manipulate blacks. (See IV.4 and 5.5.4.3.)

The principals, all of whom were African, had mainly history syllabuses in mind when they responded to A5 (syllabuses) then there may indeed be a continuity between this and their reactions to B6 (a just S.A.). Equally, it could be predicted that the supervisors (all of whom were white) while perhaps having a cognitive recognition of the shortcomings of the history syllabuses, were not stung by them and therefore did not feel as strong a need to change them.

So, it can then perhaps be said that, both the supervisors and the principals (1) felt it important to encourage their pupils to work towards a just South Africa, and (2) recognised the problem of distorted history. However, they differed in their assessment of the importance of changing the history syllabus in order to improve teaching.

It is claimed that the child's perception of his own group and its place in society, and his stereotypes of other groups, are

**...**
formed, it is extremely difficult to change this (ibid., 74). (Emphasis in the original.)

In South Africa The general trend among the various historical schools of thought .... is an excessive concentration upon the ethnic (ibid., 75). In addition, the extent to which the (ethnic) group forms a reference point, means that such a group is, in effect, placed in relation to their groups .... (Emphasis in the original.) There is also a marked concern to determine which group shall be held responsible for the spill over of the past. They can under that.

This identification as a scapegoat .... is probably one of the most powerful archetypes that instigates group prejudice and encourages potential .... illusio-oriented frames of reference (ibid., 75).

If this reasoning is a method, it can perhaps be applied to South Africa. If justice, in terms of equal opportunities for all, requires a group affiliation, then this will surely require a negative effort.

In regard to the supervisors' and the principals' statements on the importance of 9 4 , they should have some weight with the teachers. Those who suggest that they see quite different or significant 9 4 groups both rated and the three most important statements in Set (See Table 5:14).

The SPSA committee in question strongly recommends treating it as a base between different ethnic groups in order to
reduce intergroup conflict. However, they hasten to point out, that

A careful and comprehensive analysis of the literature ... showed that contact as such does not lead to a change in attitude (ibid., 90). (Emphasis in the original.)

If such contact is to result in more positive attitudes, then it

must result spontaneously, informally, between people of equal status and on a friendly basis.

... all of this sort is implied in statement R4 (white friends).

It will be recalled that the interviews upon which the statements in Sets A, B and C were based, were carried out in 1981. Responses to these statements were gathered in Soweto schools in 1986. In the intervening years many of the people of Soweto had given much thought to education.

In late 1986, a research team under A.R. Mafach (of the Centre for Extra-Mural Studies, University of Cape Town) undertook a study interpreting the educational efficacy of the Funda Centre, Soweto.

The Funda Centre, normally referred to simply as Funda, caters for a wide variety of educational needs of youths in Soweto. There are also some activities for adults. As an institution it is far more flexible and responsive to the felt needs of the community than the schools whose syllabuses are laid down by the white-
controlled Department of Education and Training.

It is situated close to the largest pair of schools visited in this investigation, i.e. Lima and Lourdes, parts of Holy Cross cluster. Three of the fifteen pupils interviewed at Lima spontaneously mentioned Funda among the three most important ways of helping them to learn better. They did not elaborate.

In the discussion that follows some insights gleaned at Funda, and some outcomes of the deliberations of the National Education Crisis Committee, will be presented in order to illuminate the findings described in this chapter.

Morphet remarks that there is

... little reliable interpretive research on either schooling or extra-school education (in Soweto).

He claims that

We simply do not know enough to make reliable and valid statements on how the residents of Soweto understand and make educational resources (ibid., 65).

He suggests that

It may be possible to speak of the educational situation as somewhere between the extremes where on the one hand which lays its stress on achievement, mobility and status rewards; and political culture on the other which produces counter emphasis of solidarity, struggle and commitment to the struggle against oppression. The bitter dialectic between these cultural positions is not only visible to any observer of the struggles over schooling, but part of the experience of everyone involved in education. (ibid., 66). Both press mighty upon individual and persistently upon institutions (ibid., 66).

In support of this intention he points to the survey that rippled across in 1985 concerning high
school examinations.

To write was to violate the political culture, not to write was to violate (what I have termed) the economic (ibid., 68).

In order to appreciate the connection between schooling and the economic culture it is necessary to refer to Schneller's work. See 5.3.3.4.

Morphet concludes that

The resolution of the contradictions lies ahead in a future synthesis in which individual mobility is validated within a new political framework. (Emphasis added)

In his view, Funda must be able to deliver on both sides of the contradiction. It must be able to provide valid education and certification for individuals who are pursuing advancement and it must be able to provide a milieu in which the culture of solidarity and communal commitment can find a base

The points as expressed by the teachers suggest that the tension present in Funda in 1985 was also present in the primary schools in 1983 and in 1986, albeit in less overt form. The teachers in these schools also wanted their schools to deliver on both sides of the contradiction.

In the one hand they wanted their Std V pupils to do well in their end of year examinations and to be well prepared for their subsequent education and careers. In Fagiso evidence this was provided by an account of one teacher's efforts beyond the call of duty (PSN-1) and from the evident pride of the teachers in their pupils' successes.
and concern when they felt that appropriate standards had not been maintained. (For example: PIN-24, PIN-26 to 28, PIN-12, MBN-31, MBN-13.) In Soweto this is seen most dramatically in the great importance attached to R1 exams and high school by the assistant teachers. (See 5.5.1.3.2 and Tables 5:6 and 5:8.)

On the other hand, the extent of the black teacher's resistance to the history syllabus and textbooks in use, and the value attached by the principals to R6 (a just S.A.). gives some indication of their wish that their schools would be a source of which the culture of solidarity and commitment would find a base. (See VIII.4, 6.11.4.1, and 5.5.3.1.2.)

Monnet asserts that the National Education Crisis Committee (NECC), which grew out of the Soweto Parents Committee, is "the immediate centre of (these) developments...". It might therefore be salutary to examine the axes nearer to discover important dimensions of where the 'others expressed themselves.

Hartshorne, speaking in September 1986, claimed that

community responses to the continuing education efforts by Black schools have begun to crystallize in 'the main trend and the NECC movement... (1986a,12).

This of positive significance for two major reasons.

Firstly, in bringing together community, political and educational leaders, trade unions, parents, teachers, students and pupils, it has created a powerful negotiating force that government... will have to listen to and take into account.
In the second place, the NNCI has moved away from what had become a rather barren exercise, the recrimination at the failure of 'Bantu Education'. As a consideration of both the alternatives, new and the form and character of a longer-term, post-apartheid education system. This thinking has emerged under the banner of 'Decolonising Education' (Meyer, 1990).

There is also a growing recognition of the apparent shift in resistance strategy this decade, an unlikely turn from the politics of infighting towards a widespread boycott of schools by high school pupils towards community involvement in transforming the education system (1990).

This was facilitated by a joint message from the Allied National Congress and the South African Crisis Committee a National Committee, the Conference on the Crisis in Education held at the University of the Witwatersrand on 17th and 18th December 1989. Its implication was that education should be reoriented rather than carried on the stopping block.

The policy of the government and the programme implementation as put forward in this report is reflected in the appointment of the student committee chairmen with equal representation, surrounding in theory and practice the committee's two reports and the university's leading academic institutions on those issues. In addition, implementing the various universities are plans for the integration of apartheid education policy with the NCNCIC (1990).

The report tab of the committee produced two documents: two submitted People's English: Bantu's power (1989), which will be the report of the Progressive People's education: English in education: a role in (1989). Both were presented and made available to the public.

As the report claimed that At the heart of
People’s Education lies consultation” (NECC, 1987b, 1). It is essentially education as process’.

The term process here means exploration through language. It involves discussion and revision, and an understanding of how parts are eventually related to the whole (NECC, 1987a, 1).

Parent-teacher-student associations should provide the basic structures for the development of People’s Education. They support the teachers, they are the link between schools and the community and they allow students influence over their own education. Without such structures there can be no democratic basis to People’s Education (1987, 1-4).

The writer of the St. Angela’s Stimulus Paper complained passionately of the absence of such consultation in the system of education in operation in South Africa in 1983 (p.2). Apart from this one instance there was no mention of this subject in Kagiso. (The three young teachers at Hofmabadi who spoke of the need for parents and teachers to work together for the good of the children did have curriculum development in mind. See MBN-3 to 4.)

Ntloko also raised this issue.

This is the first major omission.

It should be noted in passing that opinion on this subject was not tested in 1983 because serious problems were anticipated in relation to a statement such as I would teach much better if my fellow teachers, my pupils and their parents, could influence what is taught and how. As there were almost certainly no local examples of such situations, the notion might be quite unfamiliar, and so the teachers unlikely to hold firm opinions on this topic.

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Further, consultation of the sort envisaged would not seem feasible with the youngest children in the primary school. Thus this statement would differ markedly from one such as "I would teach much better if I had the furniture, books, apparatus and other equipment that I need". Responses to them would be difficult to compare.

The second omission is a lack of reference to a particular political movement in relation to the aims of education. In contrast, the English subject committee has its proposals upon positions emerging from
- the Freedom Charter
- resolutions of the December 1985 and March 1986 Education Crisis Conferences
- the Education Charter
- the priorities of community and worker movements NECC, 1987a, b).

However it should be noted that, in spite of this missing position in Kaps, apparently influenced by NECC, the people in Soweto that valued B6 in 1985, who I agree substantially with the aims of the proposals of the NECC English committee, as they were to assist all learners to
understand the evils of apartheid and to think and speak in non-racial, non-sexist and non-elitist ways
- determine their own destinies and to free themselves from oppression
play a creative role in the achievement of a non-racial democratic South Africa

use English effectively for their own purposes

express and consider the issues and questions of their time

transform themselves into full and active members of society

... with their studies (ibid., 1).

In addition to the two omissions described above (i.e. the absence, lack, or restriction between teachers, white and pupils, in reference to a particular political movement ... the aims of education), Hartshorne lists points to be ... significantly, the supervisions and teachers must offer an opinion.

I.e., in discussion of opportunities and options that relate movement and development towards post-apartheid with a focus on a non-racial, democratic and just society, he presents alternatives that are being and will be presented (ibid., 4). Those include:

... enter education in and around schools, designed to ... pupils, to discuss alternative economic and political models, to interpret the themes of exploitation and oppression, and to prepare them for ... revolution (ibid., 26).

... might have been expected that those who wanted Std V pupils to be determined to work for a just South Africa, based ... Christian values (ibid., 86) might have entertained some such ideas.

Secondly, Hartshorne points to the effect on pupils of
those young people not in school. A recent market research survey had indicated that only 16% of urban black youths between the ages of 16-24 were in full-time employment. Pressures on pupils ranged from those of brothers and friends. What's the use? Where is it going to get you? A straightforward, organised intimidation (ibid., 10-11).

This problem was mentioned by no one in Kagiso or Soweto.
CHAPTER 21.4 THE FIELDWORK METHODOLOGY IN RETROSPECT

6.1 INTRODUCTION

It will be recalled that, for the purposes of this study, an "anthropomorphic" model of man has been assumed. As a result, man is taken essentially as a commentator on his actions. It has also been assumed that the teachers' perceptions deeply influence the extent to which a proposed innovation is successfully introduced into a school (1.3). These assumptions, taken in conjunction, led to the decision that experienced teachers, as professional men, the means by which they felt they could improve their teaching, and their perceptions of their own educational needs. In addition, the views of the supervisors and of a sample of staff were sought as they also influenced the schools on a day-to-day basis.

Influencing the focus of the fieldwork is also the expansion of the anthropomorphic model of man that affected the methods used in this study, particularly in Phase I (2.3).

The following discussion of the mode used to carry out the fieldwork required for the purposes of this study is basically concerned with validity, in the sense that will be indicated below.

In Chapter Two attention was drawn to three recognised conceptions of the interview. Further, it was said that, in this investigation, the interview was regarded as "an encounter necessarily sharing many of the features of
everyday life (2.4.2.2). Kitwood, in relation to this conception, says that validity is a "redundant notion" for every interpersonal situation may be said to be valid, whether or not it conforms to expectations, whether it pertains to a high degree of communication ... (Cited in Cohen and Manion, 1980, 252).

With respect to the interview in general, this is accepted in the sense in which Kitwood uses the term validity above.

However, in his study, the interview was used to gather the views of the interviewees on stipulated subjects. In Phase I in particular, the researcher intended to elicit as full a range as possible, of thoughts, feelings. Success was believed to be largely dependent on rapport.

Kitwood agrees with the meaning of validity in a passage cited by Cohen and Manion, 1980, 252-253. He suggests, "... increased reliability of the interview is not greatly enhanced unless ... of its elements, this is achieved at the expense of validity. He explains:

The human element in the interview is necessary to its validity. The interviewer should be sympathetic and understanding, and yet should avoid over-identification. His responses should be sincere and adequate. The rapport is the interview.

Further, the interviewer wished to avoid bias, the interviewer was aware of his characteristics of the interviewer and the respondents, and the substantive content of the questions (Cohen and Manion, 1980, 252). Finally, she was concerned to avoid list item of the findings arising from...
other sources such as inadequate sampling and inappropriate language-medium. The extent to which these aims were achieved can be regarded as a measure of the "validity" of these interviews. It is in this sense that the term is used in the following discussion.

What in this experience of field research attribute to an understanding of the methodology appropriate in a setting of this type?

A number of sub-questions are raised, each of which should be indicated as beginning with the phrase, In a true study of this kind, in a social and temporal context like the...

