specialised knowledge (Spies, 1978:11). Bergen (1984:43) adds to this view that the authority of professional persons is related to the extensive education which has imparted to them a field of expertise and which highlights the layman's comparative ignorance. By virtue of this superior knowledge and expertise, the layman or clientele is expected to bow to the authority and judgement of the professional person of whose service he/she is making use (Gilbert, 1980:5; Spies, 1978:11 and, Ingraham and Conrad, 1971:433). The practitioners should have the right to decide upon the needs of their clients and the occupation is classified as less professional if the clients impose their own judgement (Gilbert, 1980:5; Brennan, 1990:7 and Spies, 1978:11). Brennan clearly states that:

“The professional is assumed to know better what is good for the client than the client himself. In other words, the professional demands autonomy of judgement of his own performance”.

A professional is a person who is an expert and by virtue of that expertise is permitted to operate fairly independently. No one stands over a surgeon at the operating table, instructing him to cut a little to the right or left. The surgeon is trusted to make appropriate medical decisions and, because of that trust and the expertise involved, is generally very competent to proceed autonomously (Oberholzer *et al.*, 1993:196). If the nature of the confidential relationship between the professional and the person in need of service is such that personal information about the latter must be discussed, it is a characteristic of a profession that the practitioner should have enough authority to guarantee the confidential treatment of such confidences (Spies, 1978:11). On the strength of the preservation of professional authority, the person requiring professional services feels safe and does not question the quality of the professional services rendered to him. Elliot (as quoted in: Spies, 1978:12) asserts that a critical attitude on the part of the person needing service towards the quality of professional services can nevertheless be influenced by his socio-economic situation. Elliot also refers to research which revealed that the critical attitude amongst higher socio-economic income groups (particularly among persons with tertiary educational qualifications) is more discernible than amongst lower socio-economic groups.

Professional responsibility is sometimes related to being independent in other ways as well; for example, being self-employed (Bourke, 1990:316

and, Myers, 1973:100) as is the case with doctors and lawyers. In education, however, all practitioners (with the exception of teachers in private schools) are employees of education departments, rather than self-employed. It thus stands to reason, Bourke (1990:316) contends, that teaching is frequently seen in a different light to other professions where self-employment is a criterion.

The professional authority of the professional person is, however, not unlimited. It is subject to the following limitations, namely, authoritative help, advice and instructions which may only be given when they fall within the sphere of the professional person's specialised knowledge (Spies, 1978:12). Moreover, a professional person does not arbitrarily decide on the nature of the service that will be rendered. The exercise of his/her authority is determined by the consideration of providing in the needs of the person in the most effective way.

Gilbert (1980:5) cites the following distinctive areas where a profession should have authority:

- Control over admission to training and practice. This implies that the practitioners of a profession, regardless of its function and kind will set criteria or standards which should be met when entering the profession .
- Control over supervision of training. A profession should control and plan its own curricula or educational programmes.
- Professional autonomy implies autonomy for the individual practitioner of the profession and for the occupational group. It is

the freedom to practice and implies that the professional work is not amenable to close supervision (Gilbert, 1980:7).

Again referring to the person as professional Oberholzer *et al.* (1993:176) contend that a professional is a person who is an expert and by virtue of that expertise, is permitted to operate fairly independently. An occupation can, therefore, only be professionalised when its members have a fairly high degree of autonomy in the practice of that occupation.

Lortie (1975:166) is doubtful as to whether teachers have freedom of action in their work. Teachers cannot select or reject scripts; they must frequently follow curricula which bore students or are beyond their capabilities. Nor is the classroom a stage over which the teacher can legitimately assert full authority; as part of the school, the activities in the classroom are subject to review by higher officials. Education as a profession, can therefore not comply fully with the requirements of autonomy and own control.

The problem in education as a profession is that there is much disagreement concerning the aims and objectives as argued by Lieberman (1956:2 cf. 3.2.3). Lieberman very clearly stated that where the occupational groups itself or the public is in doubt concerning the function of the group, or find themselves substantially divided on this issue, it becomes difficult if not virtually impossible to agree on the issue of control. It is, however, possible to evaluate to what extent education, as a profession, has control over the teaching practice. Differences exist as to whether teaching has control in admission of students to teacher education institutions. In South

Africa teaching has fallen short in this characteristic (Gilbert, 1980:5). Initially the teaching profession had no say in admission of prospective students to teacher education institutions. Control of entry to the practice of education as a profession has, taken a new direction since there has been a democratically elected government in South Africa. There has been a significant increase in the part played by teachers in decision making, at the local, provincial and national levels. However, there is a feeling that the profession does not have sufficient say in matters pertaining to policy making and its implementation (Gilbert, 1980:7). Berg (1984:44) ascribes the lack of teacher autonomy to the bureaucratic educational system. He further asserts that the authority of teachers is challenged by the organisational structure and system of lay control of public schools. The teachers' professional authority is hampered by the concentration of decision making in the hands of school boards, school committees, directors, inspectors and public school administrators. Teachers also find their work subjected to assessment, evaluation and control by other individuals (inspectors, school committees) who are not necessarily members of their occupational group. As Goode (in: Bergen, 1984:43) states:

“The crucial difference, then, is not whether the members of a profession work within a bureaucracy, but whether professors, lawyers, physicians or fellow professionals control its essential work”.

A strong criticism against education as a profession was that it lacked control and autonomy was raised by Matshiqi (in: Kriel, 1990:12). At the time Matshiqi was the elected treasurer of the National Education Union of

South Africa (NEUSA) in 1987, he argued that teachers in the South African context were not professionals because they did not play a supervisory role over their own educational activities. Teachers were dictated to by principals, inspectors and departments of education. The present research confirms that Matshiqi's allegations in that regard are correct, because, as has already been stated, professionals are considered to have a large degree of autonomy in their professional practice. Kriel (1990:12) concurs Matshiqi's views when he maintains that in the South African situation teachers are at the far end of an incredible chain of bureaucratic control which allows them very little space for professional decision making and thus puts into question their professional status. Moreover, education systems which direct teachers' professional activities, are prescriptive in function. Prescriptive education as Higgs (1995:10) emphasised (cf 2.3.1.13) makes independent and critical thinking and thus autonomy, extremely difficult. Teachers have to conform to prescribed syllabi which leads to mediocrity and the demise of creative endeavour. In this regard, Higgs also stresses that education as a profession lacks autonomy and control over its practitioners.

In contrast, Taunyane, the president of the Transvaal United African Teachers' Association (TUATA) quoted in Kriel (1990:12), however, disagreed with the view that education lacks autonomy and is thus not a profession. He also argues that teachers are professionals since they require specific qualifications in order to practise education. This means that education as a profession meets the criterion of specialised knowledge discussed in 3.2.1. However, the professional role of the teacher, as Taunyane (in: Kriel, 1990:12) and De Klerk (1987:13) substantiated,

differed from that of other professionals. For instance, doctors and lawyers as stated by Bourke (1990:1) and discussed earlier in this section, are self-employed and therefore also entrepreneurs. Teachers in direct contrast are "... unfortunately attached to a political situation" (Taunyane, *in*: Kriel, 1990:12).

The above arguments are important, not only for determining the revelation of the justifiable status of the teacher, but also for understanding the possibilities and limitations of the teacher's authority, supervision, autonomy and control as a professional person. The education relationship between the teacher and the child is a person to person relationship (a human relationship). The educator is connected with the child in a special way as they are related to each other pathically, but also intellectually and even volitionally, which is unique in supervision and control (Du Plooy and Kilian, 1990:7).

In law and medicine, clients and patients respectively, visit the practitioner concerning a specific problem, therefore on an *ad hoc* basis (De Klerk, 1987:13). The client-practitioner relationship in medicine and law deals only with a particular problem. In education, by contrast, it is a relationship of nurturing of the individual. Teachers, as educators, are fundamentally concerned with the individual pupil's self-empowerment as human being (Higgs, 1995:9). Teachers are not primarily concerned only with a specific problem at a particular time, or with preparing pupils for a vocation, but with a competence for life in the individual person's experience of existence as a person in relation to other persons (cf. Higgs, 1990b and Higgs, 1995:9, as discussed in 2.3.1.13). De Klerk (1987:13 and Kriel

(1990:12) hold similar views to Higgs (1995:9) in stating that education is a “different profession”. De Klerk (1987:12) avers that

“Die onderwys is nie net ’n beroep nie. Dit is ’n volwaardige professie”.

According to Ryan and Cooper (1988:477), at other extremes, teachers have authority in their classrooms. Although they are assigned to a particular curriculum, they decide how the subject content is taught. The teacher has autonomy and control over the educational activities of the pupils in the classroom.

Another characteristic of a profession is that practitioners are required to form a comprehensive self-governing organisation. The extent to which the teaching profession meets this criterion is discussed in the next paragraph.

### 3.2.5 A COMPREHENSIVE SELF-GOVERNING ORGANISATION OF PRACTITIONERS AS CHARACTERISTIC OF A PROFESSION.

According to Ingraham and Conrad (1973:433), professionals form a self-governing organisation to define standards of competence, to control entry into the profession through influence on training and certification and to define standards of ethical conduct. These functions cannot be carried out except through an organisation. A comprehensive self-governing organisation thus becomes another key element in evaluating levels of professionalisation.

From an attitudinal standpoint, a professional organisation provides a sense of group identity. Professional people use their profession and their colleagues as references in the conduct of their work and life (Myers, 1973:28). Their colleagues provide major sources of ideas for professionals in their work situation. It is a total career commitment which is sharply differentiated from other occupational groups which are occupied by persons motivated largely by monetary compensation. The professional person seeks wages or fees although these remain of secondary importance. According to Stinnet (1968:64) a professional organisation is a means of determining unity of purpose and a unified voice for its members. Duke (1991:285) finds it difficult to agree with Myers' argument that professional persons pursue their work in the interest of the client's needs with financial rewards being only a secondary need. According to Duke most organisations, particularly teachers' bodies, regard hard bargaining on bread and butter issues (that is, materialistic interests like monetary rewards) as the main aim of teacher unionism or associations. Taunyane (1983:5) also sees the importance of teacher unity as that of reminding the employing authority of the plight of teachers with regard to their earning power and their economic position. Financial interest is therefore a powerful incentive in promoting the need for an organisation within education as a profession. As a professional group, teachers must feel satisfied with their task. Consequently, on behalf of the teacher community, teachers' associations negotiate for more favourable salaries, better conditions of service as well as working conditions which uphold their professional status (Stinnet and Hugget in: Munsamy, 1994:16).

Nyerere (in: McGill, 1992:94) referred to the above idea of an emphasis on the materialistic value of education as the antithesis of education, as:

“... the kind of education which teaches an individual to regard himself as a commodity whose value is determined by certificates, graduate courses or other professional qualifications”.

Education turns the individual into a marketable commodity like cotton, rice or coffee. Instead of liberating the teacher's humanity by giving itself a greater chance to express itself, education degrades the individual to a political or economic object (McGill, 1992:94). Higgs (1995:10) concurs with Nyerere's criticism of teachers' associations which absolutise monetary compensation, because, according to Higgs, much of present day educational endeavour negates the primacy of human values in that it is moulded to the dictates of a scientific paradigm that is naturalistic, objective, analytical and directed at operational and functional ends. Such a concept of education, according to him, has estranged and alienated teachers, particularly in determining their aims in organising teacher associations. It is this alienation and estrangement that needs to be addressed. Teachers should not allow their vision of primary human values to stagnate within existing political, economic and social structures, but rather as professionals, teachers must be prepared to participate in the education transformation and renewal of educational form and substance, so as to ensure that human concerns and aspirations are not neglected or ignored (Higgs, 1995:10). Burrup (in: Munsamy, 1994:16) notes that one of the goals of teachers' associations is the inculcation of a high degree of commitment in teachers and pupils, thereby helping each pupil to realise his or her potential as a worthy and effective member of the community.

In the light of the above arguments, there is an indication that there should be a balance between the materialistic values and human values and aspirations in the spirit of a professional organisation. In the South African context, the increase in membership experienced by most teachers' organisations is a significant indication that the profession meets the requirement of a unified body (Gilbert, 1980:7). Regrettably there are teachers who choose to remain outside the professional organisations. The question remains: Can teachers who do not belong to teachers' organisations be classified as professionals? (Gilbert, 1980:7).

There is evidence in the literature (National Professional Teachers' Organisation of South Africa [NAPTOSA] 1992/1993:16) that, although most of the teachers' organisations were initially based on racial, linguistic and old geographical boundaries in South Africa, one could admit that teachers qualify for the criterion of forming a unified body.

The existing teachers' organisations are, according to NAPTOSA (1993:16), amongst others, its affiliates: Association of Professional Teachers (APT), the Transvaal United African Teachers' Association (TUATA), Natal African Teachers' Union (NATU), Natal Teachers' Society (NTS), Transvaalse Onderwysersvereniging (TO), South African Teachers' Association (SATA), the Orange Free State Teachers' Association (OFSATA) and the Cape Province Teachers' Union (CPTU). The South African Democratic Teachers' Union (SADTU), which was constituted in 1990, is not an affiliate of NAPTOSA.

There is a diversity of teachers' organisations in South Africa which indicates that there are differences of opinion on the question of organisation or unity among members of the teaching profession. One viewpoint is that South Africa is a multicultural and multilingual *rainbow nation* as Archbishop Desmond Tutu dubbed it in the Sowetan, of 30 October 1995. One of the greatest strengths as a nation is that society respects and nurtures individual difference. There are those who hold the viewpoint that teachers ought to avoid a unified pattern, either of opinion or organisation. According to Stinnet (1968:370) the failure of teachers to achieve one association to which all members of the profession can belong, results in diffusion of strength and effort. As reason for this view it is mentioned that teacher groups pull in different directions, thereby wasting effort. The strength of teachers as a group becomes so diffused that little can be accomplished and the public tends to be confused by so many groups all purporting to speak for the profession.

Apart from forming an organised body, a professional group has to exercise control over its members by establishing a binding code of ethics. The development of a code of ethics as a characteristic of a profession, will be discussed in the following paragraphs.

### 3.2.6 A CODE OF ETHICS AS A CHARACTERISTIC OF A PROFESSION. ✓

Attaining a monopoly over its own professional matters is a primary objective of every occupation striving for professional status (Spies, 1978:13 and Gilbert, 1980:7). The particular service rendered by the

professional person constitutes an important contribution to the well-being of the community and persons in need of these services, owing to their lay knowledge, are dependent on the honesty of the professional person (Spies, 1978:13). Nevertheless, these facts in no way guarantee the incorruptible professional conduct of each person rendering professional service. The profession must endeavour, as contended by Louw (1993:10), to provide the community with a guarantee of the standard and quality of professional services. In any sphere of labour, Spies (1978:13) points out, there is a possibility that the authority and privilege the community grants the profession in the form of a monopoly, may be abused by individual professionals for their own advantage. It is a characteristic of a profession that an ethical code of conduct is developed, precisely to prevent such exploitation of members of the community. Concerning the purpose of the professional code of conduct Gilbert (1980:7) stated:

“This means it must have the right to exercise accountable professional control over its members and to protect the community against unprofessional conduct of its members”.

A code of ethics lays out the ideal manner of conduct of the professional person in the execution of his/her services. It also lays down the fundamental, binding principles which should apply in relationships with colleagues as well as relationships between the practitioner and the client (Spies, 1978:13). Ingraham (1971:432) also holds this view as does Gilbert (1980:7) as they all concur that the purpose of a code of conduct is that of the community granting the professionals the authority to make their specialised decisions, provided they use their collective powers to ensure

that the right to act, vested in the professional, is not misused. Langford (1978:14) maintains that professional behaviour is governed by a vocational code in the sense of a normative set of rules - which has become established within the profession. Also according to Langford, those norms can be broken up into a number of components. He mentions, for example, trust and respect from the general public, the intentions, goals and means of the profession and its professional ethics. The professional ethics consist of warnings against misconduct on the one hand and the constructive guidance for professional behaviour on the other. (Langford, 1978:74).

In the South African context, according to Louw (1993:10), a code of conduct should contain a clear, systematic and binding statement of the ideal conduct of professionals in the exercise of their profession. A national professional registration body for all teachers in South Africa is the ideal mechanism for establishing an ethos that will be acceptable to both the professionals and the community. The present researcher accepts Louw's (1993:10) opinion in regard to the problems emanating from the teachers' lack of authority and discipline, anarchy and a laissez-faire policy which could lead to stringent measures regulating the prospective teachers' entry into the profession. During the transformation from apartheid to the post-apartheid setting in South Africa, which resulted in the teacher's absolutisation of power in the light of democratisation of education, and participation in industrial action in the form of strikes, cannot be justified in any way. With regard to the effect of the militant behaviour of teachers' organisations, Meyer (1990:146) concludes that:

“Sedert onderwysers in vakbonde georganiseer is, het hulle baie militant en geldbewus geword. Omdat onderwysers as identifikasie figure hulself die reg en vryheid veroorloof om te staak, kry die leerlinge se antisosiale gedrag hierdeur ’n beslag”.

The researcher subscribes to this opinion of Meyer since in the process of democratising the education system in the New South Africa, teachers’ organisations absolutised political and the so-called industrial action which undermine the essential nature of education and generating a negative image of the teaching profession.

In conclusion, the teachers’ misuse of power has a negative effect on education as a profession and calls for an ethical code of conduct.

### 3.2.7 RÉSUMÉ

Education is a human activity (Du Plooy and Kilian, 1990:1). In evaluating education as a profession an attempt should be made to locate educational discourse in more personal meaning-centred and ethically engaged epistemologies (Higgs, 1995:4). In the search for the essential nature of education as a profession, it is important to note that the education of the individual as stated in 2.3.1.13, is more extensive, and challenging than a professional or vocational training. As an educator, the teacher is not only concerned with a “job for money”, but more important, education aims towards inculcating a sense of values into the young (Du Plooy and Kilian, 1990:2;and Thembela, 1990:58). Higgs (1995:4) further states that in reaching out beyond the parameters of basic professional competence, education is fundamentally and quite profoundly concerned with the self-

empowerment of the individual. The teacher provides the pupil with a feeling of human worthiness and the hope of fulfilling a useful role in society (Smit, 1989:63). The young people need an appreciative as well as an intellectual grip on reality. In the light of the above exposition the present research concurs with Kriel (1990:12); Thembela (1990:58); Du Plooy and Kilian (1984:1); Higgs (1995:4) and De Klerk (1987:14) who consider education to be more of a personal profession as it prepares a person for certain life tasks and responsibilities and thereby renders it to be a “different” profession.

Regarding the lack of teacher autonomy (cf. 3.2.4), it does not mean that education should embrace trade unions (Kriel, 1990:12). What is realised is that the autonomy of the teacher is distinctly different from that of the lawyer and medical doctor. In the education situation both parties, the teacher and the child, are in a human relationship and the relationship at school is therefore an inter human relationship which brings to the fore the uniqueness of education as a profession (De Klerk, 1987:14). The very nobility of the teacher’s work is evidence in favour of its status as a profession. Society has entrusted teachers with its most important responsibility; the education of the young (Ryan and Cooper, 1988:479). Although teachers have never received the respect that is their due, through the course of history great minds have acknowledged their work. Martin Luther asserted that the teacher’s vocation was second only to that of the ministry, while Thomas Carlyle, in *Sartor Resartus* called teachers “fashioners of souls” who ought to be world dignitaries (quoted in: Ryan and Cooper, 1988:479). If people were to recognise how crucial education

was to the fulfilment of their personal and national goals, education and teaching in particular, would be accorded professional status.

### **3.3. THE PROFESSIONAL STATUS OF THE TEACHER**

#### **3.3.1 INTRODUCTION**

Education has been involved in a continuous search for its status as a profession (Territo, 1988:8). While education possesses the essential characteristics of a profession as espoused in 3.2, there are factors which determine its professional status, either positively or negatively. In the section that follows the factors affecting the professional status of the teacher in education as a professional person will be considered. The discussion has much in common with the exposition on the characteristics of a profession. However, the term 'status' has educational significance as applied to the teacher as a professional person, hence it will be considered separately, without fragmenting the unity of education.

#### **3.3.2 FACTORS AFFECTING THE TEACHER'S STATUS**

It is important, particularly in the South African context, with its colourful and often stormy past, to attend to the historical factors that have played a role in determining the teacher's status.

##### **3.3.2.1 Historical factors**

In order to understand the professional status of the South African teacher, it is necessary to include an historical perspective of teachers and a

recognition of the complex interdependence of politics, the economy, religion and education (Barton, 1991:7). The researcher has found the description of the historical background of Zambian teachers (as set forth in Cazziol, 1979) to be relevant and applicable to the historical background of South African teachers. Reference to Cazziol (1979) will therefore form the foundation of the discussion that follows.

During the colonial period, teachers were economically better off than the majority of their fellow Africans. The teacher had a small, but regular, income while the majority of the people relied on the precarious income of seasonal crops, or the sale of cattle, goats and chickens (Cazziol, 1979:162). At some mission stations, the teachers were supplied with free clothing and their children received free education in the mission schools. In addition, the teachers received free labour provided by the pupils. Teachers also lived in rent-free houses. Thus the teacher was relatively richer, and lived in a comparatively better house than most of the other villagers. Teachers were also more knowledgeable, therefore they enjoyed both affluence and influence (Cazziol, 1979:163). Cazziol also indicates that socially the teacher elicited respect from the community and was held in high esteem. Many teachers attended religious teacher education colleges (cf. 1.3.2) and were therefore strong Christians who led prayers in church and often preached on Sundays. Teachers were regarded as interpreters of God's message and formed a link between the highly revered European missionaries and the ordinary Christian citizens. Many pupils who came long distances to attend school, used to lodge with the teachers' families. After they had completed their basic education, they often

returned to their former teacher for advice on economic, marital and other social problems (Cazziol, 1979:163).

The teacher had easy access to the chiefs and was made welcome in many homes. At important functions such as weddings and traditional ceremonies, the teacher was often the main speaker. The special position and high moral standards imposed by the church was served by the teachers who also enjoyed the trust and confidence of the community so that they often became the spokesmen of their area. According to Duke (1990:25) teachers:

“were often among a few community members with an education, a fact which allowed them high status in the environment”.

Being held in such high regard, the teacher became the rallying point of the struggle for independence in all African countries. In order to keep their jobs and their reputations, and since they were genuinely convinced about what they were preaching, it was very unusual for teachers to break any rules imposed by the church (Cazziol, 1979:164). Teachers who made themselves guilty of doubtful conduct, were periodically weeded out of the profession. It was difficult for people to deny respect and trust to a person who was sober, did not smoke, was basically honest and who generally led an exemplary life. The respected status of teachers was not without serious commitment. They were supposed to be teachers at all times. They had to be an example to others in whatever they did. They were prisoners of their professional principles which were in effect religious principles (Cazziol, 1979:164). Religion and education were very closely connected (cf. 1.3.2

and Kotasek in: Dhlomo, 1979:39). The high status of the teacher was common in all African countries and is best summarised by the view of a Zambian educationist:

“Before independence the teaching profession was perhaps the most highly respected and envied among Africans. Everywhere the teacher went, a green carpet was laid down for him. The teacher was second only to the District Commissioner in the number of eggs and chickens he received from people around in appreciation of his service. Unfortunately that golden age for teachers has gone and perhaps gone for ever” (Cazziol, 1979:165).

The dawn of independence from colonial rule produced substantial changes in the structure of the education systems in almost all African countries. When Africans regained independence, the association between Christianity and education weakened. The process of secularisation began and teachers were no longer required to be devoted Christians (Cazziol, 1979:166). Teachers began to participate in secular activities. They could go to beer parties, take active part in traditional dancing and engage in other activities which were originally regarded as sinful by the missionaries. The religious myth which separated teachers from non-believers and sinful practices, were seen in a new perspective. Some of the so-called educated Africans began to question some of the principles of the Christian religion. Some dropped their Christian names and replaced them with African names which had tribal or ancestral significance. With the loss of faith by young teachers, those teachers who were closely associated with religion, could no longer claim to command as much respect based on religious association as they had done in the past. The ensuing liberating effects upon the teaching profession have been summarised as follows:

“Things have now changed and the teacher has become one of us. He can drink alcohol and appear drunk in public without being sacked. He can have children outside wedlock and can get away with more than one wife. Unmarried female teachers can have children and continue to work as teachers. Some of those who under the colonial system of education should have been dismissed with disgrace, have been promoted to positions of head teachers, education officers and school inspectors” (Tiberondwa quoted in: Cazziol, 1979:166). ✓

These developments, though some are applauded, have seriously eroded the respect and trust of the public which was once associated with teachers. It is noteworthy that in South Africa the historical, cultural, political and economic factors have a direct impact on the education of children and on the status of the teacher in particular. The school as an organisation is not an independent or isolated entity. It operates in the social, political, cultural and economic spheres of the community. Zajda (1984:66-67) maintains that the teacher's role in a technological society is influenced by the changed social functioning of the school, arising from socio-economic, cultural and political changes. The following paragraphs will be devoted to indicating how the socio-political factors and changes from apartheid to post-apartheid rule in South Africa have affected the teacher's status. ✓

### **3.3.2.2 Socio-political factors**

In South Africa current events and responses of the teachers' unions and associations, as a response to democracy and democratisation of schooling, undoubtedly influence the status of education as a profession (Spackman, 1991:17). The old education axiom; “keep politics out of education and

education out of politics" is no longer relevant (Ornstein, 1985:2). The teachers' militant behaviour in bargaining for power includes the teachers' capacity to close down schools through strikes (Ryan and Cooper, 1988:498). Beside their impact on education, the teachers' militant actions have had a severe economic impact on the government and on the nation. When evaluating the new power and autonomy of teachers Ryan and Cooper also found that it does not have a positive effect. Most crucially, the teachers' absolutisation of freedom, autonomy and power is in direct contrast to the essences of a profession as discussed in 3.2.3, namely:

"The most distinguished characteristic of a profession, added to its uniqueness, is that it has a service orientation towards its clients".

