THE ROLE OF PARENTS, TEACHERS AND THE STATE IN THE ESTABLISHMENT OF A CULTURE OF TEACHING AND LEARNING: A STUDY IN TIME PERSPECTIVE

by

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PROMOTER: PROF. E.J. VAN NIEKERK

November 2001
DECLARATION

I declare that

THE ROLE OF PARENTS, TEACHERS AND THE STATE IN
THE ESTABLISHMENT OF A CULTURE OF TEACHING
AND LEARNING: A STUDY IN TIME PERSPECTIVE

is my own work and that all the sources I have used or quoted have been indicated and acknowledged by means of complete references.

A. M. Shiluvane

S.M. SHILUVANE

14/11/2001

DATE
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★ Last but not least to my wife and children for their enduring patience throughout the period of this study.
SUMMARY

This thesis reflected upon the historical roots of the problems which prevent parents, teachers and the state from fulfilling their societal functions in such a way that a culture of teaching and learning is established. It was emphasised that during the traditional period (1554 – 1799) parents, teachers and the state (chiefs) played a leading role in the upbringing of children to the extent that there were few factors militating against the establishment of a culture of teaching and learning.

From 1799 up to 1910 education was under the control of missionaries. Missionaries made the mistake of encouraging the weakening of traditional values once effectively employed in raising children. Parents were not given an opportunity to play an effective role in the education of their children. Schools lacked resources. Teachers were poorly paid and ill qualified. In spite of these shortcomings, missionaries did more good than harm in creating favourable conditions for teaching and learning.

It was also indicated that from 1910 up to 1953 education was under the control of the missionaries and provincial administrations (backed by the Union Government). The era was characterised by:

- The state giving increasing financial assistance to schools.
- The teachers' fight for the improvement of their conditions of service and resources.
- The limited participation given to parents in educational matters concerning their children.

It was further indicated that when Bantu Education was introduced in 1953, schools became political battle-fields. Through the influence of political organisations, parents, teachers and school children organised strikes took place in protest against the Bantu Education system. The state relied on repressive measures to control education. The activities of political organisations and the state led to the breakdown of the culture of
teaching and learning. The threatening situation in the country towards the late 1970s caused the state to realise the urgency of bringing reforms into education. The reforms brought about by the state were rejected by parents, teachers and school children. This resulted in the continuation of the crisis in education. Despite the dawn of the New Dispensation in 1990 parents, teachers and the state are worried by the deepening education crisis manifested in factors such as violence, increasing use of drugs and the Aids epidemic.

Finally, it was indicated that there are no instant solutions to the deepening education crisis. What is important is that parents, teachers and the state should make a united effort to bring about a gradual improvement.

**Key terms**

- educative teaching
- discipline
- teaching and learning culture
- authority crisis
- restoration of a culture of teaching and learning
- traditional period
- missionary period
- Bantu education
- era of reforms
- curriculum 2005
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CHAPTER ONE

GENERAL ORIENTATION AND POSTULATION OF THE PROBLEM

1.1 INTRODUCTORY ORIENTATION

For many years the problem of the role of parents, teachers and the state in the establishment of a culture of teaching and learning, at home as well as at school, has been a concern throughout the entire world. According to Gordon (1968:1), educators as early as 1891 had already perceived the need for parents to work with teachers and the state to create a favourable environment for teaching and learning. Dekker and Van Schalkwyk (1989:3-17) maintain that each country has educational objectives it wishes to reach with its children.

Educational objectives are determined by the philosophy of life, principles and values of the community which offers certain possibilities or imposes certain restrictions. Thus, parents, teachers and the state have to cooperate with the school to achieve the educational objectives of the country. Each structure within the education system (school and family, school and state), is therefore qualified educationally (Van Schalkwyk, 1992:167).

Research (Shiluvane, 1998:208-209) indicates that parents, teachers and the state wrongly use their position of authority to attempt to create a favourable environment for teaching and learning. Coombs (1985:121) maintains that during the 1980s:

All across the United States ... the social science curriculum took to the streets as children watched their teachers picketing the schools and chanting slogans as bewildered volunteer school board members found themselves sitting across the table from teachers at tense collective-bargaining sessions far into the night.
According to The Encyclopaedia Britannica Book of the year (1986:236)

Teachers reported that the main problem facing schools were parental indifference, limited financial support, lack of student interest.

Ever since the 1960s most American school children have been renowned for their deviant attitude and rebellion against the role of parents and the state in the establishment of a culture of teaching and learning. According to Van Zyl (in: Van Zyl and Coetzer, 1999:98) the Free Speech Movement, a student organisation founded in America during the 1960s, advocated the use of marijuana, group sex and homosexuality amongst students. Furthermore, The Star (22 April 1999:9), reported that there have also been an escalating number of horrifying murders at school in America. The killings at Columbine High School in April 1999, in which two teenagers killed fifteen people, are just the latest in a series of shootings at schools across America.

Today the role of parents, teachers and the state, in most countries, is characterised among others by the following:

- Parents, teachers, and the state, who are concerned in one way or another with education, are not inextricably bound together in the establishment of a culture of teaching and learning.
- There is inadequate involvement amongst parents, teachers and state in the nodal structures which bind them together. According to Van Schalkwyk (1992:72) a nodal structure links, for example, the family (as a structure with an interest in education) to the school (an education institution).
- Teachers are frequently in opposition to the plans which would establish a culture of teaching and learning. This indirectly influences the role played by parents and the state.
- Parents, teachers and the state hold different views on discipline.
- There exists a lack of agreement as to the philosophical basis of education.
- There is an inability by parents, teachers and the state to work cooperatively to address problems such as security and race tensions in schools.
The societal structures (family, school, state) and people bearing office in these structures, seem to experience a role crisis which prevents them from fulfilling their rightful duties and functions. This is evident from the lack of success of parents, teachers and the state in establishing a culture of teaching and learning in many South African schools.

Many parents neither play an effective role in their children’s education at home or at school, nor do they serve as a link between themselves, the teacher and the pupil. It is becoming increasingly evident that parents are often quick to blame the government and the school system for their children’s distress at home as well as at school but they themselves are not committed to their task as parents.

The commitment of a good number of teachers to teaching, is being questioned. They do not instil the importance of a culture of discipline into children. The morale of those who are still committed to teaching is dangerously low. They have lost confidence in the education authorities. Contributing to these woes, is the apparent lack of political will on the part of the state to instil effective discipline in school. In most cases the state is unable to supply textbooks and resources in good time and all this occurs at the expense of learners and the entire learning process. All knowledgeable people, particularly the educationists who are aware of the role crisis which prevents the establishment of a meaningful culture of teaching and learning in the Republic of South Africa, will appreciate the importance of the theme addressed in this study.

Having indicated in an introductory manner the nature of the problem under investigation an attempt will now be made to formulate the research problem more concisely.

1.2 STATEMENT OF THE RESEARCH PROBLEM

Should the South African society be undergoing the change that is being asked for on a daily basis by the mass media the change will increasingly be affecting the roles of parents, teachers and the state in the establishment of a culture of teaching and learning
in line with the reasonable expectations of the society. Having said this, it may be stated that the evasion of and the poor manner in which parents, teachers and the state attend to their educational responsibilities, due to a number of factors, are probably the most important factors contributing to the current lack of a culture of teaching and learning at home as well as at school. Horrifying incidents of violence, poor discipline, feelings of insecurity and lack of resources at home as well as at school, hinder effective teaching and effective learning. The teaching culture seems to deteriorate, while the learner's desire to learn decreases.

It is in the light of what has been stated above that this study is concerned with the current role of parents, teachers and the state in the establishment of a culture of teaching and learning. Taking the above situation into account the problem can be stated thus:

What are the historical roots of the problems which prevent parents, teachers and the state from fulfilling their vocation and societal functions in such a way that a culture of teaching and learning may be established, that will influence the child’s growth towards responsible adulthood?

In order that the above question may be answered it will be necessary first to determine the following:

- What are the nature and scope of the roles of parents, teachers and the state? (Chapter Two).
- What were the nature and scope of the roles of parents, teachers and the state during various periods in the past? (Chapter Three and Four).
- What is the significance of the answers to the above two questions for the establishment of a culture of teaching and learning at present? (Chapter Five).

If these questions could be answered objectively, critically and adequately, it will be possible to provide parents, teachers, the state and the society at large with guidelines regarding the establishment of a culture of teaching and learning.
1.3 THE AIM OF THE STUDY

According to Best and Kahn (1989:18-19), the general purpose of research is a search for answers to unresolved questions. Jones (1973:156) in turn, maintains that historical research is undertaken in order to determine the reasons for a lack or limited success of past activities. Venter and Van Heerden (1990:106) emphasise that the aims of research form a framework around which the researcher can, for example, arrange data. They further warn that if researchers fail to arrange their data correctly, they will not be able to reach the destination of their research.

Over many years a number of educationists in South Africa has researched and presented scientifically reliable data about the role of teachers, and, to a lesser extent, the parents in the establishment of a culture of teaching and learning. To the best of the researcher’s knowledge, however, very little authentic research of this nature has been done about the joint role of parents, teachers and the state in the establishment of a culture of teaching and learning.

In 1998 the researcher completed a research for a master’s degree in education, comprising a historical investigation into black parental authority and its effect on school education. The knowledge gained from this study enabled the author to investigate how parents in general and black parents in particular, in the past teamed up with the teachers and the state in the establishment of a culture of teaching and learning.

In the light of the above the general aim of this study is to investigate the historical roots of the current situation in role crisis facing parents, teachers and the state in order to provide guidelines that may alleviate the problem in future. More precisely, the general aim of this investigation, is an attempt to understand the roots of the current role crisis facing parents, teachers and the state in the establishment of a culture of teaching and learning, at home as well as at school. This general aim can be subdivided into specific aims that could assist in meaningfully guiding the research:
To investigate the fundamental principles on which the role of parents, teachers and the state are based (Chapter Two).

To investigate the historical development of the role of parents, teachers and the state in the establishment of a culture of teaching and learning: 1954 – 2000 (Chapter Three).

To investigate the role of parents, teachers and the state in the establishment of a culture of teaching and learning: 1953 – 2000 (Chapter Four).

To identify nodal structures and co-ordinating bodies within which parents, teachers and the state played their roles in the past when attempting to create a favourable environment for teaching and learning (Chapter Four, section 4.2.3.1) for example).

To provide guidelines on the present situation and on the role of parents, teachers and the state in improving the culture of teaching and learning (Chapter Five).

Under the next subheading attention will be focussed on the explanation of the procedure to be undertaken in examining the problem scientifically in an endeavour to reach an educationally justified solution. It will therefore be necessary to examine the approach to be implemented in this study.

1.4 APPROACH IMPLEMENTED IN THE RESEARCH

1.4.1 INTRODUCTION

The area of investigation concerning the role of parents, teachers and the state is simply too vast and complex for using an indiscriminate procedure. It is for this reason that the field of study is reduced to a manageable proportion by adopting a particular approach. According to Venter and Van Heerden (1990:108) “a researcher’s approach can … be seen as the determining and directive factor, the theoretical point of departure underlying the choice and implementation of the specific methods and technique(s)”. The thematic approach which is to be used in this study, will now receive attention.
1.4.2 THE THEMATIC APPROACH

According to Van Rensburg, Landman and Bodenstein (1994:500) and Venter and Van Heerden (1990:49), the thematic approach entails that a researcher shows an interest in a specific theme or a problem and undertakes research to explore the past in search of facts relating to the theme and gives account of those facts. According to Van Heerden (1988:16), the thematic approach gives the researcher direction in his undertaking, limits the scope of his activities and also illustrates the relationship between the past, the present and the future.

In relation to what has been stated above the researcher utilised the thematic approach as follows:

• The researcher displayed an interest in the theme “the establishment of a culture of teaching and learning” with special reference to the role played by parents, teachers and the state. This attitude proved to be essential to the researcher as very little could be achieved if no interest existed.

• The researcher was interested in finding out what prevented parents, teachers and the state from creating favourable conditions for teaching and learning in the past (see 3.3.2 for example). To reach this goal necessitated that the researcher become aware of the historic dimensions and the temporal continuity in the role of parents, teachers and the state in the establishment of a culture of teaching and learning. It also enabled him to provide guidelines for future research.

• The researcher explored the past exclusively in search of facts relating to the theme under consideration and to be able to give account of these facts.

It now becomes necessary to discuss suitable research methods which may be employed in this study to investigate the theme effectively.
1.5 RESEARCH METHODS

1.5.1 INTRODUCTION

According to Du Plooy, Griessel and Oberholzer (1987:11) and Odendaal (1985:696), the term “method” can be traced to the Greek word “methodos” which literally means “the road by which” researchers apply themselves to scientific research and ultimately enlighten the research problem and discover the solution to their problem. Venter and Van Heerden (1990:108) maintain that the method can be regarded as a procedure which serves as a means of progressing from a point of departure to the destination. Venter and Verster (1988:39) express the same sentiments when defining method as:

... die handelingswyse wat 'n bepaalde weg aantoon waarlangs beweeg word om 'n vooropgestelde doel te bereik.

The research methods which have proved to be eminently suitable for this type of research and were used in this study are the historic-educational research method, descriptive method, metabletic method and empirical investigation. In discussing each of the above methods the chapter in which it will be used to examine the relevant facts will be indicated.

1.5.2 THE HISTORIC-EDUCATIONAL RESEARCH METHOD

The historic-educational research method which was mainly used in the construction of Chapter Three to Chapter Four, is described by Wiersma (1991:203) as a systematic process of describing, analysing and interpreting the past, based on information from selected sources as they relate to the topic under study. Turney and Robb (1971:49) maintain that:

... the researcher who undertakes a research project without systematically reviewing other studies and writings related to the problem, is not only derelict in his responsibility as a researcher, but also endangers the successful completion and evaluation of his research.
The first step in the historic-educational research method is the collection of source material related to the problem (see 1.2).

1.5.2.1 Collection of source material

The researcher utilised the following two aspects of the historic-pedagogic research method to collect material:

(a) Primary sources

Primary sources are original documents or writings by a researcher or theorists (MacMillan and Schumacher, 1993:16; Mahlangu, 1987:43). The following types of primary sources were utilised:

- Interviews.
- Reports and correspondence in newspapers and magazines.
- Commission reports.
- Memoirs.
- Official documents.

The author used primary sources mostly to:

- reconstruct the past.
- gather current information regarding his study (through reports and correspondence in newspapers and magazines for example.
- evaluate (through interviews) how the interviewees view the way in which a culture of teaching and learning is influenced by parents, teachers and the state.

Primary sources are valuable sources containing the most direct evidence. These sources however, can be considered valuable only if the witness was competent in reporting them and the witness' observations were not coloured by other influences (Mahlangu, 1987:39).
(b) Secondary sources

Secondary sources are documents which are based on primary sources (McMillan and Schumacher, 1993:116-117). The importance of the role played by secondary sources lay in the fact that:

They introduce the researcher to important primary sources. They may provide him with the background information for investigation. He may use them to obtain an overview of a problem area and to develop the general setting for his problem (Lucey, quoted in: Mahlangu, 1987:42).

The following secondary sources were consulted:
• Textbooks;
• Dissertations and theses;
• Encyclopaedias, and
• Articles and newspapers.

Secondary sources provided the researcher with the background information for investigating the role of parents, teachers and the state in the establishment of a culture of teaching and learning during various eras. It was impossible to base this study on primary sources only because it covers an extensive time period. Secondary sources played a critical role.

Once these sources have been consulted, the information gleaned needs to be examined and evaluated.

1.5.2.2 Critical examination

Critical evaluation of data entails criticism of some source since, according to Venter and Van Heerden (1990:60) “no source is perfect, it is the result of human endeavour”. The data collected was subjected to the process of:
(a)  **External criticism**

According to Verster (in: Kruger, 1986:12) and Mahlangu (1987:46) in external criticism an attempt is made to determine the authenticity of the data or document.

In this study therefore, the author tried to establish, for example, the following points with regard to each document consulted.

- When was the source composed?
- Who wrote the source?
- Is the information recorded authentic?

(b)  **Internal criticism**

According to Venter (in: Kruger, 1986:46) internal criticism undertakes the analysis of the meaning of statements, that is, of the content of the source which has already been shown to be authentic. In this study every attempt will be made to verify the data and facts.

(c)  **Interpretation of data**

As recommended by Venter and Van Heerden (1990:116) after the sources have been subjected to the processes of external and internal criticism the use of stringent economy of words and ideas was observed, the aim being to reduce, classify and organise the mass of information into a balanced, systematic and meaningful whole. Table 2.1 as shown in Chapter Two, for example, was profitably employed when it was felt that it would explain complexities more clearly than words.

By utilising primary and secondary sources the researcher will be able to uncover facts concerning the role of parents, teachers and the state in the establishment of a culture of teaching and learning (see 2.3). In addition to this it is hoped that the use of primary and secondary sources will enable the researcher to cover the extensive field of research satisfactorily.
Another method which the researcher intends to employ in his quest for a true solution to the problem, is the descriptive method.

1.5.3 THE DESCRIPTIVE METHOD

According to Sidhu (1985:107) the descriptive method, also known as the normative-survey method of investigation aims at attempting to describe and interpret what exists in the form of beliefs, attitudes, conditions and trends. The descriptive or normative-survey method concerns itself with the phenomena that are typical of normal conditions. The method also concerns itself with the beliefs, attitudes and practices that prevail.

Turney and Robb (1971:62) see a relationship between the descriptive method and the historic-educational research method. According to these authors the historic-educational research method supplies information about what existed in the past while on the other hand the descriptive method supplies information about what currently exists. Jordaan (1984:1) also confirms that there is a relationship between the historic-educational research method and the descriptive method. Jordaan further maintains that the utilisation of a combination of the two methods can assist in achieving the aim of historic-educational research, which is to penetrate the essential crux of the research problem.

By using the descriptive method the researcher hopes to be able to uncover the real facts concerning the present conditions regarding the following:

- The role of parents at home as well as at school (see 5.3.1).
- The role of teachers (see 5.3.2).
- The role of the state (see 5.3.3).

As the research is not focussed on a problem which has remained unchanged throughout time the metabletic method should prove useful in investigating the problem in various time frames.
1.5.4 THE METABLETIC METHOD

According to Venter and Van Heerden (1990: 156) the word “metatabletic” is derived from the Greek word “metaballein” which means change.

Van Rensburg, Landman and Bodenstein (1994: 398) maintain that change is an inherent quality of man’s life. The human being:

... including man in education, is a historic being who has in the course of time undergone changes; not only fundamental or radical change, however, but gradual change of circumstances.

Jordaan (1984: 47-48) maintains that the metabletic method concerns itself with the variability of education through the ages. He maintains that it is not only concerned with the changes, but also with that which remains unchanged.

Using the metabletic method, the researcher should be able to study the development of the role of parents, teachers and the state in the establishment of a culture of teaching and learning from the traditional period (see Chapter Three). The researcher will also attempt to indicate how the roles of parents, teachers and the state have changed during the various periods in the past and in what ways they have remained stable.

Empirical knowledge which has experience as its source and is therefore based on data that can be scientifically researched is also to be used. The empirical method of investigation will now receive attention.

1.5.5 EMPIRICAL INVESTIGATION

An empirical investigation was chosen, because it is an efficient method of assessing attitudes or opinions (Gay, 1987: 10). The researcher decided to use unstructured interviews (see appendix A). According to Van den Aardweg and Van den Aardweg
(1988:120-121), "Unstructured interviews are not predetermined and rigid and do not restrict questions". Unstructured and in-depth interviews were conducted with parents, teachers, officials of the Department of Education and individuals who are experts in the field of education. All replies (see for example, 4.3.6.2) were transcribed and tape recorded for the record. The tape recorder proved to be an accurate way of recording the whole interview. The recording could be retained as a proof of the researcher's endeavour. It is a valuable resource material that can be used in future publications. The aim of these interviews was to evaluate how the interviewees view the way in which a culture of teaching and learning is influenced by the role played by parents, teachers and the state. The researcher wanted to determine how the interviewees felt about the possible solutions proposed to eliminate problems faced by parents, teachers and the state in the establishment of a culture of teaching and learning.

From the above it may be deduced that the researcher avoided the use of only one method since:

When one specific method becomes the method of choice, or one method is absolutized, a position is soon reached where the truth and reality have to be faced that there is simply not one single method capable of adequately bringing to light and verifying essential characteristics (Venter and Van Heerden, 1990:110).

A scientific research method depends on the use of different methods in conjunction with or supplementing each other. In the compilation of Chapter Two for example primary and secondary sources (aspects of the historic-educational research method) are used in conjunction with the descriptive method where the information about what existed in the past is supplied by the historic-educational research method and what currently exists is supplied by the descriptive method.

An attempt was made above to explain the research methods used in this study. It is hoped that these methods will be found to be sufficient to satisfy the aim of this research.
The focus will now fall on the delimitation of the field of the study which will be attempted in the following paragraphs.

1.6 DEMARCATION OF THE FIELD OF THE STUDY

The investigation endeavours to understand the roots of the current role crisis facing parents, teachers and the state in the establishment of a culture of teaching and learning. This is an enormously broad topic for investigation. To make it more manageable for the researcher, only those matters that are fundamentally connected with the problem will be taken into account. In the circumstances, a number of limitations are to be implemented.

1.6.1 THE AREA OF INVESTIGATION

This study is centred around the theme “the role of parents, teachers and the state in the establishment of a culture of teaching and learning throughout the Republic of South Africa”. Data was obtained from all the provinces through official documents, literature study and newspapers. The empirical investigation, however, focussed on the Northern Province.

1.6.2 THE POPULATION GROUP INVOLVED IN THE STUDY

The population group or people involved in any research project should be clearly defined as it is not possible to research the entire human population in an investigation of this size. Although the causes of barriers in the establishment of a culture of teaching and learning occur among all population groups, this study will focus on the black community and the role players within that community.

1.6.3 STRUCTURES WITH AN INTEREST IN EDUCATION

According to Van Schalkwyk (1992:60), structures with an interest in education are structures which lie outside the education system which perform particular tasks – either formally or informally in the interest of educative teaching.
This study will therefore also pay attention to the importance of these structures in promoting the role played by parents, teachers and the state in the establishment of a culture of teaching and learning during the different periods in the past. Contributions and problems encountered by these structures will be stressed. Co-ordinating bodies and nodal structures will receive attention.

1.6.3.1 Co-ordinating bodies

According to Van Schalkwyk (1992:166):

A co-ordinating body binds together a number of structures ... to form a unit, in that it co-ordinates functions and work thus fostering unity and standardization.

A body which is on a higher level in the hierarchy, for example, the circuit office acts as a co-ordinating body and in this way forges the schools in its area into a unit. In Diagram 1.1 below the place and the task of a circuit office is illustrated.

Diagram 1.1: The place and task of a co-ordinating body

Co-ordinating bodies which will receive attention are:

(a) Circuit offices.
(b) Area offices.
(c) Provincial departments of education.
1.6.3.2 Nodal structures

Van Schalkwyk (1992:167) contends that

A nodal structure is a social structure which links together a number of other social structures in that it is made up of representatives from all interested bodies.

A school governing body is a good example of a nodal structure in that the interests of both the school and families are co-ordinated by this body. Diagram 1.2 below illustrates the place and task of the nodal structure.

Diagram 1.2: The place and task of a nodal structure

Nodal structures which will receive attention are:

(a) Governing bodies.
(b) Education councils.
1.6.4 AGENCIES WITH AN INTEREST IN ENSURING THAT EDUCATION MOVED PARALLEL TO STATE REFORMS IN EDUCATION

This study will also pay attention to agencies with an interest in ensuring that education moved parallel to state reforms in education. The Reader’s Digest Great Illustrated Dictionary (1984:41) defines an agency as “a business or service authorised to act for others”. According to Kallaway (1984:28) agencies are either initiated or directly assisted by private enterprise, in particular multi-nationals or mining groups, they may also be funded through the “home” governments of those multi-nationals such as the governments of the United States of America and the United Kingdom.

Agencies offer financial assistance to education so as to ensure that schools have the necessary facilities to enable them to train learners effectively (cf. 4.2.4).

1.7 THE PERIOD UNDER INVESTIGATION

This study will concentrate on the period which extends from the traditional period up to and including the year 2000. The following periods will receive attention:

The traditional period from 1554 up to 1799.
Missionary support of the education era from 1799 up to 1910.
Joint control by missionaries and provincial councils from 1910 to 1953.
The separate education era from 1953 up to 1979.
The era of reform from 1979 up to 1990.
The new dispensation era from 1990 to 2000.

1.8 CHAPTER DIVISION

Having orientated the reader to the nature of the problem, namely the role to be played by the relevant stakeholders in bringing about a culture of teaching and learning in South African schools, it now becomes possible to plan the further scope of this investigation.
Chapter Two will give an overview of the theoretical survey of the roles of parents, teachers and the state in creating a suitable environment of teaching and learning.

Chapter Three will investigate the historic development of the role of parents, teachers and state in establishing a culture of teaching and learning from the traditional period up to and including 1953. Attention will be given to:

- Factors which influenced the role of parents, teachers and the state in establishing a culture of teaching and learning.
- The role played by co-ordinating bodies and nodal structures in helping parents, teachers and the state in their task of establishing a culture of teaching and learning.

Chapter Four will examine the historic development of the role of parents, teachers and the state from 1953 up to 2000. This chapter will be further divided into the following subsections:

- The separate education era from 1953 up to 1979.
- The era of reforms from 1979 up to 1990.
- The new dispensation from 1990 up to 2000.

Chapter Five will provide a summary of the whole study project, give conclusions based on the literature study and empirical research and also provide recommendations as to the possible guidelines for the role of parents, teachers and the state in the establishment of a culture of teaching and learning.

1.9 SUMMARY

In the introduction to this chapter, the role crisis in the world in general and in the Republic of South Africa in particular, was highlighted. The research problem was formulated as follows:
What are the historical roots of the problems which prevent parents, teachers and the state from fulfilling their vocation and societal functions in such a way that a culture of teaching and learning is established, which will influence the child's growth towards responsible adulthood?

The general aim of the research was indicated, namely to reflect upon the historical roots of the problems which prevent parents, teachers and state from fulfilling their vocation and societal functions in such a way that a culture of teaching and learning is established. It was stressed that within this context an attempt will be made to investigate the development of problems faced by parents, teachers and the state in the establishment of a culture of teaching and learning during the various periods in the past.

The researcher also briefly outlined the methods of research that he used to collect and interpret data.

In Chapter Two, an overview of the theoretical survey of the role of parents, teachers and the state in the establishment of a culture of teaching and learning will be discussed.
CHAPTER TWO

AN EDUCATIONAL PERSPECTIVE ON THE ROLE OF
PARENTS, TEACHERS AND THE STATE IN THE
ESTABLISHMENT OF A CULTURE OF
TEACHING AND LEARNING

2.1 INTRODUCTION

In the previous chapter the problem under investigation was introduced and highlighted in terms of its nature and scope. The methods to be used in the compilation of the various chapters were briefly discussed. It is again necessary to stress that this chapter is mainly based on the descriptive method. Utilising the above method, this chapter will provide a broader educational perspective upon which the role of parents, teachers and the state in the establishment of a culture of teaching and learning is based.

Parents, teachers and the state play a role in any particular education system whose aim is primarily to organise and implement educative teaching. Today the traditional role of parents, teachers and the state is being challenged both at home and also at school. The youth in particular have become distrustful of the entire adult establishment and the ability of the state to provide in their demands. The state, parents and teachers in particular seem to be inadvertently pushed to the margin especially in black education. It is increasingly becoming difficult for parents, teachers and the state to establish a teaching and learning culture which makes it possible for learners to actualise their innate potential.

Research (Van Wyk, 1987:28-30; Turney, Eltis, Towler and Wright, 1982:2 and Van Schalkwyk, 1992:144-152) overwhelmingly supports the fact that the concerted effort of parents, teachers and the state plays an important role in the establishment of a culture of teaching and learning.
An educational perspective on the role of parents, teachers and the state in the establishment of such a culture will be preceded by a description and elucidation of the key concepts to be used in this respect.

2.2 DESCRIPTION AND ELUCIDATION OF THE KEY CONCEPTS

2.2.1 THE PHENOMENA OF TEACHING AND LEARNING

2.2.1.1 Learning

(a) The concept of learning

The first systematic venture into the laws of learning was made by Aristotle, a Greek philosopher who lived during the fourth century (Krench, Crutchfield, Livinson, Wilson and Paducci, 1982:208). According to Krench et al. (1982:245) Herman Ebbinghaus (1850-1909) did however, conduct the first systematic study of learning and memory. It appears to be acceptable to assume that during the course of history different learning theories emerged. It would also appear to be reasonable to accept that from each life and world-view an accompanying theory of learning could be deduced. It is however a fact that human learning can be taken as a given. To be able to get to grips with the real meaning of learning it is necessary to study a few of the definitions which have been proposed.

Crow and Crow (1963:225) define learning as:

... the acquisition of habits, knowledge and attitudes.

According to Kalunger and Kalunger (1984:41) learning is a:

... process by which knowledge, skills and values characteristics are acquired. Learning provides the know how and the know why of doing things.
Perkins (Fraser, Loubser and Van Rooy, 1990:36) see learning as a lifelong activity during which individuals modify their behaviour to adapt to their environment.

According to Curzon (1993:14) learning is the:

... apparent modification of a person's behaviour through activities and experiences, so that his knowledge, skills and attitudes, including modes of adjustment towards his environment are changed, more or less permanently.

In conclusion, as supplementary to the foregoing definitions the researcher would like to define learning as:

a total activity by which knowledge, skills, attitudes, ideas, values and habits are acquired from the process of teaching, education and experience that result in modification of conduct and behaviour.

(b) The Learning Act

Learning is not solely a cognitive matter. It presupposes active involvement by the learner. The learner must be psychologically and physically willing to understand the learning material. Research (Matsisa, 1995: 116) indicates that the greater the scope for involvement the greater the likelihood of successful learning. The learner’s attitude to learning and intrinsic motivation will indicate the degree of the learner’s involvement.

The imprinting of the material being learnt is very important in learning. According to Piek and Mahlangu (1987:159) imprinting:

... is a function by which visualisations are taken up by the mind in such a way that their preservation and production is better granted.

Researchers such as Matsisa (1995:116) maintain that the material being learnt is not only academic but may also include the imprinting of moral codes, norms, habits, values and various skills. The learner learns better when the newly acquired knowledge is added to the knowledge previously acquired.
According to Biggs and Telfer (1981:70-86) the human intellect is an information processor. It starts with receiving information from the learner’s receptors. The information is allowed to pass from the sensory store to the short term store. Ann Shuttleworth-Jordaan (in: Louw and Edwards, 1993:292) calls the short term memory a “storeroom” for information that a person has in mind. It is in the storeroom that problem solving, inferences, discrimination and classification occur. The information acquired during learning is stored in the long-term memory for future use. What is learned must be integrated into the body of knowledge. If the integration does not occur the knowledge which was acquired cannot be used and there is the likelihood of losing track of it. The diagram below illustrates the information process model.

**Diagram 2.1: Information process model**

![Diagram of information process model]

Source: Adapted from Curzon (1993:27).

According to Skinner (Woreel and Stilwell, 1981:238) the learner’s behaviour in a learning situation is determined by the results of their behaviour, particularly interest and involvement. If the desired behaviour is rewarded, there is a greater likelihood of such behaviour being repeated. It is therefore very important for the teacher to manipulate the learning situation to evoke the correct behaviour and to keep anxiety and threat to a minimum.
Success in learning occurs when the learners are able to recall what they have learned. Krench et al. (1982:264) define recall as:

... a method of measuring retention in which the requirement is to produce previously learned material.

It is by means of evaluation that the teacher discovers that learners have insufficient knowledge of a given body of knowledge. When this occurs it is the duty of the teacher to repeat the subject matter and retest the learners. The change of performance will indicate whether the learners have learned. Tests and examinations are conducted to strengthen the learners' powers of recollection.

Learning is transferred to numerous situations. The phenomena of transfer is described by Curzon (1993:135) as follows:

Where the learning of something (A₁) facilitates the learning or performance of A₂, there is positive transfer from A₁ to A₂. Where the learning of A₁ makes the learning or performance of A₂ more difficult, there is a negative transfer from A₁ to A₂. Where the learning of A₁ has no apparent effect on learning or performance of A₂ there is zero transfer from A₁ to A₂.

According to Vrey (1988:221) transfer should be regarded as the final proof of successful learning. It should be noted however, that transfer does not always occur automatically. It is the duty of the teacher to facilitate the transfer of learning consciously. Teachers should teach learners general principles which will help them recognise the meaning of factual material. This in turn contributes to a greater transfer of knowledge.

Learning is closely related to the concept of teaching and for this reason a closer look at what is implied by teaching will be considered in the following paragraphs.
2.2.1.2 Teaching

(a) The concept of teaching

According to Van der Stoep and Louw (1990:127) the word "teach" can be related to the German word unterricht. The first part of the word unter means "together". The second part of the word richt means to show. The parent or any responsible adult indicates the path the child should be following to reach responsible adulthood. Van der Stoep and Louw (1990:127) further maintain that the word "teach" is derived from "taecan" (old English) meaning to show. The word teach in everyday use also means to impart knowledge, to change, counsel or accustom.

Le Francois (in: Curzon, 1993:69) defines teaching as follows:

Teaching involves implementing strategies that are designed to lead learners to the attainment of certain goals. In general these strategies involve communication, leadership, motivation and control (discipline and management).

De Jong (in: Dreckmeyr, 1997:85) maintains that from a Christian perspective teaching can be regarded as:

☐ An art. This refers to the fact that certain persons were born with an aptitude for teaching while some have been called to be teachers. God gave gifts to men:

Some to be apostles ... and some to be ... teachers.

☐ A commitment. According to Dreckmeyr (1997:85):

For the Christian teacher ... teaching is more than an art and a science, it is also a commitment. It is not a commitment to a method, or a school, or a profession, but a commitment to a person. It is a person's affirmative response to God's selection of and equipping him/her for a particular function in life.
Fraser, Loubser and Van Rooyen (1992:3) define teaching as:

... an activity which aims at presenting certain (learning) content to somebody else in such a way that the person learns something from it.

In conclusion, to make the reader understand teaching in the context that is used in this study, the researcher would like to refer to the definition of teaching by Curzon (1993:69):

... a system of activities intended to indicate learning, comprising the deliberate and methodological creation and control of those conditions in which learning occurs.

The focus will now shift to the concept of educative teaching.

(b) Educative teaching

(i) Introduction

Van Schalkwyk (1992:28) maintains that:

He who educates, does so through teaching and he who teaches, does so in order to attain a particular educational and formative goal.

From the above statement it is clear that teaching and education form an indivisible unity. According to Van der Stoep and Louw (1990:47) and Piek and Mahlangu (1990:70) educative teaching is essentially the unfolding of the child’s potential by the educator. The child, in theory, has all the inherent human potential which is still dormant. Piek and Mahlangu (1987:7) maintain that all potentialities of children develop through maturation but many develop with the help of the educator. It is the duty of the educator to exploit (unfold) the child’s potential.
Duminy and Sohnge (1990:3) maintain that:

... through unfolding, the child learns to know, that is, he acquires understanding and grasp of that which has been unfolded and makes it his own, and in so doing he becomes unfolded.

The understanding and grasp of that which has been unfolded depends on the life and world view one has acquired. Dreckmeyr (1997:22) defines the concept of life and world view as:

... a vision of life, but also a vision for life. It determines values and helps to interpret the world we live in. It sorts out what is important and what is of less importance, or unimportant. Our world view thus guides and determines how we live in this world.

According to Steyn, Bisschoff, Behr and Vos (1985:37) life and world view represents a more comprehensive concept which encompasses a view of:

- Who is a man?
- Morals and values.
- Knowledge and truth.
- What is reality?

Every person has a particular view (acquired as a result of the input by various educative institutions or personal experience). When we look at the significance of life and world view, different groups of people give different answers, the answer of the Christian for example, is different from that of a communalist.

At this stage the above introductory remarks on educative teaching should suffice. The meaning of educative teaching will now be discussed more comprehensively in the following paragraphs.

(ii) What educative teaching implies

Educative teaching first and foremost implies that children be assisted to fulfil their responsibilities towards God.
To understand how children's responsibilities towards God promote favourable conditions for the culture of teaching and learning to flourish it is necessary to answer the question: Who is man/the child? Everybody carries with him/her a life and world view regarding the fulfilment of responsibilities towards God. To the believer who knows God and accepts Him as the Creator and Keeper of all things, Genesis 1:26-28 discloses that man's origin is by divine creation. In Acts 17:27 it is said that God created men and sent them on earth:

That they should seek God, in the hope that they might feel after him and find him …

Honouring God also means honouring others. Ephesians 5:21-26 teaches us that the action of honouring and respecting others is a requirement of every member of the family, particularly the children. Children who honour, serve and glorify God usually seek and do the will of God under all circumstances. Children should also love, trust and obey their parents. Children who have acquired these characteristics are unlikely to experience disciplinary problems which derail the culture of teaching and learning at home as well as at school.

It should however, be noted that from a Christian point of view the child is regarded as a sinful being. Dreckmeyr (1997:43) maintains that because of this many children (also adults) attempt to:

... fulfil human life in its earthly relationships in isolation from the God relationship.

For children serving and glorifying God and respecting others is not a sudden event. Steyn et al. (1985:171-172) maintain that when considering the child's fulfilment of his/her responsibilities towards God, educative teaching implies the assistance given to children in:

• Getting to know and understanding their Creator. The Christian teacher or parent explains the World of God and believes that the Holy Spirit will help the child to comprehend God to some extent.
Accepting and choosing their Creator as the King who is loving and wonderful.
• Serving their Creator. Children should finally believe that believers in God are regarded as co-workers in God’s kingdom.
• Honouring their Creator. Children should be assisted to understand that whatever they do, should in the final analysis be to the honour of God. The educator must also remember that to assist the child to fulfil his/her responsibilities towards God is essentially to:

Train up a child in the way he should go, and when he is old he will not depart from it (Proverbs 22:6 quoted by De Jong in: Dreckmeyr, 1997:6).

In educative teaching children are secondly assisted to know and understand the persons with whom they interact.

According to Du Plooy, Griessel and Oberholzer (1987:62) children’s conduct is moulded by virtue of their relationship to their fellow human beings. It is therefore essential that children should know the character traits, motives, general attitudes, qualities and limitations of their friends, relatives, parents and cultural leaders. Children should also know and accept their parents and cultural leaders as figures of authority. Reeler (1983:87-88) maintains that before parents establish educational relationships they should know their children’s nature, limitations and personalities. Mutual knowing and understanding therefore involves the imaginative reactions to what others will do. For children mutual knowing and understanding create a feeling of peace and security. When children realise that their parents and teachers care for them they will entrust themselves to them. This presents an opportunity for parents and teachers to create favourable conditions for teaching and learning.

Children’s views of understanding and knowing their parents and teachers are shaped gradually. Parents, teachers and other adults implant their collective beliefs and traditions on their children. When children’s knowing and understanding others are considered educative teaching means the following:
For a Christian teacher or parent it means the assisting of children to know and understand that their relationship with others can only be attained through a sound relationship with God.

In John 14:6 Jesus Christ says: “I am the truth”.

In fact God is the source of all understanding and knowledge.

In addition to what has been indicated above, for a black Christian who still adheres to a communalistic view of fulfilling responsibilities towards fellow men, educative teaching means the assisting of children to know and understand that the individual develops from and is dependent upon society.

- Assisting children in knowing and understanding the responsibilities of others and towards others.
- Assisting children to understand and know that educational problems occur where people do not co-operate.

Educative teaching thirdly implies to assist children to be able to distinguish between what is considered right or wrong.

Norms and values act as guidelines for children to distinguish between what is good or bad in fulfilling their responsibilities towards their fellow human beings. Hornby (1987:572) defines the word “norm” as:

... a standard, model, or pattern regarded as typical for a specific group.

Norms are therefore the standard, customary behaviour to which one subscribes. Norms may also be defined as the shared expectations, appropriate behaviours. Norms are closely related to values that are considered important in life. Research (Du Toit and Kruger, 1991:64) indicates that each family and community set norms and principles that function as criteria of what is considered right or wrong. Children are not born with norms and values, however they are taught to appreciate norms and values and adhere to them. They have no inborn sense of norms and values. It is through the help of parents that children are made aware of their personal accountability to a certain standing of life. Children who
are not taught by their parents to develop a character which conforms to what ought to be in the education situation, experience innumerable difficulties which militate against the culture of teaching and learning.

Educative teaching with regard to teaching children norms and values may thus be seen as implying the following:

- Assisting children in visualising the outcome of their actions in order to anticipate what is considered the right or wrong results of their deeds. Cilliers (1975:80) maintains that:
  
  ... this will bring about the habit that the child will learn to evaluate and criticise his thoughts and goals as well as the deeds of his fellow human beings.

- Supporting children in becoming aware of their own value systems so that their choices are based on their value systems.

- Supporting children in acquiring a personal philosophy of life. Christian parents for example, support their children to acquire a Christian philosophy of life. Children who have acquired a Christian philosophy of life will embrace Christian values such as self-control, self-denial, honesty and respect (Steyn, Behr, Bisschoff and Vos, 1985:110). According to Dreckmeyr (1997:20) a Christian Philosophy of life (governed by the moral values mentioned above) helps children to sort:
  
  ... out what is important and what is of less importance or unimportant
  
  ... and thus guides and determines how we live in this world.

A child who has acquired a Christian philosophy of life therefore will choose as the highest good to love, honour and obey God and parents and that the worst evil is to love, honour and obey Satan. Where a Christian outlook of life prevails, it opens the possibility for children to learn better and parents to teach better.
Shiluvane (1998:47) maintains that children who have been guided at home in the observance of norms will have the following advantages upon entering school.

- They will be able to avoid undesirable friends and align themselves with schoolmates who abide by school rules.
- They will easily subject themselves to the authority of their teachers because they know what is good or bad since they have been assisted at home to respect the authority of their parents.
- Above all, children who have been guided at home in the observance of norms and values, will motivate their teachers to be dedicated in their teaching.

Having explained what the teaching and learning acts entail, the concept of culture will be dealt with in the following paragraphs.

### 2.2.1.3 Culture

#### (a) The concept of culture

Definitions of culture abound. According to Basson, Van der Westhuizen and Nieman (in: Van der Westhuizen, 1991:61) this is due to the fact that:

The concept of culture is often used by the general public as well as in certain subject disciplines. This results in a variety of meanings being attached to it.

The clarification of the concept is therefore necessary.

When we speak about the culture of a people or a nation we refer to their distinctive way of doing things. Betrand (1967:24), for example, defines culture as

... a body of transmittable patterns for living — such as when we eat, how to dress and how to greet people.
An important characteristic of culture is that it contains the normative standards for 
behaviour and that it is passed on from one generation to the next. Hatch (in: Kuper and 
Kuper (eds), 1985:178) for example, defines culture as:

... the way of life of a people. It consists of conventional patterns of 
thought and behaviour, including values, beliefs, rules of conduct ... which 
are passed from one generation to the next by learning.

According to Basson, Van der Westhuizen and Niemann (in: Van der Westhuizen, 
1991:116) the most comprehensive definition of culture is that it:

... includes everything that people do and create, as members of a specific 
society, as a body of people with certain knowledge and convictions.

Van der Walt (1997a:7) uses the image of an onion (see diagram 2.2) to explain what 
culture involves.

**Diagram 2.2: An onion as indicating different “layers” of culture**

1. Habits
2. Behaviour
3. Customs
4. Material and spiritual creations (such as buildings, language)
5. Institutions such as marriage
6. Values and norms
7. A world view
8. Religious convictions of a group

Source: Van der Walt (1997a:7).

Van der Walt maintains that culture consists of different “layers”, like that of an onion. 
Van der Walt (1997b:98) contends that:
The "outer" layers of a culture are more visible and also more easily changed, while the "inner" layers are not quite as visible ... and do not change so easily. It is precisely these "deeper" layers, however, which play an important role in the determination of the character of a culture.

According to Van der Walt (1997b:99) the following are some of the main characteristics of culture.

- Culture is mainly inherited and learned.
- A person does not easily change the culture into which he/she was born.
- There are usually subcultures within a specific culture.
- Culture changes at all times.

Van der Walt (1997b:99) points out that:

... such a change can be fairly superficial, in the sense of the acceptance of "outer" layers (for example, habits, customs ... of another culture), while the deeper facets (world view and religion) might remain unaffected. Or the "deeper" cultural layers themselves ... might be affected. ... The outer cultural layers, such as habits, are usually replaced without much anxiety.

Another characteristic identified by researchers such as Sono (1994:xvii) is that each culture is unique. Sono maintains that each culture is unique and that, for example, "African culture is more observing of group obligations" and "values the verities of collegial solidarity" while American culture "is more assertive of individual rights" and "values virtues of individualism".

In conclusion the researcher would like to define culture as the

Total involvement of an individual, community, people or civilisation with the whole of reality.

(b) A teaching and learning culture

Researchers generally agree that a teaching and learning culture denotes a positive home and school climate where the atmosphere is conducive to teaching and learning. It is a home climate where:
Parents lay down rules and explain to the children that rules are necessary for their socialisation (Shiluvane, 1998:230).

Parents protect their children against an anti-child environment (Shiluvane, 1998:231).

Parents support school discipline from home (Shiluvane, 1998:237).

Parents encourage and orientate children towards acquiring a sense of task fulfilment (Woodbridge and Manamela, 1992:115).

Research literature (Shiluvane, 1998:240, Mashile and Mellet, 1996:26 and Matsisa, 1995:127) also forcefully argue that a learning culture denotes a positive school climate where the atmosphere is conducive to teaching and learning. It is a climate where:

- Teachers, parents and the state co-operate in education, in the challenge of creating and maintaining a positive school environment.
- Learners are motivated to learn to develop a sense of belonging and a sense of worthiness.
- Sufficient classroom accommodation, teaching and learning material are provided to enhance the quality of teaching and learning.

It has become clear that the establishment of the learning and teaching culture depends heavily on the cooperation between parents, teachers and the state. Researchers (Kimble, Garmezy and Ziegler, 1980:245 and Fraser et al., 1992:12) indicate that human behaviour is an interaction of persons with their environment. Therefore a positive home and school climate should have a positive influence on the upbringing of children and the establishment of a teaching and learning environment. According to Matsisa (1995:129) research indicates that the most effective schools distinguish themselves, not by elaborate facilities such as small classes, well equipped libraries or laboratories, but by an outstanding social climate.

Based upon the above explication the researcher would like to define a teaching and learning culture as:
An environment in which children at home as well as at school learn effectively and parents and teachers, with the support of the state, teach effectively because favourable conditions for effective teaching and learning have been created and maintained.

To fully understand the meaning of a culture of teaching and learning as defined above the term *establishment* will be defined in the following paragraphs.

2.2.1.4 Establishment

According to Hornby (1987:291) the verb “establish” from which the noun “establishment” is derived means:

... to set up, put on a firm foundation,

thus it implies the act of establishing something in a formal way such as establishing a business or a relationship with somebody. In the context of this study the point at issue is the establishment of a culture of teaching and learning. The word “establish” will therefore be used to mean the act of creating:

an environment that is conducive to learning and teaching (Nkoka, 1996:7).

Researchers such as Matsisa (1995:25) maintain that the creation of a culture of teaching and learning is a prerequisite for academic achievement. However the creation of a culture of teaching and learning is not a simple matter. It needs hard work by parents, teachers and the state to be achieved.

A culture of teaching and learning is established in a specific state in which a variety of components link up mutually to form an education system to achieve effective educative teaching. In the following paragraphs the nature, essence and the meaning of the concept educational system will be clarified.
2.2.1.5 Education system

According to Van Schalkwyk (1992:6) an education system is an instrument created by the community with the aim of providing education to its members. The New Encyclopaedia Britannica (vol. 6, 1980:417) defines an education system as:

a society's total pattern of formal institutions, agencies, organisations that transmit knowledge and cultural heritage and that influence the social and intellectual growth of the individual.

An education system embraces educational activities which according to Van Schalkwyk (1992:6) are carried out on two levels, namely the formal and non-formal levels. Its aim is to promote the educational aims and aspirations of the community. Educational institutions usually undertake formal education activities while non-formal education activities are undertaken by institutions wishing to develop their personnel.

According to Van Wyk (1987:29-30) an education system is influenced by the following factors:

• Cultural aspects such as cultural-historic, linguistic and religious aspects.
• Ground motives of the particular society. According to Van Schalkwyk (1992:240) a ground motive is religious in character and evokes a particular philosophy in the community. In a country such as South Africa, where there are many different communities, the educational thinking of the community will also be controlled by the ground motive.

Taking into consideration what has been indicated above an education system in the context of this study is defined as:

The sum total of educational activities which are determined by the ground motives of a community with the aim of creating a conducive climate for the learning and teaching of the young generation in compliance with the natural and cultural demands of the time.
Having described and elucidated the main concepts, the need now arises to focus on an educational perspective on the establishment of a culture of teaching and learning.

2.3 AN EDUCATIONAL PERSPECTIVE ON THE ESTABLISHMENT OF A CULTURE OF TEACHING AND LEARNING

2.3.1 THE ROLE OF PARENTS

Before it will be possible to determine the role of parents in education it may be of value to define exactly what is implied by the term “parents”.

2.3.1.1 The meaning of the concept parent

Not everyone has the same understanding of the meaning of the concept parent: The New Encyclopaedia Britannica (Vol. 6) (1980:754) defines a parent as:

One who has begotten offspring or occupies the role of the mother or father.

Other authors think of parents as:

a specific group within the whole (for example, working parents) or consider that the concept serves to differentiate parents from non-parents in the community (Dekker and Lemmer, 1996:153).

In the context of this study the concept of parent has the same meaning as the definition in section 48 of the South African Schools Act (Schools Act 1996) namely that parent implies:

the parent or guardian of a learner
the person legally entitled to custody of a learner or the person who usually has the care and control of the learner,
but also including the traditional meaning of parent, namely that any adult of the community is regarded as the parent (see 5.5.2.7(b)(v)).

2.3.1.2 What empowers parents to establish and maintain a culture of teaching and learning

(a) Home education

(i) The obligation to meet the needs of children

According to Van Rensburg, Landman and Bodenstein (1994:39) the child must be seen as somebody who is capable of being educated in order to become a responsible adult. The parents as primary educators have the task of educating their children. This view is supported by the Vatican Council in its Declaration of Christian Education which states

Since it is the parents who have given life to their children, it is they who have the serious obligation of educating their offspring. Hence parents must be regarded as the first and foremost educators of their children (Macbeth, 1989:4).

Macbeth (1989:5) further maintains that most national laws similarly place the responsibility for the children's education upon their parents, granting rights commensurate with duty, for example the Basic Law of the Federal Republic of West Germany (1949, Article 6.2) states:

The care and education of children are natural rights of parents and the duty is primarily theirs.

In South Africa the law also places the responsibility for children's education upon parents. Section 8 of the Schools Act 1996, for example, stipulates that through governing bodies parents are held responsible for the establishment of a disciplined and purposeful school environment. It is also the responsibility of parents to see to it that a high standard of education is provided by schools.
In an education situation there are needs which must be satisfied for the child to become a responsible adult. Krench, Crutchfield, Livinson, Wilson and Paducci (1982:450) define needs as:

A bodily state in which chemicals crucial to survival are either lacking or present in excess (e.g. lack of food ...). The term is also used for inferred psychological states, such as "the need to achieve".

A need sets off a drive of arousal which leads to an activity. The need is directed towards a particular goal. When the goal is achieved satisfaction ensues, resulting in drive reduction. The sequence of events as indicated above can be summarised diagrammatically as follows:

**Diagram 2.3: Sequence of events in the satisfaction of a goal**

Need → drive → activity → goal → satisfaction → drive reduction

Source: Behr (1990:5).

The child’s needs however, can only be met by parents in an atmosphere which is conducive to teaching and learning.

According to Van den Aardweg and Van den Aardweg (1988:53) Maslow arranges the needs of the child into two groups (see diagram 2.4).
Diagram 2.4: A hierarchy of child's needs

SELF-ACTUALISATION

LOVE
BELONGING

SELF ESTEEM

SECURITY NEEDS

PHYSIOLOGICAL NEEDS
Food
Drink
Sleep
Rest

Higher order needs

Basic or primary needs

Progression in this direction

Source: Adapted from Pretorius (1982:34).

The two groups of needs are the following:

- **Basic or primary needs**

It may be contended that parents fulfil the essential function of providing in the basic needs of their children. Children have a need for food. It is not easy to educate children who are hungry. Children may use improper ways to feed themselves. Thirsty, sleepy children who are tired because they have little time to rest, are not likely to learn adequately; nor are children who are working in a classroom that is ill-ventilated or too hot or too cold (Pretorius, 1982:33).

Children have a dire need of feelings of safety which radiate from the sympathetic parents. It is therefore the task of the parents to provide children with both physical and
psychological safety. Children who are regularly physically abused or exposed to the adverse influence of the mass media are inclined to gangsterism and find externally imposed authority irksome (Behr, 1990:6 and Pretorius, 1982:35).

Children also have a need for love and belonging. According to Gunter (1988:124) parents’

Loving the child implies respect for, trust in and friendliness towards him.