In the following table, the headings of the remaining sections of this chapter are given and, where appropriate, the relevant sub-questions.

It should be noted that the response given to these questions is largely based upon issues related to interviews with teachers in certain British primary schools and their "CP" colleagues. Nevertheless, many of these issues are in relation to interviews with supervisors and teachers in the same settings, as apply.

As a result, the questions below, and the answers given to them, are presented in sequence in 6.5.

The text is continued below, as given.
6.2 RAPPORT

6.2.1 Introduction

what measures could be taken to enhance rapport between interviewer and interviewees?

6.2.2 Phase I

6.2.3 Phase II

6.2.4 Conclusions

In preliminary interviews designed to suggest items for a survey of teacher perceptions, what strategies could be used to reduce bias?

6.3.2 Means of avoiding bias and other distortions

what could be done to elicit "considered" rather than "off-the-cuff", opinions?

6.3.3 Conclusions
Assessing the validity of rankings when carrying out a survey of opinion, how could the validity of the pupils' ratings be assessed? How could the validity of rankings be assessed? How could the validity of the pupils' ratings be assessed? How could the validity of rankings be assessed? How could the validity of rankings be assessed? How could the validity of rankings be assessed?

When carrying out a survey of opinion, how could the validity of the pupils' ratings be assessed? How could the validity of rankings be assessed? How could the validity of rankings be assessed? How could the validity of rankings be assessed?
6.2 RAPPORT

6.2.1 INTRODUCTION

In this section, the question to be addressed is:

What measures could be taken to enhance rapport between interviewer and interviewees?

In order to ground the answer in experience, a description will be given of the main factors that, in this study, militated against an appropriate rapport being established, and the ways in which they were countered. Some inherent problems in the methods used will be pointed out and some improvements are suggested.

The relevant aspects of Phase I and Phase II will be reviewed separately because of their differences in nature but in each case attention will be paid to the four themes mentioned in the previous paragraph. The conclusions to 6.2.2 and 6.2.3 are presented in 6.2.4.

In this study, fieldwork was carried out entirely by the田野, a white woman who arrived at the schools in question driving a car. It is likely that this would be sufficient to identify her as a member of the privileged group, to use an expression employed by the source of unit PSR-1.

In view of the circumstances pertaining in Kagiso in 1983 (see 3.6) and in Soweto 1986 (see 5.4), there was reason to believe that a white stranger who visited black teachers in their schools, and asked their opinion about matters upon which she was unwilling to share her own, might meet with suspicion and hostility. But there were also
grounds for considering that such a negative response could under some circumstances be avoided or overcome. In the event, the picture was not a straightforward one, but a generally pessimistic prediction would not have been vindicated.

6.2.2 PHASE I

The contextual circumstances of the interviewing at Kagiso have been described in 3.6 above. Attention will be drawn here to certain features relevant to the question posed at the beginning. For details of the events the reader is referred to 3.6.

In Phase I the assumption that the Kagiso teachers were suspicious of the researcher was borne out in a number of ways. These included the initial responses by the teachers at St. Peter's, a Mofumahadi teacher's refusal to be interviewed, and a nun's interpretation of this behaviour. It may also account for the tension exhibited by the teachers at St. Peter's when interviewed singly. It was suggested that this was a function of being interviewed one at a time. At one level this may well be correct. This is not to deny that the underlying anxiety probably stemmed from suspicion of the interviewer. Further, it may be that, for the same reason, their peers at Mofumahadi would also have been less than comfortable had they not been supported by the presence of friends (3.6).

The history of St. Peter's and Mofumahadi (3.4) together with the public knowledge of recent events...
involving prominent members of the Kagiso community (3.6), are thought to have contributed to a distrust of the researcher as representative of a particular race and class. It is probable that this bias was countered by a cluster of factors.

The researcher presented herself to the Kagiso community by first telephoning the parish priest, Fr. Kataka, who was also the manager of St. Peter's School. He explained the business briefly and asked permission to visit him in Kagiso. The main purpose of both these steps was to establish rapport in the researcher and to secure his cooperation. During the visit, Fr. Kataka pointed out that it was inconvenient for teachers to be involved at mid-term as examinations were soon to be held. The researcher explained that she had intended to begin her work in Kagiso in mid-September but had been arrested from Mafeking by the police detention of her daughter. He had had to postpone Phase I by a month. This information is thought to have helped to establish the researcher's credentials (3.6).

Purely by chance the principal of St. Peter's came to the monastery while the researcher was present and was introduced to her (3.6). He agreed to join a letter from the researcher to each of his assistants.

These letters were intended, in part, to explain the purpose of the interviews and also to establish rapport. Further, a letter of introduction from Bishop Ormond was
enclosed. The researcher wanted the teachers to know that she had received official permission to proceed with her research and that the Bishop had requested the principals of schools in the diocese (to whom this letter was addressed) to give the researcher every assistance and in particular to allow her to interview any of your school personnel, pupils, whom she may request to see. (See Appendix III.)

She did not attempt to meet the teachers face-to-face prior to sending letters and small group interviews. However, when she arrived at St. Peter's to begin interviewing, she was told that the letters had not been distributed and that the teachers wanted to meet her. In accordance with their preferences she gave out the letters herself, seeing a few words with each teacher as she did so. The teachers gave the impression of being aggressively suspicious of the purpose of her research.

On returning to the school, few days later she was told by the principal that the teachers were unwilling at that stage to speak to her alone in small groups but were prepared to come on a morning at which she explained the purpose of her research.

During this kind meeting, held during a normal morning break, the principal directly suggested that she might come to be identified as one of them. On the one hand she was a fellow Catholic. On the other, her daughter was in detention.

It is probable that almost all the teachers in this
school were Catholics. It later emerged that some took pride in being associated with the church’s school system (IV.2.1.1.8, PSH-31 to 38). It is likely that all these people, under normal circumstances, would be welcoming to a fellow Catholic regardless of race. In addition some might see the intention of the researcher’s daughter as evidence of the church’s Christianity. (Compare the comment made on this subject by a nun from Kagiso. It is recorded in I.6.) Those Catholics who did not reason in this way were likely, at least, to have felt that, in common with many black people, the researcher’s family had suffered as a result of their position in the government and so shared some of their feelings.

The researcher also indicated that she understood, and was in sympathy with, the opinions that were expressed by the people at this meeting. She did this by means of non-verbal sounds, gestures, facial expressions, and in the way she summarised the opinions for recording on the dictaphone (2.4.2.2.). In the latter case empathy was conveyed by tone. (At no stage did the researcher state in words her own views on the subjects raised.)

It appears that the teachers felt that the researcher, a white Catholic, was open enough to listen to what they wanted to say (PSH-1). They agreed to being interviewed singly or in small groups.
response to the information that Fr. Kataka's statement from the pulpit that he might be away for a long time (3.6).

The above interpretation of events suggests that the interviewer's identification with the Kagiso teachers in certain important respects made it more likely that she would be able to carry out the fieldwork required in Phase II.

She was identified with these teachers in sharing a common religious orientation, in having had some experience of repression and in opposing the policies of the government with a degree of trust. Then it must be inferred that the fingerling statements of the interviewees in her presence was evidence that in politics of the government, the researcher must have been in sympathy with the interviewees in political matters. If, for the purposes of this research, information had been revealed, about the researcher personally, and if she had taken to be the unpersuasiveness in political matters, it would imply that there was self-defeating i.e., self-invalidating.

PHASE II

Attention is drawn here to those features of the Soweto interviews which are relevant to the question of rapport at the beginning. (3.1). For details of the events and inferences, the reader is referred to 5.3 and 5.4.

In 1978, the researcher was generally made to feel at home in the schools she visited but she also encountered a degree of suspicion and hostility.
Immediately before, and during, this period of fieldwork, the researcher and her family were no longer in the news. It is unlikely that more than a few of the people that she met in Soweto know of this family's political orientation or of their experiences in relation to detention etc. Therefore, in Phase II the teachers' attitudes towards the researcher were probably different from those prevalent in Phase I.

The principals' reactions to the researcher varied considerably.

Full at: if the ten were very welcoming and spoke positively about their professional concerns both before and after being interviewed. This group included the person who, for a period in this English, was regarded as a supervisor. See 5.2.1.

It happened that the headmaster had received some very disturbing threats very late in the researcher made initial contact with her, with relatively little information conveyed over the telephone of the types associated with her professional role (5.4).

Later, when the researcher visited her school, she was eager to arrange 'contacts' between the interviewer and her principal, who was impressed. She also insisted that the researcher attend rehearsal of a short play, written by one of the teachers, and shortly to be presented at a Drama English competition. This principal had met the researcher's husband at meetings of the Education Board of
the SACBC. Her impression of him, and her relationship with him, undoubtedly affected her reactions to the researcher.) Another person, who had arranged for the researcher to meet her staff during the morning break, herself took over the school tuckshop in order to free the teacher who was to have been on duty there. Two principals of schools on the same site were generally helpful and later confided their dislike of their manager (5.2.3).

Four more of the principals were pleasant and efficient in making it possible for the researcher to conduct her interviews. One had attended meetings with the researcher’s husband and wanted to know whether the researcher was married to his wife. She was evidently pleased to have this confirmed. However, she and the other three principals in this group spent no more time than was necessary with the researcher. It should be noted that if the principals in these schools were clearly very busy people.

These eight principals did not appear in any way to be antagonistic towards the researcher. This was in contrast to the behaviour of the two remaining principals.

One of these was apparently antagonistic when the researcher first spoke to him on the telephone. He responded to the explanation of the purpose of the fieldwork by asking: "Who are you anyway?" On another occasion the principal of another school on the same site telephoned the head teacher in question to say that the researcher wanted
the SACBC. Her impression of him, and her relationship with him, undoubtedly affected her reactions to the researcher. Another person, who had arranged for the researcher to meet her staff during the morning break, herself took over the school tuckshop in order to free the teacher who was to have been on duty there. Two principals of schools on the same site were generally helpful and later confided their dislike of their manager (5.2.3).

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to speak to her and to ask whether she would wait a few minutes to make this possible. She apparently agreed. The researcher arrived at the school shortly afterwards and saw this principal leaving in a hurry. However, having been seen, the principal stopped briefly and an appointment was made for the next day. She then, with good grace, submitted to an interview and arranged for the researcher to meet her teachers as requested.

The second principal (who apparently did not welcome the researcher's presence, in the first visit, listened attentively to the explanation of the purpose of this study but did not want to respond to the questionnaire. She appeared to regard this task as an inessential additional burden. In conversation it emerged that she felt severely vertigo; the sensitivities. In addition she could not share her anxieties about what was happening in the township with her manager because the latter was unsympathetic, firmly believing what she was being told.)

This principal was probably also wary of disclosing some of her views to a stranger. Only after considerable persuasion did she agree to be interviewed the following week (5.3). In the event she refused to respond to four of the statements in Set B. These were H4 (white friends), C6 (a lust I.A., B7 mass and communism) and B8 (convert). (See 5.5.1.7. In response to H4: 'They should have some white Catholic friends of their own age whom they see quite often' she described other people's feelings about whites
but avoided expressing her own. (Others had said that
whites were all right when they were very young but not
after they had left school. See H4 in 5.5.1.3.2.) This
headmistress also refused to allow the researcher to meet
her teachers en masse. She seemed to think that the
visitor would be unwelcome in the staffroom. However,
on their behalf, she accepted the researcher's gift of
sweets and biscuits (5.3). She did not object to her
assistants being interviewed.

The sample of assistant teachers said that they
did not want to be interviewed and none displayed animosity
wards the researcher. Some appeared to be very uncertain
in themselves and were very relieved when the interview
was over. However this must be construed as necessarily
arising from distrust.

Evidently with principals' misgivings about
the present and former principal's hostility towards her,
from the ribbed above. Among those teachers who,
with it later, submitted to being interviewed, and among the
teachers who were in the sample chosen for interview,
there were probably others who entertained doubts about the
researcher. It was in the hope of relieving their
anxieties that she tried to meet the teachers of each school
as a group, in their respective staffrooms. After the
researcher had introduced herself, and had explained why she
was present, it was hoped that an easy, informal
conversation would follow.

It probably emerged (or was assumed) that the
Consider that common ground could potentially arise between breeders and the respondents. If the respondents were to adopt an effectively unobtrusive, non-partisan approach, they could reduce the perceived suspicion and increase the validity of the responses.

However, the present state of the policy will produce no inherent consensus. On the one hand, the researcher wants the responses to reflect the will of the broader audience in terms of responses. This is necessary because it is common that the people that can be made are not in agreement on policy for the resulting will of the broader audience.

In this way, it is important to support those for whom the core aims are necessary, the improvement in the moral and social conditions are necessary. If this principle is taken to the extreme, the broader group of people who are needed should be accessible. It is important to understand that the broader group of people should be accessible. It is necessary to understand that the broader group of people who are necessary for the improvement in the moral and social conditions are necessary. It is necessary to understand that the broader group of people should be accessible.
might of his colleagues. Some, who otherwise might have declined involvement in the interview, might return. Those who were asked to be interviewed but who were offended by their responses have they might have been.