Contrary to this, strikes and boycotts are based primarily on the material interests of teachers. The perceived needs of pupils and the community, as stated previously, are disregarded. Teachers are strongly accused and criticised for their "professional" activities, such as industrialised actions which are against the essential nature of education (Ryan and Cooper, 1988:499). Meyer (1990:146) warns in this regard:

"n Gebrek aan dissipline asook 'n miskenning van die rol van die sleutel gesagsfiguur - die opvoeder - gee aanleiding tot ernstige probleme in die onderwyssituasie".

A closer reflection on the activities of the teachers' professional organisations such as the Transvaal United African Teachers' Association (TUATA) or the South African Democratic Teachers' Union (SADTU), appear to indicate that they exist primarily for the benefit of their

members. In the interest of protecting and expanding the rights of its members, a professional group may be insensitive to the needs and rights of the client group (Ryan and Cooper, 1988:499). They continue that, for instance, insisting on tenure rights for all teachers who have taught for three years or more makes it difficult to get rid of teachers who turn out to be genuinely incompetent. In big cities, basing eligibility for transfer to more congenial schools or seniority, may rob the most difficult schools of exactly the experienced talent they need. Behind the jargon of “professionalism” one finds naked self-interest. In other words, teachers appear to need power without accountability, democracy is confused with anarchy, which is basically an anti-democratic stance. ✓

As a professional body, teachers require a systematic, clearly defined code of conduct which emphasises a balance between the needs of a professional person and the needs of the client group. The teacher’s right to be rewarded and safeguarded against unfair practices must also be carefully balanced against the pupils’ and the taxpayers’ rights to be served justly. ✓

In addition to the socio-political factors which partly determine the status of the teacher, the remuneration for services also has an influence on the behaviour and perception of status of the teacher.

### 3.3.2.3. Teachers’ salaries and status ✓

*see also B. Disputes on Teacher's Salaries*

In a survey conducted five years ago by the World Confederation of Organizations of the Teaching Profession (WCOTP), covering twenty three African countries, it was observed that the status of the teaching

profession is very low (Lenyai, 1991:29). Lenyai indicated that the survey further revealed that the teacher is not paid a salary to keep him contented or enable him to maintain a standard of living comparable to that of other people with the same qualifications. Lenyai quite rightly points out that teaching is characterised by low salaries, low status and very stringent service conditions. Percy (1984:8) comments in this regard that:

“The Black teacher has been the most underpaid civil servant for decades”.

*Cash bonus  
high tax*

Biddle (1985:5027) contends that teachers are paid at the scale appropriate to their status; above the scale paid to ordinary skilled workers, but below the scale paid to most professionals. The wages paid to teachers is sufficient to support a single person, but insufficient to support a family. Taunyane (1983:5) also argues that as employees of an authority, teachers are members of a highly materialistic status coupled and degraded by low wages - a pittance sufficient for subsistence only. According to Barton, (1991:5), low salaries discourage and disempower teachers, hence their low morale. Lieberman's (1956:470) view concurs with that of Lenyai (1991); Biddle (1985); Taunyane (1983) and Barton (1991) when he maintains that in a society which places a high value on monetary rewards, it is fairly unrealistic to hope that education will remain a high status occupation while its financial status is low.

To be noted is Barton's (1991:6) assertion that the levels of compensation in education have a profound effect upon teachers' evaluation of themselves. Status and compensation are interdependent to an extent,

nevertheless, higher status follows rather than precedes high compensation (Lieberman, 1956:470). Myers (1973:27) holds the same view as Barton because he believes that economic rewards are a powerful incentive to the teachers' status. Authors such as Gilbert (1980:12); Ornstein (1985:10) Cunningham (1990:27) and Taunyane (1983:5) agree that the status of any profession cannot remain high if the financial remuneration is unattractive. ✓

As seen in the above exposition, the authorities mentioned state that the teachers' low salaries affect their professional status adversely. In order to empower teachers, their salaries have to be upgraded. There is an indication in the literature that the professional status of teachers is influenced by their relationship with the pupils. The validity of this claim will be examined in the following paragraphs.

#### **3.3.2.4. The teacher's relationship with pupils**

All professions accept as axiomatic that a professional person deals in a one-to-one relationship with another person (Kriel, 1990:12). The relationship of a doctor and the patient, for example, is a one-to-one relationship. This is the whole basis for professional confidentiality. The professional is consulted voluntarily because of a more or less clearly defined problem which falls within the professional's field of expertise or knowledge (De Klerk, 1987:13 and 3.2.4) The reason for the consultation is understood by both the professional person and the client. There is a difference between the scenario of, for example, law and medicine and that of teaching.

According to Hoyle (1985:5092), the pupils are, not attending school involuntarily during the ages of compulsory schooling. The teacher is faced with large numbers of pupils simultaneously, very few of whom actually want to be there and few of whom understand the reason for being at school (Kriel, 1990:12). Many pupils are there under duress and care neither about progress nor the outcome of the education relationship. In that regard Hoyle (1985:5082) emphasises that because pupils are taught in large groups, there is no one-to-one relationship as is the case with doctors and patients. Pupils in direct contrast to the doctor's patients, are not in distress. Pupils are not confronted with individual problems such as those that compel the sick to visit the doctor or a persecuted person to visit the lawyer. The doctor, the dentist and the lawyer deal with routine problems but there are only rare occasions when a dramatic intervention is necessary.

Teachers maintain discipline and control in the classroom and that is likely to distract from their status (Kriel, 1990:12). The ambivalent position of teachers means that they have to live in two worlds - the adult world and the world of the child. Teachers are affected by their being intermediate on a number of dimensions: the world of schooling and the world of work; the moral order of the school and the different morality accepted in the wider world; the academic world where knowledge is produced and the world of learning where knowledge is disseminated (Hoyle, 1985:5082). It is therefore the ambivalent position of teachers which undermines their professional status and which according to the present researcher, emphasises the unique character of education as a profession.

The professional status of teachers, as with all other professions, is also determined by their academic qualifications.

### **3.3.2.5 Academic factors**

In education the qualification of a teacher, particularly on the elementary level, has been a certificate or diploma, rather than a university degree. It is believed that the teacher's grasp of specialised knowledge is not sophisticated when compared to doctors and lawyers (Hoyle, 1985:5082), but that the teacher's academic status is lower than that of the recognised professions of law, divinity and medicine. The present research has observed in this regard that the technocratic dispensation requires teachers to be trained and qualified competently for the maintenance and development of scientifically and sociologically determined functions, as well as for the promotion of the national economy (Higgs, 1995:9). As individuals teachers' status is judge in terms of their utility, value and advancement of the technocratic order which is believed to represent humankind's advancement and progress. However, Higgs argues that if teachers as educators are evaluated in terms of their true educational mandate, their level of education will not be perceived in terms of utility, value and productive capacity. Nyerere and Higgs (cf. 2.4.2.5) criticised this dehumanisation of individuals because the teacher's true educational mandate is fundamentally concerned with the empowerment of the individual pupil as human being. This implies that educators will not be primarily concerned with the acquisition of subject competence and preparedness (Higgs, 1995:9 and 2.3.1.13) The evaluation of the status of the teacher as a professional person will be more concerned with the teacher's competence for life in the individual person's experience of

existence as a person in relation to other persons. The teacher's practice of such an educational mandate would according to Higgs indicate that education empowers both teachers and pupils to acquire personal virtuous dispositions that will allow them the opportunity to change themselves as well as others and, by implication, society as a whole.

### 3.3.3 RÉSUMÉ

In the foregoing discussion it has been revealed that status is never conferred upon a person. In order to live up to the standards of a profession, essential characteristics of a profession and factors that affect the status of the teacher, have to be acknowledged. What is more important, it must be realised that the educator or the professional person is not the same as a person who has amassed more knowledge or earns a high salary. Education, as it has already been pointed out, is not the same thing as the acquisition of knowledge and skills, though it is acknowledged that specialised knowledge and skills are inherent features of education. Although academic knowledge and high salaries are indispensable in the life of a professional person, they do not necessarily make for an educated person. What is important is the use individuals make of their knowledge and skills, their value to them personally in their thinking and living (Higgs, 1995:7). In determining the status of teachers, cognisance should be taken of what the acquisition of knowledge and skills has done to their minds, attitudes, ideals, values and intentions.

In the paragraphs that follow, the personality of the teacher in the context of education as profession will be discussed.

### 3.4 THE TEACHER AS A PROFESSIONAL PERSON ✓

#### 3.4.1 INTRODUCTION

*Caring*

Education is fundamentally interpreted as the *pais-agein*, the mutual involvement, support and accompaniment of the youth by a prime adult, in terms of its essential ontic nature and structure (Higgs, in: Perumal, 1990:57). The teacher's task is not only teaching, but more specifically, educative intervention as existential reality. Observation in the preceding paragraphs indicated that education has certain ethical implications for the individual; it has criteria built into it in an endeavour to ensure that something excellent should be transmitted. What is implied is a commitment to what is thought and experienced to be valuable and meaningful (Higgs, 1995:8). In the educational encounter between the teacher and the pupil, (the teacher, as a person and pupils, as persons), knowledge and understanding are passed on in such a way that pupils develop a life of their own. Education is thus a personal matter. The teacher's task is complex and mainly personal. In a study of prospective teachers' perception of their task, Bergen (1990:96) found that the teachers that had exerted the greatest influence on their pupils' lives, had been "human" people. Students felt that although they had a high regard for teachers who had stimulated their interest and enthusiasm for certain subjects, they attached more value to:

“... the teacher's ability to step down and meet with students at their own level. Personality characteristics like empathy and social sensitivity, along with a professionally based

understanding and caring, seem to be of utmost importance (Bergen, 1990:96).

In a similar vein Morrow (1990:101) found that the teacher as a person, especially in his or her relationships with individual pupils, made a deeper impression on pupils than teaching techniques or subject matter.

“... the personhood of the teacher, especially as the teacher relates to the individual student, makes a more lasting impact on a student than does the teacher’s instructional techniques of the subject matter of courses (Morrow, 1990:101).

The task taken on in this section will be to describe the complex characteristics which make the teacher more personal and more humane in the act of the self-empowerment of the pupils. With reference to existing descriptions from educationists (Hessong and Weeks, 1991; Vivay, 1987; Carr, 1992; Van der Linde, 1989; Griessel *et al.*, 1991; and Langford, 1978) an attempt is made in the discussion to describe the teacher as a professional person from a philosophical, educational perspective. One of the aspects of the teacher’s personality which entails a directedness to explore meaning in the education encounter, is that the teacher has to be a knowledgeable being.

### 3.4.2 THE TEACHER AS A KNOWLEDGEABLE HUMAN BEING

In a post-scientific education situation, the teacher has to deal with human beings, therefore mere knowledge will not suffice (Langford, 1978:10). Teachers are not only concerned with imparting knowledge, they are primarily concerned with the education of children, thus they ought to be

educated persons, which is much more than being knowledgeable. This point cannot be emphasised enough (cf. 3.3). In view of the modern obsession with technique, Langford continues, people who are themselves uneducated are unlikely to contribute to anyone else's education. If they do so it will be intuitively or unintentionally, either by chance or under the guidance of someone else who is educated. This is so because they will have no clear idea of what the aim of their activities are. Hessong and Weeks (1991:5) observed that being knowledgeable has a deeper implication. It carries with it a feeling of self-confidence without arrogance. It has been stated (cf. 3.2.1) that the reason for tertiary education is the attainment of the knowledge of Education as a science and understanding of the subject in one's chosen field, thus acquiring specialised knowledge which is a requirement for being an expert educator. Teachers realise that knowledge is essential for education and teaching as it is used to evaluate whether the teacher's activities are educationally justifiable. At school, pupils expect their teachers to know the content of their subjects (Hessong and Weeks, 1991:5). No teacher knows the answers to all questions. However, the teachers should be capable of directing their pupils to appropriate sources of reference for further information. This becomes imperative because of the knowledge explosion and the changing nature of subjects. There is hardly a single subject that remains static except on the elementary level (Highet, 1976:76).

Truly exceptional teachers are scholars who constantly read and upgrade themselves to be increasingly knowledgeable in their particular subjects (Griessel *et al.*, 1991:112; and Michalski, *in*: Vivay, 1987:6). Griessel *et al.*, corroborate the view of Hessong and Weeks (1991:5) by maintaining

that as expert educators, the teachers ensures that they remain up to date with all the latest developments in education in general and in their specific subjects in particular. Burger (1993:54) adds that there is a close relationship between knowledge and thinking skills - and while thinking skills are essential for knowledge acquisition, knowledge is also essential for thinking.

“... the more knowledge one has, the more food one has for thought - the richer one's mental life, and the more impressive one's intellectual performance” (Nickerson in; Burger, 1993:54).

Clarke and Cutler (1990:40) emphasise the need for the teacher to have a knowledge of children. In order to accommodate differences, the teacher ought to know pupils' learning abilities, home backgrounds, out of school interest, reading levels, casual conversations and their socio-economic backgrounds. According to Griessel *et al.* (1991:112), not only should teachers enhance their academic standards by enrolling at a university or college to obtain a higher degree or further study, they should broaden their knowledge of education by attending in-service training programmes and refresher courses. In order to further supplement their academic knowledge, Van der Linde (1989:87) suggests that it:

“... is nodig dat hy soveel moontlik moet lees in vaktydskrifte en publikasies, dialoog moet voer met sy kollegas, kursusse en vergaderings moet bywoon, 'n studie moet maak van departementele voorligtingsmateriaal en moet eksperimenteer met nuwe metodes, tegnieke en hulpmiddels”.

Mathabe (1991:31) and Van der Linde (1989:87) argue that the teachers' professionalism is not only knowing about commerce and history. As a professional educator, the teacher has a responsibility of more than bringing the child and the subject matter together. Being a teacher commits one to the acknowledgement and affirmation of the importance of people. The teacher's knowledge therefore concerns recognising the pupil's uniqueness and the demand for respect of the pupil's individual freedom and human dignity (Mathabe, 1991:31). The teacher should know and accept pupils for what they are and not for what they should be because an educative, trusting and bonding relationship demands acceptance.

To conclude, learning, for any competent professional, is a way of life or a lifelong experience and commitment. Learning involves formal advanced graduate work as well as informal learning experiences such as travel (Lasley and Galloway, 1983:6). Highet (1976:75) explicitly stated that education as a profession was scarcely comparable to medicine, the priesthood and law - a fact also observed by Kriel (1990:12). After twenty years of experience, as Highet explained, a doctor knows an enlarged spleen when he feels one and a priest or minister knows what to say to a mourner or a sinner. Teachers, to the contrary, do not develop such a thorough grasp of their craft because it is constantly changing and they themselves must change with it. In this regard, Higgs (1995:8) contends:

“... education and change are dynamically dependent, for without education there can be no change and without change there can be no education”.

Highet (1976:75) suggested that education should rather be compared to the arts - or else the most difficult and unrewarding of all occupations, politics. For instance, one of the most noteworthy points in Winston Churchill's memoirs is that, in spite of half a century of experience and a vast knowledge of history, Churchill never felt he could have a permanent answer to any problem. The changing character of politics also applies to education. No solution to any educational problem is permanent. For this reason, education demands that the teacher as an educator should be a lifelong learner.

In this regard Kruger (1990:88) concludes:

“Because of human historicity and man's spatio-temporal orientation, human events - above all pedagogic events - are never stagnant or static; they are always subject to change, becoming, development, progress or retrogression”.

This changeability of education, both in its theory and practice, is extremely important to the teacher. The following will focus on the essence of love in the education relationship as an important aspect of teachers' personality.

### 3.4.3 THE TEACHER AS AN AFFECTIONATE PERSON

Affection is, according to Griessel *et al.* (1991:111), the most important norm which each teacher's intervention in the life of a child must satisfy. Consequently it is vital that a person contemplating education as a career must ensure that he/she has a genuine interest in and liking for people

(Adams and Garret, 1969:56). Carr (1992:26) holds the same view as Adams and Garret as he characterises education as an affectionate, caring profession. An affectionate teacher, in Carr's opinion, requires a high level of sincere, human concern that involves personal sympathy. It involves something more than artificial cheering techniques by which the teacher is able to appear to care for others. It implies one who sincerely cares for others and is able to bring genuine comfort to their suffering. Lenyai (1991:29) like Carr, characterises education as a labour of love. The views of these two authors were already put forth by Adams and Garret in 1969. They had asserted that affection was a basic essential in the education relationship (Adams and Garret, 1969:56).

Teachers should love their pupils and realise their unique individuality that cannot be treated according to a predetermined formula (Lenyai, 1991:28). In the act of educating the teacher should intervene in the pupils' activities without being judgmental and see every pupil as a unique individual and penetrate to the core of the pupils' humanness to understand them better (Adams and Garret, 1969:56). When teachers do their work with dedication as well as empathy, sympathy and kindness, their pupils will be grateful and repay their kindness. Acceptance is a prerequisite for authentic education and education becomes a reality if the teacher's attitude is based on love and affection (Griessel *et al.*, 1991:111). When children sense (and children, according to these authors have great capacity for intuitive awareness) that the teacher understands and accepts them, they will thankfully accept the proffered assistance.

According to Mashau (1983:39), love for pupils by teachers is an important facilitative dimension in the education situation. Mashau refers to Thatcher (1973) who stated that because teachers care about their pupils, they think lovingly of them. They learn as they plan educational experiences for the individuals and groups of individuals who are their pupils, including themselves in these groups. Because teachers love themselves and each pupil, they seek to share their feelings with each pupil. This idea does not mean sentimentality, as Mashau (1983:34) warns, but it means as often as possible, the clear unambiguous expression of those feelings which some people hoard for special occasions. Love is carried into the classroom in order to prepare pupils for a much better response to the lesson being taught. Tshabalala (1991:5) states that an affectionate, caring teacher values and appreciates pupils as human beings and does not approve of them because of extrinsic motives or certain behaviour. Teachers show empathy for pupils who are slow and disabled and encourage them. Teachers communicate on a person to person level with pupils and not as if in a subject-object relationship.

Frankl (1984:134) emphasises that love is the only way to grasp the innermost core of another human being's personality. This author implies that no teacher or educator can become fully aware of the very essence of the child or any other human being (such as student teachers) unless they love them. The affectionate relationship enables teachers to reveal the essential traits and features in the beloved person; and even more importantly, they see the potentialities of the child.

In conclusion Griessel *et al.* (1991:111) summarise affection as a basic essence in the education situation as follows:

- love in education encompasses respect, trust in and friendliness towards the child. The child is always in search of warmth, security, sympathy and understanding;
- the extent to which the teacher is really concerned about the child goes hand in hand with the child's desire for acceptance. Being interested in the child requires the teacher to give undivided attention and be prepared to get to know more about the child's fears and desires;
- a feeling of attachment to the child will result in empathy, and
- in any crisis the teacher's actions always speak of goodwill and tolerance.

Perumal (1990:77) also revealed that mutual love between the teacher and pupil is an essence of freedom in the education situation. As a dependent subject, the child needs authority that is accompanied by approval, love, respect encouragement, trust and security. Through mutual love, the educand progresses to actualise freedom as an ontic essence. Perumal further emphasises that true educational freedom prevails when teachers are seen not to dominate or to place themselves on a pedestal, but to exercise their authority with sympathy, tact, fairness and justice in the interest of the pupils' progress towards self-discipline and self-reliance. Griessel (in: Du

Plooy, 1988:50) held similar views to Perumal (1990:77 as he contended that love is that binding substructure which is the foundation of all educational support. However, affection in education is not the same as overprotection or paranoiac love. Mutual love does not exclude punishment for love aims towards the supreme good of the dependent and this necessitates punishment to ensure protection of the educand's dignity (Perumal, 1990:78).

Affection in the education situation is also supported by the teacher's sense of humour. A loving educator is more concerned with making his lesson not only educative, but also interesting. The focus in the following paragraphs will be an exploration of the relationship that exists between affection and humour as essences of the personality of the effective educator.

#### 3.4.4 THE TEACHER AS A HUMOROUS HUMAN BEING

Mashau (1983:38) mentioned that another facilitative personality dimension that goes with warmth and caring in the classroom is the teacher's sense of humour. Being humorous implies perceiving, appreciating or expressing what is amusing or comical (Hessong and Weeks, 1991:6). Humour is another dimension in education and must be applied tastefully or it will become a negative rather than a positive feature. In its positive dimension, the humorous teacher is able to laugh at himself when things go wrong due to his/her own actions. Negatively the teacher avoids using humour but rather uses insulting remarks, sarcasm or mockery when addressing the

pupils (Hessong and Weeks, 1991:7). The use of humour is an artistic talent which demands good common sense. Morrow (1990:101) contended that:

“... the more effective teacher is one who is not only academically competent but is skilled in the art of teaching, which includes the attitudes and behaviours of good human relationships”.

A successful teacher is skilful in building sound relationships and has mastered the art of using humour that has a positive influence on the student's self-esteem and consequently, on the life-altering decisions eventually made by students. Morrow (1990:101) further asserts that there are people who, throughout their lifetime feel angry about personal experiences they had had with teachers many years ago,

“... especially those encounters in which a teacher's indifference, insensitivity or even open hostility, caused embarrassment, humiliation or other feelings of deep hurt”.

Morrow (1990:101) and Hessong and Weeks (1991:7) concur when stating that the teacher's use of humour is an essence in the education relationship. If humour is used positively it keeps pupils alive and attentive as they are never sure of what is coming next. A humorous teacher is creative and an innovator. Kenny (1972:4) also mentioned the creative nature of the humorous teacher. According to this author, the humorous teacher does not strictly adhere to the textbook and possesses an outward human quality. Such a teacher is not merely a teaching machine (Kenny, 1972:5). An affectionate, humorous teacher approaches the class with a certain degree of happiness and enjoyment (Vivay, 1987:7). Vivay further argues that the feelings of a humorous teacher spread and set a mood of compliance,

relaxation and mutual co-operation in the class. Rodgers (in: Mashau, 1983:38) had also expressed the opinion later put forth by Vivay, namely, that the teacher's sense of humour in the classroom has a cheering effect. All the pupils feel relaxed because the teacher shows his pupils his human self, not a mechanical teacher image.

In an atmosphere of humour and laughter, pupils have more understanding and faith in their teacher. The use of warmth and humour are, furthermore, the basis of a trusting educational relationship. The next paragraph indicates that knowledge, affection as well as humour are essential to building mutual trust between the teacher and his pupils, without which authentic education cannot be realised.

#### 3.4.5 THE TEACHER AS A TRUSTING AND OPEN HUMAN BEING

A prerequisite of education is that the teacher should be genuine and consequent (Mashau, 1983:34). Mashau stresses that this essentially implies not being phoney or putting on a front. Education requires the teacher to be more personal, self-disclosing and willing to be human, rather than professional. As educators teachers establish education relationships on the basis of acceptance, trust, love and mutuality to the extent that they themselves have reached adulthood (Oberholzer *et al.*, 1993:164). Genuine expression of feelings is facilitative of personal growth in interpersonal relationships while incongruence is destructive (Mashau, 1983:34). Teachers who share part of themselves, who are open and willing to share their own feelings about a given situation, often help learners to relate to situations in a meaningful way (Hessong and Weeks, 1991:8). Young

people experience new emotions as they grow up and it is helpful to know that teachers have experienced the same emotions. A trusting relationship is established if the teacher is able to live in two worlds, the adult world and that of the children, in the sense that the teacher understands the child's imagination and mentality. Teachers can establish a mutual trusting relationship only if they can transpose themselves into the child's life-world, if they know their pupils and can momentarily themselves "become children" (Oberholzer *et al.*, 1993:164). As teachers share themselves they develop great rapport with their students (Hessong and Weeks, 1991:8). This sharing and openness are the foundation of a trusting relationship between teachers and their pupils.

Trust implies, in Mashau's (1983:34) view, prizing the learner's feelings, opinions and personality. It is a caring for the learner, but non-possessive caring (Carr, 1992:26). Trust is acceptance of the individual as separate person with his/her own worth (Mashau, 1983:34). It is a basic trust, a belief that the other person is fundamentally trustworthy. This trust is illustrated by the words of a college student in describing a teacher, namely, that the teacher's way of being with students is a revelation to them. In the classroom, students want to feel important, mature and capable of doing things on their own. They want to think for themselves and this need cannot be satisfied through textbooks and lectures alone, but through living. Students need to know that their teachers perceive them as persons with real needs, as individuals (Mashau, 1983:34).

In conclusion it may be averred that only teachers who are trusting persons can foster mutual trust between the child and themselves in order to

establish an education relationship. Teachers are trusting and authoritative figures, examples who obey the norms and values they are conveying. Therefore, to be effective educators, teachers need to be examples of the adulthood to which pupils are *en route*. The exemplary character expected of the teacher will be given attention in the subsequent paragraphs.