Gunter (1988:155) also maintains that in response to parents’ genuine love children will be prepared

... to accept, appropriate, obey and follow instructions, guidance, leadership, advice, commands ...

Children have a need for belonging. According to Gage and Berliner (1991:333) belonging means:

... being accepted as a member of a group, knowing that others are aware of you and what you want to be with them.

Van Rensburg et al. (1994:304) maintains that when children sense that they are accepted they easily accept and subject themselves to the authority of their parents. Mutual acceptance in an education system promotes a climate which is conducive to teaching and learning.

Parents establish and maintain a culture of teaching and learning because they want the child to develop its self-esteem. According to Behr (1990:6) esteem needs have two components, namely:

- Self-esteem. The child wants to be a worthwhile person. The child satisfies its self-esteem through the successful accomplishment of a task. Frustration of the self-esteem needs give rise to feelings of inferiority, which lead to undesirable forms of behaviour.
Esteem of others. The need for the esteem of others is satisfied when the child receives approval and recognition. Children whose efforts are ignored usually devise undesirable ways to attract the attention of their parents.

Parents have an important role in ensuring that the esteem needs of children are satisfied. Parents should:

- Praise their children for work which is well done.
- Evaluate each piece of work in terms of the ability of the child.
- Encourage children increasingly to involve themselves in tasks which they encounter.

Once the basic needs have been satisfied the higher needs become paramount.

- Higher order needs

Parents also establish and maintain a culture of teaching and learning because of the child’s need for self-actualisation. According to Krech et al. (1982:450) self-actualisation means:

> The process of developing one’s potential more effectively, and, ultimately, of developing into whichever type of more ideal person one has the potential of becoming.

Children want to achieve in accordance with their abilities. It is therefore important that parents should give their children the opportunity to determine things for themselves. According to Vrey (1988:181) children who are self-actualisers manifest the following behavioural patterns:

- they are morally aware that their lives are governed by norms based on their convictions and judgement;
- they have the urge to realise their potential. They have an urge to achieve their goals.

These behavioural patterns are conducive for learning.
To ensure that children become self-actualisers Pretorius (1982:43) and Fourie, Griessel and Verster (1991:107) recommend that teachers should:

- encourage their children to be constructively and creatively involved in their own world constitution;
- support their children to experience being in control of their behaviour; and
- assist their children to become responsible people who can determine things for themselves.

It must be remembered that all teaching and learning, as indicated above, is to a certain extent dependent upon language. A child’s education is largely dependent upon his/her mastery and use of language. The establishment and maintenance of a culture of teaching and learning to support the child to acquire communicative abilities will receive attention in the following paragraphs.

(ii) The support for children to acquire communicative abilities

Definitions of communication are legion and only a few will receive attention. Stoner (in: Curzon, 1993:110) defines communication as:

The process by which people attempt to share meaning via transmission of symbolic messages.

Le Roux (1994:8) defines communication as:

The interactive process by means of which information, thoughts, opinions or feelings are conveyed from one person to another with the intention of informing, influencing or eliciting an action. It can take place by means of a verbal or non-verbal symbol system.

Duvall and Miller (in: Le Roux, 1993:11) define communication as:

Two-way communication: The process of understanding each other’s thoughts and feelings as well as the implications involved in such thoughts and feelings.
In the context of this study communication will be defined as:

The mutual exchange of thoughts and or ideas and interpretation of messages resulting in a degree of understanding between a sender and receiver.

Studies by authors such as Hoffman (1981:150-151), Retief (1992:90) and Le Roux (1993:4) indicate that parents and children are finding it increasingly difficult to communicate with one another. Kisker (1972:158) maintains that communication problems between parents and children have an influence on the occurrence of personality disorders. According to Le Roux (1993:4):

This situation manifests itself in a variety of crisis phenomena among young people (loneliness, uncertainty, suicide) and among parents and other educators (anxiety, despair).

Communication can be destructive. The behavioural manifestations indicated above are the result of destructive communication. Destructive communication militates against the establishment of a culture of teaching and learning. In an education situation children are justified or condemned by their words. Dreckmeyr (1997:119-120 quoting Matthews 12:17) stresses this saying:

For by your words you will be acquitted, and by your words you will be condemned.

Children need to communicate in a constructive way. Communicating in a constructive way has the following advantages for children:

- They are able to identify easily with their parents and others. Pretorius and Le Roux (1998:22) argue this point when they state that the child:

  ...identifies easily with the educator with whom he can communicate adequately. He cannot identify with an adult he does not know (via communication).
• They are able to attach significance to cultural systems. Educationists such as Luthuli (1981:76), Van Heerden (in: Kruger, 1986:12) and Le Roux (1994:136-137) are unanimous in their view that it is through communication, particularly through mother tongue communication that children can be taught to understand and value the traditions of their group. Honesty, trust, respect and a positive attitude towards authority are some of the attributes related to traditions and views which are essential for creating favourable conditions of teaching and learning.

• They develop their talents and mental powers. Language researchers such as Cummins (in: Le Roux, 1993:154), Van Heerden (in: Kruger, 1986:128) and Lauria and Galpern (in: Behr, 1990:26) agree that communication is an important means of gaining access to knowledge and skills. They also agree that children's talents and powers can develop fully on the broad foundation of their mother tongue. Their mother tongue gives children the opportunity to transpose the result of learning (that is, the knowledge acquired) into abstract form. Research by Rossouw (1999:105) indicates that:

Children who have first language skills make better progress in schools than children who have not developed their first language, regardless of the medium of instruction.

Linking up with what has been said, the following comment should also be made with regard to the acquisition of a second language. The black community, for example, want to use English as their language of wider communication. Like Titone (in: Rossouw, 1999:99) they believe that in an education situation a second language such as English promotes:

Open-mindedness, effective thinking
Intellectual enrichment and linguistic creativity.

Van Heerden (in: Kruger, 1986:128) expresses the same sentiment when he contends that:
Education through the medium of a foreign language promotes intellectual growth, for it requires more mental effort and elicits enforced attention from pupils.

Notwithstanding the above positive elements language researchers such as Rossouw (1999:105) and others are acutely aware that the use of a second language as a medium of instruction would fail if the precondition of a first language was not met.

To ensure that children acquire communicative abilities which promote favourable conditions for teaching and learning, parents should follow the following guidelines as suggested by Dreckmeyr (1997:95). Parents should support children to:

• Acquire knowledge of and insight into the language techniques and methods.
• Develop skills in using language for creative communication.
• Acquire discernment and wisdom with regard to responsible use of language.
• Realise the limitations of language.
• Learn to express themselves effectively and understand others more fully via language.
• Develop an understanding of how past use of language has been used to the benefit or detriment of mankind ...

Apart from supporting children to acquire communicative abilities the parent’s aim is also to teach children how to act in ways of which society approves. This social behaviour will receive attention in the following paragraphs.

(iii) The need to guide children to act in ways of which society approves

Hurlock (1978:278) maintains that a person’s social behaviour is acquired. Children have to be taught how to act in ways which will meet with the society’s approval. According to educationists such as Hurlock (1978:228), Fourie et al. (1991:33) and Geldard (1963:257) the process in which the child is guided to act in ways of which society approves is called socialisation. Pretorius and Le Roux (1998:43) maintain that socialisation implies that children will learn:
• Who they are and where they fit into life.
• What is right and what is wrong (with regard to behaviour, values, objectives, attitude ...).
• What they can expect from life and what life can expect from them.
• To interpret the meaning of situations.
• How to behave themselves socially (in relationships with others).

In the contemporary world children who are neglected by their parents are:

... socialised to accept the values implicit in the hegemony of the power groups of society. They adjust and adhere to the reality which is communicated through the mass media and are led to their experienced reality (Hanyane, 1990:34).

Where children are influenced as indicated above barriers to effective teaching and learning usually emerge.

Given the above situation it can be stated that the need to guide children to act in ways of which society approves empowers parents to establish and maintain a culture of teaching and learning.

To achieve this:

• Parents want children to have a fairly clear picture of an adequate self. Parents therefore want children to reach a realistic concept of themselves.

According to the views of the following authors (quoted in: Pretorius and Le Roux, 1998:19) the self-concept of an individual directs his behaviour:

Maritz: “You will act like the sort of person you conceive yourself to be.”
Combs: “How we function in any given situation will be dependent upon how we perceive ourselves.”
Purkey: “We express our self-concept with our behaviour.”
According to Steyn et al. (1985:164) children with a positive self-concept have the following characteristics:

- Accept personal limitations.
- Respect self.
- Care for self.
- Decide and think for themselves.

All these attributes create a climate favourable for teaching and learning.

Having a realistic self-concept children are able to realise their personal purpose in life which enables them:

... to respect the property and achievement of others; to accept authority, to give assistance and to be tolerant with the strength and especially weaknesses of others (Du Plooy et al., 1987:151).

- Parents need to guide children to have positive attitudes towards other people. According to Le Roux (1994:6) a positive attitude means a favourable emotional relationship with or predisposition towards other people.

According to Steyn et al. (1985:169) parents

- Should teach children to have respect for their superiors, relatives and others. Children who respect their superiors place themselves under the authority of their parents at home and their teachers upon entering the school.
- Should teach their children to know what behaviour is socially acceptable. They should also see to it that their children systematically begin to behave according to socially acceptable behaviour. Behaving in a socially acceptable way is one of the main components of a favourable climate for effective teaching and learning.

Children who have been taught to act in the ways of which society approves but are not disciplined, cannot be responsible persons. Discipline is essential in the socialisation and educative process. The need to discipline children therefore empowers the parents to establish and maintain the culture of teaching and learning.
The need to discipline children

According to Gordon and Browne (in: De Witt and Booysen, 1994:174) the word discipline is derived from

... die Latynse discipulus (leerling); vandaar ook die woord dissipel wat "navolger" beteken.
Dit verwys dus na die volwassene wat voorlewe en lei; terwyl die kind sy voorbeeld navolg.

According to Van Rensburg et al. (1994:361) the Afrikaans word for discipline "tug" is derived from the Dutch "tiegen" and the German "Ziehen" meaning to pull or draw. According to these authors:

... the child being educated is drawn towards normativeness, thus towards obedience to authority, towards freedom and responsibility.

Howard (in: Nel, 1994:225) strongly emphasises that discipline is what is done for the child and not what is done to him. She sees discipline as a preventative action. Nel (1994:225) also maintains that by nature the child:

... rebels against controls which suppress his carnal desires. Unchecked by discipline, these desires will lead to a life of "pleasurable" activities, but not productive achievement.

Punishment should not be confused with discipline. The difference between discipline and punishment is summarised in the table below.
Table 2.1: The difference between discipline and punishment

<table>
<thead>
<tr>
<th></th>
<th>Discipline</th>
<th>Punishment</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aim</td>
<td>• To train for correction and maturity</td>
<td>• To inflict penalty for offence</td>
</tr>
<tr>
<td></td>
<td>• It leads to self-responsibility</td>
<td>• It destroys self-image</td>
</tr>
<tr>
<td>Attitude</td>
<td>• Love and concern</td>
<td>• Hostility and frustration</td>
</tr>
<tr>
<td>Resulting behaviour</td>
<td>• Respect, obedience, love and security</td>
<td>• Rebellion and hostility</td>
</tr>
</tbody>
</table>

Source: Adapted from Narratimore, 1995:39.

Having indicated what discipline entails it now becomes necessary to investigate further why parents want to establish a disciplined, educative climate. Parents want to establish such a climate for the following reasons:

- To guide children towards acquiring self-imposed discipline.
- To bring children by various forms of persuasion to accept rules.
- To ensure that a disciplined atmosphere prevails for education to proceed.

Parents are striving to establish and maintain a disciplined climate when they:

- Give unconditional love to children. Children need to be loved with no strings attached. Conditional love strikes fear in the hearts of children. Fear in turn leads to behavioural problems which prevent effective teaching and learning. According to Narratimore (1995:32) when children experience unconditional love “they develop deep-seated feelings of being lovable people” and behave in a disciplined manner which is conducive to teaching and learning.

- Follow a clear consistent policy. According to Steyn et al. (1985:220) teachers or parents:

  ... who forbid some behaviour today and overlook it tomorrow are breeding an undisciplined climate.
Montgomery and Morris (1992:136) and De Witt and Booyse (1994:170) maintain that when parents follow a clearcut policy children know what is required from them. This enables them to experience a feeling of safety and security which is necessary for educative teaching.

- Guide children in a sympathetic manner. When children experience parents as harsh such children often act in an undisciplined manner when parents are not present. Children who are guided in a sympathetic manner will willingly accept and follow instructions (Cline and Fay, 1994:80, Steyn et al., 1985:221).

- Give the children the opportunity to do things for themselves. Children who are ruled, controlled and regulated in every way will never learn to behave in a disciplined way. Parents should give children the opportunity to act independently and assume responsibility for their actions. Children develop confidence when they are able to try new things, even when there is a little risk involved (Narratimore, 1995:137, Steyn et al., 1985:221 and Glenn and Nelsen, 1989:139-141).

- Be firm and strict. According to Steyn et al. (1985:221)

  ... the firm behaviour of an educator promotes the constitution of a disciplined educative atmosphere.

Parents therefore should be prepared to forbid, command and punish when it is obviously necessary. Educationists such as Thurton and James (1982:198), Mol (1984:82) and Rojek and Jansen (1982:7) agree that discipline that is sometimes lax and sometimes strict relates more strongly to misbehaviour than any other form of discipline. Failure on the part of parents to be strict and firm, promote an undisciplined educative atmosphere.

Having thus far discussed the establishment of a culture of teaching and learning by parents in home education, the establishment of a culture of teaching and learning by parents (from home) in relation to school education will be discussed.
(b) **Parents' role in school education**

(i) How parents as individuals need to establish and maintain a culture of teaching and learning

- **Parents need to encourage respect of authority before children go to school**

The parents' support for the respect of authority at school starts at home. Parents need to encourage respect of authority at home before children go to school. In support of this Sears (1990:206) states:

> It is imperative that a child’s respect for his parents provides the basis for his attitude towards the adult in general, and authority in particular.

Children who have had respect for their parents inculcated in them at home will not find it difficult to respect any other authority (authority at school included). Where there is no respect of authority there is no effective teaching and learning.

- **Parents need to reinforce respect of authority by modelling exemplary conduct**

Lewis (1991:22) maintains that:

> Daar is geen beter onderwysmetode as jou eie voorbeeld nie.

According to Griessel, Louw and Swart (1989:125), to model a healthy respect for authority, parents need to avoid speaking ill of teachers in the presence of children. Respect of authority is achieved when the parents themselves adhere to the set of rules and code of behaviour which children are expected to follow. This makes it easier for children to know what is expected from them. It is important that the parents should support their children by upholding discipline when it is reasonable and fair. Sears (1990:218) maintains that children who have been guided at home by parents to form their own
conscience will have an advantage when they go to school because they will “subconsciously” take their parents with them. At school children will be the prime dictators of their respect of authority. Without having been told by anybody these children will respect the authority of their teachers.

• **Parents need to guide children to develop a positive attitude towards the school**

According to Clark (1983:1) the school can effectively succeed in its task when children have a positive attitude towards the school. The cause of children’s negative attitude towards the school may be traceable to children’s home background. Lack of parental support of the school and guidance of children may lead to children’s development of a negative attitude (including anti-authoritarian attitude) which hampers effective teaching and learning.

Researchers such as Clark (1983:1) maintain that children should be motivated (authoritatively) to attend school regularly and stay at school the whole day as prescribed. The parents’ discussion with the teachers may uncover children’s reasons for not attending school. To develop children’s attitudes parents should encourage children to become involved in their schoolwork and assume responsibility for their actions. Parents should, for example, see to it that children do their homework regularly. Thurrow (in: Cross and Cross, 1985:474) maintains that:

> Homework may be assigned by teachers, but only parents can force students to do homework.

Parents should also inspire children to have goals towards which they can work. Parents should make children aware of the importance of attending school. Epstein (in: Woodbridge and Manamela, 1992:115) contend that if children are motivated by parents towards a sense of fulfilment, it causes children to make demands on themselves. According to the authors:
... this may make them less antagonistic and more positive toward other authority figures, such as their teachers at school ...

From what has been said above it emerges that if parents exercise their authority to motivate their children to have a positive attitude towards the school there will be fewer behaviour problems at school which may interfere with educative teaching.

• **Parents need to be fully informed of what is happening at school**

Piek (1991:80) maintains that:

> In general, the better informed the parents are about the school programme, the more fully they feel that they are not regarded as intruders by the principal and teachers, and will work with them to make the school one of which they can all be proud.

By means of newsletters, parent-teacher meetings or the radio parents want to be kept fully informed of what is happening in the school and education in general, especially regarding disciplinary matters. When parents are kept informed they are in the best position to act timeously to prevent, for example, impending class boycotts or any problem emanating from in or outside the school which may prevent effective teaching and learning (Nel, 1994:87).

(ii) How parents as a group need to establish a culture of teaching and learning

• **Parents need to make suggestions concerning the selection of subject material at school**

Van Rensburg (1993:303) maintains that as the responsibility for education lies with the parents they want to make suggestions towards the selection of the subject matter for curricula. According to Maharaj (1986:155):
... parents are ... in a better position to inform teachers and principals about the culture of the home thereby ensuring that what is taught in schools does not conflict with home values.

Parents therefore want to help in determining which social values are to be taught to their children. Nel (1994:81) maintains that in the Christian oriented school, for example,

... the aim of the curriculum should be to guide the pupil towards viewing life and exploring God’s creation from God’s experience. All subjects should individually and collectively point him towards a deeper knowledge and understanding of love for Christ.

The aim of a Christian education therefore would be that children attending school should be:

Well-equipped disciples of God, displaying good characteristics of love, joy, peace, patience, kindness, goodness, gentleness, humility, self-control and purity in their daily lives (Nel, 1994:95).

The behaviour of children, which is governed by the abovementioned characteristics meet one of the requirements for the establishment and maintenance of a culture of teaching and learning.

- **Parents need to formulate policies regarding the establishment and maintenance of a culture of teaching and learning**

In most democratic countries parents, together with teachers and learners, are given the opportunity to make a meaningful input in the setting of the framework of school policies. In the Republic of South Africa this is made possible through governing bodies. Some of the powers and functions of the governing bodies are to:

- **Adopt a code of conduct for learners at school.**

Section 8 of the Schools Act, 1996 stipulates that a code of conduct:
Shall be directed at enabling a disciplined and purposeful school environment to be established, dedicated to the improvement and maintenance of the quality of the learning process.

☐ **Adopt a constitution – setting out goals on shared values and beliefs.**

Section 10(1) of the Schools Act, 1996:

> gives governing bodies the authority to suspend a badly behaved learner from the school.

In addition to the above, through governing bodies, parents promote healthy relationships between teachers and learners and also discourage:

- chronic truancy;
- late coming;
- absenteeism, and
- experimentation with drugs, which form barriers to the establishment of a culture of teaching and learning.

The diagram on page 59 (diagram 2.5) shows where parents fit into the structure of school governance.

- **Parents need to be involved in school activities**

Parents organise themselves (voluntarily) to become involved in school matters. They usually involve themselves as follows:

- They help in organising activities such as sports days, competitions or outings. They also raise funds and attend meetings called by the principal or governing body (Shiluvane, 1998:150).
Diagram 2.5: Where parents fit into the structure of school governance

Minister of Education

| Policy determination at national level |

Member of Executive Council

| Policy determination and provision of education at provincial level |

Head of Department

| Provision of education at provincial level |

Governance at school level

| Governing body Principal Elected members |

- Parents
- Educators
- Non-educators
- Learners
- Co-opted members

Principal

| Professional management at school level |

They establish class committees (in Germany, for example) which volunteer to assist in class activities. A class committee is formed by the parents of children in the same class. A class committee may decide to deal, among others, with behavioural problems concerning a particular class (Dekker in: Dekker and Van Schalkwyk, 1989:46).

They organise themselves to hold talks and workshops for parents on different subjects such as effective communication with children, supervision of children’s homework and different study skills (Shiluvane, 1998:2).

According to Shiluvane (1998:239) parental involvement in school activities helps to establish and maintain a culture of teaching and learning since:

- parents are given an opportunity to discuss problems of their children, for example behavioural problems;
- cooperation between parents and teachers in helping the children is facilitated, and
- conflict between parents and teachers and between teachers and school children are discussed and eliminated.

Having dwelled on the role of parents for some time it also becomes necessary to discuss the role of teachers.

2.3.2 THE ROLE OF TEACHERS

2.3.2.1 A general image of a teacher

The teacher needs to be a competent person who occupies an important place in the school, in the community as well as in the life of a nation. A teacher renders an expert service to children. In a didactic situation therefore, it is the quality of service that makes a teacher indispensable. So far no teaching aid, no matter how specialised, has been able to take the place of the person of the teacher. A teacher's service may be either constructive or destructive. It is for this reason that the children of a particular community are entrusted to those teachers who meet the requirements of that community.

What is the “ideal” teacher? This is a question which is often asked by educationists. Some educationists such as Engelbrecht, Yssel, Griessel and Verster (1989:28) maintain that the word “ideal” is misleading since there is no perfect person and therefore no perfect teacher. On the other hand there are educationists such as Steyn (1992:51-54) and Van Heerden (in: Kruger, 1986:146) who forcefully argue that the concept of “ideal” is essentially a good goal to be pursued. What qualities must a teacher possess to be considered a perfect teacher? Goble and Porter (in: Van Rensburg, 1993:47) attempt to answer this question by stating the following:
He must become the creator of a series of environments favourable to the growth of the student towards desired ends ... (author's emphasis – SMS).

Furthermore, Van Heerden (in: Kruger, 1986:47) identify some of the twenty characteristics of the teacher as:

Scholarship, discipline, teaching skills, enthusiasm, good command of language, self-control, initiative (author's emphasis – SMS).

To this already formidable list can be added the following qualities which may be regarded as essential characteristics of the teacher: loyalty, perseverance, sobriety, exemplary and incorruptible conduct, punctuality, selflessness and devotion (Engelbrecht et al., 1989:29).

A question which must be asked by every teacher is: Why am I teaching? According to Engelbrecht et al. (1989:29)

A meaningful answer to this question will supply him with a foundation that can serve as a point of departure in his educative activities and from it he can derive that vocational satisfaction which will make his own life meaningful.

2.3.2.2 Why and how teachers establish and maintain a culture of teaching and learning

(a) Teachers need to use quality time to teach and instruct

According to Fourie, Griessel and Verster (1991:75-76) teachers usually voluntarily accept additional responsibilities in and out of the school which are not normally part of their prescribed duties. Teachers may, for example, play a leading role in community projects, teachers’ union matters and national festivals. All these additional responsibilities may take much of the teachers’ time to the extent that they even forget that their basic task is to teach and instruct.
Teachers have to prepare themselves selectively, systematically and purposively in order to realise their immediate and eventual objectives in the teaching and learning situation. Research indicates that the amount of quality time utilised by teachers has an impact on learning performance. According to Rossides (in: Cross and Cross, 1985:90) in Japan, where effective teaching and learning is emphasised, children go to school more days per year (as compared with children in other parts of the world). Pretorius (in: Dekker and Van Schalkwyk, 1989:267) substantiates this and stresses that in Japan teachers also effectively make use of the time outside official hours since:

Most teachers are at school outside official hours and even during summer vacation. It is unusual for them to spend more than 25 percent of the holidays away from school.

According to The Teacher (14 April 1999:14) the culture of teaching and learning in developing countries suffers because of:

unscheduled school closings, educator absences, late starts and early closures to the year.

A recent report in the Sunday Times (12 September 1991:1) revealed that one of the top schools, which obtained good standard ten results in 1998, finished the syllabus early, and spent lots of time revising examination papers and that extra-curricular activities were not allowed to intrude into teaching time.

Taking into account what has been outlined above, teachers need to establish and maintain a culture of teaching and learning by doing the following:

- Teachers need to use time meaningfully by insisting on and maintaining a fixed routine. They also need to inculcate in children that there is time for everything such as:
  - coming to school on time;
  - being in time for lessons;
being punctual in handing in assignments, and
- leisure time.

Woodbridge and Manamela (1992:119) maintain that:

... the teacher who awakens an awareness in the child of various divisions of the time ... motivates and inspires him to use each time division fruitfully.

The authors further remind teachers that they

... need to keep parents informed regarding the amount of time to complete assignments at home. Family schedules can then be organised to meet schooling responsibilities. In this way time for learning at home can accommodate students' needs and best motivation for learning.

• Teachers need to use time meaningfully in order to foster a respect for authority. Teachers are aware that insistence on a regard for time is not only essential for good order:

... but leads to respect for others and recognition of authority ...

(b) Teachers need to exercise authority over children

According to Steyn et al. (1985:135) children need and want authority. Children feel happy and secure if there is someone who can exercise authority over them. In every sphere of life children need someone who can draw lines for them and spell out limitations regarding various issues in general and behaviour in particular. Teachers therefore are in the best position to exercise authority over children when they observe that they are doing something contrary to acceptable norms. Stumbling blocks to effective teaching and learning usually occur when children act contrary to acceptable norms. Teachers intervene with the aim of changing children's lives for the better. The child's acceptance of and obedience to the teacher's authority:
... may simply be an attempt on the child's part to ensure that he does not lose his educator's love and affection through misbehaviour and rebelliousness (Du Plooy, Griessel and Oberholzer, 1987:181).

To achieve the objectives outlined above, teachers need to follow certain guidelines.

- Cilliers (1975:78) contends that:

  ... the teacher should explain the truth to the young minds in such a way that the facts themselves, when so explained, become incentives to the moral actions.

According to Cilliers (1975:78) "the truth" and "the facts" mean:

... the principles of piety and justice ... humility, sobriety ... and the courage to stand up for what is right even when the majority oppose him.

- Teachers should teach children values which will lead them to assume responsibility for their actions and thus engage themselves in self-directed activities.

  Greater self-direction means that students are making demands on themselves and this may make them less antagonistic and more positive towards other authority figures such as teachers at school or parents at home (Epstein in: Woodbridge and Manamela, 1992:117).

- By setting proper examples for existing meaningfully, teachers help children to control themselves in an education situation so that, like their teachers they may have a better future. Teachers should focus more broadly on what is worthwhile and what is worth doing. According to Glickman and Esposito (in: Hoberg, 1993:66) and Hoberg (1994:44), the exemplary behaviour of the principal, in particular, encourages creative problem-solving and decision-making. Exemplary behaviour is important since:
Die jong kind soek na 'n voorbeeld van volwassenheid om daaruit vir homself 'n uitsig op die toekoms op te bou (De Vries, 1977:144).

- Teachers should exercise authority and maintain discipline. Through authority and discipline teachers should play a pivotal role in nurturing a positive school climate. Pretorius (1982:124) contends:

  Gesag en dissipline is voorwaardes vir effektiewe onderrig en leer. Leerhandelinge en gewenste leerlinggedrag word bevorder as die onderwyser in beheer is.

Leadership is closely linked to authority and discipline. Sergiovanni (in: Hoberg, 1993:68) regards the teachers' leadership and the leadership of the principal in particular, as being of the utmost importance. They should emulate value added leadership:

  ... that can restore moral fiber to classrooms and schools ... that builds upon sound management ideas ... that seeks first to ensure a satisfactory level of performance and commitment from ... students and then to achieve extraordinary performance.

- Teachers should teach children, particularly secondary school children, about the pitfalls of drugs, alcohol, sexual relationships and crime (Nel, 1994:181).

The teacher can only exercise authority successfully over children in an atmosphere in which children feel safe. This statement will be discussed in the following paragraphs.

(c) Teachers need to create an atmosphere in which children feel secure

It has been indicated earlier (see 2.2.1.2(a)(i)) that the home is a place where children experience both physical and psychological safety. This security is also important in a school situation. Schreuder, Du Toit, Roesch and Shah (1993:22) define school climate as follows:
Children feel insecure in a school where:

- they are abused physically, emotionally or sexually by teachers or schoolmates;
- children or teachers carry guns or abuse drugs or alcohol;
- there is not reciprocal communication between the school and the home;
- there is racial tension.

Under these circumstances children will most probably not open themselves to normative influences which they encounter at school.

The classroom environment is also important in the establishment of a culture of teaching and learning. Pretorius (1982:98) maintains that:

\[
'\text{'n klimaat van mededinging, vyandigheid en vervreemding wek angs en bevangenheid en blokkeer die kognitiewe ontplooiing van die leerlinge.}'
\]

It becomes clear that the establishment of a feeling of security and acceptance, which is supportive to learning and teaching, is necessary. To achieve this it is essential that:

- from a Christian perspective teachers should teach children that it is the First Cause of everything that exists and that in Him they may find ultimate security;
- teachers should try to create a warm and caring climate that encourages children to focus on learning. The teacher should strive to know each child’s name, interests, strengths and weaknesses;
- they should cooperate with parents and the state for the creation of suitable classroom accommodation.

Successful teaching and learning may yet fail, even in an atmosphere in which children feel secure, if teachers are not loyal to and do not cooperate with those who are concerned with
the education of children. This loyalty and cooperation of teachers will be discussed in the following paragraphs.

(d) Teachers need to be loyal to and cooperate with those who are concerned with the education of children

According to Steyn et al. (1985:135) teaching presumes a sincere cooperation among those who are concerned with the education of children. The disloyalty of one member, particularly a teacher, can be disastrous. The education of children suffers when teachers, for example:

• adopt an oppositional attitude to educational authorities particularly when suggestions are made to improve the culture of teaching and learning;
• ignore or refuse to carry out the orders of the principal, circuit manager, area manager, regional director or superintendent-general, and
• are torn between the state and trade unions.

To improve the above situation teachers need to:

• be loyal to their employers by fulfilling their responsibilities to the best of their abilities;
• refrain from criticising their employers or colleagues in public. Teachers must preferably use the hierarchy of authority (principal, circuit manager, area manager, regional director and the superintendent-general) to state their case, and
• encourage team-work. According to Steyn (1996:127):

  ... cooperation is directly promoted by working in teams. It strengthens collegiality. Teacher and student productivity is enhanced when teams combine talents to create more opportunities for learning.

Besides being loyal to and cooperating with those who are concerned with the education of children, teachers need perpetually also to be scholars who are always in pursuit of new knowledge in order to become prepared to establish a culture of teaching and learning.
(e) **Teachers need to be scholars who are always in pursuit of new knowledge**

Steyn *et al.* (1985:29) maintain that it is important that teachers must always keep abreast of the following educational matters if they want to establish a strong culture of teaching and learning:

- teaching strategies;
- prevailing problems facing children, particularly at school level; and
- dimensions of community life.

Keeping abreast of these matters implies that in addition to the command of their subject knowledge teachers must remain students who are always in pursuit of new knowledge. To establish and maintain a culture of teaching and learning teachers ought to:

- study new approaches in education in order to improve their teaching strategy;
- create new possibilities for their classes to discover new knowledge. This promotes children's interest in education;
- have a knowledge of prevailing problems facing children at school as well as at home so that they can take the necessary corrective measures; and
- enhance their academic standard by upgrading their academic qualifications. In this way teachers will be inspiring their pupils.

The need to assist children to resolve problems by mediation is yet another reason for teachers to establish a culture of teaching and learning. Mediation will receive attention in the following paragraphs.

(f) **Teachers need to assist children to resolve problems by mediation**

According to Perold (in: Smit, 1999:25) many schools are experiencing problems with school children involved in conflict. According to Pretorius (1982:118), in a school situation the concept of conflict:
... dui op teenstrydige handelinge. 'n Handeling of gedrag (bv. versteuring van die klasorde deur 'n leerling) is teenstrydig met ander handelinge of aktiwiteite (bv. onderrigaktiwiteite van die onderwyser en leeraktiwiteite van die leerlinge) as dit laasgenoemde aktiwiteite voorkom, blokkeer, belemmer of minder doelmatig maak.

Since 1994 a good number of schools in South Africa have opened their doors to all races and since then these schools have experienced an accelerated rate of change in the racial and social composition of their pupils. Children are usually in conflict along racial and cultural lines. It is true that conflict in schools is not caused by racial tensions only. According to Pretorius (1982:118) conflict in schools may also be caused by differences of opinion on matters such as values, interests, needs and views. Disputes in schools usually lead to suspensions, class boycotts and school yard fights. Former black schools in particular still remain areas where unreasonable responses to conflict are the order of the day. These factors contribute formidable barriers to effective teaching and learning.

It is to enable them to deal competently with the situation indicated above that teachers need to establish a culture of teaching and learning so they can assist children to resolve problems by mediation. To understand the meaning of mediation (from the word mediate) it is necessary to quote Smit (1999:29) at some length:

Mediation is a communication process in which the individuals with a problem work together. Mediation, however, is a process of managing conflict through an objective third party (mediator) whose task is to get the parties in conflict to solve their own disputes with a goal of eliminating further trouble. In the mediation process, the mediator creates and maintains an environment that fosters mutual problem solving.

Teachers therefore, have a responsibility to strive to resolve conflict in an education situation through mediation. Guiding opponents to reach a mutually acceptable decision through mediation is something which teachers should learn. Authors such as Pretorius (1982:123-124) and Zimmer (in: Smit, 1999:29-30) describe the mediation process a little differently. Typically there are six steps in the mediation process. Kruger and Van Schalkwyk (1992:142-144) suggest the following six steps in resolving conflict:
Step 1. Acknowledgement that there is a problem. The teacher (mediator) should explain to different parties that there is a problem. The mediator does not take sides in reaching an agreement.

Step 2. Allowing each party to define the conflict. The teacher should allow each party to explain exactly what happened.

Step 3. Brainstorming as a way to resolve the conflict. The teacher should allow disputants to summarise each other's version of events.

Step 4. Evaluating each idea. In this step the teacher weighs up the pros and cons of each possible solution. In this respect Kruger and Van Schalkwyk (1992:143) advise teachers:

*Die eerlikheid en opregtheid van albei partye is hier van groot belang. As iets pla, moet dit gesé word.*

Step 5. Discussion of the implementation of the chosen solution. This step entails the planning and the decision of a date by which time the solution must be implemented.

Step 6. Evaluation of what happened. In this final step the teacher should evaluate whether the solution worked. If it did not work the teacher should try to understand why. If the solution worked the teacher will be able to use the acquired skills next time.

According to Bodine (in: Smit, 1999:30) in a school situation where teachers are constantly mediating to accomplish their goals, a positive school climate for teaching and learning is created. According to the author mediation in a school situation has the following advantages:

- By making use of mediation teachers are able to curb truancy, absenteeism, vandalism and violence in schools.
- Mediation empowers teachers to assist learners to solve their own problems.
- Mediation empowers teachers to promote responsible behaviour instead of resorting to detention or suspension which may in turn cause further conflict.
- By using mediation teachers can promote mutual understanding for the benefit of the entire school community.
• Mediation enables teachers to guide children to solve their own problems through improved communication and understanding of differences.

Perhaps the need to play a complex role in an education situation is the most important reason for teachers to establish and maintain a culture of teaching and learning. The various roles will be discussed in the following paragraphs.

(g) The need for teachers to play a wider variety of roles

According to Hoyle (in: Behr, 1990:200) teachers have two basic sets of subroles to play in an education system; namely:

- Instructional roles. This set of roles concerns socialisation, instruction and evaluation.
- Facilitating roles. These roles concern motivating children and the creation of an environment for teaching in general.

These subroles are responses to a total teaching situation and therefore not performed in isolation.

Hoyle (in: Behr, 1990:200) maintains that:

Some teachers play only a very limited range of sub-roles whilst others, depending upon their personality characteristics and their perception of the teaching task, will play a wider variety of roles (author's emphasis - SMS).

Teachers with a limited range of subroles tend to see themselves as instructors of knowledge only. These teachers fail, for example, to unfold the various potentialities of children in a balanced way. The unlocking of some potentialities of children while neglecting others is educatively unsound. An unsatisfactory relationship between teachers and children may also lead to poor learning achievement. If among their roles teachers fail to foster a positive attitude in their pupils a negative climate for teaching and learning is created (Engelbrecht et al., 1990:28, Steyn et al., 1985:129).
Teachers playing a wider variety of roles should be successful in establishing a culture of teaching and learning. Details in table 2.2 illustrates this point.

Table 2.2: A variety of roles of a teacher which establish a culture of teaching and learning

<table>
<thead>
<tr>
<th>Role</th>
<th>How it establishes a culture of teaching and learning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mediator</td>
<td>settle disputes among children</td>
</tr>
<tr>
<td>Eggo-supplier</td>
<td>helping children to have confidence in themselves</td>
</tr>
<tr>
<td>Detective</td>
<td>discover rule breakers</td>
</tr>
<tr>
<td>Community guide</td>
<td>inculcate moral precepts</td>
</tr>
<tr>
<td>Limiter of anxiety</td>
<td>helps children control emotional impulses</td>
</tr>
<tr>
<td>Friend and confidante</td>
<td>establishes warm relationship with children</td>
</tr>
</tbody>
</table>

Source: Adapted from Behr, 1990:200.

So far, attention has been given to the role played by parents and teachers in the establishment and maintenance of a culture of teaching and learning. In the next subsection the focus will be on the role played by the state.

2.3.3 THE ROLE OF THE STATE

2.3.3.1 Introduction

The state is an institution created by society for the maintenance of law and order. It is also the function of the state to protect the judicial rights of citizens and societal structures. By virtue of the principle of law, the state has also a direct interest in education, particularly school education. The state does not enforce particular stipulations regarding the spirit and direction of the school. The state however, may demand that a school should undertake a certain degree of moulding. On its part the state should create a climate which is conducive to teaching and learning by erecting classroom accommodation, establishing mutual relations in education, financing schooling and giving directions by making laws
or regulations which govern the behaviour of children and learners (Verster, Van Heerden and Van Zyl, 1982:119, Van Schalkwyk, 1992:172).

2.3.3.2 Two types of roles

(a) The juridical role

Through legislation bodies such as the national parliament and provincial governments, the state makes law governing the country. That includes laws and acts concerning education. The following are juridical roles in the establishment and maintenance of a culture of teaching and learning (Van Schalkwyk, 1992:146).

(i) Introducing legislation governing education

The state usually appoints commissions or research bodies such as the Human Sciences Research Council and the Human Rights Commission to investigate particular aspects of education which, for example, may improve teaching and learning or which form a barrier to effective teaching and learning. After intense deliberations on the recommendations it passes an education act which later becomes a policy. In this way the state provides education with a juridical base, which, among others, establishes nodal structures (structures linking the state and the school) such as governing bodies which are, among others, concerned with the establishment of a disciplined and purposeful school environment (Van Wyk, 1987:66, Verster, Van Heerden and Van Zyl, 1982:119).

(ii) Determining legal relations in education

The state provides the legal framework that structures the relationships between social structures with an interest in education such as the family, church and state. The role of each structure in education is determined by its fundamental characteristic. The church, for example, is based on a confession of faith. On this basis it becomes a gathering of
people with the same profession of faith. According to Van Schalkwyk (1992:181) the fundamental interest of the church in education is related to this:

namely, that education must not be in conflict with the broad confession (teachings) of the church. In the same way the work of the church (fostering of faith) must benefit education; each is sovereign within its own sphere but they may not impair the unity (of faith, philosophy of life, values ...) of the community through their various activities.

In a multi-religious society such as the Republic of South Africa the above can only be possible if religious freedom is continuously allowed.

According to Van Schalkwyk (1992:174) it is the task of the state to integrate and coordinate a variety of activities in education by providing suitable rules. Van Schalkwyk (1992:117) is of the opinion that all structures that need to make a contribution to the education of children must be allowed to do so without infringing on the field of another. It is the researcher's opinion that where bodies such as civic organisations or political parties infringe on the functioning of the governing bodies, for example, problems usually emerge which in turn prevent effective teaching and learning. The state therefore steps in to protect the interests of all structures involved in education so that a favourable environment of teaching and learning can be maintained.

(iii) Ensuring that rules are applied in education

As an administrator of education the state desires that the necessary executive bodies are instituted and that they function effectively to ensure that the prescriptions of the law are executed. Disciplinary measures are carried out against education authorities who fail to see to it that prescriptions of law are carried out (Piek, 1991:105, Van Schalkwyk, 1992:17).
(iv) Financing education

The financing of education is one of the juridical powers of the state. According to Section 247(4) of the Constitution Act 1993, which came into effect on 27 April 1994, it is the responsibility of the state to provide funds to be spent on education. According to the Department of Education, 1995, Chapter 11, paras 9, 13(4) and 15(4) the funding of education includes the redressing of a shortfall of classrooms and the cost of the rehabilitation of schools. The state also uses taxes collected to finance education. Out of the tax payers' contributions the state is responsible, among others for:

- paying teachers' salaries;
- buying textbooks for distribution to schools, and
- buying teaching aids for schools.

When the above resources are adequately provided teachers teach better and children learn better (Van Schalkwyk, 1992:175).

(b) Non-juridical (atypical) role

According to Van Schalkwyk (1992:146) the state also performs a non-juridical role in education, for instance, when non-state sectors of the community are assisted to carry out certain functions, thus drawing the state into enterprises which are not strictly within its jurisdiction. The state establishes and maintains a culture of teaching and learning by playing (non-juridically) the roles that are to be discussed below.

(i) Providing financial aid to parents

The state provides financial assistance when parents are incapable of providing their school going children with facilities which create a favourable environment for teaching and learning. In the rural areas, for example, the state assists by financing feeding schemes. Hungry children cannot concentrate on their lessons.
The state also supplies welfare services for children in schools, as well as more extensive and efficient health care services such as vaccinations and immunisation. Healthy children are able to participate actively in their education (Van Schalkwyk, 1992: 175).

(ii) Legalising the character of education according to the will of the people

In a multicultural country such as South Africa people implies all the population groups. The majority of the wider South African society prefer a formal education which promotes a greater measure of unity and common interest between the various subgroups. It is the duty of the state therefore, to see to it that multicultural education:

• promotes a greater measure of unity between the sub-groups;
• brings about a sense of pride in the community;
• promotes mutual understanding;
• encourages co-operation, and
• enhances knowledge of the other cultures …” (Van Schalkwyk, 1992: 176).

It should nevertheless be emphasised that multicultural education should not be responsible for destroying the particular identity of each subgroup. In South Africa the identity of each group is legally protected. In terms of Section 31 of the Constitution Act 1993:

Every person shall have the right –

... (b) to instruction in the language of his or her choice where this is reasonably practicable, and

(c) to establish, where practicable, educational institutions based on a common culture, language or religion, provided that there will be no discrimination on the ground of race.

It should also be emphasised that from a Christian perspective religious freedom should prevail in education. This gives Christian parents the freedom to determine the ethos of schools attended by Christians. Of course, at this stage state education in South Africa
does not provide this type of freedom to religious communities, but it is actually dominated by secular humanist ground motives.

(iii) Promoting philosophies of life conducive to teaching and learning

Boyd and Bruce (1990:3-4) define a philosophy of life as:

... a set of beliefs on which one bases one's actions and which influences one's thoughts and decisions. It includes beliefs about God.

South Africa is a multicultural country with population groups subscribing to different philosophies of life. The Afrikaner population group for example, believe in self-identity and have a Christian outlook on life while most blacks believe in ubuntu/botho. According to Bongwe (in: Heese and Badenhorst, 1992: 15-16) human norms and values which characterise the ubuntu/botho are loyalty, reliability, courtesy and unwavering obedience to adults, seniors and authority.

The role of the state is to assist the various population groups through education to affirm themselves, first of all as Afrikaners, Xhosas or Tsongas or whatever identity they profess but also to assume a broader identity as South Africans. The prevailing presence of ubuntu/botho in schools, for example, promotes favourable conditions for teaching and learning since it includes unwavering obedience to authority. It should be stressed however, that the role of the state to promote philosophies of life should be limited. States have a tendency to make use of this for ideological purposes.

(iv) Accepting the role of entrenching certain social values in education

The curricula underwritten by the state provide the teacher with certain guidelines in teaching social values. Social values enables school children to accept their limitations, respect themselves, respect others and have a general attitude of tolerance towards other people. Children who manifest the above characteristics usually subject themselves to the authority of teachers at school.
Providing equal educational opportunities

Section 32 of the Constitution Act 1993 reads as follows:

8(1) Every person shall have the right –
     (a) to basic education and to equal access to educational institutions
     (b) to instruction in the language of his or her choice where this is reasonably practicable, and
     (c) to establish, where applicable, educational institutions based on common culture, language or religion, provided that there shall be no discrimination on the ground of race.

Children learn better when their education is based on their culture, language, religion and their own possibilities including their shortcomings and disabilities.

The roles played by the parents, teachers and the state in an attempt to establish and maintain a culture of teaching and learning have been discussed above. It should be noted that although it is possible to distinguish between the roles of parents, teachers and the state, these roles cannot be separated from each other, since they are always interwoven. The role of teachers in an attempt to create a favourable climate for teaching and learning cannot be fully realised without the support of parents. It is equally true that if the state does not ensure that rules are applied and provided support and assistance provided in education there would be many obstacles towards the establishment and maintenance of a culture of teaching and learning.

2.4 SUMMARY

In chapter two a framework was established upon which the remaining chapters can be based. This chapter started with a description and elucidation of the fundamental concepts to be considered in this thesis. The basic concepts related to the topic contained in the title
of the study, are concepts such as learning, teaching, establishment, and education system. It emerged from the description and elucidation of the main concepts that in the establishment of a culture of teaching and learning these key concepts could not be seen as separate factors but as each factor being a precondition of the others.

The description and elucidation of these basic concepts was followed by a discussion of what empowers parents, teachers and the state to establish and maintain a culture of teaching and learning. It was also stressed that although it is necessary to distinguish between the roles of parents, teachers and the state these roles supplement one another in the establishment of a culture of teaching and learning.

In chapter three the focus will fall on the investigation of the historic development of the role of parents, teachers and the state in establishing a culture of teaching and learning, from the traditional period up to and including 1953.
CHAPTER THREE

THE HISTORIC DEVELOPMENT OF THE ROLE OF PARENTS, TEACHERS AND THE STATE IN THE ESTABLISHMENT OF A CULTURE OF TEACHING AND LEARNING, FROM 1554 UP TO AND INCLUDING 1953

3.1 THE TRADITIONAL PERIOD FROM 1554 UP TO 1799

3.1.1 INTRODUCTION

Archaeological evidence (Davenport, 1988:3) indicates that the black people of South Africa migrated from the Great Lakes of Africa. They gradually moved southwards. According to Levitas (1983:75-76) the earliest documented reports indicate that South Africa’s black nations were inhabiting some parts of the South eastern coast of South Africa by 1554. He maintains, however, that before 1554 vast parts of the Cape Province were already inhabited by the Khoi-Khoi. By the time Jan Van Riebeeck arrived at the Cape in 1652 some parts of South Africa had already been settled by black people for quite some time.

On the basis of language, history and customs, black people during the period under discussion may be divided into a number of groups which will be discussed in the following section.
3.1.2 GROUPS INHABITING SOUTHERN AFRICA DURING THE TRADITIONAL PERIOD

3.1.2.1 The Nguni group

The Nguni group consisted of two main groups, namely the Northern Nguni group and the Southern Nguni group.

(a) The Northern Nguni group

The Northern Nguni group could be further divided into the following sections:

(i) The Zulu section. The Zulu section according to Maylam (1986:25) and Van Aswegen (1989:59) settled in what is today known as KwaZulu-Natal. The Zulu section consisted of subsections such as the Buthelezi, Zulu and Dumisa.

(ii) The Swazi section which settled in the present Swaziland (Maylam, 1986:90). During the course of history a section of this group migrated northwards and settled in the present Mpumalanga Province. The Swazi section consisted of subsections such as the Nkosi and Dlamini.

(iii) The Ndebele section, according to Schimer (1980:202), settled in what later became known as South Eastern Transvaal. The Ndebele section was further divided into the Northern Ndebele (comprising of Langa and Ledwaba main subsections) and the Southern Ndebele (comprising of the Manala and the Ndzudza subsections).

(b) The Southern Nguni group

The Southern group was further subdivided into the following subsections
(i) Xhosa
(ii) Thembu
(iii) Mpondo and
(iv) Mpondomise

According to Maylam (1986:26) the above subsections were collectively known as the Xhosa. They settled along the coastal strip as far as the Great Fish River. This area is today known as the Eastern Cape.

3.1.2.2 The Sotho group

The Sotho group consisted of the following subsections.

(a) The Northern Sotho

According to Maylam (1986:50) the Northern Sotho settled in the present Northern Province. This group consisted of the following subsections:
(i) Kgaga
(ii) Lobedu
(iii) Pedi and
(iv) Pulana

(b) The Southern Sotho

The Southern group settled in the present Free State and Lesotho. This group consisted of the following subsections:
(i) Tlokwa
(ii) Rolong and
(iii) Kwena (Levitas, 1983:160)
3.1.2.3 The Shangaan-Tsonga group

The Tsonga-Shangaan group settled in the north eastern part of the present Northern Province. This group consisted of the following subsections:

(a) Nkuna
(b) Hlengwe
(c) Matshangana and
(d) Gwamba (Stoffberg, 1988:43)

3.1.2.4 The Venda group

The Venda group settled in the northern part of the present Northern Province. This group is further subdivided into the following subsections.

(a) Mphepu
(b) Mphaphule and
(c) Tshivase (Maylam, 1986:32, Stoffberg, 1988:42)

The diagram on page 84 summarises the classification of the main groups who later formed the black nations of South Africa as they are known today.

Despite the great ethnic diversity of the black nations of Africa (South Africa included) one finds in the cultural domain a certain number of common traits which indicate the cultural unity of the tribes of Africa. The culture of the traditional blacks is strongly influenced by their world view. According to Van der Walt (1997a:38)

A world view is an integrated, interpretive set of confessional perspectives on reality which underlies, shapes, motivates, and gives direction and meaning to human activity.
Diagram 3.1  The classification of the black nations of South Africa at present

Northern Group
- Zulu
  - Buthelezi
  - Zulu
  - Dumisa
  - Dlamini
  - Nkosi
- Swazi
- Ndebele
  - N. Ndebele
  - S. Ndebele
- Southern Group
  - Xhosa
  - Thembu
  - Mpondo
  - Mpondomise
  - Kgaga
  - Lobedu
  - Pedi
  - Pulana
- Northern Sotho
- Sotho Group
- Southern Group
- Venda
- Tsonga/Shangaan
  - Tlokwa
  - Rolong
  - Kwena
  - Mphepu
  - Mphapule
  - Tshivase
  - Nkuna
  - Maluleke
  - Hlengwe
  - Matshangana
  - Gwamba
The traditional black's thinking was strongly influenced by a spirit of communalism which pervaded adult lives. The word communalism means a

Belief in or practice of communal ownership, as goods and property ... strong devotion to the interests of one's culture or ethnic group (Reader’s Digest Great Illustrated Dictionary, 1984:357) (Author’s emphasis SMS).

Communalism emphasises the interest of the group rather than the interest of the individual. An individual is conscious of himself in terms of:

I am because we are, since we are, therefore I am (Mbiti, 1975:214).

First the community, then the individual (I am because we are, I share in community therefore I exist) (Van der Walt, 1997b:29).

The following are some of the forty features of communalism identified by Van der Walt (1997b:29-32):

- group solidarity
- dependence on people
- strong personal relationships
- sharing with others
- emphasis on duties towards the community and
- a strong belief in ancestral worship and magic.

According to Steyn, Bisschoff, Behr and Vos (1985:61) children occupied an important place in the traditional lives of black societies. Children were regarded as part of the “common wealth” of the traditional societies to the extent that, although their education could vary from one society to another, the goals were often strikingly similar as will become clear in the following paragraphs.
3.1.3 THE CULTURE OF TEACHING AND LEARNING

3.1.3.1 Educational objectives

The educational objectives during the period under discussion have been the subject of study by several authors. Erny (1981:2), Busia (1964:19) and Durkheim (in: Bray, Clarke and Stephens, 1986:103) maintain that traditional education aimed at initiating the young generation into values and techniques which characterised the life of a particular community. Traditional education aimed at educating children so that they might lose their individuality and become part of the community. Busia (1964:19) is more specific when he states that:

It was the goal of education to include this sense of belonging, which was the highest value of the cultural system. The young were educated in and for the community's way of life.

The education of the young person was aimed at producing an "ideal person". According to the traditional black people an "ideal person" possessed virtues and values such as:

Kindness and good character, generosity, hard work, discipline, showing honour and respect and living in harmony (Marquerite Kaff in: Van der Walt, 1997a:203).

Hammond-Tooke (1993:99) expresses similar sentiments when maintaining that:

The virtues of the good man were ... respect for seniors, loyalty to kinsmen, assistance to neighbours ... generosity, meticulous observance of custom, loyalty to the chief and political officers.

Bray, Clarke and Stephens (1986:104) in their turn maintain that traditional education aimed at producing the ideal man and woman.

The ideal man preserves and strengthens the cultural, social and moral features of the society. The ideal woman is a wife and mother who,
through the bearing of children and in her role as educator, assists her husband in the task of preserving and strengthening the customs and traditions of the group.

Intellectual training also received specific attention. Knowledge of the local history, animals and plants was constantly demanded. The ability to reason and judge was highly regarded. Children were expected to have a good command of the language spoken by their groups (Steyn et al., 1985:64).