6.5 SOME WAYS OF INCREASING Validity in Interview
deinition of Subjective Experience

6.5.1 Introduction

In previous years there are ongoing activities that were associated with the study sessions. Support were discussed. More information on the bodily uses of increasing
validity in interview has been found. It may be that this allows us to consider other sources which are the
principle. They may be important in the next section. The

6.5.2 SOME OF THE USEFUL DATA AND OTHER CONSIDERATIONS

In conclusion it is important that the data

(......)
In order to meet, in Phase II, an effort was made to discover the teachers' needs of continuing education in relation to their work and their professional needs. The survey was conducted among the teachers of the country as a whole. They were questioned by the head teachers or principals in various senior primary schools (S.P.S.). These people were asked the following questions:

1. What should be the aims of a Catholic primary school in Nigeria today?

2. Are there well-disciplined pupils among pupils in these schools?

3. Should teachers be permitted in any way to answer these pupils? If so, how should they be encouraged?

4. What type of further education and professional training do teachers require to meet their needs?

The answers were not direct questions about these teachers' professional qualifications. However, they did reflect a concern about preparation. These answers should have been based upon the formal or the informal and the informal aspects of education.

I was interested in examining the most important of these questions in a series number of interviews. I discussed in Phase III and IV.

As professional relations were explored in Phase II, commentaries on comments were included on each of the measures by which they were encountered.
...and another (1992) first point out that some must be taken to avoid bias when responding to open-ended questions are met. Placeholding methods were considered. First, handing-off values could have been taken - one of the methodologies associated with this mode was described by Haddad. Secondly, the interviewee could have been rephrased in tone. It would then have been necessary to guide the interviewee verbally. However this would not be the means of securing whether the interviewee had correctly understood what had been said. This was later reported significant as English was the mother-tongue of the interviewee. Therefore the third method was employed. The researcher posed the first question and listened to the response. After a few words was posed into a clarifying question, restating the original was repeated. The interviewee would clarify whether the researcher had correctly interpreted the response. This way, the researcher could correct any misunderstandings that might have occurred. It is believed that this increased the accuracy of the responses, which were then written and recorded and therefore increased the validity of those of their opinions that are reflected in this dissertation.

4.3 CONCLUSIONS

Building on the experience gained in Phase 1, an answer will now be given to two questions.
In preliminary interviews designed to suggest items for a survey of teacher perceptions, what strategies could be used to reduce bias? There should be concern to avoid bias that arises from the imposition of the researcher's assumptions and framework of thought upon the interviewees. This possibility could be diminished if a few, very general, open-ended questions were asked. (In this study this was the most radical means used of avoiding bias.)

Questions that focus attention on only one aspect of an important subject are to be avoided. For example, this study was centrally concerned with the teachers' perceptions of their own educational needs. Therefore they were not asked to give their formal educational and professional qualifications because this would have drawn attention to formal education to the detriment of non-formal and informal education.

The research may introduce bias in the process of recording the respondents' opinions. This may arise, partly, from an unconscious emphasis upon responses that agree with the researcher's expectations, a failure to note those that do not, and misunderstanding. The latter is potentially a major source of distortion when the interviews are not being carried out in the respondents' home language. It is therefore recommended that, in the course of the interview, the researcher periodically summarise the interviewer's comments and record this summary on a
the interviewee will likely respond to this question with any opinion or idea that he might have. This is another reason why it is important to have a trained interviewer who can encourage the respondent to speak and to encourage them to answer the questions accurately.

The interviewee should be encouraged to think outside the box and to be creative in their responses. This will help to ensure that the information gathered is accurate and that the respondent is comfortable with the process.

In conclusion, the key to successful interviewing is to have a trained interviewer who is able to encourage and guide the respondent. The interviewer should be able to ask open-ended questions that encourage the respondent to think and to speak freely. This will help to ensure that the information gathered is accurate and that the respondent is comfortable with the process.
Interviewees were asked to rate three sets of statements. Secondly, respondents were asked to rank these statements according to their perceived degree of validity. Finally, interviewees were given 10 open-ended questions.

In this section, the overall question under consideration is:

... whose varying views in a survey of opinion. How could validity be enhanced and how might this validity be measured?...

The answer depends on the response to further questions. These are presented with references to the sub-sections to which they are relevant. Conclusions are given at the end of these subsections.

1. What are the characteristics of statements which, when rated and ranked by experts, are likely to yield the most satisfactory results?

2. How do interviewees' views on the validity and effectiveness of the statements:
   a. of statements intended for use with consumers, when to be rated and ranked by a panel of experts and users, what could and should be done to increase the validity of those of interest to consumers? How would the validity of the statements be enhanced?

3. How do interviewees view the validity of the statements in question?...
6.4.4 Assessing the validity of rank orders

6.4.2 ADULT INTERVIEWS: SOME STRENGTHS AND WEAKNESSES OF THE STATEMENTS

The critical core of the interviews consisted of two sets of statements that were meant to be rated and ranked by all the supervisors and all the teachers. These statements were concerned with the aims of education and with the means of improving teaching. The third set related to teachers' reasons for wanting to pass matric. The supervisors, the principals, and those assistant teachers who had not passed matric were to have responded to this set.

Here, the question to be explored is:

What are the attributes of statements which, when rated and ranked by visits, are likely to yield the most satisfactory results?

First, the strengths and weaknesses of the statements used in this study are drawn at the end. Conclusions are drawn at the end.

The statements used in this study relate closely to opinions expressed by the Kagiso teachers in 1983. None of the statements encapsulated opinions remarked upon in the discussion in Chapter Four. As it is believed that the teachers were similar to their Kagiso counterparts in important respects, it is probable that they shared many assumptions and a common framework of thought (2.4).

Therefore, it is argued, the procedure used to generate
these statements probably contributed in an important way to the validity of the results obtained in Phase II.

Because it was assumed that the Soweto teachers had shared the Kaqiso teachers' concerns in general, and would have previously discussed these ideas in broad terms, it is though that the Soweto teachers' responses to the statements would be regarded as considered opinions.

Such considered opinions are likely to have differed in some important ways from the off-the-cuff answers given to statements embodying unfamiliar ideas. Interviewees would probably have had a deeper understanding of the implications of a statement in a subject that had been widely discussed among their peers. They would have found it easier to respond to a statement. The opinions expressed were more likely to be in harmony with other opinions they had.

As a result of sharing those opinions were likely to be richer than those given in response to a statement that was in issue that respondents were confronting for the first time (5.5.6).

In the event, the questionnaires included one statement that seemed to express an idea foreign to some of the Soweto teachers viz. A3: 'I would teach much better if the children were not encouraged to compete for marks'. (It was derived from a comment made by Ms X.) Some of the problems that arose in relation to this statement may have arisen primarily for this reason (4.3).

A number of teachers had difficulty in understanding A3 (marks). When necessary it was explained. However, in
such a case it often happened that when a companion that

formed an opinion also formed a misleading opinion. It

into a matter, sometimes the entirely opposite was of

necessity with other observations that were worthless. An

other opinion a witness would give one opinion to another.

time, and these would spring from it as the representing

interest, or in civil or a society. When a teacher was

expressing some difficulty it appeared appropriate to the

response to an exchange, etc.

since various interest was more pointed.

During the suspension of the lecture there was nothing of

the form of matter. It was principally the time

material. However, the interest of the individual cases,

weaker or more complex, that they appreciated better.

some other interest. By examining the differences in the, we

understand the matter. We might real-

the essential consequences of these were not shown

process of all these events, possibly in

of a society.

A similar process, the lecture itself possibly, and was also

consequently as a matter of opinion for a number of years,

were still the opinion. We argued that, because such a

any other basic process. However, the problem was

the case of opinion, these pointed out that the

important purpose of a second personal interest and that it was

processes. Such cases of the importance for university

ments. They will also tend to be
asked this question, appaently more being said upon them.

There was some support for that position. An older assistant seemed to respond to it by saying anonymously it was a good experience. I can't be sure that the people

Themselves were very interested. These people were not once asked to this position person giving his name as Mr. Quaker person referred to it by grinning

formally. There is an oportunity that the supervisors, with other people of department, may be interested to it that people who were good Christians who did not speak at a time that

in trying to answer more important questions, they would become more better listeners. Like the sound observed mentioned in answer, these supervisors

were involved, which it was suggested that the analysis give an answer which he suggested. In reality it is very often cited that until from the teacher, I was

speaking in relation to it that better answer to be considered at once when there is some a better responsible or not. I should have been more careful of my words

and still quite may be wrong in relation.

It will seem to this sentence that the reason people are in such a position that some people seem exactly slightly above some appreciable, better people and good. The question can why their efforts were
discouraged out of concern to Mr. the answer, because it led to doing that seemed wrong to be related to the position observed in this statement to a more substantial approximately. Using some reasoning with some controversy. The materiality of observation between good.
One apparently would not return the inclination that our English was not good. Perhaps their understanding of some words was not retained in relating to the other half of a statement. This must be so, however, because some statements did not imply necessary relations that were implied in others. One word might mean something quite different from another word, even if they were in the same sentence. This would require a more fair interpretation of the entire indication.

Another indication of similarity that were regarded as necessary should be retained here. This principle entered the frame or whole form of the word "revival" of money and personnel. And by extension, these and the associated or time with the idea of education and time must appear to be all together implanted or intimate to the commeniment. How does one know the difference of species if he is not aware of his own existence?

The present seems to be somewhat more on one to the contrary.

Certain will be much easier to understand if the person concerned is not a student. This latter seems to turn the nature of every idea to that of a person who does not have the knowledge needed to benefit from necessary education. Even if the time and conclusion of conclusion by a statement is a word, then each must be the conclusion of the same and there very clearly it is obvious that words would not be that easy. They must have a very precise meaning. Even though that they represent the people who have been associated in the necessary testing of the natural language, they will not be able to understand.
There was also a problem of uncertainty in relation to statements, and they should be avoided. The correct people and the correct words must be used. The problem here is that the correct words and the correct people must be used. In relation to this uncertainty, there is also the lack of information on the subject. The correct words must be used, and the correct people must be consulted. The problem here is that the correct words and the correct people must be used.
the same degree.

This conclusion was not supported by the evidence in the statements in the form in which they appeared to the investigators. Consequently, the first question was not a statement of the evidence or findings. It was a statement concerning the evidence. The second question was more definite. It may be said to have been the case for that.

The third question was completed by the conclusions and the additional evidence. It is all the evidence in the absence of the evidence in the absence of other evidence. As we have seen, each of the questions prepared for each chapter was necessarily closely connected to the previous chapter. Each chapter was a continuation of the previous chapter. Each chapter was a conclusion to the previous chapter. Each chapter was a conclusion to the evidence or findings. Each chapter was a conclusion to the evidence or findings. Each chapter was a conclusion to the evidence or findings. Each chapter was a conclusion to the evidence or findings. Each chapter was a conclusion to the evidence or findings. Each chapter was a conclusion to the evidence or findings.
This questionnaire cannot answer the way of framing the
and a statement in the Teachers' Questionnaire on the
method of teaching.

In the words of a head teacher, 'I would have
been instilled by teachers in primary schools in
many cases more serious if they had
probably have been in position. However, such
statements could have altered the teachers' perceptions of what
would have helped their colleagues to teach better.

When their colleagues introduced the cases of improving their own
methods were concerned.

Because of having sought the methods of new and more
the statements at the end of a year have been better to have
affected these in particular ways, such as what would help
should have been done. However, the findings and the people taught
suggested

To what extent were teachers asked to change the order of the
results?

The questionnaire which comprised two teachers
questionnaire and then the questionnaire on the
questionnaire in itself, is essential here. None of the
questionnaires are presented here, as it might trouble the
people having the more accurate study, or it is
necessary for the people who have

This questionnaire cannot answer the way of framing the
and a statement in the Teachers' Questionnaire on the
method of teaching.
scores were not present, it must be noted that the differences were not very great. However, the total difference among the papers and statements, and person whose scores on the two questions were similar, would reveal an average difference of 62 points per statement. Further, ratings were by far the principles accounted for more than one-third of the difference. The two sets of ratings correlated at a 0.75 level of significance on 3 standards test. The bars showed difficulties.

In some instances, more specific areas were identified. The frequencies were used to identify the areas of the differences in the analysis. In the case of the Vermont, the scores were very consistent with the expectations. Therefore, these differences were considered to be evidence of a problem in the analysis of the personality or socio-economic of the person.

The data was examined from these questions under consideration:

- They are the statements that, when used with standard deviation, are likely to yield the most meaningful results.
- The analysis of the data using the question as a predictor of the test is then conducted.
- It is known that the test selected is the most suitable for the personality type of the test group.
these statements are potentially a major source of bias because, through them, the researcher can impose her assumptions and framework of thought upon the interviewees. It is believed that the method used to generate the statements in this study reduced this danger substantially and so contributed to the validity of the responses.

Therefore it is suggested that, initially, interviews be conducted with a small group of teachers likely to be similar to the target group in important respects. These people should be asked a few open-ended questions. From an examination of their responses, statements could be devised for use in the survey of the opinions of the larger group.

A distinction is drawn between considered opinions, and off-the-cuff answers, and it is argued that they differ in important respects. In contrast to interviewees who give off-the-cuff answers, those who give considered opinions are likely to have a deeper understanding of the implications of the statements, to find it easier to respond, and probably give replies that are in greater harmony with other views that they hold. As a result, considered opinions are likely to be more stable and, in the sense indicated here, more valid.

It is believed that, in general, statements generated from responses made to open-ended questions by people very similar to the target group, will elicit
opinions that are more likely to be of the considered than of the off-the-cuff variety.