#### 3.4.6 THE TEACHER AS A PERSONAL EXAMPLE

At school, teaching is more than communicating knowledge. In particular, educative teaching is a matter of inculcating a certain attitude, approach and concept of life, a disposition that enables the child to stand up to the confrontations and challenges of life (Oberholzer *et al.*, 1993:160). The teacher thus occupies a prominent position in the eyes of the pupils. The teacher's authority is mainly personal, residing in what the teacher exemplifies to the pupils Warnock (1989:78) states that:

“The first priority in moral teaching is example, and the instant readiness to intervene and expostulate, when manifest wrong is done ... Fairness, truthfulness, the strict keeping of promises, kindness and unselfishness ... the authority of the teacher must come, ...”

as a constant example to the pupils.

Griessel *et al.*, (1991:94) agree with Warnock and Hessong and Weeks (1991:8), holding the view that in the world where norms and values are no longer clearly observable in people's behaviour, it is essential that the teacher as educator should reflect an attractive image of adulthood:

“The good teacher is something more than an instructor in the current sciences, he is rabbi, a master, a person who is wise and worthy of being copied in his views of life, a person who is wise in his practical ways of living (Ladd in: Griessel *et al.*, 1991:94).

As an educator the teacher is a living example of those norms and values he wishes to communicate and transmit to his pupils. Griessel *et al.* describe education as conscience formation and for this reason the educator must personally obey the norms and values of what is decent and right and order his life accordingly. Teachers not only set an example, they also provide an image to be emulated for the children in their care (Oberholzer *et al.*, 1993:167). These authors also contend that a person’s self-knowledge, self-image and self-esteem develop according to the opinion others have of that person as evidenced in interactions. A person’s identity (*who* he is) and his self-esteem (his feelings of *worth*) are socially derived. They also stress that it is important that teachers should always be conscious of and sensitive to the image they project, that is, the appraisal they reflect to the pupils.

Education is regarded by Jordaan (1993:178) as aiming at the release of the educands, whereby they gain their freedom and independence, accept responsibility and become adults, subject to voluntary observance of values and norms. It is therefore important that the teacher should always set an example by abiding by these norms. It is extremely important for teachers to have well-adjusted personalities as good progress and order at school and the acquisition of knowledge, depend heavily on the teachers’ personality and the responses they evoke. Furthermore, teachers must have confidence

in themselves and be stable and calm, even under adverse conditions (Baloyi, 1992:118).

As a personal example of the adulthood to which the child is *en route*, the teacher's personal appearance and hygiene are also of great importance as no teacher escapes the scrutiny of the pupils.

#### 3.4.7 THE TEACHER'S PERSONAL APPEARANCE AND HYGIENE ✓

Mashau (1983:25) regards teachers as models of dignity under all circumstances. They dress in good taste and their conduct towards pupils, colleagues and parents is exemplary and commands respect because it is characterised by good manners, courtesy, tact, honesty, sincerity and modesty. There is no need for an expensive designer wardrobe (Hessong and Weeks, 1991:10), yet it is important to be clean and neat, to wear clothing that is suitable and acceptable in the school buildings. Teachers' appearance - their clothing and their conduct - is monitored constantly. Pupils quite rightly expect that teachers should be well-groomed and tastefully dressed (Griessel *et al.*, 1991:119). Teachers should realise that their apparel often mirrors their personality, both inside and outside the school. Spackman (1991:89) argues that pupils are undoubtedly affected by the appearance of their teachers and pick up messages conveyed by their dress, as do colleagues and parents. Although one will not be able to camouflage poor teaching with stunning outfits, one should attempt to look interesting and lively rather than boring and predictable (Spackman, 1991:84).

Personal hygiene may sometimes present a problem (Griessel *et al.*, 1991:124). Unpleasant odours or an unkempt appearance or excessive use of cosmetics can be a distraction to students (Hessong and Weeks, 1991:10). Effective teachers need to be role models who are respected and therefore they have to maintain their bodies in good health to reach a better rapport with their students. Teachers should realise that their clothing and personal hygiene reveal whether they are neat, flamboyant, tasteful, modest, boring, considerate, proud, sober or spendthrifts (Griessel *et al.*, 1991:124).

The requirements for living an exemplary life and displaying a pleasant appearance imply that the teacher is vested with the authority of being a leader.

#### 3.4.8 THE TEACHER AS A LEADER IN SOCIETY

Teachers' relationships with their colleagues and other adults and the way they give evidence of their ethical and moral convictions, will also be closely observed by their pupils (Griessel *et al.*, 1991:25). As leaders at a school they are also expected to lead the community which they serve. As leaders it is essential that they lead normal social lives and do not withdraw from other adults. In this context Lenyai (1991:30) warns African teachers:

“Your level of education must never tear you away from your people; it should never reduce your Africanness but rather it should bolster it with pride”.

The implication is that the teacher should be an identified figure outside the school. His/her participation in sporting activities, cultural societies,

national festivals and church assemblies does not pass unnoticed. High demands are made of the teacher as an educator. Teachers must display self-control and be aware that they are still working at their own adulthood—that their own embodiment of adulthood is still deepening and that no-one is ever fully adult but is continually becoming more adult (Oberholzer *et al.*, 1993:165). Lenyai (1991:30) suggests that to display their leadership role, teachers should in all respects associate themselves with the community as a whole. Teachers should suffer with the community in their time of misery and rejoice in their happiness and never view their faults with intolerant superiority.

As a leader of the entire community, the teacher is expected to live a sober life, be honest, hard-working, good humoured, highly principled, faithful, goal-directed, balanced, conservative, spontaneous and emotionally stable (Griessel *et al.*, 1991:125). Besides being a leader of the community, another important aspect of the teacher's personality requires the ability to relate the educational theory he/she had acquired through educational practice at school (cf. 2.2.4).

#### 3.4.9 THE TEACHER'S ABILITY TO RELATE THEORY TO PRACTICE

Hessong and Weeks (1991:8) argue that it is often very difficult to relate the theories advocated in college classes to the actual practice in the school. Teacher education programmes provide field experiences while educating students to relate to the educational theories presented in the college classroom. Simulation games and role playing exercises are very important

in teacher education. Simulation experiences are added to student teaching practice in order to be more effective. The more student teachers become involved with actual classroom situations and the questions of experienced teachers, administrators and students, the sooner they will become experienced in the reality of education (Hessong and Weeks, 1991:9). One of the techniques student teachers learn to implement is to bring variety into their lessons. Teachers should also vary their planning to avoid boredom or routine.

#### 3.4.10 THE TEACHER AND DIVERSIFIED PLANNING

Coping with the changing nature of education, in theory and practice, makes extreme demands on the personalities and creativity of teachers. All human events are subject to change and educational events are no exception. To keep abreast of these changes, the planning of educational activities by the teacher may never become static. Because of the changing nature of education as a profession, it can be described as having a metabolic character. Disregarding this metabolic character puts teachers in danger of becoming conformists and boring which is directly opposed to what is essential in education. This approach to the subject matter neglects diversity and all that is fresh and interesting in teaching and the teacher's goal is no longer guiding pupils to become the best that they can, but merely transmitting textbook knowledge while ignoring the reality of change.

Being diversified, according to Hessong and Weeks (1991:9), implies having outside interests or hobbies, for example, music, chess, bridge, sport

and travel. In the 1990's potential employers of teachers are attracted to applicants with outside interests because such teachers will be able to take responsibility for extra-curricular activities and to be a more creative staff member. Extra-curricular activities enrich education which has always erroneously been seen as a purely intellectual activity. Today the curriculum has shifted from traditional intellectualism to an empowerment, and enrichment of the child as a totality. Teachers should thus be facilitators of varied experiences in the learning process.

#### 3.4.11 RÉSUMÉ

In education much may be accomplished in promoting the children's potential provided there are teachers who are not only able to teach but who are, even more importantly, able to fulfil the role of professional educators. The teacher as a person, is never good all the time, nor is any one teacher good for all students (Stone, in: Dreyer, 1994:69). However, personality characteristics like empathy and social sensitivity, along with a professionally based understanding and caring, seem to be of the utmost importance. In South African schools, the teacher encounters many problems, for instance, overcrowded classrooms and underpayment, that make the ideal situation discussed thus far in this dissertation a seemingly unattainable ideal (Dreyer, 1994:69). These are, however, not reasons for despair and teachers should attempt to organise their own existence in accordance with the social-moral norms which are upheld by the community in which they serve.

### 3.5 CONCLUSION

The purpose of this chapter was to provide information concerning education as a profession and the extent to which education meets the criteria for characteristics of a profession. Against the background of the findings derived from the literature review, education displays the essential characteristics of a profession, although there is a fairly general consensus that teachers cannot be regarded as professionals in the sense that, for instance, doctors and lawyers are. Most educationists (Bergen, 1984; Gilbert, 1980; De Klerk, 1987; Taunyane in: Kriel, 1990; Spies, 1978, and Louw, 1993) nevertheless believe that teaching and by implication education, involves elements of professionalism. Education is described as a different “unique” profession as compared to medicine and law. The problem lies in that in the past, education was forced to fit into the characteristics of law and medicine, instead of being judged according to more appropriate criteria. An interesting revelation indicated that education displays the essences of a profession in its own distinctive way. This occurs because, as *Homo educandum*, pupils cannot unfold their capabilities without education (Engelbrecht, 1993:6). To realise a meaningful existence as responsible adults, pupils need a teacher/educator as *Homo educans*. The child becomes an adult by the accompaniment, assistance and guidance of a human being. Education is more personal and it is different - a distinction that makes it “unique” compared to law and medicine.

Attention has also been devoted to the status of the teacher as a professional. There is a close relationship between teachers’ professional

behaviour and their professional status. It has been argued that effective teachers possess, firstly, professional skills and techniques which are directly related to the day to day world of teaching and which enable teachers to recognise the needs of the children they teach. Secondly, effective teachers possess specialised knowledge and understanding of pupils that will provide an essential background to their work. Thirdly, as professional educators, teachers display certain personality qualities. These include professional attitudes (such as a sense of responsibility and concern for the individual child), flexibility and adaptability, enthusiasm, resilience, curiosity, positive attitudes towards learning and satisfactory motivation and confidence in the children as individuals and themselves as teachers (Glencross, 1995:30).

To facilitate educational transformation in a post-apartheid South Africa, it is suggested that a clear, unambiguous code of conduct, for all South African teachers, is essential to enhance teachers' status and direct teachers in restoring honour and dignity to the profession. The status of teachers will only be enhanced, as denoted by Higgs (1995:6), if teachers engage themselves in those human actions that might be perceived as virtuous in their deliberations in daily life. They should display: patience, trust, the ability to understand the meaning and significance of difficulties and personal suffering, love and caring, a sense of responsibility, moral intuitiveness, self-critical openness, thoughtful maturity, tactful sensitivity towards the other person's subjectivity, an interpretative intelligence, an understanding of the other person's needs, improvisational resoluteness in dealing with other persons, a passion for knowing and learning the mysteries of the world, the moral fibre to stand up for something, a certain

understanding of the world, active hope in the face of prevailing crises, and, not least, humour and vitality. These qualities might well be perceived in the manner in which educators act in response to their deliberations in daily life that are centred around the exercise of their profession, that is, whether they perceive education as a virtue (Higgs, 1995:6). Society in general and parents in particular, have a vested responsibility within the teaching corps and that calls for dedication and perseverance on the part of teachers.

In Chapter four the idiographic method will be employed to investigate and establish the nature of teacher education and the status of the teaching profession in the Northern Province.

# **A CRITICAL ANALYSIS OF TEACHER EDUCATION IN THE NORTHERN PROVINCE**

## **4.1 INTRODUCTION**

The essential characteristics of a profession and factors that affect the status of the teacher, have been dealt with in Chapter three. In Chapter four, teacher education in the Northern Province will be critically analysed and appraised by means of the qualitative approach and the criteria for an effective teacher education programme that have been revealed through the literature study. The researcher finds it necessary to assess teacher education and the professional status of teachers in the Northern Province by means of the ideographic method which is supported by the literature study in the preceding chapters.

To acquaint the reader with the method to be used a brief overview of the background, development and aims of the qualitative approach to educational research will subsequently be given.

## **4.2 THE QUALITATIVE APPROACH TO EDUCATIONAL RESEARCH - A BRIEF OVERVIEW**

Traditionally most researchers preferred to use quantitative methods in research in education (Lemmer, 1992:292). The success of these methods in the physical sciences and the advance of technology have led to a belief that they could eventually solve all educational problems, including those of the human sciences (Chesler, 1983:17). As a result, educators attempted to

use scientific techniques and exact measurements from the physical sciences to solve problems of education. Chesler also states that educationists realised that the quantitative method of the positivist empirical sciences could not be applied indiscriminately in educational research. During the past two decades, qualitative methods, the genre of research described as ethnography, field research, interviews, participation observation or case study research (albeit with different emphases) were widely used (Lemmer, 1992:292).

Quantitative methods express the assumption of a positivist paradigm which holds the view that behaviour can be explained through objective facts and instrumental persuasion by showing how bias and error are eliminated (Firestone, 1987:16). Lemmer (1992:292) and Mouton (in: Ferreira, 1988:4) agree that the roots and origin of the qualitative tradition, in contrast, can be traced to the epistemological critique of the positivist tradition of social sciences during the nineteenth century. The crucial issue among social scientists centred on whether or not the method of the physical sciences could be used to investigate social and human problems. According to the positivists (Halfpenny, 1979:801), physical events and people's behaviour occur as the law-governed result of the concatenation of many antecedent variables. They therefore advocated the practice of a neutral science where the researcher assumes the role of a detached observer of an independently existing reality.

In positivist thinking the aim of the researcher is to be detached and not to affect or interfere with the phenomenon being studied (McNeill, 1990:10). The researcher concentrates on producing objective data in the form of

statistics (McNeill, 1990:10 and Reeler and Davey, 1991:120). The researcher formulates laws which allow for the description, explanation and prediction of social phenomena (Lemmer, 1992:292 and Halfpenny, 1979:801). There should be no suspicion that the data collected have been affected by the values of the researcher and that the data are not completely reliable. In other words, it should be possible to claim that whoever collected the data, they would arrive at similar conclusions. Such a position constitutes the basis of behaviorism, in which Lundberg (in: Ferreira, 1988:4), in his foundation of sociology, illustrates that:

- all phenomena are equally tangible, observable and measurable, and
- all subjective actions such as “mind”, “feelings” and “motives” are meaningful for the scientist in so far as they are operationalised in terms of overt characteristics, if not, they are unverifiable.

In positivist sociology, therefore, the laws that govern human behaviour and events may be predicted in an objective and value-free way thus making possible a certain amount of social engineering (McNeill, 1990:116). Franzsen (1993:250) also argued that the standardised tests and statistics emphasised in the quantitative approach of positivism, are specifically designed to measure the psyche or intellectual personality and very few of them are able to measure the total person. By means of quantitative methods it is therefore not possible to examine man as a totality.

In contrast to the positivist ideas mentioned before, the idealists posit that the investigation of social reality is in essence a study of the product of

In human science research, the studying of human beings presents the researcher with challenging problems since the research is directed towards exploring, describing and explaining human thoughts, emotions and behaviour, but more importantly, on those characteristics that are not easily measurable by any other means (Ferreira and Puth, *in*: Ferreira, 1988:42). In human science research it appears that cognisance has been taken of the total person, including a study of those features which can easily pass unseen (Masemann, 1976:378). The likelihood of some features being overlooked may be lessened by the use of qualitative methods.

It is noteworthy that there is a close relationship between qualitative research and the phenomenological method (cf. 1.5.2.2; Bogdan and Biklen, 1992:34; Firestone 1987:16; and Mouton [*in*: Ferreira, 1988:8]). Reeler and Davey (1991:125) pointed out that:

“Both methods are more interested in the content of thinking - within both, thinking is described in terms of what is perceived and thought about, ...”

The qualitative approach to educational research expresses a phenomenological paradigm since both methods attempt to understand the meaning of events and interactions of ordinary people in particular situations. The main task of the phenomenologist is to grasp the meaning of a person's behaviour through empathic understanding (Bolton 1979:245). Phenomenologists do not take things for granted by assuming they know what things mean to the people they are studying. Phenomenologists concentrate on phenomena *per se*, and try to produce convincing descriptions of what people experience rather than explanations of laws and causes (Bernard,

1988:22). Unlike the positivists who rely on formal mathematical concepts, the phenomenologists seek to sense reality and to describe it in words rather than numbers; words that reflect consciousness and perception (Masemann, 1982:6). To grasp the meaning of a person's behaviour, qualitative researchers in the phenomenological mode attempt to present rich description that indicates that they were immersed in the setting and giving the reader enough detail to "make sense" of the situation (Firestone, 1987:16).

The present research is an educational study that needs a more grounded realistic methodology (to assess general qualitative impact) rather than a fragmentary qualitative method (Masemann, 1990:472). As a phenomenologist the researcher realises that research findings cannot be taken out of context and proposed as quick solutions to educational problems. The researcher therefore employs a qualitative approach in the form of the ideographic method which has the right to shed light on the phenomenological method employed in this research as already outlined in Chapter one (cf. 1.5.2.2). As a qualitative approach the ideographic method allows the researcher to add to scientific research the necessary empirical dimension it deserves.

This dissertation is concerned with understanding the phenomenon of teacher education through participation in the lives of individual educators and educationists in colleges of education and in schools. The researcher allows those who are being investigated to "speak" for themselves (Firestone, 1987:17). The researcher allows the educators and educationists within the education system the opportunity of defining their own

problems, reducing the risk of "... exporting ready-made solutions to other people's problems" (Masemann, 1990:472). This research is a quest to obtain a deep understanding of education as a human concern and for this reason the researcher studies educational phenomena as they occur in natural settings, rather than under manipulation or control of the investigator (Goetz and Le Compte, in: Lemmer, 1992:293). The aim of the research is not to eliminate contextual or extraneous factors but to focus upon a holistic interrelationship among such facts. An event cannot be isolated from the context in which it originated, for to do so would destroy the full meaning of the explanation. Reeler and Davey (1991:126) conclude that:

"... to ignore data in educational research which are specific to individual conception and experience is to ignore the humanity in which the education phenomena appear - and that serves only to dehumanise the field of research".

For the reasons mentioned above this research attends to all features of behaviour since they constitute a pattern in a given setting (Sherman and Webb, 1990:82). Paramount in this research is the researcher's interest in the qualitative character of the educational setting, involving the coherence and mutual relationships among behavioural features of those who are under investigation.

The researcher uses a small sample (Gay, 1992:231), since this type of research focuses on the detail and quality of an individual's or a small group's experience. Validity depends not so much upon the number of cases studied as upon the degree to which an informant faithfully represents a certain educational experience. In addition, small samples, according to

Borg and Gall (1989:237) probe deeply into the characteristics of the respondents and they often provide more knowledge than a study that attacks the same problem by collecting only shallow information from a large sample.

In the present research, an ideographic method, in the form of unstructured interviews, is employed to collect data from relevant informants in the Northern Province. It is therefore necessary to present and explanation of the ideographic method.

#### 4.2.1 THE IDEOGRAPHIC METHOD

The word ideographic derives from the Greek prefix "*idio*" which means: own, peculiar, personal, private, distinct, and the Latinised Greek suffix "*graphicus*" meaning drawing, or writing (Onions in: Reeler and Davey, 1989:121). The meaning of the term "ideographic" therefore reveals the essential nature of the qualitative approach to educational research. In contrast to the quantitative approach, which concentrates on the person's behaviour within the group, the ideographic method concentrates on the individual existing as an entity within the group. The ideographic method searches for meaning within the personal experience which can differ vastly from the group's experience (Reeler and Davey, 1989:120). According to these researchers this implies that there is a need for "intimate" investigation into perceptions that are unique and peculiar to the subject only.

In order to delve deeply into the unique experiences of educators in the Northern Province, the researcher employs the ideographic method in the form of unstructured interviews. The descriptive nature of this research indicates that its aim is not to explain human behaviour in terms of universally valid laws, but rather to understand and interpret the meanings and intentions that underlie everyday human actions (Mouton, *in*: Ferreira, 1988:1).

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

The information in this ideographic study is collected from rectors of colleges, vice-rectors, heads of departments, senior teachers, principals of schools and teachers in the Northern Province, by means of unstructured interviews. Hopkins (1976:149) and Wiersma (1991:190) describe the interview as a

“... two person conversation; initiated by the interviewer for the specific purpose of obtaining relevant information and focused by him on content specified by research objectives ...”.

Unstructured items are preferred in an interview of this nature since they leave the respondent much scope for interpretation (Wiersma, 1991:190).

Questions asked are formulated in such a way that the answers should shed light directly and sometimes indirectly on the problems and challenges encountered in the education of teachers. From this, evaluations and comments on the findings emerge and they depict the situation of teacher education in the Northern Province.

In the event that this discussion may have created the impression that interviews are able to resolve all difficulties in research, an investigation of the interview follows in which it is hoped its advantages and disadvantages will be revealed.

#### **4.2.1.1 The advantages and disadvantages of interviewing as a research method**

Various authors (Wiersma, 1991:190), Borg and Gall (1989:446), Gay (1992:231), Best and Kahn (1993:251-252) and Hopkins (1976:149) agree on the following advantages of interviewing as a research method.

- Interviewees are contacted personally, there is no problem with interviewees not responding.
- The researchers have control over the conversation and their presence gives them an advantage.
- By establishing rapport and a trusting relationship, the interviewer can obtain data that subjects would not give on a questionnaire. The interview may also result in more accurate and honest responses

since the interviewer can explain and clarify both the purpose of the research and individual questions.

- Personal information which is relevant to the research can be obtained on a confidential basis.
- The level of communication can be coded to suit the comprehension level of the respondent.
- The interview is flexible, the researcher can adapt the situation to each subject.

Despite the advantages listed above, the researcher is aware that no research method or technique is perfect (Ferreira and Puth, *in*: Ferreira: 1988:179; Tiberius, Sackin and Cappe, 1987:287). It is therefore also necessary to stipulate the problems and drawbacks inherent in interviewing as a research method. The following disadvantages of interviewing deserve mention (Borg and Gall, 1989:447; Guy, Edgeley, Arafat and Allen, 1987:245).

- The most serious problem with interviews is a tendency of the respondents to give inaccurate or incorrect information. There is no guarantee that what people say in the interviews is a true account of what they actually do. That is called a *response effect* - the difference between the actual response and the true response
- The respondent may give what is perceived to be a socially or professionally preferred response, regardless of the respondent's true

feelings. This problem stems from respondents wanting to put themselves in the best light.

- Difficulties may arise if the respondent does not have the necessary information to answer the questions, or if there is an uneasy feeling about divulging the information.
- Respondents are sometimes inclined to exaggerate their feelings in order to make the interview interesting, thus deviating from the issue being discussed.
- A respondent may, for reasons beyond the control of the researcher, give disinformation with the aim of affecting the results.

The researcher is aware that the problems mentioned are reflected in any kind of ideographic research and can make interviewing less reliable. However, Smith (1972:26) contends: "... in spite of these sources of error, interviews remain the richest source of data in qualitative research".

Wiersma (1991:194) clearly states that there is no methodological technique that can ensure the complete accuracy of the information, but it is possible to enhance fruitful responses.

Although most sources of error outlined are beyond the control of the researcher, she will attempt to take them into account to avoid any possible negative impact they may have on the evaluation of the ideograms. With the disadvantages mentioned an impression is not being created that the

findings will be slanted in favour of the researcher's beliefs and values. The researcher will endeavour to conduct a fair and balanced enquiry, not allowing personal, political and ideological beliefs to affect what is discovered and reported.

In the following paragraphs attention will be drawn to the interpretation of ideograms.

### **4.3 INTERPRETATIONS OF IDEOGRAMS**

With regard to the interpreting and reporting of ideographic information Lofland (in: Bogdan and Biklen, 1992:193) asserts that qualitative researchers do not have a single conventionalised mode of presenting findings. There are diverse approaches to reporting information which are determined by the aim of the researcher. Each interview in this research has not been presented in full as in certain instances information is duplicated. The ideograms that are presented are in the researcher's opinion representative of the opinions and experiences, within the area of research, concerning teacher education. The researcher visited various areas (circuits) in the Northern Province and with the assistance of rectors of colleges and principals of schools has been able to identify heads of departments, senior lecturers and teachers to be included in the research sample.

The researcher is aware that critical readers, especially those who are involved with the exact natural sciences, or objective measurement and correlative designs, may raise objections to the subjectivity and

generalisation of the findings which have been collected by means of ideograms. As regards subjectivity, it has been pointed out (cf. 4.2 and 4.2.1) that it is the subjective experiences of the relevant respondents that are, in the opinion of the researcher, relevant to this research. Firestone (1987:16) indicated that interviews are classified according to subjective research methods in contrast to objective techniques. However, subjectivity is one of the ways in which information about a person's experience and particular frame of reference can be collected. The research is primarily concerned with the experience, feelings, attitudes and views on teaching practice, of educators as an extremely personal and subjective matter.

Unlike the quantitative researcher who employs experimental and objective tests to reduce subjectivity, the qualitative researcher searches for meaning by means of phenomenological reduction (Powdermaker in: Firestone, 1987:17). Educators in the Northern Province express their views on how they experience or feel about teacher education. Such information, in the opinion of the researcher, is relevant to the research as it leads to a revelation of the hidden essentials of the phenomenon of teacher education as human event.

The researcher does not intend applying the content, views, opinions or subjective experience gleaned from each respondent to all rectors, vice-rectors, heads of departments, senior lecturers, principals and teachers within the entire Northern Province. Whatever comes to light in the interviews will reflect a specific individual's experience, yet is representative of educators and educationists in a specific educational milieu (Franzsen, 1993:256). According to Smith (1972:41):

“... with a small random system of selection a small number of people can represent the opinions of the whole population being studied”.