During the period under review, as in any other period in the history of mankind, there were factors which militated against the establishment of the culture of teaching and learning. Factors militating against the establishment of such a culture during the period under review are discussed in the following paragraphs.

3.1.3.2 Barriers to the establishment of an effective culture of teaching and learning

(a) Introduction

It is necessary to indicate right from the start that hard documentation and reliable sources concerning factors which militated against the culture of teaching and learning during the period under review are scant. Looked at from the contemporary point of view the factors discussed in the following paragraphs were found to militate against the culture of teaching and learning. The contemporary point of view in this instance is very relevant because there are still many traditional communities in South Africa (and Africa) and in these communities one can clearly discern that the factors discussed are relevant.
(b) Factors militating against the establishment of an effective culture of teaching and learning

(i) A belief in ancestral spirits and medicine of an enemy

According to authors such as Vilakazi (1962:94), Hammond-Tooke (1993:157), Mbiti (1975:170) and Mönig (1967:64), parents who acted as teachers in traditional schools as well as the chiefs believed in the power of ancestral spirits and that the medicine of an enemy could cause children to be unruly or to be disrespectful towards their parents. Parents did not reprimand children whose unruliness was thought to have been caused by ancestral spirits, instead they appealed to the ancestral spirits to correct the children's behaviour. While parents were still appealing to ancestral spirits for help, the children usually continued with their misdeeds.

During the course of this study the researcher interviewed fifty traditional healers. Interviewees were requested to respond to the following questions.

**Did ancestral spirits and the power of the medicine of an enemy in the past play an important role in the upbringing of children?**

They all confirmed that in the past ancestral spirits were the cause of children being disrespectful towards their parents. Fifteen traditional healers confirmed that the medicine of an enemy caused children to be disrespectful towards parents in the past. In an interview held on 20 September 1999 Joe Bvuma, a prominent traditional healer, denied that the medicine of an enemy caused children to be disrespectful towards their parents but confirmed that:

... even today ancestral spirits can cause children to be disrespectful towards their parents when they (parents) fail to appease ancestral spirits. Ancestral spirits may even go to the extent of making children to (sic) fail an examination as a punishment for their deeds.
However, today it is a well known fact to the majority of black people that belief in ancestral spirits or the medicine of an enemy can be obstacles towards effective learning. Ancestral spirits in particular are not in a habit of for example, causing children to pass their examinations even if they had not worked hard during the course of the year.

(ii) The adolescent counter-culture

According to Hammond-Tooke (1993:133) the boys of all ethnic groups spent their time in far-flung cattle posts. The life of the boys was a kind of adolescent counter-culture. Bullying, teasing, stealing and pilfering was common. Although many parents turned a blind eye on the kind of life led by boys in the cattle posts, the behaviour indicated above was considered as blocking the culture of teaching and learning.

(iii) A lack of respect towards elders

The lack of respect towards elders during the period under review was the most severe of the stumbling blocks in the establishment of a culture of teaching and learning. Children who did not have respect for elders behaved as follows:

- they used insulting words towards elders, if for example, failing to use certain idioms of respect (when speaking to elders) where the correct word is considered to be respectful (Shiluvane, 1998:61)
- they refused to be sent on errands by any older member of the community (Shiluvane, 1998:16)
- they stole other people’s property (particularly the property of elder people) (Mönig, 1967:327).

Children manifested bad manners towards older people. Bad manners towards their elders included:

- addressing older people by their names (Levitas, 1983:96-99)
Rules of etiquette include amongst others:
- greeting older people in a polite manner
- respecting the property of others, particularly parents
- manner of behaviour when talking to older people
- failure to respect obligations and restrictions.

Children who behaved as indicated above did not subject themselves to the authority of their parents and other adults. Failure to subject to parental authority was the most severe of stumbling blocks in the upbringing of children.

(iv) The state of being uninitiated

Mbiti (1975:130) and Mohanoe (1983:130) maintain that being uninitiated formed a barrier towards the establishment of a culture of teaching and learning. According to Mbiti (1975:130) girls or women who had not been to an initiation school were considered still to be “children” or “incomplete”. Teleki (1989:26) maintains that a boy who had not gone to an initiation school was also considered to be a child. Parents and other adults in the community could not guide uninitiated boys and girls on moral issues corresponding to their age because they were still considered as “children”. In addition to this the children’s self-esteem and lack of approval for accomplishments might have given rise to feelings of inferiority which could have resulted in undesirable forms of behaviour.

(v) Sexual misconduct

Writers such as Hammond-Tooke (1993:98), Mönnig (1967:113) and Taylor (1994:43) maintain that during the period under discussion virginity was very much valued by nearly all black traditional nations. Girls were periodically examined to ascertain whether they were still virgins, and if this was not the case public opinion was merciless. Girls who had never gone to an initiation school were ostracised by both their age groups and adults and thus lost the advantage of being positively educated by them.
Parents, "teachers" (at an initiation school or within age groups) and the chief (states) did not fold their arms and leave the factors discussed above to derail the education of children. In the following paragraphs an attempt will be made to indicate how parents, "teachers" and the "state" attempted to establish a culture of teaching and learning.

3.1.3.3 Attempts to establish a culture of teaching and learning

(a) Introduction

In order to understand how parents and "teachers" outside the family attempted to establish a culture of teaching and learning it is necessary to understand certain aspects of the learning process.

(i) The content of learning

Writers such as Steyn et al. (1985:63, Erny (1981:2) and Busia (1964:19) maintain that traditional education was not one-sided but embraced all facets of the child. The development of language, physical aptitudes, intellect and character moulding received attention:

• An important place was reserved for the mastery of language in education. The mastery of language was encouraged by means of narration of stories, legends and community discussions.
• Physical aptitudes, games such as acrobatic dancing, jumping, climbing, swimming and many others were used to develop the body, agility and endurance.
• Intellectual training received definite attention. A knowledge of animals and plants and their uses, the history of local people and geography was constantly demanded and encouraged. The ability to acquire the elements of the world-view of their community was highly regarded.
• An important place was reserved for character moulding. Integrity, honesty, solidarity and good manners were actively encouraged at all times.
(ii) The methods of learning

Steyn et al. (1985:62-63) maintain that children came to learn the customs, values, traditions and the world-view prevalent in their communities by first-hand experience.

(b) Role players

(i) The role played by biological parents

- The role played by the father

The father appealed to ancestral spirits to help him bring up his children.

Black traditional societies regarded the father as the head of the family. The father performed rituals for the good health and behaviour of his children. He appealed to the ancestral spirits to give him wisdom to bring up his children. He taught his children to pray to their departed forefathers so that they could help them in whatever they wanted to achieve. Children behaved well to succeed in whatever they were doing (Shiluvane, 1998:99).

He provided in his children’s security needs.

According to Mönnig (1967:217) the traditional father was mostly occupied with other men and spent very little time with his children. This however, did not prevent him from creating favourable conditions for learning. To facilitate learning and teaching the father provided in children’s security needs. He concentrated on protecting children from dangers emanating from outside the family. Among the Nkuna for example (see 3.1.2.3(a)), it was father’s

... taak om sy kinders (seuns en dogters) teen buitestaanders te beskerm
(Boonzaaier, 1990:317).
Boonzaaier (1990:317) further explains that it was:

... die verantwoordelikheid van die vader om huisvesting, kleding en voedsel aan al sy ongetroude kinders te verskaf. Indien die vader hierdie versorging nie bekom nie, kan sy vrou hom via haar skoonmoeder by haar skoonvader verkla.

Where basic needs are catered for children learn better (see 2.3.1.2(a)).

- He avoided defending his children after being accused of any mischief.

A father with a strong character did not defend his children when being accused of any mischief. The Zulu father, for example, trusted the person who has witnessed his children’s mischief. The father ought to believe the person because, during the period under review, education was the responsibility of the parents in particular and the responsibility of any adult member of the community in general (Vilakazi, 1962:126, Mönnig, 1967:332, Steyn and Breedt, 1978:248).

- He encouraged his children to respect elders.

The traditional father, in general and the Zulu father in particular, was responsible to the community for the behaviour of his children. He was responsible to the tribal courts for any mistakes made by his children while they were still living with him. The father did not tolerate any argument with his children. Children’s disrespect of elders was followed by harsh discipline and punishment (Steyn et al., 1985:64, Dreyer and Duminy, 1983:88, Baloyi, 1992:88).

- He bestowed rewards to motivate his children to learn.

According to Vilakazi (1962:126) the biggest reward for herdboys amongst the Zulu was to be given meat where slaughtering had taken place. The rewards were also in the form of praises in which the Zulu culture in particular was lavish. If a child behaved well it was praised and called by names of forefathers (see also 2.3.1.2(a)(iv)).
From the above discussion, it is clear that the father played an important role in the establishment of favourable conditions for teaching and learning at home. The authority position of the father had a determining influence on the formation of the child's personality.

The mother also played an important role in the establishment of a culture of teaching and learning at home. The role of the mother will be looked at in the paragraphs which follow.

- **The role played by the mother**

A literature study indicates that during the period under discussion the traditional black mother established a culture of teaching and learning by doing the following:

- The mother laid a basic foundation for her children’s education.

The mother provided her children with food and also cared for their security. She nurtured her children in a traditional environment and created a cheerful and tranquil home. It was from the mother that the child first learned how to respect other people, particularly elder members of the community. Among the Tsonga, whenever a child had a problem, the mother was the first to be approached (Baloyi, 1992:88, Steyn and Breedt, 1978:248).

- The mother acted as an intermediary between her children and their father.

Among the Tsonga people, as indeed was the case among all the traditional black people, it was the mother that the children confided in when they were in trouble. Where the mother failed to discipline her children the matter was referred to the father. The mother therefore, acted as intermediary between children and the father (Raum in: Duminy, 1967:91, Baloyi, 1992:88).
The mother was her daughter's counsellor.

In all black traditional societies, a mother's sentiments towards her daughter were strongly manifested. It was from the mother that the daughter learnt how to participate in women's chores. The mother always remained her daughter's counsellor. However, once the daughter was married, a mother relied more on her son than her daughter. Among the Lobedu (see 3.1.2.2(a)(ii)) mothers had a tendency to govern the lives of their grown-up children even to the extent of interfering in their families' affairs.

Apart from the facts gleaned during the literature study the researcher also discovered, during field research among elderly black people, that in the past the mother used proverbs and idioms to shape the personality of her children. A North-Sotho mother used, for example, proverbs such as:

- *Mpša pedi gadi sitwe ke sebata* (translated: There is a great possibility that two dogs cannot fail to catch an animal) which means that it is easier for two people to solve a problem.
- *Mpi o tee ga ole* (one bracelet does not make a noise) which means that one can only achieve success in whatever one is doing through the help of others.

A Tsonga mother taught her child to use certain idioms of respect in circumstances where the direct word is considered to be disrespectful, for example, the mother taught her children the right forms of speech in addressing elders. In Tsonga any older male was always addressed as *malume* (uncle), *tatana* (father) or *kokwana* (grandfather) while any older female person was addressed as *hahani* (aunt), *kokwana* (grandmother) or *mhani* (mother).

The mother also taught children about family solidarity so that they grew up knowing the fine points of the clan to which they belonged. It was the aim of the mother that her children should adhere to the finer points of their clan (see 2.3.1.2(a)(ii)). The role of parents in establishing a culture of teaching and learning was strengthened by the siblings.
In the following paragraphs attention will be given to the role played by parents through the siblings.

- **The role played by biological parents through the siblings**

- The elder sister (girl)

Children between the ages of three to six were usually left in the care of the elder sister while the mother was busy with her chores. According to Erny (1981:66):

> The habit of leaving a child with a sibling while the mother is busy confers on the older children a keen sense of responsibility in the education of younger brothers and sisters.

The parents encouraged the elder sister to teach toddlers traditionally acceptable behaviour. The elder sister also taught the younger children the correct way of greeting elders. She also taught toddlers to be responsible (Junod in: Baloyi, 1992:99).

- The elder brother (boy)

The way in which parents used the elder brother to promote the culture of teaching and learning at home is no less interesting. Parents encouraged the elder brother to teach younger children to be obedient to the norms and values pertaining to the family. Should a younger child become naughty the elder brother was instructed by parents to punish him on their behalf. The younger children, on the other hand, looked to the elder brother for assistance and protection. Through the elder brother therefore, parents were able to prevent undesirable behaviour and promote more acceptable forms of behaviour. It was through the elder bother that parents prevented unhealthy competition, clashes and tensions among the smaller children.

The role played by other members of the family will receive attention in the following paragraphs.
(ii) The role played by the other members of the family

- **The role played by uncles**

Among the Tsonga, the paternal uncle wielded more or less the same authority as the biological father. In the absence of the father the paternal uncle assumed responsibility in all matters concerning his brother’s children. He had authority to reprimand his brother’s children, whenever he realised that they were doing something outside the bounds of what is acceptable (Baloyi, 1992:95-96).

Among the Tsonga, as with other black traditional societies, the relationship with the maternal uncle was so strong that certain ceremonies concerning the child could not be performed unless the uncle had granted permission. In the case where children became ill or repeatedly met with some misfortune, the uncle was the most important relative to mediate with ancestral spirits on behalf of the children (Levitas, 1983:171, Erny, 1981:48-50).

- **The role played by the child’s aunt**

Among the Venda chiefs, the aunt was one of the councillors who helped in the upbringing of the chief’s children. Among the Tsonga the aunt’s nephew or niece went to her in order to seek advice and help whenever they experienced problems. The aunt interceded for the children with their father and her influence might have been decisive. The aunt was considered to know the best ways of exercising authority over children. This was more so after the death of her brother, to the extent that during a time of difficulties concerning behavioural matters, she could be called to see to it that the family’s way of bringing up children was maintained (Luthuli, 1981:22, Baloyi, 1992:95, Levitas, 1983:157).
• **The role played by grandparents**

According to Luthuli (1981:22) grandparents played an important role in promoting the culture of teaching and learning. They taught their grandchildren to be obedient and to have respect for elders. Grandparents served as a link between the past and the present. It was from the grandparents that children learnt about the history of their ancestors (Erny, 1981:50-51, Levitas, 1983:98, Luthuli, 1981:22).

Having dwelt on the role played by parents and family members in creating favourable conditions for teaching and learning it becomes necessary to discuss the role played by “teachers” outside the family.

(iii) Role played by “teachers” outside the family

• **The role played by “teachers” within age groups**

According to Bray, Clarke and Stephens (1986:105), Mathivha (1987:33) and Raum (in: Duminy, 1967:98) age groups were chiefly composed of members of approximately the same age. Initially age groups included both sexes but as children grew up the groups gradually segregated. The boy started herding cattle in the company of other boys in the tribe’s grazing land. The boys spent most of their time fighting with sticks. Boys who won in the stick fighting became leaders (hereafter referred to as “teachers”). Teachers established a culture of teaching and learning by:

• promoting a sense of responsibility among members of the same age group (cf. 3.1.3.3(b)(iii))
• encouraging solidarity and cooperation among members of the same age group
• teaching their juniors to respect and fear those older than themselves (cf. 3.1.3.3(b)(iii)).

The contribution of teachers within the age groups was strictly monitored by parents.
Steyn et al. (1985:65) maintain that as in the case of boys, teachers also emerged within age groups composed of girls. From a distance parents observed how teachers exercised authority over junior girls. Taylor (1994:43) maintains that among the Zulus teachers taught young girls how not to fall pregnant before marriage by instructing them in techniques:

... of hlobonga which involved squeezing with their thighs together, both to give their partners pleasure, and prevent penetration.

Prozesky (1995:279) maintains that hlobonga was a:

... harmless way of providing an outlet for the sexuality of unmarried people while still protecting the institution of marriage.

Through the age group, which was indirectly monitored by parents, girls were gradually given more independence, with attendant responsibilities.

**The role played by teachers at an initiation school for boys**

The aim of an initiation school was to prepare the boy to become a full member of his community. It was only after graduating from an initiation school that a boy was entitled to take part in all the politico-juridical activities of the community. The initiation school was the means of making a boy an “ideal” person (cf. 3.1.3.1).

Mohanoe (1983:138), Baloyi (1992:104) and Levitas (1983:107) maintain that to achieve the above goal teachers at an initiation school taught initiates to:

- respect chieftainship;
- respect the authority of age. Initiates were made aware that disrespectful behaviour towards older people inflicted the worst possible humiliation on his immediate family and also his distant kin folk;
improve endurance. To achieve this the initiates were continually beaten and subjected to punishment. It was strongly believed that corporal punishment caused initiates to subject themselves to the authority of teachers, and

• observe tribal taboos.

• The role played by teachers at an initiation school for girls

The initiation school for boys had its counterpart for girls. The aim of the initiation school for girls was to prepare the girl to discard her childish practices and become a responsible member of a community and an “ideal woman” (see 3.1.3).

According to Mathivha (1987:30-32) and Levitas (1983:87), to achieve what has been indicated above teachers (mothers or their appointees) among the Sotho for example, taught girls how to avoid premature sex. It was considered a shame for a young girl to become pregnant before marriage. Instruction also concerned the role of women in the community.

During the course of this study the researcher interviewed elderly black people, who are also graduates of initiation schools, about the leadership qualities of teachers in the initiation school which in the past enabled them to create a trusting secure and nurturing environment for teaching and learning. Two methods were used to gather information. The first is the face to face method (Ary, Jacobs and Razavieh, 1985:356-357) by means of which, with the help of research assistance, two hundred elderly people, from different areas of the Northern Province, were interviewed (see appendix A). All respondents were requested to respond to the question:

Which leadership qualities did teachers in initiation schools possess which enabled them to promote quality teaching and learning?
Mr Andrew Maake (born 1918), a retired school principal who on several occasions acted as *rabadia* (Principal of the Northern Sotho initiation school for boys), responded as follows during an interview which was held on 10 December 1999:

Teachers' leadership in initiation schools was characterised by emotional maturity, accurate language and firm disciplinary actions. Teachers were also a living example of the virtue of submissiveness to their initiates by obeying the *rabadia* and the tribal chief. Any teacher found guilty of misconduct was dealt with severely and relieved from his duties with immediate effect.

Mr Eric Masungi Thage (born in 1917), also a former teacher and graduate of an initiation school, responded as follows during an interview held on 19 December 1999:

Although the attitude of teachers in initiation schools towards initiates was characterised by unpredictable shows of temper and hurtful insults, they remained disciplinarians to the core. The discipline exercised by these teachers far exceeded their hostile attitude towards initiates. Teachers also kept initiates at a distance to ensure mutual respect …

In an interview conducted on 15 January 2000 Mrs Elizabeth Dikeledi Nemukongwe (born in 1919), also a former teacher and a graduate of an initiation school, responded as follows:

… teachers, particularly the *negota* (principal of the Venda initiation school for boys) and *nematei* (headmistress of the Venda initiation school for girls) as well as their deputies were also identification figures outside the initiation school, their participation in tribal ceremonies did not pass unnoticed. This indirectly influenced the initiates.
Further analysis of the response of elderly people (black) born between 1915 and 1920 revealed the following:

- Twenty four interviewees indicated that they had no idea as to the extent to which the leadership qualities of teachers promoted favourable conditions for teaching and learning.
- Fifty one interviewees indicated that the leadership of teachers in initiation schools was characterised by undesirable qualities such as sarcasm, cruelty and impatience and as a result could have created unfavourable conditions for teaching and learning.
- One hundred and twenty five interviewees indicated that despite the harsh discipline exercised by teachers, leadership qualities played an important role in promoting a culture of teaching and learning. They further indicated that if the leadership qualities as shown by teachers in initiation schools could be modified here and there and be applied in formal schools the culture of teaching and learning could be improved tremendously.

From the responses of the majority of the interviewees it may be concluded that the quality of leadership among the teachers in an initiation school played an important role in the establishment of a culture of teaching and learning.

To conclude the role of stakeholders in the establishment of a culture of teaching and learning during the period under review, the role played by the state (tribal chiefs) will be briefly examined in the following paragraphs.

(iv) The role played by the state (tribal chiefs)

According to Stoffberg (1988:50) and Levitas (1983:101) the traditional black people did not have a state as we know it today. Before they came into contact with whites the traditional black nations were divided into tribes (and still are). Each tribe had its own culture, origin and history. Some of these tribes became fused into state-like administrative
systems under a central authority. At the head of each administrative system there was a tribal chief. All inhabitants within the “state” accepted the authority of the chief. The chief ruled over the whole territory, but for administrative purposes much of his authority was decentralised into wards and kraals in descending order.

The chief was a leader in every aspect of community life. This included the establishment of the culture of teaching and learning. Discussions held with some chiefs and headmen in the Northern Province during the course of this study indicate that:

- the chief made it compulsory for each child to go to an initiation school. This was to ensure that each child was prepared to become a full member of the community;
- it was the duty of the chief to see to it that principals of initiation schools were men and women of good character;
- through headmen or senior counsellors the chief monitored how principals and teachers carried out their duties in initiation schools;
- through headmen or senior counsellors the chief monitored how parents brought up their children. Any parent neglecting the proper upbringing of his children faced a heavy penalty. Children who undermined the authority of their parents were severely dealt with.

3.1.4 SUMMARY

In the preceding subsection it was first indicated how the different black peoples as we know them today came to settle in the present Republic of South Africa. It was also indicated that the education of traditional black people was strongly influenced by a spirit of communalism. Adhering to this world-view (see 3.1.2.4) traditional education aimed at preparing children to become full members of the community.

It was also shown that during the traditional period, like in any other period in the history of mankind, there were stumbling blocks which prevented effective teaching and learning being realised. It was stressed that through the efforts of parents the atmosphere in the
home was marked by complete submission to parental authority. The leadership qualities of teachers and the role played by the state made an important contribution in establishing a culture of teaching and learning. Due to the role played by parents, teachers and the state (tribal chiefs) there were more factors contributing to the culture of teaching and learning from factors militating against the establishment of a culture of teaching and learning.

In the paragraphs which follow the focus will be on the role of parents, teachers and the state in the establishment of the culture of teaching and learning during the time when education came under the control of missionaries, that is, from 1799 up to 1910.

3.2 MISSIONARY SUPPORT OF EDUCATION IN THE ERA FROM 1799 UP TO 1910

3.2.1 INTRODUCTION

Missionaries of different persuasions from European countries arrived in South Africa during the early 19th century. The well known missionary societies which came to South Africa during the 19th century were the London Mission, the Lutheran, Roman Catholic, Swiss, Wesleyan and Moravian mission. Autobiographical and biographical works (Moffat, 1969:15-16 and Prozesky, 1995:32) reveal that the aim of missionaries was to spread the Christian faith among blacks. By becoming Christians blacks were also to become developers of the Christian culture. Like Jacob in the Bible (Genesis 28:1-22) blacks and their descendants would lead their lives based on Christian cultural principles. Saayman (1991:36), Sono (1999:2) and Shillington (1987:32) maintain that in addition to spreading the Christian faith among the black people missionaries wanted to educate the blacks to enable them to read and write. According to Saayman (1991:36) there were two reasons why missionaries wanted blacks to be educated.

In the first place education was deemed necessary for and/or facilitated Christianisation. Reading and especially reading the Bible, was essential for the edification of young believers. Furthermore African Christians could evangelise much more efficiently than western missionaries, but
these evangelists had to receive at least a modicum of education. In the second place, in line with the enlightenment understanding given above, Christianisation was equated with (western) civilisation, and as education was an essential dimension of western civilisation, as well as an essential tool in bringing this civilisation about, schools were an integral part of Christian missions.

The discussion of the establishment of the culture of teaching and learning at home and particularly at school level during the period under review will be preceded by a brief history of the establishment of schools by missionaries in the four states which in 1910 formed what became known as the Union of South Africa, namely the Cape, Orange Free State, Natal and the Transvaal. An indication will also be given of how the governments of the day supported missionary schools financially.

3.2.2 THE ESTABLISHMENT AND CONTROL OF SCHOOLS BY MISSIONARIES

3.2.2.1 The Cape

The London Missionary established the first school for blacks in 1799 near King William’s Town. Besides the establishment of the school very little attention was paid to the education of blacks during this period. It was in 1806, when the Cape was under the control of Britain, that missionaries of different persuasions started to establish mission schools in different villages. The table below indicates some of the famous early mission schools established at the Cape during the period under discussion.
Table 3.1: Some of the famous early schools established at the Cape

<table>
<thead>
<tr>
<th>Name of school</th>
<th>Year of establishment</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lovedale</td>
<td>1841</td>
</tr>
<tr>
<td>St Matthew</td>
<td>1855</td>
</tr>
<tr>
<td>Salem</td>
<td>1855</td>
</tr>
<tr>
<td>Healdtown</td>
<td>1857</td>
</tr>
<tr>
<td>Zonnebloem</td>
<td>1858</td>
</tr>
<tr>
<td>St Cuthbert</td>
<td>1888</td>
</tr>
<tr>
<td>Marienzell</td>
<td>1899</td>
</tr>
</tbody>
</table>


3.2.2.2 Natal

According to Taylor (1994:292) the American Missionary Society started educational work among the blacks in Natal in 1835. The American Mission Society established Adams College at Amanzimtoti in 1853. This college was later seen by many people as the “Eton” of the Zulu world, producing successive generations of leaders from John Dube through Albert Luthuli to Mangosuthu Buthelezi. By 1850, according to McKerron (1934:164), the American Mission Society had already established a fair number of schools in Natal. Table 3.2 indicates some of the famous schools established and controlled by missionaries in Natal during the period being reviewed.

Table 3.2: Some of the early mission schools established in Natal

<table>
<thead>
<tr>
<th>Name of school</th>
<th>Year of establishment</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adams College</td>
<td>1853</td>
</tr>
<tr>
<td>Inanda</td>
<td>1868</td>
</tr>
<tr>
<td>Marianhill</td>
<td>1882</td>
</tr>
<tr>
<td>Ohlange Institute of Christians</td>
<td>1901</td>
</tr>
<tr>
<td>St Hilda</td>
<td>1907</td>
</tr>
</tbody>
</table>

3.2.2.3 The Orange Free State

The first mission school in the Orange Free State was opened at Phillipolis in 1823. In 1835 the Berlin Missionary Society opened a mission station at Bethel and in 1850 a mission station was set up at Moroka where evangelists were trained. The most well known mission school established in the Orange Free State during the period under discussion are the Moroka institution which was founded in 1892 and the Tigerkloof institution which was established in 1904 (Kgware, 1955:8, Prozesky, 1995:37, McKerron, 1934:164).

3.2.2.4 The Transvaal

Pioneering work in the education of the blacks was done by Edwards and Livingstone of the London Missionary Society. They were followed by Owen who settled near the present town of Zeerust. It was after 1852 that various missionary societies started to establish mission schools in great numbers. According to Prozesky (1995:41) Merensky and Endemann founded a mission station among the Pedi at Khalatlolu in 1861.

In 1863 Endemann founded another station at Phatametsane. The Anglican Church also established a number of mission stations. A mission school was usually established where there was a mission station. These schools were established and controlled by missionaries. Some of the famous schools established and controlled by missionaries in the Transvaal are indicated below.

<table>
<thead>
<tr>
<th>Name of school</th>
<th>Year of establishment</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kilnerton</td>
<td>1855</td>
</tr>
<tr>
<td>Tshakuma</td>
<td>1874</td>
</tr>
<tr>
<td>Grace Dieu</td>
<td>1906</td>
</tr>
<tr>
<td>Lemana</td>
<td>1906</td>
</tr>
</tbody>
</table>

3.2.3 PROBLEMS EXPERIENCED IN THE ESTABLISHMENT OF A CULTURE OF TEACHING AND LEARNING

3.2.3.1 Problems experienced at home

(a) Conflict between parents and children

Christianity as taught in church did not suddenly change the ways in which black parents promoted the culture of teaching and learning at home. Many parents continued to believe in witchcraft and the power of the forefathers. In church children were taught to look upon God and not their forefathers in whatever they were doing. Traditional parents regarded children who had adopted Christianity as outcasts. To make matters worse churches and schools tolerated standards of conduct that were unacceptable in traditional society (Prozesky, 1995:70).

Parents who still adhered to a traditional view of life demanded complete submission to their authority. It was extremely rare for children to argue any decision taken by parents. However, as children received more and more missionary education they started to understand new values beyond the comprehension of their ignorant parents. Children also became aware of their right of self-expression. They no longer willingly conformed to parental decisions without question. Children started respecting the authority of Christian priests at the expense of their parents. The conflict between parents and children, which arose as a result of the above, definitely contributed towards the erosion of the culture of teaching and learning.

(b) The weakening power of the chiefs

According to Taylor (1994:274) missionaries worked hand in hand with colonial governments to remove or banish traditional chiefs who challenged Christianity or the government. In 1847, for example, Sandile, a Xhosa paramount chief in the Cape was
deposed and Charles Brownlee was appointed in his place while in 1889 Dinizulu, a prominent Zulu chief was sentenced to ten years detention to be served in exile on St Helena. Chiefs blamed missionaries for the loss of their power. Mpande (a chief) once after losing power complained that:

The people soon began to call themselves the people of the missionary, and refused to obey me (Taylor, 1994:207).

Levitas (1983:208) maintains that as chiefs lost power so people lost respect for them. Without popular leaders (see 3.1.3.3(b)(iv)) the ability of parents to create conditions for teaching and learning diminished.

(c) The breaking down of the traditional economic system

According to the Buthelezi Commission (1982, vol. II:17) Zulu men (from Natal) for example, have been employed in the Kimberley diamond mines as migratory labourers since 1870. There were also men who lived and worked on land belonging to white farmers. On the other hand, blacks were increasingly buying food and clothes from European shops. According to Levitas (1983:206-207) the introduction of the new economic system changed the traditional roles of the mother and the father (see 3.1.3.3(b)(i)). The extended absence of the father (before 1910) resulted in the children experiencing the mother as the sole figure of authority at home. This meant that the mother had to assume responsibilities which were out of keeping with the tribal custom. This change of roles resulted in the weakening of discipline, social control and morale. It also resulted in problems such as the rejection of authority, particularly among boys. Rejection of authority and ineffective discipline are of the most important barriers preventing the establishment of a culture of teaching and learning.

(d) The weakening of traditional moral education

According to writers such as Junod (1962:624) the curse of westernisation during the period under investigation far exceeded its blessings for blacks. Governors and
missionaries with western ideas (including Christianity in particular) encouraged the stamping out of the traditional systems in general and traditional education in particular. After the second occupation of the Cape in 1806, Britain increasingly felt the need to suppress the traditional systems and practices of the black people. The Boer republics in the north followed the same policy. According to Taylor (1994:289), President Reitz of the Orange Free State for example, in 1891 wrote in the Cape illustrated magazine that he was in favour of the suppression of "immoral and degrading heathen rites". He strongly advocated the stamping out of the tribal system (which included moral education in general). Moral education was one of the foundations on which the culture of teaching and learning had been based.

It should be stressed once again that westerners (including governors and missionaries) believed that western religious ground motives (Dooyeweerd, 1979:9) were the only guidelines towards the true knowledge of God. It was for this reason that they attempted to get rid of traditional "immoral" education and gradually replacing it with moral education based on western religious ground motives.

Aspects of the traditional moral education which suffered as a result of westernisation are the following.

(i) The tradition of greeting and respecting elder people

Greetings among blacks, encouraged particularly by the mother (see 3.1.3.3(b)(i)) occupied a privileged position. All greetings took into consideration the roles of seniority, age and rank. Through greetings children learnt to respect parents. Respect for one's elders was extended beyond the family to the community as a whole as indicated before. The western mode of life contributed to the disruption of the intimate family and community relationship. This in turn resulted in children only greeting and respecting their parents and those who were known to them (Schapera, 1934:20-21).
(ii) Traditional techniques of avoiding pregnancy before marriage

The technique of avoiding pregnancy was taught within age groups (see 3.1.3.3(b)(iii)) and initiation schools for girls (see 3.1.3.3(b)(iii)). Missionaries however, fought against institutions related to traditional customs (Levitas, 1983:173). Missionaries strictly discouraged children who converted to Christianity to belong to an “age group” or go to an initiation school. The influence of Christianity and the western mode of thinking led to the loss of the hlobonga technique (see 3.1.3.3(b)(iii)). According to Vilakazi (quoted in Taylor, 1994:284) when young Christians met and had sex, it was generally no longer “intercrucial sex play at all, but coitus”. Because of this there was an enormous increase in illegitimacy among young people. Taylor (1994:284) maintains that many unwed mothers were cast out by their fathers. This forced unwed mothers to go into the cities to look for work. Many of them ended up as prostitutes.

(iii) Obligations and restrictions

Ideals promoted by westernisation caused children to realise that traditional taboos (see 3.1.2.2(b)(iv)) could no longer guide their lives. On the other hand, the western mode of living brought parents and children closer. They attended church together and shared ideas about church matters and matters related to the western mode of living. Children no longer conformed to the parents’ wishes without question. This further weakened the parental hold on their children (Shiluvane, 1998:82).

Parents did not only experience problems in establishing a culture of teaching and learning at home but they also had problems in supporting school education for their children. This matter will be reviewed in the following paragraphs.

3.2.3.2 Problems experienced in supporting school education

(a) Poor parental attitude towards school education

According to Steyn et al. (1985:174) an attitude:
... can be described as the total-sum or particular system of cognitions, feelings, views, motives and action tendencies.

Vrey (1988:268) defines the concept of attitude as:

... a much more generalised thing than interest, which relates exclusively to experiences regarding a particular subject.

In the present context parental attitudes may be described as the general tendency of parents during the time in which black education was under the control of missionaries, to behave in a particular way with regard to the establishment of a culture of teaching and learning at school.

Missionaries saw the children as likely targets for conversion to Christianity via the school. Missionaries also saw children as:

... yet unspoiled by “all the horrors and abominations of heathenism” which hardened the hearts of adults (Prozesky, 1995:307).

According to Taylor (1994:284) and Christie (1994:67) black parents had a negative attitude towards the education provided by mission schools. The indoctrination in Christianity which took place in church and school made black parents unwilling to allow their children to undergo instruction. Black parents detested education because they saw it as part of Christianity and westernisation and their products as being responsible for the lack of respect of authority. For chiefs embracing western education:

... meant the loss of their authority, of their role as “priests” in their ancestor cult, and of most of their cherished privilege (Prozesky, 1995:65).

Dr Langham Dale, then superintendent-general of education in the Cape summarises black parental attitudes towards school in a report drawn up in 1869 as follows:
Besides feeling that the school instruction weakens the hold which Native customs and superstitions have over the mind, the kaffirs say that they want nothing themselves (Molteno in: Kallaway, 1984:52-53).

The attitudes of parents as indicated above militated against the establishment of a culture of teaching and learning. Because of a lack of parental encouragement only 10% of the possible number of black children were at school by 1903 (Rose and Tunmer, 1975:219). Because of irregular school attendance only 5% had any useful knowledge of reading, writing or arithmetic (Langdale quoted in Christie, 1994:68).

Observations by Vrey (1988:9) and Clark (1983:1) indicated that if parents were indifferent to education no effective culture of teaching and learning could be established at school.

(b) *The lack of bodies through which parents could participate in school matters*

This lack was yet another stumbling block which interfered with the establishment of a culture of teaching and learning. The very few parents who had a positive attitude towards education were not provided with structures through which they could participate in school matters concerning their children. This might have been caused by the views of Europeans (missionaries) which was summarised by the eminent historian of the Cape, G.M. Theal, when he remarked in 1842 that:

> The Native voice is after all the voice of a man who has control over them ...

(Rose and Tunmer, 1975:213).

The lack of participation by parents in educational matters concerning their children was a stumbling block to the establishment of a culture of teaching and learning because:

- Parents could not support discipline in schools.
- Parents could not give their views as to what should be taught to their children.
- Parents could not be guided on how not to be in conflict with their school going children.
Like the parents, teachers experienced problems in establishing a culture of teaching and learning at school as shown in the following paragraphs.

**3.2.3.3 Problems experienced by teachers**

(a) *The medium of communication*

During the early stages of the establishment of mission schools (after 1806) the British government required that the medium of communication in schools, catering for the inhabitants of South Africa, particularly for the Dutch, should be English. Great emphasis was laid on English. According to Kruger (1986:79) Theunis Grootenstryd, a language activist, complained in an article which appeared in *Di Patriot* of 16 March 1877 about his experience in this kind of educational environment. Freely translated by Kruger (1986:79) Grootenstryd said:

> If I know Dutch, and only Dutch, and my master only English, I ask you, how can he possibly teach me! We don’t understand each other. Consequently I learn English and nothing but English, parrot fashion, without knowing what it means.

Yet another language activist, C.P. Hoogenhout (Jack the Versifier) referred derisively to the situation in his poem “Vooruitgang” (Progress) which appeared in *Di Patriot* 16 August 1880. Freely translated by Kruger (1986:79) Hoogenhout said:

> English! English! English everywhere! English where-ever you look or listen, In our schools and in our churches, Our mother tongue is massacred.

Although the above opinions were specifically referring to the language problem experienced in Dutch schools, it is the researcher’s opinion that children in black schools suffered the same fate. Because of the language problems at school the world of the school must have been frustrating for many black children. To make things worse teachers who were mostly white had not yet mastered the indigenous languages.
According to Willan (1984:19) a school inspector commented in an article published in *Koeranta ea Becoana* of 7 September 1904 that during the period under discussion black children seldom remained at school sufficiently long to acquire enough knowledge to pass various standards.

It should be noted that children who lacked communicative abilities in an education situation during this period could not express themselves clearly or communicate in a respectful way with their teachers. The absence of these attributes once again led to the erosion of the culture of teaching and learning.

(b) Poor qualifications

According to Du Toit (in: Kruger, 1986) most teachers (mission school teachers included) during the period being studied were inadequately trained, particularly those in rural areas where most of the teachers were situated. According to Willan (1984:22) the teachers used in schools were mostly pupil-teachers. According to Du Toit (in: Kruger, 1986:78) teachers in general and pupil teachers in particular:

... could barely read, and few of them could write properly or knew sufficient arithmetic to teach children what they should know.

The state of affairs probably led to numerous problems which prevented the establishment of a culture of teaching and learning. Poorly qualified teachers are said to have resorted to corporal punishment and other violent methods to gain the respect of children which again militated against establishing a culture of teaching and learning.

(c) Poor remuneration

According to Patterson (1992:12) and Mathivha (1987:79) teachers at that time were poorly remunerated. Patterson also maintains that in 1904 Dr Robert of Lovedale observed that teachers in rural areas received the lowest salaries. Already in 1903 Reverend Mololoba
observed that many teachers were leaving the profession to seek higher remuneration in
government departments or in the private sector because it was impossible to make a good
living out of teaching. Those remaining were prone to change schools frequently. Poor
salaries also tempted some teachers to extract money contributed by parents for the general
improvement of schools. This caused frictions between teachers and parents who
sometimes withdrew their children as a result of this issue.

Low salaries demotivated teachers. This and the tendency to change schools frequently as
well as the friction between teachers and parents retarded the establishment of a culture of
teaching and learning.

(d) Lack of resources

Teachers were prevented from carrying out their duties satisfactorily because of the poor
state of buildings. In 1863 when Langham Dale visited Healdtown he observed, for
example, that many school buildings were defective. He suggested that

... the general aspect of the institution betokens a system of life, and of all
other elements of success (Schoeman, 1989:118).

Another example of a school which lacked sufficient resources is Pniel (under Berlin
mission) where Solomon Plaatje, a well known author and politician was a teacher in 1893.
When a school inspector visited Pniel in 1893 he was not impressed with what he found,
as the school building was a semi ruin. The school also had a shortage of textbooks with
the result that one book was used by a number of children at the same time (Willan,
1984:23).

It was only after 1841 (see 3.2.4.3.(a)(i)) that the state started to show an interest in
improving the quality of teaching and learning in black mission schools. The state
however, also experienced a number of problems.
3.2.3.4 Problems caused by the state

(a) Shortage of funds

According to Gerdner (1958:241) and Lombard (1987:53) at the beginning of the century (1904) the number of mission schools had increased in leaps and bounds. The expansion of schooling amongst blacks was rapid to the extent that provincial authorities were unable to give all deserving schools financial aid. According to Lombard (1987:53) at the end of 1904 the Transvaal alone was financing 121 schools with an enrolment of 6 826 pupils. By 1904, £4 320 was pumped into this specific channel but it was still insufficient.

With such a lack of funds the state could not sufficiently support mission schools to build better classrooms, train better qualified teachers, buy textbooks and garden tools. The absence of these resources retarded the establishment of a favourable environment for teaching and learning.

(b) Conditions for financial assistance to mission schools

According to Van Lill (1955:19) and Horrell (1968:23) financial assistance given to mission schools was conditional. Mission schools had to allow the government to impose certain demands in respect of inspection, curricula and the training of teachers. Other demands mentioned by Prozesky (1995:320) were that children wear clothes (some had blankets only) and that children should be taught English grammar and advanced Arithmetic. Unfortunately the majority of these schools were unable to fulfil conditions for financial assistance. In 1907 in the Transvaal alone it was found that the number of schools for blacks that were not aided increased from 125 to 179. It can therefore, be concluded that schools in which poor conditions prevailed and which did not fulfil the state’s conditions remained poor thus causing the establishment of a culture of teaching and learning to meet with severe difficulties.
In addition to the problems indicated above the state also encountered the problem of conducting proper inspection as shown below.

(c) Lack of proper inspection

According to Lombard (1987:53) states, particularly the Transvaal, did not have their own inspectors but had to depend on inspectors from white schools, who were not always available. Lombard (1987:54) maintains that:

Many schools must have faced closure as a consequence of this problem, yet others may have continued in conditions that would not have been tolerated in schools that were inspected regularly.

In the following section attention will be given to another problem which had to be faced by the states. This was their attitude towards instilling a love of teaching and learning among the blacks (cf. 2.3.3.2(b)(iv)).

(d) The attitude of states towards instilling a love of teaching and learning

According to Lombard (1987:63) the ideology that was in operation during the period under discussion saw blacks:

... as inevitably inferior and their education had to be limited to what was necessary to their position of inferiors.

In 1906 the Superintendent of education in Natal wrote as follows:

The native education policy of this colony should aim rather at the leavening of the whole lump of heathenism and ignorance than at the raising of the few to giddy heights above their fellows (Taylor, 1994:287).

On a visit to Natal in 1906 the renowned Cape parliamentary liberal, John X. Merriman, was appalled at the lack of desire on the part of the state to instil a love of learning amongst the blacks. He told his hosts:
You have not elevated the natives in Natal; you have not educated them; they are barbarous, and you have designedly left them in a state of barbarism (Taylor, 1994:289).

Some missionaries seem to have held the same views as the states regarding the instilling of a love for teaching and learning amongst the blacks. Junod (see 3.2.4.2(c)) for example, believed that blacks, unlike whites, are not able to sustain the strain of mental study. In 1906 Junod suggested that blacks should be accustomed to work with their hands in order “to give them ... a sense of the dignity of labour” (Nwandula, 1987:50).

The implications of such attitudes as revealed above are quite obvious:

• that at first, states did not see any reason for establishing a culture of teaching and learning because of blacks’ inferior position;

• through the influence of missionaries states believed that a culture of teaching and learning was meant for white children who could perform mental activities and black children were to be given manual work. This attitude stems from the fact that most blacks were not part of the western civilisation and therefore had very little need for book learning. Black civilisation was based on agriculture and black primal religion and cultural expressions thereof provided in for example, their needs for medicine and education.

Despite the problems indicated in the preceding paragraphs the period under discussion is characterised by the great efforts made by parents, teachers and the state to remove obstacles preventing the establishment of a culture of teaching and learning. Some of the attempts will be discussed.
3.2.4 ATTEMPTS AT THE ESTABLISHMENT OF A CULTURE OF TEACHING AND LEARNING

3.2.4.1 The role played by parents

(a) *Home education*

(i) Parents taught children to accept the values and beliefs of the Christian religion

During the 1800's, according to Prozesky (1995:297), there was a great number of blacks who presented themselves to mission stations for instruction in the Christian religion. Many blacks came to the church in family groups of two parents and their children. Parents who converted to Christianity were bound together by a body of shared beliefs, values and close personal ties of friendship. Converted parents, almost by definition were committed Christians and regular church goers. They were firm believers in progress, hard work, individual achievement and the power of Christianity to help children to acquire good behaviour.

To enable their children to achieve these goals, converted parents at home lived up to the religious principles professed. According to Vilakazi (1962:102) parents:

- avoided the use of the traditional beer;
- prayed together with their children;
- lived in cleanliness of speech, which meant purging their speech of all words that could be positively vulgar, and
- refrained from joining their kinsmen in devotional practices.

Converted parents helped their children to realise that ignorance is the seat of fear and superstition while knowledge and enlightenment fosters qualities of mind and heart which lead to self-supporting. They urged their children to embrace the Christian education. Christian education was considered as a stepping stone to status and advantage (Taylor, 1994:283).
To remove ignorance and foster knowledge and enlightenment, children were taught to accept the values and beliefs of the Christian religion. The acceptance of Christian values and beliefs promoted understanding between parents and children. The belief in the power of the ancestors, for example, no longer caused serious conflict between parents and their children. Christianity, as practised by converted parents, taught children to be obedient, patient, humble and diligent.

Most children acquired the abovementioned virtues which enabled them to submit to the authority of their parents and pursue their education vigorously and later devote themselves to serving and upgrading their fellow men. A few examples given by Millard are:

- Maxeke, Charlotte Manye who was born in 1872 is said to have been greatly influenced by her Christian mother. Maxeke later became an eminent minister of religion of the African Methodist Episcopal Church (AME) (Millard, 1999:30).
- John Langalibalele Dube (born 1871) was brought up by Christian parents. His father was one of the first ordained ministers of the American Zulu Mission. John Langalibalele Dube later became an impressive figure, an African nationalist and politician as well as an ordained minister of the American Missionary Board Church (Millard, 1999:15).
- Edward Tsewu (born in 1856). His early life was shaped by his father who was one of the deacons of Lovedale (Presbyterian Native Church). He later became an ordained minister of the Free Church mission presbytery (Millard, 1999:73).

(ii) Parents combined Christian principles and traditional values to bring up their children.

In her doctoral thesis presented to the Department of Theology of the University of South Africa during the early sixties Marie-Louise Martin confirms that most of the black Christians during the period under review, chose an accommodation between Christianity and traditional values. Martin maintains, for example, that Isaiah Shembe who founded the
Nazarite Church in 1916 (after breaking away from the African Native Baptist Church) encouraged his followers to observe and apply traditional Zulu politeness and customs "in their daily lives" (Martin, 1963: 143).

Taylor (1994: 285) also maintains that among the converted parents there were those who believed that children should be brought up according to combined Christian and traditional principles. To them the Christian message of love, respect for parents and observance of Christian principles chimed powerfully with the African concept of humanism, *ubuntu* which stresses respect of parents, observance of custom and assistance to neighbours (see also 3.1.3.1).

Van der Walt (1997b: 112-113) contends that even today there are many black Christians who choose an accommodation between Christianity and traditional values. The following are some of the remarks (collected by Van der Walt from black university students taking a first year course in Christian philosophy at Potchefstroom University for Christian Education):

> Our contact with God is through our ancestors to whom we pray (Van der Walt, 1997b: 113).

Some students remarked that:

> On Sunday, prior to sunrise, they first visit the graves of ancestors and then go to the church (Van der Walt, 1997b: 113).

It is the author's opinion that what was taught at home corresponded to what was taught to children at church. Converted parents sought similarities between Christian and traditional principles to use as starting points in guiding their children. It can be argued that some traditional African religious beliefs were accommodated in Christianity. The bringing up of children according to combined Christian and traditional values helped to improve the understanding between parents and children and friction between them was minimised. It is the author's opinion that this created favourable conditions for teaching
and learning, although the accommodation of Christianity to traditional beliefs is actually against the principles of Protestant Christianity.

(b) School education

(i) The positive attitude of parents towards education

At first parents had a negative attitude towards education (see 3.2.3.2(a)). However, during the course of history black parents slowly started to have a thirst for education. Parents realised that for children to cope with a western mode of living they had to be educated. Learning, it was clear to parents, was the way out of their plight.

Generation after generation of parents sacrificed themselves in menial labour that their children might escape the same fate. In many cases, these efforts were not in vain (Taylor, 1994:286).

According to Taylor (1994:286) the desire for education amongst black parents was so strong that even diehard traditionalists, such as Ndhovu Ka Timuni who in 1906 played an important role in the rural rebellion against white rule in Natal, told Stuart, a leading historian of his desire that his children should be educated. Some years later John Dube commented as follows regarding the desire of black parents (particularly Zulus) for education.

My people are thirsting for knowledge, are hungering after enlightenment, are ashamed of their nakedness and their empty minds. Our ignorance crushes us down. We cannot rise, even to be helpful to those that rule us, so long as this impotence lies so heavily upon us. Relieve us of it. Help us to rise to those better things which we hoped for on your coming ... (Taylor, 1994:301).

Because of the parents’ positive attitude towards education, children started to pursue education with dedication.
Parents did not only have a desire for education but also supported discipline in schools towards the furthering of their children's education.

(ii) Parental support for school discipline

Shiluvane (1998:105) maintains that customs and habit do not totally disappear within a short period. Through the habit of respecting their parents and other adults in the community (see also 3.1.3.3(b)(i)) children respected the authority of teachers at school. Converted parents and traditionalists took advantage of their children's respect for their teachers. To support discipline at school, whenever a child had shown disrespect there, parents usually appealed to the school to punish such a child. According to Prozesky (1995:379) punishment took the form of corporal punishment meted out to young offenders. This was in line with the disciplinary practice in many black homes. Offenders who proved incorrigible or intransigent were expelled from the school.

Research has failed to reveal any serious misconduct by school children during the period under review. Undoubtedly the support for discipline at school played an important role.

Parents also made great efforts to boost school attendance. These efforts are briefly reviewed below.

(iii) Attempts to boost school attendance

According to Prozesky (1995:12) anti-mission sentiments among parents were responsible for non-school attendance, irregular school attendance and negative attitudes towards school in general. As already indicated black parents slowly started to show interest in education. Black parents held meetings in various parts of the country to discuss poor school attendance. Pro-mission school parents, particularly in the locations, offered free education to traditionalist children as an inducement to raise school attendance numbers to meet the qualifications for government grants.
According to Prozesky (1995:329), by mid 1880 school attendance had improved tremendously. It is reported for example, that in 1881 at Königsberg Mission School (Natal) there were 38 scholars attending school “quite regularly”. After 1884 many new pupils swelled the enrolment. Gerdner (1958:241) maintains that due to parents’ increasing support of education at the beginning of the century (1904) there were 93 000 black children at school compared to 2 000 in 1854.

Having discussed the role played by parents in attempting to establish a culture of teaching and learning the focus will now fall on the role played by teachers.

3.2.4.2 The role of teachers

(a) Teachers as key figures at school as well as in the community

Teachers were trained by missionaries themselves. In many cases teachers served as evangelists. Teachers therefore, were by definition committed Christians and regular church goers. Teachers were important figures at school. Although teachers were strict disciplinarians who resorted to corporal punishment, they showed children various alternative behavioural modes and equipped them with standards of behaviour. Teachers had a good understanding and appreciation of children’s problems. They were generally approachable and competent for their tasks. Teachers were disciplined and had self-discipline. Teachers prepared their pupils who would ensure the continuance of the new society (of Christians) that had been established. Teachers were also regarded by parents as community counsellors, after the pastors in importance. There can be no doubt that teachers were held in high esteem because of their exemplary lifestyle. The evaluation of teachers by parents also influenced children’s attitude towards teachers and other authority figures (Rose and Tunmer, 1975:262, Dreyer, 1980:30).
(b) The campaign for better working conditions

Teachers suffered considerable hardships because of the low salaries paid to them. To improve their position they began to enlist the help of fledging teacher organisations. Teacher organisations such as the East Native Teachers Association in the Cape and the Northern Native Teachers’ Association in the Transvaal, which were formed in the early 1900's campaigned for better salaries. These associations also appealed to the white teachers’ associations for support. The small salary increments which were made from time to time because of their actions, encouraged them to work hard and by so doing promoted the culture of teaching and learning (Sono, 1999: 14).

Teachers also fought for freedom of association. The Transvaal Education Department, for example, stipulated that as a condition for recognition of black teachers’ organisations, its president had to be white. As a result Reverend Briscoe of the Methodist Mission at Kilnerton Training Institute became the President of the Northern Transvaal Native Teachers’ Association from 1907 to 1910. The Southern Transvaal Native Association however resisted the department’s stipulation and elected a black president (Sono, 1999:9).

(c) The improvement of the medium of communication

As already indicated (see 3.2.3.3(a)) at the initial stages of missionary education the medium of communication proved to be a problem to both teacher and school children. This situation, however, started changing when missionaries, who were mostly teachers, started to master indigenous languages. According to Mawasha (1969:7) teachers belonging to the Berlin mission, more than any other, resorted to the vernacular for instructional purposes. Advocating for the use of the vernacular when instructing pupils, Junod of the Swiss Mission stated in 1907 that the black child:

Ought to know first of all
to read his language and to write it
If he is a Christian, he will have
to write to his parents in a
language which they understand (N’wandula, 1987:77).
Loram (1917:228-229) contended that blacks themselves did not desire instruction in the vernacular during the period under review. They realised the value of English as forming a link between their country and the rest of the world. He also maintained that blacks also suspected that the insistence upon the use of the vernacular for instructional purposes was based on political considerations rather than on educational grounds. Today however, it is acknowledged in academic circles that instruction through the vernacular is pedagogically accepted and even considered to be preferable. The resistance on the part of blacks to be taught in the vernacular led them to show an interest in English. Teachers took advantage of this. Through the guidance of the teachers (most of whom spoke English) the majority began to speak English comparatively well. It is true that black learners were disadvantaged because of the foreign medium of instruction (a condition which persists even today) but the main argument in its favour is that the increasing interest in English during the period under review at least minimised the problem with communication in schools.