3. Statements containing the word "better" are to be avoided, particularly where the statement might be seen, by the interviewee, to imply hurtful personal criticism.

Epithets such as slow learner should not be used as they are open to misinterpretation.

Statements that are designed to elicit responses that are closely connected to the interviewee's personal and professional circumstances are liable to be inapplicable to a number of respondents. (In this study, statements that began with the words 'I would teach much better' ... exemplified this. Current studies that began 'Teachers would teach much better if ...' They should ... and 'I want ... to pass matrix' because ... proved unproblematic in this respect.

4.1.2 PROBLEMS IN INTERVIEWING PUPILS

A brief account will be given of the experience gained in this respect on the following questions:

I: statements, designed for use with teachers, are typed and rank ordered by a sample of their Std V pupils, what could (and could not) be done to increase the validity of these children's responses?
How could the validity of the pupils' ratings be assessed?

The principals of the higher primary schools were asked to allow a sample of five pupils from each Std V class to be interviewed. One person refused this request. She felt that it was too near exams and that they could not spare the time. She was very worried about these children. They were the weakest Std V class the school had ever had (5.3).

At another school, although the headmistress was eager that her pupils be interviewed, it was decided not to do so. In this case the supervisor forbade it, saying also that it was too near exams and they could not afford the time (5.2.3).

A random sample of five pupils from each of eight Std V classes, at four different sites, was interviewed. In each case the researcher met the children from a particular class as a group. It was argued that, when meeting the researcher and feeling a strong rapport, the children would be more at ease if they were in the company of their classmates (5.2.5).

At each interview the chairs were arranged in a circle. After introductions the researcher said that she would read a number of statements aloud. (These were from the Pupils' Rating Procedure. See VII.) After each statement had been read, each child was to say whether he agreed strongly, agreed, disagreed, or disagreed strongly.

A number of problems were encountered in relation to the rating procedure.

The children appeared not to understand
the words "agree" and "disagree". (The researcher thereupon explained these terms. See 3.3.)

Further, all the members of one group agreed strongly with all the statements in both Sets BII and BIII. At another school all five of a group agreed strongly with all but two statements in the same two sets. These children simply chanted the responses and appeared to have no intention of expressing their own opinion.

In other groups, some children always repeated whatever the child before them had said.

In addition, at this and at other schools, many of the statements were not understood. For example, questions addressed to a group of pupils interviewed revealed that they knew little or nothing. We would learn much better if we were improved, e.g. history and religion. They did not know the words 'syllabus' or 'sylabus' or 'history', and they said that History is something that is happening now in the war. Like soldiers shooting people. Children chanted with examples such as strike and murder. When they did not understand a statement, children appeared to choose a syllable in the word for clarification. Although explanations were always given when requested it is unlikely that the children grasped the unfamiliar concepts sufficiently to make satisfactory judgements concerning the statements.

In addition, it was emphasised that the statements
in no way reflected the concerns of the Std V pupils in Kagiso. Their opinions were not solicited in Phase I. Indeed it is very unlikely that the statements embodied more than a very few ideas to which the Kagiso, or the Soweto children, had paid more than fleeting attention. Thus the Soweto pupils cannot be said to have expressed "considered" opinions.

In view of the above, it must be concluded that the ratings made by the Std V pupils in Soweto should be regarded with the utmost caution. However, in spite of the problems in general, and in spite of the severity and intractability of the last two problems indicated in particular, useful insights were obtained from the pupils' ratings.

The children responded to the Set B statements in two forms. The second half was designed to elicit their perceptions of what their TEACHERS want you to be like by the end of Std V. The pupils' ratings showed that at least some of them perceive their teachers' priorities with considerable degree of accuracy. The pupils' ratings were significantly related with the principals' ratings of Set B statements in the Teacher Questionnaire (p < 0.05), and also with the assistant teachers' (p < 0.01). These results concerning the 'teachers' priorities also encourage me to think that their ratings of statements concerning what they themselves want to be like at the end of Std V probably reflect some pupils' opinions (1.5.1.1).1.

It should be noted that, if the researcher had not been
present when the pupils rated the statements in Set BII, their significant correlation with the opinions of the teachers would in all likelihood have been misinterpreted. It would have probably been assumed that each child had expressed his own opinion and that the opinions of all the pupils involved correlated significantly with those of their teachers. In the event, the researcher discovered from observation that the teachers' opinions correlated with the opinions of a group of children somewhat smaller in number than that of the sample of Std V pupils.

The problems associated with the ranking procedure were even more severe than those connected with the rating process.

Unlike the adult respondents, the pupils did not each have a copy of the questionnaire before them to which to refer. The children had to recall the statements in order to rank them. In practice the statements presented as rankings bore little resemblance to those that they had read from paper copies, and it was not a true correlation. With great marks at the end of the year. To complete Std V with great marks at the end of the year. Therefore it was decided to record verbatim whatever the children said. Later all these responses were examined, categories devised, and individual statements
classified accordingly (5.3). It was found that the Set BII rankings would have been appropriate answers to the question "What do your teachers want you to be like at the end of Std V?". (See 5.5.3.3.3.)

This experience does not indicate that statements designed for use with one group cannot be used with another and give results that are wholly satisfactory. It will be recalled that statements based upon the opinions of the Kagiso teachers were successfully used with the supervisors, of whom only two were teachers. No one in this group appeared to lack the necessary concepts nor to be giving off-the-cuff answers. This suggests that statements reflecting professional concerns, designed for use with one group of teachers, can be used with another group, e.g., supervisors, if the two groups share common occupational concerns, are in frequent contact with each other and if the educational level of the second group is somewhat higher than that of the first.

Conclusions
First, it was asked, statements, designed for use with teachers, are to be rated and ranked by a sample of their Std V pupils, what could (and could not) be done to increase the validity of these children's responses?

In order to increase the probability that permission would be given for all the pupils in the sample to be included, the fieldwork should be carried out early
in the school year.

Each child should be interviewed separately.

This on the one hand, would be a disadvantage because, during the interview, she would not enjoy the security that comes from being with classmates. On the other hand, she would not be able simply to repeat the response given by another child.

Children who, by giving the same rating to every statement in a set, apparently intended to avoid expressing a personal opinion, should be asked why they had rated a particular statement in that way. This might get them into giving more serious attention to their answers.

Each child should be interviewed in his (or her) home language and should be given a copy of the questionnaire translated into the same language.

This would help children who were unfamiliar with crucial English words such as "agree" and "disagree." However, it would not assist those pupils who had not have an adequate concept of history, or values. (An explanation given in the course of an interview is unlikely to produce a more than superficial grasp of such ideas.)

It is noted that the representatives were unfamiliar with issues. There is little likelihood that the pupils will have discussed many, if any, of the issues.
that concern their teachers. Therefore they must be regarded as giving off-the-cuff answers. This would seem to be unavoidable.

The second question is:

How could the validity of the pupils’ ratings be assessed?

1. If the pupils both rated and ranked each set of statements suitably, then the correlation between each pair could be calculated. (This procedure would be subject to the reservations expressed in 6.2.4.4)

2. Alternatively, the pupils and another group could be asked to rate matching sets of statements designed to elicit responses on the same subject.

In this study, pupils interviewed in groups of five rated statements concerning their perceptions of their teachers’ aims, and their teachers rated statements about their own aims. (See Appendix VI, Set BII in the Pupils’ Questionnaire and Set BIII in Teachers’ Questionnaire, respectively.) The pupils’ ratings correlated significantly with the principals’ and the assistant teachers’ ratings at the and respectively. The implications of these results are that the pupils accurately perceived their teachers’ aims and effectively expressed their opinions by rating the statements in BII.

It should be noted that a lack of significant discrepancy could
arise from the pupils’ failure to perceive their teachers’ aims correctly, or from the teachers’ misrepresentation of their aims during interviews, or the teachers’ lack of awareness of their real aims, which the pupils had perceived.

These results encourage one to think that the children’s ratings of statements in Set BJ were also valid. (These statements were concerned with their own aims.)

However, such significant correlations cannot always be taken at face value.

Attention has been drawn to the observation that, in Stage in 1986, some pupils appeared to be merely repeating the ratings made by others. It was thus inferred that the teachers’ ratings correlated significantly with the ratings of a group of pupils somewhat smaller in number than that of the sample. This experience suggests that the interviewer’s observation of the pupils’ behaviour could contribute significantly to an assessment of the validity of their ratings.

4.4 RANKING: THE MEANS OF INCREASING VALIDITY

In Phase II, three sets of statements were used to reveal the priorities of the supervisors, principals, assistant teachers, and Std V pupils. Each person interviewed was asked to rank and rate each set.
In this section, attention is paid to the question, How could the validity of rankings be increased?

It is recognised that, in this study, the use of the term "ranking is not strictly orthodox. Here, in relation to each set in the questionnaire/s they responded to, each interviewee was asked to choose the group of three statements she regarded as most important, would "help you most", etc. The number of times that a statement was chosen by members of a particular group was compared with the number of times that other statements in that set were chosen by the same people. On this basis the statements were arranged in order of importance. (See 2.4.2.3 and 5.5.2.)

The conventional manner of ranking would suggest that, in relation to the statements in a particular set, first, the statement she regards as most important; secondly, the statement that is second in order of importance, etc., until all the statements are arranged in rank order. The statements would then be treated to establish the priorities of each group. The statement placed first in order of importance by each person would be allotted one point; those placed second, two points; etc. The points assigned to each statement would then be added together and, accordingly, the statements arranged in order of importance. A statement that obtained a lower score would be placed higher in order of importance than one with a higher score.

The latter mode is a more direct method of placing each
set of statements in order of importance according to the opinions of a particular group. It was not used because it was thought to impose upon the interviewees a somewhat unnatural task. For most purposes people are not required to order their priorities in this way. It was thought that, in everyday life, most people would feel that a cluster of a few aims/means/motives were more important than the rest. There were either eight or nine statements in each set as presented to the respondents for rating. These people, by being asked to choose the three most important statements, in effect were being asked to select the most important third (approximately) of each set.

(The reader should be reminded that the interviewees were asked each set of statements before ranking it. The tasks were presented in order so that, in rating the statements, the interviewees would become familiar with them before being required to rank them. In this way it was intended to increase the validity of the rankings.)

Conclusions
Here, two responses are given to the question:

How could the validity of rankings be increased?

1. Before interviewees can rank the statements in a set, they must become familiar with them. This could be facilitated by having only a small number of statements in each set, and by asking the respondents to first write the statements, then rank them.

2. To increase validity when surveying opinion,
interviewees should be set tasks that are as natural as possible. Thus, when ranking statements, respondents should be asked to select the three most important statements, and the three least important, rather than to distinguish between that statement which is first in order of importance and that which is second, etc. Under everyday conditions, teachers are more likely to regard (approximately) a third of the statements as most important, and a further third as “least important,” than to make fine discriminations between the importance of one statement and another.

EXAMINING THE VALIDITY OF RANK ORDERS

Under consideration here is the question:

How can the validity of the ratings and rankings of a set of statements be assessed?

In order to provide a means to assess the validity of new rankings, respondents were asked to rate the statements. The method used to treat these ratings for the purpose of arranging the statements in order of importance is described in 5.2. This rating procedure was a more indirect method of revealing priorities than the ranking process used.

It was assumed that the higher the degree of agreement with a statement, the more important it was held to be. Precaution, in retrospect, upon the interpretation of this restatement of findings, has suggested three possible challenges to the argument. These are set out below. In
each case, while the logic of the challenge is acknowledged, it will be maintained that, in the particular circumstances of the fieldwork component concerned, it would be reasonable to claim that the researcher’s interpretation survives the challenge.

First, suppose that, to a person who spoke English well, a statement appeared so evidently correct that it was quite uncontroversial. In such a case she might calmly say that she agreed with it. However in response to a statement about a topic that at the time was being hotly debated, she might assert that she agreed strongly. These divergent responses are not necessarily reflect differences in the strength of conviction about the matters in hand although it could be claimed that in both instances her feeling was positive. The extent to which this difference affected the results of this research is not known but it might be minimal. The research did not gain the impression that any of the statements reflected current controversies.

Secondly, it will be recalled that the principals responded to both the Teachers’ and the Supervisors’ questionnaires. Therefore, in identical form, they twice rated ranked statements in Set B.

Statement 89: They should be growing into peaceful people who get on well with their neighbours), scored high in both questionnaires when the rating procedure was used, but scored low in both questionnaires when the ranking
A procedure was used. (See Table 5:4.)

In 2.4.2.4, the ways in which it was hoped to achieve a degree of methodological triangulation are described. Central among these is the comparison between the ratings and rankings of a set of statements by a particular group. The methods used to assess the correlation between ratings and rankings are described below. Logically it is, of course, possible to agree strongly with a statement about a matter which one regards as trivial. This may account for the differences between the principals' ratings and rankings of B9. However, this seems unlikely as these respondents seemed to agree enthusiastically with statements that they considered to be of importance. (In Table 5:5 the results of the four measures of the principals' opinions concerning statements B1 - B8 are displayed. Spearman's \( r_s \) was used to assess the correlation between the principals' ratings and their rankings on each of the Teachers' and in the Supervisors' Questionnaires. They were correlated significantly at \( P < 0.01 \). There was no evident rating reason to suggest why A9 should be an exception or the only exception (5.5.3.2).