Franzsen (1993:256) emphasised that it is not unusual in the human sciences for the views of the individual person to be applied to a tribe or a large group.

In the section that follows the researcher will present the responses obtained during selected interviews in the form of ideograms.

#### **4.4 IDEOGRAMS**

In this chapter, information will be gathered by means of unstructured interviews with rectors of colleges, vice-rectors, heads of departments, principals of schools and teachers in the Northern Province. During the interviews, responses to a number of questions relevant to the practice of teacher education and teaching as a profession, will be solicited. The following questions will be addressed to the respondents in the form of unstructured interviews:

- Which criteria are used to select students in teacher education?
- In the transitional period from apartheid to the post-apartheid era, the youth question the right of authority figures to exercise control over them. How did this transition and resistance to authority affect teacher education institutions?

- Which are the most meaningful subject(s) to students in the teacher education curriculum?
- Does learning in education evoke meaningful action, critical thinking, and curiosity in students?
- How effective do you find the teacher education programme that you are following?
- Is there a relationship between education and culture?
- What is the interaction and or relationship between schools and colleges of education?
- Do you ever keep up with the latest information by means of research?
- What role do teachers play during students' practicum periods?
- How effective do you find students' teaching practice?
- Is teaching a profession? ✓
- What is the status of the teacher? ✓

- To what extent did the differences in ideologies between the South African Democratic Teachers' Union (SADTU) and the Transvaal United African Teachers' Association (TUATA) affect education?

*To add on my own*

At the start of the interview all respondents were assured that all information gathered during the interviews would be treated as confidential. No details which could identify individuals or institutions would be rendered in the ideogram, or made public in any other way.

To give an overall impression of the issues which came to light in the interviews, the researcher does not intend presenting separate evaluative comments on each interview but, to make combined comments on the contents of the individual interviews after the presentation of the various ideograms.

PLEASE NOTE:

TAPE RECORDINGS of the interviews, including those not reflected here, are available upon request from the researcher for inspection.

#### 4.4.1 IDEOGRAM A

##### **Identification particulars**

Name of institution	:	<i>College of Education Number 1</i>
Respondent	:	<i>Mr A</i>
Post occupied	:	<i>Senior Lecturer</i>
Qualification	:	<i>Post-graduate *</i>
Age	:	<i>48 years</i>
Marital status	:	<i>Married</i>
Experience in tertiary education	:	<i>20 years</i>

##### **Interview Transcript**

Mr A stated that the academic criterion, based on matric results, is used to select students. Initially students are expected to have obtained matriculation exemption. Points are allotted to the symbols obtained by a student in the various subjects. The student who scored the highest points stands a good chance of being admitted. Nevertheless, Mr A realised that the academic criterion in the form of a “points system”, which is solely used at their institution, is inefficient and unreliable. Sometimes, as Mr A stated, a student scored a number of C’s but his/her actual performance in the classroom was very poor. Mr A feels that high school principals should perhaps supplement matric certificates with testimonials. In addition to that Mr A suggests that aptitude tests be administered in order to assist in choosing the best candidates as prospective student teachers.

***Post-graduate*** as used in the ideogram particulars in this dissertation refers to all qualifications conferred upon a person subsequent to the completion of a previous degree.

Although the socio-political factors, changes and other forces affected the institution, Mr A doubts whether students refuse to accept authority. He found that the problem lies with those who are in authority. If a teacher or leader is autocratic in his approach, students will definitely reject him as an autocratic figure. Leaders should adopt a democratic style of management to lessen disciplinary problems. In spite of what he posited Mr A is aware that college students are to a large extent politicised. The idea of democracy and transformation of colleges allowed students to have a say in whatever decision is taken by the management structures of the college. However, student democracy can be taken to extremes. At one stage, disregarding the entrance criteria, the students forced and pressurised the college management to admit many students. Most of the ideas that students come up with in this college are unacceptable.

There is a sound interaction between students and lecturers, depending on the kind of relationship that the particular lecturer establishes. In many cases when a lecturer tries to impose authority on student teachers, the lecturer will be confronted with disciplinary problems.

The most important subjects at teacher education institutions are education, specialisation subjects and school management. Mr A found that for one to be an expert educator and practise adequately in the field of education, one has to understand and know the child and his developmental stages. A student teacher should also be conversant with ways of treating the child in his different modes of being.

Mr A emphasised that learning in teacher education does not evoke critical thinking in students. This is due to the prescriptive nature of education and the education system. Syllabi as well as prescribed material are prescribed by the department. Examiners, who are also the authors of the prescribed material, are employed by the government. As a result lecturers and students are not allowed to deviate from the syllabi and that does not encourage students to think. The students' creativity and innovation are suppressed. Students resort to rote learning and memorisation in order to pass the examinations.

In Mr A's experience, philosophy of education awakes an awareness in students of the socio-political changes currently taking place in South Africa, as well as internationally. Mr A also became aware of a number of problems in the outgoing curriculum. Previously teacher education colleges educated Primary Teachers Certificate students whose entrance qualification was standard eight. It is surprising that most Primary Teachers Certificate students became very effective teachers. With the introduction of Primary and Secondary teachers Diplomas, students are educated for three years, however, the standard of education is low. That can be ascribed to the poor quality of students at high school. Secondly it becomes difficult for one to gauge the effectiveness of the curriculum, particularly in the Northern Province, since students spend most of their time boycotting classes.

Students rely heavily on *rote learning* and *memorisation* of the prescribed material. They have never had a love of reading and/or comparing, analysing sources inculcated in them.

Mr A is dissatisfied with the relationship that exists between schools and colleges. Teachers are reluctant to assist student teachers during practice periods. Instead, student teachers are forced to teach even if the task assigned them only involves observation of lessons. The tasks that are submitted to lecturers, when student teachers come from school-based teaching practice, indicate that students did nothing or else students did their work without supervision. It is surprising to find that although the students' written lessons are uncontrolled, the lessons are officially stamped and signed for by the principal. Besides the practice teaching done by students at various schools, there is no interaction between colleges and schools.

At a college of education a junior lecturer should at least have passed a post-graduate degree, for instance, an honours degree in the particular subject he is expected to offer. Heads of Department and the rectorate are expected to have achieved a master's degree or doctorate. However, Mr A found the academic criteria stipulated above very inadequate. According to Mr A a degree gives no indication of the applicant's skills and abilities. Merit and experience in teaching should also be seriously considered. Mr A pointed out that the actual practice of education of many post-graduate candidates fails to prove the authenticity of their degrees.

According to Mr A, no research has ever been conducted at that college. Lecturer appraisal is also a new concept to him.

Mr A views teaching as a profession. As a teacher, a professional, one has to conduct an exemplary life, based on values and norms one wishes to expose to one's students. As a teacher-educator one is expected to exert and influence over students' behaviour, words and deeds.

Mr A states that there is a close relationship between education and culture; unfortunately the curriculum did not take the African culture into account. The education system emphasises individualism, which is unfortunate because individualism is hostile to African culture. Africans believe in "ubuntu"; "botho". That concept means a lot of values; respect for human dignity; respect of property; respect of life; sharing and obedience. If the emphasis is on individualisation in the education of the child, the child will not accept "ubuntu".

#### 4.4.2 IDEOGRAM B

##### **Identification particulars**

Name of institution	: <i>College of Education Number 1</i>
Respondent	: <i>Mr B</i>
Post occupied	: <i>Rector</i>
Qualification	: <i>Post-graduate</i>
Age	: <i>49 years</i>
Marital status	: <i>Married</i>
Experience in tertiary education	: <i>21 years</i>

### **Interview transcript.**

Mr B indicated that students are selected according to merit criteria based on their matric examination results. Mr B is, however, dissatisfied with the academic criterion as the only yardstick. Mr B proposes the introduction of an aptitude test, specifically designed for students who have chosen to follow teaching as a career. The matric symbols are inadequate as criteria because in the past when Mr B was still at College of Education number 3, it was difficult to recruit students with matriculation exemption passes. They admitted even students with poor matric examination symbols (EE, E). It was surprising because the examination results would compare fairly well with other colleges that only accepted students with matric exemption passes. College number 3 even had more first-class passes than colleges who had matric exemption as their entrance requirement. This implies that matric symbols are not always a reliable yardstick. Mr B therefore suggests that perhaps the Human Science Research Council (HSRC) should assist colleges with aptitude tests.

During the transitional period from apartheid to post-apartheid rule in South Africa, the college would like students to play a meaningful role. Students have their own ideas, conceptions and misconceptions and if they are not guided properly, they may end up messing things up. Students emphasise democracy, according to Mr B, although democracy is not an answer to all the problems in South African society. Democracy is not well defined. It is, for instance, not clear whether people have chosen representative democracy or participative democracy, or both. Each of

them has its own unique problems and they both have particular implications for education.

At college number 1, Mr B explained, problems concerning students' admission to the college have been alleviated. There is an admission committee comprising of members of staff; student organisations, namely - Congress of South African Students (COSAS) and Representative Council (SRC); members of teachers' organisations, namely - South African Democratic Teachers' Union (SADTU) and the Transvaal United African Teachers' Association (TUATA); and political organisations, namely - the African National Congress (ANC), Pan African Congress (PAC) and the Azanian People's Organisation (AZAPO). Secondly, the problem of the over-production of teachers who are unemployed in the Northern Province, helped to neutralise the demands for admitting more students.

In Mr B's experience the curricula or the subjects themselves do not assist in preparing effective teachers. Mr B strongly argues that the main question is how subjects are presented to students. How meaningful do students find subjects to be in relation to their lives? Mr B is of the opinion that every subject has the potential of producing or continuously shaping an effective teacher. As long as the goals and objectives are well defined and agreeable to all people concerned, to the extent that objectives are meaningful in the subjects themselves. This implies that all that is taught in teacher education, should be related to the life of students as well as real life. In planning the curriculum, different people from various community structures should be consulted, for example, the civic associations, teachers' organisations, students' organisations, and the business and private sectors. Teacher education has the potential to succeed if

everybody concerned could be involved. It is suggested that there should be a holistic approach to the teacher education curriculum design.

Mr B suggests that teachers should apply the critical analytical method in order to encourage *critical thinking*. It is not merely a question of presenting facts and accepting them without questioning. Factual information should be presented to students for criticism and analysis. The main weakness of the outgoing curriculum was its lack of encouragement for critical thinking. The idea of the outgoing curriculum was that the knowledge presented was tested, analysed, systematised and should not be questioned. A person's critical thinking is suppressed in order to discourage the learner from developing into an independent thinker. It is a question, according to Mr B, of catching a fish for somebody instead of teaching him how to catch his own fish. Therefore, to reverse the old order in the new South African teacher education, it not so much the subjects, but the approach that needs attention. The approach should be such that facts are not inclusive, but open ended. Subjects which encourage critical thinking include education and philosophy of education in particular.

Mr B is dissatisfied with the interaction between colleges of education and schools. There are numerous problems when students visit schools for practice teaching. Students are expected to offer two kinds of practice teaching. The first teaching practice is conducted at schools near the college of education, under the lecturers' supervision, while the second teaching practice takes place at students' local schools. There are problems with both of these. With the former, lecturers are unable to spend the whole day monitoring student teachers. This means that some lessons are offered without supervision. The home teaching practice presents even more

problems. Class teachers are reluctant to supervise or accompany students to their respective classrooms during practice teaching. The arrival of student teachers for practice teaching at schools means a holiday for subject and or class teachers at primary and secondary schools alike. Student teachers give lessons with nobody to evaluate, comment or give proper guidance during the lesson. However, at the end of the lessons or practice teaching period, students' lessons and tasks are signed for although the teacher has not actually listened to the lessons. Sometimes students' tasks are evaluated although such a student has in reality never visited that school.

Teacher education institutions have never engaged in research projects because for the past six or seven years student unrest and class boycotts have made the climate unfavourable for enrichment programmes.

Mr B believes that teaching is not a profession. Mr B argues that as long as the teacher is still employed, teaching is not a profession. Moreover, there are differences between teaching and the major professions that is, law and medicine. For instance, upon entering the profession a lawyer and a doctor have to take an oath indicating that they bind themselves to the rules and regulations governing their professions. The practitioner commits himself to abiding by the ethics of that profession. In teaching, to the contrary, there is no such practice. The oath and code of ethics are protected by the laws of the country. These laws are enshrined in acts of parliament. A profession is not just a calling coinciding with the wishes of the individual, but that calling is formalised and accommodated in the laws of the country.

Teaching is not a profession because it fails to meet the basic requirements of a profession.

Mr B states that it is not sufficient to qualify teaching simply as a 'noble profession'. He believes that in impressing the professionalism of education on students' minds, the lecturers and teachers should lead exemplary lives. The best teacher, Mr B posits, is the teacher whose conduct is exemplary in the way he acts. Teacher education stresses values that are important in life, for instance, respect for life, respect for property, values, such as virtue, the importance of commitment, hard work and dedication, but those values have to be supplemented and complemented by life-examples. Students will be convinced by such an example and follow and obey what is proper. Unfortunately exemplification of values is not something that the college can accomplish alone. The community or society outside the college, everybody who is an adult, has to realise his role as an educator. The college of education is responsible for imparting factual knowledge. For the rest of what student teachers have to know, the best teachers in life, still remains life itself.

Mr B subscribes fully to the notion that there is a very close relationship between education and culture. Both education and culture are found in human beings. When an education programme is designed, the first question is, for which particular group is it designed? What are those people's beliefs, values, customs, religion and convictions? Those characteristics will to a large extent determine the kind of education which should be designed for that particular group. Having said that it follows

that the cultural heritage of a particular group should be transferred through education.

#### 4.4.3 IDEOGRAM C

##### **Identification particulars**

Name of institution	: <i>College of Education Number 3</i>
Respondent	: <i>Mrs E</i>
Post occupied	: <i>Senior Lecturer</i>
Qualification	: <i>Post-graduate</i>
Age	: <i>35 years</i>
Marital status	: <i>Married</i>
Experience in tertiary education	: <i>9 years</i>

##### **Interview transcript**

Mrs E believes that the academic criterion for selecting student teachers is reliable and effective. Student teachers who scored high points through the achievement of the best matric symbols try to work hard. Problems which arise are due to the fact that there are many more subjects in a college than in a high school. Subjects like education are also unfamiliar to student teachers. Students often find it difficult to relate education to their personal life experience, hence their failure in putting much effort into completely new subjects.

At college of education number 3, student teachers still obey values such as respect of authority, obedience and tolerance. However, students

sometimes involve themselves in strikes as they are a common occurrence in tertiary institutions. The socio-political factors affect students adversely. At one stage students managed to pressurise the management into admitting a large number of students. Mrs E believes that students thought that entrance into a tertiary institution will enable them to enter the workplace and climb the economic ladder in the country. Students thought they could avert problems of illiteracy, unproductive young people and the unemployment prevailing in the country.

Mrs E is convinced that at college number 3 lecturers try their best to offer andragogic support. There is sound interaction between students and lecturers. Although many students followed teaching as a career, it is evident that most of their personalities do not tally with the characteristics and behaviour one would expect of teachers. This means that most students enrolled for teacher training, not out of their own liking, but because they do not have an alternative occupation to follow.

According to Mrs E, the most important or meaningful subject is the Science of Education. Education, by its very nature, informs the teacher about his/her career expectations. There is a possibility that problems can arise if the prospective teacher does not really understand what learning and teaching entails. It is the foundation of education as a profession. To cite an example, in Psychology of Education, the content informs the teacher about learning theories. There is a variety of opinions about the concept of learning. Psychology of Education is specifically designed to acquaint the reader/student teacher with a rich background of knowledge about learning theories which can really help to make an effective teacher. Mrs E also

experienced Philosophy of Education as a very important part-discipline. Philosophy of Education gives student teachers a sound grounding, a fundamental insight into education generally and not necessarily as a subject.

Mrs E believes that developing a student's *critical thinking* depends largely on two kinds of methods used in teaching. The problem is that students are not familiar with approaches that arouse critical thinking. Therefore, even though some students may gain insight into and attach personal meaning to the material being taught, most students would still resort to rote learning and memorisation. Students memorise facts because they cannot attach personal meaning to them or turn what they learn into meaningful learning. As Mrs E state earlier, methods that are used at schools as well as tertiary institutions also to a large extent determine the development of critical thinking. If teachers resort to lecturing all the time, that amounts to the somewhat traditional approach of bringing a cup to students to drink. Students drink only what is offered. Alternative methods that arouse curiosity, innovation and creativity, should be applied.

Although there is no subject specifically addressing the socio-political changes in the country, lecturers sometimes find themselves informally addressing pertinent political issues.

Mrs E expressed her dissatisfaction with the prescriptive nature of the syllabus and all that it encompasses. This *prescriptive nature* causes the whole educative activity to become routine and stereotyped. Prescription often curtails creativity and innovation. If learning is becoming what Mrs E

implies, students ought to study something which will assist them in becoming what they ought to become, not only that which teachers mould and shape them to become. Mrs E suggests that there should be more flexibility, openness and freedom with regard to syllabi and learning content.

At college number 3 the lecturers attempt to have a closer relationship with schools, but in most instances teachers are reluctant to accept their offer. Mrs E regards teaching practice as the most important aspect of teacher education and it should, therefore, be given more time. At college number 3 there is an Education Research Unit (ERU) which has been unsuccessful because of a lack of funding to implement research at the institution.

Previously lecturers were evaluated or appraised until the South African Democratic Teachers' Union (SADTU) objections in 1992 which criticised the implementation of teacher evaluation. Teachers, particularly SADTU members, alleged that teacher appraisal was another form of oppression and "witch-hunting". Teachers felt that appraisal was a victimising process as it emphasised bureaucracy and autocratic supervision. However, Mrs E found that it is unfortunate that teachers misunderstood staff appraisal. According to her, staff appraisal is actually an empowerment strategy, a means of trying to get the best product by means of encouragement.

According to Mrs E, teaching is a profession. The only problem is that because of the disempowerment of teachers, many people do not regard teaching as a profession. It is discouraging because teachers, for that matter, do not regard themselves as professionals. A lack of dedication and

responsibility on the part of teachers causes their professionalism to be questionable.

Mrs E stated that teachers' organisations are highly politicised, therefore it becomes difficult for the management to introduce new teachers to the organisations.

Mrs E finds a close relationship between education and culture. Including culture in the curricula, will depend on the level of development of that particular culture. Education is something that brings growth, development, ennoblement, improvement and advancement, even in the economic sphere. If an under or undeveloped culture directs education, it will be unable to contribute much to relevant changes in society. The important thing is that a particular group of people cannot be dissociated completely from their culture because culture is part of humanity and therefore of the students' experiential lives.

#### 4.4.4 IDEOGRAM D

##### **Identification particulars**

Name of institution	: <i>College of Education Number 4</i>
Respondent	: <i>Mr G</i>
Post occupied	: <i>Head of Department</i>
Qualification	: <i>Post-graduate</i>
Age	: <i>43 years</i>
Marital status	: <i>Married</i>
Experience in tertiary education	: <i>13 years</i>

### **Interview transcript**

Mr G explained that the criterion for student selection is based on matric examination results. The academic criterion is effective only for some students while for others it is not effective. The implication is that the somewhat secondary school education received determines to an extent the student's performance at tertiary level.

Mr G realised that at a college of education, the older staff members are evaluated negatively by the students. In Mr G's experience, students are young and revolutionary, while older lecturers are conservative, hence there is always friction between them. In most instances, students refuse to obey authority as they hold the view that educators are conservative, authoritarian and oppressive. The older staff members, in particular, are labelled the products of apartheid. To democratise them, college students have been included in all the management structures of the college.

According to Mr G the most important subject at a teacher education college is Education. Education has a distinguished importance because it deals with the becoming of the child on his way to adulthood. Every teacher (pre-primary, primary, secondary or tertiary) should have a foundation of knowledge about the developmental stages of the child.

At teacher education institutions the concept of *critical thinking* poses many problems. The post-school youth's criticism of syllabi, timetables and protocol is politically inclined. Mr G's experience has been that most of the young lecturers' vision is blurred and they do not have a clear understanding of the objectives of college education. The task of student

accompaniment is ambiguous to young lecturers and it is very difficult to conceptualise. Young lecturers question the inclusion of Didactics (methodology/subject didactics) in the syllabi. It is surprising since, according to Mr G, the aim of college education is actually the method or how subject matter should be offered. Most lecturers cannot bridge the gap between high school education and tertiary education, that is, teaching teachers how to teach students/pupils.

The college encounters problems when employing staff. Teachers who are suitable for preparing student teachers and who have the necessary teaching experience, prefer to be school principals, that is, at post level four or five, rather than being ordinary lecturers at post level two. Secondly there is a lack of post-graduate applicants in the science and English departments.

The socio-political factors in South Africa generally and in the Northern Province in particular, have affected student teachers adversely. Mr G sadly emphasised that:

“With whatever good intentions you have there must be a stumbling block on the part of students”.

Mr G realised that the staff's suggestions are always turned down or rejected. There is a resistance to being led and/or a total rejection of authority. There is no relationship of trust between the students and the lecturers who are perceived as bureaucratic and autocratic in their approach.

Mr G indicated that research has never been attempted because colleges of education have been in situations of mistrust, disruption, absolutisation of freedom that is not conducive to research as an enrichment programme..

Lecturer appraisal, Mr G revealed, was attempted up to 1992. The gaining of power in politics by young lecturers made lecturer appraisal or any kind of staff evaluation unthinkable. Lecturers are of the opinion that appraisal is a way of policing teachers as it is a strong form of bureaucratic control.

Mr G does not consider teaching to be a profession. The political situation in the country, which allows teachers to be involved in strike action like industrial workers means that one of the essentials of a professions has ceased to exist in teaching. The spirit of professional growth and competence has vanished, therefore depriving teaching of its professional status. Previously, during the apartheid rule, the departments vested the sole power of authority in principals of schools. Teachers were denied the opportunity of stating their problems. During the political liberation struggle in 1990, when the South African Democratic Teachers' Union (SADTU) was founded, teachers joined the union in the hope that it would be their mouthpiece to the government. To teachers, professionalism means silence even when the higher authority is at fault. With the formation of SADTU, teachers burst out of the cocoon of (silent) professionalism to protect themselves. Professionalism in education therefore died with the appearance of SADTU.

Mr G avers that due to the management authorities being labelled "autocratic sell-outs", no attempt is made to introduce student teachers to

teachers' organisations, because that is regarded as highly political. For example, SADTU is an affiliate of the African National Congress (ANC) and approaches everything from a communist ideological standpoint. Some of the viewpoints which can be attributed to SADTU, have given rise to the defiance and rejection of principals' and inspectors' authority by teachers.

According to Mr G, the education system was foreign to African people because it embodied western culture and principles. There is a vast difference between education at home and education as it occurs at school. The school's activities are alien and unfamiliar to the ways of life of the society, its traditions and customs. Education becomes an activity that stratifies or classifies people. According to Mr G, the education system in the new South Africa should be highly decentralised with every community designing a curriculum of its own. That is desirable because cultures differ from one community to the next.

#### 4.4.5 IDEOGRAM E

##### **Identification particulars**

Name of institution : *College of Education Number 5*  
Respondent : *Mr I*  
Post occupied : *Head of Department*  
Qualification : *Post-graduate*  
Age : *32 years*  
Marital status : *Single*  
Experience in tertiary education : *5 years*

### **Interview transcript**

Mr I is satisfied with the merit system based on matric examination results for selecting students. Mr I contends that the point system gives each student a fair chance to compete on an academic level. Moreover, the points system is a reaction against 'nepotism' or favouritism. 'Nepotism' exists in a situation in which members of the selection committee would unfairly select their relatives as students though they may not qualify or do not meet the required standards. Despite his satisfaction with the system, Mr I realises that the points system is not always reliable. The matric symbols that students obtained in English in particular, do not always correlate with the students' linguistic performance in the classroom. This weakness, in Mr I's opinion can be ascribed to the fact that at secondary school level, emphasis is placed on objective testing rather than subjective essay type questions.

At College of Education Number 5, Mr I found that students do not know the difference between authority and oppression. Freedom is absolutised at the expense of authority. Often a concept such as for instance 'instruction' is politicised and, therefore, misinterpreted. Students regard the term instruction as an oppressive, harsh term and they are against leadership. The politicisation of education has brought different shades of meaning to words. Students disregard the fact that to obey authority is characteristic of meaningful existence and that in a search for meaning and direction in human existence, one should lead while the other assumes the role of a follower. Students should be made aware that in an institution of higher learning there should be rules and regulations of governance. Mr I contended that numbers of students often attached political meaning to

concepts, thereby distorting the educative functionality of those concepts. For instance, for students every value which has to be obeyed is referred to as oppression. The lecturer is often rejected as an authoritative figure.

Mr I regards all subjects at teacher education institutions as important. The problem that was encountered by Mr I, lies not with the subject but *how* the subject is presented which determines its utility or its essential meaning to students. Mr I criticised the curriculum because it failed to emphasise specialisation subjects.

Mr I pointed out that learning does not evoke action or *critical thinking* simply because teachers do not emphasise thought provoking types of questions. This means a critical analytical method is not being used. Mr I found that at a college of education subjects are more theoretical than practical. Specialisation should play a prominent role in order to prepare students for the industrial, economic or technical world. Mr I also contends that most of the learning material, especially in the Science of Education, is obsolete and outdated. Science of Education is an external examination subject, whether it is found relevant or not, it has to be learned as prescribed. The writers of prescribed material who are also examiners are distance researchers. Mr I aptly sums up:

“In a way there is no adequate freedom of critically analysing the material written by distant authors. Examination is taken as the sole aim for that particular learning activity and as such there is less opportunity for critical analysis”.