At that stage the various states had played a very small role in the promotion of the culture of teaching and learning amongst blacks. It was during the middle 1880's that the various states started giving financial support to mission schools in order to promote the culture of teaching and learning as will be shown in the following paragraphs.

3.2.4.3 The role played by the state

(a) Financial support (grants-in-aid) given to mission schools

(i) Introduction

For the sake of clarity the financial support given by various states will first be discussed separately.
The Cape

The Cape started to give financial support to mission schools in 1841. In 1854 Sir George Grey announced that subsidies would be paid to mission schools to encourage the culture of teaching and learning in the Eastern Cape. Between 1855 and 1862 the Department of Aborigines paid £49 000 to mission schools. In 1877 a state grant-in-aid was extended to mission schools. By 1891 the annual expenditure on mission schools had reached £33 000 (Loram, 1917:74, Mawasha, 1969:23, Molteno in: Kallaway, 1984:29, Theron, 1993:8).

Natal

In 1856 the government started subsidising mission schools in Natal. It was stipulated that a sum of £10 000 per annum be put aside for mission schools and other services. In 1884 state grants-in-aid were further strengthened. This was repeated in 1907 (Horrell, 1963:16, 20, Van der Merwe and Strydom, 1975:125, Mawasha, 1969:24, Theron, 1993:10).

The Orange Free State

In 1878 the Volksraad announced that it would make a grant of £45 per annum to aid mission schools controlled by the Dutch Reformed Church. In 1890 financial support was also given to schools controlled by the Berlin Missionary Society. An amount of £50 was paid. In the same year an amount of £30 was paid to schools controlled by the Wesleyan Missionary Society (Horrell, 1963:14, Mawasha, 1969:26, Theron, 1993:15). The amounts given to schools were small. Perhaps the amounts were so small because blacks in the Orange Free State during the period under review:

self tot die finansiering van hulle onderwys bygedra het (Theron, 1993:15).

Another reason might be that financial assistance given to schools was conditional. It is also possible that schools failed to meet certain demands imposed by the state.
The Transvaal

It was after the second war of independence (1899-1902) that mission schools started receiving financial aid from the state. It was after 1908 in particular that the state decided to make provision for financial aid to mission schools (Horrell, 1963:14, Mawasha, 1969:26).

(ii) The culture of teaching and learning arising out of the system of grants-in-aid

The money which mission schools received from the state was used to improve the culture of teaching and learning by, among others, the following:

The purchase of textbooks, tools and material for industrial work

During the period under discussion mission schools were characterised by a general shortage of resources (see 3.4.3.4(a)). Mission schools which received financial aid tried to minimise the shortage of resources in their schools. In 1877 the Cape government, for example, made funds available for mission schools to purchase fittings and material for industrial work for schools (Loram, 1917:50). In 1906, the Department of Education in the Transvaal approved a grant of £50 to Lemana institution to be devoted exclusively to material for industrial work (N’wandula, 1987:61). As stated earlier (see 3.2.3.3(b)) where schools are supplied with adequate resources children learn better and teachers teach better.

The erection of classrooms and the general improvement of conditions in schools

According to Loram (1917:74), Mawasha (1969:23) and Schoeman (1989:90) mission schools used the money granted them (via missionary societies) to erect classrooms and improve general conditions. In 1899, for example, the Volksraad in the Orange free State voted a grant of £30 per annum for the maintenance of the Berlin Mission School at Bethany and another of £50 for Wesleyan schools at Thaba Nchu (UG 29/36:36). In 1865 Reverend Arthur Brigg reported that children in Healdtown Industrial School:
... instead of sleeping on a rush mat on the earth floor of a straw hut, with nothing to cover them but greasy sheepskin, ... occupied large airy rooms and slept in comfortable beds, each child having one to himself. All took their meals together in the large dining hall, the boys' tables at the other, and were quiet as well behaved as English children under similar circumstances (Schoeman, 1989:90) (Author's emphasis - SMS).

Adequate accommodation and other resources created favourable conditions for pupils to behave well as indicated in the quotation above. Children who behaved well subjected themselves to the authority of their teachers. Children were also protected from harsh weather conditions which could disturb the smooth progression of teaching and learning.

(b) The creation of councils of education

Using the funds from the grants-in-aid the various states started to establish Councils of Education or similar bodies. In Natal, for example, from 1888 the government controlled black education through the Native Education Advisory Board (Verster, Van Heerden and Van Zyl, 1982:138, UG 29/36:136) while in the Transvaal a Council of Education was established under the Transvaal Education Act of 1907 (Lombard, 1987:60). To establish a culture of teaching and learning in the Transvaal, the Council of Education made arrangements that black children should receive education in the following areas:

(i) Social training which included ideas of civic duty.
(ii) Moral training with the cultivation of such habits as obedience, orderliness, punctuality, cleanliness, self-restraint, temperance and chastity.
(iii) Physical training which included, beside physical development, questions of personal hygiene.
(iv) Industrial training which was to be adapted to black children's environment (Lombard, 1987:60).

Also arising out of the system of grants-in-aid to missionary schools was the introduction of the inspectorial responsibility.
(c) The introduction of inspectorial responsibility

The inspection system was introduced at the Cape by Muir who was the Superintendent-general of Education from 1892-1915. Although inspectors were meant for white schools they were periodically requested to guide mission schools. According to Muir the ideal inspector was:

... he who inspects because he wishes to know how to help ... toward the attainment of the best educational ends ... (Du Toit and Nell, 1982:84).

Muir also believed that:

The inspector who is content to play the parts of detective and critic will be but a poor producer in the educational field (Du Toit and Nell, 1982:84).

He further believed in:

... strenge kontrole ... en wou hê dat elke skool minstens een besoek per jaar moet kry (Du Toit and Nell, 1982:84).

In his ordinance of 1903 Sargant introduced the inspection system in the Transvaal. The post of the inspector of Native Education was created the same year. The post was filled by Clarke. The inspector concerned himself among other things with the following:

- pupils' school attendance;
- the syllabi followed at schools;
- character of the school work desired, and
- the ability of teachers employed (Lombard, 1987:90).

The introduction of the school inspection system encouraged teachers to aim at the attainment of the best educational ends. The fact that inspection occurred regularly led teachers to be devoted to their work at all times. Another positive effect was that the emphasis of the inspection system on the character of the school work desired (including
good behaviour of children) sharpened the desire for children to attend school regularly. No wonder that by 1904 there were 93 000 black children at school as compared to 2 000 in 1854 (see also 3.2.4.1(b)(iii)).

3.2.4.5 Summary

The foregoing was an attempt to give the historical background of the establishment of the culture of teaching and learning by parents, teachers and the state during the time in which black education was under the control of missionaries (1799-1910). It was indicated that the main aim of missionaries in the establishment of a culture of teaching and learning was to evangelise the black people. In addition to this missionaries also aimed to educate the blacks and encourage them to adopt the western mode of living. These three aims cannot really be separated. It was also indicated that since the beginning of the 19th century missionaries embarked upon a concerted effort to establish mission schools in Southern Africa which then consisted of the Cape, Orange Free State, Natal and the Transvaal.

It was also emphasised that although parents and teachers experienced some problems they made great efforts to establish a culture of teaching and learning amongst the children. They believed that the acquirement of good manners as well as good conduct were stepping stones towards quality education. As from 1841 onward, although colonial authorities also experienced some problems, they started showing an interest in the promotion of a culture of teaching and learning.

It was further emphasised that the greatest mistake missionaries and colonial authorities made, in their attempts to establish a culture of teaching and learning in black education, was the weakening of traditional customs (particularly customs concerning moral education) without trying to discriminate between good and bad. Parents however, realised this and started to combine traditional values and Christian principles in guiding their children. It was also indicated that another mistake which missionaries made was that they made very little effort to involve parents in educational matters concerning their children.
Finally it was indicated that in spite of the above shortcomings missionaries, as pioneers in black education, did more good than harm in creating favourable conditions for teaching and learning. The period during which black education was under the control of missionaries produced men and women (although very few) who pursued education vigorously and later devoted themselves to uplifting their fellow men, particularly in the fields of education and religion.

In the next subsection an attempt will be made to investigate the historical development of the role of parents, teachers and the state (provincial councils) in establishing a culture of teaching and learning from 1910 to 1953 when black education was under the joint control of missionaries and provincial councils.

3.3 EDUCATION UNDER THE JOINT CONTROL OF MISSIONARIES AND PROVINCIAL COUNCILS FROM 1910 UP TO 1953

3.3.1 INTRODUCTION

Up to 1910 parents, teachers (missionaries) and colonial states did not work together sufficiently to establish a culture of teaching and learning. At the time of the declaration of the Union of South Africa (1910) the Cape Colony, the Orange Free State, Transvaal and Natal became provinces of the new state. Although at the time of the Union each province was given power to improve the quality of black education within its borders, missionaries continued to spend considerable sums of money to enable them to run black schools efficiently. In return for financial support, the provinces demanded a fair amount of influence (through legislation) over black education. In 1922 the Union government obtained some measures of indirect control by way of subsidies which were allocated annually to the provinces (Kgware, 1961:4, Horrell, 1968:1, Malherbe, 1975:429, Christie, 1994:50).

The period between 1910 and 1953 was characterised by the following:
(a) Few blacks achieved high levels of education. Many black youths, particularly in the urban areas, showed very little interest in education. In rural areas most blacks received virtually no schooling (Christie, Hyslop in: Bonner, Delius and Posel, 1993:400).

(b) Mission schools throughout South Africa were generally unco-ordinated with black teachers and parents in particular playing an insignificant role (having little say) in the education of their children (Rose, 1970:51).


(d) A dire need of educated blacks to work in growing industries in South Africa. A general tendency by commissions appointed by the government and structures outside the government to plead for the inclusion of parents in the establishment of a culture of teaching and learning (Rose quoted in: Mathivha, 1987:107).

It is in the light of the above brief explanation that an attempt will be made in the following subsection to investigate the role played by parents, teachers and the state covering the period from 1910 up to 1953.

3.3.2 PROBLEMS EXPERIENCED BY PARENTS IN THE ESTABLISHMENT OF A CULTURE OF TEACHING AND LEARNING

3.3.2.1 The influence of government policies on home education

(a) The removal policy

After the formation of the Union of South Africa (1910), black people were removed from certain areas to others. The removal policy was intensified when the Native Land Acts of 1913 and 1936 were passed. These laws forced black people to be removed from one area to another reserved for them. Worse was to follow when the Group Areas Act (1950) was
passed to eliminate the so-called "Black Spots". Blacks were also removed because in some cases private business wanted their land to establish new factories. The government also moved black people as a political weapon to divide them and to make it difficult for them to claim rights in a common South Africa (Robinson in: Schapera, 1934:153, Oakes, 1994:378, Platzky and Walker, 1985:61-66).

The new areas to which black people were moved were generally speaking poverty stricken areas unable to support the population that lived on them. Most of the new areas lacked a basic requirement for existence namely, water. The lack of basic requirements reduced the inhabitants in the new areas to a state of poverty. The environment caused children to display limited motivation and poor creativity. Less attention was given to the moral education of children (Ramphele in: Everrat and Sisulu, 1992:14-15, Wilson and Ramphele, 1989:287, Van Greunen in: Le Roux, 1993:92).

(b) *The pass and influx control laws*

Since 1910 successive governments used pass laws (for example, the Abolition of Passes Act of 1952) to gain control over the movement of blacks (parents included) to urban areas throughout the Union. Already in 1921 the Transvaal Local Government Commission chaired by Colonel Stallard recommended that:

> The native should only be allowed to enter the urban areas which are essentially the white man's creation, when he is willing to enter and to minister to the needs of the white man and should depart therefrom when he ceases to minister (quoted from Wilson and Ramphele, 1989:192).

3.3.2.2 Socio-economic and demographic factors

(a) Unemployment and poverty

Many black people who were excluded from the cities by influx control and pass laws remained unemployed and poor. According to Chambers (1983:112):

... poverty contributes to physical weakness through lack of food, small bodies, malnutrition leading to low immune responses to infections, and inability to reach or pay for health services, to isolation because of the inability to pay the cost of schooling.

According to Van Niekerk and Meier (1995:75) and Schapera (1934:187) black parents living in conditions such as those described in the above quotation had no financial means of supporting their children. Children from poor families were forced into employment before adolescence, in conditions that offered scant protection of their interests. Some children interrupted their education because of malnutrition or because parents could not afford to keep them at school. Under these conditions parents found it hard to establish a culture of teaching and learning.

(b) The migratory labour system

According to Wilson and Ramphale (1989:197) and Grobler, Rautenbach and Engelbrecht (1995:17) after the formation of the Union of South Africa there was a rapid growth in commercial agriculture in general and economic growth in particular. Wilson and Ramphale (1989:198) maintain that black men within South Africa and the Southern African countries such as Lesotho, Swaziland, Botswana and Mozambique, left their homes to seek and engage in seasonal and temporary employment in the mining and agriculture sectors.

The migratory labour system dealt a severe blow to the ability of parents to establish a strong culture of teaching and learning because:
... the status and roles of men ... have altered in order to cope with the demands of their new urban way of life. They could (sic) no longer be heads of households, councillors or owners of cattle ... The wives of migrants have to make equally severe adaptations. They now serve as heads of households, and as providers for their families (Levitas, 1983:20).

The migratory labour system also changed the traditional sex morality. The shortage of women in places of work promoted the incidence of irregular associations, prostitution and other factors which were detrimental to the establishment of a culture of teaching and learning. Migrants for example, could not send enough money home to support their families. Without the necessary financial support children were denied the opportunity of receiving guidance at school (Wilson and Ramphele, 1989:199, Van Niekerk and Meier, 1995:75).

The moral and social results of the migratory labour system in the establishment of a culture of teaching and learning are summed up by the Eiselen Report as follows:

... Behaviour patterns tend to fall into disuse, the person who inculcated ideas of law and order is absent, the priest of the family is no longer available and the traditional ritual falls away. Ideas alien to tradition are imported and the maintenance of the status of seniors becomes more difficult as they no longer have authority (UG 53/51: 13).

(c) Poor communication between parents and children

Shiluvane (1998:96) stated that despite the fact that parents were gradually losing control over their children, there were still parents clinging to the traditional way of establishing a culture of teaching and learning. Parents continued to expect unconditional submission to their authority (see also 3.1.3.3(b)(i)). Authoritarian parents did not communicate effectively with their children. Because of the lack of effective communication they failed to provide information relating to problems of the time facing the youth. A problem with which the youth were confronted during the period under discussion was the appearance of the so-called “white man’s disease” (venereal disease) among blacks (Taylor, 1994:307),
the activities of the *amalaita*, later known as *tsotsis* (Taylor, 1994:307, Glaser in: Bonner, Delius and Posel, 1993:297) and the propaganda of communism (Taylor, 1994:306). Children from families where there was a lack of communication experienced the problems indicated above. Some resorted to various types of deviant behaviour and did not respect parental authority at home. The lack of communication between parents and children also had a profound influence on the children's behaviour when they entered the school.

It is necessary to stress that some of the problems related to the previous era continued to exist in the era under discussion. The following serve as examples:

- the conflict between parents and children (see 3.2.3.1(a)) continued to the era under review (see 3.3.2.2(c))
- socio-economic factors such as the breaking down of the traditional economic system (see 3.2.3.1(c)) continued (although in a modified form) to the era under review (cf. 3.3.2.2)

In the following paragraphs attention will be focused on factors preventing parents from supporting the establishment of a culture of teaching and learning at school.

**3.3.2.3 Factors preventing parents from supporting school education effectively**

(a) *Limited involvement in school matters concerning their children*

Shiluvane (1998:114) maintains that although black parents were elected to serve as school committee members since 1910 they only acted in an advisory capacity. The important decisions in connection with the establishment of a culture of teaching were in the hands of missionaries and provincial councils. Black parents were also partly to blame. They did not realise that as primary educators they should be involved in the establishment of a culture of teaching and learning in schools. Parents seemed to believe that the creation of a suitable environment for teaching and learning was the responsibility of the school authorities. This placed the responsibility on missionaries and provincial councils to
devise methods of establishing a culture of teaching in schools, obviously it did not take into account the cultural background of the children.

Parents were also given little or no say in matters such as:

(i) The medium of instruction

During the period under review and beyond the teaching medium had been a ticklish issue (cf. 3.3.3.4 and 4.1.3.3(b)) which adversely affected the establishment of a culture of teaching and learning at schools.

(ii) Compilation of syllabi

Syllabi compiled by missionaries and provincial councils alienated the youth from their socio-cultural environment (cf. 3.1.3.3(a) and (b)). According to Dr W.W.M. Eiselen (quoted in Mathivha, 1987:108) education provided by missionaries and provincial councils was:

Mostly concerned with the transmission of ideas, values, attitudes and skills which had not been developed in black society itself and was (sic) often not in harmony with its institutions.

From the above quotation it is clear that school education did not supplement home education. What teachers taught children at school (ideas, values and attitudes, for example), differed from the values, ideas and attitudes they were taught at home. This promoted misunderstanding between parents and children.

Other factors which prevented parents from supporting school education effectively were:

(b) Poverty which prevented parents from supporting school education satisfactorily

According to Shiluvane (1998:95), during the period under review, parents were not in a better position to pay attention to the education of their children because of poverty and
overcrowding. Because of poverty (see 3.3.2.2.(a)) they could not, for example, give enough financial support to erect classrooms or subsidise teachers' salaries (see 3.2.3.3(c)) which were essential for the promotion of a culture of teaching and learning.

During the course of this study the researcher interviewed (see 1.5 for method used, see also appendix A and B) elderly black people who were at school between 1920 and 1945 and discontinued their schooling before passing standard two. Interviewees were requested to respond to the following question.

**Did poverty in your home contribute towards your leaving schooling before passing standard two? If yes briefly explain how.**

One hundred and twenty elder people were interviewed. Out of the one hundred and twenty interviewees twenty stated that other factors and not poverty contributed towards their leaving school before standard two. Some of the responses of the remaining group (100) are given below, with the names of respondents and days of interviews supplied in brackets.

- I left schooling in 1929 because my parents failed to contribute money towards the erection of an additional classroom in our school (Jonas Matome Malatji, interviewed on 15 January 2000).

- I left schooling because my father had seven wives with ten children (my being one of them) at school. He could not buy enough clothes for all of us and I decided to walk out of school in 1935 before passing standard one (Gilbert Anthony Mhlanga, 20 December 1999).

- My father was not working and found it difficult to pay for my education and that of my younger brothers. I decided to leave schooling in 1944 before I could pass standard two in order to look for work so that I could help my father to pay for the
education of my siblings (Reckson Ngcobo Ntombela, interviewed on 4 February 2000).

(c) Overcrowding prevented the supervision of children's work at home

According to Atmore (in: Le Roux, 1993:123) poor parents, particularly in informal settlements on the outskirts of major towns, had no proper housing with up to 15 persons (including school going children) living in poorly constructed single roomed houses. Lack of intimate relationships among the members of families led to uncontrolled behaviour. Conditions as indicated above prevented parents from supervising children's school work at home.

The most important factor from the previous era, which was also relevant to the era under discussion, was the limited involvement of the parents in the education of their children (cf. 3.2.3.2.(b) and 3.3.2.3(a)).

Having discussed the problems preventing parents from establishing a strong culture of teaching and learning the focus will now be on factors preventing teachers from establishing a culture of teaching and learning.

3.3.3 FACTORS PREVENTING TEACHERS FROM ESTABLISHING A STRONG CULTURE OF TEACHING AND LEARNING

3.3.3.1 Demotivating salaries

The combined control of education by missionaries and provincial councils did not bring about improvement in teachers' salaries. According to Sono (1999:22) a qualified teacher was paid £5.10 per quarter while female part-time teachers were paid a meagre £2 per quarter. The salary scales remained more or less the same (in the Transvaal in particular) until May 1944 when teachers campaigned (the Hunger Blanket Campaign) for the improvement of their salaries. According to Hyslop (in: Bonner, Delius and Posel,
1993:39) teachers lost confidence in the education authorities, particularly in the Transvaal, when their salaries were cut during the Great Depression (1931-1934). According to Peteni (1979:53)

In three months in 1931, a cut of 15% was made in the salaries of certain teachers. Between April 1933 and June 1934 a cut of 7% was made in salaries of teachers in towns, and 8% for country teachers who earned R50.00 or more.

A teacher who was in service in 1942, explained the plight of teachers with regard to salaries as follows:

A few years following the union of the four provinces of South Africa I entered the teaching profession. Our remuneration then was very poor, although the standard of living was so high and we were able to supply the necessities of life with ease we had our pay quarterly which was a curse of the day. We had hoped that at the Union things would improve as everybody thought the whole machinery of the Union Government of South Africa would be adjusted and put on a better basis for the improvement of Native Education (Author’s emphasis – SMS) (Sono, 1999:5).

Low salaries paid to teachers gave opportunity to politically minded organisations, such as the Non-European Unity Movement (NEUM) and its official mouthpiece, the All African Convention (ACC) to woo teachers to adopt the ideology of emphasising the need to link their concerns with those of political liberation. Together they shouted slogans such as “Equal pay for equal work” (Hyslop in: Bonner, Delius and Posel, 1993:399).

According to Mphahlele (1987:69) the situation as indicated above prompted the Transvaal African Teachers Association (TATA) and its members to launch the “Hunger Blanket Campaign” in 1944 to awaken the Transvaal Education Department (TED) to the fact that black teachers were being underpaid. On a fixed day (6 May 1944):

12 000 pupils, parents and teachers from all over the province gathered at the Bantu sports ground and proceeded to march through the streets of Johannesburg (Sono, 1999:20).

Banners carried by protesters displayed slogans such as:
Give better pay
Hungry teachers cannot teach hungry children
More schools and less jails
Equal pay for equal work (Sono, 1999:20)

Wage campaigns were not restricted to the Transvaal. In the Cape for example, the Cape African Teachers Association (CATA) also emphasised the need to link teachers' concern with those of political liberation (Hyslop in: Bonner, Delius and Posel, 1993:399).

In 1945 Shepherd, the principal of Lovedale Institution, noted that:

African teachers feel that their salaries, as compared with the Europeans doing the same work, are too low and this leads them to think that there can be little or no claim on extra services (Hyslop in: Bonner, Delius and Posel, 1993:399).

During the course of this study the researcher interviewed black people who were teachers during the time under review (see appendix A(iv)). Interviewees were requested to respond to the following question:

To what extent did low salaries, during the time black education was under the control of missionaries and provincial councils, affect the culture of teaching and learning?

Seventy out of the two hundred interviewees indicated that they could not remember to what extent underpayment of teachers affected the culture of teaching and learning. Some of the responses given by the remaining group are given below.

(i) Some weak minded teachers threatened to withdraw from extra-mural activities (John Mavambe, interviewed on 20 January 2000).
(ii) Because of meagre salaries, particularly during the middle forties, teachers felt depressed and stressed. This lowered their dedication in helping school children (Mzwandile Sebako, interviewed on 29 December 1999).
(iii) When I entered the teaching profession in 1945 teachers were receiving meagre salaries to the extent that they could not adequately support their families, let alone registering with the University of South Africa to upgrade their qualifications for the benefit of school children (Funku Lemekwana, interviewed on 29 December 1999).

(iv) Time for teaching and learning was wasted during wage campaigns (Ntombiyoxolo Chokoe, interviewed on 23 February 2000).

(v) The involvement of politically minded structures such as NEUM and ALC in educational matters influenced teachers to concentrate on politically related matters instead of educational matters to the benefit of school children (Ronald Ben Tshefumani, interviewed on 21 January 2000).

3.3.3.2 Poor conditions of service

The poor conditions of service during the period under discussion are summarised by Mr T.P. Mathabate in an article which appeared in The Good Shepherd of June 1931. Mathabate wrote that at that time a black teacher was:

... not legally regarded as a teacher in the true sense of the word, or in other words, not a civil servant, because he does not teach in a public building, and is not entitled to pension privileges. He has no security of tenure (Sono, 1999:7).

Teachers also complained of a lack of professional opportunities. The following are examples:

- higher posts such as the post of the inspectorate of black schools were not open to blacks who qualified for such posts.
- the summary dismissals of teachers who were not given recourse to redress.

It was because of complaints such as those indicated above that teachers began, first as individuals and later collectively to organise themselves to campaign for the improvement of their professional opportunities. Campaigns however, were accompanied by disruption of classes which in turn prevented the establishment of a culture of teaching and learning.
3.3.3.3 Poor relations with education authorities

Teachers had a negative attitude towards education authorities in general and white inspectors in particular. This was summed up by Mr Molepo (President of TATA) when addressing the 23rd Annual General Conference held at Lemana College in July 1939, who remarked as follows:

The question of relations between teachers and inspectors has worried my mind greatly, for years there has been a fear complex, on the part of teachers, the origin of which has been the threatening attitude of our inspectors. The state of affairs has ruined the nervous system of many teachers. To them inspectors are lions and not sympathetic advisors (Sono, 1999:23).

White inspectors present in the annual general meeting were not happy about Molepo’s remarks. While addressing a principal’s meeting in his circuit in October 1939, inspector Achterberg launched a personal attack on Mr Molepo. He called him “... a stupid President of TATA ... a rotten teacher”. Teachers were angered when Dr W.W.M. Eiselen, then chief inspector Native Education, sided with Achterberg and strongly warned Mr Molepo “… not to play with fire because he would burn his fingers” (Sono, 1999:23).

According to Manganyi (1981:19) Eskia Mphahlele also blames white inspectors for influencing the principal of Orlando High School (Mr Nakane) during the early 1950's to adopt a negative attitude towards him, Mr Zeph Mothopeng and some other teachers. The white inspectors and the principal accused Mphahlele and Mothopeng of causing trouble in the school. They were also accused of campaigning against Bantu Education (see 4.1.3.2(a)(vii)) throughout the country. Subsequently Mphahlele, Mothopeng and teachers who supported them in campaigning against Bantu Education, were dismissed from their teaching posts at the end of 1952. Hyslop (in: Bonner, Delius and Posel, 1993:404) maintains that after their dismissal Mphahlele and Zeph Mothopeng mobilised a significant student boycott at schools and drew wide support from the community and other teachers.
The poor relationships between education authorities and teachers affected school work. The threatening attitude caused teachers to perform their work in fear. The fact that inspectors were not sympathetic advisors meant that they could not guide teachers in such a way that a culture of teaching and learning could be established in schools. The culture of teaching and learning also suffered when strikes were mobilised against Bantu Education. Many students never returned to school at the end of the strikes and teachers resigned from their posts.

3.3.3.4 A decline in the standard of English

Since the missionary period the medium of instruction in black schools had never been an easy matter. As Lemmer (1995:85) contended:

The use of the medium of instruction in black schools has been part of highly politicised language in education.

Van Heerden (in: Kruger, 1986:126) maintains that at the National Convention (1909) "...the language issue was a hotly contested issue". Jameson who represented the view of English speaking people favoured a unilingual English speaking union while former presidents Steyn and Hertzog favoured a bilingual (Dutch and English) union. The Language Ordinance 11 of 1912 in the Cape Province made provision for the use of the home language (Dutch or English) in schools as medium of instruction up to and including standard four. The other provinces, particularly the Transvaal and Orange Free State, made similar arrangements. No legal attempts were made to include black languages as official languages or as medium of instruction.

According to Horrell (1968:12) from the time of unification a black mother tongue was used as a medium of instruction up to and including standard two. The extension of the use of the mother tongue in primary schools had been suggested, however, this was opposed by black teachers. According to Saayman (1991:43), teachers in mission schools, administered by the Berlin Mission Society, rejected mother tongue education as early as
the 1930's. The view of black teachers towards mother tongue instruction was summed up by Mr Tshaka, President of TATA who wrote in 1950 that the suggestion of the use of mother tongue instruction was the best and the quickest way out by whites to drive the black child back to his tribal languages and make him retain his steadily emerging black nationalism in order to rule him more easily (Mathivha, 1987:152).

According to Horrell (1968:62) English continued to be a favoured language of instruction in black schools. During the middle forties the number of white English speaking missionary teachers in teaching colleges and high schools started to decrease. Their place was taken by Afrikaans speaking teachers. The rising number of junior secondary schools were staffed almost entirely by black teachers. It is during this period that it was observed that there was a steady decline in the standard of English in black schools. This was confirmed by Mr G.W. Sneesby, a retired inspector of schools who wrote in 1961 that:

... for many years there has been a steady decline of English in black schools (Horrell, 1968:61).

Sneesby blamed black and Afrikaans speaking teachers for this decline. More than half of the existing European staff in secondary schools and training colleges consisted of Afrikaans speaking teachers while most of the secondary schools were staffed by black teachers. This resulted in the following situation:

A vicious circle has been set up. In the secondary school and in the training school the student’s opportunities of learning to use English correctly and fluently as a medium of communication are very much fewer than they were years ago. The faults he acquires are passed on to his pupils who, if they become teachers themselves, pass them on to their pupils in turn (Horrell, 1968:61).

Research has failed to reveal more information about the effects of the decline in standard of English on the culture of teaching and learning during the period being studied. However, interviews with elderly blacks, who were teachers during the 1940's, indicate that children often had to memorise long passages from textbooks with little understanding.
3.3.3.5 Lack of resources

During the period under discussion conditions in most schools left very much to be desired. Most of the schools were in desperate economic straits. War time inflation exacerbated the inability of schools to acquire resources to help teachers to promote the culture of teaching and learning. Science equipment and libraries in schools were very inadequate. School buildings were inadequate in number and often very primitive. In addition to the above conditions teachers were seriously overloaded with pupils. To make things worse, about 18% of teachers were unqualified. The majority of the rest were teachers with low qualifications. The Eiselen commission, which was appointed in 1949 (see 3.4.3.2(a)(iv), found that the shortage of resources in schools affected the ability of teachers to produce good results as measured by examinations and tests (Hyslop in: Bonner, Delius and Posel, 1993:397).

Some of the problems discussed above also prevented teachers from establishing a strong culture of teaching and learning during the previous era (1799-1910). During this period the following obstacles for example, prevented teachers from establishing a healthy culture of teaching and learning:

- Poor salaries paid to teachers (cf. 3.3.3.1) and
- The medium of instruction (cf. 3.3.3.4).

Provincial councils also experienced problems in promoting the culture of teaching and learning in schools, a situation which will be examined in the following paragraphs.

3.3.4 FACTORS PREVENTING MISSIONARY SOCIETIES AND PROVINCIAL COUNCILS FROM ESTABLISHING A STRONG CULTURE OF TEACHING AND LEARNING

3.3.4.1 The shortage of funds

Provincial Councils did not have the necessary funds to subsidise mission societies in order to improve conditions in schools which would in turn promote the culture of teaching and learning. During the late 1920's, for example it was:
The period between 1926 and 1945 was marked by increasing financial difficulties as the result of the black population increase and a sharp drop in the national income. By the late 1940's there were indications that mission schools were in dire need of assistance from the Union Government in financing black education. It was because of this that at a meeting of heads of mission schools principals, held in Port Elizabeth:

... a statement was issued to the fact that institutions could no longer bear their financial burden without the greater assistance from the government (Hyslop in: Bonner, Delius and Posel, 1993:398).

Failure on the part of Provincial Councils to subsidise black education with adequate money to buy resources, affected the quality of teaching and learning as shown by examination results. Contrary to the general belief the results produced in black schools during the period under discussion were not impressive. The statistics for Junior Certificate and Matric examination results in the table below serve as an example.

Table 3.4: Statistics for 1953 Junior Certificate and Matric examination results

<table>
<thead>
<tr>
<th>Year</th>
<th>Standard</th>
<th>Number of candidates</th>
<th>Total percentage of passes</th>
</tr>
</thead>
<tbody>
<tr>
<td>1953</td>
<td>Junior Certificate</td>
<td>6 763</td>
<td>47.85</td>
</tr>
<tr>
<td>1953</td>
<td>Matric</td>
<td>547</td>
<td>47.3</td>
</tr>
</tbody>
</table>

Source: Horrell, 1968:75.

3.3.4.2 Failure to draw the majority of the black youth into the education system

According to Hyslop (in: Bonner et al., 1993:400) by the 1940's and early 1950's there were many black children of school going age who were not attending school. In 1952...
school inspectors estimated that on the Rand (Johannesburg and neighbouring towns) there were 58 138 children attending school and 116 278 of school going age not attending school. According to Horrell (1968:54) the percentages of the total population of black children who enrolled in primary classes in various years are estimated as follows (see table 3.5).

Table 3.5: Percentages of the total population of black children who enrolled in primary classes in various years

<table>
<thead>
<tr>
<th>Year</th>
<th>Percentage of children enrolled in primary classes</th>
</tr>
</thead>
<tbody>
<tr>
<td>1935</td>
<td>28</td>
</tr>
<tr>
<td>1940</td>
<td>34</td>
</tr>
<tr>
<td>1945</td>
<td>39</td>
</tr>
<tr>
<td>1950</td>
<td>45</td>
</tr>
</tbody>
</table>

Source: Horrell, 1968:54.

In his presidential address to the South African Institute of Race Relations Senator Edgar Brookes expressed his concern that:

In our towns thousands of children are growing up juvenile delinquents, and a state which is prepared to maintain a police force and reformatories is apparently not prepared to increase the expenditure necessary to keep them off the streets during their formative years (Hyslop in: Bonner et al., 1993:396).

Lack of parental supervision, exacerbated by government policies, and socio-economic and demographic factors (see 3.3.2.2) resulted in the emergence of the tsotsi subculture among boys, particularly in urban areas. Tsotsi was synonymous with fear. According to Taylor (1994:307) and Mager and Minkley (in: Bonner et al., 1993:240) the tsotsi preyed on workers and innocent people at night. They robbed and stabbed people in the streets. They were drinkers and dagga smokers. They raped young girls and old women. The tsotsi was a criminal with an evil heart.
Taylor (1994:307) and Mager and Minkley (in: Bonner et al., 1993:24) maintain that while the tsotsi was generally speaking male, a considerable number of amatsotsikazi (female tsotsis) also appeared at the time. Like the tsotsi, the amatsotsikazi had no thirst for education. They displayed a new aggressive sexuality. Many of them turned to prostitution. They frequently fought bitterly over lovers who were in most cases also tsotsis.

Considering the above facts it can be concluded that the failure of Provincial Councils and mission societies to draw the majority of youths into the education system made the establishment of the culture of teaching and learning at home very difficult if not impossible. The engagement of the youths, who were not attending school in criminal activities made it difficult for their parents to convince them to accept and follow their guidance.

3.3.4.3 The separatist policies of the government

During the early 1900's South African legislators followed policies in which the basic principles of segregation, particularly in the Transvaal and the Orange Free State, were enshrined in statutes. The following are some of the laws and their implications for black people in general. The 1911 Mines and Works Act which forced blacks into the category of cheap labour. Skilled and certain other jobs were reserved for whites (Christie, 1994:46, Oakes, 1994:316). The 1920 Native Affairs Act paved the way for the creation of a countrywide system of tribally based district councils (Oakes, 1994:31). In 1923 the Native (Urban Areas) Act was passed. It regulated the presence of blacks in the urban areas. Blacks were allowed in urban areas as long as they ministered to the needs of whites (Christie, 1994:46). The discrimination enforced by these laws and others in the wider society was repeated at school as will be shown in the following paragraphs.

The amount of food which children received at a mission school depended on class distinction and on whether they came from a poor (see 3.3.2.2(a)) or rich family.
According to a description given by a student waiter at Lovedale institution (where small numbers of white and Indian students were also admitted) in the 1930's there was very distinct segregation:

At Lovedale, for example, students slept and played sports separately. Though they ate in one dining hall, they ate at separate tables. They mixed together in the classroom and during leisure time (Christie, 1994:80).

In addition there were also problems of race prejudice which blacks faced in looking for jobs which recognised the training they had received. In 1921 Tyamzashe wrote:

Of many promising men thus trained, some can be traced to be more or less usefully occupied: but, sad to relate, the majority are not employed by the trades they learned. This is mainly due to the colour bar; there are no openings for native tradesmen (Christie, 1994:80).

Tribal friction which occurred among black people at various places also repeated itself at school. Mphahlele (1962:145) recalls in his autobiography that at Adams college (where he did his teachers' course in 1939) tribalism prevailed. Zulus did not like non-Zulu boys and girls coming to Adams College. Non-Zulus were regarded as foreigners.

According to Christie (1994:224), Hartshorne (1992:231) and Molteno (in: Kallaway, 1984:79), from 1920 up to the early 1950's, there was periodic unrest in black schools throughout the Union of South Africa. In 1920 students at Kilnerton, for example, went on strike. Between 1939 and 1945, there were more than twenty strikes in the Transvaal and the Cape. In 1946 there were serious strikes in Lovedale. Strikes were also reported in mission schools in other provinces. Christie (1994:225) maintains that the food in schools was an important indicator of differences and also a source of protest. Matthews (in: Matthews and Wilson, 1983:43), a young black teacher in the 1920's, described the quality of food served to students as:

... more monotonous and poorer than most of the African students were accustomed to enjoy at home.
A student quoted by White (1997:88) described the quality of food as “scarcely edible”.

Student unrest in black schools was generally articulated in protests over food, regarding both quality and quantity. However, historians such as Hyslop (in: White, 1997:88) point out that:

Food was often a normal cause which masked deeper meanings and issues.

Hyslop further explains that:

... the inferior quality of food became a symbol of the forms of social domination they experienced in their daily lives.

Another possible cause for the unrest was given in 1946 by Jabavu (while giving evidence to the committee appointed to enquire into the disturbances at Lovedale):

The real cause is that all present-day students grow up in homes, rural and urban, where the principle staple of conservation is the colour bar, unjust wages, lack of faith in the white man generally, and the whole gamut of anti-Native legislation and ill-treatment ... whereas in my youth there was no such thing as the phrase “colour bar” (White, 1997:89) (Author’s emphasis – SMS).

3.3.4.4 The breakdown of the hegemony exercised by white mission teachers over black students

According to Hyslop (in: Bonner et al., 1993:400) another problem within the education system during the period under review was the breakdown of the hegemony exercised by white mission teachers over black students. In terms of its claim to authority over black students the mission system was becoming unviable. Leading missionary ideologies were no longer acceptable (Van den Berg, 1980:101). Nkondo (1976:4,7) maintains that school children increasingly came to realise that their relationship with their teachers should have relevance to the black traditional values. Black children were dissatisfied with the failure
of white teachers to understand their cultural background. This created misunderstanding between white teachers and black children.

Disturbances in black schools during that period, which were inspired by the government policies and partly by the breakdown of the hegemony exercised by white mission teachers over black children had the following disadvantages for the establishment of a culture of teaching and learning:

• the committee which was appointed by the government in 1947 to look into the unrest among students in mission schools reported that students were:
  ... becoming critical, irritating, delighting to shock conservative opinion (Committee appointed to enquire into disturbances at Native Education institutions).

Children displaying the above characteristics could not subject themselves to the authority of their teachers.

• Strikes at schools clearly indicated a lack of respect of authority on the part of children. In this respect Wanjohi, in his preface of Erny’s book (1981:xv) remarked that:
  ... Strikes can be attributed to the pupils’ lack of respect for their elders – teachers and parents. The pupils refuse to take their teachers seriously, and consider their less educated parents as ignorant and backward.

• During the time of disturbances school children were drawn into the web of politics (White, 1997:89).

• Classes were disrupted and schools temporarily closed. It is the author’s opinion that the time wasted during class disruptions was never regained.

• Students were suspended while others were never re-admitted (White, 1997:91-92).

• The breakdown of the hegemony exercised by white mission teachers over black children led to the deterioration of discipline in schools (see also 3.3.3.4).

A.B. Xuma, President-General of the African National Congress (ANC) may have been right when in 1945 he told Smuts that:
At present ... discriminations imposed upon Africans in South Africa hold a future neither better nor happier (White, 1997:84).

The shortage of funds during the previous era (see 3.2.3.4(a)) is one of the factors which remained unresolved up to the period under discussion (see 3.3.4.1) and beyond (see 4.1.3.3(a) for example).

The period under discussion is also characterised by the great efforts made by parents, teachers and the state towards improving the culture of teaching and learning in black schools. These efforts will be examined in the following subsection.

3.4 ATTEMPTS TO ESTABLISH A CULTURE OF TEACHING AND LEARNING

3.4.1 THE ROLE OF PARENTS

3.4.1.1 Home education

(a) Fostering sexual morality among the youth

During the period under review the change in sexual mores among blacks, which started during the time when education was under the missionaries, increased. It was during this period that parents seriously started encouraging girls to avoid premarital pregnancies which interfered with the girl’s education (see 3.2.3.1(d)). Vilakazi (1962:102) maintains that as a deterrence:

Girls who were guilty of premarital sexual intercourse which were (sic) dealt with by having their names publicly “called” in church, and by having them undergo Christian instruction.

In some areas the blocking of girls’ education because of premarital sexual intercourse and its related problems, such as prostitution, was taken seriously enough for some women to be galvanised into taking action. Taylor (1994:307) maintains in this respect:
Sibusisiwe Makhanya, a relative of Dube, founded an organisation to foster sexual purity among girls.

Elder black people interviewed by the researcher indicated that the fostering of sexual morality was also directed at boys. A boy who made a girl pregnant was shamed by his peers and the community at large. The fostering of sexual morality among the boys by parents usually took the form of threats. Boys were told that sexual intercourse with girls was reserved for those who had been to an initiation school. A boy who involved himself in premarital sexual intercourse before going to an initiation school was dealt with severely when he ultimately attended an initiation school. A boy was constantly reminded that once he makes a girl pregnant he had to seek employment to earn money in order to pay damages to her family or start a family. The above threats usually achieved the desired effect, namely preventing boys from engaging in premarital sexual activities which could lead to problems that would interfere with their education at home as well as at school.

(b) The revolt against government policies

Immediately after the formation of the Union of South Africa, blacks (including parents) revolted against successive government policies (see 3.3.2.1(a-b)) which indirectly affected the education of their children at home in particular. The following are examples:

(i) In 1920 blacks in towns and rural areas turned to industry and commerce for help. The resistance organised by Industrial Commercial Union (ICU) was concerned with wages and later switched from trade unionism to the police raids connected with pass laws (see 3.3.2.1(b)) (Oakes, 1994:356).

(ii) Revolts against government policies during the period under discussion culminated in the Defiance Campaign which took place in 1952. Blacks demanded the repeal of unjust laws. They demanded to be free, to have the right to education, to live wherever they pleased and to have a say in the ruling of the country. According to Oakes (1994:383), slogans such as “Freedom or serfdom” highlighted the divisions.
Although the resistance of blacks during this period did not achieve much particularly in influencing parents to create favourable conditions for teaching and learning, the following objectives were achieved:

- In 1943 the Lansdowne Commission called for regular wage increases for black mine workers (Oakes, 1994:360). With regular wage increases, black parents working in mines were able to reduce the poverty in their homes which had blocked their children's education.

- Because of the stand taken by blacks the report tabled in 1942 by the secretary of Native Affairs, Douglas Smith, called for the scraping of the pass laws because of their “constant interference with the freedom of movement of Natives” (Oakes, 1994:360). Although the pass laws were reimposed in 1946, parents at least had the opportunity to seek employment whenever they wanted in an attempt at earning sufficient money to allow the creating of favourable conditions (such as accommodation, clothing and supporting school education) for teaching and learning at home.

- In 1945, as a result of the revolts against poor housing, the authorities embarked on a massive rehousing programme in an area which would later become known as Soweto and also in other townships (Oakes, 1994:356). Although conditions (such as accommodation, recreational facilities, availability of schools and school accommodation) in the townships were not as good as expected, parents found it easier than before to monitor the education of their children at home.

- Revolts (particularly after 1948) pressurised the government into formulating new laws (although these were hated by blacks) which would make it easier for parents to create favourable conditions for teaching and learning.

Before leaving the discussion of the attempts by parents to establish a culture of teaching and learning during the period under discussion, it is important to stress that parents gradually replaced traditional values (see 3.1.3.1) by Christian values (see 3.2.4.1(a)(ii)). Although to a lesser extent, traditional values (see 3.1.3.3(b)(i)) continued to be used during the period under discussion (see 3.4.2.3).
During this period parents also started evidencing a greater interest in school education. This matter will be elucidated in following paragraphs.

3.4.1.2 School education

(a) Attitude towards and support for school education

According to Hausse (in: Bonner et al., 1993:195) by the early 1920's, mission and provincial education had produced a black “middle class” consisting of small armies of clerks, interpreters, teachers, nurses and clergymen. In areas such as Natal, black people forming the “middle class” were known as Amarespectables (the respected ones), “Black Englishmen” or Izhundiswa (the educated, in general). They were also regarded as “civilised or progressive”. It is during this period that parents started showing greater interest (more than before) in the education of their children. To them education was seen as a stepping stone to status and advantage. Education was seen as the best route to securing reasonable employment. To them education also:

... seemed to be the one gate that was open to the white man’s world (Taylor, 1994:283).

Inspired by what was transpiring the men who were employed in towns started impressing on their children the need for schooling. According to Delius (in: Bonner et al., 1993:135) parents in communities which lacked schools (such as Sekhukhuneland) set out to create their own schools. By 1940 a number of schools had been established in rural areas. According to White (1997:12) parents also contributed to the salaries of teachers because for every pound paid by Provincial Councils parents made an equivalent contribution. Peppeta (1989:33) and the Valdezia Bulletin (August 1934:5), reported that parents also supported sporting activities offered at various mission schools subsidised by Provincial Councils.
The positive attitude of parents towards education, their support for the school and interest in extra-curricular activities had the following implications for the culture of learning and teaching:

(i) The interest of parents in education and their support for schools led to the establishment of schools, particularly in rural areas which in turn resulted in many more children being drawn into the school system than before. In other words the number of children not attending school and turning *tsotsis* (see 3.4.3.3(a)) was decreased.

(ii) The contribution of parents to the salaries of teachers raised the morale of teachers. A high teacher morale plays an important role in the establishment of a culture of teaching and learning.

(iii) Sporting events at mission schools offered valuable opportunities for interaction between pupils and their parents. According to the Valdezia Bulletin (August 1934:5) it was through sports that parents became involved in the general aura and competitiveness of their children's education. It was also believed that sporting and other extra-mural activities provided a controlled solution to the problem of the destruction of traditional life and parental guidance.

(b) *The control and management of school education*

(i) Historical background

After 1910 in Natal, the Cape, Transvaal and the Orange Free State, black parents were included as members of the local school committees. The functions of school committees throughout the Union were more or less similar. In the Cape Province for example, each local school committee advised the missionary manager in performing the following duties and functions:

• looking after the religious and moral matters affecting pupils.
• suspending teachers who had committed serious offences.
• recommending teachers for employment by provincial education departments.
• taking the necessary steps to see to it that:
  – the children attend school

By 1949 the number of managers and superintendents (assisted by school committees) in various provinces were as indicated below:

Table 3.6: Number of managers and superintendents (assisted by school committees by the year 1949)

<table>
<thead>
<tr>
<th></th>
<th>Cape</th>
<th>Natal</th>
<th>Transvaal</th>
<th>Orange Free State</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>333</td>
<td>259</td>
<td>238</td>
<td>138</td>
</tr>
</tbody>
</table>


Very few blacks were elected as school committee members and those elected members acted only in an advisory capacity. They saw this as serving the interests of missionary societies and white school inspectors of black education. In this way parents could not establish the culture of teaching they would have liked. This prompted them to demand more participation in the control and management of education as indicated below.

(ii) The demand for more parental participation in the control and management of school education

The demand for more parental participation in the control and management of school education was spearheaded by the following bodies which acted on behalf of parents:

• Church denominations

According to Shiluvane (1998:110) the members of church denominations such as the Church of the Province, supported the idea of black parents obtaining joint control and management of schools in order to promote a culture of teaching and learning in schools.
Members of the Church of the Province decided, at a meeting held in Johannesburg in 1947, that a management council consisting of seven whites and two blacks should be established to control and manage black schools under its jurisdiction. A black delegate at the meeting suggested that black representation in the proposed council should consist of four blacks instead of two. Although his suggestion was not accepted it proved without any doubt that black parents, as members of the church, believed that the culture of teaching and learning in schools could be improved if more blacks became involved in the education of their children.

- **Black Parents’ Associations**

Shiluvane (1998:110) maintains that Black Parents’ Associations were started in various provinces during the late 1930's with the aim of supporting the idea of parents being given more say in the management and control of school education. A black parents’ association was formed in Natal as early as 1939. At a conference held in Durban in 1939 the association strongly supported the idea of parents being given more opportunity for controlling and managing black education.

Other associations which were formed later (1940's) were the Cape African Parent Association and the Transkei Parent-Teacher Association (author’s emphasis – SMS). White (1997:91-92) maintains that in addition to support for more parental involvement in education, these two associations played an important role in the restoration of a culture of teaching and learning during the student unrest which occurred in 1946 in the Cape Midlands, particularly at Healdtown and Lovedale (see 3.2.2.1). The associations both requested that all schools which had been closed during the disturbances should be reopened as soon as possible and that all suspended students should be readmitted. In 1947 the Transkei Organised Bodies (to which black parents associations in the Transkei were affiliated) was established. Govan Mbeki (the father of President Thabo Mbeki) became its General-Secretary. White (1997:92) maintains that:
From its inception it had concerned itself with African education, particularly in an effort to establish healthy contacts between itself and the heads of African institutions (author's emphasis – SMS).

As in the previous era (cf. 3.2.4.1(b)(i)) parents displayed a positive attitude towards education during the period under discussion (cf. 3.4.1.2(a)). During the previous era parents supported school discipline (cf. 3.2.4.1(b)(ii)) while during the period under discussion school discipline was encouraged by parents through the school committee (although the school committee played a limited role).

While parents were making attempts to establish a culture of teaching and learning, teachers were also making serious attempts to create favourable conditions for teaching and learning at school as will be indicated in the following paragraphs.

3.4.2 THE ROLE OF TEACHERS

3.4.2.1 Attempts to introduce higher standards

Up to 1928 the highest standard in black schools was standard three. Through teachers' organisations teachers fought for the introduction of standards four up to Junior Certificate. Matriculation classes were introduced after education authorities had been convinced that matric:

... is not beyond the capacity of the native student, as it is so often erroneously supposed (Z.K. Matthews in: Saayman, 1997:529).

The introduction of higher standards resulted in many more children being drawn into the education system than before thus salvaging them from drifting into the tsotsi subculture.

3.4.2.2 Teachers encouraged children to take part in extra-mural activities

Mphahlele (1987:77-79) maintains that teachers encouraged children to take part in extra-mural activities such as:
(a) music and singing
(b) wayfarers and
(c) the South African Youth Council.

Participation in extra-mural activities, particularly sports, benefited children since, according to Lion-Cachet (1992:97),

It is assumed that all sports participation adds to the social, psychological and physical development of the child.

The social, psychological and physical development of the child is one of the foundations for the establishment of a culture of teaching and learning.

### 3.4.2.3 Teachers demanded that syllabuses should reflect the life and culture of blacks

Saayman (1991:38) maintains that at that time teachers spent much of their time and energy to forge the minds of black children (guided by syllabuses) into the western mould. It is however, during the period under discussion (Mphahlele in: Manganyi, 1981:16) that black teachers started to realise that the emphasising of western culture in syllabuses alienated black children from their culture which formed a foundation for the establishment of a culture of teaching and learning (see also 2.2.1.3). To avoid the alienation of children from their culture, teachers campaigned for the revision of syllabuses. Like Z.K. Matthews (in: Saayman, 1997:529) the majority of teachers:

... did not want a wholesale adoption of western curricula. African education should rather be the reconstruction of our experience of our fathers, our neighbours, other races and of mankind everywhere.

Teachers demanded, for example, that textbooks used by children should reflect the lives of blacks instead of glorifying the white man.
3.4.2.4 Teachers' demand that English should increasingly be used as a medium of instruction

Regarding the position of black languages, teachers' organisations believed that all tuition below standard two should be through the medium of the mother tongue, while English, which was considered as the language of communication, should increasingly be used as medium after standard two. Teachers felt satisfied with the above arrangement.

3.4.2.5 Inculcation of values in students

According to Saayman (1997:530), mission education was characterised as humanitarian. Mission education attached prime importance to man and values. Moral education which included discipline and order (also supported by provincial administrations) was emphasised in teacher training institutions. The educational task of teachers encompassed, among other things, the reflection on which values should be inculcated in students’ lives. Research by Dreyer (1980:30) found that children described their teachers as:

Inspiring, as having a good understanding and appreciation of their problems, and as generally approachable and competent for their tasks.

