NOTES

PART I


2. ibid, Pg 123

3. ibid, Pg 125

4. ibid, Pg 126

5. The discussion of Calvin relies on the following texts: Dakin (1940), Davies (1946), de Klerk (1976), Hopfl (1982), McNiell (1954), Parker (1975).


7. Quoted in Dakin (1940), Calvinism, Pg 190.

8. The discussion of Hobbes relies on the following texts:

* Refer to the Bibliography for full details on the authors mentioned in these notes.


12. ibid, Book I, Chapter III.

13. ibid, Book I, Chapter VII.


17. I am aware of the disagreement on the extent to
which Mill may be considered a utilitarian. See for example, Downton and Hart (eds), op. cit., Volume 2.


19. ibid, Chapter IV.


23. ibid, Chapter I.

24. ibid, Chapter I.

25. R.S. Peters (1958) *The Concept of Motivation*, especially the chapter entitled "Types of Explanation in Psychological Theories".

26. Brian Fay (1977) *Social Theory and Political*
27. Peter Winch (1958) *The idea of a social science.*

PART II


3. Winch, ibid, Pg 100.

4. For example, Pedagogics. Refer to W.E. Morrow (1979), Pgs 39 - 43.


8. Pring (1972) "Knowledge Out of Control", *Journal...*
for Education and Teaching.

9. R.S. Peters (1967) in Quinton (ed), Political Philosophy, Pg 90.

10. Peters, ibid, Pg 91.

11. Winch, ibid, Pg 102.

12. I realize that this might appear to be an oversimplification of the Marxist position which does encompass a wide and conflicting variety of analyses. Notwithstanding this diversity, there is a common basis from which all Marxist interpretations take their inspiration and this leads them, to varying degrees, to overlook 'authority' and to conflate its operation with 'power'.

PART III

1. I am grateful to Wally Morrow for this analogy.

2. Goshen (1984), "On Avoiding Indoctrination".

3. R.S. Peters (1978), "Education and the educated
man" in Strike and Egan (eds), *Ethics and Educational Policy*.


7. See, for example, P.H. Hirst (1978), "Liberal education and the nature of knowledge" in Strike and Egan (eds), op cit and P.H. Hirst and R.S. Peters (1970), *The Logic of Education*.

8. R. Pring (1976), *Knowledge and Schooling*.

9. ibid, Pg 17. See also Kassman (1973), *Knowledge and Belief*.

10. Kassman is one, for example, who is critical of this equation of knowledge with 'justified true belief' because it involves two major problems of justification:

   i) what type of justification would be acceptable,
ii) is it necessary that the knower should be able in every case to give an adequate account of the justification?

He suggests that this way of talking about knowledge, as if it is an object or a thing, is misleading. He prefers a concept of knowledge that recognizes that it is people who are making assertions about what they or others know, believe, don't know or don't believe.

11. See, for example, Marxist critiques such as Kevin Harris (1979), Education and Knowledge.

12. Refer to the works of Paulo Freire such as Pedagogy of the Oppressed.

14. Although this use of 'knowledge' makes it sound like a commodity, I am aware of Kassman's reservations, referred to in an earlier note, 10, 'Knowledge' is not narrowly conceived of in terms of 'facts' but encompasses understanding in a broad sense.

PART IV

1. See, for example, Hofmeyr (1982), "An examination of the influence of C.N.E. on the principles underlying White and Black Education in S.A.: 1948-1982" and Rose and Tunmer (eds), (1975), Documents in South African Education.

2. 'Beleid' published by the Instituut vir Christelik Nasionale Onderwys, (ICNO), (1948), Article 1.


5. Coetzee, ibid, Pg 12.
6. Beleid, Article 5.
9. Beleid, Article 4e.
11. Beleid, Article 9.2.
12. Beleid, Article 9.2.
14. Beleid, Article 15.
16. Beleid, Article 15.
17. Beleid, Article 14.
18. ibid.
19. Study Project on Christianity in Apartheid Society (SPROCAS), (1971), *Education Beyond Apartheid*.


22. Beleid, Article 15.


24. ibid.

25. For reasons of convenience, the term 'Pedagogics' will be used generally to cover all those aspects which distinguish it as a particular way of thinking about education.


28. Griessel (1985), op. cit., Pg 28. This is attributed to Oberholzer, but no further reference is given.

30. ibid, Pg 31.

31. ibid, Pg 55.

32. Viljoen and Pienaar (1971), op. cit., Pg 64.


34. Griessel (1985), op. cit., Pg 58.


36. ibid, Pg 11.

37. ibid, Pg 8.


39. ibid, Pg 59.


41. Morrow (1979), op. cit., Pgs 39 - 43. See also note 5 on Part IX.


45. ibid, Pg 101.

46. ibid, Pg 102.

47. ibid, Pg 102.

48. ibid, Pg 102.


50. Viljoen, quoted by Gluckman, "The extent to which Calvinism and Christian-National Education have influenced Pedagogical findings in South Africa", in Beard and Morrow (eds), (1981), Problems of Pedagogica, Pg 113.


56. ibid, Pg 94.

57. ibid, Pg 81.


59. ibid, and others on the rise of Afrikaner nationalism such as de Klerk (1976), The Puritans in Africa: A History of Afrikanerdom.


62. ibid, Pg 5.

63. ibid, Pg 5.

64. ibid, Pg 5.
65. ibid, Pg 5.

66. ibid, Pg 5.

67. ibid, Pgs 11 - 12.

68. ibid, Pg 9.

69. ibid, Pg 9.

70. ibid, Pg 9.


73. See Margetson (1981), op. cit., Pg 191 - 197 and Horner (1977), "Science and values in Fundamental Pedagogics".

74. C.F.G. Gunter, quoted in Horner ibid, Pg 9.

75. For a more detailed explanation of these points refer to Horner (1973), ibid, Pgs 79 - 90.

77. Gluckman (1976), op. cit.


CONCLUSION

1. As for example illustrated in the work of Michael Young and Kevin Harris, already mentioned, and that of Althusser, Bowles and Gintis and Paulo Freire etc.
BIBLIOGRAPHY