Nevertheless, the recognition that logically one could agree strongly with a statement that one regards as trivial is an acknowledgement of a flaw in the design of this research.

If it might be thought that the two problems described above are both in support of such statements, respondents were asked only whether they agreed or
disagreed, an eliminating degrees of agreement and
disagreement. In order to test this possibility the
responses made by the principals to set a statements in both
the teachers' and supervisors' questionnaires were re-
examined. It a person had agreed or agreed strongly with a
statement she was regarded as having agreed. Likewise, if
she had disagreed or disagreed strongly she was regarded as
having disagreed. It was found that all the principals
agreed with statements 61 to 67 and with 69. One principal
disagreed with 68 in the supervisors', another
disagreed with 68 in the supervisors', but agreed with it in
the teachers'. Questionnaires. In other words, the range of
variation in the responses was virtually nil. This is to be
expected. As the scores and the ratings received had all
been submitted at random, it was unlikely that the scores of
teachers would differ significantly. In these circumstances a range
of responses could only be obtained from the expression of
degrees of agreement and disagreement, a reasonable spread of
degrees is required for the purpose of this type of
study.

Thirdly, all the statements are positive (as in for
example, were partly agreed to be like at the end of 63,
so exact all the teachers of a group might agree strongly
with 61. The statements. However, the same people might
never agree the statements 67 or all varying degrees to
importance and so rank them in a variety of ways. In such a case there might be no correspondence between ratings and rankings. However, in the event, this situation did not arise.

Where a set of statements evokes at least some range of ratings (which in this study in fact occurred in relation to all sets) then such correlation as emerges may be seen as validating.

In practice two further problems arose in connection with the comparison of ratings and rankings.

First, in view of the severity of the problems associated with A3 (marks) and A8 (matric), these statements were omitted from Table 5. This in itself created problems but these were judged to be less serious than those that would have been entailed by the inclusion of A3 and A8.

The second problem arose from a fault in the design of the research.

After each participant had rated the statements in a particular set she was asked whether she wished to add further aims/motives, as appropriate. Then she was asked to rank the statements, including her introductions.

A frequent ranking of statements additional to the original set might have made it impossible to compare the ratings and rankings of groups of respondents. However, in practice, it had little effect. Very few people made additions which they subsequently ranked (5.5.2).

This effect would have been avoided if the interviewees
had been asked to both rate and rank each set of statements as it stood. When these tasks were complete, the respondents could then have been asked whether they wished to add further statements to the set. If they had done so, they could then have been required to rank the augmented set.

It has been said that the correlation between the ratings and rankings of a particular set of statements by a group is here taken to be a measure of validity. One underlying assumption has been described. (It was assumed that the higher the degree of agreement with a statement, the more important it was held to be.) Attention will now be drawn to three more.

Secondly, it was presumed that the processes of rating and ranking would be carried out as two quite separate tasks. The supervisors did not do so. Having rated a set of statements these two, in each occasion, looked over the record of their ratings and picked out the three statements that they had rated most highly and declared them the "three most important." In contrast, the teachers (and the remaining supervisors) gave the strong impression that they ranked the statements without reference to their previously expressed opinions.

Two further assumptions were made. It was supposed that each respondent would genuinely express her personal opinion and that her responses would be independent of those made by others in course of an interview. In relation to
the adult interviewees these assumptions appear to have been justified. All the teachers and the supervisors gave the impression of giving seriously considered responses and, as they were interviewed singly and did not have access to records of interviews with other people, independence was guaranteed (5.1). In these respects they differed markedly from the Std. pupils interviewed (6.2.4.3). However, it will be remembered, the children's rankings could not be used in comparisons with their ratings so this defect is of no consequence here.

Four indicators were used to assess the correlation between ratings and rankings.

First, Spearman's rank correlation coefficient (ρho) was calculated with respect to each pair of ratings and rankings made by each group of a set of statements (5.5.2). A high degree of consistency would suggest that a certain measure was included in that particular set of statements as a measure of opinion. A low consistency could be a function of the group's behaviour, or the inadequacy of the measure, or both. (Compare 2.4.2.4.)

However, it is noted that in Johnson's opinion (1977, 111) it's difficult to describe particular values of ρ in terms of 'weak', 'moderate', 'strong', etc.. (See 5.5.2.)

Secondly, statements that were both rated and ranked among the first three, and among the last three, in order of importance were identified. That is, consistency together with the value attached to the statements regarded as the
most, and least, important, were taken into account (2.4.2.3).

This second indicator proved to be a useful complement to rho. The correlation between the ratings and rankings of statements in Set A (concerned with the means of improving teaching) provide a case in point. The calculation of rho showed no significant correlation between the supervisors' and principals' ratings and rankings in response to the Supervisors' Questionnaire, or between the principals' and assistant teachers' ratings and rankings in response to the Teachers' Questionnaire. This implies that these results should be approached with the utmost caution (5.5.4.3). However, for example, the assistant teachers both rated and ranked A2 (methods) and A3 (equipment) among the three most important statements, and A6 (slow learners) and A7 (better Christian) among the three least important. See Table 5:11. This shows that there was some degree of consistency in this group's response to Set A.

The third indicator was used in relation to statements in Set A alone. Each pair of ratings and rankings made by a particular group was examined to determine the number of items that fell within not more than two places of each other in order of importance. Among the supervisors' ratings and rankings there were two statements that were more than two places apart. The average difference was 1.71. The principals rated and ranked more than two places apart only one statement on each of the Supervisors and
Teachers' Questionnaires. The mean difference per statement was 1.57 and 1.71 respectively. The assistant teachers also rated only one statement more than two places apart. The average difference was 1.14. These results suggest that a modest degree of correlation exists between the ratings and rankings of Set A by each of the groups (5.5.4.3.1).

The fourth type of indicator used to assess the correlation between ratings and rankings was based on close examination of three tables, 5.16, 5.17 and 5.18. Two examples are given here.

First, it was found that in response to the Teachers' Questionnaire, the principals' ratings and rankings of Set B statements did not correlate significantly when rho was calculated. It was then observed that B9 (peaceful - i.e. together with B2, friend and saviour) and B6 (a just SA) were rated first in order of importance by the supervisors. However none of this group ranked B9 among the three most important aims (Table 5.16). It was then thought that this anomaly might have contributed largely to the lack of significant correlation noted. Therefore the scores relating to B9 were removed and rho was calculated in data for statements B1 to B8. It was then found that the ratings and rankings correlated significantly (p < 0.01). (5.5.3.2.)

Secondly, on examining Table 5.12, it was noted that the supervisors both rated and ranked C2, C8 and C3 respectively first, second and third in order of
importance. In addition, the table showed that all the supervisors had chosen these same three statements as the "three most important to the teachers". In other words, the degree of consensus between them was very high indeed.

In addition to the four indicators described above, there was sometimes evidence from other sources that served to confirm, or call in question, an assessment of the correlation between ratings and rankings. This will be referred to below. Some of this evidence has been mentioned before in this section. In such instances only brief reference will be made to it.

4: Spontaneous comments

The teachers' spontaneous comments showed that there were a number of problems associated with statements in Set A. There were relatively low levels of correlation between each group's ratings and rankings were to be expected. Correspondingly, the absence of spontaneous comments that revealed problems in relation to Set C statements is consistent with the high levels of correlation found between each group's ratings and rankings (5.5.5.1).

b: Duplicated ratings and rankings

The principals alone were asked to rate and rank the statements in Set B in identical form, twice.

The Teachers' Questionnaire was presented to them first. It was found that, in response to it, their ratings and rankings of Set B did not correlate significantly.

Contrary evidence came to hand from their reactions to
In response to it, their ratings and rankings correlated at $p < 0.05$. Further, the ratings from the two questionnaires correlated at the $p < 0.01$ level and the rankings did likewise.

In 6.4.4 it was claimed that the means by which the statements were generated had contributed to the validity of the teachers' responses. It was argued that, because the teachers had probably expressed considered opinions, these opinions were more likely to be in harmony with other opinions they hold and therefore more stable than off-the-cuff opinions. A similar argument is being presented here. Although it is believed that the principals expressed considered opinions in response to the Teachers' Questionnaire, it would be reasonable to assume that the principals would lead them to carry further the integration of these considered opinions. If this was the case then a greater consistency between the ratings and rankings would arise. In response to the Supervisors' Questionnaire it was to be expected that there were indeed such a progression and also be predicted that the pair of ratings would differ significantly, as would the pair of rankings.

Investigator triangulation

In this study there are two instances where a measure of investigator triangulation was achieved.

The pupils were asked to respond to statements intended to evoke perceptions of what your TEACHERS want you to be like by the end of Std V. (See VI.4 Pupils' Questionnaire,
Statements: Set BII) Their ratings of these statements correlated significantly with the principals' and the assistant teachers' ratings of 'the Set B statements in the Teachers' Questionnaire \((p < 0.05 \text{ and } 0.01, \text{ respectively})\).

(See 5.5.3.3.3.) The children will surely have arrived at their opinions through experience of their teachers. Thus it can be claimed that, in effect, they "investigated" their teachers' views on this matter (2.4.2.4). The correlation of the pupils' ratings with those of their teachers', tends to confirm the validity of Set B as a measure of the teachers' opinions on the appropriate aims to pursue in their schools.

It can also be argued that, because the pupils' ratings of Set BII show that most of the children perceived their teachers' priorities accurately, Set BII is to some degree a valid measure of the children's opinions. It can in further argue that these results concerning their teachers' priorities encourage one to think that their rating of statements in B concerning what they themselves want to learn at the end of Std V may genuinely reflect the children's opinions. This view is strengthened by the fact that pupils' ratings of the B' statements did not correlate significantly with the supervisors', the principals' or the assistant teachers' ratings i.e. these children's opinions show a degree of independence from those of their mentors 5.5.3.3.3).

The second measure: investigator triangulation was
achieved in relation to Set C. The supervisors and the principals were asked to rate and rank these statements in a way that reflected the assistant teachers' motives for wanting to pass. (See VI.2 Supervisors' Questionnaire.) They could do this only on the basis of previous conversations with the teachers (2.4.2.4).

The assistants' ratings and rankings of Set C correlated significantly ($p < 0.01$). (See 5.5.5.1.) This, it has been argued, can be taken as evidence that these ratings and rankings are valid measures of this group's opinions. However, the supervisors' and principals' ratings and rankings partly counteract this evidence.

First it should be noted that the supervisors' ratings and rankings correlated significantly at the 1% level, and those of the principals', at the 5% (5.5.5.1). So it seems as if the supervisors' and rankings provide valid measures of the supervisors' and the principals' opinions.

The assistants' ratings which correlated significantly with each other at the 1% level correlated with those of the assistants expressed motives for wanting to pass. On the other hand, the supervisors' and principals' rankings (which correlated with each other at the 1% level) did not correlate significantly with those of the assistants. This casts doubt whether the rankings are a valid and reliable measure of the teachers' motives.
As the assistant teachers must know their own opinions better than any outside agency, and presumably expressed them accurately in the course of the interview, it must be concluded that, on balance, their ratings and rankings are both valid measures of this group's opinions.

(d) Range of scores

In order to assess the correlation between the assistant teachers' ratings and rankings of the statements in Set C, Spearman's rho was calculated. They were found to correlate significantly at the 1% level of confidence. However, here the calculation of rho was based upon the rank orders in which the statements were placed. No account was taken of the scores that determined the rank orders of the statements. Confidence in the results of the calculation of rho was strengthened by an examination of the scores accorded to each of the statements.

As expressed in ratings, (2 better teacher), with a score of 10 points, received the most positive response. In contrast, (I'm no longer a teacher), with -20 points, was accorded the lowest score. The greatest possible range was -30 to +20 (See 5.5.1.) This suggests that the insistent felt strongly about these two statements, that there was a wide range of strength of feeling, and that there was a high degree of unanimity. Taken in conjunction, the above inspires confidence in the order of importance in which this pair of statements was placed as a result of the rating procedure.
There is also reason to have faith in the order of importance that these two statements were placed as a result of the assistants' rankings of them. Statement C3 (better teacher) was ranked by 13 out of 15 assistant teachers; C1 (no longer a teacher) was ranked by none. They were therefore placed first and last in order of importance (5.5.5.1).

Confidence in the placing of the Set C Statements that were both rated and ranked among the first three, and last three, in order of importance, was also strengthened by an examination of the scores allocated to each of them.

The assistant teachers both rated and ranked C2 (earn more in present job) and C3 (better teacher) among the three most important statements and C1 (no longer a teacher), C4 (community school), and C5 (any job that pays more) among the three least important statements. The scores allocated to C2 and C3 were very similar, as were those accorded to C1, C4, and C5. This indicates that the scores were not spread evenly over a wide range, and that the assistants distinguished sharply between the groups of two statements that they looked upon as most important, and the group of three that they regarded as least important.

In contrast to the correlation of the assistant teachers' ratings and rankings of Set C (p < 0.01) was the lack of correlation between the principals' ratings and rankings of Set B on the Teachers' Questionnaire. This suggests that the latter should be approached with great caution.
In relation to the principals' ratings, any particular statement could have been given a +1 score of +16 to -16. In the event the highest and lowest scores were 16 and 6 respectively. (See Table 5:3.) The narrow range of these scores suggests that little confidence can be placed in the order of importance in which these statements were placed as a result of the rating procedure. It is therefore not surprising that the calculation of rho did not indicate a significant correlation between the principals' ratings and rankings of Set B statements on the Teachers' Questionnaire.