During field research, people educated by missions/provincially, interviewed by the researcher, spoke with pride about the exemplary lives of their teachers. They indicated that teachers promoted a healthy relationship of mutual interaction and trust between themselves and students. They gave accounts of the years spent at their schools as full of wonderful memories. Their views on their teachers as role models are summed up in the responses of the following people:

(a) Mr D.Z.J. Mtebule, former principal of the famous Bankuna High School (Northern Province), commented during an interview (2 February 2000) as follows about the teachers in the school where he received his primary school education (1935-1943):
Although I cannot say my teachers at Shiluvane primary school and teachers at other schools were perfect most of them had the following qualities: punctuality, absolute candidness, usefulness, devotion and sobriety.

(b) Mr Jackson Mavamba, who received his secondary education from 1934 up to 1937 commented as follows during an interview held on 15 November 1999:

During our time we experienced very few disciplinary problems and concentrated on our education because our teachers:
- mostly steered away from politics which might have interfered with their educational tasks.
- rarely involved school children in their campaigns for better conditions of service.
- had a knowledge of our personal characteristics and domestic circumstances.
- knew many of us by names.

The autobiographical and biographical works of some leading personalities indicate that teachers inculcated values into student lives through strict discipline. Mandela (1995:38) who was a pupil at Clarkebury school during the early 1930's maintains that, although his teachers were responsible and approachable, any slightest infractions met with punishment. Sonwaba Mphahlwa (Hadland and Rantao, 1999:11) who was President Thabo Mbeki's classmate throughout his years at Ewing Primary School during the late 1940's maintains that they were given harsh punishment by the "terrifying" school principal whenever they arrived late at school. Eskia Mphahlele (in: Manganyi, 1981:14) also speaks of strict discipline at a school where he received his primary education.

Although strict discipline was ultimately challenged by students, it at least ensured the maintenance of discipline and order in schools.
Teachers also made great efforts to improve their conditions of service which will be discussed in the following paragraphs:

3.4.2.6 Attempts to improve conditions of service

(a) Black teachers campaigned for the transfer of black education from provincial/missionary bodies to state control

Since the period in which black education had been under the exclusive control of missionaries, conditions of service were of the most demoralising factors for teachers. Christie (1994:50) maintains that at the inception of the Union each province retained control over all primary and secondary education within its own area. The basic defect of this dispensation was that it promoted undesirable differences. Mphahlele (1987:xii) maintains that to improve the situation, teachers (through teacher organisations) campaigned for the transfer of black education from Provincial Councils and missionary bodies to state control.

(b) The teachers fought for security of their tenure

Teachers campaigned seriously to secure their tenure. In the first place they were not entitled to pension privileges (see 3.3.3.2). Although no pension or provident funds existed for black teachers in the Transvaal and the Orange Free State, teachers in the Cape and Natal managed to win the battle for entitlement to pension privileges. Teachers in the Cape contributed to the Cape Pension Fund while in Natal they contributed to the Natal Non-European Teachers Provident Fund. After the introduction of Bantu Education teachers continued contributing to these funds (Horrell, 1968:95-96).

(c) Teachers encouraged dialogue with the education authorities

Teacher organisations acting on behalf of teachers encouraged dialogue between themselves and education authorities, particularly white inspectors (see 3.3.3.3). The aim
was to improve the relationship between the two stakeholders. To achieve this the Transvaal United African Teachers’ Association (TUATA) instituted the League Defence Fund, not only for the protection of its members, but also for the encouragement of sound relationships between teachers and education authorities. In this way many problems (faced by teachers) which hampered the establishment of a culture of teaching and learning, were timeously addressed (Mphahlele, 1987:xviii).

Teachers worked hard at convincing the education authorities to open more professional opportunities for them. During the early 1920's Provincial Councils and missionaries employed very few teachers with the result that teachers were overloaded with work. Teachers petitioned for the employment of more teachers. By 1946 there were 14 000 black teachers as opposed to less than half that number before the unification (Hyslop in: Bonner et al., 1993:399). During this time, as a result of the teachers’ campaigning, education authorities agreed to employ well qualified teachers as principals of secondary schools. According to Saayman (1997:528) Z.K. Matthews was the first black person to be appointed as headmaster of a secondary school (Adams College) in South Africa. According to Du Toit and Nell (1982:103) the first black assistant school inspectors were appointed in 1926:

Their functions were to assist at inspections, and to help improving the method of teaching in the primary schools (Behr and MacMillan, 1971:392).

Although teachers were not completely satisfied with the advancement they had made, their morale was nevertheless raised which in turn boosted the culture of teaching and learning.

(d) Other attempts as seen by those who were teachers during the time under review

During the course of this study the researcher gathered information form people who had been teachers during the period under review about the role of teachers as acquired through teacher organisations making attempts to improve their conditions of service in schools.
The following are examples provided by these teachers:

- as a result of teachers’ efforts libraries and laboratories were started in some schools
- salaries were constantly revised, particularly after the “Blanket campaign” (see 3.3.3.1). Better salaries improved teachers’ confidence
- teachers generally advocated equal as well as free and compulsory education for all in the country, irrespective of religion, creed, or culture. Although this was not achieved immediately, they at least made their wishes known to those who controlled black education.

Teachers’ strategies during the previous era (1799-1910) to establish a strong culture of teaching and learning were repeated by teachers during the period under review as described in the interviews:

- During the previous era teachers campaigned for better working conditions (including better salaries) (see 3.2.4.2(b)) however, very little improvement was made. To address the situation teachers during the period under review continued campaigning for security of their tenure (cf. 3.4.2.6(b)).
- The language issue was another factor which had been carried forward from the previous era and was still relevant during the period under review. During the previous era teachers had resisted instruction in the vernacular (cf. 3.2.3.3(a)). They preferred English to the vernacular. They strongly believed that English formed a link between their country and the rest of the world. During the period under review teachers demanded that English should increasingly be used as a medium of instruction. They believed that wherever teaching and learning occurred in accordance with the wishes of the stakeholders, their culture of teaching and learning would be better promoted.

Having discussed the role of teachers attempting to establish a culture of teaching and learning the focus will now fall on the role of the state backed by provincial councils.
3.4.3 THE ROLE OF THE STATE

3.4.3.1 The subsidisation of school education

(a) Historical background

After the unification of the four provinces the state regularly subsidised mission schools to finance their educational tasks. By 1945 it was clear that funds for black education were far from adequate. Voluntary contributions were made by black people, but for 23 years the sum voted by the state had been restricted to an amount of R680 000 a year (the total for 1922) plus a proportion of the money paid by blacks in direct taxation. The expenditure in 1944 was R4 111 596, amounting to R7,70 per school child (Horrell, 1968:1, Christie, 1994:50). In 1949-1950 the state made a sum of R9 495 334 available to the provinces for the education of black children (Horrell, 1968:35).

(b) The use made of the subsidies

The money which was subsidised to mission schools was used to improve conditions which retarded the establishment of a culture of teaching and learning. Subsidies were utilised to:

(i) Improve the salaries of teachers which had been a source of demotivation for some time (see 3.3.3.1).

(ii) Alleviate the shortage of classrooms (cf. 3.2.4.3(a)(ii)).

(iii) Purchase resources such as furniture and books (see 3.2.4.3(a)(ii)).

(iv) Introduce a feeding scheme (since 1943) in primary schools.
3.4.3.2 **The role of state structures in supporting more parental participation in the control and management of school education**

(a) **Introduction**

Various state structures became aware that one of the stumbling blocks in the establishment of a culture of teaching and learning was the limited participation of parents in the education of their children. To address this issue the structures discussed under the next subheading were initiated to support the idea of more parental participation in education.

(b) **Structures supporting more parental participation in education**

(i) **The Transvaal Education Department**

In its report for the year ended 31 December 1919 the Transvaal Education Department (DET) supported the demand of black parents to have equal status to Europeans in controlling and managing the education of their children (see 3.4.1.2(b)(ii)). The department recommended that black parents should play an increasing role in the control and management of their children.

(ii) **Interdepartmental Committee on Education**

The main terms of reference of the commission which was appointed in 1935, under the chairmanship of W.T. Welsh, were to look into the possibility of the central government taking over the administration of native education. When the committee submitted its report it recommended the establishment of local advisory committees, consisting of black parents, as one of the means by which black parents could play a role in the education of their children.
(iii) The Native Representative Council

According to Malan, Appelgryn and Theron (1987:298) the Native Representative Council was established in 1936 with the aim of conferring with the government on matters affecting the blacks. Verster (1970:147) maintains that on 22 November 1936 the Council called on the missionary societies and the government to create a governing council (on education) on which black people would be represented.

(iv) The Eiselen Commission

In 1949 the Nationalist government, which had come to power in 1948, appointed a commission, under the leadership of Dr W.W.M. Eiselen, to study the problems related to black education. To remove obstacles hampering black education the commission recommended in paragraph 766(i) of its report that:

Bantu parents should as far as practicable have a share in the control and life of schools. It is only in this way that children will realize that their parents and schools are not competitors but they are complementary.

Paragraph 789 of the Eiselen report further recommended that:

The active participation of the Bantu is required … in the management of schools in order that these institutions may be developed to reach their full social significance.

On the basis of the Eiselen report, the Bantu Education Act (Act no. 47 of 1953) was drawn up in 1953. The implications of the Bantu Education Act for the attempt to establish a culture of teaching and learning are briefly explained under the next subheading.

3.4.3.3 Addressing the existing disorder

The Bantu Education Act (Act no. 47 of 1953) had numerous implications for the establishment of the culture of teaching and learning. To address (through the Bantu Education Act) the existing disorder the state decided to do the following:
(a) Drawing the majority of the youth into the education system

The state wished to draw the majority of the youth who had been drifting into the *isotsi* subculture (see 3.3.4.2) into the education system. This was to be achieved by making it possible for as many children as possible to complete the first four years of school. In short the government wanted to embark upon mass education (Van Niekerk, 1995:142).

(b) Addressing the collapse of missionary influence in schools

Black people, particularly parents and students, had lost respect for the role of missionaries in education. This was part of the cause that led to school disturbances which occurred during the middle 1940's (see 3.3.4.4). By using the Bantu Education Act the state wanted to:

Construct a new hegemony which would secure the allegiance of large sections of blacks to the new educational arrangement (Hyslop in: Bonner *et al.*, 1993:402).

(c) Providing structures for parental participation in education

The state aimed at providing parents with structures through which parents might participate in the education of their children (cf. also 2.3.1.2(b)(ii) and 3.4.1.2(a)). Parental participation in education was considered to be one of the most important requirements for the establishment of a culture of teaching and learning.

(d) Emphasising the functional value of the school for the transmission of the black cultural heritage

Among the many educational aims the Bantu Education Act had for the culture of teaching and learning, the emphasis on black culture featured prominently. The Eiselen report emphasises the functional value of the school as an institution for the transmission and
development of the black cultural heritage. This in fact is what had been demanded by students. Students had also been demanding that their relationship with their teachers should have relevance to black traditional values (see 3.1.3.1).

(e) Assisting schools with resources

To achieve what has been indicated above the state planned to help blacks to build as many schools as possible in order to absorb the largest number of children into the education system. Schools would also be supplied with as many resources as possible to make teaching and learning easier (cf. 3.4.3.3(e)).

During the previous era different states gave financial support to school education (see 3.2.4.3(a)). During the period under discussion the state (Provincial Councils) also subsidised school education (see 3.4.3.1). During the previous era the states created structures such as the Councils of Education which determined the areas of study for black children. To establish a culture of teaching and learning in the Transvaal for example, the Council of Education recommended that children should receive social, moral and civic training (see 3.2.4.3(b)). During the period under discussion the state created structures such as the Eiselen Commission (see 3.4.3.2(b)(iv)) which recommended that the culture of teaching and learning should be promoted by emphasising the functional value of the school as an institution for the transmission and development of the black cultural heritage (see 3.4.3.3(d)).

3.5 SUMMARY

Chapter three investigated the establishment of a culture of teaching and learning covering the period from the traditional period up to 1953. It has been established that during the traditional period there were more factors contributing to than factors militating against the establishment of a culture of teaching and learning within the home and institutions outside the family. It was also indicated that in the period from 1799 up to 1910 missionaries,
backed by colonial governments, played a significant role in the establishment of a culture of teaching and learning. Missionaries however, were in error on two counts, namely:

- the weakening of the traditional customs which were based on communalism. The weakening of traditional customs was exacerbated by rapid socio-economic changes.
- missionaries made very little effort to involve parents in educational matters concerning their children.

It was also stressed that although parents and teachers experienced some problems, strenuous efforts were made to establish a culture of teaching and learning.

It was further indicated that in the period from 1910 up to 1953 missionary societies and provincial administrations, backed by the Union government, played a significant role in the establishment of a culture of teaching and learning. Relating to its role in establishing a culture of teaching and learning, the period was characterised by the following:

- Although separatist government policies (which also caused disturbances in schools) made it difficult for parents to play a meaningful role in the education of their children they were at least given limited participation (through school committees) in the control and management of the education of their children.

- Teachers did not only struggle for the improvement of their conditions of service but also for the revision of syllabuses and the general provision of resources in schools for the benefit of school children. Teachers also generally lived exemplary lives which influenced the behaviour of children.

- Provincial administrations (backed by the state) increasingly made financial assistance available in order to improve general conditions in schools and to boost a culture of teaching and learning. Despite financial assistance given to mission schools missionaries started to lose control over teachers and school children. In
1953 the state made a giant step by passing the Bantu Education Act (Act no. 47 of 1953) which was intended to achieve further improvement in the establishment of a culture of teaching and learning.

It was also repeatedly stressed that factors from previous eras were also relevant to the following eras.

The separation education era during which Bantu Education featured prominently will be discussed in chapter four.
CHAPTER FOUR

THE ROLE OF PARENTS, TEACHERS AND THE STATE
IN THE ESTABLISHMENT OF A CULTURE OF
TEACHING AND LEARNING: 1953 – 2000

4.1 THE SEPARATE EDUCATION ERA FROM 1953 UP TO 1979

4.1.1 INTRODUCTION

The Bantu Education Act (Act 47 of 1953) was introduced to address the legacy of the previous eras. As from 1 January 1954 the aims of Bantu Education, as recommended by the Eiselen Commission (see 3.4.3.2 (b)(iv)), was increasingly clarified by the Ministers of Cabinet. Perhaps the clearest statement regarding the aims of Bantu Education by cabinet ministers was made by Dr H.F. Verwoerd, then minister of Native Affairs and Mr W.A. Maree, the minister who was subsequently placed in charge of Bantu Education. In an address to the senate on 7 June 1954, Dr H.F. Verwoerd said:

It is the policy of my department that the education would have its roots entirely in the native areas and the native environment and community. There Bantu Education must be able to give itself complete expression and there it will perform its service. The Bantu must be guided to serve his community in all respects (Christie and Collins in: Kallaway, 1984:173).

In an address to the House of Assembly in 1959 Mr W.A. Maree said:

... the Bantu must be so educated that they do not want to become imitators (of whites, but) that they will want to remain essentially Bantu (Horrell, 1968:5).

From the statements above it is clear that the aim of Bantu Education was to transmit to the child ideas, values, attitudes and skills which had developed in black society. Bantu
Education was also one of a number of social services designed to raise the level of blacks. Education was to form a part of a comprehensive socio-economic and political programme to assist the development of black areas.

To achieve the aims stated above three types of schools were to function:

- Bantu community schools, established and maintained by Bantu authorities, tribes or communities
- State aided schools (including mission schools)

In order to be able to understand the establishment of a culture of teaching and learning during the period under discussion, it is also necessary first to be familiar with the trends and issues of the time. This is briefly discussed in the following paragraphs.

4.1.2 TRENDS AND ISSUES

4.1.2.1 Fast industrial growth and apartheid laws

The period under discussion was characterised by exceptionally fast industrial growth. According to Perry and Perry (1992:62) for example, by 1960:

... there was a doubling of the relative contribution of secondary industry to the national product.

By 1970 industrial growth had attracted approximately one third of the black population to the urban areas. Due to urbanisation and other effects of industrialisation the black family increasingly adopted the western mode of living.

Industrial growth occurred concurrently with the application of apartheid laws such as pass laws and compulsory homeland citizenship (Christie, 1994:243). New patterns of
behaviour, caused by the effects of industrialisation and apartheid, made the black family vulnerable to an anti-culture of teaching influences emanating within and outside the family.

4.1.2.2 Mass political movements and educational ideologies

(a) The African National Congress (ANC)

Since its inception in 1912 the ANC rejected most of the policies of successive governments towards black people. During the mid 1950's the ANC through the help of its youth wing, the Congress Youth League (CYL) strongly opposed the introduction of Bantu Education. The non-European Unity Movement (NEUM) also supported the ANC in its opposition to the Bantu Education system. The ANC believed that the Freedom Charter, which was adopted at the Congress of People on 26 June 1955, should be the basis for education in South Africa. The Freedom Charter stipulated that:

... the aim of education shall be to teach the youth to love their people and culture, to honour human brotherhood, liberty and peace. Education shall be free, compulsory, universal and equal for all children.

... The colour bar ... in education shall be abolished (Frederikse, 1990:66-67).

To achieve the ideal education as outlined above the ANC and it allies organised boycotts in an attempt to influence the state to abolish Bantu Education. The contest between the ANC and the state over Bantu Education strongly influenced the culture of teaching and learning (see 4.2.5.1(iv), Christie, 1994:228-235).

(b) The Pan Africanist Congress (PAC)

The PAC was formed in April 1959 by people who had formerly supported the ANC. The PAC demanded an exclusively black nasionalism – actually Pan Africanism. Its broad aims were:
• To make black people aware that their cultural heritage is not inferior to that of western culture.

• To propagate the establishment of an education system which was to be totally under the control of the black people. The PAC identified the school youth as their key constituency (Lambrecht in: Bonner et al., 1993:306; Kotze and Greyling, 1991:32).

(c) The Black Consciousness Movement (BCM)

Before 1968 the National Union of South African Students (NUSAS) served as an umbrella body to promote educational interest of students from English and black campuses. However, during the early sixties, in addition to the educational issues, NUSAS began opposing apartheid measures in general. By 1968 blacks felt that they were marginalised by NUSAS. This led to black students breaking away from NUSAS and founding the South African Students Organisation (SASO). SASO inspired the formation of the Black Consciousness Movement (BCM). The central goal of the BCM was that it stood for the rejection of white domination particularly in educational matters. The BCM advocated an education system which would enable black people to build up their own value system and see themselves as self-defined and not defined by others (Sono, 1993:41, Leat, Kneifel and Nürnberg, 1978:107-108, Frederikse, 1990:109).

By 1973 three important Black Consciousness Organisations had been established:

• The South African Students' Movement (SASM) was established in 1972 to spread the Black Consciousness ideology to the school-going youth.

• The Black People's Convention (BPC) was established in an attempt to unite black voluntary organisations at national level.

• The Black Community Project (BCP) which aimed at co-ordinating black welfare projects (Christie, 1994:236-237, Leat et al., 1978:107).
According to Van Niekerk (in: Lemmer, 1999:18-19) Ashley conducted research on the mainstream ideologies which were influential during the period under review. Ashley calls the educational goals advocated by the political movements as indicated above, liberation socialism. Blacks who went abroad into exile, particularly in western countries, were exposed to the liberal views in education expressed there. Liberalism stressed the freedom of expression of the individual as well as the development of a critical rationality. From exile they influenced mass political movements to advocate liberal views in education.

A number of trends and various influential issues during the Bantu Education era have been indicated above. Focus will now fall on problems experienced by the parents, teachers and the state and their implications for the culture of teaching and learning.

4.1.3 PROBLEMS EXPERIENCED BY PARENTS, TEACHERS AND THE STATE AND THEIR IMPLICATIONS FOR THE CULTURE OF TEACHING AND LEARNING

4.1.3.1 Problems experienced by parents

(a) Home education

(i) Deterioration of the position of parents as role models

The exemplary life of parents played an important role in the upbringing of children (see 2.3.1.2(a)). During the period under discussion, westernisation and the rapid socio-economic changes brought about the migratory labour system, informal settlements and the Group Areas Act that led to the collapse of the extended family. The collapse of the extended family had a bearing on the rearing of children. Parents had little support (as role models) in performing their functions (see 3.3.2.1(a)) because there were no family members present. Modern demands caused mainly by westernisation made it difficult for
an aunt or uncle, for example, to guide the children of their sisters and brothers. On the other hand the effect of apartheid laws tended to draw members of the extended family from their homes to places where they could seek and find renumerative employment. This left them with little time to model good behaviour at home and as a result the education of their children suffered.

(ii) The behavioural legacy of parents’ protest against apartheid laws

The Bantu Education era was marked by opposition of blacks (parents included) against laws such as the following:

- Introduction of Bantu Education (Horrell, 1968:8)
- Issue of passes to black women (Davenport, 1988:531)

Protests against apartheid laws left a behavioural legacy which had negative implications for children. The following are examples:

- Children learned from parents that direct mass resistance was possible. This was the beginning of students’ riots which destabilized education during the years that followed (Maluleke, 1989:28).
- Children stayed away from school during protests. It was during this period that a culture based on petty crime and gambling was distilled (Kane-Berman in: Manning, 1991:114).

(iii) Higher divorce rate

The intensification of negative factors caused by rapid social change and the apartheid laws led to the unofficial breaking up of family life. According to Diane Brande (in: Snyman, 1993:54).
In divorce, parents focus initially on their own problems, resulting in a weakened capacity to parent and less support being given than the children need.

Where after the divorce the father left the children with the mother, the father as an identification figure was lost to the children. Where after the divorce the mother left the children with the father, the discipline by which children should have been guided was lost. Divorce caused problems as a result of which children felt rejected. Children regarded themselves as being rejected by the parent who had left (after divorce). The remaining parent found it difficult to guide the children through this sense of rejection. Disciplinary problems usually arose when children were not guided adequately (Prinsloo, 1993:38; Le Roux, 1993:57).

(iv) An increase in step-parent situations

The high incidence of divorce resulted in many black people remarrying and starting new families. Disciplinary matters usually head the list of problem areas for step-families. According to Van Loggerenberg and Roets (1993:111) the remaining parents were often preoccupied with their own unfavourable experience and:

Daar heers gevolglik nie 'n gesonde opvoedingsklimaat wat gekenmerk word deur daardie liefde, sorg, eerlikheid, vertroue, kennis en respek wat so nodig is vir openhartige kommunikasie nie. Gevolglik kom die ouer nie by die kind se belewinge uit nie.

Prinsloo (1993:43) maintains that a step-parents’ attitude to discipline may differ radically from that of the biological parent. Prinsloo further maintains that in step-family situations there is little time to gradually discover and solve differences. In addition, stepchildren do not easily accept the authority of a parent with whom they have not yet formed a positive relationship.
(b) Supporting school education

(i) The inadequacy of the home environment

During the Bantu Education era there was still a high number of adults who were illiterate and innumerate. Christie (1994:126) maintains for example, that in 1960, 62,5% of blacks were illiterate while by 1970, 51,8% of adults were illiterate. In 1967 the Deputy Minister of Bantu Education stated that about 50% of the black population was illiterate (Horrell, 1968:114).

Educationists such as Viljoen (in: Manning, 1991:99) discovered that illiterate parents clearly could not provide a rich background for their children. This was exacerbated by the fact that the cultural environment in black society, particularly in the homelands, did not always prepare children adequately for the demands made upon them by a western orientated school system.

(ii) Bantu Education rejected by a small but powerful section of politically conscious parents

During the early stages of its introduction, Bantu Education had been widely welcomed by mostly illiterate and politically unconscious parents. However, there was a small but powerful section of politically conscious parents under the influence of mass political movements (see 4.1.2.2) who rejected Bantu Education. To them Bantu Education provided inferior education which would not prepare blacks for majority rule in the undivided South Africa. To them opposition to Bantu Education formed part of their struggle against the apartheid state. Bantu Education was an issue evoking common interest and, at times anxiety (Lodge in: Kallaway, 1984:268, Giliomee and Schlemmer, 1993:81).

It is the author’s opinion that children learnt from their parents that Bantu Education formed part of the struggle against the apartheid state (this was of course also the case in
the early years after 1948, cf. 4.1.3.2(a)(vi)). In 1976 the Soweto Student Representative Council, for example, issued a statement in which they said:

We shall reject the whole system of Bantu Education whose aim is to reduce us, mentally and physically, into "hewers of wood and drawers of water" (quoted in: Christie, 1994:12).

Attitudes such as the one above greatly influenced the establishment of the culture of teaching and learning.

(iii) Increasing financial obligations imposed by Bantu Education

In terms of the Bantu Taxation and Development Act (Act no 38 of 1958) parents who were largely unemployed and poor had to pay increased rates of taxation to provide more funds for education (Horrell, 1968:33, Behr and MacMillan, 1971:406). In addition to the above, parents had to pay for the following:

- **Textbooks**

The cost of textbooks to be paid in 1974, for example, is shown in table 4.1 below.

<table>
<thead>
<tr>
<th>Standard</th>
<th>Cost of textbooks</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 - 5</td>
<td>Between R12,50 and R17,60</td>
</tr>
<tr>
<td>6</td>
<td>Above R25,00</td>
</tr>
<tr>
<td>7</td>
<td>Above R30,00</td>
</tr>
<tr>
<td>8</td>
<td>Above R35,00</td>
</tr>
<tr>
<td>9 and 10</td>
<td>Above R40,00</td>
</tr>
</tbody>
</table>

Source: Adapted from Van der Horst, 1981:72.
- 185 -

- **School buildings**

Schools seldom kept up with the demand for more classrooms. Until 1969 classrooms, particularly in the rural areas, had to be built and paid for by parents (Horrell, 1968:33, Aurbach and Welsh in: Van der Horst, 1981:69).

- **Examination fees**

Parents had to pay R4,00 for their children for the Junior Certificate Examination and R1,20 per subject for candidates sitting for the National Senior Certificate plus R6,00 registration fee for the Joint Matriculation Board (Horrell, 1968:33).

The increasing financial obligations imposed on parents by Bantu Education had the following implications for the culture of teaching and learning:

- Children who were not in possession of the necessary items, such as for instance stationery, could not be enrolled at school. At some schools a child was refused admission if parents failed to contribute towards the erection of classrooms.
- Many children whose parents failed to meet the expenses indicated above, left school before reaching secondary school (see table 4.2 below). In addition to these financial reasons, the following contributed to a high drop-out rate:  
  - the lack of a culture of learning  
  - poor parental support.

According to Natriello (quoted by Van Wyk in: Lemmer, 1999:88) the consequences of students dropping out of school are:

- Those who leave school early are more likely to engage in criminal activities.
- Black children had the tendency of involving themselves in criminal activities.
- Cognitive skills of children who stay in school improve more than those of dropouts.
Table 4.2: The drop-out rate (illustrated by the 1964 intake)

<table>
<thead>
<tr>
<th>Year</th>
<th>Standard or form</th>
<th>Number of pupils</th>
</tr>
</thead>
<tbody>
<tr>
<td>1964</td>
<td>Sub A</td>
<td>477 438</td>
</tr>
<tr>
<td>1965</td>
<td>Sub B</td>
<td>354 876</td>
</tr>
<tr>
<td>1966</td>
<td>1</td>
<td>323 873</td>
</tr>
<tr>
<td>1967</td>
<td>2</td>
<td>254 872</td>
</tr>
<tr>
<td>1968</td>
<td>3</td>
<td>213 738</td>
</tr>
<tr>
<td>1969</td>
<td>4</td>
<td>168 011</td>
</tr>
<tr>
<td>1970</td>
<td>5</td>
<td>146 568</td>
</tr>
<tr>
<td>1971</td>
<td>6</td>
<td>148 374</td>
</tr>
<tr>
<td>1972</td>
<td>Form I</td>
<td>63 733</td>
</tr>
<tr>
<td>1973</td>
<td>Form II</td>
<td>56 098</td>
</tr>
<tr>
<td>1974</td>
<td>Form III</td>
<td>42 558</td>
</tr>
<tr>
<td>1975</td>
<td>Form IV</td>
<td>18 271</td>
</tr>
<tr>
<td>1976</td>
<td>Form V</td>
<td>8 975</td>
</tr>
</tbody>
</table>

Source: Annual Report, Department of Bantu Education quoted in Msomi, 1978:145.

(iv) Location of schools

The location of schools, particularly high schools in urban areas, created problems for parents. In 1959 the Minister of Bantu Education announced (amid parents' opposition) that it was the Departments' intention to build more high schools in the rural areas than in the urban areas. Rural areas were preferred because that was where black development was to be promoted. Parents in the urban areas had to send their children to boarding schools which cost them extra money (Horrell, 1968:42). This policy also had the following negative implications:

- There were few classrooms built in the urban areas with the result that existing classes became overcrowded. In such situations learning and teaching became difficult.
- Classes had to be held in the open air.
- Secondary schools resorted to the platoon system.
(v) Limited participation in the administration of school education

The Bantu Education Act (Act no. 47 of 1953) made provision for the establishment of a school committee for each school and a school board for each district. The main function of the school committee was to create favourable conditions for teaching and learning at each school. It was, for example, the function of each school committee to suspend or expel school children or teachers who failed to abide by school rules. The function of the school board, on the other hand, was to create favourable conditions for teaching and learning in its area of jurisdiction (Jefferson, 1973:153, Barron and Howell, 1974:143).

According to Shiluvane (1998:152) and Bonner, Hofmeyr, Deborah and Lodge (1989:206) parents, as members of school committees, and school boards experienced the following problems in carrying out the functions mentioned above:

- Most of them were old and unable to keep abreast of current developments in school matters.
- The lack of accountability of the school boards to parents allowed them to disregard grassroot opinions.
- Poor attendance of meetings.
- The school committee and school board systems became government instruments of purging teachers interested in politics from the profession.
- Parents feared political intimidation exercised by mass political organisations.
- Parents were not allowed to accept donations earmarked for the improvement of conditions in schools.

Teachers also experienced some problems in establishing a culture of teaching and learning which will be discussed under the following sub-headings:
4.1.3.2 Problems experienced by teachers

(a) Classroom issues

(i) Pupil-teacher ratios

According to Christie (1994:149) the teacher-pupil ratio refers to the number of pupils as compared with the number of teachers. Kgware (in: Duminy, 1967:55) maintains that the introduction of Bantu Education led to a phenomenal growth in the school population. In 1964 the total enrolment in black schools had increased to 1 770 000 while training colleges produced very few teachers. The phenomenal growth in the school population led to a shortage of classroom accommodation which will now receive attention.

Classroom accommodation

Table 4.3 shows teacher-pupil ratios (selected years) for the different groups between 1971 and 1978 (figures exclude former national states).

<table>
<thead>
<tr>
<th>Year</th>
<th>Black</th>
<th>Coloured</th>
<th>Indian</th>
<th>White</th>
</tr>
</thead>
<tbody>
<tr>
<td>1971</td>
<td>1,58</td>
<td>1,31</td>
<td>1,27</td>
<td>1,20</td>
</tr>
<tr>
<td>1976</td>
<td>1,52</td>
<td>1,30</td>
<td>1,27</td>
<td>1,20</td>
</tr>
<tr>
<td>1977</td>
<td>1,50</td>
<td>1,29</td>
<td>1,27</td>
<td>1,20</td>
</tr>
<tr>
<td>1978</td>
<td>1,49</td>
<td>1,29</td>
<td>1,27</td>
<td>1,20</td>
</tr>
</tbody>
</table>

Source: Adapted from Christie (1994:128)

It is necessary to point out that although there was a high dropout rate in schools (see table 4.2) more black children were attending primary schools. From table 4.3 it can be concluded that class sizes in black schools were much larger than the class sizes for the other racial groups. Class sizes for Indians and coloured were more or less the same. Class sizes for whites were smaller. According to Horrell (1968:145) large classes had the following implications for the culture of teaching and learning.
• Teachers were seriously overloaded. High numbers in a class made it difficult for teachers to pay adequate individual attention to pupils, particularly those who were weak.
• Absence of learning by discovery which usually led to rote learning.
• The teacher-pupil ratios reflect a general pattern of inequality between racial groups.
• Poor supervision and discipline.

(ii) The introduction of double sessions

According to Malherbe (1975:55) and Kgware (in: Duminy, 1967:58) the double sessions for lower primary schools were introduced by the Department of Bantu Education in 1955. The system was introduced in order to increase the number of children who could be admitted to schools. Classrooms, school material and teachers served two sets of pupils every day. By 1967 there were 4,250 schools with double sessions with 702,987 pupils attending double sessions. According to Horrell (1968:41) the double session system had the following disadvantages:
• Teachers were liable to become tired and bored with the repetition to the disadvantage of the second group.
• Children arriving early for the second session or delaying their return home after the first, while waiting for elder sisters or brothers, occasionally got up to mischief.

(iii) Problems related to low qualifications

The shortage of better qualified teachers will be indicated before consideration is given to the problems such poorly qualified teachers encountered. As in the previous eras (see 3.2.3.3(a)) there were too many teachers with inadequate qualifications. Table 4.4 illustrates the number and percentages of these teachers with standard six or above without professional qualifications, between 1961 and 1968.
Table 4.4: Number and percentage of teachers with inadequate qualifications between 1961 and 1968 (selected years)

<table>
<thead>
<tr>
<th>Year</th>
<th>Total number of teachers</th>
<th>Percentage of teachers with inadequate qualifications</th>
</tr>
</thead>
<tbody>
<tr>
<td>1961</td>
<td>27 340</td>
<td>7.23</td>
</tr>
<tr>
<td>1963</td>
<td>29 590</td>
<td>7.23</td>
</tr>
<tr>
<td>1965</td>
<td>28 185</td>
<td>15.53</td>
</tr>
<tr>
<td>1966</td>
<td>29 779</td>
<td>16.21</td>
</tr>
<tr>
<td>1968</td>
<td>31 705</td>
<td>18.77</td>
</tr>
</tbody>
</table>


There were also a small percentage of teachers in Junior and High schools with university degrees (see table 4.5).

Table 4.5: Percentages of teachers with university degrees

<table>
<thead>
<tr>
<th>Year</th>
<th>Percentages of teachers with university degrees between 1961 and 1965</th>
</tr>
</thead>
<tbody>
<tr>
<td>1961</td>
<td>36.3%</td>
</tr>
<tr>
<td>1962</td>
<td>36.1%</td>
</tr>
<tr>
<td>1963</td>
<td>31.1%</td>
</tr>
<tr>
<td>1964</td>
<td>22.7%</td>
</tr>
<tr>
<td>1965</td>
<td>25.5%</td>
</tr>
</tbody>
</table>

Source: Christie, 1994:89.

Statistics provided by the Department of Education in 1964 revealed that of the 135 black teachers who taught Mathematics up to Junior certificate only one teacher had passed a third year university course in this subject, 21 of these teachers had only Junior certificate Mathematics to their credit. The statistics also revealed that of the 24 teachers who handled Mathematics up to standard ten, no less than 12 had only standard ten Mathematics and only four had majored in it (Ackerman in: Duminy, 1967:78).
The following are some of the problems experienced by teachers with low qualifications:

- **They were unable to inspire children studying science subjects**

  Ackerman (in: Duminy, 1967:78) maintains that teachers who taught Chemistry, Physical Science and Mathematics were unable to inspire children who frequently learned parrot-wise, gaining little or no conception of basic principles. Ackerman further maintains that teachers were also unable to perform practical experiments. This led to children being unable to draw correct conclusions from their observations. Research by Msomi (1978:12) revealed that because of a poor command of language (English) most teachers resorted to *Tsotsi taal* (slang Afrikaans) to teach science subjects.

- **The perception of patterns of an “African English”**

  According to Horrell (1968:62) during a conference held in Johannesburg Mr K.B. Hartshorne, then senior Department official, made a statement to the effect that:

  One out of every ten pupils in the first four years of schooling was taught by a professionally unqualified teacher, and the great majority of the others by women teachers who had only an eight year primary education before receiving professional training. As a result, patterns of “African English” – errant non-standard English – had evolved and were being perpetuated (Horrell, 1968:62).

- **Poor understanding of textbooks**

  Many teachers with low qualifications experienced problems in understanding textbooks. This meant that they could not satisfactorily guide children to extract the important facts in textbooks (Msomi, 1978:212).

  In addition to low qualifications the rigid teaching methods applied by the majority of teachers caused problems in classrooms as will be shown below.
(iv) Rigid teaching methods

Information gathered during field research from people who had been teachers during the Bantu Education era, indicate that classroom activities were dominated by teachers. In most schools teachers usually stood while children sat passively and memorised what the teachers said. Paulo Freire (in: Christie, 1994:168) calls this type of teaching the "banking system of education". It is a method where children are not active, they simply "receive" knowledge while the teacher "deposits" knowledge in their minds. Johnson (in: Unterhalter et al., 1991:213) maintains that the "banking system" of education, which he calls "teaching transmission", was the result of what the majority of teachers were taught at training institutions namely to teach:

... from the fundamental pedagogics' view of the child having to be moulded and inculcated into an attitude of obedience and submission towards the instruments of authority.

It is true that this type of teaching corresponds well with the black world view (cf. 3.1.3.1) that children should submit themselves to the authority of parents for example, without question. This was practised particularly in an informal education situation. However, research by educationists such as Duminy (1967:198-201) reveals that in a formal education situation the authority of teachers in transmission teaching forced children to suppress their ideas or aspirations because they feared that their answers might be regarded as too far off the mark when compared with the teachers' answers, which were supposed to be the correct ones. The fears of children were exacerbated by the extensive use of corporal punishment as a teaching aid (cf. 4.1.3.2(a)(iv)). According to the author's experience corporal punishment was administered to children who, for example, failed in tests or failed to recite long passages from textbooks. Christie (1994:147) agrees that teaching in schools during the Bantu Education era was both authoritarian and prescriptive. Principals in particular enforced rules by corporal punishment and even by expulsion. The wide use of corporal punishment gradually led to pupils challenging authority at school.
Perhaps the worst part of rigid teaching methods such as transmission teaching was that they could not:

... fit children running their own lives, however correct the content of the subject taught (Castle and Westenberg quoted by Johnson in: Unterhalter et al., 1991:214).

Yet another classroom issue which created problems for teachers in carrying out their duties was the general lack of equipment in schools, a matter which will be discussed in the following paragraphs.

(v) Lack of resources

Despite attempts by Provincial administrations to alleviate the shortage of resources in schools (see 3.4.3.1) very little had been accomplished by the time education came under the control of the Department of Bantu Education. The lack of the following resources in schools made the work of teachers to guide children very difficult.

- Classrooms

Researchers such as Horrell (1968:45), Van Zyl (in: Manning, 1991:89) and Walker (in: Unterhalter et al., 1991:213) maintain that schools were characterised by a critical shortage of classrooms. In many schools children were accommodated in church halls, disused factories or incomplete municipal houses. In some cases classes shared halls in which there were no partitions while other classes were held in the open air under trees. From the authors' observations, where classrooms did exist most of them had no ceilings. Classrooms had many broken window panes and dusty floors (not cement floors). In addition to poor classroom facilities, in many schools the toilet facilities consisting of befouled open troughs with a single cistern at one end.

The above conditions had the following implications for teaching and learning:
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- It was difficult to guide children to focus their attention on lessons where two classes shared a hall without partitions.
- It was difficult for teachers to maintain discipline in overcrowded classes.

- **School libraries**

The provision of libraries left much to be desired. There were hardly any libraries in primary schools. Very few libraries were found even in secondary schools and those that existed were in a rudimentary state with a dozen books to serve a school of several hundreds of children. Because of the shortage of books teachers could not expose children to a sufficient variety of reading material (Horrell, 1968: 74).

- **Furniture**

There was a general shortage of furniture, particularly desks, with the result that there were more children seated at one desk than it was intended to accommodate.

- **Science equipment**

According to Van Zyl (in: Manning, 1991:89) poor planning and lack of money led to a general shortage of laboratory equipment and even laboratories, in schools. Another problem was that about three quarters of schools did not have access to electricity, science subjects had to be taught without performing experiments. The effects of such shortages was exacerbated by the incompetence of teachers presenting science subjects.

The most serious problem which faced teachers was the misuse of schools by political organisations, as shown below.

(vi) The use of schools by political organisations in the struggle against the apartheid system.
Political organisations influenced teachers to take part in the struggle against the apartheid system.

In 1950 the Transvaal African Teachers Associations’ Rand District Conference, for example was addressed by G.M. Pitje of the ANC Youth League who in an attempt to motivate his audience to take a more direct part in the struggle, by making school premises available for political purposes so that the black people could benefit, stated:


In its condemnation of the recommendations of the government commission, headed by Dr Eiselen, the Cape African Teachers Association’s journal summed up the purpose of the recommendations quite sufficiently:

It (the Government commission) wants to find out how it can give the African the training necessary to make him an effective worker, without giving him any real education, for the simple reason that it would be dangerous if the oppressed sector of the population were sufficiently advanced to fight for their freedom (Lodge in: Kallaway, 1984:273) (Author’s emphasis - SMS).

It is clear from the above quotations that agitation of teachers took place to gain their support in the struggle for majority rule.

In May 1954 teacher organisations joined forces with the ANC in its “Resist Apartheid Campaign”. The campaign included the Bantu Education Act amongst the six issues against which they campaigned.

Political organisations influenced teacher organisations to link educational issues with broader concerns.
The Cape African Teacher Association (CATA), for example, strongly linked educational issues with broader concerns. In 1952 the influence of the Vigilance Association (which supported the views of the ANC):

- Protested against the land rehabilitation scheme in the Eastern Cape.
- Attacked new provincial regulations aimed at easing overcrowding by imposing a quota system on schools, effectively excluding 30,000 children in the Eastern Cape from attending school.

• Political organisations influenced school based youth to take part in the struggle against the apartheid system.

Since the middle of the 1950's the ANC and PAC had come to have a great influence on the youth in schools. In 1964 Patric Mckenzie (Secretary of the Southern Transvaal Region of the South African Institute of Race Relations) reported as follows:

In recent years there has been increased political activities within schools. This has been confirmed by all sources as well as by the convictions of pupils by courts (quoted by Molteno in: Kallaway, 1984:1900) (Author's emphasis - SMS).

Mass political movements encouraged the establishment of student organisations such as the South African Student Organisation (SASO). SASO was established in 1969. School children were made to believe that the education they received (Bantu Education) could not help black people to obtain majority rule in South Africa. Black Education was considered to be inferior, an allegation based on the lack of resources. Children were further led to believe that the aim of Bantu Education was to reduce them mentally and physically to become hewers of wood and drawers of water.

Backed by the mass political movements, student organisations sustained simmering rebellion, which surfaced at different times in different places. The
aim of the rebellion formed part of the struggle against the apartheid system in general and Bantu Education in particular. Some examples of the struggle taken from Beinart (1994:220), Van Niekerk and Meier (1995:74), Lawrence (1987:39), and Molteno (in: Kallaway, 1984:99) follow:

- In April 1955 the new system of education was met with widespread sporadic opposition. From 12 April 1955 boycotts of schools began. The main areas of boycotts were around the Witwatersrand and the Eastern Cape.

- Considerable unrest at many schools at the end of 1961, when South Africa became a republic.

- There were further instances of school unrest in 1962 which saw the emergence of Umkhonto we sizwe (the military wing of the ANC) and Poqo (the military wing of the PAC). School children were encouraged to abandon their studies to join these organisations. Those who remained in classes were encouraged to keep the oil of dissent burning.

- During the 1970's the Black Consciousness Movement used student organisations such as the South African Student Movement (SASM) to create an awareness in children of the effectiveness of mass mobilisation. Mass mobilisation encompassed school boycotts and disruptions. Student organisations influenced school children into refusing to co-operate with prefects who were appointed to instil discipline in schools. SASM in particular insisted that Student Representative Councils and not prefects should take care of students' interests. It was through the influence of SASM that the resistance of school children culminated in the Soweto riots of 1976 when children took to the street in protest against the use of Afrikaans in the teaching of certain high school subjects (see 4.1.3.3(b)(i)). The police opened fire, and the first victim died. His picture (immediately after he had been shot) shown below has come to be regarded as a symbol of the struggle against the apartheid system and particularly against Bantu Education.
According to Lawrence (1987:39), Glasser (in: Bonner et al., 1993:30) and Shiluvane (1998:142) the ongoing struggle by teachers and school based children weakened the culture of teaching and learning:

- Each time there was a trike or demonstration children stayed away from school.
- Some children never returned to school after a strike or demonstration.
- Some of the capable teachers resigned from teaching.
- Children stoned buildings and physically attacked teachers.
- Children lost respect for their parents (who supported teachers).

They demanded that parents should support them in their struggle against the apartheid system. Mbulelo Mzamane captures the children seriousness in demanding their parents support in his novel, *The Children of Soweto*:

Listen our parents  
It is us, your children  
Who are crying  
It is us, your children  
Who are dying  
*Amandla!* (Beinart, 1994:221).

A number of different classroom and other issues which prevented teachers from establishing favourable conditions for teaching and learning have been discussed above.
The focus will now shift to teachers' conditions of service.

(b) Conditions of service

It is the duty of the state to see to it that rules are applied in education (cf. 2.3.3.2(a)(iii)), however, Horrell (1968:96-97) and Peteni (1978:87) maintain that from the early years of its existence the Department of Bantu Education used strict regulations (first published in 1955 and revised in 1965 in terms of government notice 1292) to gain cooperation from teachers who had received their education under the previous dispensation. According to Horrell (1968:96-97) the following are some of the regulations which controlled teachers:

- Teachers were subjected to influx control.
- Subsidies for teachers' salaries (where teachers were partially paid by the community and subsidised by the Department of education) could be withdrawn.
- Teachers were not allowed to appeal if found guilty of any misconduct.
- Teachers could be accused of misconduct on matters not directly affecting school discipline.
- The Department published cases of misconduct (by teachers) in education journals.

The implementation of the above regulations led to the following problems:

- The schoolboard system put teachers entirely at the mercy of local prejudices. The schoolboards abused the power of dismissal. As a result there was always friction between schoolboards and teachers at the expense of education.
- Dismissal led to court cases. Teachers found themselves appearing before courts instead of reporting for duty at their schools.
- Some well qualified teachers resigned from the teaching profession.

Attention has been paid to the problems experienced by parents and teachers in attempting to establish a culture of teaching and learning. In the next subsection the focus will be on problems experienced in this respect by the state.
4.1.3.3 Problems caused by the state

(a) Problems of funding

Since the previous eras (see 3.2.3.4(a), 3.3.4.1(a)) the funding of education had been a problem. In spite of all efforts by the state to economise and increase income for Bantu Education (see 4.1.4.3(a)) it soon became clear that the state could not contend with the increasing numbers of children attending primary and secondary schools since the introduction of Bantu Education (see table 4.6).

Table 4.6: Number of children in primary and secondary schools for (selected years) between 1953 and 1975 (rounded off to the nearest 100)

<table>
<thead>
<tr>
<th>Year</th>
<th>Primary</th>
<th>Secondary</th>
</tr>
</thead>
<tbody>
<tr>
<td>1953</td>
<td>852 000</td>
<td>30 700</td>
</tr>
<tr>
<td>1955</td>
<td>970 200</td>
<td>35 000</td>
</tr>
<tr>
<td>1960</td>
<td>1 452 300</td>
<td>47 600</td>
</tr>
<tr>
<td>1965</td>
<td>1 833 000</td>
<td>65 000</td>
</tr>
<tr>
<td>1970</td>
<td>2 615 400</td>
<td>122 500</td>
</tr>
<tr>
<td>1975</td>
<td>3 378 700</td>
<td>318 500</td>
</tr>
</tbody>
</table>

Source: Adapted from Christie, 1994:114.

The state found it difficult to meet the growing demands of education and addressing vast backlogs in facilities and resources that had existed for many years. Because of the inadequate financial provision for Bantu Education the money spent by the state for each child every year (capita expenditure) was the lowest in comparison to other population groups (see table 4.7 for example).
Table 4.7: Per capita expenditure on the black child between 1953 and 1978 (selected years) as compared to other population registration groups

<table>
<thead>
<tr>
<th>Year</th>
<th>Black</th>
<th>Coloured</th>
<th>Indian</th>
</tr>
</thead>
<tbody>
<tr>
<td>1953 - 1954</td>
<td>R17</td>
<td>R40</td>
<td>R40</td>
</tr>
<tr>
<td>1969 - 1970</td>
<td>R18</td>
<td>R73</td>
<td>R81</td>
</tr>
<tr>
<td>1975 - 1976</td>
<td>R42</td>
<td>R140</td>
<td>R190</td>
</tr>
<tr>
<td>1977 - 1978</td>
<td>R54</td>
<td>R185</td>
<td>R276</td>
</tr>
</tbody>
</table>

Source: Adapted from Christie, 1994:108.

From table 4.7 it is clear that the state was spending too little money on Bantu Education. It is the opinion of the author that the following possibly contributed to so little money being spent on Bantu Education:

- High drop-out rate of black children.
- Poor qualifications of teachers.

Many educationists manifest the tendency of comparing the money spent on Bantu Education with other countries in Africa. Comparison is only acceptable when countries are equally developed. What is important here is to stress that the small amount of money spent on Bantu Education resulted in the shortage of resources which in turn affected the culture of teaching and learning.

(b) Problems related to language issues

(i) Insistence upon instruction in the mother tongue

Suggestions for instruction in mother tongue had been thoroughly debated during the previous eras (cf. 3.2.3.3(a)), for example. Horrell, (1968:58) maintains that during the period under review the question of mother tongue instruction also caused problems. A new syllabus for lower primary schools was published in 1954. The state believed, together with educationists such as Luthuli (1981:76) and others (cf. 2.3.1.2(ii)) that through the medium of mother tongue instruction children easily identified with their
teachers and were able to understand and value the traditions of their cultural group. From the authors’ experience as a teacher children who have first language skills make better progress in school than children who have not developed their first language skills (cf. 2.3.1.2(a)(ii)).

After revision the new syllabus was introduced in 1956. Parents and teachers opposed mother tongue instruction. Their main argument was that black languages were not as yet sufficiently developed to express many of the modern Western concepts. Despite opposition by parents and teachers the state insisted on mother tongue instruction (Horrell, 1968:58).

Researchers such as Van der Horst (1981:55) found that the insistence upon instruction in mother tongue had the following implications for the establishment of a culture of teaching and learning:

- Mother tongue instruction led to the deterioration in competence of pupils to use English as a medium of communication. It was also found that the poor grasp of English led pupils to spend the first secondary school year learning the English terminology of almost every subject.
- Poor competency in using any but one’s mother tongue resulted in the development of strong ethnic prejudices and being distrustful of other groups.
- Compulsory linguistic segregation was detrimental to children in an officially bilingual country.

Another problem was the requirement that children in secondary schools had to learn through the medium of two official languages. This problem will be examined in the following paragraphs.

(ii) Insistence upon using Afrikaans and English on a 50-50 basis

Since 1954 Afrikaans and English were to be used in secondary schools as instructional media on a 50-50 basis. However, parents and children were opposed to this arrangement
since they preferred English as a medium of instruction in all subjects. They regarded English as the main language of industry and thus beneficial to school learners seeking work. By 1975 the Minister of Bantu Education became serious in seeing to it that the policy of using Afrikaans and English on a 50-50 basis was adhered to. The Minister made known that as from the beginning of 1976 half of the subjects at secondary schools were to be taught in English and the other half in Afrikaans.

After the Minister's announcement parents, teachers and the state spent more time debating about mandatory instruction in Afrikaans at the expense of other serious problems experienced in Bantu Education (see 4.1.3.3(b)(ii)). The failure of the state, parents and teachers to reach an agreement on the use of Afrikaans led to protests from school children. Protests against the mandatory instruction in Afrikaans led to the massacre in Soweto on Wednesday 16 June 1976. From 16 June 1976 many problems emerged which hampered the establishment of a culture of teaching and learning (see 4.1.3.2(a)(vi)) (Frederikse, 1990:124, Christie, 1994:240).

(c) The use of oppressive measures to silence those who opposed Bantu Education

The state used oppressive measures to silence those who opposed Bantu Education. The following are examples:

• Teachers who opposed Bantu Education were dismissed from their positions (cf. 4.1.3.2(b)).
• The police used baton charges and dogs to crush student unrest (see 4.1.3.2(a)(vi)).
• Some of the police actions led to death, for example, the Soweto massacre of June 1976.
• School children suspected of causing problems were expelled or accused of “insubordination” and “misconduct” and duly punished.

The repressive actions of the state caused more problems than it alleviated, for example, after a teacher had been dismissed children would boycott class demanding the teacher's reinstatement.
Parents, teachers and the state were aware of problems preventing them from playing a meaningful role in creating conductive conditions for teaching and learning. It was for this reason that stakeholders made great efforts to remove the obstacles which hindered the establishment of a sound culture of teaching and learning. This matter will also receive attention.

4.1.4 ATTEMPTS TO REMOVE OBSTACLES PREVENTING THE ESTABLISHMENT OF A SOUND CULTURE OF TEACHING AND LEARNING

4.1.4.1 The role of parents

(a) Parents attempted to address the shortage of classrooms and to improve the conditions in schools generally

Black schools were characterised by a severe shortage of classrooms. Parents played an important role in addressing this shortage. Horrell (1968:45,145) maintains that on 7 June 1968 the Minister of Bantu Education reported that for the 1967 financial year parents had raised R1 500,00 towards among other things the erection of classrooms. In yet another example provided by Horrell (1968:138), the report of the Transkeian Department of Education for 1967 stated that during that year parents had erected three hundred and thirty eight classrooms without state assistance. In an article entitled "Good bad education" published in Sowetan (16 August 1999:10) Dr Matseke, a former school inspector, maintained that parents looked:

... after school buildings in their neighbourhood, even if their children did not attend school there.