In Mr I's opinion there is a serious problem in the conducting of students' teaching practice. In the first place, he observes, schools do not view themselves as responsible partners in supporting student teachers during the practicum period. There is evidence from most students that subject teachers do not control the student teachers' activities during teaching practice. There is no supervision when students offer lessons. However, student teachers are somehow able to get hold of the school stamp and "control" their own assignments. Secondly Mr I stated that sometimes, (because of lack of experiential knowledge in that subject) a lecturer is not sure or does not have adequate knowledge in the subject a particular student is offering though he is employed and expected to evaluate the lesson. The idea is, as Mr I explains, that a lecturer is expected to listen, evaluate, give advice, recommend and remark, even although he is not sure of the contents of the lesson. It should be remembered that most lecturers were high school teachers who are now expected to train primary school teachers. It should also be noted that the lecturers' qualifications do not necessarily indicate their ability or efficiency in the subject.

During the process of employing staff, Mr I questions the competence of members of the interviewing panel. The interviewing procedure is new to most of the educators, therefore one cannot always rely on the interview results.

Mr I does not regard teaching as a profession. A professional person specialised in knowledge in order to practise his profession. Most teachers are highly qualified but are unable to be effective teachers. Teachers' qualifications and knowledge cannot be reconciled. Mr I maintains that:

“There is quite a number of teachers in this profession who are highly qualified but they cannot ‘deliver the goods’, therefore it is very difficult to recognise teaching as a profession”.

Professionals are, to Mr I, responsible, mature practitioners in their field. The misbehaviour and irresponsible mannerism or conduct displayed by many teachers, rub teaching of its professional status.

#### 4.4.6 IDEOGRAM F

##### **Identification particulars**

Name of institution : *College of Education Number 5*  
Respondent : *Mr J*  
Post occupied : *Rector*  
Qualification : *Post-graduate*  
Age : *46 years*  
Marital status : *Married*  
Experience in tertiary education : *9 years*

##### **Interview transcript**

Mr J revealed that the selection criterion for students is based on the students’ matric results. At college number 5, students’ teaching experience is also taken into account during selection. This means a student who has once taught as an unqualified teacher, gets additional marks for such experience. At college number 5, the age of the student is

also taken into consideration because, Mr J thinks, the older the student, the more mature and responsible he/she is.

Mr J feels that it is questionable whether the academic criterion based on examinations should really be the only norm. In the Northern Province there is a problem which emanates from a lack of variety in tertiary institutions. Many students resort to the teaching profession as it is the only affordable existing tertiary education. In the absence of, for example, technikons and technical colleges, the problem of irrelevant students in the teachers' colleges cannot be averted. The college of education is confronted with student teachers who are 'forced' to become teachers by unavoidable circumstances. That has serious implications for education and the teaching profession in particular. However Mr J believes that the academic criterion is still, to a large extent, a reliable norm, provided it is properly administered.

According to Mr J, students contributed very little in the transformation of the college from traditional rule to democracy. It is strange that students very often select fellow students to represent them on various committees, but thereafter question their decisions. There is no relationship of trust between students and their fellow students and also not between students and their lecturers.

Mr J regards the Science of Education with its part-disciplines as the most meaningful subject in the education of teachers. Student teachers are curious and critical but, unfortunately, their curiosity and critical thought are politically tinted. If students could place emphasis on academic

analysis of factual information rather than on politically based arguments, their professional as well as academic knowledge could be enhanced. The politicisation of education causes politics to be paramount in teacher education and therefore erodes the educational mission of the institution. According to Mr J, the outgoing curriculum has not been effective. The curriculum focuses more on subject knowledge than on learning how to teach. In the pre-service education of teachers, the concentration should be on *how* to teach rather than *what* to teach. Therefore, the new proposed curriculum should be based on the fundamentals of teaching methods. The curriculum which was designed by the former Department of Education (DET), inducted third world students (African) into an education system designed for First World students (Euro-American). The foreign nature of the curriculum and its content forced students to lag behind.

During students' practice teaching period (school-based), most teachers stay at home and leave the poor student teachers to keep pupils busy for the whole two weeks. Teachers regard teaching practice as a waste of time. They are reluctant to complete students' tasks. It is a great imposition to have to listen to and evaluate students' lessons. Therefore, student teachers' practicum period is not effective.

Concerning staff (lecturers) Mr J is dissatisfied with the standard of the qualifications in graduate courses that most of the applicants have acquired. Most lecturers, Mr J finds, are highly qualified (have degrees and diplomas) but cannot offer lessons as expected of them.

For teachers in the first world teaching is a profession, according to Mr J, but in the Northern Province, teaching cannot be accorded professional status. The fact that the youth flock to colleges of education because of the lack of alternative tertiary institutions, disqualifies teaching from being a profession. Many teachers regard teaching as a "job" to earn a living. Teaching does not meet the criteria of a profession. The laissez faire policy adopted by teachers in many schools in the Northern Province, results in poor academic work which undermines the status of teaching. Mr J testifies that at schools teachers are found:

"... sitting in the sun, eating 'pap' being drunk, coming to school late, going home early - all those types of behaviours".

Teaching is therefore not up to the standard of a profession. In order to enhance the teachers' status, Mr J believes that disciplinary measures have to be imposed on teachers. The authority of the government should be well defined and any deviation from the norm should be acted upon accordingly. Since 1990 educational authorities have been disempowered and therefore teachers do as they wish. The admission requirements at every institution should be vastly uplifted so that "the cream of the crop" can be identified and admitted as students. That would also reduce the problem of overproduction of teachers which the government faces at present.

*Do you regard teaching as up to the standard of a profession  
What can be done to enhance the status of the teaching profession  
Were you introduced to the teachers' organization  
you affiliated to.  
If yes, what form did the introduction take  
how well the introduction done*

#### 4.4.7 IDEOGRAM G

##### Identification particulars

Name of institution : Primary School Number 1

*In what ways do you see educators as lowering the status of the teaching prof.*

Respondent : *Mr M*  
Post occupied : *Principal*  
Qualification : *Post-graduate*  
Age : *47 years*  
Marital status : *Married*  
Experience : *25 years*

### **Interview transcript**

According to Mr M, the one relationship that schools and colleges of education have is that colleges supply schools with prospective teachers. Schools also afford colleges an opportunity of sending students for practice teaching. However, Mr M found that the guidance offered the student teachers is not very effective. In most cases students claim that when they went for practice teaching they had not been given any form of guidance by the lecturers. That means that student teachers visit schools unprepared. Students are sent to schools as early as January, not having been given any guidance because lecturers would have been kept busy administratively and thus found it expedient to send students away from the college. Students are sent to schools without any form of guidance and with no notification and it becomes an embarrassment as students are still very ignorant concerning how to teach.

Mr M is of the opinion that teaching is partly a profession and partly a calling. There are teachers who are professionally qualified and who are very good teachers. On the other hand, there are teachers who are not professionally qualified but who could do better work than teachers who are

trained for the work. The group that lacks professional qualifications do very good work, probably because they have a liking for teaching as a profession. Most teachers qualify in the teaching profession because they did not have any other profession to follow. Teaching was their last resort. Although those teachers have been schooled for three years to be professionally qualified, they cannot develop into effective teachers because they do not like the work. Mr M emphasises that for any human activity to be done and done effectively, one should have an interest in the activity.

Following the current trend it is a political issue to introduce a teacher to teachers' organisations. Before the formation of the South African Democratic Teachers' Union (SADTU) in 1990, the only teachers' organisation for African teachers was the Transvaal United African Teachers' Association (TUATA). It was therefore very easy to introduce teachers to the organisation. At present teachers are free to choose to which organisation they want to belong.

During the period of transition from apartheid to post-apartheid rule in the province, Mr M experienced that educational authorities adopted a laissez faire attitude towards teacher control and discipline. Teachers no longer take advice from principals and inspectors. They also no longer do their work conscientiously, but simply do as they please. Teachers who had previously been charged with misconduct for not performing their official duties, have been re-instated because teachers' misconduct is taken as being perpetrated as part of the struggle against the apartheid system. The principal as the head of the school, is helpless. Principals can no longer

assign duties to a teachers as the teacher has the “democratic right” to defy his instructions or refuse to implement the duty assigned to him/her. Mr M therefore emphatically asserts that the Northern Province faces the big problem of undisciplined teachers who have lowered the status of the profession considerably.

Mr M is doubtful whether the status of the teacher can be enhanced. At colleges of education the government employs “young lions” (a term used to refer to young SADTU teachers). These young teachers indoctrinate student teachers to adopt a particular type of doctrine. The aim of indoctrination is not education *per se*, but politics. At colleges, novice teachers are, according to Mr M, taught to “defy” the authority of the principal because principals are the “puppets” of the previous government. When young teachers are employed they already have a negative attitude towards the person they call the principal. That is, according to Mr M, a serious problem affecting education in the Northern Province.

Mr M suggests that to enhance the teacher’s status, the new government should firstly redefine the role of the principals as managers of schools. The negative attitude that prevails with young teachers about the principals of schools cannot be justified in any way. Principals should enjoy the full support of the state and parent communities with proper consultation. There should be co-operation between all structures with an interest in education for the benefit of pupils’ progress. All stake-holders involved in education, namely, the state, parents, civic associations and teachers’ organisations should have the freedom to observe their human rights but not to the detriment of the pupils.

Mr M revealed that there is a conflict between the South African Democratic Teachers' Union (SADTU) and the Transvaal United African Teachers' Association (TUATA) which hampers the development of educative teaching. TUATA denounces the teachers' strikes or industrial action as they abandon pupils and are a waste of time. SADTU in contrast, believes that mass action or strikes are an essential tool of pressurising whoever is in power, to meet the teachers' demands. TUATA suggests that strikes be held as a last resort and planned to take place after school hours. Pupils should always come first and strikes thereafter.

#### 4.4.8 IDEOGRAM H

##### **Identification particulars**

Name of institution	: <i>High School Number 2</i>
Respondent	: <i>Mr R</i>
Post occupied	: <i>Head of Department</i>
Qualification	: <i>Post-graduate</i>
Age	: <i>32 years</i>
Marital status	: <i>Single</i>
Experience	: <i>5 years</i>

##### **Interview transcript**

According to Mr R, college student teachers do their practice teaching at school number 2. However, the students' practice teaching is not very effective. There is always something to be improved. Mr R supervises

student teachers by accompanying them to classes, rectifying mistakes and also recommending steps to be taken.

Mr R sees teaching as a profession and suggests that teaching should not be regarded as just any kind of work. One who is a professional, should be involved in his duties wholeheartedly and at the same time develop a love or liking for it. Teaching should be an enjoyable task.

Mr R pointed out that before the transition from apartheid to post-apartheid rule in South Africa, black people in particular, were not given an opportunity to state their dissatisfaction with the profession. Teachers received orders, commands and instructions to be obeyed without question. Under the new government, teachers should realise that they may feel confident to express themselves, especially women teachers. When pertinent issues in education are discussed, women should be able to air their views.

Mr R agrees that there is a conflict of ideologies between SADTU and TUATA, throughout South Africa and particularly in the Northern Province. In Mr R's opinion, SADTU represents the lowest earning section of the teaching profession, that is, ordinary teachers. TUATA on the other hand, consists of principals, deputy principals and heads of departments. The problem, according to Mr R is what is important to the lowest earning group is not necessarily of interest to the highest earning group, hence the arising of conflict and crises. To solve the problem of differing and often conflicting ideologies between teachers' organisations in the Northern Province, Mr R suggests that school management structures should consist

of both old and young teachers SADTU as well as TUATA members. If management group of an institution consists of TUATA members only, they come up with obsolete ideas which are in conflict with the rest of the staff. To remove the conflict, both teachers' organisations should be represented in the school management structures.

According to Mr R, education and culture are closely related or intertwined. If education is detached from culture it becomes foreign to pupils. That is the reason for the difficulty with subject content in Black schools. The previous curriculum was planned by the white minority group who did not have any knowledge of African culture. Education taught at schools today has nothing to do with African culture, hence the high failure rate in African schools. In the new South Africa, Mr R suggests a multi-cultural approach to the planning of curricula to accommodate the culture of the African pupils they are designed to serve.

#### 4.4.9 IDEOGRAM I

##### **Identification particulars**

Name of institution	: <i>High School Number 3</i>
Respondent	: <i>Mrs V</i>
Post occupied	: <i>Teacher</i>
Qualification	: <i>Post-graduate</i>
Age	: <i>30 years</i>
Marital status	: <i>Married</i>
Experience	: <i>9 years</i>

### **Interview transcript**

Mrs V indicated that the only relationship existing between their school and the colleges of education is that the colleges sent their student teachers to the school for practice teaching. Mrs V stated that teachers are supposed to guide students as to how they should present lessons and also evaluate and control the lessons. However, Mrs V contended that teachers are reluctant to accompany student teachers to classes for lesson evaluation. Teachers simply stay in their staff-room or offices because students feel uncomfortable when offering lessons in the presence of class teachers. It becomes difficult for teachers to evaluate student teachers' performances as they were not present when lessons were offered. Mrs V says that: "As teachers we only attach our signatures on the students' evaluation sheets". Mrs V admitted that there were mistakes committed by both students and teachers and the students' teaching practice and their stay at schools is often ineffective. Mrs V found that pupils were also not attentive during the student teachers' teaching practice.

Mrs V experiences teaching as a calling rather than a profession. She realises that one can be trained or rather educated to become a teacher but if one lacks that inner spiritual calling, one cannot succeed in teaching. Despite that Mrs V says that it is possible for teachers to improve their teaching skills, especially if they have a liking for teaching.

In the new South Africa, Mrs V maintains, the teaching profession has been adversely affected. The status of the teacher has deteriorated. Teachers are no longer respected as they were in the past. Mrs V stresses that teachers are not well behaved and they are no longer dedicated to their work, hence

they receive less respect from pupils and the community as a whole. The second reason is that modern teachers are too involved with socialising and are over-familiar with students. They attend festivals and parties with their pupils and this leads to undermining the teacher's status.

Mrs V stated that although there is a conflict of ideologies between SADTU and TUATA, that conflict did not affect their school. This she ascribes to the wisdom or democratic leadership style of the principal. At high school number 3, teachers are not intimidated nor harassed to attain membership of a particular organisation. The harmonious environment depends largely on the skills and leadership qualities of the principal.

#### 4.4.10 IDEOGRAM J

##### **Identification particular**

Name of institution	: <i>High School Number four</i>
Respondent	: <i>Mr W</i>
Post occupied	: <i>Principal</i>
Qualification	: <i>Post-graduate</i>
Age	: <i>40 years</i>
Marital status	: <i>Married</i>
Experience	: <i>21 years</i>

##### **Interview transcript**

According to Mr W there is a cordial relationship between himself and teacher education colleges. More particularly Mr W has contributed by

giving lecturers relevant information which helps them to change their curriculum or their approach to teacher education. Mr W held discussions with many lecturers at teacher education institutions and their main worry was the lack of discipline. As time went on, the teaching profession's troubles were compounded by a number of politically related problems which eroded the discipline that had prevailed at most institutions.

Student teacher visit schools four times a year for practice teaching and the observation of their lessons. Mr W's opinion is that teaching practice is effective for very few student teachers, namely those students who are born teachers and who chose the teaching profession because they are well suited to it. Mr W found that most students happen to follow teaching because there was no alternative occupation and those students who are not born teachers caused a lot of problems.

It was Mr W's experience that teachers reacted in two different ways during the practice teaching of student teachers. Firstly, according to him, the most experienced teachers who regard teaching as a calling, particularly the heads of departments with experience and better qualifications, are the ones who accompany student teachers to classes during teaching practice. These experienced teachers listen to the student teachers' lessons, make remarks and sometimes even call them to the principal's office for further guidance. Secondly Mr W found teachers who remain in the staff-room when student teachers offer lessons in their classrooms. When student teachers visit schools for practice teaching the latter teachers are thankful as they would have ample time to attend to their own private studies or else complacency is the order of the day. The coming of students to schools, as Mr W

remarks, encourages a degree of complacency and he sums up the situation saying:

About sixty five percent of student teachers are not benefiting anything, particularly under such teachers.”

Mr W indicated that the newly employed teachers, inexperienced, young teachers, have a problem with handling a didactic situation. Their relationship with pupils is not sound. Young teachers have the tendency to start off on a “high note” by using incomprehensible language, far above the pupils level. That is done with the intention of impressing the pupils. This has a negative influence on the children. In Mr W’s view, most young teachers, particularly SADTU members, come to school with a political agenda in mind. Mr W also strongly warns that it is impossible for a teacher to teach and at the same time play at politics in the didactic situation.

As far as Mr W is concerned, teaching is a profession in the sense that it requires people who are highly dedicated to the child. In TUATA, for instance, there is the notion of the “child first” or child care. Those teachers who have the necessary expertise and skills, who have been trained to take it upon their shoulder, who know they must teach the children to acquire the necessary life-skills in the interest of the country, are professionals. According to Mr W, professionalism has two cornerstone, namely, dedication and commitment to the child. Dedication, as Mr W explains, means forgetting everything and concentrating on the education of the child. The other cornerstone of professionalism, commitment, means gradually acquiring skills. One cannot be an effective teacher within a

short space of time. One keeps on learning to become a good teacher gradually, through loyalty and discipline one becomes a role model in education.

To enhance the teacher's status, Mr W sees a challenge facing educators and educationists to start depoliticising education. For the government to restore the culture of learning after the political turmoil it will have to come down hard on the teachers. Mr W referred to Dr Sibiya who stressed that the government will have to tell teachers the truth - that one cannot teach and play at politics at the same time. Secondly the government should introduce motivation of teachers such as incentives, appraisals, upgrading programmes and well-structured in-service training courses for teachers. At the moment, Mr W challenges the government that as the ruling body it should dissociate itself from teachers who are playing a political game within the didactic situation.

Modern teachers have lost status because they cannot respect themselves and consequently, have lost the respect of the community. Imagine a group of teachers who are on a trip or tour with pupils. On arrival at the venue, the teachers prepare tables for beer drinking in front of the pupils. Some teachers would even go to the extent of making love to pupils. Some teachers are only interested in money-making. That type of ambition and misbehaviour have caused teachers to lose the respect that was previously attached to the profession.

According to Mr W, teachers do not satisfy the educative needs of pupils because they refuse to be led by experienced older teachers who have acquired competence and skills. Young teachers look down upon teachers

with the necessary knowledge and expertise. Authority and discipline is lacking in most of the young teachers. They are, however, very patriotic, they display a love for their country but unfortunately they cannot deliver “the goods” as teachers or assist in protecting their country. Teachers need properly structured in-service education.

To enhance their status, teachers have to be self-disciplined. According to Mr W, a disciplined mind is a mind that is ready to learn. Discipline implies teachers who learn extensively, read extensively, travel widely and discover what obtains in the outside world. M W stated that SADTU and TUATA members should jointly engage in conversations for the sake of the upliftment of the standard of education. Conflict retards progress. Many young SADTU teachers fight to be placed in high managerial posts although they are not yet competent for such posts. In education it is worthless to emphasise a quantitative (point scoring) type of leadership. Mr W believes that the best man with the best expertise and competence should lead the nation or should lead an institution or educational programme.

#### 4.4.11 IDEOGRAM K

##### **Identification particulars**

Name of institution	: <i>Higher Primary School Number 5</i>
Respondent	: <i>Mrs P</i>
Post occupied	: <i>Head of Department</i>
Qualification	: <i>Post-graduate</i>
Age	: <i>44 years</i>

Marital status : *Married*

Experience : *25 years*

### **Interview transcript**

Mrs P revealed that there is a close relationship between schools and colleges of education, especially at their school as it is situated next to college number 1. Schools send pupils to the college to attend computer literacy programmes.

It is doubtful whether teachers really supply in the educative needs of pupils. According to Mrs P, most teachers lack professional etiquette, but she nevertheless views teaching as a profession. In the past a teacher could feel that he is a professional by sheer hard work. Teaching is a noble profession. It is also the mother of all professions because every person has been taught by teachers - lawyers, doctors, nurses policemen, priests social workers, drivers, the president of a country - they have all been guided by teachers in their youth. Teaching is therefore a profession and should be an enjoyable profession.

The status of the teacher is at present very low. Lack of dedication has turned teachers into "cheque collectors" because such teachers mark the time until the month end paycheque comes along and in this way the educational aim of leading the child is seriously undermined. To enhance their status, Mrs P thinks that proper control of teachers' work such as class-visits, checking of lessons preparation and external examinations for standards 6 and 8 should be revitalised.

The main difference that Mrs P found between SADTU and TUATA, is that TUATA stresses professional behaviour and child-care, while SADTU believes in “trade unionism”. SADTU emphasises the rights of the teacher, collective bargaining, strikes and mass action during working hours.

Although the two organisations differ, there is something they have in common and that is their members are all teachers. They should, as teachers’ organisations engage in a search for what is common to them rather than emphasising differences. What is common and universal is that the child needs education.

#### 4.4.12 IDEOGRAM L

##### **Identification particulars**

Name of institution	: <i>College of Education Number 6</i>
Respondent	: <i>Mr L</i>
Post occupied	: <i>Rector</i>
Qualification	: <i>Post-graduate</i>
Age	: <i>44 years</i>
Marital status	: <i>Married</i>
Experience in tertiary education	: <i>12 years</i>

##### **Interview transcript**

Mr L contends that colleges of education initially selected prospective student teachers using an application system. Of late all structures such as

civic associations, student organisations and teachers' organisations have criticised the application system. Colleges of education in the Northern Province have therefore unanimously agreed on a points system based on matric examination results.

Mr L experience Science of Education as a meaningful subject in teacher education. Mr L stated that learning did not evoke action and *critical thinking* among students. Colleges of education are following the curriculum which was drawn up by the former Department of Education and Training (DET). In most cases the curriculum is concerned with teaching what is *prescribed* and then students have to reproduce what they have been taught. This, to a large degree, stifles creativity as it does not encourage *critical thinking*. Prescription leads to mediocrity, boredom, rote learning and stereotyping. Even the lecturers are unable to enrich themselves by creating something outside the syllabi. According to how teachers and lecturers were taught, students or pupils had to be prepared for examinations and not necessarily to have insight and knowledge.

According to Mr L, at present teaching cannot be regarded as a profession. This is so because lecturers are producing teachers of whom they are not proud. Lecturers do not send their own children to schools where their products (teachers) are working. They prefer to send their children (pupils) to schools where teachers are of European origin. Mr L states that teaching was originally a profession, but that socio-political forces and factors which have deeply affected education are taking away the core of professionalism by virtue of the lowering of standards.

To enhance their status, teachers should be made aware that they have been doing wrong things for some time and it is high time that the teaching profession should return to its high standards. Teachers should be dedicated and committed to their work. The government should start upgrading programmes to motivate teachers.

Mr L experienced a confusion of aims in connection with teachers' organisations. Because of the politics in this country, people are intimidated and victimised if they hold opinions which differ from the masses about an issue. Teachers' organisations are politically inclined and therefore it is difficult to introduce student teachers to them.

There should be a close relationship between education and culture. Actually, education and culture are intertwined. For people to understand the values of education the curricula should to a large extent be based on their cultural perspectives. It is a sad state of affairs that the lack of cultural aspects in our education have made Africans to be ashamed of their culture. This is, according to Mr L, a subject which lends itself to further research and Africans should make their children aware that being *Black* is related to being *beautiful*.

#### 4.4.13 IDEOGRAM M

##### **Identification particulars**

Name of Institution : *High School Number 2*

Respondent : *Ms Q*

Post occupied : *Head of Department*  
Qualification : *Post-graduate*  
Age : *42 years*  
Marital status : *Single*  
Experience : *19 years*

### **Interview transcript**

Ms Q is dissatisfied with the existing relationship between schools and colleges of education. Student teachers are sent to schools according to Ms Q, without prior notification, hence the failure of schools to allocate duties to student teachers. The unexpected arrival of student teachers at schools prevent schools from properly fitting student teachers into their daily programmes.

With the aforesaid, Ms Q implies that schools often fail to assist student teachers efficiently. Actually Ms Q stressed that students disturb teachers as they arrive unexpectedly. In spite of this inconvenience, teachers sympathetically feel that they should help student teachers.

Ms Q stated that teaching practice is not effective in its educative function. This is so because teachers do not accompany student teachers to their classrooms. Teachers do not guide them in any way.

Ms Q found that the socio-political factors in South Africa generally affected schools adversely. She suggests that both students and teachers have lost interest in education, particularly in schooling and the tertiary education that the youth has to go through. Spending much of their time engaging in strikes and boycotts has affected young teachers. They also

suffered from insufficient scientific knowledge being imparted in the classroom.

According to Ms Q, teaching is a profession. Ms Q's idea of a profession is that in historic times, when teachers were of the lowest paid workers, teaching was not a profession. Today, however, teachers are paid better than in the past - that is what qualifies teaching to be a profession. A career becomes a profession if the practitioners are aware of their bargaining power for a higher income.

In the Northern Province teachers do not know who they are, they do not have an identity. They do not regard themselves as teachers either. This is because of their unacceptable behaviour both inside and outside the classroom. It is therefore very difficult for Ms Q to describe the person and status of the teacher. To enhance the status, Ms Q suggests that the government should introduce in-service training programmes. However, Ms Q wonders if even the in-service and retraining programmes could succeed because there are complex problems confronting young teachers. Principals do not know what steps to take to assist, advise or guide young teachers. The pre-service education of teachers has failed.