Conclusions

The question to be answered here is:

How could the validity of the ratings and rankings of a set of statements be assessed?

It might be argued that evidence of significant correlation between group ratings and rankings of a set of statements, demonstrates the validity of the method. The belief rests upon the assumption that, the higher the degree of agreement expressed, the more important it is held to be. There are two flaws in this reasoning.

First, suppose that a native speaker of English is asked to rate two statements, both of which appear to her to be self-evidently correct. It is possible that she might not respond to them in exactly the same way. It is plausible that she might be more vehement in her response with a statement concerning a controversial
matter than in her assent to one which was widely held to be beyond dispute. If, however, none of the statements were to deal with contentious matters, this problem would not arise.

Secondly, it is logically possible to agree strongly with a statement that one regards as trivial. This also would not be problematic in practice if the respondents typically agreed enthusiastically with statements that they considered to be of importance.

These two objections would be met if the interviewees were asked only whether they agreed or disagreed with each of the statements. But, unfortunately, this procedure would probably give rise to another problem. It is likely that, if degrees of agreement and disagreement were eliminated, the range of the giving response to a set of statements would appear too small for the purposes of the research.

If it were indeed disregarded the two objections raised above, and to assume that a significant correlation between a group's ratings and rankings of a set of statements were evidence of the validity of these measures then new conditions would have to be met.

1. The procedure of rating and ranking would have to be carried out at entirely independent tasks.
2. Each respondent would have to be motivated to express an opinion that was genuinely held (i.e.
opposed to making a random selection from among the choices offered.

(c) The situation would have to be so managed that each interviewee's responses would be independent of those made by others in course of an interview.

3. Spearman's rank correlation coefficient (rho) could be used to measure the correlation existing between a group's rating and ranking of a set of statements. Rho could also be used to establish whether a significant correlation existed between two group's perceptions of the same attribute. For example, in this study it was found that the pupils' perceptions of their teachers' aims, and the principals' and assistant teachers' indications of their own aims, correlated at the .01 and .1* level respectively (5.4.3).

4. An assessment of the validity of a group's rating and ranking of statements could be based upon the identification of statements that were both rated and ranked among the first three, and the last three, in order of importance. There is another indicator that could be used to assess the correlation between a group's ratings and rankings of statements and, therefore, of the validity of these measures. Each pair of ratings and rankings of a statement could be examined in order to determine the number of items that fell within not more than two places of one another in order of importance. The
more items that fall within these limits the higher would be the correlation between the ratings and rankings.

6. An inspection of a group's ratings and rankings of each statement in a set could reveal evidence relevant to an assessment of the correlation between the ratings and rankings as a whole.

For example, in this study it was found that there was no significant correlation of the principals' ratings with their rankings of Set B on the Teachers' Questionnaire. It was then noticed that there was a wide discrepancy between the ratings and rankings of one statement. When it was removed, the remaining ratings and rankings correlated significantly.

An examination of a table showing a group's ratings and rankings of a set of statements might provide further insights that bear upon validity.

For example, in this study, scrutiny of Table 5:12 showed that the supervisors both rated and ranked C2, B, and I respectively first, second, and third, in order of importance. Further, this table showed that all the supervisors had chosen the same three statements as the three most important to the teachers. In other words, the degree of consensus creation was very high indeed.

The simultaneous comments made by interviewees could be recorded. They often reflect problems that affect validity.
The respondents could be asked to rate and rank the same set of statements on two separate occasions in the course of an interview. It is expected that the first and second lots of ratings would correlate highly, and the rankings likewise. It is also predicted that, as a result of an integration promoted by the process of responding on the first occasion, the second pair of ratings and rankings would show a greater correlation (i.e. a greater validity) than the first pair.

Information supplied by a group about its own aims or motives could be compared with other people's perceptions of the same.

In this study, the teachers were asked to rate and rank the statements in Set B. These were concerned with what pupils should be like by the end of Std 7. The pupils were asked to rate a matching set of statements concerning their teachers' aims. Further, those assistant teachers who wanted to pass matric were asked to rate and rank statements in Set C, which were signed to reveal their reasons for wanting this qualification. The principals and the supervisors expressed their perceptions of these assistants' motives by rating and ranking matching statements. In both these cases the observers (the pupils in the first example, and the principals and the supervisors in the second) confirmed the teachers' amounts of their own aims/motives as expressed in ratings and
Rho is calculated on the basis of the rank orders in which the items are placed by a group. An examination of the raw scores which led to the items being placed in a particular rank order could usefully complement the results of the calculation of rho.

In this study the assistant teachers' ratings and rankings of statements in Set C correlated significantly at the 1% level. Faith in the high level of validity that this implies was strengthened by the observation that the raw scores were spread over a wide range. There was not only unanimity of response but the respondents held strongly positive opinions about some statements and almost equally negative convictions about others. In contrast, a calculation of rho showed no significant correlation between the principals' ratings and rankings of Set B on the Teachers' Questionnaire. It was also noted that as a result of the rating procedure, the raw scores fell within a relatively narrow range, suggesting that little confidence could be placed in the rank order in which these statements were placed.

An examination of the raw scores could also illuminate the validity by which certain statements in a set were both rated and ranked among the first three, and the last three, in order of importance.

In this study, the assistant teachers, when compared with the statements in Set C, both rated and
ranked two of them among the three most important, and three among the three least important. It was also found that the raw scores were spread over a relatively large range but not evenly spread. The two statements that were both rated and ranked among the first three in order of importance had scores that were very similar, and likewise, the three among the three least important. In other words, the assistants distinguished very clearly between the statements that they regarded most, and least, important.

A combination of a number of complementary methods of assessing validity could be used in conjunction. This is likely to result in a more accurate and subtle assessment than one method used alone.

**ANOTHER IDEA, QUESTION AND SUMMARIES OF THE ANSWER**

In this, the central question was posed:

What can this experience of field research contribute to an understanding of the methodology appropriate in studies of this type?

The answer it was given in response to a number of questions, with these understood as beginning with the phrase, in a field study of this kind, in a social and temporal context like this, ....

For reference, the sub-questions and summaries of the responses given to them, are presented, in sequence,
below.

6.2 RAPPORT

What measures could be taken to enhance rapport between the interviewer and interviewee?

1. A researcher would be well advised to establish whatever (ideologically) common ground she could honestly claim between herself and the respondents.

2. In preliminary interviews designed to suggest items for a survey of teacher perceptions, it would probably be better if the teachers from a particular school, as a group, were first to encounter the researcher face-to-face. At the end of this meeting, any documentation explaining or supporting the project could be distributed. See 6.2.4.

6.3 MORE WAYS OF INCREASING VALIDITY IN INTERVIEWS

A. In preliminary interviews designed to suggest items for a survey of teacher perceptions, what strategies could be used to refine this?

In order to give the impression of the researcher's assimilated framework of thought upon the interviewer, a few, very general, open-ended questions should be asked.

It is recommended that, in the course of the interview,
the researcher periodically summarise the respondent's comments and record this summary on a dictaphone. The interviewee should be encouraged to correct any imbalances, omissions or misapprehensions. What could be done to elicit considered, rather than off-the-cuff, opinions? It would be advisable, at a suitable time before the interview, to give the respondents notice of the questions that the researcher is to put to them.

See 6.1.1.

OTHER ASPECTS OF VALIDITY IN A PERCEPTION SURVEY

When carrying out a survey of opinion, how could validity be enhanced and how might this validity be assessed? The answer to this sub-question is given in response to further questions.

1.2 Adult interviews: some strengths and weaknesses of the statements

What are the attributes of statements which, when rated and ranked by adults, are likely to yield the most satisfactory results? The statements should reflect the interviewees' assumptions and framework of thought, and not that of the researcher. The statements should reflect the interviewees'
concerns. It is likely that these concerns will have been the subject of conversation and therefore it is probable that the respondents will give considered rather than off-the-cuff opinions.

Statements containing the word "better" are to be avoided, particularly where the statement might be seen, by the interviewees, to imply hurtful personal criticism.

Among the statements to be avoided are those that elicit responses that are incomparable because they are closely connected to individuals' widely differing professional circumstances. (See 6.4.2.)

3 Problems in interviewing pupils

If statements, designed to use with teachers, are to be rated and ranked by a sample of their St IV pupils, what could and couldn't be done to increase the validity of these children's responses?

The interviews should be carried out early in the school year.

Each child should be interviewed separately.

Children, when, by giving the same rating to every statement in a set, apparently intended to avoid expressing personal opinion, will be asked why they had rated a particular statement in that way.

Each child should be interviewed in his (or her) home language and could be given a copy of the questionnaire translated into the same language. This strategy
would help children who were unfamiliar with certain crucial English words such as 'agree' and 'disagree' but would not compensate for the lack of relevant concepts.

5. If a pupil-interview component of this type is to be included in such a study it would appear that the enhancement of validity through the avoidance of off-the-cuff responses is just not possible.

B. How could the validity of the pupils' ratings be assessed?

If pupils both rated and ranked each set of statements suitably, then an indicator such as Spearman's rho could be used to assess the correlation between each pair.

The pupils and another group could be asked to rate matching sets of statements designed to elicit responses in the same subject. For example, the children and their teachers could rate statements concerning the teachers' aims.

The researcher's observation of the pupils' behaviour during an interview will contribute significantly to the enhancement of the validity of their responses.

6.4.1 Rankings: two means of increasing validity

How could validity of rankings be increased?

Interviewees must become familiar with the statements.
in a set before they rank them. This could be facilitated by having only a small number of statements in each set, and by asking the respondents to first rate the statements, then rank them. Interviewees should be set tasks that are as natural as possible. (See 6.4.4.)

5 Assessing the validity of rank orders

How could the validity of the ratings and rankings be assessed?

It might be argued that evidence of significant correlation between a group's ratings and rankings of a set of statements, demonstrates the validity of the measures. This belief is based upon the assumption that, when a statement is rated, the higher the degree of agreement expressed, the more important it is held to be. There are many possible weaknesses in this reasoning. First, a statement concerning a controversial matter is likely to provoke a more extreme reaction than one that is widely regarded as self-evidently true or false. Thus, it is more likely to agree strongly with a statement that one regards as trivial. Thirdly, if in a group's view, then all the members of a group might agree strongly with all the statements. However, the same people might consider the statements to be of varying degrees of importance and rank them in a variety of ways. In such a case there may be no correspondence between ratings and
rankings. Nevertheless, where a set of ratings evokes at least some range of ratings, then such correlation as emerges may be seen as validating.

If it were decided to disregard the three objections raised above, and to assume that a significant correlation between a group's ratings and rankings of a set of statements were evidence of the validity of those measures, then three conditions would have to be met.

41. The processes of rating and ranking would have to be carried out by each interviewee as entirely independent tasks.

42. Each respondent would have to be motivated to express an opinion that was genuinely held.

43. An interviewee's responses would be independent of those given by others in course of an interview.

Spearman's rank correlation coefficient (rho) could be used to measure the degree of correlation existing between a group's rating and ranking of a set of statements and that group's perception of the same attribute.

An assessment could be based upon the identification of statements that were both rated and ranked among the first three, and the last three, in order of importance.

A judgment could be based upon an examination of the
pair of ratings and rankings of each statement in order to determine the number of items that fell within not more than two places of one another in order of importance. The more items that were to fall within these limits the higher would be the correlation between the ratings and rankings.

An examination of a group's ratings and rankings of each statement in a set could reveal evidence relevant to an assessment of the correlation between the ratings and rankings as a whole.

An examination of a table showing a group's ratings and rankings of a set of statements might provide further insights bearing upon validity.

The spontaneous comments made by interviewees could be examined. They often reflect problems that affect validity.

The respondents could be asked to rate and rank the same set of statements on two separate occasions in the course of an interview.

Information supplied by a group about its own aims or motives could be compared with other people's perceptions of the same.

An examination of the raw scores which led to the items being placed in a particular rank order could usefully complement the results of the calculation of rho.

An examination of the raw scores could also illuminate the validity by which certain statements in a set were ranked, and ranked among the first three, and the
last three, in order of importance.

13. A combination of a number of complementary methods of assessing validity could be used in conjunction.

(See 6.4.5.)

.6 CONCLUSION

In the introduction it was said that the following question would be addressed:

What can this experience of field research contribute to an understanding of the methodology appropriate in studies of this type?

From the preceding list of answers to the sub-questions, we may suggest the considerations below as worthy of particular attention in a study of this type.

As regards the enhancement of validity, major concerns would be the establishment of researcher-interviewee ideological common ground, a response-recording procedure such as that employed in this study, and an appropriate method for the generation of statements for the survey. The list point would include formulations ensuring a resemblance between ratings and rankings, and also an avoidance of statements referring to teachers' professional circumstances that hinder a way that the responses are comparable.

As regards facilitating the assessment of validity it would appear important to interview one person at a time and to be present when survey subjects respond to written
statements (in order to observe behaviour and record spontaneous comments). Also advisable would be the use of a number of complementary means of assessing validity.
7.1 INTRODUCTION
This chapter is divided into three major sections. In the first of these (7.2), an indication is given of three perspectives that must be borne in mind when planning an INSET programme for these schools: the modern Catholic perspectives relevant to education (7.2.1), those arising from the national context and its Catholic facet (7.2.2) and those emerging from recent experience of INSET (7.2.3). In the second major section (7.3), the main aspects of the teachers' perceptions are recalled (7.3.2) and the plan is described (7.3.3). The conclusion forms the final section (7.4).