In addition to these contributions by parents, Horrell (1968:46) maintains that in many places parents attempted to improve the general conditions in schools. During the mid-1960's parents around Johannesburg established a voluntary association with the aim of, among others, raising funds for the improvement of conditions in urban high schools.
Without the contribution of parents the shortage of classrooms might have been even more severe than it was. More school children might have received their lessons under trees causing teaching and learning to have to face many difficulties.

(b) **Parents attempted to assist in formulating policies regarding school discipline**

Despite criticism, through school committees and schoolboards, parents attempted to assist in formulating policies regarding discipline that supported rules. Schoolboards promoted discipline among teachers. Teachers who concentrated too much on politics instead of their professional duties were charged with misconduct.

Information gathered from people who served as school committee and schoolboard members indicate that school committees regularly revised school rules which controlled the behaviour of teachers and school children inside and outside the school.

(c) **Parents supported teachers in their attempts at improving their conditions of service**

Accommodation was one of the problems experienced by teachers (see 4.1.3.2(b)). Information gathered from people who were school committee members during the period under review indicate that many parents, particularly in the rural areas helped teachers by providing housing in villages. By this they made teachers feel welcome and also encouraged them to work hard and stay in those schools rather than seek transfers to other areas. In turn this also encouraged them to work efficiently and effectively. Horrell (1968:145) maintains that parents also raised funds in collaboration with schoolboards to pay the salaries of teachers whose salaries could not be subsidised by the Department.

(d) **Parents helped children whose parents had become victims of political actions**

According to Shiluvane (1998:128) the following laws made provision for the detention of parents (and others) for opposing government policies:
Under the above laws thousands of parents were detained. Children whose parents had been detained lacked parental support in their school work. Children of detainees also found it difficult to find places in schools. It was during this period that parents, particularly in urban areas formed associations to support children whose parents had been detained. The Black Parent Association, for example, was formed in 1976. Its aim was to arrange for medical and legal services to counteract problems which might have interfered with children’s education at home as well as at school.

It should be emphasized that some attempts used by parents to remove obstacles preventing the establishment of teaching and learning during the previous eras were also used during the period under review. During the joint control of missionaries and provincial councils era (1910 - 1953) parents also attempted to remove obstacles preventing the establishment of a culture of teaching and learning through school committees (although in a limited form (see 3.4.1.2(b)(i)) while during the period under review parents played a more active role through school committees and schoolboards (see 4.1.4.1(b)) in attempting to remove obstacles preventing the establishment of a culture of teaching and learning.

Having discussed the role of parents in attempting to remove the obstacles preventing the establishment of a culture of teaching and learning, in this respect attention will in the next subsection be focussed on the role of teachers.

4.1.4.2 The role of teachers

(a) Teachers exercised authority over children

Teachers realised the need to exercise authority over children (cf. 2.3.2.2(b)). Teachers guided children by leading exemplary lives. Rose and Tunmer (1975:262) maintain that
most of the teachers during the Bantu Education era received their education at missionary institutions where moral education, which included discipline, had been emphasized. Through the influence of their professional training teachers provided children with behavioural models and equipped them with standards of behaviour. According to Hartshorne (1992:231) teachers were held in high esteem by both parents and children (particularly before 1976) because of their exemplary lives. Research by Shiluvane (1998:131) indicates that most teachers were respected because they had a good understanding of school children's problems, dressed like adults, maintained good discipline even though it tended to be authoritarian and prescriptive.

Research also indicates that many important role players in the new South Africa, who were products of the Bantu Education system, remember how their teachers, as role models, influenced their early education. Selby Baqwa (public protector at the time of writing) remembers his favourite teachers (like most of the teachers during his school days) as epitomising:

... what a teacher should be, both in terms of dress and deportment, as well as how he generally related to students, he represented a person there to impart knowledge. As a student you expect to have somebody who is a good role model. It was these superb qualities of an educationist that he exuded (Diseko, 1999:6).

Shiluvane (1998:129) maintains that despite problems experienced by teachers during the Bantu Education era teachers generally maintained discipline and order in schools. Bondesio et al., 1989:80) believe that:

Schools cannot be safe and education cannot be conducted in an orderly manner if there are no clear guidelines according to which schools should be managed.

Many schools had rules which were implemented and reduced disciplinary problems. Today prominent people who were educated in schools during the Bantu Education era, such as Dr Ramphele (currently vice chancellor of the University of Cape Town) and
Professor William Makgoba (President of the South African Medical Research Council at the time of writing) also agree that teachers generally maintained discipline and order in schools (particularly before 1976) which created favourable conditions for teaching and learning (Ramphele, 1995:14, Makgoba, 1997:51).

Teachers did not only maintain order and discipline in schools by exercising authority over school children but they also resorted to children authority structures to resolve conflict at school. This is explained in the following paragraphs.

(b) Teachers used children authority structures to resolve conflict

According to Christie (1994:149) prefects, during the Bantu Education era, were part of the authority structure at school. Prefects were appointed by teachers. They were usually senior children authorised with limited disciplinary power over other children. Teachers assisted prefects in helping children to solve their problems through mediation (cf. 2.3.2.2(f)) with the goal of eliminating problems. Although strategies for mediation were not so highly developed as they are today, teachers assisted prefects to guide children in conflict resolution to resolve problems. Prefects took little interest in matters such as politics or issues not related to school matters. Through mediation teachers and prefects were able to control absenteeism, truancy, insubordination and bullying.

The Student Christian Movement which was established in secondary schools was another structure used by teachers to resolve problems among children. Writers such as Ramphele (1995:41) maintains that religious activities were organised by the Student Christian Movement dominated in boarding schools. Through the Student Christian Movement teachers assisted children to resolve their problems in accordance with Christian principles. Teachers emphasized the value of mediation in promoting mutual understanding for the benefit of the entire school community.
Teachers also attempted to create favourable conditions for teaching and learning by using quality time to teach and instruct (cf. 2.3.2.2(a)) which will be explained in the following paragraphs.

(c) Teachers used quality time to teach and instruct

Research by Shiluvane (1998:138) indicates that teachers, during the period under review, generally spent quality time in teaching and instruction.

- Teachers respected time. Teachers encouraged punctuality. Teachers and pupils were punctual for lessons. Late coming was rare. Late coming sometimes occurred at farm schools where pupils had to walk long distances to school.
- Schools planned their activities according to school calendars. The planning of school activities by school prevented children from becoming restless, especially during the afternoons or the days preceding the holidays.

Teachers were also concerned about the security of children at school, which led to precautionary steps being taken to ensure security.

(d) Teachers encouraged the provision of security for children

Mr. D.Z.J. Mtebule (see 3.4.2.5) indicated during an interview held on 2 February 2000, that during the period under review teachers were generally concerned with the security of children at school. Teachers generally protected school children within schools by taking precautionary steps such as the following:

- Criminal elements were not allowed to loiter around school premises.
- School children were regularly searched for dangerous weapons such as knives.
- Visitors to a school were to report to the principal first.
- School children were not allowed (during school hours) to leave school premises without permission.
As part of the struggle against the apartheid system through teacher organisations (some of which were driven by political organisations) teachers protected school children from brutality. On October 22, 1976, for example, a delegation of the African Teachers Association (ATASA) met the Secretary for Bantu Education and protested against the shooting of children when there were other means of controlling demonstrations. Teachers repeatedly protested the detention of children under apartheid laws (Peteni, 1978:149).

Teachers also attempted to improve teaching and learning conditions by improving the image of their profession.

(e) Teachers attempted to improve the image of their profession

It has already been indicated that the poor image of the teaching profession contributed to a poor culture of teaching and learning (see 4.1.3.2(b)). This poor image led to the resignation of many teachers from the profession. Those who remained continued to fight for the removal of aspects which undermined the image of the teaching profession. Although the Department did not accede to all the teachers’ demands, protracted negotiations ultimately resulted in some softening of the harsh regulations and some moderation in the way that they had been applied. The softening of harsh regulations enabled teachers to carry out their duties with more dedication which in turn contributed towards effective teaching and learning (Peteni, 1978:63).

Teachers also made attempts themselves to improve the image of their profession. A code of discipline drafted by ATASA in 1966 for example, read in part as follows:

Act of dedication

- As an entrant to the teaching profession I solemnly ... acknowledge my responsibility to the child and the community and I promise that I will at all times uphold the dignity and prestige of my profession.
I recognise that the welfare of the majority is greater than the advantage of the few, and, while preserving my right of dissent, I promise to accept the decision of my fellow teachers, pronounced through their duly constituted organisations (Peteni, 1978:119-120).

During ATASA’s Golden Jubilee held at Inanda seminary, Durban, from December 16-19, 1971 Mr N. Lekalekale (President of ATASA) spoke of the achievements of the teachers association in the fight for the improvements of the image of their profession, saying:

Yet there are still many  
even in the ranks of teachers themselves  
who regard all these things as entirely  
the blessings from the benevolence of the authorities (Peteni, 1978:126).

From what was revealed above it is clear that the legacy of the previous eras still effected the era under discussion. The following are examples:

- In the past teachers campaigned for better working conditions (see 3.2.4.2(b) and 3.4.2.6(b)). This was intensified during the period under discussion (see 4.1.4.2(e)).
- During the joint control of the missionaries and provincial councils era (1910 – 1953) teachers encouraged dialogue between themselves and education authorities (see 3.4.2.6(c)). This strategy continued to be applied by teachers during the period under discussion (cf. 4.1.4.2(d) and (e)).

The role of teachers in attempting to remove obstacles in preventing the establishment of a sound culture of teaching and learning during the period of Bantu Education was discussed above. In the following paragraphs an attempt will be made to indicate how the state attempted to improve conditions for improving the culture of teaching and learning.
4.1.4.3 The role played by the state

(a) The state made more money available for buying resources to improve the teaching of certain subjects

The state attempted to make more funds available to fund education. Table 4.8 below indicates how the state for the period 1960 and 1970, improved expenditure on education.

Table 4.8: Expenditure on education for the period 1960 to 1970 (in millions of rands)

<table>
<thead>
<tr>
<th>Year</th>
<th>1960/1</th>
<th>1961/2</th>
<th>1962/3</th>
<th>1963/4</th>
<th>1964/5</th>
<th>1965/6</th>
</tr>
</thead>
<tbody>
<tr>
<td>Expenditure</td>
<td>R18,8 m</td>
<td>R19,2 m</td>
<td>R19,2 m</td>
<td>R23,3 m</td>
<td>20 m</td>
<td>20 m</td>
</tr>
<tr>
<td>Year</td>
<td>1966/7</td>
<td>1967/8</td>
<td>1968/9</td>
<td>1969/70</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Expenditure</td>
<td>R22 m</td>
<td>R27,4 m</td>
<td>R32 m</td>
<td>40 m</td>
<td></td>
<td></td>
</tr>
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According to Gilliomee and Schlemmer, (1993:125) education has received a major boost since 1972 when the spending on education increased by more than 1000 percent. Regarding spending on education the Secretary for Bantu Education remarked as early as 1968 that:

Everything possible is done to use the available funds as judiciously as possible (Behr and MacMillan, 1971:406).

With the available funds the state improved school resources which contributed to the teaching and learning of a number of subjects.

(i) The teaching of official languages

To improve the teaching of official languages the Department decided in 1964 to buy and supply radio sets to both primary and secondary schools. As from 1968 school could
apply for *record players, tape recorders* and *projectors* on a Rand for Rand basis. Radios and tape recorders were to be used, among other things, in helping to correct pronunciation and helping children to understand prescribed books (Viljoen in: Manning, 1971:107; Horrell, 1968:63).

(ii) The teaching of the mother tongue

With the funds available in 1961 the Department established a language planning section with the aim of resolving problems in the teaching of the mother tongue. The language planning section prepared terminology lists for the main black languages. By 1963 terminology lists were consolidated and issued as booklets. According to Behr and MacMillan (1971:410):

> Another step that was taken in an attempt to make the teaching through the vernacular still more adequate was to encourage publishers to produce good textbooks for all primary school subjects in the seven recognised Bantu languages of the Republic.

(iii) The teaching of science subjects and Mathematics

Horrell (1968:78) maintains that with the increasing availability of funds the Department decided to spend more money on apparatus and material for experiments and practical work. Since 1968 the Department spent R135 000,00 in equipping schools with laboratories (equipped with benches containing sink). The method of teaching Biology and Physical science was improved. Attention was also given to the teaching of Mathematics. Most useful articles on the teaching of Mathematics were published in the Bantu Educational Journal. In addition to this the Department was issuing a whole series of instruction manuals to assist and guide teachers (Horrell, 1968:73).

In addition to resources which were used to improve the teaching of certain subjects the state made available funds for the improvement of the following facilities which also helped to improve teaching and learning.
(b) The state improved facilities of general nature which aided teaching and learning

(i) Library services

In 1966 the Department created the post of Inspector of library services and it was decided that a grant of R9 000 a year should be allocated to each of the 50 existing circuit offices at a ratio of three for post primary schools, to two in higher primary schools and one in lower primary schools. In addition to this the Department supplied libraries with periodicals. The improvement of library services partially solved problems indicated under paragraph 4.1.3.2(a)(v) (Horrell, 1968:74).

(ii) Psychological services

According to Horrell (1968:65), Mageza (1990:7) and Behr and MacMillan (1971:417) the Department of Bantu Education established a psychological services section. The section conducted aptitude tests among standard sixes. Through the tests teachers were able to identify the aptitudes of children. On the basis of these tests teachers were able to guide children with the planning of their school careers. From 1968 the results were used to help pupils in form I to choose their subjects and possible careers that they might follow.

With the available funds the state also attempted to improve the conditions of service for the teachers.

(c) The state attempted improving the conditions of service of teachers

From time to time the state responded to teachers’ complaints about their conditions of service. The state took the following steps:

(i) The state revised teachers’ salaries

The state raised teachers’ salaries in 1963 and again in 1967. From 1969 salaries were revised after a period of three years (Horrell, 1968:155).
(ii) The state helped to improve teachers' qualifications

The state encouraged teachers to upgrade their qualifications. Teachers were offered bursaries to pursue further studies, particularly in the science subjects. The state also provided continuous in-service training. Refresher courses in subjects such as Physical Science, Biology and Mathematics were regularly arranged (Horrell, 1968:92-93).

Despite the major efforts by parents, teachers and the state to improve the culture of teaching and learning (see 4.1.4) the crisis in education remained unsolved. Having said this, it may be asked why the education crisis remained unresolved during the Bantu Education era. An answer to this question will be attempted in the following subsection.

4.1.5 WHY THE EDUCATION CRISIS REMAINED UNRESOLVED

4.1.5.1 Parents, teachers and the state failed to make a united effort to remove mistrust among themselves

It was unfortunate that each aspect of Bantu Education (particularly after the Soweto uprising in 1976) was questioned by parents or teachers. Parents and teachers mistrusted the state's educational policies. As Heese and Badenhorst (1992:55-56) put it:

No social service can fulfil its mission if the very people it set out to serve have no faith in the service it provides.

On the other hand suggestions set forward by parents and teachers to improve conditions for teaching and learning were viewed with suspicion by the state.

4.1.5.2 Parents, teachers and the state failed to make a joint effort to address the growing militancy in school

The youth remained politically fired up, particularly since the revolt against Bantu Education. The youth strongly believed that the Bantu Education system discriminated
against them, specifically in order to keep them and their parents in an inferior class (Heese and Badenhorst, 1992:55) (see also 4.1.3.2(a)(vi)). The state acted on its own, without the help of parents and teachers, to suppress militancy in schools.

4.1.5.3 The state usually took unilateral decisions in spending money on education

In most cases the state failed to consult parents and teachers on how money was to be spent in an attempt at removing backlogs in education. Because of this all efforts of the state to deal with these backlogs including huge increases in the education funding failed to address the problem of the lacking resources on schools.

Developments immediately before 1979 indicate that the state had come to realise that the time had arrived to find a formula to solve problems (including educational problems) in the country. This is briefly highlighted in the following paragraphs.

4.1.6 DEVELOPMENTS IMMEDIATELY BEFORE 1979

By 1978 there was still a crisis in education. Problems such as the gradual crumbling of the culture of teaching and learning remained. At a political and economic level there were also problems such as for instance the influx control laws, job reservation and compulsory homeland citizenships. Many workers were laid off. In addition to the above problems there had been increasing pressure from the outside world which looked upon most of the government policies towards the blacks as totally unacceptable.

To find solutions to the above problems the state decided to embark upon a policy which became known by the term “total strategy” comprising a multi-faceted reform programme. In 1979 the state passed the Education and Training Act (Act no. 90 of 1979). This Act set the tone for reforms in education (see 4.2).
4.1.7 SUMMARY

In the preceding sections of this chapter the role of parents, teachers and the state in establishing a culture of teaching and learning during the Bantu Education era (1953-1979) was investigated. It was indicated that factors caused by the fast industrialisation and the apartheid laws hampered parents in their attempts at establishing a strong culture of teaching and learning at home while at school level the activities of mass political movements hampered the role of teachers in establishing a meaningful culture of teaching and learning.

It was indicated that parents, teachers and the state made great efforts to address problems hampering the establishment of a sound culture of teaching and learning. It was stressed that despite the efforts of parents, teachers and the state, many problems in education remained unresolved. The main cause of this was that parents, teachers and the state failed to make a united effort to address problems in education.

Finally it was indicated that the threatening political, economic and education situation before 1979 caused the state to realise the urgency of finding a formula to solve these problems. The formula came to be known by the term “total strategy”. To address problems in education the state passed the Education and Training Act (Act no. 90 of 1979) which marked the beginning of the era of reforms which will be discussed in the following subsection.

4.2 THE ERA OF REFORMS FROM 1979 UP TO 1990

4.2.1 INTRODUCTION

In 1979 the state embarked upon a program of reforms. The Prime Minister at that time, Mr. P.W. Botha stated clearly that apartheid was to become a thing of the past. Power-sharing became an official buzz-word. The centre piece of reform was to be a new
constitution. The new constitution was to be built around a tri-cameral parliament, one for coloured, Indians and one for whites. Homelands such as the Transkei, Venda and Ciskei, which had opted for independence, had their own parliaments. The remaining homelands were given the power to govern themselves under the supervision of the central government. To the state, reforms did not mean an end to segregated education. According to the National Policy for General Affairs (Act 76 of 1984) a “General Affairs” education department was set up to bring up reforms related to curricula and salaries. “Own affairs” Departments of Education and Training were charged with the responsibility of bringing about reforms in the education of different population groups.

The reform proposals (including reforms in education) had aroused feelings of outrage. In 1983, for example, the United Democratic Front (UDF) came into being as a coalition of those who rejected the state reforms. Loosely attached to it were a number of affiliated organisations. The UDF stood for a Democratic South Africa based on the will of the “people”. According to the UDF “people” meant black people. The UDF proposed what it called “People’s education” in which educational institutions would be transferred from the white dominated state to a black dominated state. The UDF agitated for greater participation of parents, teachers and even children in school matters. To achieve its aims the UDF began a power struggle epitomised by the call to make South Africa ungovernable. The activities of the UDF consisted of mass mobilisation and boycotts which greatly influenced the culture of teaching and learning at home as well as at school.

Although the state was during the 1980’s starting to abandon its laws which were considered by many as harsh towards the blacks, the legacy of these laws were still wreaking havoc on families and communities. When influx control was effectively abandoned in 1986, the flow from the homelands put additional strain on urban resources such as housing and schooling. This further seriously undermined the ailing family’s traditional role in socialisation (Tucker and Scott, 1992:98).
It is in the light of the above attempts at reform that the role of parents, teachers and the state in establishing a culture of teaching and learning during this era of reforms will be discussed in this section. Developments following the passing of the Education and Training Act (Act 90 of 1979) will be the first to be examined. It will be indicated that reports and legislation recommended reforms in education. This will be followed by what the state did to reform education. It will also be indicated how agencies with an interest in education supported reform initiatives.

Secondly, worsening barriers to effective teaching and learning at home and at school will receive attention. This will be followed by a discussion of the attempts by parents and teachers to address problems experienced in education. It will also be indicated how the state tried to safeguard reforms.

Lastly, a final assessment of the role of parents, teachers and the state in addressing problems in education will follow.

Before undertaking a brief examination of what the state did to reform education it is deemed necessary to gain insight into developments following the passing of the Education and Training Act (Act no. 90 of 1979).

4.2.2 DEVELOPMENTS FOLLOWING THE PASSING OF THE EDUCATION AND TRAINING ACT (ACT NO. 90 OF 1979)

4.2.2.1 The Cillie Report

Immediately after the Soweto uprising the state appointed P.M. Cillie to investigate what might have caused the Soweto uprising of 1976. Justice Cillie tabled his report in February 1980. Cillie’s report revealed that the Soweto uprising was caused by government policies towards the blacks in general and the crisis in Bantu Education in particular. Justice Cillie strongly urged the state to respond to his report by appointing
the Human Sciences Research Council (HSRC) to investigate all facets of education including ways of improving conditions of teaching and learning.

4.2.2.2 The Human Sciences Research Council (HSRC) report

The HSRC investigating committee, headed by Professor De Lange, tabled its report in parliament in 1981. The report recommended the establishment of a single Ministry of Education. It also recommended that:

... the provision of formal education shall be the responsibility of the state, provided that the individual, parents and organised society shall have a shared responsibility, choice and voice in this matter (Principle 3 of HSRC main report) (Author’s Italics - SMS).

In response to the recommendations of the HSRC report, the state issued a White Paper on 23 November 1983 in which it agreed in the shared responsibility of the state, parents and organised society in the education of the child. The state stressed however that this should take place within the framework of separate education structures. This lead to the passing of the National Policy for General Affairs (Act 76 of 1984) which will be discussed under the following subheading.

4.2.2.3 The National Policy for General Affairs (Act 76 of 1984)

In terms of the National Policy for General Education Affairs (Act 76 of 1984) there was to be a “General Affairs” education department, responsible for teachers’ salaries, registration and curricula for all population groups. “Own Affairs” Department of Education and Culture were set up for whites, coloureds and Indians. Education in the “Homelands” fell under their own departments. This meant that black parents and teachers falling under the Department of Education and Training as well as those in the “Homelands”, were responsible for creating favourable conditions of teaching and learning in the education of their children (Shiluvane, 1998:172).
It is in the light of the above developments that the actions taken by the state to reform education will be discussed.

4.2.3 THE STATE’S CONTRIBUTION TO REFORMING EDUCATION

4.2.3.1 Parents were given more opportunities to involve themselves in education

(a) Management Councils

In 1986 amendments were incorporated in the existing regulations with regard to the involvement of parents in educational matters concerning their children (cf. 4.1.3.1(b)(v)). From 1986 school committees were to be known as management councils. The powers of Management Councils were extended to include matters such as consultation (with the Minister) on appointments, promotion and dismissal of teachers (Shiluvane, 1998:172).

(b) The Advisory Council of Education

The Education and Training Act (Act no. 90 of 1979) made provision for the establishment of an Advisory Council of Education which would comprise 20 members appointed by the minister. Parents were to be represented in the Advisory Council of Education.

4.2.3.2 The state improved teachers’ working conditions

According to Kallaway (1984:26) the state:

- Established new training centres and in-service programmes to improve the quality of teaching and training.
- Provided regular increments of salaries. Teachers salaries would ultimately be identical to those of other education departments.
4.2.3.3 The state expanded the free book facilities

The free supply of prescribed books was started in 1978. As from 1980 the Department provided each school child with the necessary textbooks, prescribed books and stationery (Matsitsa, 1995:60, Kallaway, 1984:26).

4.2.3.4 The state undertook an extensive school building programme

Matsitsa (1995:62) maintains that as from 1980 the state started an extensive school building programme. This was explained by Engelbrecht, then chief liaison officer of the Department of Education and Training, who reported as follows:

62 million has been allocated for the building of 2454 primary and secondary school classrooms and additional buildings for existing colleges in the 1981-2 financial year. 
... 29 new community and state secondary schools with 616 classrooms built at a cost of R25 million and a further R30 million was to be spent on 47 primary schools with 821 classrooms ... (Kallaway, 1984:27).

4.2.3.5 The state declared its intention of providing equal education

It was the declared intention of the state to provide equal education (including facilities) to all racial groups. The state demonstrated its intentions by the fact that the Department of Education and Training’s budget had risen from R27 million to R250 million in 1981/2 (Kallaway, 1984:26). According to Trotter (in: Nattras and Ardington, 1990:248) by 1987 the ratio of white to black per capita expenditure had fallen to 5:4. In addition to the above, as from 1981 the Department introduced compulsory schooling in about 201 schools by which 45 000 children were affected (Christie, 1994:166).

4.2.3.6 The state improved its communication with parents, teachers and children

The state used the media to communicate with parents, teachers and children. The following examples are taken from Matsitsa (1995:66):
• **The focus on education.** This was a national newspaper with a monthly circulation of 750 000. This newspaper was used to communicate the Department’s viewpoint concerning educational matters.

• **The Student.** This newsletter dealt with topics such as study skills and examination techniques.

• **Educamus.** An educational journal which was distributed to all schools. Its articles were chiefly of a pedagogic nature.

Parallel to the state’s initiative in the area of educational reform, there have been significant moves in the same direction by a number of agencies with an interest in education (cf. 1.6.4). These agencies which consisted of mining groups and private enterprises are discussed under the following subheading.

4.2.4 AGENCIES WITH AN INTEREST IN ENSURING THAT EDUCATION MOVED PARALLEL TO STATE REFORMS IN EDUCATION

Kallaway (1984:28-31) refers to a number of such agencies.

4.2.4.1 **The American Chamber of Commerce in South Africa**

The Chamber of Commerce built Pace College (Project for the Advancement of Community Education), a commercial college for children and young adults. The college was built at the cost of R6 million. It opened in 1982.

4.2.4.2 **The Ford Carnegie Foundation**

Ford Carnegie Foundation provided bursaries for blacks to study overseas, especially in the United States of America.
4.2.4.3 The education arm of the South African Race Relations Institute

This institute provided winter schools for matriculants and Senior Certificate tutorial services.

4.2.4.4 The joint ventures of the Urban Foundation, Anglo American, Philips and the Department of Education and Training

Technical schools such as Jabulani High received millions of rands from the above joint ventures in order to enable the Department of Education to provide workshops for courses such as electronics and basic training for children.

Reform initiatives in education were dealt a severe blow by the parallel worsening barriers to effective teaching and training. This is the focus of the next subsection.

4.2.5 THE WORSENING OF THE BARRIERS TO EFFECTIVE TEACHING AND LEARNING

4.2.5.1 Barriers affecting the family as an agent of socialisation

(a) Unemployment and poverty

Bell and Pudayachee (in: Nattras and Addington, 1990:170) estimated the number of unemployed in South Africa in the early 1980's to have been in the region of 2.5 million people (the majority of whom were blacks, mostly living in the homelands). Apartheid institutions such as influx control and the suppression of black business were generally portrayed as contributors to the unemployment problem. Atmore (in: Le Roux 1993:123) maintained that the unavailability of jobs was yet another major problem reaching rates of around 60% in most areas while Lategan (1990:1) contended that approximately 40% of the black households earned below R850,00 per year which was below basic living
cost. High levels of unemployment increased poverty among blacks. Poverty in turn led to grossly overcrowded housing and widespread hunger and malnutrition.

Poverty forced many children to leave their family environment to become street children. According to Swart (quoted in: Le Roux, 1993:8) a street child is any child:

... for whom the street ... has become his or her habitual abode and source of livelihood and who is inadequately protected, supervised or directed by adults.

(b) Level of education of parents

During the 1980's numerous researchers documented the widening contrast between children and their less educated parents. In 1985, for example, Professor Viljoen (in: Snyman, 1995:119), the head of the Department of Sociology at the University of South Africa, conducted research on the strengths and weaknesses in the family of black South Africans. Amongst others Viljoen's research revealed that the level of education of parents formed a barrier to the establishment of a culture of teaching and learning at home. Viljoen (in: Snyman, 1995:15) also revealed that children often had no respect for less educated parents.

In her research Professor Catherine Campbell of the University of Natal also found a widening contrast between children and their less educated parents. Campbell (in: Snyman, 1995:129) maintained that the majority of children, particularly in the townships had the tendency to regard their less educated parents as "blind", "ignorant", "unsophisticated and out of touch". Campbell maintained that even the few children who wanted to learn were critical of the socialisation practices and parental styles of guidance. Their view in this regard was summarised by the youth who expressed himself during an interview (with Campbell) as follows:

The difference between me and my father is that he did not get the education I am struggling for ... if you engage in discussion with such
people you find they are quite boring compared to boys of my age (Campbell in: Snyman, 1995:129).

The above quotation clearly shows the discrepancy between parents and children which led to the erosion of the culture of teaching and learning.

On the other hand parents also complained about their children’s lack of respect. The comment of parents during an interview with Viljoen (in: Snyman, 1995:151) summarises the view of several parents:

- Children no longer have respect for parents.
- Children do not listen to older people and do just what they want.
- We cannot control our children anymore.

(c) **Endemic violence**

Research indicates that during the period under review the following types of violence hampered parental authority at home.

(i) **Domestic violence**

Researchers such as Wilson and Ramphela (1989:270-271) studied the prevalence of domestic violence among blacks in South Africa. They maintain that many families during the period under review were characterised by constant quarrelling between parents. This was mainly caused by problems associated with rapid social change. Instability in families led to children losing respect for their parents. The lack of respect for parents had implications for children in terms of a lack of role modelling. Children turned to peer groups for guidance.

Kotze and Van der Waal (1995:26) conducted research on domestic violence at Berlyn (a settlement in the former Gazankulu homeland). Their research revealed that mothers
directed their violence at children. Small children (2 – 6 years old) were regularly left alone at home while mothers went drinking. Children experienced rejection and neglect. Le Roux (1992:5) defines child neglect as:

Negligence or inadequate care of children by adults, with regard to children's physical, medical, emotional, social and nutritional needs.

Fathers also directed their anger at their children. Violence such as beating using a belt, whip or stick, was resorted to in many cases.

Domestic violence at Berlyn, as indicated, was not an isolated or extreme example in the South African context, similar circumstances were found all over the country.

(ii) The wider community violence

According to Straker (1992:ix) Mtshali collected the diaries of a good number of Sowetan children in 1982. The diaries revealed a shocking level of violence in the everyday life of eight year old Soweto children. The research revealed that nearly everyday of children’s lives was characterised by an episode of violence in their immediate surroundings. It was during this time that the practice of “necklacing” (immolating people by means of a rubber tyre placed round the neck filled with petrol and set alight) became widespread.

During the mid 1980's violence occurred in many predominantly black residential areas such as those near Pietermaritzburg and Vaal townships where vigilantes, comrades and warlords were fighting for dominance of the political terrain. Many lives were lost during conflicts. Children formed the major portion of victims. A Palestine journalist once remarked as follows:

Violence is a monster which devours its own children (quoted by Ramphele in: Straker, 1992:iii).
Perhaps the most serious effect of this problem of violence with regard to the culture of teaching and learning was that:

Violent conflict, in turn, placed increasing strain on social relations between parents and children (Tucker and Scott, 1992:108).

(d) Growing political conscientisation of the youth

According to Lodge (in: Lodge, Nasson, Mufson, Shubane and Sithole, 1991:87) during the mid 1980's the majority of the youth became members of youth congresses which were controlled by the United Democratic Front (see 4.2.1). The youth were politicised by forcing them to chant political slogans such as “down with the puppets” (referring to people suspected of collaborating with the state) and “people’s power”. Through freedom songs the youth were also made aware of the struggle of the leaders of mass political movements to help the youth to liberate the country. Below is an example of a freedom song in Xhosa with an English translation:

Where is Tambo
Tambo is in the bush, guys
What is he doing?
He’s teaching the young fighters
Fall in -
One line, two lines

Where is Slovo
Slovo is in the bush, guys
What is he doing?
He is teaching the young fighters

Through political influencing the youth also came to believe that their parents were scared of the white man. They accused their parents of accepting what the white man said to them whether right or wrong. The youth directed:

Some of their anger and frustration arising from their social conditions at their parents, blaming their parents for failing to fight for a better world for their children (Campbell in: Snyman, 1995:130).
The youth consequently assumed enormous power, including the power to kill. Conflict between young and old was heightened. Campbell (in: Snyman, 1995:130) contends that in Kwazulu-Natal for example:

...in one case this conflict was so severe that a father had actually left home, and refused to maintain the household any longer when the rest of the family refused his instructions that the family disown a politically radical son.

Another barrier to effective teaching and learning to be examined was the parental lack of support for and interest in school matters.

\( (e) \quad \text{Poor parental support for and interest in school matters} \)

During field research the author, with the help of assistants, interviewed one hundred and fifty parents (mostly from different places in the Northern Province). The author wanted to ascertain from the interviewees the nature of the problems they experienced in supporting school education during the period under review. The views of three quarters of the respondents were similar to those expressed by Mr George Marx Skosana during an interview held on 2 November 2000. According to him lack of parental support and interest in school matters was caused by the following factors:

- Schools did very little to inform parents of what was going on in schools.
- Parents failed to attend school meetings (whenever an invitation was extended).
- Parents believed that the Department of Education and Training was in the best position to attend to school matters.
- Frequently parents did not have enough time for school matters.
- Parents were intimidated by comrades.

Before concluding the discussion of barriers affecting the family as an agent of socialisation, it is important to stress that there are factors from the previous eras that are still relevant in the era under discussion (The era of reforms, 1979 – 1990). The following are examples:
• Poverty which was a barrier affecting the family as an agent of socialisation during the period in which education was under the joint control of missionaries and provincial councils (see 3.2.3.1(a)) was still relevant during the period under discussion (see 4.2.5.1(a)).
• Conflict between parents and children at home during the previous eras (see for example, 3.3.2.1(a)(ii)) was still relevant during the period under discussion (see 4.2.5.1(b)).
• Poor parental attitudes towards school education during the missionary control of education (see 3.2.3.2(a)) and the period during which education was controlled by missionaries and provincial councils (see 3.3.2.1(a)(i)) was still relevant during the period under discussion (see 4.2.5.1(e)).

Barriers to effective teaching and learning at home have been discussed above and the focus in the following paragraphs will fall on barriers to effective teaching and learning at school.

4.2.5.2 Barriers to effective teaching and learning at school

(a) Barriers emanating from teachers

(i) Disunity among teachers’ organisations

According to Christi (1994:282) and from the author’s personal experience during the period under review, it appears that teachers’ organisations were divided into two groups, namely the moderate group consisting of teachers’ organisations such as the Transvaal African Teachers Association (TUATA), the African Teachers Association of South Africa (ATASA) and the radical group known as the Progressive Teacher’s Unions with examples such as the Progressive Teachers League (PTL) and the Western Cape Teacher’s Union (WECTU). Disunity among teachers’ organisations led to a struggle for dominance at a particular school or schools. This weakened the potential power which teachers might have wielded, as a collective group, for the benefit of the education of the child.
(ii) Alliance with mass political movements and radical students groups

Progressive teachers' organisations formed alliances with the mass political movements and radical student bodies such as COSAS and AZASM (see 4.1.3.2(a)(vi)). The activities of these bodies (in some of which teachers participated) were responsible for the disintegration of teaching and learning in schools (Christie, 1994:282).

(iii) Teachers as bad role models

According to Nxumalo (1993:56) teachers being bad role models was a major cause of the disintegration of learning in schools (cf. 2.3.2.2(b)). Teachers were perceived as openly undisciplined. They openly had love affairs with school children. They smoked and drank alcohol with children.

(iv) Poor attitude towards schoolwork

Nxumalo (1993:56) maintains that teachers in general and at Kwamashu (Kwazulu-Natal) in particular, were not committed to work and they came to school unprepared for lessons. He further maintains that teachers talked about non-academic subjects and cracked jokes with children instead of teaching. Shiluvane (1998:180) arrived at similar conclusions in his research. He maintains that teachers:

\[\text{came to school drunk and they were often absent from work .... Most principals took the first two months of the year to finalise programmes. This left children to roam around and they became tempted to engage in acts of violence.}\]

(v) Diploma disease

During the period under review teachers' salaries were linked to qualifications. As in many African states, teachers came to see the acquiring of better qualifications as a means of solving their problems and promoting their prosperity (Cameron and Hurst, 1983:11).
Although the upgrading of qualifications was necessary (see 4.1.4.3(e)(ii)) this led teachers to be more motivated towards obtaining better qualifications than performing their duties more efficiently. This resulted in what Dore and Oxenham (in: Oxenham, 1984:27) called “the diploma disease”. Instead of teaching many teachers became concerned with their qualifications at the expense of school children.

(b) Barriers caused by the continuation of the school crisis

(i) The 1980 school crisis

According to Lodge (in: Lodge et al., 1991:36) the school boycott in April 1980 rapidly spread throughout the country. The boycott was organised by COSAS and AZASO (Azanian Student Organisation). Teaching and learning became difficult. Mass meetings were a regular feature of the boycotts. School children organised alternative education programmes. However, in general very little education took place during this period. According to Molteno (in: Christie, 1994:249):

... for long stretches of the boycott, little or nothing went on at many of the schools. The students would mostly stand around chatting, some would play a ball game, others would drift off home or with groups of friends, the rest would leave school around midday.

(ii) Resistance between 1984 and 1990

From 1984 the school boycott was intensified, when immediately after its establishment, the UDF concluded that school children should make demands in their struggle for the transformation of the education system. Christie (1994:246) divides the demands into two types, namely:

• Demands based on school issues

According to Christie (1994:246) school children demanded the:
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• banning of corporal punishment;
• reinstatement of dismissed teachers;
• equal non-segregation of education;
• employment of qualified teachers, and
• establishment of Student Representative Councils.

• **Demands based on broader socio-political issues**

According to Christie (1994:247) and Lodge, *et al.* (1991:106-108) the following demands were made:

• School children were to work hand in hand with the UDF to make South Africa ungovernable.
• War was to be declared on political organisations such as Inkatha which co-operated with the state.
• Shops owned by whites were to be boycotted.
• Children were to link up their struggle with the struggle of workers.
• School children were to fight for liberation and better schooling.
• Parents were to support their children in the struggle against the apartheid system.

At the end of 1984 COSAS, AZASO and AZASM teamed up with trade unions such as the Federation of South African Trade Unions (FOSATU) to organise a stay-away on 5 and 6 November 1984 in which they demanded broader social change. In 1985 school children refused to return to school before their demands had been met. Boycotts resumed from 1988 up to and beyond 1990 (Christie, 1994:295, Gultig and Hart in: Unterhalter, *et al.*, 1991:217-218).

The education crises during the period under review had more negative implications for the culture of teaching and learning than the Bantu Education era. During the period of unrest many children throughout the country no longer showed interest in learning. Claassen (1992:108), Christie (1994:259), Hartshorne (1992:198) and Mundell (1992:108) maintain that children’s behaviour was marked by the following:
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- High absenteeism and late-coming.
- Irregular attendance where some children were at school but did not attend classes, they simply stood outside classes, playing cards and dice (see 4.2.5.2(b)(e)).
- Some came to school armed with dangerous weapons.
- Female students were harassed and raped within school premises.
- They failed to return textbooks at the end of the year. Some books were lost during gambling outside school premises while others were left on pavements or at drinking places.

The public indicator of the worsening of discipline in general and the culture of teaching and learning in particular has been the standard ten examination results. Examination statistics quoted by Shiluvane (1998:183) indicate that the pass rate between 1980 and 1990 was never higher than 57%. In 1990 the standard ten examination results (36%) were particularly disastrous. Research projects such as the Motau Report (Mundell, 1992:427) indicate that the total collapse of discipline and the erosion of the culture of learning was to be blamed for contributing towards poor standard ten results.

The following are examples of factors from the previous eras which still hampered the establishment of a culture of teaching and learning during the period under discussion:

- The tendency of students to solve their problems by resorting to strikes:
  - Students challenged the hegemony exercised by white teachers during the joint control of missionaries and Provincial Councils of education (see 3.3.4.4).
  - During the Bantu Education era students resorted to strikes to protest against the insistence upon using Afrikaans and English on a 50-50 basis (see 4.1.3.3(b)(ii)).

During the period under discussion students still resorted to strikes to solve their problems (see 4.2.5.2(b)(i-ii)).

- The tendency of teachers to be influenced by political movements to link their concerns with broader socio-political issues:
In 1944 (joint control of missionaries and provincial councils era) teachers struck because of demotivating salaries (see 3.3.3.1). This gave opportunity to politically minded people to woo teachers to link their concerns with the broader socio-political issues. This was repeated during the period under discussion when teachers formed alliances with political movements to struggle against the apartheid system (see 4.2.5.2(a)(ii)).

As in the previous periods, parents, teachers and the state attempted to address problems in education during the period under review. The state’s attempts to address problems in education have already been discussed in paragraph 4.2.3, and for this reason only the role of parents and teachers in their attempts to address the ongoing school crisis, will be discussed under the following subheading.

4.2.6 THE ROLE OF PARENTS AND TEACHERS IN ATTEMPTING TO ADDRESS THE ONGOING SCHOOL CRISIS

4.2.6.1 Introduction

In paragraph 4.2.5.1(e) it was indicated that black parents in general showed very little interest in school issues. In October 1985, however, the Soweto Civic Association called a meeting to discuss the crisis in schools. During the meeting the Soweto Parents Crisis Committee (SPCC) was formed. Crisis committees were later formed in other parts of the country. At a meeting held in Durban on 29 March 1985, delegates from various areas established the National Education Crisis Committee (NECC). The NECC propagated a philosophy called People’s Education. People’s Education meant that education should be controlled by its owners, that is, black education should be controlled by blacks (Christie, 1994:284).

According to People’s Education, new structures were to replace existing structures such as the school committees. To achieve this the NECC organised parents, teachers and
students (children) in Parent, Teacher Student Associations (PTSA) in secondary schools, while in primary schools parents and teachers were organised into Parent Teacher Associations (PTA's). Local PTSA's and PTA's formed regional crisis committees which in turn were represented on the NECC.

Parents and teachers (as members of the NECC) worked jointly and made attempts to address the ongoing education crisis, as shown in the following paragraphs.

4.2.6.2 Attempts of parents and teachers (as members of the NECC) to address the ongoing school crisis

Literature study (Shiluvane, 1998: 190-193) indicates that parents and teachers acted as follows in an attempt to address the ongoing crisis in education.

(a) Parents and teachers appealed to children to return to school

During the school boycotts (particularly in 1985) children refused to return to school before their demands had been met (see 4.2.5.2(b)(i)). To address this problem the parents and teachers launched a "back to school programme". Parents and teachers appealed to children to reject the call to "liberation before education" and return to school and ensure that minimal damage occurs during the academic year ahead.

(b) Parents and teachers appealed to children to stop violence

During school boycotts (see 4.2.5.2(b)(i-ii)) children perpetrated acts of violence within school premises. To address the problem of violence in schools spokesmen of the NECC (on behalf of parents and teachers) such as Zwelakhe Sisulu appealed to school children not to resort to violence to achieve their objectives. The NECC was working on the principle that there was nothing to be gained in making a bad situation worse.
(c) Parents and teachers attempted to prevent children from being in the streets during school hours

During school boycotts school children showed very little interest in learning, instead they drifted aimlessly around the streets (see 4.2.5.2(b)). To limit this practise parents and teachers organised education programmes at school. Music, sport, debates and the history of black people were popular parts of the alternative education programmes. Alternative education programmes also gave parents and teachers the opportunity of influencing children, particularly with a view to bringing an end to the ongoing crisis.

(d) Parents and teachers appealed to all stakeholders to make united effort to address the education crisis

Parents and teachers appealed to school children, community leaders and officials of the Department of Education and Training to work hand in hand to address the ongoing education crisis. The inclusion of children (students) in structures such as PTSA's gave parents and teachers an opportunity to listen to the problems of the children. Teachers were persuaded to end their disunity (cf. 4.2.5.2(a)(i)) in order to form a collective group for the benefit of the education of the children.

Although the NECC played an important role in persuading children to return to school and renounce violence, it contributed in transforming black education into a political battlefield. The NECC encouraged children to link their demands with broader political activity and undermine education reforms introduced by the state. Parents were also encouraged to involve themselves in South African politics. The state realised that these developments would derail education reform. To prevent this the state took actions (as indicated in the following paragraphs) to protect reform initiatives.
4.2.7 ACTIONS TAKEN BY THE STATE TO PROTECT EDUCATION REFORM

4.2.7.1 Actions taken against school children

- Children who failed to abide by school rules were expelled or suspended from school.
- Children would have to carry identity cards.
- School children around Johannesburg in particular had to register after the July holidays.
- Children would have to remain within school premises during school hours.
- Children's structures such as AZASM and AZASO were banned in 1988 (Christie, 1994:285).

4.2.7.2 Actions taken against the NECC

The activities of the NECC were curtailed by the introduction of the state of emergency which was introduced in June 1986.

- The state found it difficult to hold meetings with parents, school children and teacher organisations which collaborated with politically inclined organisations such as the NECC.
- In December 1986, all NECC meetings were banned.
- People's Education material prepared by the NECC was prohibited at all schools under the control of the Department of Education.
- Officials of the NECC that were found were detained (Christie, 1994:286).

The actions indicated above sparked further discontent in schools. School children refused to carry identity cards or register. Boycotts and incidents of violence continued up to 1990 and beyond. Writing in Africa Today (16 March 2000:17) Ken Owen describes the situation as follows:
Schools were closed by rolling boycotts, classes were thrown open to revolutionary cadres, teachers who tried to carry on teaching were beaten up, principals were denounced as collaborators (a label that could be a death sentence) and schools themselves were severely vandalised.

Ken Owen continues:

The result was catastrophic loss of authority, self-esteem and professionalism among teachers.

4.2.8 SUMMARY

The role of parents, teachers and the state during the reforms era (1970 – 1990) was discussed in the preceding subsection. It was indicated that to bring about reform in education the state passed the Education and Training Act (Act no. 90 of 1979). Reforms in education were to happen against the background of the National policy for General Education Affairs (Act 76 of 1984) which meant that the state was to help parents and teachers to establish favourable conditions for teaching and learning within their own department of education.

Developments following the passing of the Education and Training Act (Act no. 90 of 1979) were discussed. This was followed by an account of the state’s actions to reform education. It was also indicated that parallel to the state’s initiative to reform there had been significant moves in the same direction by a number of agencies with an interest in education.

It was further indicated that despite the introduction of reforms the legacy of apartheid laws and the growing political conscientisation of the youth contributed towards the worsening barriers to effective teaching and learning at home as well as at school. It was stressed that factors from the previous eras were still relevant to the era under review.

Finally it was indicated that despite the state’s actions to remove barriers to effective teaching and learning, the educational crisis continued. The continuation of the
4.3 THE NEW DISPENSATION FORM 1990 UP TO 2000

4.3.1 INTRODUCTION

On 2 February 1990, State President, F.W. De Klerk announced the unbanning of mass political movements (cf. 4.1.2.2). The state allowed the return of political exiles. The date of 2 February 1990 marked the beginning of the New Dispensation. Before 27 April 1994 President De Klerk’s announcement and other developments which followed had raised expectations among parents, teachers and school children that the time of the restoration of a culture of teaching and learning had arrived. In the absence of any quick attempts to meet parents, teachers and school children’s expectations bottled-up frustrations and anger were unleashed, particularly among teachers and children. As far as teachers and children were concerned, they were still engaged in a struggle. Their struggle was against a lack of any serious attempt to address their expectations.

Before 27 April 1994 black education was still characterised by an environment which was not trustful, secure and nurturing. The situation was exacerbated by the fact that there was no clear indication as to what role parents and teachers were to play to address the deepening education crisis. The state on the other hand could not pay much attention to the education crisis as it was still busy with negotiations for the New Dispensation. Notwithstanding the attainment of the democratic order on 27 April 1994 the culture of teaching and learning continued to be characterised by a deep-rooted crisis.

It is in the light of the above explanation that in this section the role of parents, teachers and the state as from 2 February 1990 until 2000 will be discussed.

Firstly, attention will be given to the developments which generated expectations that the time for addressing the education crisis had arrived. As these expectations remained
unrealised, incidents of violence, racism, substance abuse and other problems affecting schools reached disturbing proportions.

Secondly, it will be indicated that parents, teachers and the state increasingly blamed each other for the erosion of the culture of teaching and learning in schools. While they were doing this, the educational crisis continued. Finally, the state’s effort to restore the culture of teaching and learning will be discussed.

4.3.2 DEVELOPMENTS PRIOR TO 27 APRIL 1994.

4.3.2.1 Expectations generated by mass political movements

(a) 1990 People’s mass education workshop

In July 1990 the NECC held a workshop on People’s Education in Cape Town. The main aim of the workshop was to develop and build a common and coherent understanding of the concept of People’s Education. The workshop also considered how planning for the alleviation of the education crisis should be formulated and what structures the NECC should set up for this purpose (Christie, 1994:296).

(b) Pressurising the government to bring about reform in education

Mass political movements believed that they had a mandate from many parents, teachers and school children to negotiate with the state to devise means of ending the education crisis. In February 1991 a delegation of the representatives of mass political movements met the state President. During the meeting a joint working group on education was set up. Several meetings held between March and July 1991, led to the expectation that a national negotiation forum on education would be created, in which, among others the role of parents, teachers and the state in establishing a culture of teaching and learning, would be discussed (Race Relations Survey, 1992/93:527).
(c) The National Emergency Programme

In April 1992 Mr John Samuels, the head of the Department of Education of the ANC, called for a National Emergency Programme to address the deepening crisis in education. Such a programme was to pay attention to the following:

- Improving retention rates at black schools.
- Improving Mathematics and Science learning.
- Improving teacher/pupil and pupil/classroom ratios (Race Relations Survey 1992/92:54).

(d) The African National Congress Education Policy Document

In May 1992 the ANC published a document on educational policy. The document recommended that the civil society in general and parents and teachers in particular should play an important role in educational matters.

4.3.2.2 Expectations generated by the state

(a) Intention of the state to give school communities more power to determine policy in certain matters

In May 1992 the State President stated in parliament that the state was intending to give more power to school communities to determine policy in certain education matters. This included the role of parents and teachers in establishing a culture of teaching and learning.

(b) Improvement in labour relations

In July 1992 Mr Sam De Beer, then Minister of the Department of Education and Training announced that his department was intending to create a new post of staff commissioner within the Department to improve labour relations. It would be the responsibility of the
commissioner to hear representations from aggrieved teachers (Race Relations Survey, 1992/93:52).

(c) The Education Renewal Strategy

In May 1990 the National Education Department announced the development of an Education Renewal Strategy (ERS) for education in South Africa. In 1991 the Department of National Education published a document entitled: Education Renewal Strategy: Discussion Document (ERS) which generated a great deal of change in the education system in which parents and teachers were to play a significant role (CSD Bulletin, 1993:3).

It was generally expected that the developments discussed above would materialise very soon. In the absence of any quick improvements, teachers and children reacted as discussed in the following paragraphs.

4.3.3 REACTIONS TO UNFULFILLED EXPECTATIONS

4.3.3.1 The reaction of children

(a) Children not attending school

Shiluvane (1998:199) maintains that during the 1980's many children involved themselves too deeply in the struggle and forgot about their education. Some of them managed to pass matric after a long struggle. They discovered with dismay that their certificates were worth very little and that tertiary education was still beyond their reach. By the 1990's many of these youths were poor and unemployed. Campbell divides the youth of the 1990's into the following categories:
(i) **Comrades**

Comrades were politically conscious young people who were mainly not attending school. They were supportive of the Mass Democratic Movement (MDM) and the ANC. Comrades showed very little respect for their parents whom they accused of supporting the government and by doing so delaying changes (Campbell, 1994:19).

(ii) **Comtsotsis**

According to Campbell (1994:20) Comtsotsis were bands of youthful criminals who jumped on the political bandwagon. Comtsotsis used incidents of political conflict and unrest as a cover for crimes such as looting of property, robberies and harassment of the community. Comtsotsis became “judges” in the so-called “people’s courts”. As judges they pronounced death sentences on those who were accused of supporting the government of the day.

(iii) **Phantsulas**

Phantsulas (Campbell, 1994:33) tended to have an aggressive image associated with drinking, gambling and womanising. They also showed very little respect for parental authority.

(iv) **The Dudes**

According to Campbell (1994:232) the Dudes consisted mostly of young unemployed girls. Although they were usually well mannered they associated themselves with Comtsotsis and Phantsulas in particular.

Heese (in: Heese and Badenhorst, 1992:55) refers to these groups as the “lost generation”. It is the author’s opinion that the term “lost generation” should also include those who
honestly wanted a good education, but were deprived by the prevailing circumstances. The behaviour manifested by all the groups listed above made it difficult for them to subject themselves to the authority of their parents at home.