To minimise the conflict that exists between SADTU and TUATA, there should be advisory committees at education institutions, comprised of members of the two organisations. Democracy means each teacher has a right to state his/her opinion.

#### 4.4.14 IDEOGRAM N

##### **Identification particulars**

Name of institution	: <i>High School Number 3</i>
Respondent	: <i>Mr U</i>
Post occupied	: <i>Teacher</i>
Qualification	: <i>Post-graduate</i>
Age	: <i>25 years</i>
Marital status	: <i>Single</i>
Experience	: <i>3 years</i>

##### **Interview transcript**

In Mr U's view, colleges are not directly involved in schools except that student teachers do their practice teaching at schools. Some of the student teachers, as perceived by Mr U, do not do their work. Lazy student teachers come to school in the morning and disappear during the day. At the end of the teaching practice session, teachers are asked to append their signatures to that students book. Mr U suggests that to establish a good relationship with schools, colleges should be involved in community service. Lecturers should involve themselves in community duties to eliminate illiteracy and by so doing, bridging the gap between the institution and the people it is destined to serve.

In education there were strong political influences, particularly before 27 April, 1994. In some instances there was no teaching at all. According to Mr U, after the elections, pupils and teachers returned to schools but that did not guarantee that effective teaching took place. Going to school

becomes routine. There is no discipline at schools. Although a few teachers like Mr U are as he says, role models, politicians are using school pupils to achieve their political aims and objectives. A politician with his own personal ambitions takes advantage of the political situation for his own benefit. There are also teachers who are simultaneously politicians and who use school time to canvass to gain employment in higher governmental positions. Mr U states that, communities, parents and students in particular, are unfortunately not yet aware of this type of exploitation.

Mr U criticises the new government for not making proper provision for school books, enough stationery, equipment and employment of enough teachers. According to Mr U, high pupil-teacher ratios still hinder proper education from being realised. To enhance the teachers' status, more classrooms should be built and more financial resources be provided. The government should remember previous calls for "free and compulsory education" which in reality resulted in confusing many parents and hence their refusal to pay school fees.

The behaviour of teachers lowered the standard of education as a profession. Teachers are over-familiar and over-friendly with pupils. At social gatherings students go to the extent of asking for cigarettes and drinks from their teachers. Teachers also make love to their adolescent pupils. There is thus no respect for teachers acting in *loco parentis*. There are many examples which Mr U regard as teacher misbehaviour. Mr U admires teachers who have remained dedicated to their work. Dedicated teachers do not only prepare themselves to impart knowledge, but also, and

even more importantly, to instil life-skills in pupils. There are also teachers who teach for the sake of money. There are, lastly, teachers who are lazy, who will report at school, disappear and report again after three days and produce a falsified medical certificate. There are also those teachers who will fall in love with students. They fall prey to unacceptable relationships with students, thereby affecting the status of the teaching profession.

According to Mr U, the conflict of ideologies between SADTU and TUATA has very serious implications within the teaching fraternity. For instance, there is prejudice in the Northern Province against TUATA. The current education authorities favour SADTU because most of the authorities who are occupying high posts in the education ministry were or still are members of SADTU. TUATA is despised because most of its members are part of the old system of apartheid. Mr U's opinion is that if such prejudice is allowed to penetrate the school, no authentic education will be realised. Political bias should be debated outside the school since teachers have the right to play party politics like any other member of the community. It should be realised though that at school the parents of the children belong to different political parties. It is unprofessional to prefer the one political party above another. Teachers' organisations should come together and search for what is common for both of them, for instance, they bargain collectively for salaries on a national level.

The status of the teacher can only be enhanced if teachers are mature. By maturity Mr U implies being able to tolerate, co-operate, honour, appraise, assist or doing whatever is related to maturity. Secondly the teachers' status can be enhanced if teachers do not allow their personal conflicts to

affect education. Mr U believes that another most important issue is that teachers should be upgraded, they should also read extensively. Reading, to Mr U does not necessarily refer to graduate study (UNISA or VISTA) that many teachers are engaged in. Mr U refers to upgrading oneself with education conferences, seminars and in-service courses related to specific subjects that one is engaged in teaching or obtaining qualifications. Lastly Mr U believes the teachers' self-discipline, that is, being punctual, being present at school every day, honouring periods, being responsible will help in the uplifting of the status of education as a profession.

#### **4.5 SUMMARISED EVALUATIONS AND COMMENTS**

In section (4.4) the researcher portrayed the image of education as a profession as experienced by educators. That which is reflected concerning their experience of teacher education, is mainly in the respondents' own words, summarised and sometimes rephrased. In what is to follow the researcher wishes to make evaluating comments on the content of the ideograms, guided by the nature and purpose of the research. It is essential to confirm that there can be many interpretations of the contents of the proffered ideograms, from various points of view in the human science disciplines. It is accepted that the interpretations of the psychologist, the sociologist and even the educator could possibly differ from that of the researcher. As indicated, it is not the purpose of the researcher to analyse data which is presented in the form of ideograms diagnostically. The researcher is interested in obtaining a picture of the opinions and experiences of those involved in teacher education, particularly in the

Northern Province. Summarised essentials that emerged in the interviews are depicted in the following paragraphs.

All the respondents from colleges of education unanimously indicated that the entrance requirements for student teachers is based on merit (Ideograms A, B, C, D, E, F, and L). Initially colleges of education relied on students' application letters and the completion of application forms (Ideogram L). The application system was, however, highly criticised as it was found undemocratic by the newly formed liberation community structures such as civic associations and student movements (Congress of South African Students, COSAS; the Pan Africanist Student Congress, PASCO and the Student Representative Council, SRC) to name a few. The basic requirement is based on a matriculation exemption pass. The new approach is employed by a selection committee representative of members from all structures within the community as well as the organised teaching profession. The idea, as part of the democratisation of colleges, is that each structure should have a say in the selection of college students. The selection committee selects those students who obtained the best symbols in matric subjects and each symbol is allotted marks (points). The student who obtained the highest marks or points has a better chance of being accepted by the college.

The idea of a merit system as the only criterion for student selection is characterised by being viewed positively by most respondents, yet some respondents (cf Ideograms A, B, E, and F) expressed their dissatisfaction because the points system, based on matriculation examination results, seemed inadequate. The researcher supports the latter view. The criterion

of selection based on matric examination results is in line with a quantitative approach to evaluation. As already pointed out (cf 4.2), quantitative approaches are unable to assess those human personality traits that are not easily quantifiable. Human beings are not objects which can be measured by means of mathematical data only. This means potential students who are born teachers, but who did not do well in their matric examinations, are denied the opportunity of entering the college. As was pointed out in the interviews (cf Ideograms A and B), criteria for student selection lead to further research. Respondents (cf Ideograms A and B) indicated that matric results or the "point system" should be supplemented by aptitude tests (quantitative method) and verbal interviews (qualitative method) embracing both qualitative and quantitative evaluation.

In the teacher education colleges in the Northern Province, the role that student teachers played in democratising and transforming the colleges is appreciable. However, some respondents (cf Ideograms B, D, E and F), found that during the transformation process, the students' absolutising of freedom at the expense of authority, lack of discipline and the politicisation of education, affected andragogic support adversely. Moreover, students' deliberate misinterpretation of concepts such as *instruction*, *authority* and *power* made the realisation of mutual trust between students and lecturers virtually impossible (cf Ideograms D, E and F). It was also felt by some respondents (cf Ideogram A, D, E and F), that education at a training college had become hazardous because students often dictated terms to their lecturers. That caused tension between students and lecturers and became a source of stress to lecturers (cf Ideogram D). The interaction between lecturers and student teachers therefore depends upon the rapport the

lecturer succeeds in establishing in the andragogic situation. Lecturers found it hard as they were rightly or wrongly blamed or evicted from the college for their autocratic approach to students.

From the researcher's point of view the idea of democracy has far-reaching implications for education and educational thought in the Northern Province. Most students, as revealed by the interviews (cf Ideogram D, E and F) equate the concept of democracy with unlimited freedom or anarchy. It is, however, worth mentioning that authority and freedom, as prerequisites for authentic education, cannot be divorced from each other.

Science of Education was experienced by a number of respondents (cf Ideograms A, B, C, D, F and L) as the most meaningful subject for student teachers. The reason they gave is that a professional educator requires a body of knowledge and a wide range of behavioural skills in the teaching /learning situation. As an expert educator, the teacher is expected to be involved in decision-making in accordance with the most valid knowledge against the background of principles of learning theories. Science of Education with its part-disciplines, therefore offers prospective teachers a fundamental background without which expert educative guidance, as accompaniment and support, becomes impossible. It is also necessary, in the researcher's opinion, that the relation between education and politics should be a matter of educational concern. In the interviews, reference by respondents to politics (cf Ideograms A, D, F, G, H, J, M and N) leads one to believe that political education should be included in the teacher education curriculum.

Respondents (cf Ideograms A, B, E and L) maintained that education did not evoke action, curiosity, critical thinking, reflection and inquiry in the students' minds. In the respondents' (cf Ideograms A, B, C, and E) opinions that is due to the prescriptive nature of the education system. The examination oriented nature of syllabi also limits the students' critical thinking.

Respondents (cf Ideograms D, F, and H) also criticised the curriculum based on Western cultural patterns and ideologies and thus detached from African learners. The result of a foreign curriculum is that students fail to make a connection between subject content and real life and therefore resort to rote learning and memorisation without a search for the meaning of the subject content. The researcher came under the impression that meaningful learning was not realised.

Reference was made in the interviews (cf Ideograms D, E, F, M, J and K) to the incompetence of most lecturers and teachers, who lacked challenging approaches to the learning content and, who very often used methods which did not encourage pupils to think independently - thus leading to mediocrity and boredom. Over-use of the lecture method, particularly in languages and in Education as a subject, was criticised (cf. Ideograms B, C, E, and F).

Respondents (cf Ideograms G, J and N) indicated that beginner teachers required more background in the day to day professional skills needed by a teacher, including the use of the correct language level, use of time, maintaining discipline, assigning work and establishing classroom achievement standards.

There is a difference of opinion from respondents (cf Ideograms G and J) regarding the effectiveness of the outgoing teacher education curriculum. Few respondents (cf Ideograms B and F) found the curriculum a fair programme, nevertheless, they pointed out that as a result of the political turmoil in education since 1990, a lot of the students' time was wasted during stay-aways and picketing. It becomes very difficult to assess the effectiveness of teacher education programmes. Most respondents (cf Ideograms A, B, C, D and E) expressed negative criticism about the curriculum. Respondents (cf E and F) indicated that the colleges of education were more academic and theoretical than professional and practical. Less emphasis should be placed on theory. There is more concentration on book work, particularly in Junior Primary Teachers' Diploma courses. It was suggested that the number of students enrolled in method courses be kept to a minimum to facilitate discussion and individualisation. Education courses outside a student's specialisation are considered to be of limited value (cf Ideogram F). One lecturer (cf Ideogram E) experienced the curriculum focus to be on the general rather than specific elective subjects, thus prohibiting the programme from producing skilled manpower able to enter the labour market. Many student teachers who followed the general stream of subjects eventually helped to increase unemployment figures.

Respondent (cf Ideogram E and F) also revealed that there is a dearth of competent science teachers (Mathematics, physical Science and Accountancy) which results in poor performance in science subjects. Very few students chose to follow the science stream at colleges of education.

Therefore, from the respondents' view, technological-scientific subjects are regarded as more useful (cf 2.4.2.3).

College students are introduced to the teachers' organisations by executive members of the organised teaching profession. Respondents (cf Ideograms G and D) regarded the matter as highly political since the South African Democratic Teachers' Union (SADTU) is a political affiliate of the African National Congress (ANC). The opposition to, or rather conflict that prevails between SADTU and TUATA cannot be overlooked as it penetrates the school and thus turns the education institutions into political battlegrounds. As already stated, the researcher proposes the inclusion of political education at colleges of education in the curriculum because there is reference to indoctrination by inexperienced lecturers and political authorities who use students to promote their political aims.

Respondents (cf Ideograms J, K, M and N) were doubtful whether teachers really answered the distress calls of pupils as educands. It was realised that most student teachers chose teaching colleges as the only accessible tertiary institutions; an easy solution to their post-school education problems. The inadequacy in the number of varying tertiary institutions, such as technikons and technical colleges, and the lack of mathematics and physical science teachers in the Northern Province left many post-school youths with no other option but to become teachers. The implication is that most college lecturers have been forced into the teaching profession instead of becoming what they ought to have become.

Respondents (cf Ideogram D and E) indicated that the major difficulty at colleges is the inability of young lecturers to close the gap between high school teaching and support of college students. Both situations are founded on accompaniment of human beings by a fellow human being, but the student teacher and the pupil are in two different modes of being human. At a college, lecturers have the problem of preparing students in *how* to teach since the college focuses more on the approach and on the method of unlocking reality to pupils. The lecturers find it difficult to integrate the *what*, that is, the subject content, with the *how* - the way the information is imparted to pupils. The impression of respondents (cf Ideograms D, E and F) was that in most cases andragogic support was, for the reasons listed above, inadequate.

It is difficult if not impossible for the teacher education institutions to prepare student teachers for every situation they might encounter at school. Becoming an effective teacher is a lifelong process which depends largely on the experience which the teacher acquires in the actual teaching/learning situation. One cannot become a good teacher within a short space of time.

There was dissatisfaction expressed by older respondents (cf Ideograms D, G, M and J) with young teachers who shunned advice, counselling support and coaching from experienced educational authorities. Teachers undermine the experienced teachers who, by virtue of their position, are mentor teachers. Adult support is needed in every mode of human existence. Without proper guidance and obedience of values such as respect, respect for human dignity, self-respect, confidence, determination, dedication, virtue, responsibility and humility, young teachers are unable to satisfy the

educative needs of pupils. Mutual knowledge and understanding and a good relationship between the teachers and their colleagues, as well as pupils, are essential for successful educative activities.

Although lecturers and students were given adequate freedom to challenge and criticise the written material used at colleges, it was often not possible to implement the necessary changes and improvements to this material (cf Ideograms A, E and L). It should also be borne in mind that teachers and student teachers were not involved in the compiling and composition of the material. For instance, respondents (cf Ideograms A and E) who offer Science of Education as a subject, were aware of the obsolescence of some entrenched ideas and concepts in the textbooks. However, Science of Education is an external examination subject and therefore it is difficult to ignore irrelevant ideas which may appear in examination papers. Hence the conclusion that there is no adequate freedom to challenge material compiled by distant researchers.

The relationship that existed between schools and colleges of education was often confined to colleges sending their prospective teachers to the schools for practice teaching. Lecturers, particularly those who had upgraded themselves abroad, sometimes assisted neighbouring schools with mathematics and science courses (cf Ideograms B and K). Respondents (cf Ideograms C, G, M and N) found the relationships which existed between schools and colleges to be inadequate. Colleges of education were institutions of higher learning that should extend their educative support to the deprived rural communities in order to eliminate illiteracy. It is strange that lecturers (cf Ideograms C and E) experienced that their advice was not accepted by

school teachers because as leaders in tertiary education they were regarded as intellectuals or an elite group.

Students' teaching practice was mentioned frequently as the most important component of the teacher education programme. However, respondents from both colleges and schools (cf Ideograms A, B, C, E, G, I, J, M and N) revealed serious problems with regard to the way practice teaching was conducted. During the interviews (cf Ideograms A, B, I, J and M) it was stated that there was a total lack of student teacher support from subject or class teachers at schools. Teachers were reluctant to accompany student teachers to classrooms for lesson evaluation (cf Ideograms B, I, J and M). Teachers did not regard the preparation of student teachers for their careers as their formal duty. Teachers, therefore, put the blame for training ineffective teachers on the college lecturers (cf Ideograms E and F). On the other hand, college lecturers did not regard the student teaching practice as a planned, organised systematic, controlled activity as part of their andragogic support, thus shifting the blame to the school teachers (cf Ideograms G and M). Furthermore, little if any attempt was made by college rectors to redress the poor relationship that existed between schools and colleges in this respect. In view of the above mentioned findings, the researcher is led to conclude that many student teachers do not benefit from practice teaching (cf Ideograms G, J, M and N).

Almost all the respondents (cf Ideograms G, H, I, J, K, L, M and N) agreed that the status of the teacher was very low. The modern teacher has lost self-respect and the respect of the community. The low status of teachers was ascribed to the fact that many young teachers joined the profession not

out of interest but as a last resort (cf Ideograms F, G and J). Even more important, the low teachers' status was ascribed to the deviant behaviour, lack of discipline, being over friendly and fraternising with pupils, low morale, lack of dedication, inefficiency and a lack of appropriate skills (cf Ideograms D, G, E, F, J, M and N). Teachers disregard advice and guidance from education authorities, putting much emphasis on the material gains or economic opportunism.

Teachers abused or absolutised freedom and did as they pleased, thereby degrading their status. There was a need for the government, colleges of education and the organised teaching profession to engage in a joint in-service training programme in order to enhance the teachers' status (cf Ideograms J, M and N).

There were different opinions regarding the question whether teaching was a profession. Most of the respondents (cf Ideograms A, C, E, G, H, I, J, K and M) proclaimed teaching a profession. However, the researcher is aware that the concept of profession has been applied to themselves by many occupations, especially in modern times (cf 1.2.3.2). Opting to use the term does not, however, ensure that the status of a profession will be achieved. Criteria exposed by respondents (cf Ideograms A, E and M) for determining the professional status of the teacher, tend to be obscure and imprecise. Respondents (cf Ideograms K and M) had an intrinsic belief, a subjective feeling or experience that teaching was a profession. These respondents, nevertheless, lacked justifiable arguments to substantiate their points of view. Respondents (cf Ideograms A, C, G, H, I and J), who supported the notion that teaching was a profession, stated that as a professional the

practitioner should display strong service motivation and life-time commitment to competence. The teachers' professionalism (cf Ideogram J) rested on two cornerstones, namely commitment and dedication to the service of the child. The professional pride, responsibility of teachers and improvement in education cannot be achieved without commitment to the profession.

Respondents (cf Ideograms B, D, E, F and L) found that teaching did not satisfy the standards of a profession. Proponents indicated that unlike the doctor, who has to take an oath, or the lawyer, who is bound by the ethics of the Law Society, the teacher did not have to take an oath of service. Secondly, teachers were employees of the department while doctors and lawyers were self-employed. Teachers lacked autonomy as their views and competence had to be approved by their supervisors, principals or inspectors before they could take decisions. This perception was derived from the degree of powerlessness and hopelessness teachers have experienced over the years. Respondents (cf Ideograms A, B and D) also indicated that teachers were constantly encouraged or coerced to follow or implement decisions in which they had not been involved, either in the decision-making process or by contributing in some way. This generated a somewhat pessimistic view of teaching as a profession. The researcher supports the view that teaching is a profession, although it does not fully display all the characteristics shown by professions such as law and medicine. Although extensive arguments have often been raised against teaching being judged a profession, the researcher, nevertheless, found the debate to indicate acceptance of teaching's claim to professionalism since teaching is forced to meet some of the same essentials as law and medicine.

There are without doubt certain differences between the professions. It was argued extensively (cf 3.2.1, 3.2.4 and 3.2.7) that teaching is a mode of human existence. It is not merely a way of earning a living (Thembele, 1990:58). It is a way of realising human potential. As a profession teaching cannot simply be disqualified as profession because some of its practitioners do not meet the desired standard of professional behaviour.

Respondents (cf Ideograms B, G and J) indicated that it was not sufficient to qualify teaching as a noble profession. Professionalism should be complemented by the exemplary behaviour of teachers. The teacher is an embodiment of adulthood to which pupils are *en route*. Teachers have to exemplify the norms and values of society which will result in voluntary acceptance of the demands of propriety by pupils. Unfortunately that was the task which the college of education and the school alone could not accomplish (cf Ideogram B). Every adult within the community should realise and fulfil his/her role as educator.

Respondents (cf Ideograms B, C, D, E, H and L) agreed that education and culture were intertwined. Both culture and education were only found in human beings. The problem indicated was that the outgoing curriculum, which had been designed by the former Department of Education and Training (DET), did not take the cultural aspects of African people into account, hence it was hostile to both pupils and parents (cf Ideograms A, B, H and L). The curriculum designers in the new South Africa should, after critical reflection and research, adopt a multidimensional, holistic approach to curriculum development to satisfy the cultural needs of the relevant communities.

It was agreed by respondents (cf Ideograms G, H, I, J, K, M and N) that there was a difference between SADTU and TUATA throughout South Africa and particularly in the Northern Province. In the researchers' opinion the ideological differences between the two teachers' organisations can best be understood within the context of their origin and historical background. The historical background underlying the two organisations will unfortunately be beyond the scope of the present research. Suffice it to mention that TUATA was formed in 1906 when the African teacher in South Africa was not allowed to give vent to his dissatisfaction with education (cf 4.4.4 and 4.4.8). Although TUATA had found most of the apartheid government's education policies and decisions unacceptable, teachers would not take a radical stand. This is understandable since any deviation from the "professional norm" would have rendered the teacher liable to immediate dismissal. Although TUATA was dissatisfied with conditions of work, salaries and the lack of autonomy, they remained silent and "put the child first". Strike action was their last resort as it was in direct conflict with the notion of "child first" (cf Ideograms G and J). SADTU, in direct contrast, was formed in 1990 during the political liberation, as a strong reaction against the teachers' historical silence (cf Ideogram D and M). SADTU reacted against the professional silence which had dominated the teaching fraternity for decades. Teachers' strikes or industrial action are the main weapon for addressing teachers' problems. Teachers' strikes are, according to SADTU (cf Ideogram D and 4.4.4) justified means of a defiance campaign which assists teachers to pressurise whoever is in power (cf Ideogram H).

In the light of what has been said it is evident that there is an opposition or disagreement between the two organisations. Respondents (cf Ideograms G, H, I, J, K, M and L) experienced that the ideological differences penetrated the school and retarded progress. Young teachers (usually SADTU members) accused older teachers (who were more often TUATA members) of being conservative and clinging to the *status quo* (cf Ideograms D, H and M). Older teachers (TUATA) accused younger teachers (SADTU) of being radical undisciplined, revolutionary and unable to “deliver the goods” (cf Ideogram J).

There is a difference of beliefs and opinions amongst respondents with regard to enhancing the status of the teacher. Respondents (cf Ideograms G and J) believe that the government, having monopoly or power, should depoliticise education. It is a controversial issue for teachers to educate pupils and at the same time be involved in politics. On the other hand, there are respondents (cf Ideograms H and M) who found it imperative for teachers to engage simultaneously in education and politics, because they believed that education was used to achieve political aims (cf 2.3.1.2) and a dividing line between education and politics did not exist. Teachers were politically empowered to break their historical silence and, to voice their grievances.

Respondents (cf Ideograms D, G, F and H) held managerial positions and therefore maintain that the state should empower the management structures (rectors of colleges, vice-rectors, heads of departments, principals and inspectors) to exercise control and supervision.

It was found that the Northern Province colleges of education did not engage in research. Most respondents (cf Ideograms A, B, D, E and L) found the climate at colleges of education disruptive and not conducive to any enrichment programmes.

#### **4.6 A CRITICAL ANALYSIS OF TEACHER EDUCATION IN THE NORTHERN PROVINCE**

In view of what has been reflected in 4.5 concerning the responses of the interviewees to the ideograms concerning their views on education and teacher education in particular, specific evaluations can now be made. The criteria which were formulated in chapter two (cf 2.4.2.1 to 2.4.2.5) are applied as questions to evaluate whether teacher education in the Northern Province meets the standards of an effective teacher education programme.

##### **4.6.1 IS EDUCATION FOUNDED ON A JUSTIFIABLE EDUCATIONAL THEORY?**

The permissive spirit currently prevailing among the youth in education, the absolutisation of freedom and the liberalisation of pupils, students and student teachers in terms of relative values, strengthen the belief that education is not founded on an educationally accountable theory (Jordaan, 1993:178). The amount of politics in education has also become paramount thus reducing education to being a social science rather than one of the humanities (Higgs, 1991:391). The education system has been highly prescriptive with an emphasis on examinations. The curricula are based on Euro-American values and are thus foreign to African pupils and students.

From the preceding sections (cf 4.4 and 4.5), it appears that students did not look critically into the context of their learning *how* to teach (cf Ideograms B, C, E, F and L). Penny and Harley (1995:73) categorically assert that any approach to education which does not encourage teachers to reflect critically on their own educational views and on the nature of education, as it is realised in the institutional setting in schools, will be inherently flawed. As a unified society there is a need for insight in the search for a common, broad agreement on a common purpose in the objectives and broad aims of education (Hartshorne, 1989:23). Significantly, “people’s education” emphasises critical and creative thinking, analysis, working methods, active participation, collective work and democratic practices, both in generating and developing knowledge and its implementation.

In most developing countries, descriptive education derives from centrally determined syllabi; centralisation of syllabi planning is limiting for an imaginative and lively teacher (Turner, 1981:31). To move from prescriptive education there is a need to search for what is meaningful in education to develop into a particular educationally accountable practice. Since the Science of Education describes that which is meaningful to education, educationists, educators as well as political decision-makers may turn to it for justification for their actions, decisions and criticisms. (Regenbrecht, in: Oberholzer *et al.*, 1993:540.

In the Northern Province, in colleges of education as well as schools, andragogic influences are not adequate since most student teachers still resort to rote learning with little or no understanding of the subject matter.