7.2 PERSPECTIVES
7.2.1 CATHOLIC PERSPECTIVES
The whole enterprise of Catholic education takes place within the church as an aspect of the activity known as evangelisation. Logically, then, any Catholic perspective must embody a notion of the Church and the notion of evangelisation. This section is concerned with the interpretation of these two ideas, and draws upon materials presented in 4.4.4; VIII:2; and in the section in which comments are made about reactions to statement B8 in 5.5.3.3.2.

As regards the notion of the Church, the starting-point has been certain aspects of the analysis developed by Avery
Dulles. (See 4.4.4.)

In relation to evangelisation, it will be important to distinguish it on the one hand from "convert-making" and on the other from an identification with (as distinct from relationship to) secular struggles for human liberation.

All Catholic schools are maintained for the evangelisation of their pupils. That is, it is intended to convey to the children, and develop in them, a Christian and specifically Catholic, set of beliefs and values.

It is evident that individual Christians give expression to these beliefs and values, and so participate in the life of the church, in a variety of ways. It seems that many Christians display gestalts of beliefs and values that are similar to those associated with the conscious, or embryonic, expression of a particular model of the church.

4.4.4 extensive reference was made to Dulles' Models of the Church. A brief return is now made to that work, drawing attention to certain themes relevant to this particular stage of the dissertation.

Dulles distinguishes between five models. In each the Church is regarded as primarily (respectively) Mysticism, Mystical Communion, Sacrament, Herald and Servant. He asserts that taken in isolation, each of these ecclesiological types could lead to serious mis-analyses and distortions. However, these models cannot all be accepted without qualification as, to some extent, they conflict with each other. Nevertheless, Dulles argues, the basic assertions implicit in each are valid in
that each "brings out certain important and necessary points" (ibid., 183).

The institutional model

makes it clear that the Church must be a structured community and that it must remain the kind of community Christ instituted.

The community model

makes it evident that the Church must be united to God by grace, and that in the strength of that grace its members must be lovingly united to one another.

The sacramental model

brings home the idea that the Church must in its visible aspects - especially in its community prayer and worship - be a sign of the continuing vitality of the grace of Christ and of hope for the redemption that he promises.

The kerygmatic (herald) model

accentuates the necessity for the Church to continue to herald the gospel and to move men to put their faith in Jesus as Lord and Savior.

The diaconal (servant) model

points up the urgency of making the Church contribute to the transformation of the secular life of man, and of impregnating human society as a whole with the values of the Kingdom of God (Dulles, 1976, 183).

Dulles is correct in saying that we must harmonize these models. He believes that this must be done in such a way that the differences between models become complementary rather than mutually repugnant" (1976, 185).

(See 4.4.4., However, he adds,

there is nothing to prevent a given theologian from building his own personal theology on one or another of the paradigms in the tradition (ibid., 185).
Harmonizing, thus, far from implying equal weighting to all paradigms, allows (and humanly one would expect to ential) differential weighting by different theologians. Furthermore, it would be natural for small or large groups of theologically-thinking people, who share particular circumstances, to exhibit some degree of commonality in the pattern of emphasis concerning these models of the church. Given the circumstance of South Africa today it is not surprising that the process about to be described has produced an emphasis upon the community and servant models.

In 1977, in order to arrive at a pastoral plan for the church in Southern Africa, the SACBC initiated an elaborate process of consultation with religious and laity (of whom 80% are black). (See SACBC, 1980, 47.)

The result of this consultation was published in a report entitled Setting Humanity Right (Church in Southern Africa SACBC, 1987).

It was widely felt:

1. that the pastoral plan must be unmistakably rooted by the understanding of the Church's mission from the Sacred Scripture;
2. that this understanding of the Church must be related to the realities of life in South Africa;
3. that there should be a key theme for the pastoral plan and that this can be formulated as: Community serving Humanity.

(At least a third of the responses to the consultation document expressed a clear desire that attention be given to building up community).

About half expressed the desire that the Church
address issues of social justice and that it should foster the humanity of all". See SACBC, 1987, 13.)

4. that the basic element in the pastoral plan must be formation; that is, the education or evangelization of all the people in the Church - bishops, priests, religious, laity; adults, youth, children - in terms of the vision of the church expressed in this theme (SACBC, 1987, 4). (Emphases in the original.)

It was stated that the basic purpose of the pastoral plan was to improve the quality of Christianity in the church. Further, if

the Church’s mission is to be a sign of unity in love, a sign of the sort of society God has planned for everybody, then it can only carry out its mission if its members are such a sign. ... The world needs to be able to look at us and say "see how they love one another". Indeed, the world should be able to say ‘see how they love’ (ibid., 4-5). (Emphasis in the original.)

These two quotations, and the phrase "Community serving humanity" clearly indicate that the Catholic church in South Africa is in the process of harmonising the community and servant models. Further, in both quotations the word "sacrament" could be correctly replaced by "sacrament" i.e. the sacramental model is implied in each. It is also implied in this passage which emphasises that

The Church is meant to be a sign to the world not only of true community but also of that which creates it: the Spirit of Love, the Spirit of the Father and Son at work in our lives (ibid., 16).

As the church has traditionally assumed an institutional model (ibid., 5) it can be claimed that harmonisation of four of the five models is taking place.
model are advocated in preference to the purely institutional and kerygmatic (herald) models.

It is claimed that the Church is called upon to serve everybody and not merely its own members. Nor is its service to the world meant to consist in trying to get everyone to join it (ibid., 17). In justification it is recalled that

Jesus told his disciples that they were 'the light of the world' (Mt 5:14), a light cast not simply by words but above all by deeds. 'Your light must shine in the sight of men, so that seeing your good works they may give the praise to your Father in heaven' (Mt 5:16). The sort of good works the had in mind can be gathered from his story about the day of judgement. The crucial question he will pose to people will be whether or not they served their neighbour in some way or other (Mt 25:31-46) (ibid., 16).

Traditionally, members of the Catholic church in South Africa have been exhorted to put their faith in Jesus as Lord and Saviour, but in general have not been urged to proclaim the Gospel and this faith explicitly to other people. Bearing witness by example, and response to expressions of interest, have certainly been encouraged, but initiatives beyond that have been seen as a vocation to a particular role within the church. And Community serving embody, in an approach to witness which does not include the explicit proclamation of individual faith in Christ.

Culics specifically warns against the separation of faith from the practice of being a logo (Rev. 1:4).

That the proclamation of the Gospel is an essential part of evangelisation is clearly indicated in Evangeli
Nuntianui (Paul VI, 1975, 204-242). Indeed it is seen as "the foundation, centre and at the same time, summit of its dynamism" (ibid., 215). While asserting that "above all the gospel must be proclaimed by witness" (ibid., 213), it is stressed that this will be "ineffective in the long run if it is not explained, justified" by an "unequivocal proclamation of the Lord Jesus (ibid., 214).

In relation to Catholic schools, those who espouse the servant model of the church can avoid this imbalance if they bear in mind the distinction between secular liberation and evangelisation, and recall that these schools are established and maintained for the purposes of evangelisation.

Following the perspective provided in Evangelii Nuntiand, Paul VI, 1975, theologian Albert Nolan has made a comparison of these two concepts (1984, 158-166).

Nolan was head of the Dominican Order in South Africa from 1976 to 1984. In 1983 he declined a similar role at international level in order to work in South Africa in these critical times. (See Nolan and Broderick, 1987, "Towards our Faith: The Theology of Liberation in Southern Africa." Inter alia he has worked in the ecumenical Institute for Contextual Theology and, before the banning of its activities in February 1988, in the People’s Education Commission of the National Education Crisis Committee.

As he points out, to evangelise is to bring the influence of the Gospel to bear upon the world. In
addition, he says that

There can no longer be any doubt that the Kingdom of God is the kernel and centre of the revelation we receive in Jesus Christ. According to this gospel we must seek first The Kingdom of God and its justice” (Mt 6:33). Everything else flows from that (1984, 160).

He observes that this kingdom is a social reality. Not only are individual souls to be saved but societies as well. Indeed the whole of creation is to be "made new". The final destiny of the world is its complete perfection. This is the kingdom of God which is beyond the imagination of man (ibid., '51).

Evangelisation, then, is the transformation of the world in terms of this all embracing vision of a divine Kingdom (ibid., 162).

In our present world we can see some partial realisation of this kingdom, the seeds of this kingdom. What we look forward to is the harvest or fullness of the Kingdom (ibid., 161-162).

Nolan does not discuss some of the differences and links between evangelisation and human liberation. (Here the term secular liberation is used in preference to liberation. Both terms refer to liberation from the consequences of sin. Examples are given below.)

First, as evangelisation envisages the total salvation of the world then it must include human liberation (ibid., 162). (Emphasis in the original.)

The various movements for liberation and justice tackle only the consequences of sin: poverty, homelessness, ignorance, discriminatory laws, unjust structures, are on that account partial, incomplete and precarious (ibid., 163). (Emphasis in the original.)
In contrast the liberation proclaimed by Jesus is total because it attacks the root cause of all oppression, all slavery and all suffering, namely, sin (ibid., 162-163).

Secondly, evangelisation transcends secular liberation. That is, evangelisation includes, but goes beyond, it (ibid., 163).

Thirdly, 'the divine salvation of the Kingdom is seen as a grace or gift from God'. This is not to say that it is not, at the same time, the result of human effort (ibid., 164). Indeed, Nolan claims that

There is no part of our salvation that does not involve human effort and there is no act of salvation that does not involve God (ibid., 165).

In articulating a Catholic perspective on INSET in the school, in question, it is necessary to be sensitive to, and draw upon, the various models of the church indicated by Nolan. However, as has been remarked earlier in this section, the church's interpretation of the South African situation will entail a greater emphasis on one particular mode. The approach to evangelisation characteristic of community and servant models, as reflected in the immediately preceding paragraphs, provides a major rationale for the continuing sponsorship, by the Catholic church, of educational ventures in South Africa.

RELEVANT FEATURES OF THE NATIONAL CONTEXT AND OF ITS CATHOLIC FACET

Here, attention will be drawn to certain distinctive
features of the South African context of which cognisance must be taken in planning an INSET programme for the Soweto Catholic primary schools. Such features may respectively constrain, suggest imperatives or provide opportunities for, such a programme.

South African society reflects a variety of cultural traditions. Such a situation is potentially a source of enrichment and also potentially a source of conflict.

The way in which South African society has in fact developed has resulted in a situation of social fragmentation and stratification in which conflict is endemic. (See Appendix VIII.1: 4.4.3.2; Marais, 1985, 56 and Connor, 1985, 19.)

In recent years the conflict between the various groups has taken on an evermore violent form. On the one hand there is structural violence which is built into the regular functioning of the social system (Con 1985, 20). Examples can be found in 3.6 and 5.4. On the other hand, there are frequently outbursts of wild violence.

When a situation is tense and brittle, often only a small incident, ... is sufficient to provoke, from either side, the eruption of pent-up rage, which sweeps all reason, human sympathy and moderation aside (ibid., 23).

Some of the episodes described in 5.4 exemplify such wild violence. Bishop Ormond says that

The increase in violence, both institutional and retaliatory, is of particular concern to the Church (Diocesan News, July, 1987).

These factors have produced a mutual suspicion of motives between members of different groups. This
obviously an obstacle to co-operation in educational programmes. However, there are significant examples of current co-operative ventures. (For one such, see 7.2.3.4 below.) This suggests that there may exist opportunities beyond those which have been discovered and taken up so far.

As regards the educational system, the intentional fragmentation has been accompanied by a differential allocation of resources, reinforcing the privileged position of the whites (Marais, 1985, 31). (In relation to education, the whites form the most privileged stratum of society, the Indians and "Coloureds", the second and third strata, and the blacks the fourth, the lowest stratum. The teachers involved in this research come, of course, from this stratum. This group is, however, somewhat better off in educational resources than the poor of the "national states" and "independent states".

In 1976 the SACBC announced that it favoured a policy of racial integration in Catholic schools and encouraged individual schools to implement it as appropriate in their circumstances. (See 2.5.) During the following ten years most of the white-registered schools opened their doors to pupils of all races, to some degree, and to some extent. This happened without hard negotiation with the state for the right to do so. Only in 1986 were they legally recognised and made eligible for subsidy. In that year the SACBC commissioned an independent evaluation of this venture in which integration (Christie and Butler, 1988, 1). From
this it emerged that, among principals, there was a spectrum of opinion about "open schools and social change. However a belief that spanned the spectrum was that "open schools are better than all-white schools, even if they involve very small numbers of blacks in overall terms" (ibid., 64).

For the purposes of the present project the importance of the open schools lies in their existence as intentionally non-racial communities with human and other resources potentially supportive of an INSET programme concerned to embody a non-racial perspective.

The black-registered Catholic schools, like those in Soweto, are also officially open to all races but have rarely, if ever, been integrated in the sense of also having white pupils. White parents do not apply for the admission of their children. (See 1.5.)

A significant development in late 1985 was the emergence of the National Education Crisis Committee. Initially concerned with mediation in the schools’ boycott by black pupils, the NECC went on to unify students, parents, teachers and other organisations in a nationwide attempt to effect a substantial shift in the curricula and the control of the education system. It facilitated the articulation of an alternative approach to education called People’s Education, claiming to embody non-racial, democratic and socialist values. In the drafting of alternative curricular material, the greatest progress was achieved in history and English. (See 5.5.6.)