(b) The reaction of school based children

School based children believed that at the dawn of the New Dispensation authorities would immediately address problems such as the shortage of textbooks, corporal punishment and sexual harassment (see 4.2.5.2(b)(i-ii)). To express their outrage at the delay of the addressing of the above problems, they continued to behave in such a way that teaching was further disrupted. A few examples taken from Shiluvane (1998:202-206) illustrating the indiscipline at school during the period under review are the following:

(i) An increasing tendency to assault teachers

Three examples will be given:

- Three white teachers at the Fumana High School were attacked in January 1992 by about 50 children throwing stones
- In January 1993 children attacked the principal and the staff of Naledi school for “failing to control pupils at school”
- Mr J. Motau, the principal of Kekana High School was stabbed in the back by school children. The school was subsequently closed.

(ii) Children claimed too much power

Student Representative Councils paid too much attention to how teachers ran schools instead of concentrating on their studies. They organised protests to put pressure on the Department of Education and Training for the establishment of a National Education and Training Forum. Protest led to the breakdown of the legitimacy of teacher authority.
(iii) A general lack of learning enthusiasm

For black education the early 1990's delivered only degenerating conditions. It is estimated that in June 1993, for example, only 10% of the curriculum had been covered because of poor school attendance and the widespread disruptions.

(iv) Children behaved as if they were in the days of the struggle

Despite signs of educational changes children were still behaving as they did in the days of the struggle. Children still thought that the culture of boycotting was educationally legitimate. They seemed to derive pleasure in finding new issues for boycotting classes. It would appear that the frustration of expectations which had been raised since 1990 was the main cause of the violence in schools.

4.3.3.2 The reaction of teachers

During the early years of the New Dispensation there had been no end in sight to the turbulence in schools. Teachers believed that the New Dispensation would bring an end to their problems (cf. 4.1.3.3). The improvements were however, delayed due to the negotiation process. To express their outrage at the delay of the transformation of the education system teachers behaved as follows:

(a) They protested against the lack of improvement in working conditions

The early 1990's was characterised by teachers protesting against working conditions (cf. 4.3.3.2(b)):

- During the second term of 1990 teachers around Johannesburg launched a massive “chalkdown” strike in protest against the general situation in schools and their working conditions in particular (Christie, 1994:295).
• In early March 1992 teachers at Enkolweni Primary School (near Roodepoort) staged a “chalkdown” strike to demand that authorities review the appointment of a colleague as principal of the school (Race Relations Survey, 1992/93:426).

• In May 1992, 28 teachers at Rethusegile School (near Hartebeesfontein) went on strike in protest against the late payment of their monthly salaries (Race Relations Survey, 1992/93:425).

(b) The struggle for the recognition of teachers’ organisations and other structures

A few examples of the type of actions taken by teachers are given below.

• Early in March 1990 over 6,000 teachers in Soweto and Tembisa downed chalk in support of the National Teachers Unity Front (NTUF) which was demanding the formation of a teachers’ union to cater for the interest of teachers in the country (Christie, 1994:264-265).

• The teachers’ unity drive bore fruit in October 1990 with the establishment of the South African Democratic Teachers’ Union (SADTU). In May 1992 conflict arose between SADTU and the Department of Education and Training. The conflict centred on collective bargaining. SADTU launched a two-day national protest action to compel the Department to grant recognition to the Union (Christie, 1994:265).

• In August, 1992 a further two days were lost when SADTU decided to join the national strike called by the ANC and its allies (Christie, 1994:264).

• In May 1992 schooling in the former Ciskei was disrupted after the refusal of educational authorities to recognise parent, teacher and student organisations (Race Relations Survey, 1992/93:54-55).

Teachers leaving school children alone when they went on strike had a detrimental impact on the culture of teaching and learning. As Ngila Muendane (Sowetan, 8 August 1999:10), General Secretary of the PAC puts it:
When teachers go on strike the wrong people – the pupils instead of the employer – are worst affected.

Developments after the general elections which were held on 27 April 1954 led to the deepening of the educational crisis which faced parents, teachers and the state. Developments after 27 April 1994 are discussed in the following paragraphs.

4.3.4 DEVELOPMENTS AFTER 27 APRIL 1994

The period after 27 April 1994 was characterised by the following deepening school crisis.

4.3.4.1 Disturbing incidence of violence

The incidence of violence affecting schools reached disturbing proportions during the period under review. Newspaper reports collected by the researcher revealed that violent incidents in schools can be divided into two categories.

(a) Violence caused by criminal elements

The following are examples of the latest violent incidents in schools caused by criminal elements:

- In April 1999 Gwendoline Jele, principal of the Thabiseng Primary school was shot dead on the school premises by three young criminals who had hijacked her car (Sowetan, 20 April 1999:19).
- During the first school term in 1999 Rose Mnisi (a teacher) was shot as she walked home from school in Mpumalanga (The Citizen, 23 April 1999:1).
- A grade one teacher at Olifantsvlei School in Gauteng was shot by unknown men on 10 June 1999 in full view of school children (Sowetan, 11 June 1999:3).
- Early in January 2000 schools in Kwazulu-Natal, namely; Phembiszwe, Vuyiswa, Nqabakazulu, Gugulabasha and Udomo, were disrupted by crimes which included:
Muggings of teachers and learners and armed robberies which sometimes led to the death of teachers and learners (Sowetan, 11 April 2000:1).

(b) Violence caused by teachers and children

The following are examples of violence caused by teachers or children:

- In March 1999 a child walked into a classroom in Krugersdorp and shot dead a teacher (The Citizen, 23 April 1999:1).

- At the end of April 1999 more than 100 children stoned the principal of the school close to former state President, Nelson Mandela's rural area in the Transkei, in a dispute over reductions in the teaching staff (The Citizen, 23 April 1999:1).

- Two children were killed in May 1999 in an apparently drunken confrontation between pupils from Bankuna High School (Northern Province) and the visiting Orlando High (The Citizen, 1 June 1999:3).

- A principal and a teacher opened fire on children, killing one, in May 1999 at Zithokozile High School in Kwazulu-Natal (Beeld, 21 May 1999:2).

- On 29 July 1999 a crazed teacher at Anchor High School (Soweto) ran amok and mowed down three of his colleagues (City Press, 11 August 1999:5).

- In January 2000 a group of about 20 boys at Madibane High School (Soweto) assaulted their teacher in front of the principal and three inspectors in the headmaster's office (Sunday World, 5 March 2000:5).

4.3.4.2 The role played by the mass media in promoting violence and other problems caused by children at school

(a) Definition

Le Roux (1992:11) defines mass media as:

The encompassing concept for a variety of impersonal techniques to transfer common contents directly and speedily to a massive target group without personal contact between sender and recipient. It can take place by means of inter alia, radio, television, films, books and magazines.
(b) Types of mass media which played an important role in promoting violence in schools

(i) Television and video games

Research by Botha (1994: 14) revealed that black children, during the period under review, believed that media violence as contained in television programmes was justified. Children also believed that violence was the only way to solve problems. According to Shiluvane (1998: 165) many parents failed to guide their children in their choice of programmes when watching television. Parents showed very little interest in what their children were watching, as Shiluvane (1998: 165) pointed out, “television became the dependable ‘parent’ which warped their social and emotional development.

An observer, Mike Siluma (2000:9) editor of the Sowetan (at the time of writing) believes that the violence depicted in television programmes such as Yizo Yizo (produced with the support of the South African Broadcasting Corporation) was emulated by children. Yizo Yizo has been linked to the upsurge of violence in most schools. An instance where Yizo Yizo was implicated occurred at Khayalitsha:

Pupils described by teachers as “violent and unruly like the television show” threw stones at teachers and police, shouting slogans from the series (Siluma, 2000:9).

During the period under review censorship laws were no longer strictly enforced. Consequently many violent video games entered the country. Children in general, and black children in particular, increasingly became exposed to video games. According to psychologist Glenda Hicks (Ekstein, 1999:5) excessively violent games such as Mortal Kombat, Doom, House of the Dead and Armageddon could be the trigger to push children over the edge and into committing violent crimes. To the best knowledge of the author, no serious research has ever been undertaken in South Africa with regard to the violence and other problems caused in schools by video games. In the United States of America,
video games have been identified as one of the causes of violence at schools. Recently in Littleton (Colorado) two teenagers Eric Harris and Daylan Klebad, who killed themselves (on 20 April 1999) after shooting to death classmates and teenagers, had been devotees of the video game “Doom”.

(ii) Pornography

The Reader’s Digest Great Illustrated Dictionary (1984:1323) defines pornography as:

Written, graphical, or other material intended solely to excite feelings of sexual lust, and usually considered obscene.

Pornographic literature therefore implies such material in newspapers, magazines and books. Pornographic literature may easily be bought by children in cafes where it is sold illegally. According to Shiluvane (1998:67) in a small way the watching and reading of pornographic material contributes to the increasing pregnancies among teenage girls.

Parents, teachers and children usually differ as to whether pregnant girls should be allowed to continue schooling before giving birth. These differences often led to class boycotts.

4.3.4.3 Other problems experienced in schools

(a) The increase in sexual violence committed by teachers

Strauss (1992:60) defines sexual violence as:

Sexual acts meant to hurt or harm another person physically and emotionally; rape is an act of sexual violence.

The term sexual violence is closely related to the term sexual harassment which according to Strauss (1992:60) implies:
unwelcome sexual advances, requests for sexual favours and other verbal physical conduct of a sexual nature.

Taitz and Pretorius (2000:4) maintain that the number of incidents of sexual violence committed against underage girls has doubled in recent years. A third of these violations are being perpetrated by school teachers. Taitz and Pretorius reveal that in June 2000 the results of research on sexual violence in the Johannesburg area found for example, that:

One in three school girls experienced sexual harassment at school, of whom only one in three said they reported the episode to someone.

Sexual violence by teachers against school girls has serious implications for the culture of teaching and learning. Ledwaba (2000:5) avers that at the beginning of March 2000 a teacher in the North West Province was accused of failing two pupils who spurned his advances. Strauss (1992:7) maintains that victims come to see school as an unsafe place, hostile and intimidating. Victims may alter their own behaviour in an attempt to decrease their sense of vulnerability thus becoming less productive in their schoolwork.

(b) Drug abuse: a national problem in schools

The problem of drugs in schools during the period under review has now become a national problem. According to Joubert (1999:1) by 1999 many children attending historically Afrikaans schools around Pretoria were increasingly using drugs. Joubert maintains that:

... dis veral heroien wat deur al hoe meer skoolkinders gebruik word. Hoewel dit R400/g kos, word 'n verdunne weergawe teen R25 verkoop. Die bekostigbare dwelm word deur skoolkinders opgeraap.

According to research conducted in Gauteng by the Department of Health in 1999, drug abuse has grown among high school children in Soweto and other nearby areas from 16% in 1994 to 35% in 1998. The study claims that dagga and alcohol are the substances
mostly abused by high school children. The study further revealed that half of Gauteng’s high school children are experimenting with drugs, of these, about 10% are regular users (City Press, 1 August 1999:18).

During field research the author was informed by teachers that drug abuse is not confined to high school children. In the lower primary schools there are a great number of children who are sniffing glue and smoking dagga. The researcher was also informed by teachers that there is a link between drug abuse and violence. Principals of a number of schools indicated to the researcher that most of the children involved in fights at school are taking drugs.

The use of drugs prevents young people from reaching their full potential. Drugs hinder children’s abilities. Drugs destroy their lives. Perhaps the most serious effect of drugs on any child, black or white, is very sadly expressed by a mother of a schoolgirl who had become a victim of drugs. Standing next to her child’s bedside at the hospital she said:

\[Ek\ was\ histeries.\ Haar\ niere\ het\ ingegee,\ haar\ longe\ het\ platgeval.\ Die\ dokter\ het\ gesê\ ons\ kind\ gaan\ dit\ waarskynlik\ nie\ maak\ nie.\ Hy\ het\ later\ gesê\ as\ sy\ dit\ maak,\ sal\ sy\ vir\ die\ res\ van\ haar\ lewe\ verlam\ wees,\ sy\ sal\ net\ haar\ oë\ kan\ knip,\ sy\ sal\ ons\ nie\ kan\ hoor\ nie\ en\ sy\ sal\ nie\ kan\ praat\ nie\ ...\ (Beeld,\ 3\ Maart\ 1999:3).\]

\(c\)  Racial tension in schools

Anyon (in: Van Zyl, 1999:109) provides the following succinct definition and description of racism:

Racism is a set of attitudes and behaviour towards people of another race which is based on the belief that races are distinct and can be graded as “superior” or “inferior”. A racist therefore is someone who believes that people of a particular colour or national origin are inherently inferior, so that their identity, culture, self-esteem, views and feelings are of less value than his or her own and can be disregarded or treated as less important.
According to Griessel, Louw and Swart (1989:163) America has experienced racism in schools for many decades. During the 1960's, friction, tension and clashes among children from different ethnic and cultural groups occurred in integrated schools in cities such as Los Angeles, Miami and Boston. Van Zyl (1999:118) maintains that America is still experiencing problems in establishing racial equality in education. Griessel et al. (1989:118) stated that during the 1980's Britain was also faced with the problem of racism in their own schools. In the Netherlands minorities such as Moluccans and Surinamers were also complaining of racism.

Since the New Dispensation, particularly after 27 April 1994, many white schools in South Africa have been opened to children of all races. In March 1999 the South African Human Rights Commission (SAHRC) released a report which revealed that racial tension is rife in integrated schools. Racial tension is regularly reported in newspapers. Examples of incidents reported in 1999 are:

- During the first school term violence erupted at Vryburg High School (North West province) after a white student had been stabbed by a black student (The Citizen, 9 March 1999:6).

- Two schools in and around Durban closed in May 1999 due to tension between Indian and black students (The Citizen, 29 May 1999:1).

- The Burnwood Secondary School in Overpoort near Durban was closed after a teacher was beaten up when he allegedly made racial derogatory remarks aimed at black children (The Citizen, 29 August 1999:1).

- In June 1999 Mr Chris Roos was dismissed from the Cullinan Combined School in Eastern Gauteng after black parents had complained that Roos used the word “kaffir” in an examination paper set for children (Sunday Times, 27 June 1999:22).

- Mr Nick Pieterse, acting principal of a former all-white model C school (Kuschke Agricultural High School near Pietersburg) was suspended early in September 1989 after allegations were made that he had assaulted a black child at school (Sunday World, 12 September 1999:1).
In September 1999 a white child was assaulted at Kuschke Agricultural High School by an angry group of white schoolmates who accused him of making friends with “kaffirs” (Sowetan, 9 September 1999:5).

Racial tension in schools has the following educational implications:

- Some teachers do not discipline children belonging to different racial groups for fear of being labelled as racists.
- Children who are subjected to racial slurs develop a poor self-concept. According to psychologists (see 2.3.1.2) children with a poor self-concept are not able to control their behaviour.

During field research the researcher was informed by teachers that violence in all its forms has the following consequences for the culture of teaching and learning. Violence:

- makes teachers feel insecure. This leads to many teachers leaving the profession.
- encourages absenteeism by teachers and learners.
- causes psychological damage or emotional damage to the direct victims and those who witness violent acts and close associates (parents, teachers and other children).

(d) Aids wreaking havoc in schools

South Africa is suffering under the unabated onslaught of an Aids pandemic.

(i) Definition

Van Rooyen and Louw (1994:114) define Aids as:

The abbreviation for *Acquired immune deficience syndrome*. It is an incurable disease caused by a virus (human immuno-deficiency virus for HIV) which breaks down the body’s immune system by destroying the helper T-cells which combat disease. The person dies because his body cannot fight the disease.
(ii) Origin and extent

There are many theories about the origins of Aids. Aids, however, is a fact not a theory. Aids was first diagnosed in the United States in 1981. Since then the disease has spread to many parts of the world – including South Africa. Statistics taken from the death register of the Home Affairs Department (quoted by Taitz, 2000:1) (see figure 4.2) prove that Aids is taking a devastating toll among South Africa’s most productive citizens, those aged between 15 and 49 with more men between 35 and 40 than in any other age group dying in the 1999 – 2000 period.

Figure 4.2: Aids deaths registered by the Department of Home Affairs

Source: Department of Home Affairs (quoted by Taitz, 2001:1).
According to a report which appeared in the Sunday Times (26 September 2000:5) in 1999 an estimated 45 000 South African teachers were infected with HIV, the virus which causes Aids, while one in eight of the country's sexually active population (including high school children and tertiary students) was infected.

(iii) Transmission of HIV/Aids

- Contact with infected blood.
- Semen.
- Vaginal cervical fluids.
- Intravenous drug abuse.

(iv) Signs and symptoms

Any of the following symptoms may indicate an HIV infection if they are resistant to the normal treatment or often occur.

- Swollen glands in the back of the neck.
- Mouth ulcers.
- Involuntary severe weight loss.
- Chronic diarrhoea.
- Loss of memory.
- Recurrent rashes, infections and sores.
- Sexually transmitted diseases.

(v) Impact on the culture of teaching and learning

Experts such as Mary Crewe, head of the Aids unit at the University of Pretoria, believe that Aids is:
- Responsible for the death of some teachers. This will ultimately lead to a shortage of teachers.
- Affecting the ability of teachers who are infected with Aids to teach.
- Gradually changing enrolment patterns.
- Starting to disrupt schooling because of erratic attendance as teachers and children take time to take care of family members with Aids (Pretorius, 1999:5).

(e) Financial constraints

After the 1994 election it was hoped that the state would put more money into education. The state however, followed a policy called “Growth, Employment and Redistribution (Gear)”’. Gear is a strategy which places a ceiling on expenditure. It also calls for trimming of the civil service (including education). Limiting expenditure obviously limits quality. Effective education service delivery by provinces was shackled by an increasingly exacting budgetary stringency. By the year 1999, provincial spending on non-personnel items such as stationery had decreased for the fourth consecutive year. The chances of fulfilling the constitutional requirement of basic education for all was particularly dire for the poorer provinces such as the Eastern Cape and Northern Province (Sowetan, 18 August 1999:9, Gallie, 1998:27).

4.3.5 VIGOROUS ATTEMPTS BY THE STATE TO INVOLVE PARENTS AND TEACHERS IN PROGRAMMES AIMED AT THE RESTORATION OF THE CULTURE OF TEACHING AND LEARNING

4.3.5.1 Attempts made during Professor Sibusiso Bengu’s tenure of office

Professor Bengu was the first National Minister of education of the new democratic South Africa. The most important programmes undertaken by the state during Bengu’s tenure involving parents and teachers in the restoration of the culture of teaching and learning are briefly indicated in the following paragraphs.
(a) *The establishment of governing bodies*

School governing bodies were established in terms of the South African Schools Act, 1996. The South African Schools Act, 1996 is by far the most important piece of legislation in the history of the country as it empowers teachers, parents and children to become partners in creating the necessary climate for teaching and learning at school. According to section 13 of the South African Schools Act, 1996 a school governing body must:

(i) Adopt a code of conduct for learners

Section B of the South African Schools Act, 1996 further stipulates that a code of conduct:

> Shall be directed at enabling a disciplined and purposed school environment to be established, dedicated to the improvement and maintenance of quality of the learning process.

(ii) Adopt a constitution

The school governing body is expected to adopt the policy of school setting out rules based on shares and beliefs within national and provincial frameworks.

(b) *The launching of the COLTS (culture of teaching and learning service) campaign*

Colts was launched by former President Mandela in February 1997 at Similane High School near Roodepoort. The key pillars of Colts are:

- The establishment of highly effective school governing bodies.
- The creation of a safe teaching environment free from drug abuse, violence, crime, racism and other human rights abuses.
- The inducing of a sense of professionalism and responsibility among teachers.
The urging of learners to make disciplined use of their opportunity to study (Sowetan, 24 January 2000:1).

(c) The introduction of Curriculum 2005

The American educationist, Bill Spady, is the father of Outcomes-Based Education (OBE) on which Curriculum 2005 was based. Plans for the introduction of Curriculum 2005 was announced in March 1997 and has been implemented since January 1998. According to Dreyer (2000:5):

The underlying philosophy of the new curriculum is an outcome based approach to education and learning ... the emphasis is not on what the teacher should be able to achieve, but rather on what the learner should be able to know, to understand, to do and to become.

According to Dreyer (2000:8-19) and Jacobs (in: Lemmer, 1999:98) the idea behind Curriculum 2005 is, among others, to:

- Equip children (learners) with knowledge, competencies and orientations.
- Focus on the results or outcomes that are expected at the end of each learning process.
- Bring success to all children, although some may take longer to achieve this than others.
- Involve parents, guardians and community leaders in the curriculum.
- Encompass a culture of multi-culturalism, human rights and sensitivity to the values of reconciliation and nation building.

4.3.5.2 Attempts made during Professor Kader Asmal's tenure of office

Professor Kader Asmal replaced Professor Bengu as the Minister of National Education during the middle of 1997. At the time of writing, the following programmes have been undertaken in an attempt to restore the culture of teaching and learning.
(a) Asma's nine-point programme

After assuming duties, Professor Asmal launched a campaign in July 1997 to address the education crisis in the South African education system. The education system was to be rescued through a nine-point plan aimed among others at:

- Ensuring the breakdown of the outdated learning system by ensuring the success of the Outcomes-Based Education (OBE) System (see 4.3.5.1(c)).

- **Ensuring schools become centres of community and cultural life.** The emphasis would be on peace and stability, not merely law and order, schools have to be reclaimed form those violent in both word and deed. To ensure the success of this programme the Department of Education launched the Tirisano (Setswana for co-operation) campaign in January 2000 to foster co-operation between the state, parents and teachers in restoring the culture of teaching and learning. *Tirisano's* motto is:

  Working together to build a South African education and training for the 21st century.

- **Bringing an end to physical degradation in schools.** Schools must be physically safe for those who work in them.

- **Developing the teaching profession.** To improve the teaching profession a National Teacher Award Scheme will be implemented. The table on page 262 shows the National Teacher Award winners for 1999.
Table 4.9: The National Teachers Award winners for 1999

<table>
<thead>
<tr>
<th>Category</th>
<th>Winner</th>
<th>Number</th>
<th>School</th>
<th>Province</th>
</tr>
</thead>
<tbody>
<tr>
<td>Life time</td>
<td>Sheik Hoosen Kassim</td>
<td>1</td>
<td>Roshnee Primary</td>
<td>Gauteng</td>
</tr>
<tr>
<td>achievement award</td>
<td>Danie Wilken</td>
<td>2</td>
<td>Gelukwaarts</td>
<td>Free State</td>
</tr>
<tr>
<td></td>
<td>Johannes Ncube</td>
<td>3</td>
<td>Khanyisa Secondary</td>
<td>Kwazulu-Natal</td>
</tr>
<tr>
<td>Excellence in Khoari Khoarai</td>
<td>Khoari Khoarai</td>
<td>1</td>
<td>Tsoletso Secondary</td>
<td>Free State</td>
</tr>
<tr>
<td>school leadership</td>
<td>Sylvia Motlong</td>
<td>2</td>
<td>Sundra High</td>
<td>Mpumalanga</td>
</tr>
<tr>
<td></td>
<td>Johannes February</td>
<td>3</td>
<td>Hydepark Primary</td>
<td>Western Cape</td>
</tr>
<tr>
<td>Excellence in teaching at primary or secondary school</td>
<td>Janila Maritz</td>
<td>1</td>
<td>Doringbult</td>
<td>North West</td>
</tr>
<tr>
<td></td>
<td>Doris Sibiya</td>
<td>2</td>
<td>Intermediate</td>
<td>Northern Cape</td>
</tr>
<tr>
<td></td>
<td>Kedibone Kabautile</td>
<td>3</td>
<td>Hothazel Combined</td>
<td>Eastern Cape</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Kgato Primary</td>
<td></td>
</tr>
<tr>
<td>Excellence in Early Childhood Development</td>
<td>Hannie Beyleveld</td>
<td>1</td>
<td>Eendracht Primary</td>
<td>Gauteng</td>
</tr>
<tr>
<td></td>
<td>Any D. Dirkse</td>
<td>2</td>
<td>Doringrosie Speelkring</td>
<td>Northern Cape</td>
</tr>
<tr>
<td></td>
<td>Zukisa Twalo</td>
<td>3</td>
<td>Esizwe Junior Primary</td>
<td>Eastern Cape</td>
</tr>
<tr>
<td>Excellence in special needs</td>
<td>Lucas Magongwa</td>
<td>1</td>
<td>N.West Secondary School for the Deaf</td>
<td>North West</td>
</tr>
<tr>
<td></td>
<td>John Eastes</td>
<td>2</td>
<td>Letaba School</td>
<td>Northern Province</td>
</tr>
<tr>
<td></td>
<td>Barbara Ashmore</td>
<td>3</td>
<td>Koppie Allen School</td>
<td>Free State</td>
</tr>
</tbody>
</table>


- **Ensuring that provincial systems work in harmony with the National Department.** The National Department is to ensure that provinces carry out the mandate set at national policy level.

- **Breaking the back of illiteracy** among the youth and adults.

- **Dealing urgently and purposefully with HIV/AIDS** in and through the education and training system.

- **Creating a vibrant further training education system.** This is essential so that the youth and adults can meet the next century's economic and social needs.
Developing a higher education system. Higher education, largely dictated by Apartheid Planners, will have to be reviewed as a matter of urgency. A rational, seamless higher education system has to be implemented (Saturday World, 1 August, 1999:17).

(b) Publication of a list of high schools, ranking them according to their matric pass rate

The publication of a list of schools started in 2000. It was strongly believed that the list would contribute a great deal towards encouraging school governing bodies, parents, communities and children to turn around and rescue schools that were performing poorly. According to the list which was published early in 2000 the following are examples of schools which scored 0%.

(i) Northern Cape

- Phillipstown High
- Kimberley Prison
- Multimedia Akademie

(ii) Northern Province

- Letlhabile
- Mahlatsengwana
- Monamodi Matsepe
- Serole Tsidi
- Mmolawa
- Rabodupe
- Jubana
- Sevengwana (Sunday Times, 16 January 2000:18)
(c) Formation of guerilla units

While addressing teachers at the University of Venda early in 2000, President Thabo Mbeki said the government would form guerilla units which would appear at schools without announcement to see what children and teachers were doing. Guerilla units in which the National Minister of Education and Provincial Ministers of education participated were in operation throughout the country until April 2000 (City Press, 9 January 2000:2).

Despite the above developments, by the second half of 1999 it was evident that the state-parents-teacher triangle had not achieved much in addressing the ever deepening educational crisis. Instead of improving, the teaching and learning culture in many schools has continued to break down. The situation was worsening to the extent that the national Minister of Education told a media briefing in July 2000 that the South African education system was in crisis and his department was to deal with what amounted to a national emergency. The minister further indicated that larger parts of the South African system were dysfunctional. He indicated that the most troubling features of the system were:

- An increase in crime, drug dealing, sexual abuses, vandalism and other forms of violence.
- Poor quality at all levels.
- Governance.
- Massive inequalities and facilities (Sunday Times, 1 August 1991:1, Sunday World, 1 August 1999:2).

The period under review was also marked by the tendency of the state, parents and teachers to blame each other for not addressing the ever deepening education crisis more effectively. This will receive attention under the following subheadings:
4.3.6 THE “BLAME EACH OTHER” SYNDROME

4.3.6.1 Introduction

Headlines concerning the “blame each other” syndrome such as those indicated below became regular features in the press:

- Parent’s lack of interest blamed for poor results (City Press, 11 January 1998:7).
- Stop pointing fingers (Sowetan, 13 January 2000:1).
- Pupils, teachers, entire education system along with apartheid legacy blamed for poor matric results (The Star, 7 January 1998:1).
- Leerlinge, onnies blameer ouers ... vir swak uitslae (Beeld, 23 March 2000:5).

The cartoon below also depicts the “blame each other” syndrome.

**Figure 4.3: Cartoon depicting the “blame each other” syndrome**

Source: Beeld, 21 Mei 1999:2.
The views expressed above prompted the author to interview parents, teachers and officials of the Department of Education with the aim of ascertaining their views on what prevented the parent-teacher-state triangle from functioning more effectively. Interviews were conducted in the Northern Province, particularly in areas around Tzaneen, with the help of assistants who were thoroughly guided by the researcher. Interviews were also recorded on tape for record purposes (see also 1.5.5).

4.3.6.2 Perceptions of stakeholders (parents, teachers and the state)

(a) Perceptions of parents

(i) What parents believed the state was doing which prevented the parent-teacher-state triangle from addressing the ongoing education crisis effectively.

Three hundred parents were interviewed. All respondents were requested to respond to the following question:

**As a parent what do you believe the state is doing which prevent the parent-teacher-state triangle from effectively addressing the ongoing education crisis?** (see appendix A(v)).

An analysis of the responses revealed the following:

- 20 interviewees indicated that the state was doing nothing wrong which could be seen as preventing the parent-teacher-state triangle from addressing the ongoing education crisis more effectively.
- 40 interviewees indicated that the state played a very small role in involving parents and teachers in addressing the ongoing education crisis more effectively.
- 240 interviewees indicated that the failure of the state to implement its policies effectively was the main problem. They also indicated that some policies had been implemented against their wishes.
The following are examples of responses which elaborated the views expressed above.

Mrs Jamela Mamaila who was interviewed on 22 August 2000 responded as follows:

Corporal punishment is a part of our cultural heritage, yet the state has banned it in schools. Corporal punishment is the only effective way educators can apply to discipline learners.

Mr Langley Malatji who was interviewed on 2 August 2000 responded as follows:

The state must take the blame for what is happening in education. The state lacks the political will to instill discipline in schools and bring about a strong power in the management system. The state is also blamed for its failure to take concerted actions against murders and robberies in schools. Educators are given permission to toyi-toyi at the slightest provocation.

Parents also blamed the state for:

• The late delivery of textbooks to schools. These usually lead to the boycotting of classes.
• The failure to intensify the monitoring of schools by the officials of the Department of Education.
• Allowing young teachers to opt for early retirement.

What parents believed teachers were doing which prevented the parent-teacher-state triangle from addressing the ongoing education crisis more effectively

Two hundred and fifty parents (in the Tzaneen area) were interviewed. All interviewees were requested to respond to the question:

What do you believe teachers are doing which prevent the parent-teacher-state triangle from addressing the ongoing education crisis more effectively?
Out of 250 parents interviewed 180 indicated that the lack of commitment of teachers was a severe barrier towards addressing the ongoing education crisis more effectively. The views of these 180 parents is summarised by Mr Carel Mohale, a member of a governing body who commented during an interview (28 August 2000) as follows:

- Teachers are disrespectful to supposedly uneducated parents.
- Factionalism within the teaching staff occurs regularly.
- Educators lack competency in dealing with parents.
- The authority of the principal is undermined or sabotaged by members of teacher unions.

Other problems frequently mentioned by parents are:

- Teachers smoking or drinking alcohol with learners.
- A good number of teachers are elected members of municipalities to the detriment of their professional duties.

(b) Perceptions of teachers

The second phase of interviews involved finding out what teachers believe the state or parents are doing which prevent the parent-teacher-state triangle from addressing the ongoing education crisis more effectively. Two hundred teachers in the Tzaneen area interviewed in groups of ten, were involved. For fear of disrupting classes teachers were mainly interviewed after school hours.

(i) What teachers believed parents are doing which prevents the parent-teacher-state triangle from addressing the ongoing education crisis more effectively

90% of the respondents expressed concern about the large number of parents who were not supportive to their school going children. The following are examples of responses gathered by the author. Interviewees indicated that:

- Parents do not motivate their children to attend school regularly.
The poor upbringing in many homes caused problems in schools.

Parents do not respond to invitations from schools concerning their children.

Parents give little attention to procedural obligations like ensuring that children are registered timeously.

On the whole, they only pay attention to school matters when there are huge problems at school – often it is too late.

(ii) What teachers believed the state was doing that prevented the parent-teacher-state triangle from addressing the ongoing education crisis more effectively

98% of the 200 teachers interviewed stressed that a number of problems experienced in schools actually stem from the Department of Education. Teachers emphasized that the low teacher morale is mainly caused by departmental policies. During an interview held on 20 September 2000 Mr M.P. Modiba, an experienced principal himself commented as follows:

Job insecurity, the rationalisation of educators, low promotional opportunities, freezing of salary increases and the delinking of qualifications from salary payments are antithetical to promoting educator professionalism and morale.

Other problems frequently mentioned by teachers are that:

- The Department does not take education into account as a serious matter which needs full attention. They stressed that the Department has a tendency of leaving problems with teachers and when things get worse the state points fingers at them.
- Registers and chalk are usually not supplied until teachers have bought their own supplies.
- Teachers are blamed for everything that goes wrong in the school.
- Teachers are confused about what Curriculum 2005 requires of them. Teachers (particularly in the foundation phase) acknowledged to the author that their failure to come to grips with Curriculum 2005 is having a negative influence on learners.
(c) **Perceptions of the education authorities (on behalf of the state)**

The third phase of interviews involved finding out what education authorities such as circuit or area managers believe *teachers and parents* are doing which prevents the parent-teacher-state triangle from addressing the education crisis more effectively. Thirty five officials from different areas of the Northern Province were interviewed.

(i) **What education authorities believed teachers were doing which prevent the parent-teacher-state triangle from addressing the ongoing education crisis more effectively**

Education authorities believe that the fact that the greater part of the year not being involved in serious teaching appeared to be a major cause of the serious disintegration of teaching and learning. In the words of one circuit manager:

> Most of the time in school is spent in routines such as registering students, training soccer teams, attending union meetings or memorial services during school hours.

The respondents expressed concern about the high rates of absenteeism among teachers. One area manager commented:

> Despite the Department's warnings, the rate of educators being absent from work is still exceptionally high. It is not an exaggeration to say that it is possible to find a quarter of the staff being absent on a given school day.

Other frequent complaints of education authorities about teachers are:

- Teachers are always complaining instead of doing their work.
- During the unannounced visits to schools by education authorities some teachers are found lolling in staff rooms while classes go unsupervised.
- Some principals are not instilling discipline in schools.
(ii) What education authorities believed parents were doing which prevent the parent-teacher-state triangle from addressing the ongoing education crisis more effectively.

Respondents echoed the perceptions of teachers on parents, namely that parents were generally unsupportive and lacked interest in school issues (see 4.3.6.2(b)(i)).

Accusations and counter accusations about who should shoulder the blame for the deepening educational crisis had the following consequences:

- Parents, teachers and the state failed to realise that there is no single factor which could be responsible for the ongoing education crisis.
- While parents, teachers and the state were vehemently blaming each other, instead of functioning as a unit, the education crisis continued and worse can still be expected.

4.3.7 SUMMARY

Chapter four investigated the history covering the period from 1953 up to 2000 concerning the role of parents, teachers and the state in education. Emphasis was laid on what characterised each of the following sub-eras.

4.3.7.1 The separate education era (1953 – 1979)

It was indicated that this era was characterised by the fast industrial growth and the strict application of the apartheid laws which contributed to the deterioration of the position of parents as role models and also seriously affected the culture of teaching and learning at home. Parents experienced problems in financially supporting school education. Bantu education imposed increasing financial obligations on parents. Parents also played a limited role in the administration of school education. In addition to this, political organisations used schools for the struggle against the Bantu Education system. It was
further indicated that although the state succeeded in having more children than before attending school, it experienced problems in funding education and most of its policies, such as mother tongue instruction, were rejected by blacks.

4.3.7.2 The era of reforms (1979 – 1990)

For this era it was indicated that the state embarked upon a programme of reforms in response to the threatening political, economic and educational situation in the country. To bring about reforms in education the state passed the Education and Training Act (Act no. 90 of 1979. As part of the strategy for reforming education:

- Parents were to be given more opportunities to involve themselves in the education of their children.
- Teachers’ working conditions were to be improved.
- The state declared its intention to provide equal education.

Parents, teachers and school children were not satisfied with the reforms introduced. Through influence of the UDF, school boycotts were started in 1980. In response to the school crisis, parents formed (in 1985) the National Education Crisis Committee (NECC). The NECC enlisted the help of teachers and officials of the Department of Education in an attempt at bringing an end to the education crisis. Although the NECC played an important role in persuading school children to end the boycott, it also contributed in transforming black education into a political battle field. It was also emphasized that despite the state’s actions to protect its reform initiatives and the role parents and teachers played to remove barriers to effective teaching and learning the education crisis continued (see also 5.6.5).

4.3.7.3 The New Dispensation from 1990 up to 2000

The unbanning of political organisations in early 1990 raised great expectations. However, in the absence of any quick attempts to meet teachers, parents and school
children's expectations, school children reacted by not respecting authority at school. Teachers on the other hand intensified their struggle for the recognition of their organisations. It was also stressed that after the first democratic elections (27 April 1994) there was a disturbing number of incidents of violence, particularly in schools. This period was also blighted by the appearance of HIV/AIDS in schools. To address the problems in schools the state started vigorously involving parents and teachers in educational matters (see 4.3.5).
CHAPTER FIVE

RECAPITULATION, CONCLUSIONS
AND RECOMMENDATIONS

5.1 INTRODUCTION

Chapter Five aims at recapitulating the main issues that were discussed in the previous chapters. The author is primarily concerned with those issues which promoted or militated against the establishment and maintenance of the culture of teaching and learning during the different eras in education. From the literature study, observations, interviews and daily experience, certain conclusions have been made which will eventually lead to recommendations.

Before embarking upon a discussion of the conclusions, a statement and assessment of the problem will be undertaken. A number of recommendations which are based on the conclusions will thereafter be made. Chapter Five will be concluded with a final summary and conclusion of the entire study.

5.2 RESTATEMENT AND ASSESSMENT OF THE PROBLEM

The main purpose of this study was to attempt an investigation and understanding towards the roots of the current role crisis facing parents, teachers and the state in the establishment and maintenance of a culture of teaching and learning at home as well as at school. The nature of the problems which prevent parents, teachers and the state from establishing and maintaining a culture of teaching and learning, were exposed. It was indicated in chapter three that in the past parents, teachers and the state effectively used their positions of authority to establish and maintain a culture of teaching and learning. However, during the course of history, different factors gradually led to the weakening of the ability of parents, teachers and the state to establish and maintain a sound culture of
teaching and learning. It is the task of parents, teachers and the state to use whatever acceptable means may be available to create favourable conditions for teaching and learning.

5.3 CONCLUSIONS

In the previous chapters issues relating to the role of parents, teachers and the state in the establishment of a culture of teaching and learning were investigated. In this chapter a summary of the conclusions reached, based on the research that had been undertaken, will be given. Each finding will be justified briefly and an indication will also be given of its relevance to the teaching and learning situation.

5.3.1 THERE ARE BARRIERS TO EFFECTIVE TEACHING AND LEARNING AT HOME

5.3.1.1 There is a deterioration in the role of parents as primary educators

It emerged from the literature study that, unlike in the past, today parents are no longer effective as primary educators (cf. 1.1).

(a) The deteriorating role of the father

The father is providing his children with little security.

- Children are abused.
- Children are exposed to the negative influence of the mass media.

The father also makes very little effort to encourage his children to respect elders.

- Children call elders (particularly the less educated) "blind" or "unsophisticated".
- Children have a tendency to argue with their father.
(b) The deteriorating role of the mother

The mother is often regarded as "outdated" and old fashioned. The mother is no longer effective in guiding her children in the use of acceptable manners and forms of communication with older people.

5.3.1.2 There are conditions which create insecurity for the children

In paragraph 2.3.1.2(a)(i) it was indicated that children who are not adequately provided with security at home do not find it easy to learn. A literature study revealed that the living conditions of the majority of families are characterised by conditions which create insecurity for children. The following are examples:

(a) Domestic violence

It emerged from the literature study (see 4.2.5.1(c)(i)) that in many families constant quarrelling between parents is the norm. It is threatening to children to see parents, on whom their lives depend, as antagonists, continually quarrelling. Instability in families leads to children losing respect for their parents. Parental respect is one of the foundations on which the culture of teaching and learning is established.

(b) Child abuse

Investigations have revealed that every day the pages of South African newspapers are filled with reports of:

- Parents abusing their children.
- Parents and relatives physically and emotionally tormenting children.
(c) Exposure of children to the negative influence of the mass media

Parents fail to convince their children that violence used by characters in television programmes is not justifiable and that pornographic material contribute to the increase of teenage pregnancies (cf. 4.3.4.2(b)(ii)).

5.3.1.3 There are indications that parents are doing very little to guide their children to act in ways which meet with the approval of the society

It also emerged, from a literature study that the behaviour of children, as indicated below, is a clear indication that parents are failing in guiding their children to act in ways of which society approves (cf. 2.3.1.2(a)(iii)).

(a) The general lack of a positive attitude towards others

It emerged from a literature study and interviews that many children do not have a positive attitude towards:

(i) Parents and elderly

- Parents and older people are regarded as people who cannot think constructively (cf. 4.2.5.1(b)).
- They are regarded as outdated and out of touch (cf. 4.2.5.1(b)).

(ii) Teachers

- Teachers are not respected (see 4.3.3.1(b)(ii)).
- Teachers are assaulted (see 4.3.3.1(b)(i)).
- Teachers are killed (see 4.3.4.1(b)).
(iii) Leaders

The appeal of leaders to children for respect of authority at school is usually ignored (cf. 4.3.3.1(b)).

Negative attitudes towards others have the following disadvantages for the culture of teaching and learning.

- Children have a problem in subjecting themselves to parents and other authority figures.
- Children have a problem in respecting others belonging to different culture groups.
- Children have a problem with knowing and understanding others.

(b) Children are not aware of the value system prescribed by the society

It emerged from the literature study that many children make choices which contradict the norms and values prescribed by the society.

(i) Many children choose to take drugs

The research showed that today many children choose to take drugs (see 4.3.4.3(b)). Society does not approve of the taking of drugs because of the following dangers to children (with specific reference to the culture of teaching and learning):

- An accidental overdose can lead to the loss of consciousness or even death.
- Depression which can lead to attempted or successful suicide is one of the side effects of drug abuse.
- There can be other unpleasant and potentially serious side effects such as hallucinations.
- Being arrested for drug offences affect children’s education.
(ii) Many children choose to abuse alcohol

It also emerged from investigation that many children choose to abuse alcohol (see 4.3.2.2(a)(iii)). Alcohol:

- Destroys inhibitions.
- Releases aggressive behaviour
- Is a cerebral depressant.

5.3.1.4 Many children are experiencing problems because their parents inadequately support them in acquiring communicative abilities

A literature study revealed that children who have acquired little communicative abilities experience the following problems.

(a) Personality disorders

Children who have not been supported adequately to acquire communicative skills find it difficult to express their needs clearly. Children may develop personality disorders (cf. 2.3.1.2(a)(ii)) as a result of their inability to communicate. Children tend to:

- Resort to aggressive forms of behaviour (see 4.3.3.1(b)(ii)).
- Be resistant to adults (cf. 4.3.3.1(b)(iv)).

(b) The inability to identify with parents

The literature study revealed that children who lack the necessary communicative skills are unable to identify with their parents:

(i) Children think that their parents represent an outdated value system while parents think that their children represent everything that is bad and unacceptable (see 4.2.5.1(b)).
(ii) Children are critical of the socialisation practices and of parental styles. Parents on the other hand believe that children no longer listen to older people (see 4.2.5.1(b)(i)).

(c) *The inability to address adults in a respectful manner*

Children call their parents "old timers" (see 4.2.5.1(b)). Many of the traditional forms of respectfully addressing elders are ignored.

5.3.1.5 **Parents have a problem in establishing a climate of discipline**

It emerged from the literature and interviews that parents have a problem with disciplining their children. This hinders education from proceeding properly (cf. 2.3.1.2(a)(iv). An undisciplined child at home becomes an undisciplined child at school. Research revealed that:

(a) *Many parents use harsh disciplinary methods*

Harsh disciplinary methods followed by parents (see 4.2.5.1(c)(i)):

- encourage hostility and frustrations, and
- destroy the child’s self-image.

(b) *Parents do not respond to problems immediately*

While parents delay in responding to problems children:

- take drugs (see 4.3.4.3(b));
- attend school irregularly (see 4.3.3.1(b)(iii), and
- engage themselves in criminal activities (see 4.3.4.1(a)).
(c) *Parents are not consistent in the way they discipline their children*

Parents forbid some behaviour of children such as a lack of respect for their elders (see 4.2.6.2(a)) whilecondoning their children's participation in boycotts organised by parents and political groups (see 4.2.5.2(b)(ii)).

(d) *Parents do not forbid, command and punish when those actions are obviously necessary*

Parents take very little action when their children:
- watch violent programmes on television (see 4.3.4.2(b)(i)), and
- participate in boycotts (at school and outside the school) (cf. 4.2.5.2(b)).

5.3.1.6 *Parents do not strongly support school education*

In paragraph 2.3.1.2(b) it was emphasised that the school can only effectively succeed in its task when it is supported by parents. Although there is clearly an interest in parents supporting school education, the field is characterised more by rhetoric than reality. The investigation undertaken brought to light that:

(a) *Parents do not strongly support school education*

Parents do not:
- motivate children to attend school regularly (see 4.3.6.2(b)(i));
- encourage children to become seriously involved in their school work (see 4.3.6.2(b)(i)), and
- seriously create a home environment conducive to study (see 4.3.6.2(b)(i)).

(b) *Parents do not reinforce respect of school discipline by modelling exemplary conduct at home*

Research into the behaviour of parents as indicated in table 5.1 below revealed that it has a negative influence on children at school. Children imitate the behaviour of their parents.
Table 5.1: The behaviour of parents at home which influences the behaviour of their children at school

<table>
<thead>
<tr>
<th>Behaviour of parents at home</th>
<th>Behaviour of children at school</th>
</tr>
</thead>
<tbody>
<tr>
<td>They abuse children (cf. 4.2.5.1(c)(i))</td>
<td>They abuse their school mates (see 4.3.4.1(b))</td>
</tr>
<tr>
<td>They engage themselves in violence (cf. 4.2.5.1(c)(ii))</td>
<td>They assault teachers (see 4.3.3.1(b)(i))</td>
</tr>
<tr>
<td>They participate in boycotts (cf. 4.2.5.1(c)(ii))</td>
<td>They organise boycotts (see 4.2.5.2(b)(i-ii))</td>
</tr>
</tbody>
</table>

(c) Parents are unaware of what is happening at school

It emerged from the literature study and interviews that parents know very little of what is happening at school (cf. 2.3.1.2(b)), for instance:

- parents do not respond to invitations from the schools their children are attending;
- parents do not acquaint themselves with their children's teachers in order to have cooperative relationships with them;
- parents do not have discussions with their children about general school matters so that they may be informed about conditions at school;
- parents know very little of their rights and responsibilities towards school education, and
- parents do not attend and support school events (cf. 4.3.6.2(b)(i))

(d) Parents are not in the habit of offering voluntary service to the school

The investigation into parents' participation in school affairs revealed that very few parents involve themselves in school activities (cf. 2.3.1.2(b)) such as:

- participation in education by assistance in the classroom;
- help in fundraising, and
- helping on the sportsfields.
There are problems which prevent parents from involving themselves effectively in school matters through school governing bodies.

The South African Schools Act, 1996 limits the involvement of many "parents". The South African Schools Act, 1996 defines a parent as a biological parent, the legal guardian or any one else responsible for the care of the child (see 2.3.1.1). Contrary to traditional views, grandparents, aunts and other adults in the community are not considered as "parents".

Research revealed that those who are excluded as "parents"
- can only be co-opted to help the governing body with its functions (cf. section 16(1) of the South African Schools Act, 1996), and
- show little interest in educational matters.

Elected members retain very little contact with the parent community

It emerged from interviews that parents who are elected as members of the school governing bodies generally retain very little contact with the parent community (see 4.3.6.2(b)(i)). This minimises the contribution of the parent community to school matters.

Elected members are usually not skilled professionals

Many governing bodies are served by parents who are not skilled professionals. As observed by Squelch (in: Lemmer, 1999:143), unskilled parents serving as members of school governing bodies

... are reluctant to make a contribution ... because they feel they lack the relevant knowledge and experience.

Members of school governing bodies with inadequate experience may play a very minor role in determining school values which are to be taught at their schools (cf. 2.3.1.2(b)(ii)).
5.3.2 FACTORS PREVENTING TEACHERS FROM ESTABLISHING A MORE EFFECTIVE CULTURE OF TEACHING AND LEARNING

5.3.2.1 Factors emanating from teachers themselves

(a) Teachers do not effectively use quality time to teach and instruct

Research revealed that most teachers waste teaching and learning time (cf. 2.3.2.2(a)). Teachers waste time by:
- frequently being absent from school (cf. 4.3.6.2(c)(i));
- relaxing in staffrooms while classes go unsupervised (cf. 4.3.6.2(c)(i));
- frequently engaging in strikes (cf. 4.3.3.2(a)), and
- spending most of their time on routine tasks such as registering students and attending to union matters (cf. 4.3.6.2(c)(i)).

Research revealed that children who are not fully occupied in learning are tempted to engage themselves in activities which do not contribute to a desire to learn. The report by an independent educationist, Perfect Malimela, revealed that teachers who spend less time in teaching contributed to their schools scoring total failures in the matric results of 1999 (City Press, 2 January 1999:1).

(b) In many schools teachers are not models of good behaviour

Research revealed that a good number of teachers are guilty of the following misdemeanours and even criminal acts:
- abusing school children (see 4.3.4.3(a));
- manifesting a poor attitude towards school work (see 4.2.5.2(a)(iv));
- carrying guns to school (see 4.3.4.1(b)), and
- direct violence against colleagues (see 4.3.4.1(b)).
The unacceptable behaviour of teachers as indicated above, has a negative influence on children at school. Children imitate the behaviour of their teachers. Like their teachers at school children:

- abuse their school mates (see 4.2.5.2(b)(ii));
- carry guns to school (see 4.3.4.1(b));
- show little interest in learning (see 4.3.3.1(b)(iii)), and
- direct violence against school mates and teachers (see 4.3.4.1(b)).

(c) A large number of teachers are not loyal to the education authorities

Investigations showed that a large number of teachers manifest the tendency of adopting an oppositional attitude towards the education authorities when suggestions are made to improve a culture of teaching and learning (cf. 2.3.2.2(d));

- teachers ignore or refuse to carry out the orders of authority figures such as the principal (cf. 4.3.6.2(c)(i)), and
- teachers criticise education authorities in public (cf. 4.2.5.2(a)(ii)).

In October 1999 the Minister of National Education made a stinging rebuke on “rotten” elements in the teaching profession (see 4.3.5.2(c)), that did not endear him to some teachers’ organisations.

(d) Teachers do not create an atmosphere in which children feel secure

A study of the conditions in schools revealed that teachers do not successfully create an atmosphere in which children feel secure (cf. 2.3.2.2(c)). It emerged that:

- teachers bring guns to schools (see 4.3.4.1(b));
- teachers sexually abuse children (see 4.3.4.3(a)), and
- teachers fail to put an end to racial tensions in some schools (see 4.3.4.3(c)).

Under the above circumstances children are unable to make themselves more open to the normative influences which they encounter as they are unable to build a relationship of trust in an environment where they do not feel secure.
(e) Teachers do not effectively exercise authority over their pupils

(i) Teachers do not teach values which will enable pupils to choose between good and bad

Investigations indicate that many school pupils lack guidance in adhering to values which will lead them to engage themselves in acceptable self-disciplined actions (cf. 2.3.2.2(b)). Examples of such values are:

- appreciation for their cultural heritage;
- respect for their elders, and
- the mastery of useful skills.

Because of the lack of values as indicated above, school pupils today:

- do not respect their teachers as expected (see 4.2.5.2(b)(ii));
- engage themselves in activities such as violence (cf. 4.3.3.1(b)(ii)), and
- abuse drugs and alcohol (cf. 4.3.4.3(b)).

(ii) Teachers do not strongly exercise authority and maintain discipline

It emerged from the literature study that in most schools teachers do not strongly exercise authority and maintain discipline. The South African Schools Act, 1996 requires each school to adopt a code of conduct for each school (see 4.3.5.1(a)). The lack of discipline in many schools (see 4.3.3.1(b)(iv)) suggests that teachers do not implement rules as contained in the code for conduct for children in their respective schools.

(iii) Teachers do not have a sympathetic attitude towards children

Teachers are not sympathetic towards school children. Instead of helping children teachers:

- concentrate on their conditions of service (see 4.3.3.2(a)-(b)), and
- do not use quality time to teach and instruct (see 4.3.3.2(a)-(b)).
(iv) Teachers administer corporal punishment

Despite the fact that corporal punishment has been outlawed many schools still see it as a disciplinary measure. Corporal punishment has been one of the causes of disciplinary problems in many schools (see 4.3.3.1(b)).

(v) Teachers do not provide much guidance about the pitfalls of drugs and sexually transmitted diseases such as HIV/Aids

- Violence in schools (see 4.3.4.1) is usually caused by the abuse of drugs.
- Lack of information is responsible for children contracting sexually transmitted diseases such as HIV/Aids (see 4.3.4.3(d)).

(vi) Teachers provide little guidance to children for resolving their problems through mediation

Poor guidance to children to resolve their problems by mediation (cf. 2.3.2.2(f)) lead to some of the following problems which prevent effective teaching and learning:

- Conflict of children along racial lines (cf. 4.3.4.3(c))
- Strikes (cf. 4.2.5.2(b))
- Absenteeism (see 4.2.5.2(b)(ii))

5.3.2.2 Factors emanating from other sources

(a) Criminal elements

Criminal elements cause teachers to feel insecure in the school environment (see 4.3.4.1(a)). Criminal elements:

- intimidate teachers and children;
- abduct and rape school girls, and
- vandalise school property.
(b) Racial tension in schools

It emerged from the literature study and frequent newspaper articles that there was racial tension in multi-racial schools. Like any other form of violence at school level, racial violence damages the sound human relations upon which the culture of teaching and learning is based (see 4.3.4.1(c)).