#### 4.6.2 IS EDUCATION COMMITTED TO CONTINUOUS RESEARCH?

It has not been possible for teacher education colleges to engage in research. Teacher education colleges were not involved in any form of lecturer or teacher appraisal. Teacher education in the Northern Province is therefore devoid of any form of evaluation of the educative activities (cf Ideograms E and D).

#### 4.6.3 IS EDUCATION RELATED TO CULTURE?

The culture of the indigenous people has not been a factor in deciding what has to be taught in education institutions (cf Ideograms A, B, D and H). This conclusion has been extensively supported by interviews as well as literature reflected in chapter two (cf 2.3 and 2.4). An academic curriculum should be a selection from the culture, values, norms, attitudes, beliefs and skills that are essential to the survival of the people for whom these curricula are intended (cf 4.4.3 and Kutoane and Kruger, 1990:8). The main reason for compiling a curriculum devoid of culture was that:

“God meant the Black man to be a hewer of wood and a drawer of water for the White man” (Loram, in: Kutoane and Kruger, 1990:9).

Such an education cannot be educationally defensible because according to Chesler (1993:166), if people’s cultures are regarded as ‘inferior’ then they too are regarded as inferior. If human beings have to live and find meaning

in their lives, their culture should provide both the challenge of finding meaning and the answer, even if no final answer is possible.

#### 4.6.4 IS EDUCATION AN ART?

In the light of what the respondents state (cf Ideograms G, I and J), there is the implication that education is an art. Respondents (cf Ideograms B, G, I, J and K) stated that it is insufficient to define teaching as a noble profession. Teaching is a calling and it is therefore very difficult to teach students teachers *how* to teach (cf Ideograms G and I). Furthermore it was revealed that the lack of alternative tertiary institutions offering education for alternative occupations meant that many black students who are educated as teachers lack the necessary teaching talent and cannot become authentic educators. According to Paine (1978:94) professional teachers, who have chosen teaching as a calling, are dedicated pedagogues of the future, filled with the enthusiasm of their calling which is not swayed by economic opportunism. These teachers lead their pupils through their chosen field of service and successful living.

Teaching is like art because it deals with words and beauty (Götze, 1985:17). According to Heidegger, teaching is a calling (cf Ideograms G, I and J), the mode of knowing that apprehends specific possibilities in reality and to help reality to actualise it. Teaching is therefore difficult to teach. Nel and Spies (in: Yule, 1990:107) add that teaching is being aware of life; it is allowing oneself to look, hear, feel and respond. Like art, the meaning of teaching is always left open. Like teaching, art is creation, it is fun. There is no right or wrong, no stress or strain. The fun is being creative, to

experiment, try out a variety of possibilities and arrive at some solution to the problem of producing the most effective results.

Heidegger (in: Götze, 1983:1) stressed that teaching cannot be treated as a profession because of monetary remuneration for services rendered (cf 3.2.3). Teaching cannot be treated like medicine and law because of what it is. Teaching is a mode of being in the world and not just a way to earn a living as Kriel repeatedly stated (cf 3.2.3 and 2.4.2.2), hence the need to speak of teaching as an art.

#### 4.6.5 IS EDUCATION COMMITTED TO HIGH STANDARDS OF EXCELLENCE?

Assessing the quality of teacher education in the Northern Province is more difficult than assessing the quantitative growth of teacher education or its direction, because no quantifiable information which directly and fully reflects the quality of the training provided is available. Among educators and educationists, however, there is a feeling that the quality of teacher education in the Northern Province is below the required standard (Orbach, 1992:207 and Hofmeyr, 1989:25). This feeling is based on a mixture of indirect indicators, the present research, and a lot of individual subjective exposure to and experience with the colleges of education and their products (cf 4.4.12).

To improve the standard of teacher education in the Northern Province, more attention should firstly be given to the formulation of clear

educational objectives. The employment of college staff should also be based on stringent, unambiguous principles (cf Ideograms D, E and F).

As already stated in 4.6.2, it has for various reasons not been possible for colleges of education to engage in research. Research is an enrichment programme aimed at enhancing the standard of tertiary institutions. Wide ranging research on teacher education is an approach to keeping abreast of the information and evaluation activities in the institutions, rather than maintaining the *status quo*. The words of Van Wijk (in: Van Vuuren, 1988:5), when characterising the mission of a university are relevant in this context:

“... the lecturers will apply to their teaching the same dedication and enthusiasm, if possible the same expertise, that they apply to their research. We must realize that teaching is an art, with its own principles and rules, no less than research, and no less rigorous. If we cannot accept research of the hit-and-miss kind, why teaching?”

The above quotation indicates that any attempt at improving the performance of a teacher requires an effective research programme for evaluating the teacher's strengths and weaknesses.

Secondly, the very low requirements for admission to colleges, the very low tuition and residence fees charged by them - are coupled with easy to obtain bursaries and, finally the lack of alternative institutions offering alternative training for other occupations, lowered the academic standard of teacher education (Orbach, 1992:201). When selecting prospective student teachers, a candidate's potential to become a real practitioner of the art of

being a mentor should also be considered. This is done by evaluating the candidate's integrity, wisdom, compassion and ability to inspire others, or the potential to develop their abilities. Teachers should be trained to be aware of their responsibility to promote the potential of pupils and they should be equipped with the necessary skills to accomplish this task (Dreyer, 1994:74).

Thirdly, in the Northern Province, colleges of education failed to be committed to the standard of excellence because of a lack of discipline among student teachers (cf 4.4.4; 4.4.5 and 4.4.10). Freedom as a criterion for the educative situation, is not licence to do as one pleases. Freedom, like authority, has to subscribe to the demands of propriety (Perumal, 1990:27). Many of the explanations of the concept of freedom clearly suggest that authority is not a negation of freedom; authority is the soil in which freedom is fostered (Viljoen and Pienaar, 1984:66). Freedom is a human phenomenon which should be used to foster the well-being of human beings. One respect in which humans differ from other gregarious groups is that they have a comprehensive and complicated system of standards of behaviour, so that individual members of this society have freedom, in theory at any rate, to choose whether or not they will conform to the contemporary norms for right living (Cilliers, 1975:62).

The comments by Cilliers imply the need for humans to subject themselves to voluntary freedom through the obedience of authority. Norms and values are promulgated by so-called experts in particular fields, namely, judges, policemen, priests, teachers, prefects, umpires and legislators. There are procedural rules which give them authority to decide, judge, command or to

pronounce knowledge. It is imperative that rules be formulated for the good of society or for the good of the education institution and not for the sole advantage of those in authority, for, when that becomes the case, it is called tyranny (Cilliers, 1975:64).

Freedom in teacher education institutions presupposes that students have the ability to think and will act freely within reasonable bounds. On the other hand, and because freedom presupposes authority, students have to live an organised and disciplined life. Students' actions are not entirely dictated by external forces or stimuli (Cilliers, 1975:66). As individuals they have a say or a choice in their actions and by the same token they should be held responsible or accountable for their actions (Cilliers, 1975:64). Cilliers also stresses that there is no such thing as absolute, unbridled freedom. Freedom does not mean one could simply do whatever one wishes as it would be in conflict with the very nature of human beings and it would in fact not be freedom at all but licence.. Doing as one pleases may lead to self-destruction. This reaffirms the point that there can be no real freedom without responsibility and authority.

A question which arises from this exposition concerns the amount of freedom and control there should be in an institution of learning. The degree to which authority and freedom should be exercised has no distinct clear-cut prescription to follow. As human phenomena, the possibilities are infinite, as student teachers and lecturers not only differ from one another, but are sufficiently alike to be able to live and learn together in harmony. Let it suffice to state that to achieve a high standard of excellence, teacher education colleges, as communities where human beings realise their

potentialities, should adhere strictly to the principles of decent, ordered and organised living. Education cannot be realised in a situation of mistrust, disorder and chaos.

#### 4.6.6 IS EDUCATION A PROFESSION? ✓

It has been revealed in the literature study (cf 3.2.7), as well as in the ideographic research conducted (cf 4.4.1, 4.4.3, 4.4.7, 4.4.9, 4.4.10, 4.4.11 and 4.4.13) that education can be considered a profession. Therefore, the main role of teachers in the educational advancement and contribution to the development of humanity and modern society, cannot be overemphasised. Teachers who chose teaching as a career and who are professionals, understand that teaching is not merely another job or trade by means of which one earns a living. According to Thembela (1990:58) teaching is a calling, a vocation, and also according to the respondents (cf 4.4.7, 4.4.9, 4.4.10 and 4.4.11) a vocation, profession and the mother of all professions. It is thus important for teachers to understand the meaning of education as a profession and furthermore, how to answer the call of teaching. If teachers are incompetent and inefficient in the performance of their duties, they cannot earn any respect. It is therefore essential that during these important years in the life of the education profession, teachers' attention should be directed to good behaviour, self-development, responsibility, self-reliance, perseverance, dedication and commitment (Cazziol, 1979:130).

## 4.7 CONCLUSION

In this chapter attention was given to an investigation of problems and challenges facing the education of teachers in the Northern Province. The qualitative approach in the form of interviews was employed. The researcher interviewed rectors of colleges, vice-rectors, heads of departments, senior lecturers, principals of schools and teachers. To avoid one-sidedness in the research results, the researcher contacted management authorities as well as ordinary teachers. As a phenomenologist, the researcher tried to avoid bias and being side-tracked by following the phenomenological method in order to evaluate subjective experiences obtained from respondents in the form of responses to questions posed. In the last section of this chapter, summarised, evaluative comments were given. The essentials that emerged from the educators' and educationists, experience of teaching and teacher education were set out. The criteria for evaluating an effective teacher education programme which were revealed in chapter two (cf 2.4.2.1 to 2.4.2.5) were used to evaluate the education of teachers as described in the ideograms.

In chapter five summarised findings from the entire research, recommendations and conclusions will be discussed.

## **CHAPTER FIVE**

### **SUMMARISED FINDINGS, RECOMMENDATIONS AND CONCLUSIONS**

#### **5.1 INTRODUCTION**

In this dissertation the researcher was concerned with problems and challenges encountered in teacher education and the professional status of the teacher in the Northern Province. To demarcate the research area accurately the researcher found it necessary to concentrate on the region which was previously known as Lebowa, situated within the Northern Province. From the literature study, observations in teaching practice and interviews with rectors of colleges, vice-rectors, senior lecturers, heads of departments, principals of schools and teachers, findings were made that led to conclusions and eventually recommendations. To put the last chapter in perspective it is necessary to reflect on the research in the form of a retrospection.

#### **5.2 RETROSPECTION**

Chapter one was an introductory chapter aimed at acquainting the reader with the scope of the research to be undertaken. Besides the explications of concepts in chapter one, the historical background of the teacher in the Northern Province was discussed. The main purpose of this chapter was to define and state the problem that had incited the researcher's interest and thereafter to explain the methods to be employed in carrying out the

research. In the methodological exposition, an attempt was made to explain various scientific methods such as the phenomenological method, the ideographic method, observation and literature study, in order to avoid absolutisation of one method.

For the purpose of the projected research, the phenomenological method was considered necessary because teacher education, as a particular phenomenon to be investigated, needed radical reflection. Education and teacher education in particular, had to be described as it essentially is.

The literature study formed the foundation to grasping the essentials which were revealed in teacher education. In essence the literature study assisted in shedding light on the path along which the research had to develop. The literature study verbalised that which, according to the researcher, was meaningful in education.

The ideographic method was also examined (cf 1.5.2.4 and 4.2.1) because the researcher's wonderment had been incited concerning the education of pupils and student teachers. The experience of relevant informants in the Northern Province where the interviews were undertaken (cf 4.3), was of particular concern.

The researcher was also interested in illuminating the links between education as the support of pupils by teachers (pedagogy) and teacher education as student support by lecturers (andragogy). It was therefore necessary to expose the grounding of human beings within the two modes of being, that is, existence as the pedagogic-anthropological, as well as the

andragogic-anthropological. Certain basic human needs were identified and discussed in order to put the problem under investigation into perspective.

In Chapter two the aims of teacher education, from a philosophical perspective, were discussed. In this discussion the interrelationship between the theoretical and the practical components in teacher education was divulged by the inference that the part-disciplines of the Science of Education provide theoretical grounding for an effective teacher education programme.

Chapter three exposed a scientific description of the characteristics of a profession and the extent to which education meets these characteristics. The second section of this chapter focused on factors that affect the teacher's professional status. The historical background of the teaching profession in Africa generally and in South Africa in particular was described with reference to Cazziol (1979). Subsequently, the criteria for teachers as professionals were described. The complex characteristics that make teachers more personal and humane in their dealings with pupils were explored in detail.

In Chapter four, the ideographic method was employed to analyse teacher education in the Northern Province critically. To acquaint the reader with the ideographic method (cf 1.5.2.4), a background to qualitative research was given and its development was explained. Advantages and disadvantages of interviewing as a research technique were exposed. Taped, unstructured interviews that were flexible and dynamic to accommodate respondents, were used as a method of obtaining data from colleges of

education rectors, vice-rectors, heads of departments, senior lecturers and principals and teachers at schools in the Northern Province. This was followed by summarised evaluations of the proffered responses. In conclusion, teacher education in the Northern Province was evaluated to establish whether it met the criteria for an effective teacher education programme.

In Chapter five, as a conclusion to “TEACHER EDUCATION AND THE PROFESSIONAL STATUS OF THE TEACHER IN THE NORTHERN PROVINCE”, summarised findings, conclusions and recommendations on how teacher education and the professional status of the teacher could be improved, will be put forward.

### **5.3 SUMMARISED FINDINGS**

From the literature consulted during the course of this research and from the responses obtained by means of the ideographic method employed, a number of essentials have come to light.

- A student’s academic achievement in the matriculation examination is the only criterion for admission to or selection for the Northern Province colleges of education (cf 4.4.1; 4.4.2; 4.4.3; 4.4.5 and 4.4.12). Students who obtained matric exemption certificates, with the highest symbols in their particular subjects (particularly in physical science and mathematics) qualify for admission as student teachers.

- Contact or interaction between schools and colleges of education in the Northern Province occurs only when colleges of Education send student teachers to schools for their practice teaching (cf 4.4.7 and 4.4.13). There is a lack of effective liaison between teacher education institutions and schools and the lack of dialogue is responsible for the theory/practice dichotomy which teachers regard as the most significant problem confronting them during real educational practice at school (Ngcobo, 1989:10). There is a discrepancy between teacher education institutions and school requirements. This implies that teacher educators and school authorities pursue different aims. On the one hand it would mean that students are instructed at colleges of education to acquire abilities which they are not permitted to put into practice at schools; on the other hand, abilities which school authorities expect teachers to have are not taught at colleges of education (Jacobs, 1990:29).
- Colleges of education in the Northern Province are more academically and theoretically, than practically and professionally, inclined. This is particularly true concerning their tuition for the Junior Primary Teachers' Diploma (J.P.T.D.). According to the respondent in ideogram E (cf 4.4.5), the core issue is the question of overloading - seventeen modules having to be studied in a year. Although it is difficult to achieve an objective measure to determine whether students are overloaded or not, and it is not clear how to interpret the perceived load, there is an unequivocal indication that the courses should be re-examined (cf Ideogram E).

- Lecturers do not regard the teaching practice as an organised, planned activity, while teachers, on the other hand, failed to offer educationally accountable support during students' teaching practice (cf 4.4.1; 4.4.5; 4.4.6; 4.4.9 and 4.4.10). Teachers fail to go to the classrooms, adequately prepared with a sound knowledge of their subject matter. This failure results in their being unable to react appropriately to questions raised in student teachers' "Evaluation Reports". Lecturers do not have the ability to motivate teachers by using teaching media or by asking provocative, critical questions (cf 4.4.3 and 4.4.5). The optimum learning and progression of students as actualised through andragogic intervention and support as accompaniment, is now almost unthinkable.
- Teacher education is an area of the teaching profession which lends itself to research. It would unfortunately appear that research has not been undertaken in the Northern Province colleges of education (cf 2.4.2.4; 4.4.1; 4.4.4 and 4.4.5).
- The relationship of authority in teaching, between lecturers and students at colleges of education and between teachers and pupils at school level, as a precondition for student support, is lacking. That implies that the issue of discipline in high schools generally and no less in colleges of education, has become a matter of pressing concern (cf 4.4.4; 4.4.7 and 4.4.10).
- In the Northern Province the curriculum which had been planned by the former Department of Education and Training (DET), was highly prescriptive. Prescriptive education made independent, critical thinking

well-nigh impossible (cf 4.4.1; 4.4.2; 4.4.3 and 4.4.5). Conformity was demanded although it led to mediocrity. Education in the Northern Province neglected human concerns and aspirations (Higgs, 1990b:391).

- Since the introduction of formal education of teachers by missionaries in South Africa and particularly in the Northern Province, African culture has not been taken into account in the design of the curriculum (cf 1.3.2; 2.4.2.3; 4.4.1; 4.4.4; 4.4.8 and 4.4.12). The present curriculum was founded on Western thought and ideals, thus increasing the gap between education at home and at school.
- Teaching is a profession and individual practitioners are characterised by a strong service motivation and lifetime commitment to competence (cf 3.2.4 and Howsam *et al.*, 1976:7).
- Before independence in African countries such as Zambia and South Africa and particularly in the Northern Province, the teaching profession was the most highly respected and envied occupation among Africans (cf 3.3.2.1 and Cazziol, 1979:165). Currently, however, the professional status of the teacher in the Northern Province is very low (cf 1.3.3; 4.4.8; 4.4.9; 4.4.10; 4.4.13 and 4.4.14).

## **5.4 PROSPECTION**

Wragg (1987:2) identified research as an interim measure, both retrospective and prospective, looking back at what has or has not been achieved, taking stock of the present and planning the direction that will help teacher

education to develop in the future; a re-appraisal of the present and development of a realistic set of expectations for teacher education in the Northern Province. The researcher envisages a future programme of teacher education based on the essentials revealed for the education of teachers in the new South Africa, including the Northern Province. Recommendations in connection with the identified essences of education for possible inclusion in the teacher education programme will be made in the subsequent section.

## **5.5 RECOMMENDATIONS**

### **5.5.1 THE NEED FOR IMPROVED ADMISSION CRITERIA**

The unsatisfactory quality of teacher education can be ascribed to the unsatisfactory calibre of those who wish to be considered for admission to teacher education. The motivation and standard of those who wish to be admitted to teacher education colleges, affect the quality, not only of teacher education, but of education in general (Dhlomo, 1979:140) Referring to Fafunwa's research report, Dhlomo stated that in African countries the teaching profession is practised by the following categories of people:

- those who are convinced that teaching is their calling and that they can best serve their country in this capacity;
- those who cannot make good elsewhere, but because they have the minimum academic qualifications required, enrol for teacher education;

- those who have been disqualified from further studies and higher education because of poor academic records. In the Northern Province most of the students fall into the second and third categories above;
- the large numbers of students who opted for teaching as it was an easy, accessible career option to solve their tertiary education problems. The student teachers who enrolled to become teachers as they had no alternative careers to follow (cf 4.4.3; 4.4.6; 4.4.7 and 4.4.10), who are not highly committed to education, who have no interest in the educational development of children and who have no interest in parents, are likely to make a minimal contribution in the school (Nkuna, 1994:318). It is therefore recommended that, in the Northern Province, attention should be given to the provision of alternative institutions for tertiary education.

The academic qualifications used in teacher education as entrance criteria are far below par, to the extent that high standards of education are difficult to achieve. Therefore, in addition to academic qualifications, admission requirements should pay more attention to the personal qualities of the applicants for teacher education (Nkuna, 1994:313). Entrance criteria based on academic achievements or the so-called “points system”, are inadequate because they cannot predict whether the candidate is likely to become an effective teacher. The personal qualities of students applying for training to enter the teaching profession, should be evaluated by employing qualitative methods of evaluation, for instance interviewing. The qualitative method is able to measure personal qualities which are not

easily measured by quantitative evaluation of matriculation results. If well administered by competent experts, interviewing is a valuable selection tool. Interviews are helpful only if those who conduct them know what attributes are essential in the “ideal” future teacher (Dhlomo, 1979:148).

During interviews it can become evident whether the prospective student is highly committed to teaching, interested in the accompaniment of children and has a sound intention, based on commitment, to follow teaching as a career (Nkuna, 1994:318). The selection committee should meticulously require from students who seek admission, the ability to communicate with both children and adults, possession of good listening skills and sensitivity as far as the needs of others are concerned (Andrew in: Nkuna, 1994:319). Academic achievement and interviews have to be supplemented by aptitude tests, specifically designed for people who choose teaching as a career (cf 4.4.2). A holistic approach is therefore recommended during student selection.

#### 5.5.2 THE NECESSITY FOR A DIFFERENTIATED, RELEVANT CURRICULUM

It has been documented in the research that one of the causes of instability, lack of enthusiasm and critical thinking in schools, is the curriculum which does not fulfil the needs and aspirations of pupils and student teachers (cf 4.4.3 and 4.4.5). A school curriculum that is by nature foreign to pupils (cf 2.4.2.3) and not dynamic but static, will be relegated to irrelevancy by pupils and teachers and this could lead to disciplinary problems and low educational standards (Baloyi, 1992:335 and Mathabe, 1987:21).

In a post-apartheid South Africa, the quest for relevance can take two forms that are of interest. One is, according to Lor (1991:158) utilitarianism, that is, the urge to concentrate on products and services in learning that are useful in a measurable way, at the cost of products and services of which the benefits are difficult to describe and quantify. Secondly, there is a greater awareness of education in African context and the realisation that a large proportion of the population is inadequately served by the curriculum which is founded on North American and West European models (cf 2.4.2.3 and Lor, 1991:158). It is therefore recommended that the education system and more specifically, the curriculum, be evaluated and special emphasis be placed on the inclusion of African culture. An equilibrium is needed between the useful curriculum which serves the economic needs of the society and the curriculum based on human values.

#### **5.5.2.1 The inclusion of African culture in the curriculum**

It was revealed that the main defect that weakens the education system, that makes it unproductive, is the lack of recognition of African culture in the curricula (cf 2.4.2.3; 4.4.1; 4.4.4 and 4.4.8).

Curriculum designers in the new South Africa should bear in mind that the curriculum operates within the African context. The approach should determine what learning content would be relevant to Africa and South African situations (cf 2.4.2.3 and Maimela, 1994:2) At present (1996) the curriculum is modelled on European lines, hence the majority of lecturers and teachers look at reality from a Euro-American perspective. The Euro-

American approach has to be changed in order to teach African children to think for themselves as Africans in an African context (Maimela, 1994:2).

The researcher feels compelled, however, to warn that the Africanisation of the curricula should not be an option for a narrow-minded chauvinism, encouraging as Maimela warns "... throwing out the baby with the bath water" and rejecting everything western. It should rather be a change of direction, a looking at reality from both African and western perspectives. When planning for educational change, consideration should be given, not only to the transmission of academic knowledge, but also to the analysis of the underlying human values on which the education system is based (cf 2.3.1.13; 2.4.2.3 and McGill, 1992:95). To ignore African culture and values is to deny Africans their humanness. Every human being in every human relationship is entitled to his *dignitas perennis* and without the culture of the African people being included in the curriculum, it becomes a watered down version of western education being presented to South Africans, the type of education that negates their human dignity. Education is treated as a game with successful role players adopting the western approach and the rest using a set of copying skills in order to survive (cf 4.4.4 and McGill, 1992:95). For this reason, culture should be the foundation on which the curriculum is based. Within the relevant curriculum it is necessary to emphasise that which is morally good. Moral issues have to be included in the learning content in education.

#### **5.5.2.2 The introduction of moral education**

In an ever changing society, old certainties disappear, moral traditions become weakened and lose their effect and the individual cannot find easy

consensus within the society on standards of behaviour (Thacker *et al.*, 1987:5). Greater responsibility therefore rests on the school to teach pupils human values and establish a set of values which will provide adequate guidelines for an unpredictable future. It is difficult for the education institutions to resolve disputes by the use of political power and schools and colleges of education should rather introduce moral education, on which human existence is founded, through co-operation. Therefore it is recommended that prospective teachers should be educated in and become familiar with the basic principles of moral education for the restoration of the human dignity of both teacher and learner (Frazer, 1992:107).

Student teachers need to acquire specific values that will earn them the respect of pupils, colleagues and parents. Beginner teachers "... do not take their teaching duties seriously; they sit on pupils' desks..." and sprawl on the table when presenting lessons (Jacobs, 1990:31). Jacobs continues by pointing out that in general young teachers:

"... do not know what is acceptable behaviour towards pupils in their care, nor what is acceptable in a staff room".

To rectify this ignorance of appropriate behaviour, the suggested course in moral education should include a session on etiquette (cf 4.4.11), so that student teachers may learn how to behave in the school situation. Freire (*in*: Frazer, 1992:107) concluded that it is the task of the school and the educator in particular, to fight moral decay for the recovery of the people's "stolen" human dignity. Holdstock (*in*: Frazer, 1992:107) added that most attention should be paid to the respect of human dignity, human worth and the uniqueness of essential humanness.

Repeated references to politics throughout the research (cf 1.1: 2.3.1.1 to 2.3.1.8; 2.3.1.11; 4.4.1; 4.4.6; 4.4.8; 4.4.10 and 4.4.14) point out that there is a need for the inclusion of political education in the new curriculum.