(c) HIV/AIDS and related diseases

Investigations have shown that HIV/AIDS has begun to take a devastating toll among South African teachers. Affected teachers spend more time visiting doctors than teaching. Research also revealed that the impact of HIV/AIDS is causing a decline in school enrolment rates of children due to the household crises (see 4.3.4.3(d)(v)) where they were often forced to take over the role of care givers and providers for younger siblings when their parents became ill or died.

5.3.3 PROBLEMS RELATED TO THE ROLE OF THE STATE

5.3.3.1 Lack of political will to remove obstacles which prevent the implementation of a healthy culture of teaching and learning

Interviews with parents (see 4.3.6.2(a)(i)) and teachers (see 4.3.6.2(a)(ii)) revealed that the state does not adequately:

- Instill discipline in schools and bring about a powerful management structure.
- Take concerted action against criminal elements in schools.
- Bring an end to the toyi-toying culture in schools.
- End the late delivery of textbooks to schools.
5.3.3.2 Gear commits the country to cuts in government expenditure for education

The cut in government spending (see 4.3.4.3(b)) led to the following:

(a) A shortage of resources in schools

The literature study revealed that the state is unable to supply schools with adequate resources (cf. 4.3.4.3(c)), not necessarily computers (although they would be extremely welcome), but textbooks, furniture and classrooms. The situation is worsened by the failure of the state to supply the schools with the few books it can afford early enough at the beginning of the year. It also emerged that many schools cite the lack of adequate resources for the poor achievement of children in the matric examination (cf. 4.3.5.2(b)).

(b) The shortage of funds for important projects such as OBE

During the research it was revealed that, due to the shortage of money:

• There is a lack of material to support OBE (see 4.3.5.1(c)).
• Many teachers who are supposed to implement OBE have not received adequate training (see 4.3.5.1(c)). The situation as related to the author by teachers during field research appears to have been worsened by the following factors:
  – the complex language and terminology used in OBE documents;
  – the cascade model of training is proving to be inadequate;
  – some district trainers seem to have slight understanding of OBE, and
  – teachers appear to have little skill to develop their own resources.

Mboyane (2000:14) points out that OBE has been put into practice in developed countries like Britain, the United States of America and Australia, with varying degrees of success. There appears to be a common reason behind the success in those countries namely: they have invested resources in education.
(c) The rationalisation of teachers

Research revealed that rationalisation is wrecking havoc with teacher morale and has drained the teaching profession of its brightest stars. Beside job insecurity, rationalisation is responsible for overcrowded classes and a higher level of stress.

(d) Voluntary severance packages (VSP)

By accepting voluntary severance packages, teachers with valuable experience are leaving the profession (cf. 4.3.6.2(a)(i)). Economically, a capable teacher’s departure from the classroom represents a multiple loss:

- The state’s investment in the training of teachers yields diminished returns.
- The economic output in terms of effective teaching by the departing teacher is forfeited (Claassen, 1992:108).

5.4 THERE ARE FACTORS THAT WEAKEN THE ABILITY OF THE PARENT-TEACHER-STATE TRIANGLE TO RECREATE A CULTURE OF TEACHING AND LEARNING

It emerged from research into the inefficiency of the parent-teacher-state triangle that there are quite a number of factors which will need addressing.

5.4.1 AN EFFECTIVE COMMON STRATEGY TO RECREATE A CULTURE OF TEACHING AND LEARNING IS LACKING

The research indicates that there is an absence of a clear and coherent strategy to restore the culture of teaching and learning in schools. It emerged from interviews that there is a tendency to lay the blame for example, on teachers in isolation from other stakeholders for the prevention of finding a suitable solution to the education crisis (cf. 4.3.6).
5.4.2 AN AWARENESS AMONG STAKEHOLDERS OF THEIR PERSONAL RESPONSIBILITIES IS LACKING

The research has revealed that stakeholders are not aware of their personal responsibilities within the triangle for the success of schools. Teachers have, for example, the tendency to concentrate on their working conditions instead of teaching (see 4.3.3.2(b)), parents leave the guidance of their children totally in the hands of teachers (see 4.3.6.2(b)(i)) while the state's provision of resources to the schools is inadequate and the state blames teachers and parents for the lack of a culture of teaching and learning (see 4.3.6.2(c)(i)-(ii)).

5.5 RECOMMENDATIONS

5.5.1 INTRODUCTION

It is the author's view that there are no instant solutions to the restoration of a culture of teaching and learning. What is important however, is that effort is required to stop the decline and then to bring about gradual development and improvement. It is not good enough for parents, teachers and the state to merely pay lip service to this idea. It is hoped that the following recommendations will appeal to parents, teachers and the state to stop the decline and bring about the gradual development of a culture of teaching and learning.

5.5.2 PARENTS SHOULD REMOVE BARRIERS TO EFFECTIVE TEACHING AND LEARNING AT HOME

5.5.2.1 The role of the father and mother as effective primary educators should be restored

(a) The father should function effectively as a father

It is recommended that like in the past (cf. 3.1.3.3(b)(i)) the father should be effective in carrying out the following obligations.
(i) The father should provide security for his children

It should be the duty of the father to meet the security needs of his children (cf. 2.3.1.2(a)(i)). The Bible also supports the idea of the father being responsible for providing in the security needs of his children. In 1 Timothy 5:8 the apostle Paul, writing to Timothy, says that a father must provide in the needs of his people and his family in particular and if he fails to provide in their needs

... he has lost his faith.

(ii) The father should encourage his children to respect their elders

From a Christian point of view the father should guide his children to, for example:

... rise up before the hoary head, and honour the face of an old man and fear thy God (Leviticus 19:32).

(iii) The father should be responsible to the community for the behaviour of his children

The father should encourage his children to:

• live in peace with others (cf. 2.3.1.2(b)(i), 3.1.3.3(b)(i)), and
• have knowledge of and respect for the history and traditions of his cultural group (cf. 2.3.1.2(a)(iii)).

It is further recommended that the father should be able to say:

As ek wel 'n effektiewe vader is ...

dan is dit omdat

ek my lewe daaraan wy
om vir my kinders meer
te leer omtrent menslike
ervarings en ook op dié
gebied vir hulle 'n
voorbeeld te stel (MacDonald, 1990:52).
(b) *The mother should effectively execute her duties*

Taking lessons from the past (see 3.1.3.3(b)(i)) it is recommended that the mother should play an effective role in bringing up her children.

(i) The mother should lay the foundation for her children’s education

The effective mother should teach her children to:

- Respect other people (cf. 2.3.1.2(b)(i), 3.1.3.3(b)(i)).
- Express themselves whenever they experience problems (cf. 2.3.1.2(a)(ii)).
- Master the language of their group so that they can communicate effectively with older people (cf. 2.3.1.2(a)(i), 3.1.3.3(a)(i)).
- Have good manners. Honesty and integrity should at all times be actively encouraged (cf. 2.3.1.2(a)(iii)).

(ii) The mother should be her daughters’ counsellor

The mother should guide her daughters on matters such as:

- The role of the women in the family (cf. 3.1.3.3(b)(i)).
- Participation in household chores (cf. 3.1.3.3(b)(i)).
- The dangers of premarital sexual activity (cf. 3.1.3.3(b)(i)).

5.5.2.2 *Parents should create conditions of security for their children*

(a) *Harmony should reign between husband and wife*

The love which mother and father have for each other is very important in making their children feel secure:
Children who sense that their parents love each other will also be more likely to consider their parents’ reaction before committing any delinquent act. Retief (1992:94), an outstanding author, recommends that children must see their parents living under God’s law by the way they engage in their relationship with each other as husband and wife.

Drescher who served as a pastor for many years and authored 28 books recommends that:

Beneath the surface of occasional differences of opinion, children should always be able to sense love, trust and loyalty (Drescher, 1988:41).

Speaking of father and mother relationships, Dr David (in: Drescher, 1988:41) avers that:

Your baby will smile at you and later at the world, if you never cease to smile at each other. No fact of child training is truer or more important than this.

(b) Parents should protect children against abuse

It is recommended that parents should be conscious that abusers are frequently those who would be least suspected of such acts. An abuser may be a member of the family or a relative.

Lintel (1991:48) along with other researchers such as Paravicini (2000:1) maintain that sexual abuse, for example, should be suspected if the child suddenly became

- Withdrawn
- Moody
- Fearful or
- feeling pain when passing urine.
During the course of this study the author interviewed parents wanting to know from them what could be done to prevent children from being abused. The views of many parents (150) interviewed around Tzaneen and adjacent areas (Northern Province) correspond to those of Mr Lucas Tinyiko Monareng (a retired policeman) who indicated during an interview (21 February 2000) that parents should do the following to prevent children from being abused.

- Parents should teach children to tell someone if someone makes sexual advances to them.
- Children should not be sent alone on errands unless parents are sure they will be safe.
- Children should be discouraged from walking alone during the night.
- Parents should make their neighbourhood safe for children by talking to other parents.

If parents suspect abuse, they should immediately:

- Take the child to a doctor. The child might have contracted a sexual disease.
- Take the child to a counsellor. The child needs help to cope with his/her emotions.
- Inform the police. Child abuse is a crime.

(c) Parents should ensure that children feel accepted

(i) Parents should recognise their children as unique

In line with Drescher (1988:59) it is recommended that parents should recognise their children as unique. Children also sense that they are unique and appreciated when they feel parents accept them just as they are. To them it is very important that they feel deep love and acceptance from parents.
(ii) Parents should provide children with the opportunity to express their feelings

Authors such as Pistorius (1982:64), Dobson (1992:19) and Glenn and Nelsen (1989:90) maintain that when young children are not given an opportunity to express their feelings on what worries them, they become hostile, frustrated and aggressive. These authors strongly recommend that to avoid this situation parents should allow children the opportunity to express their feelings. What the children say however, should be said in a responsible way.

(iii) Parents should help their children find satisfaction in achievements

Wise parents stand by their children when they attempt all kinds of adventurous things. In standing by, rather than being overprotective, they are not only accepting the fact that their children are searching for independence, but preparing them for life.

(d) Children should be protected against the negative influence of the mass media

(i) Pornographic material

It is recommended that parents should ensure that children do not watch pornographic material and programmes since it stimulates erotic rather than aesthetic feelings which should promote good behaviour.

(ii) Television and video games

When watching television (see 4.3.4.2(b)(i)) it is recommended that parents encourage children to follow certain family rules such as:

- When to watch programmes
- Amount of time spent watching programmes
- Which programmes to watch.
In agreement with the views of Lewis (1991:103) it is recommended that:

Vir jong kinders moet programme met misdaad as tema taboe wees, ook dié wat onopgeloste stres by hulle sal laat, dié wat doelbewus bangmaak (grupente) of dié waar fantasie en werklikheid ineenloop.

It is further recommended by Lewis that parents who themselves are:

... TV verslaafdes ... kan nie van hulle kinders verwag om hul kykery te kontroleer nie.

Soni (1997:82) advises that although there is no guarantee that children will always choose what is regarded as being good, true and noble, a regular attempt must be made to focus on guidelines for meaningful existence.

5.5.2.3 Parents should be models of exemplary behaviour

(a) Parents should set a good example

Together with Drescher (1988:107) it is stressed that:

If parents hope to rear disciplined children, it is imperative that first of all they set the example. An ounce of walk is worth a ton of talk. What a parent is, more than what the parents say, sets the model for the child.

(b) Parents should respect the set of rules children are expected to follow

It is important that parents should respect and also abide by the set of rules and the code of behaviour which children are expected to follow. If parents instruct their children for example, not to:

• get into drugs (cf. 4.3.4.3(b));
• engage themselves in violence (cf. 4.3.3.1(b)(i)), or
• resort to boycotts to resolve problems (cf. 4.3.3.1(b)(iv)), they themselves must be free from these unacceptable actions.
5.5.2.4 Parents should guide children to act in ways which will meet the society’s approval

In paragraph 2.3.1.2(a)(iii) it was stressed that children with a realistic self-concept can be expected to act in ways of which society will approve. It is therefore recommended that parents should boost their children’s self-concept by the following:

(a) *They should guide their children to think for themselves*

Children who think for themselves are more able to choose between good and bad (cf. 2.2.1.2(b)(ii)). Children who are able to choose correctly will not, for example,

- take refuge in revolutionary activities in which they see themselves as champions of social and political change (see 4.2.5.1(d)), or
- take drugs which are not good for their health (see 4.3.4.3(b)).

(b) *They should teach their children to control themselves*

Society expects children to control their behaviour and desires (cf. 2.3.1.2(a)(iii)). Children should be guided for example, not to:

- Abuse drugs and alcohol (cf. 4.3.4.3(b)).
- Ridicule their parents as “unsophisticated and out of touch” (cf. 4.2.5.1(b)).

(c) *They should guide children to have a positive attitude towards others*

(i) They should guide children to recognise other people’s values, world views and religions

It is only when they do so that they will begin to understand and tolerate other people’s actions. Children should be made aware that any attempt to change others to conform to certain world views, gives rise to conflict and stress (cf. 2.2.1.2(b)(ii)).
(ii) Parents should guide children to have a positive attitude towards authority figures

During field research the author discussed with 150 parents from different parts of the Northern Province what they thought parents should do to encourage their children to have a positive attitude towards authority figures. Perhaps the most important contribution was made by Pastor M.P. Sekgoela of the Emmanuel Assemblies who during an interview (2 February 2000) recommended that parents should teach their children to respect authority figures as indicated in the following paragraphs.

- **Parents as authority figures**

Children should be made aware that:

> The eye that mocks a father and scorns to obey the mother will be picked out by the ravens and eaten by vultures (Proverbs 30:17).

- **The elderly as authority figures**

Children should be taught that the elderly are to be respected as a valuable part of society. In Leviticus 19:32 children are told to:

> ... rise up before the hoary head, and honour the face of an old man and fear their God (see also 5.5.2.1(a)(ii)).

- **Teachers as authority figures**

Parents should teach their children that teachers (and pastors) need to be respected and honoured for what they are to their people. In Malachi 2:7 we read:

> For the lips of a priest should guard knowledge, and men should seek instruction from his mouth, for he is the messenger of the Lord of hosts.
• **Community leaders as authority figures**

Parents should teach their children to respect community leaders, particularly when they call for the restoration of a culture of teaching and learning. In Romans 13:1 children are told:

> Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God.

**5.5.2.5 Parents should guide their children to acquire communicative abilities**

(a) **Parents should encourage their children to express their feelings**

Parents should not only tell their children what to think or feel. It is strongly recommended that they should encourage their children to talk, not only about acceptable subjects, but also to raise controversy and debate. Drescher (1988:77) stated that:

> The parents who take time to understand what the child says early will be able to understand the child later in life, and parents who listen when a child is small will have a child who listens to them later.


> Ouers wat bereid is om tyd saam met hulle tieners deur te bring, sal nie maklik van die volgende aangekla word nie.

☐ "My ouers verstaan nie:
☐ "My ouers vind net gedurig fout"
☐ "My ouers luister tog nie na my wanneer ek praat nie, en wanneer ek praat, verstaan hulle my nie!"

To avoid these types of situations as indicated in the above quotation (which may ultimately cause personality disorders) it is recommended that parents should give their children time to express their feelings. Parents should refrain from criticising their
children whenever they express themselves. Constant criticising of children creates in them a feeling of failure and inadequacy.

(b) Children should be guided to appreciate their parents' expectations

It is recommended that children should be made aware that parents' expectations are usually based on cultural values. People do not easily change the culture into which they were born (see 2.2.1.3(a)). Parents expect their children's behaviour, for instance, to be marked by meticulous observance of custom, and loyalty to parents and other adults in the community. Today most children's lives are largely governed by western values. Parents should constantly impress upon their children that parental expectations, based on traditional and western values, should not be seen as opposites: the two approaches can supplement each other in a number of ways.

It is also true that parents try to meet the expectations of their children. In line with Kapp and Levitz (1995:68) it is recommended that parents should realise that

Effective parents require parents
to continuously adapt their parenting
in order to fit in with their children's emerging
needs and interests and to respond to the ever
changing influences of society.

(c) Parents should make an effort to involve themselves in their children's activities

It is recommended that as far as possible parents should make an effort to be involved in the activities of their children. This should help to establish a dialogue between the two generations. To become involved Mr Tipson Sepeng (a retired social worker and a guardian of two children) interviewed on 2 November 2000, recommends that parents should for example:

• Watch television together with their children.
• Accompany children on educational excursions.
• Witness sports events in which their children are taking part.
• Help children with doing their homework.
• Involve children in family meetings.

(d) **Parents should teach children to understand and value the traditions of their group**

It is essential that parents teach their children to value and understand the following attributes related to traditions which are essential for creating favourable conditions of teaching and learning.

(i) **Children should be taught to respect the rules of etiquette**

The following are examples of rules that will assist children in their socialisation:
• Greeting older people in a polite manner (cf. 3.1.3.3(b)(i)).
• Respecting the property of others (cf. 3.1.3.3.(b)(i)).

(ii) **Children should be taught to strive to become “ideal persons”**

Parents should teach their children and set an example for them to strive to be “ideal persons” (cf. 3.1.3.1). Striving for this ideal, however, does not imply the expectation that the child should be perfect. According to black traditions an ideal person possesses virtues and values such as:
• A good character
• Generosity
• Discipline
• Honesty and
• Showing honour and respect (cf. 3.1.3.1).
5.5.2.6 Parents need to discipline their children

It is recommended that:

(a) *Parents should discipline instead of punish their children*

Parents should be aware that the aim of discipline is not to inflict pain but to elicit desirable behaviour. The aim of discipline is to guide children to acquire self-imposed discipline (see 2.3.1.2(a)(iv)).

(b) *Parents should respond immediately to problems*

When parents suspect that problem areas have arisen they should seek to deal with them before conflict develops. Parents should, for example, take corrective measures as soon as they discover that their children are:

- Not respecting teachers at school (see 4.3.3.1(b)(i)).
- Not attending school regularly (see 4.3.3.1(b)(iii)).
- Taking drugs (see 4.3.4.3(b)).

(c) *Parents should use more praise and less blame*

Christian Nestell Bovee (in: Drescher, 1988:82) advise parents that:

\[
\text{Words of praise, indeed, are almost as necessary to warm a child into a congenial life as acts of kindness and affection. Judicious praise is to children what the sun is to flowers.}
\]

(d) *Parents should be consistent in the way they deal with their children*

Parents should be aware that discipline that is sometimes lax and sometimes strict is more likely to relate to misbehaviour than any other form of discipline. Van Niekerk (in: Van Niekerk and Van der Spuy, 1994:292) reminds parents that:
Parents should be consistent, but not inflexible.

(e) **Parents should love their children unconditionally**

When children experience unconditional love they behave in a disciplined manner. When disciplining children parents should therefore avoid:

- Ridicule
- Sarcasm and
- Irony.

The importance of loving children unconditionally is summed up by George Santanyana (quoted in: Drescher, 1988:69):

> Nature kindly warps our judgment about our children, especially when they are young, when it would be a fatal thing for them if we did not love them.

In line with the views of Francis de S. Fenelon (quoted in: Drescher, 1988:100) it is strongly recommended that the disciplining of children is chiefly governed by parents seeing that they:

Beware of fatiguing them by *ill-judged exactness*. If virtue offers itself to the child under a melancholy and constrained aspect, while *liberty* and *license* present themselves under an agreeable form, all is lost, and your labor is in vain (Author’s emphasis – SMS).
5.5.2.7 Parents should positively support school education

(a) Introduction

The need for parental support for school education is nothing new. That such support can lead to more effective learning has been apparent for some time. More recently Swap (in: Lemmer, 1999:158) wrote that the:

Home-school partnership is no longer a luxury. There is an urgent need for schools to find ways to support the success of all our children. One element that we know contributes to more successful children and more successful schools across all populations is parent involvement in children's education ... when families and educators work collaboratively, both experience new learning and an important source of support.

(b) Guidelines that may serve to encourage parents to support the school education effectively

Each of the following guidelines is explained on the basis of one of Epstein's six types of parent involvement in school education (Lemmer, 2000:64-65).

(i) Parenting at home should be geared to preparing children to have a positive attitude towards the school

It is recommended that parenting (Epstein’s type 1 of parent involvement) (cf. 2.3.1.2(b)(i)) should be geared at preparing children to have a positive attitude towards the school.

- Parents should follow democratic parenting styles. Dominated children it has been shown, will not have a positive attitude towards education in general and school education in particular.
- Parents should provide children with basic necessities such as food, shelter and medical services. Children who are not well fed, provided with shelter or who are ill, will not be interested in education (cf. 2.3.1.2(a)(i)).
Parents should refrain from abusing their children. Abused children may develop personality disorders which would hamper the establishment of the culture of learning.

(ii) Parents should communicate with the school in order to know what is happening there

To know what is happening at school parents should continually communicate with the school (Epstein’s type 2 of parent involvement) (see also 2.3.1.2(b)(ii)). It is recommended that parents:

• respond to invitations from the schools their children are attending.
• acquaint themselves with their children’s teachers. This will enable parents, to:
  – get to know about their children’s problems at school;
  – know how they can support school education at home;
• have discussions with their children about general school matters particularly behavioural problems;
• know their rights and responsibilities concerning the education of their children, and
• attend school events.

(iii) Parents should cultivate the habit of offering voluntary service to the school

It is highly recommended that parents should cultivate a habit of offering voluntary service to schools (see also 2.3.1.2(b)(ii)) (Epstein’s type 3 of parent involvement). Parents should offer voluntary service through:

• Participation with teachers as assistants in the classroom.

The following are examples taken from Bray et al. (1986:18). Parents who are:
- store owners may help children to learn about commerce;
- health workers may help children to learn about hygiene, and
- priests may help children to learn about religion.

• Contributing to a safer school environment.

Parents as volunteers may initiate:
- an anti-abuse campaign. Parents may report to the school governing body any incidents of abuse of which they become aware (cf. 4.3.4.3(a))
- anti-criminal activity campaigns. Parents may organise themselves to protect learners and children from criminal elements (cf. 4.3.4.1(a)).

• Assisting with upkeeping and repairing of school buildings and property, particularly in rural areas where classrooms are not in a good condition.

(iv) Parents should reinforce learning at school by encouraging learning at home

It is recommended that parents should encourage *learning at home* (Epstein’s type 4 of parent involvement) by among others:
• Giving children enough time to do their school work.
• Helping their children with homework.
• Offering sexuality education.
• Encouraging children to attend school regularly.
• Encouraging children to respect authority figures.

(v) Parents should strive to play a more meaningful decision-making role in the education of their children

To participate more meaningfully in *decision-making* (Epstein’s type 5 for parent involvement) it is suggested that the following should be done:
The definition of a parent should be expanded

The Epstein model endorses the view that:

Parent involvement programmes should accommodate a broad and flexible view of families which include alternative types of families as found in South Africa (Gerdes quoted by Lemmer, 2000:71).

The South African Schools Act (1996) defines a parent as the biological parent, the legal guardian or anyone else responsible for the care of the child (see 2.3.1.1). It is recommended that parents should campaign for the traditional view of including uncles, aunts and grandparents in the definition of a parent. As in the past (see 3.1.3.3(b)(ii)) uncles, aunts and grandparents can contribute greatly to making decisions concerning education of children as can the biological parents and legal guardians or others who are responsible for the education of the children.

Elected members of school governing bodies should retain a close contact with the parent community

Elected members of school governing bodies should remain in close contact with the parent community by:

- holding regular meetings with parents;
- playing a meaningful role on behalf of parents in making suggestions concerning the subject matter (cf. 2.3.1.2(b)(ii)), and
- playing a meaningful role in determining school values (in consultation with the parent community) which are to be taught to the children (cf. 2.3.1.2(b)(ii)).

Parents should collaborate with other groups to strengthen school programmes

It is recommended that parents (through the school governing body) should collaborate (Epstein's type 6 of parent involvement) with other groups such as the business world to strengthen school programmes. The business world may:
• Offer financial assistance to the school.
• Assist the school governing body with drawing up the annual budget.
• Address parents about general financial management.
• Keep schools abreast of the newest developments in technology.

The involvement of parents (from type 1 to type 6) may lead to an improvement in the academic achievements of learners. Chrispeels (in: Lemmer, 1999:159) maintains that in addition to improved academic performance, these benefits will also include:
• Improved learner attitudes, conduct and attendance.
• Improved classroom performance when parents were involved and tutored lessons.
• Better understanding of learners needs by both parents and teachers.
• Increased self-confidence and personal satisfaction for particular parents who participate.
• Augmented instructional resources.

5.5.3 TEACHERS SHOULD BE RESPONSIBLE FOR ESTABLISHING A POSITIVE CLIMATE AT SCHOOL

5.5.3.1 Teachers should effectively use quality time to teach and instruct

Teachers remain the responsible initiators of the positive climate in schools by effectively using quality time to teach and instruct (cf. 2.3.2.2(a)). The Minister of National Education, Professor Asmal (The Citizen, 10 December 1999:9) maintains that the success of pupils depend on:
• Timely completion of the curriculum.
• Schools starting and ending at the appropriate time every day.
• Punctuality of teachers and learners.
• Regular school attendance.
• Regular assignment of homework.
Research indicates that schools which had done well in matric examinations in the past attribute their success to using quality time for teaching and learning. Mathunjwa Secondary School's strategy for obtaining outstanding results in 1999 for example was:

- To complete the syllabuses early and spend the rest of the year revising examination papers.
- To motivate matrics to begin the school day an hour earlier than the rest of the learners.
- To motivate learners to study over weekends (Manusamy and Pretorius, 1999:32).

During field research many teachers admitted that together with parents, it is also the responsibility of teachers to encourage children to utilise their time meaningfully and to be accountable for their actions. Mr Daniel Monareng, principal and general secretary of the Thabina branch of the Professional Educators' Union (PEU) (interviewed on 28 November 2000) provides the following guidelines on how teachers can encourage children to utilise their time optimally. He maintains that teachers should help children to:

- Draw study time-tables which make provision for
  - extra-mural activities
  - leisure time.
- Subdivide their work into smaller units.
- Adhere to their time-tables rigidly.

Perhaps the most important aspect to note is that:

The educator should, therefore, guide the child to use available time properly. It is the teachers' duty to encourage the child to utilise his time meaningfully and to be accountable for his actions. The teacher who awakens an awareness in the child of the various divisions of time (e.g. school terms) motivates and inspires him to use each division of time fruitfully (Woodbridge and Manamela, 1992:119).
5.5.3.2 Teachers should set aside the view that children's performance can only be improved with more resources

It is recommendable that teachers should break away from the view that it is only possible to improve children's performance with more resources being made available. While it is important to provide the necessary resources such as computers, textbooks and more spacious classrooms, for example, their absence should not be used as an excuse for teachers not to work hard. What is needed most are higher levels of:

- Motivation
- Commitment
- Hard work and
- Innovation.

Teachers should be resourceful when they do not have the necessary backup resources. Teachers can teach numeracy for example with what they have, whether they are trees, houses or goats. Teachers should be aware that without basic resources some schools have out-classed some of the country's best equipped schools by obtaining 100% matric pass rates. The following are examples. In 1999:

- Leshata Secondary School (at Orange Farm, an informal squatter camp in Gauteng) achieved a 100% pass rate.

5.5.3.3 Teachers should be loyal to the education authorities

Together with Steyn et al. (1985:139-140) and Walters (1991:43) it is recommended that teachers should be loyal to education authorities (cf. 2.3.2.2(d)). Teachers should be loyal to the following authorities:
(a) Teachers should obey their principals

Teachers should fulfil their responsibilities to the best of their abilities by obeying their principals as managers who have a duty to take decisions on their behalf. Teachers should carry out all lawful instructions related to the following:
- Punctuality.
- Dedication to work.
- Maintenance of discipline.
- Appearance.

(b) Teachers should obey the officials of the Department of Education

During field research teachers and principals indicated that being loyal to the education authorities does not mean that teachers should forfeit their own professional dignity. During an interview held on 28 November 2000 Mr Thabo Mahabane, secretary of Thabina branch of SADTU commented as follows:

If teachers are not in agreement with their superiors they should nevertheless fulfil their obligations and then seek to state their point of view through the recognised channels.

(c) Teachers should be loyal to their colleagues

It is recommended that teachers should realise that:

Every teacher is in authority (Steyn et al., 1985:139).

The disloyalty of one member towards another can be disastrous. Teachers should realise that the creation of a conducive atmosphere for learning and teaching in particular demands teamwork. According to Bredeson (1989:9) teamwork is promoted when teachers are allowed to participate in decision-making concerning teaching and learning in their schools.
Teachers and principals also agreed that teamwork plays an important role in promoting the culture of teaching and learning. During an interview held on 28 November 2000 Mr Ignatius Shikwambana, a principal of two decades and a strong supporter of the Professional Educators' Union (PEU), formulated the following guidelines for promoting teamwork:

- Teachers should not behave in a manner which divide the staff into camps.
- Teachers should discuss disputes in a democratic way.
- Teachers should never discuss or criticise colleagues in public.
- Teachers should realise that when they put effort into creating a good team spirit it can influence those who work with them to do the same.

5.5.3.4 Teachers should exercise authority over children

It is important that teachers should exercise authority over children (cf. 2.3.2.2(b)), however, there are no "golden rules" according to which teachers should exercise authority over children. Each situation requires a separate analysis and a set of responses as it occurs. The following hints could be found useful.

(a) *Teachers should teach children values which will enable them to choose between good and bad*

The following are examples of values which teachers should be instilling in the children:

- Respect of authority figures (cf. 3.1.3.3(b)(iii)).
- Respect for elders (cf. 3.1.3.3(b)(i)).
- Respect of norms of decency of the community (cf. 2.2.1.3).

Teachers should encourage children to think of choices they can make. In addition to this they should discuss alternatives and point out positive and negative actions.
(b) Teachers should set proper examples for existing meaningfully

Teachers should realise that they cannot expect children to do what they themselves do not regard as meaningful (cf. 2.3.2.2(b)). The following are examples:

- Teachers should not resort to strikes to resolve their problems. They should also encourage children to resolve conflict by problem solving and decision-making (cf. 2.3.2.2(f)).
- Teachers should model exemplary behaviour (cf. 2.3.2.2(b)) by showing interest in their work, thereby influencing children to develop a positive attitude towards school work.

(c) Teachers should exercise authority and maintain discipline

It is recommended that teachers should take note that if they fail to establish a disciplined educative climate, chaos will reign (cf. 2.3.2.2(b)). The following are some of the requirements for establishing a disciplined climate:

- Each school should have rules. The rules should be drawn up in accordance with the school’s code of conduct (cf. 4.3.5.1(a)(i)).
- Teachers should have a sympathetic attitude towards children. Children who sense a sympathetic attitude in their teachers usually follow instructions.
- Teachers should adhere to the suggestions of the Department of Education on ways in which they could pro-actively create a learning environment in their classrooms without it requiring corporal punishment.

Among the alternative disciplinary measures recommended by the Department are:

- Verbal warning.
- Withdrawal of certain privileges.
- Small menial tasks (Momberg, 2000:9).
(d) Teachers should teach children about the pitfalls of the problems facing the youth

(i) Teachers should teach children about the pitfalls of taking drugs

- Teachers should try to detect if a school child is taking drugs

The following types of behaviour should give cause for concern
- Frequent sullen, moody behaviour.
- Loss of interest in school work.
- Unusual smell on the body.
- Uncharacteristic aggression (Linter, 1991:68).

- Children should be told about the dangers of taking drugs

Teachers should seriously impress on the children the dangers of drug taking (see 4.3.4.3(b)).

- Corrective measures should be taken if a child is found to be taking drugs

If teachers suspect that a school child is taking drugs the following should be done:
- the matter should not be ignored but investigated thoroughly;
- teachers should attempt to discover what drug is being taken;
- teachers should not overreact.
- with the co-operation of parents, teachers should seek advice from a doctor;
- the matter can then be discussed with the child and
- teachers should alert the police if there is evidence that illegal drugs are being sold in school.
(ii) Teachers should provide children with information about HIV/AIDS

It is recommended that teachers should implement the recommendations of the National Policy on HIV/AIDS. According to Tutorial Letter (Edufact N302/2000) issued by the Faculty of Education of the University of South Africa, the National Policy on HIV/AIDS recommends that teachers should inform learners about HIV/AIDS as follows:

- **Teachers should inform children how HIV/AIDS is contracted**

Children should be informed that HIV/AIDS is transmitted through:
- contact with infected blood
- semen
- vaginal cervical fluids
- breast milk
- intravenous drug abuse (see also 4.3.3.3(d)(ii)).

- **Teachers should inform children how HIV/AIDS can be avoided**

Children should be encouraged to:
- abstain from sexual intercourse until marriage
- use condoms if they cannot abstain from sexual intercourse
- be faithful to their sexual partners
- avoid drugs and alcohol (Edufac-N/302/2000:12).

- **Children should be guided on how to take precautionary measures for preventing contact with infected blood or body fluid within the school context**

  - **Precautionary measures in the classroom**

It is recommended that children should be encouraged to ensure that breaks in the skin are covered with plasters at all times. To deal with unexpected bleeding or cuts, children
should be trained in First Aid and having available and maintaining at least two first aid kits, each of which containing the following

- Disposable latex gloves.
- Protective eye wear.
- Protective face mask to cover nose and mouth.
- Waterproof plasters with which mouth to mouth resuscitation could be applied without any contact being made with blood or saliva (Edufac-N/302/2000:25).

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Precautionary measures during play and sport

As precautionary measure:

- no child may participate in sport with a sore, open wound or open skin lesion
- a player who bleeds due to an injury during contact sport should be removed from the playground and referred to a first aid team
- blood-stained clothes must be changed.

5.5.4 THE STATE SHOULD CREATE A CLIMATE CONducIVE TO TEACHING AND LEARNING

It is recommended that the state should create a climate conducive to teaching and learning by acting as follows:

5.5.4.1 The state should follow the guidelines of African ministers of education on education expenditure

During a meeting held in Harare in early 1999 the Conference of African Ministers of education recommended that:

- The state must ensure that the proportion of its gross domestic product devoted to education is substantially subsidised.
• Basic education should be provided either free of charge or be substantially subsidised.
• Community participation and control of resources is (sic) critical to the success of cost sharing, and
• International assistance to education needs to be substantially increased (quoted by Mojapelo, 1999:9).

5.5.4.2 The state should address the backlog in providing resources to schools

• The state should reduce the backlog in the necessary classrooms
• The state should ensure prompt supply of textbooks
• The state should monitor the waste of resources at school level
  – Textbooks should be returned at the end of the academic year
  – School furniture should be well looked after.

5.5.4.3 The state should improve teachers’ conditions of service

The state should:
• See to it that salaries are market related
• Recognise qualifications
• Honour hard working teachers.
• Intensify in-service training
• Reintroduce a system of inspection
• Place a moratorium on retrenchment while class sizes and work loads (which demoralise teachers) should be decreased by employing more teachers.

5.5.4.4 The state should ensure that rules are applied in education

The state has a responsibility to ensure that rules are applied in education (cf. 2.3.3.2(a)(iii)) by taking disciplinary measures against:
• Ill-disciplined and unproductive teachers.
• Teachers who abuse children.
• Teachers who contravene departmental rules and hide behind their teacher organisations.
• Teachers or any official who misappropriate the funds of the department.

5.5.4.5 The state should ensure the successful implementation of the new curriculum (Curriculum 2005)

Together with experts such as Professor Jonathan Jansen and Dr Beckman it is recommended that the state should:
• Realise that money is needed for the successful implementation of OBE.
• Address the inadequate and often inappropriate training of teachers.
• Provide enough resources such as stationery and textbooks.
• Realise that OBE requires ongoing training and professional development (Mboyane, 2000:14).

In June 2000 an 11 member committee (headed by Professor Linda Chisholm) submitted its recommendations on the improvement of Curriculum 2005. The committee also made the following recommendations for the successful implementation of Curriculum 21 (revised version of Curriculum 2005):
• The national strategy for training should be developed and that provision be made for follow-up support in the short term.
• Provincial education departments should move away from producing support materials and instead should provide clear guidelines to publishers on what schools require.
• The minister of national education should appoint an advisory committee to compile a list of textbooks to choose from in each area of learning to boost quality.
• Provincial education departments should allow schools to deal directly with suppliers (Pretorius, 2000:6).
Teachers interviewed during field research also offered their views on what the state should do to ensure the successful implementation of the new curriculum. Mrs Nkiyasi Matlou (interviewed on 30 October 2000), gave the following suggestions:

- The state should translate OBE documents into teachers’ home language. Complex language and terminology is used in the existing documents.
- The cascade model of training should be minimised.
- For parental support the state should make means available for acquainting parents with the basic principles of OBE.
- Seeing that some teachers find the support material too advanced while others find it too easy, the state needs to strike a balance that will satisfy the majority of the teachers.

5.5.4.6 The state should provide guidelines for preventing racial tension in schools

It is recommended that the state should:

- Rectify racial imbalances in the teaching corps and governing bodies.
- Provide schools with guidelines on catering for diverse populations; offering a greater variety of sports as extra-mural activities.
- See to it that each multiracial school has guidance and counselling teachers for those who have racially related behavioural problems, to prevent their resorting to conflict.
- Caution parents, teachers and school children that not every conflict in multiracial schools should be seen through a racial prism. They should be made aware that fights sometimes occur among children, whether it is in racially mixed schools or not. It is therefore wrong to regard it as a fight when for example, a white boy hits a white boy, but a racial incidence when a white boy hits a black boy. Both should be considered as fights.
5.5.5 FACTORS WHICH WEAKEN THE PARENT-TEACHER-STATE TRIANGLE'S ABILITY TO RECREATE A CULTURE OF TEACHING AND LEARNING SHOULD BE ADDRESSED

5.5.5.1 There should be an effective common strategy to recreate a culture of teaching and learning

For the recreation of a culture of teaching and learning to succeed, it is recommended that problems must be dealt with jointly by the stakeholders. Stakeholders must show solidarity and work together. They should, for instance, jointly see to it that:

- Criminal elements do not sabotage a culture of teaching and learning at school.
- Children avoid anti-social behaviour such as:
  - the carrying of dangerous weapons;
  - the use of drugs;
  - the non-return of textbooks;
  - vandalism to school property, and
  - drunkenness.
- Discipline and order is maintained in schools.
- Schools are supplied with the necessary resources.

5.5.5.2 There should be a strong awareness among the stakeholders of their personal responsibilities

Functioning as a unit also implies an awareness of personal responsibilities by each stakeholder. It is therefore recommended that:

(a) Parents should be aware that their main responsibility is to support school education

Parents should:
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- Participate as individuals and as a group in supporting school education.
- Participate in broad policy formation as well as curriculum formation.
- Create a healthy home conducive to study.
- Develop responsible values and attitudes towards the school.
- Demand to know the progress of their children at school (see also appendix B(3)).

(b) Teachers should be aware that their main responsibility is to teach

Teachers should be aware that:
- They should use quality time to teach and instruct.
- They should develop respect for their profession and therefore be punctual.
- They should exercise authority over children.
- They should be open to constructive advice and criticism.
- They should set proper examples for existing meaningfully (see also appendix B(2)).

(c) The state should be aware of its major policy making role

It is recommended that the state should be aware of the following:
- It has to ensure that rules are applied in education.
- It has to ensure the fair and equitable distribution of resources.
- It must honour its commitment to ensure quality education for all.
- It has to ensure that all schools have effective governing bodies.
- It should come up with a policy to improve teachers' professional skills and competence and implement it successfully.

5.6 RECOMMENDATIONS IN RESPECT OF FUTURE RESEARCH

To the best of the researchers' knowledge very little authentic research has been done on the joint role of parents, teachers and the state in the establishment of a culture of teaching
and learning. The research undertaken for the purpose of this thesis provided a theoretical and practical introduction to many possible avenues which can be researched in more depth regarding the role of parents, teachers and the state in the establishment of a culture of teaching and learning. The following areas are, amongst others, suggested as being suitable for further research in time perspective on this theme:

- The role of the state, parents and teachers in recreating a culture of teaching and learning in Gauteng after the 1976 Soweto students’ revolt.
- The educative involvement of parents, teachers and the state in the Republic of South Africa concerning social values. A study in time perspective.
- The history of Chief Muhlava I of the Nkuna Tribal Authority with special reference to his efforts to involve parents, teachers and the state in establishing a culture of teaching and learning in his area of jurisdiction from 1900 up to 1944.
- The educative involvement of parents, teachers and the state with special reference to the derailment of a culture of teaching and learning by secondary school students. A study in time perspective.

5.7 FINAL SUMMARY

Chapter One of this thesis provided an orientation to the nature of the problem to be investigated, the aim of the research and the methods to be used in the research.

Chapter Two gave an overview of the theoretical survey of the roles of parents, teachers and the state in establishing a culture of teaching and learning.

Chapter Three of this study was mainly devoted to an historical investigation of the role of parents, teachers and the state in the establishment of a culture of teaching and learning. Chapter Three is divided into sub-periods which will be summarised below:
5.7.1 THE TRADITIONAL PERIOD FROM 1554 UP TO 1799

The traditional period was marked by the role played by parents, teachers and the state (chiefs) in initiating the younger generation into values and techniques which characterised the life of a particular community (see 3.1.3.3(b)(iii)). Parents with the assistance of relatives (see 3.1.3.3(b)(ii)) made great efforts in creating favourable conditions (which mostly corresponded with the true nature of learning as discussed under paragraph 2.2.1) for teaching and learning. The development of the child’s character and the inculcation of respect for elders was stressed. The atmosphere in the home as well as outside the family was marked by the complete submission to authority. Due to the role played by parents, teachers and the state there were more factors contributing to the culture of teaching and learning than factors militating against the establishment of such a culture. It was stressed that true learning (though not completely perfect) took place during the traditional period.

5.7.2 MISSIONARY SUPPORT OF THE EDUCATION ERA FROM 1799 UP TO 1910

The period from 1799 up to 1910 was marked by the role of missionaries (backed by colonial governments) in providing education to black children. Education was seen to be necessary to facilitate Christianisation. Through westernisation and Christianisation missionaries awakened the desire for learning among black children. The main stumbling blocks (which acted against the true nature of learning, as discussed in chapter two) for the establishment of a culture of teaching and learning during the period were:

- Lack of resources (cf. 3.2.3.4(a)).
- Lack of parental participation in school education (cf. 3.2.3.2(b)).
- Insignificant role played by the state in school matters (cf. 3.2.4.3(a)).
- The weakening of the traditional customs which formed the basis of the education of black people (cf. 3.2.3.1(d)).
- The rapid socio-economic changes (3.2.3.1(c)).
It was stressed that, despite the above factors, true learning (although not perfect) took place during the period in which black education was under the control of the missionaries.

5.7.3 JOINT CONTROL OF MISSIONARIES AND PROVINCIAL COUNCILS FROM 1910 UP TO 1953

This subsection was confined to the role played by missionaries and provincial administrations, backed by the Union government, in the establishment of a culture of teaching and learning. It was emphasised that true teaching and learning, as discussed in chapter two, was derailed by factors such as

- Government policies (cf. 3.3.2.1(a) and (b)).
- Socio-economic and demographic factors (cf. 3.3.2.2).
- Limited involvement of parents in school matters concerning their children (cf. 3.3.2.3(a)).
- Shortage of funds (cf. 3.3.4.1).
- Disturbances (although very few) in schools (cf. 3.3.4.4).

It was emphasised that despite the above factors the era was marked by a general desire to teach and learn. The stakeholders played an important role in this respect (cf. 3.4).

5.7.4 THE SEPARATE EDUCATION ERA FROM 1953 UP TO 1979

This was the period in which Bantu Education was introduced. It was indicated that the state aimed at providing education which complied with the true nature of the culture of teaching and learning (cf. 4.1.1). The state, for instance, ensured:

- Parental involvement in school matters (cf. 4.1.4.1(b)).
- The medium of instruction through mother tongue was emphasised (cf. 4.1.3.3(a)(iii)).
- Adherence to traditional values was stressed (cf. 4.1.1).
It was further indicated that, despite the good intentions of the state, the establishment of a true culture of teaching and learning was hampered by, amongst others, the following:

- The use of oppressive measures to silence those who opposed Bantu Education (cf. 4.1.3.3(c)).
- The insistence upon using Afrikaans and English on a 50-50 basis (cf. 4.1.3.3(b)(ii)) for instruction purposes.
- The limited participation of parents in the administration of school education (cf. 4.1.3.1(b)(v)).
- The activities of the mass political movements (cf. 4.1.3.2(a)(vi)).
- The failure of parents, teachers and the state to make a united effort to remove mistrust among themselves (cf. 4.1.5.1).

It was finally indicated that despite the problems experienced during this period, teachers mainly still had a desire to teach and children still had a desire to learn. The problems were possibly chiefly due to the limited cooperation between parents, teachers and the state in trying to establish a true culture of teaching and learning.

5.7.5 THE ERA OF REFORMS FROM 1979 UP TO 1990

For this era it was indicated that the threatening political, economic and educational situation before 1979 caused the state to realise the urgency of finding a formula to address the problems in education. The state passed the Education and Training Act (Act no. 90 of 1979) (see 4.1.6). To reform education the state implemented the following:

- Parents were given more power to involve themselves in education (see 4.2.3.1).
- The state improved teachers' working conditions (see 4.2.3.2).
- The state undertook an extensive school building programme (see 4.2.3.4).

It was unfortunate that reforms did not lead to much better learning and teaching. The period saw a gradual erosion of the culture of teaching and learning. It was stressed that:
• Home education was increasingly hampered by domestic violence (see 4.2.5.1(c)(i)).
• Parental support and interest in education was diminishing (see 4.2.5.1(e)).
• Disunity among teachers (see 4.2.5.2(a)(i)).
• Continuation of the school crisis (see 4.2.5.2(b)).

5.7.6 THE NEW DISPENSATION FROM 1990 UP TO 2000

The New Dispensation started on 2 February 1990 when President De Klerk announced the unbanning of political movements. It was stressed that De Klerk’s announcement and other developments which followed had raised expectations among parents, teachers and learners that the time of the restoration of a culture of teaching and learning had arrived. In the absence of any quick attempts to meet parents, teachers and learners’ expectations anger was unleashed. Learners reacted as follows:

• They organised boycotts which led to the disruption of lessons.
• They showed very little progress in learning and were making demands based on broader socio-political issues (see 4.2.5.2(b)).

On their part teachers

• formed an alliance with mass political movements and radical student groups which concentrated on political instead of educational matters (see 4.2.5.2(a)(ii))
• intensified their struggle for the recognition of their organisations and other structures at the expense of their professional duties (see 4.2.5.2(a)(ii)).

It was further indicated that, notwithstanding the attainment of a democratic order on 27 April 1994, the culture of teaching and learning continued to be characterised by a disturbing degree of incidents of violence (see 4.3.4.1). The culture of teaching and learning was further negatively influenced by the impact of HIV/AIDS among teachers and learners (see 4.2.4.3(d)). It was shown that during this period the state made vigorous attempts to involve parents and teachers in programmes aimed at the restoration of a culture of teaching and learning.
5.8 CONCLUSION

For many years there had been a gradual decline in the culture of teaching and learning throughout the whole world. In South Africa the establishment of the culture of teaching and learning among the various population groups in general and in the black community in particular, has been hampered by factors such as the:

- challenge of the traditional concepts of authority by the youth at home as well as at school
- desire for rapid advance manifested by the youth who seek to bring about change by any possible means, whether positive or negative
- lack of resources in schools
- educational policies of successive governments
- lack of safety and security in schools.

Parents, teachers and the state seem to be experiencing a role crisis which prevents them from addressing the above problems. The lack of success of the stakeholders in establishing a culture of teaching and learning in many South African schools appears to confirm this conclusion. The most pressing problem, facing parents, teachers and the state is their inability to work cooperatively in addressing problems in education. Many parents neither play an effective role in their children’s education at home nor at school, nor do they serve as a link between themselves, teachers, the state and the child. It is becoming increasingly evident that stakeholders are often too quick to blame each other for the decline of the culture of teaching and learning and while they are blaming each other the education crisis deepens.

The time for apportioning blaming is long past, especially as there appears to be a fair degree of capability on all sides. Parents, teachers, the state and of course learners must all become involved more deeply than ever in promoting the culture of teaching and learning (see also appendix B(1)).
• Teachers will never again:

allow our educational skies to be lit by those who instil anarchy in our schools (The Good Shepherd (magazine of the professional educators), 2000:4).

• Managers of education will realise that:

Good achievements do not occur accidentally but are a result of a well thought out process that will enhance the status and image of education … (The Good Shepherd (magazine of the professional educators), 2000:4).

• Parents:

Should encourage their children to become involved in their school work and assume responsibility for their actions (Shiluvane, 1998:238).

• School children will take note that:

Good discipline is a powerhouse of excellence at school and in later life (The Good Shepherd (magazine of the professional educators), 2000:4).

It is hoped that in a small way this study has succeeded in highlighting the fact that the recreation of the culture of teaching and learning urgently requires a united effort by parents, teachers and the state failing which it will take a very long time to achieve the high standard of quality education for which so many people have yearned for so many years.
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APPENDIX A: QUESTIONS POSED DURING INTERVIEWS DURING FIELD RESEARCH

(i) Interviews with traditional healers

Did ancestral spirits and the power of the medicine of an enemy in the past play an important role in the upbringing of children?

(ii) Interviews with elderly black people who are graduates of the initiation schools which in the past enabled them to create a nurturing environment for teaching and learning

Which leadership qualities did “teachers” in initiation schools possess which enabled them to promote quality teaching and learning?

(iii) Interviews with elder black people who were at school between 1920 and 1945

Did poverty in your home contribute towards your leaving schooling before you passed standard two? If “yes” briefly explain how.

(iv) Interviews with black people who were teachers during the time black education was under the control of missionaries and provincial councils

To what extent did low salaries, during the time black education was under the control of missionaries and provincial councils, affect the culture of teaching and learning?

(v) Interviews with parents

• Perceptions of parents of the Department of Education (the state)

As a parent what do you believe the state is doing which prevent the parent-teacher-state triangle from effectively addressing the ongoing education crisis?
• Perceptions of parents about teachers

As a parent what do you believe teachers are doing which prevent the parent-teacher-state triangle from functioning as a unit to remove barriers to effective teaching and learning?

(vi) Interviews with teachers

• Perceptions of teachers about parents

As a teacher what do you believe parents are doing which prevent the parent-teacher-state triangle from effectively addressing the ongoing education crisis?

• Perceptions of teachers about officials of the Department of Education (state)

As a teacher what do you believe the state is doing which prevent the parent-teacher-state triangle from effectively addressing the ongoing education crisis?

• Perceptions of teachers about the successful implementation of OBE

What should the state do to ensure the successful implementation of OBE?

• Perceptions of teachers about the importance of their being loyal to the officials of the Department of Education

What is the importance of teachers being loyal to the officials of the Department of Education with specific reference to the establishment of a culture of teaching and learning?

• Perceptions of teachers about what they should do to work as a team in order to promote a culture of teaching and learning

What should teachers do to work as a team in order to promote a culture of teaching and learning?
• Perceptions of teachers about encouraging learners to utilise their time optimally

What should teachers advise learners to utilise their time optimally?

(vii) Interviews with the officials of the Department of Education

• Perceptions of the officials on what teachers are doing which prevent the addressing of the ongoing education crisis more successfully

What do you believe teachers are doing which prevent the parent-teacher-state triangle from effectively addressing the ongoing education crisis?

• Perceptions of the officials of the Department of Education on parents

What do you believe parents are doing which prevent the parent-teacher-state triangle from effectively addressing the ongoing education crisis?
APPENDIX B: RESPONSIBILITIES OF LEARNERS, EDUCATORS AND PARENTS

APPENDIX B(1): RESPONSIBILITIES OF LEARNERS

To listen, learn and be prepared to be educated.
To respect and support adults.
To treat others with dignity, respect and be vigilant in protecting other’s rights.
To allow and assist others to communicate.
To learn with and teach others.
To work with others in sustaining a safe environment for all.
To recognise and respect the different levels of ability and understanding.
To strive to access all necessary information and to work diligently.
To treat others with respect on the basis of their individuality.
To be prepared to be educated, to participate and listen attentively.
To develop a willingness to accept the language choices of others.
Willingness to accept, promote and protect other religious choices.

APPENDIX B(2): RESPONSIBILITIES OF EDUCATORS

To educate professionally.
To treat others with respect and dignity and to be vigilant in promoting, protecting other’s rights.
To be diligent, punctual and add value to education.
To make all educational resources available to learners.
To make informed and meaningful contributions.
To make a school environment conducive to effective learning and teaching.
To protect the school environment.
To improve other’s potential in meeting their challenges.
To allow time for commitments and priorities.
APPENDIX B(3): RESPONSIBILITIES OF PARENTS

To contribute to the development and costs of running the school.
To abide by the rules of the school they choose for their child.
To make positive contributions to the development of the school.
To raise meaningful concerns and participate in the transformation of the school.
To assist in school development.

Source: All passages quoted unaltered from The Teacher (Resourceful pullout), July 2001.