### **5.5.2.3 The introduction of political education**

The education system is charged by society with equipping its young people to take their place as citizens and workers in adult life. It is maintained that human beings are, amongst other things, political beings and as *animal educandum* needs to be educated in politics (Trümpelmann, in: Oberholzer *et al.*, 1993:56). Dhlomo (1979:151) had the same point of view when he stated that in societies where teachers, because of their educational attainments are leaders, they almost of necessity become leaders in political matters.

“What is more, a lack of knowledge of issues like nuclear war, disarmament, population explosion, racism, et cetera could prove to be catastrophic (Trümpelmann, in: Oberholzer *et al.*, 1993:56).

In multicultural societies, such as South Africa, mere general knowledge in education is inadequate. Furthermore, in a democracy it is important that the citizenry should be knowledgeable. The education institutions are therefore charged with the responsibility of educating autonomous citizens, able to think and act for themselves, to resist exploitation, to innovate and to be vigilant in defence of liberty (Department of Education and Science, Higher Majesty Inspectorate, DES/HMI, in: Thacker *et al.*, 1987:7). A

form of political education was an aspect in the preparation for adult life that was absent in the former Department of Education and Training (DET) curriculum. It is strongly recommended that political education be introduced in the new curriculum.

In practical terms the debate whether schools should teach politics does not have any validity as all education is, broadly speaking, political education because teachers, learning content and prescribed books all convey a political message (Oberholzer *et al.*, 1993:57). According to these authors, inclusion of political education means more explicit, overt, formal structuring of political education which would, on the one hand, potentially enable one to detect bias more readily and on the other, a covert, indirect approach through the hidden curriculum.

It should, however, be borne in mind that it is not the most important function of the school to change society or to propagate political activism. Moreover, it is not the duty of teachers to propagate or play party politics within the school (cf 4.4.10 and 4.4.14). It should rather be accepted, according to Oberholzer *et al.* (1993:57), that the school is but one of many political agencies. Schools are trying, firstly, to foster excellence in rationality, developing the intellectual ability of pupils and therefore being conducive to enhancing a rational approach to politics.

The community role of the teacher, which demands knowledge of politics, does not, however, indicate that schools should be regarded as instruments designed to serve the ruling political party (Dhlomo, 1979:153). A sound, rational knowledge, structure and relevant procedural skills pertaining to

politics could, however, be inculcated at school (Oberholzer *et al.*, 1993:57). Thacker *et al.* (1987:7) had also contended that political education enabled young people to internalise values which were essential to the maintenance of a democratic way of life. Values like tolerance, reasonableness, empathy and respect for human dignity, form the necessary nucleus around which a core curriculum may be developed.

One of the ways to improve the education of teachers in the Northern Province is to improve student teaching practice.

### 5.5.3 THE NECESSITY FOR IMPROVED TEACHING PRACTICE

The student teaching practice programme, designed by the former DET, revolves around observations, demonstration, practise and critique lessons for ten to fifteen days per year. The most important aspects for linking the colleges of education with the schools and communities, have not been fully attended to. A substantial number of educators (cf 4.4.3; 4.4.13 and 4.4.14) expressed the opinion that there should be more official links between practising teachers and student teachers. The value of demonstration lessons by outstanding teachers or lecturers was repeatedly emphasised. Demonstration lessons should take place in the presence of lecturers and class teachers. Lecturers and teachers should assist students to identify teaching skills in action (Jacobs, 1990:31). In this regard Jacobs critically remarks that:

“... merely sitting at the back of the classroom should not be mistaken for intelligent observation”.

In an attempt to improve teaching practice it is recommended that a field-centred approach to teaching (adapted from Adolf, 1990) be considered for introduction at colleges of education. A field-centred approach is an intensive, demonstrable teaching practice which emphasises points of contact and interaction between researchers, lecturers, student teachers, pupils and teachers (Adolf, 1990:194). During teaching practice a pair of student teachers, specialising in, for instance, Mathematics, could visit the school for practice teaching. The college lecturers, in conjunction with Mathematics teachers at that particular school, could arrange for the two students to teach a lesson on the same subject content. The student teachers are then supplied with the same background material and teach under the same circumstances. The lesson is taught at the same time to two different groups of the same standard for a stipulated period. At the end of the teaching period, the classes are given an identical test. The marks attained by the two classes are compared and performance of pupils discussed. Various approaches, techniques and strategies utilised by student teachers are critically analysed and reflected upon (Adolf, 1990:194).

The researcher recommends the field-centred approach, which can be seen to display several distinct advantages.

- The field-centred approach is a research technique and in direct contrast to teachers who are reluctant to evaluate student teachers' lessons during teaching practice. This reluctance has, as shown by this research, been a source of concern and dissatisfaction among lecturers and teachers (cf 4.4.2; 4.4.5; 4.4.6; 4.4.9 and 4.4.10). The field-centred approach is also a powerful strategy to foster a mutual relationship between lecturers

and teachers which could be instrumental in building the teachers' self-confidence (cf 4.4.5 and Adolf, 1990:194).

- There is a point of contact and interaction among researchers, teachers, student teachers and lecturers and a resultant decrease in the gap between colleges of education and schools.

#### 5.5.4 THE NEED FOR REGULAR CONTACT BETWEEN TEACHER EDUCATION COLLEGES AND SCHOOLS

Most lecturers employed at teacher education colleges were previously successful high school teachers, hence their appointment at tertiary institutions (cf 4.4.4). They have, however, had no experience of primary school education and their ideas about children's learning are affected by their experience of secondary school education (cf 4.4.5; 4.4.6 and Lenyai, 1977:140). Furthermore, graduate lecturers, who are appointed to a college of education straight from the university, are in a similar position. When young lecturers who come directly from the university are expected to be responsible for professional guidance to Junior Primary Teachers' Diploma students as well as Senior Primary Teachers' Diploma students, they are placed in the unenviable position of having to give competent advice about an educational field of which their knowledge is questionable.

The field-centred approach described in 5.5.3 is recommended as it should foster regular intensive interaction between colleges of education and schools. A mutual dialogic relationship between lecturers, student teachers, teachers and students is necessary to enhance andragogic support. Regular

contact between lecturers, students and teachers in the form of meetings, seminars or conferences is needed to discuss issues of common concern. Lecturers who are unfamiliar with primary school education should be introduced to pupils through regular contact with primary schools.

In order to eliminate the incompetence of lecturing staff at colleges of education, there is an urgent need for lecturer trainers in the Northern Province.

#### 5.5.5 THE NEED FOR LECTURER TRAINERS IN THE NORTHERN PROVINCE

To achieve an academic standard of excellence in the Northern Province teacher education, the Northern Province Education Department needs to establish an institution for the education of lecturers who may be used in colleges of education to educate student teachers. An institution of this type is needed because experienced teachers will be drawn from schools to be trained in how to teach adults or, more specifically, how to offer authentic andragogic support to students on how to teach pupils (Nkuna, 1994:318). Currently (1996) the practice of taking experienced and inexperienced teachers to support and guide students to teach pupils, is regarded as inadequate (cf 4.4.4; 4.4.6 and 5.5.4). The lecturers have been trained to teach pupils and not adults.

#### 5.5.6 THE NECESSITY FOR AUTHORITY AND DISCIPLINE IN EDUCATION

That learning and teaching has suffered in colleges of education and in schools, due to the lack of authority and discipline, is an unfortunate reality (cf 4.4.4; 4.4.5; 4.4.6; 4.4.7; 4.4.10 and 4.4.14) Students and young teachers have shown little sensitivity to the unique needs of the individual, to the complexity of the learning process or to life-long effects which accrue from licentious freedom at education institutions. The progression of learning is a complicated and fragile phenomenon (Howsam *et al.*, 1976:19). Learning thrives best in a natural and warm setting. In the present research there is evidence that in the colleges of education in the Northern Province, as well as in high schools, young people do not accept the teacher's right to command. Young teachers reveal a "carefree" attitude towards pupils which results in poor disciplinary control over their classes (cf 4.4.7; 4.4.13 and 4.4.14).

There is a feeling that both students and young teachers are out of control and parents as well as teachers are ignored and defied. The children yearn for accompaniment and sympathetic, authoritative guidance since they can only realise a meaningful existence in response to being addressed and being under authority (Du Plooy and Kilian, 1990:91). The teachers who are to an extent acting *cum parentis*, cannot escape their responsibility to tell the youth what is proper in the education situation (Oberholzer *et al.*, 1993:164). Teachers are responsible for directing and accompanying children on their way to adulthood. They cannot avoid exercising authority

when the child behaves indecently and improperly (Du Plooy and Kilian, 1990:91).

Griessel (1986:30) remarked that the youth unrest and aggression are attributed to the pathetic, apologetic behaviour of adults as bearers of authority. The research also revealed that after school hours many teachers are no longer exemplary, they are not worthy of being emulated by their pupils (cf 4.4.2; 4.4.6; 4.4.10; 4.4.11 and 4.4.14). It is, therefore, very likely that teachers are to be held partially responsible for the collapse of discipline and implementation of educationally accountable authority.

In colleges of education, freedom has been absolutised at the expense of authority. Freedom and authority cannot be separated. As soon as they are separated, or when one is accorded an absolute value, the result is either tyranny and coercion or a denial of authority that inevitably degenerates into lawlessness and licentiousness (Pitout *et al.*, 1990:117). Students as well as young teachers must realise that freedom must be a responsible self-disciplined freedom. Human beings are free when they willingly obey the rules of conduct, enduring spiritual values and respecting human dignity, traditions and the norms and laws of the society (Pitout *et al.*, 1990:117). Authority is not oppression as it is often misinterpreted (cf 4.4.5). Authority is also not alien to human nature, on the contrary, it is characteristic of human beings that, to secure their humanity, they are eagerly yearning for a guiding authority to make demands and lay claim to their loyalty and service.

In the light of what has been revealed concerning authority and discipline it is recommended that teachers should exercise authority and firm discipline in schools. Teachers are guardians of future adults and it would be unthinkable for them to give up their responsibility and neglect the development of the children placed in their care. ✓

A relationship of trust also plays a vital role in establishing authority. Trust between parents and children, between students and teachers and student teachers and lecturers, leads to mutual understanding and this in turn promotes the opportunity for the student to accept the authority of parents, teachers or lecturers (Baloyi, 1992:326). This acceptance becomes possible when the teacher's way of life is marked by sincerity and conviction. When teachers stress propriety, orderliness and discipline, the children and youths submit willingly to their words, to what they sympathetically command (Du Plooy and Kilian, 1990:91). ✓

#### 5.5.7 THE NEED FOR CONTINUOUS RESEARCH IN EDUCATION

Howsam *et al.* (1976:41) stress that wide-ranging research on teacher education, with the aim of preparing excellent teachers for the teaching profession, leads to improvement in education and the status of the teacher.

Gouws (1991:192) stated that:

“Nothing reflects the commitment of an educational institution to scientific, technological and academic growth as much as content, format and implication of its research agenda”.

To determine the quality of teacher education programmes requires feedback from lecturers on a regular and continuing basis (Lynch and Kuehl, 1980:16). Institutions should regularly evaluate their teacher education programmes and use the results of these evaluations in the modification and improvement of their teacher education programmes. Lecturers should evaluate their competencies, report problems they encounter in the andragogic situation, give their opinions on what they think the major problems are in the implementation and content of the curriculum. The lecturers should become researchers and evaluate the effectiveness of their teaching practice.

Higgs and Higgs (1994:44) revealed that teacher education has the purpose of searching for the truth and the meaning of human existence (cf 2.4.2.4). The mission of teacher education institutions should shift away from confronting students with the acquisition of mere knowledge. Teacher education colleges should be changed to become thoughtful, reflective and even philosophical institutions with their progress based on continuous research (Higgs and Higgs, 1994:44).

In the light of the above propositions it is recommended that teacher education in the Northern Province should engage in continuous research (cf 2.4.2.4 and 3.2.2). Information gained through research in colleges of education should include opinions about teaching as a profession, personal and professional characteristics that teachers should possess, conditions at schools which are thought to contribute to the improvement of teaching and general working conditions that lecturers have encountered.

Another aspect that has been identified and that requires attention is the need to enhance the status of the teacher in the Northern Province.

#### 5.5.8 THE NEED TO ENHANCE THE PROFESSIONAL STATUS OF THE TEACHER

The rapidity and complexity of the changes in South African education, as well as the weakness of the pre-service education of teachers in the Northern Province, demand intensive teacher support systems to enhance the professional status of the teacher. If teachers are to be held accountable for their professional performance, there need to be in existence a solid, continuing network of supportive procedures to enable them to improve their professional competencies (Tyler *in*: Bagwandeem, 1991:22). A similar opinion was expressed by Medly (*in*: Peterson and Wallberg, 1979:11) when he emphasised that one way to improve the effectiveness and image of teachers and revive their morale, is by improving teachers' support and evaluation procedures. There is therefore a need in the Northern Province to develop teachers' support techniques to maintain the professional standard of the teacher in this province. A number of points are recommended in an attempt to enhance the status of the teacher.

##### **5.5.8.1 The prevention of the degeneration in the professional and moral conduct of teachers**

The literature study and ideographic research conducted (cf 3.3.6; 4.4.10 and 4.4.14) revealed that there are teachers who display unacceptable behaviour in front of pupils. While it is true that some newly qualified teachers are effective teachers, the majority of them are very lenient and

“... tend to fraternise too much with pupils” (Jacobs, 1990:31). Young male teachers establish personal relationships with female pupils and display an arrogant attitude when reprimanded by those in authority (cf 4.4.10). Such teachers deliberately transgress school rules and regulations, making a nuisance of themselves by engaging in irresponsible activities which have a deleterious effect on the order of the school and the implementation of educationally accountable authority (Baloyi, 1992:332). This type of behaviour leads to the often-heard complaint that the teacher lacks status and prestige (Griessel *et al.*, 1991:122). The same authors assert that it rests with teachers themselves to achieve status and respect by refraining from irresponsible and immoral actions. To alleviate these problems it is recommended that in educating teachers in the Northern Province, more emphasis should be placed on moral education (cf 5.5.2.2).

#### **5.5.8.2 The improvement of teachers' salaries and conditions of service**

According to Corrigan (1981:26) the education system will not improve merely as a result of changes in programmes of teacher education at colleges and universities. If teachers are equipped with the latest knowledge and skills but placed in work situations where they cannot use that knowledge, the high standard of education will not be achieved. Unless the conditions for professional practice are made a reality, teaching will not achieve professional status.

In the Northern Province teachers attempt to serve their clients without receiving adequate salaries (cf 4.4.14), in-service education and favourable

conditions for professional practice and then they are put to blame for their low status.

The research revealed that status is a consequence of important conditions rather than an important condition in its own right (Howsam *et al.*, 1976:39). What the teaching profession needs is a set of conditions which are favourable to the delivery level of educational service to the society and its communities. It is therefore recommended that to enhance the professional status of teachers it is imperative for the government to treat its teachers fairly by negotiating with and listening to the organised teaching profession (Themabela, 1990:42). Teachers should be well paid, well trained, enjoy security and be provided with material and moral support so they will be able to perform their duties with dedication, commitment and loyalty (cf 3.3.2.3; 4.4.4 and 4.4.14). Chivore (1990:11) also claimed that inadequate pay levels affected the status and stability within the profession and created frustration which could give rise to militancy and a decline in educational and professional standards.

The most adequate qualities in teachers cannot be achieved by means of force or coercion from the authorities. The government should create an atmosphere of goodwill which will attract and keep the best potential in the teaching fraternity (Themabela, 1990:42). Themabela also argues that teachers realise their responsibility and accept their obligations in spite of adverse conditions. The teachers' first responsibility is at all times towards the children they teach, that is, to education in general, while the second responsibility is to improve the quality of human life (Themabela, 1990:42).

To enhance the teachers' status there is a need for teachers themselves to accept the responsibility of continuing their studies.

### **5.5.8.3 A need for life-long learning in education**

Teaching and, by implication education, is a complex activity involving a wide spectrum of skills, perceptions and knowledge (Rubin in: Bagwandeem, 1991:10). Education is a "different" profession as argued in the literature (cf 3.2.3). Though teachers as educators are not often as aware of their role as they might be, they are involved in continuous decision-making. It is asserted by Howsam *et al.* (1976:11) that:

"Every moment has its uniqueness; every situation is in some ways different from every other. There is no index of craft-like answers available in a professional cookbook or manual".

In an education situation there is no permanent, ready answer to any problem (Hight, 1976:75). Teachers are engaged in a continuous search for meaning. They have to draw upon what they have in professional insight and intervention strategies to decide how to help pupils learn.

However, most teachers have had little opportunity to make a profound study of the Science of Education to explore its significance for practice in the teaching profession. The researcher has found that very few teachers, if any, make conscious and systematic use of insights from the disciplines of the Science of Education. It is recommended that to enhance the status of the teachers, education demands that educators be life-long learners (cf 3.4.2). Change brings a need for further education and re-education for all citizens, particularly teachers. New technology, new thoughts and new

ways of searching for meaning, make on the job education a real phenomenon that will deal forcefully with the problem of teacher obsolescence (Howsam *et al.*, 1976:25).

To assist teachers to be life-long students, the members of the organised teaching profession should be involved in the in-service education of teachers. This recommendation will now be examined more fully.

#### **5.5.8.4 A need for involvement of teachers' organisations in the in-service education of teachers**

It has been postulated that the development of self-confidence, self-esteem, self-respect and self-discipline, which is lacking in some teachers, can only occur within programmes and activities that emphasise self-development (Thembela, 1990:69). Attempts and contributions by various agencies, the government, colleges of education, the inspectorate and the private sector, that is, all in-service efforts by "outsiders", to enhance the teachers' status, will fail to achieve the desired result unless they are planned, organised and implemented by or in collaboration with the teachers' own professional organisations (Thembela, 1990:69). It is not only the absence of knowledge and skills to transmit or use knowledge that is a critical factor among teachers in the Northern Province (cf 4.4.5 and 4.4.10), it is rather in the area of attitudes, dispositions, habits of work and the professional ethos that a critical problem lies (Thembela, 1990:69). A teacher with a positive attitude and a sense of responsibility will acquire knowledge and skills with very little outside assistance. Thembela maintains that no amount of in-service education will improve the performance of a teacher who is not being assisted to develop a commitment to professional etiquette.

The teachers' professional organisations are capable of creating an atmosphere for the professional self-development of its members. This enormous role can be properly carried out provided the teachers' associations, unions or organisations clearly identify their missions and objectives. Hugget (in: Munsamy, 1994:15) maintains that a teachers' association is effective when it articulates the community's wishes and needs and when it seeks to improve education in the community and strengthens and upholds the community's moral and intellectual life (cf 3.2.5). In addition, Bagwandeem (1991:12) comments that for progress in education to be of any worth or significance, teachers, as professionals, should participate in their own intellectual growth, enabling them to improve their own professional standing. Professional development is therefore grounded in the in-service education of teachers. Teachers should be involved in planning, organising and implementing in-service education activities.

In a similar vein Howsam *et al.* (1976:2-3) emphasise that in-service education for teachers is the key to the professionalism of teachers. To maintain a standard of professional status, teachers as professionals should strive to keep abreast of developments and innovations, but as educators, their circumstances differ from other professionals such as doctors and lawyers. Teachers are under obligation not only to the ethics of their craft and their personal convictions, but also to the expectations of their clients and the general good of the social order (Howsam *et al.*, 1976:2-3). These authors also claim that:

“... it is this dual allegiance, among other things, that tends to distinguish them from other professional practitioners”.

What has been said above generates the recommendation that teachers' organisations in the Northern Province: SADTU, TUATA, APT and the TO should jointly and in co-operation with teacher education institutions and the private sector, become involved in the in-service education of educators. To achieve this it is essential that SADTU, TUATA, APT and the TO should, together with the community, continually study and research the phenomenon of education, conditions under which education is realised, the results achieved and the means for improvement. Associations of this nature should promote educative activities which will give stability and a professional character to education. To succeed in this educational venture, SADTU, TUATA, APT and the TO will need a breadth of vision and imagination, as well as hope and generosity of spirit - the essential nature of education demands this (Higgs, 1990b:391).

It is well documented that teachers' organisations in the Northern Province are politically inclined in their activities (cf 4.4.4; 4.4.7; 4.4.10 and 4.4.14) and were also thus during the teachers' defiance campaign. Van den Heever (1989:12) quoted the great thinker, Freire, who emphasised that:

“... education is politics, it is never neutral. When we try to be neutral, like Pilate, we support the dominant ideology. Not being neutral, education must be either liberating or domesticating. Thus we have to recognise ourselves as politicians”.

This quotation presupposes the implication that some teachers regard themselves as politicians. When campaigning for recognition in 1992, SADTU, for instance, decided to support the African National Congress (ANC), Congress for South African Trade Unions (COSATU), and South African Communist Party (SACP) alliance's call for mass action in a wake for the Boipatong massacre (Vardi, 1993:84).

However, it should be realised that it is not the aim of professional organisations to fight for political power. Collaboration and cooperation with political organisations or any other body, for purposes such as politics, should be treated with fairness and great circumspection. As a professional body, a teachers' organisation should recognise that pupils and parents belong to various political and religious persuasions (cf 4.4.14) and it would be unprofessional for a teacher to give preference to one group above another (Thembele, 1990:42). Moreover, the school is not a place for party politics, although outside the school, teachers should have the same political freedom as anybody else (cf 5.5.2.3 and Oberholzer *et al.*, 1993:58). The fundamental basis of every educational endeavour is to search for what is meaningful in terms of education. The overemphasis of politics within the school as institution of learning, cannot be justified in any way. Teachers' associations should aim at the educational upliftment of the community, however, the interests of the child should not be made subordinate to the interests of other components of the community, such as teachers, parents or the government (Munsamy, 1994:335).

Teachers' organisations in all their endeavours should ensure the continued growth of those engaged in the service of education. One of the goals of

teachers' organisations is the inculcation of a high degree of commitment in pupils, thereby helping them to realise their own potential as worthy and effective members of the community. Teachers aim to fulfil the educational demands of the parent community, hence teachers' organisations stress that education provision should be in step with the spirit that reigns in the community so that there is complete harmony between their task and the parents' expectations (Van Schalkwyk, 1988:89).

Teachers' organisations undertake to promote certain group interests of their members. They, for instance, promote a professional approach towards educational matters. They also ensure that the educational interests and welfare of both the pupil community and the parent community are safeguarded and ensure liaison between teachers and government authorities (Van Wyk in: Munsamy, 1994:16). Teachers' organisations cannot function without taking account of the broad spectrum of educational requirements and therefore an overemphasis on one specific field of interest (for instance, politics), may have an extremely detrimental effect on education.

Teachers' associations should do their utmost to stimulate the professional growth of teachers and the improvement of their professional status. This may, according to Munsamy (1994:339), be achieved by:

- promoting in-service training programmes;
- convening educational conferences and seminars;
- publishing educational literature;
- establishing teachers' centres;

- accepting an internationally recognised code of ethics;
- protecting the professional autonomy of teachers and
- encouraging more democratic supervision.

#### 5.5.9 SUGGESTIONS FOR FURTHER RESEARCH

During the course of this research it became evident that much further research is required in the sphere of teacher education and it is recommended that the following research projects be undertaken.

- ◆ An investigation into whether, and possibly to what extent, teachers are responsible for the collapse in the culture of learning and education in colleges of education and schools.
- ◆ A study of teachers' support systems in education.
- ◆ A study of the development of a justifiable teaching practice model.
- ◆ An investigation of the role played by teachers' organisations in educative teaching.

#### 5.6 CONCLUSION

In the Northern Province, teacher education developed from five "normal training colleges", administered by missionaries. Many things have changed since the earliest college was opened in 1860 and many things will change in the years to come. The traditional colonial Christian ideals have

not been maintained in the present education system. The absence of an educationally justifiable theory, based on human values, undoubtedly contributed to the loss of dedication, commitment, responsibility and morality and lack of motivation. The absence of these qualities strengthens the assumption that the teacher education formerly given in colonial times was more efficacious than that of today.

In the new South Africa, particularly in the Northern Province, building into the profession the *esprit de corps* which is not there today, will be one of the first priorities. This in turn will have to be based on a philosophy of education that should clarify the realities, values, morals and truths without which an educational system cannot survive (Cazziol, 1979:206). Ultimately new educational policies are determined by the political leadership of the country. Research in philosophy of education becomes an important determining factor. Philosophy of education contributes to the analysis and appraisal of existing social, economic, political and cultural conditions in South Africa. A study of Philosophy of Education could be of assistance to guide politicians in drawing up educational policies in the Northern Province. This underlines the fact that the study of Philosophy of Education is a search for what is meaningful in education, subject matter and teaching methods, relevant for all concerned with the development of education (Adolf, 1990:189). The emphasis should be placed on raising philosophical questions and engaging in rational appraisal of existing values in education in order to plan and implement guidelines for educational reform. Research in Philosophy of Education assists in the understanding of current philosophical issues and the practice of education which often

remains unexamined while they shape development in educational institutions (Cazziol, 1979:207).

It is in this context that this research may provide its modest contribution to teacher education and educational policies in South Africa and particularly in the Northern Province. In conclusion, the value of this research will not be determined by the number of recommendations made above, but by the improvements in the quality and effectiveness of teacher education courses and programmes, brought about by these recommendations when implemented. The recommendations are, however, open to challenge and may be improved, developed or abandoned since teacher education is an ongoing scientific concern. The provincial education departments may benefit from the findings by accommodating and incorporating them in the democratisation process that is underway and will empower teachers to serve the education system and the communities who have entrusted their children to them, to the best of their abilities.

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