The way that history and English are taught obviously
influences intergroup relations. In particular, the history syllabuses were widely seen to be deficient. The HSRC investigation into intergroup relations found that the interpretation of historical events given in schools tended to consolidate and perpetuate white stereotypes, whether they were those of the English or Afrikaans speaking people. This is important, inter alia, because history forms perceptions and projects them into the future as expectations. See VIII.4.)

On 24 February 1988 curbs were placed upon 22 organisations, including the NECC, by the Minister of Law and Order. They were prohibited from 'carrying on or performing any acts or activities whatsoever and this prohibition was to remain in force until the orders were withdrawn or until the state of emergency was lifted. The Star, 24 February 1988. In the words of an editorial in The Star, these bodies were reduced to powerless shells: 25 February 1988).

On the 2nd February 1988, in a Call to action issued jointly by The South African Council of Churches (a Protestant organisation and the SACBC, the church leaders committed themselves to exploring every possible avenue for continuing to carry out the activities which had been banned as far as they believed they were mandated by the Gospel. This is significant, as Fr. Mkhatshwa (former secretary-general to the SACBC) says,

the church is about the only organisation which still has some space to promote the struggle for

In 1985 the SACBC established a professional resource structure, the Catholic Institute of Education, concerned with the pre-service and in-service education of Catholic teachers. (See 1.5.) This would be the obvious body to provide the perspective and expertise for an INSET responsive to the considerations and empirical findings presented in this dissertation.

In approaching the matter of INSET in these schools, then, we have so far suggested what needs to be taken into account from the perspective of a modern Catholic orientation towards education, and from the perspective of the nature of the South African situation and of the response to it by the Catholic church, particularly in education. We must now examine the notion of INSET itself, and the body of experience and research which would be relevant to the development of INSET in the schools in question.

7.2.3 INSET

7.2.3.1 Introduction

Hartshorne says that the 'fundamental rationale' of INSET is "to maintain and improve the quality of education". However, he adds that, in South Africa, this will have to be extended to include 'the reduction and ultimate elimination of inequality in education' (1986b, 22).

Political changes must take place in South Africa and
educational provision must be altered to serve different purposes.

Thompson points out that

No single educational pattern will retain forever its relevance and efficiency in rapidly changing societies (1961, 331).

In view of this the management of innovation should perhaps be seen

less as a matter of devising techniques for bringing about change in an institutional context permanently characterised by inertia, and more as a process of transforming that context into one characterised by active quality seeking (ibid., 197).

It should be noted that education is seen here as serving the purposes of society and not primarily as an instrument of change. It cannot make much impact on those constraints within which schools and teachers have to operate (Hoyle, 1980, 96). However, in the long run, it can surely facilitate or hinder progress, mainly through the contribution made to society by their former pupils.

In South Africa, four recent authoritative documents indicated their authors' belief that improvement in the quality of the teacher is the key to improvement in the quality of education. These are HSRC's Provision of Education in the RSA (1981) de Lange, 1981, 69; having by the national education working party in the light of the report by the white committee of the HSRC investigation into education and research received from the public (de Lange, 1981).
Improvement in teacher quality is sought in the development of initial/pre-service teacher education and of INSET. Both of these are to be seen as part of a continuing process concerned with the cultivation of the integrated academic, professional and personal growth of the teacher (UNESCO, 1975, 23).

In the light of the above it could be argued that teacher quality and INSET are ultimately meaningless and fruitless unless they result in meaningful improvement in the classroom (van den Berg, 1983, 2).

This, in general, is surely correct but in fairness to teachers their legitimate personal ambitions within the system as it presently exists must also be taken into account. The state's remuneration system is based upon formal qualification (Hartshorne, 1985, 44), and the Senior Certificate has been made the baseline for advancement (ibid., 71). Fully qualified teachers (those who have a Senior Certificate plus three years of professional training) are paid substantially more than their less qualified counterparts. Further, this gap has widened significantly in recent years (van den Berg, 1983, 26). Understandably many teachers will give priority to the acquisition of such qualifications and it would be unethical not to help them to get those they need to be reasonably well off (ibid., 27). The value of enabling teachers to
obtain the Senior Certificate, in particular, is in question for two reasons: First, it has not been adapted to their professional needs and its relevance for such purposes has been widely questioned (van den Berg, 1983, 33 and Hartshorne, 1985, pp. 44, 56 and 72). Secondly, teachers, under the pressure of preparing for examinations, are tempted to give less than appropriate attention to their pupils (van den Berg, 1983, 28 and Hartshorne, 1985, 44-45).

A R. Thompson's definition of INSET, given below, accommodates teachers' personal aspirations as well as the needs of their pupils:

According to him, INSET includes

The whole range of activities by which serving teachers and other categories of educationalists within formal school systems may extend and develop their personal education, professional competence, and general understanding of the role which they and the schools are expected to play in their changing societies. INSET further includes the means whereby a teacher's personal needs and aspirations may be met as well as those of the system in which he or she serves (1982, 4-5).

Hartshorne comments that

This definition, amended by the omission of the phrase "within formal school systems" to allow for some flexibility, preserves enough of the problem issues and possible tensions to prove a starting point for further discussion (1985, 9).

Unfortunately schools are not easily improved (Thompson, 1981, 156).

Consciousness of this fact has grown all over the world in recent years and one of the fastest growing areas of academic concern has been how to
manage change in order that desirable innovations may speedily take root (ibid., 157).

It must be recognised that, to date, we understand very little of this process (ibid., 181). There is no blueprint for effective innovation in education. (See 1.3)

According to van den Berg

Any INSET activity rests upon a particular view of how change comes about or might be brought about (ibid., 16).

The innovation strategy used may have a "major determining influence" upon the success of an enterprise (Thompson, 1981, 184).

There are two well known typologies of strategies for educational change: that of Havelock and that of Bennis, Benne and Chin. According to van den Berg these typologies are very similar. He points out that Havelock's research, development and diffusion, and Bennis, Benne and Chin's power-coercive, models could both be characterised as "entre-periphery strategies. In such strategies, the planners design and develop the innovation and then attempts are made to persuade (or force) the clients to adopt it (ibid., 17).

Most INSET in South Africa is of this kind, focusing on individual teachers irrespective of the context within which they work. It has also been widely used elsewhere and has been widely used by many to have been relatively ineffective in modifying practice at local and grass roots level (Thompson, 1982, 194 and 1.3 above).

Have a look at the interaction model and the
Normative/re-educative strategies of Bennis et al. are also centre-periphery strategies. They differ from the research development, diffusion/power-coercive models "only to the extent to which they recognise the impact of context" on the clients (van den Berg, 1.67, 17).

However, in Bennis, Benne and Chin's scheme there is no analogue to Havelock's problem-solving model. In the latter the users identify and diagnose the need, and develop a strategy which they then proceed to put into practice. Resource people are involved on the teachers' terms (ibid., 18).

Bennis, Benne and Chin's normative/re-educative model assumes that effective innovation requires a change of attitudes, relationships, values and skills and, therefore, the activation of forces within the client system. See Houghton, McHugh and Morgan, (1985, 395.)

None of these strategies is ever applied in an absolutely 'pure' way, and evidence tends to suggest that, given the imperfect nature of both 'teachers and system' that success is reached when the 'right mix', appropriate to the specific situation, is used (1985, 16).

This position is essentially that taken by Thompson who says that these strategies are not to be regarded as alternatives but as complementary (1981, 197).

In terms of typologies of educational innovation, Korten's "blueprint" and learning process approaches in rural development.

The "blueprint" approach corresponds in a number of
Researchers are supposed to provide data from pilot projects and other studies which will allow the planners to choose the most cost-effective project design for achieving a given development outcome and to reduce it to a blueprint for implementation. Administrators at the implementing organization are supposed to execute the project plan faithfully, much as a contractor would follow construction blueprints, specifications, and schedules. An evaluation researcher is supposed to measure actual changes in the target population and report actual versus planned change to the planners at the end of the planning cycle so that the blueprints can be revised (ibid., 494).

Typically, project goals are terminal. When these goals are reached the project is completed (ibid., 497).

Korten says that this is the "textbook version of how development planning is supposed to work" (ibid., 496). He claims that awareness of the inadequacies of the blueprint approach is becoming widespread (ibid., 497).

In response, Korten examined five case studies of small-scale dairy development projects. For example, the Adivasi Dairy Cooperatives promoted by the Indian National Dairy Development Board. By the end of 1976 a total of 150 village cooperatives and combined membership of one million farmers had been organized. "Studies indicate that the program operates with a high level of efficiency and lack of corruption, ..." See ibid., 485.) In these five development programmes a participative approach was taken and blueprints never played more than an incidental role in their development (ibid., 497). From this examination he derived the learning process model (ibid., 385).
These programmes were not designed and implemented - rather they emerged out of a learning process in which villagers and program personnel shared their knowledge and resources to create a program which achieved a fit between needs and capacities of the beneficiaries and those of the outsiders who were providing the assistance. Leadership and teamwork were the key elements.

As progress was made in dealing with the problem of fit between beneficiary and program, attention was given either to building a supporting organization around the requirements of the program, or to adapting the capabilities of an existing organization to fit those requirements. Both program and organization emerged out of a learning process in which research and action are integrally linked (ibid., 497).

Korten says that the concept of fit has assumed a central importance in the fields of business policy and organization design as research has illuminated the important relationships between task, context, and organizational variables, concluding that the performance of an organization is a function of the fit achieved between those variables.

In rural, third world development there must be a fit between beneficiary needs, programme design and the assisting organization (ibid., 496).

The learning process and the problem-solving models are akin in that the beneficiaries play an active part in identifying and diagnosing needs and in developing strategies that they put into practice. They differ in that the learning process model involves an outside agency in the final stage, whereas, in the problem-solving model, others are involved when the beneficiaries choose to involve them. Perhaps it would be appropriate to use the learning process at all stages of a community's development and the
problem-solving at a later stage.

It may be noted that Korten's model is seen as most closely encapsulating the strategy adopted by TELIP, the Johannesburg-based Teachers English Language Improvement Project, an outgrowth of the Schools English Language Project referred to in 2.2 above (TELIP, 1985, 23).

There is evidence to suggest that the learning process model might form the basis of the right mix. "The basic argument against changes imposed by outside authorities, is that they have a very weak motivational basis for the user and the least prospects for long-term survival."

Derman claims that the literature on social change has shown that people will accept innovations more readily if they see them as relevant and have helped to plan them (1973, 80). Similar ideas apparently underly Thompson's opinion that decisions should be taken at a level as close as possible to the point where they will be implemented as feasible (1981, 193).

Group hesit appears to act as a catalyst (Huberman, 1973). The idea that a group makes a decision or a commitment seems to cement consensus more strongly among members, while at the same time the interaction among members improves communications and produces greater interdependence in the system at large.

Other research suggests that people who are socially integrated into peer group structures are more receptive to new ideas. Specifically in relation to teachers, it seems that innovators operate in groups of two or three, but
generally in pairs having a similar background and status" (ibid., 81).

The use of the learning process model is also consistent with Thompson's suggestion that, in the management of innovation, there should be a central concern to motivate the staff of each school to actively and continuously seek quality. (See 7.2.3.1.)

7.2.3.3 INSET in its macro and its micro contexts

The learning process model articulates well with the concept of school-focused INSET'.

The Schools and In-Service Teacher Education (SITE) Evaluation Project team adopted the view that

the distinguishing characteristic of school-focused INSET is that it is targeted on the needs of a particular school or group within a school. The actual activity may take place on-site or off-site and equally importantly may be internally provided by certain school staff or externally provided by an outside agency like a college or a university (Baker, 1980, 181).

This view is also adopted here.

However, it should be noted, inter alia, that school-focused INSET activities can be examples of core-periphery strategies, the difference being that the central or outside agency simply changes the locus of the activity and the nature of the audience, hoping thereby to achieve a greater take-up of the innovation. See van den Berg, 1987, 19.)

Van den Berg believes that we cannot assume that school-focused approaches to INSET will automatically have greater effect and be more acceptable within a South African context (than traditional forms) (ibid., 22-23).

There are two strong reasons for such circumspection.
First, the concept of school-focused INSET evolved in the United Kingdom and was based upon assumptions about teachers' professional autonomy that prevail there. Such assumptions may not be appropriate in South Africa and should be closely examined (ibid., 23).

The second reason is that most of the research which indicates that effective innovation is more likely when INSET is school-focused (rather than teacher-focused) (1983, 46) took place in contexts very different from South Africa. The context within which the proposed innovation is to occur must be expected to have a significant impact upon its likelihood of success" (1987, 20).

Hartshorne, convinced of the need to replace traditional, centralised, intensive, 'course-oriented' INSET, and aware of the caveats raised by van den Berg, cautiously advises that INSET be brought closer to where the teacher is and works, and closer to the realities of the school and the community in which it is placed (1987, 2).

The above-mentioned research finding on the importance of INSET being school-focused is the first of what van den Berg identifies as three key findings of research in this area: that it is more probable that there will be change if teachers are actively involved in the design and execution of programmes (1983, 46).

There are a number of South Africans concerned with theory related to INSET who believe in this need for change. Ashley and Mehl, compilers of INSET in South
theme that comes through very clearly" (in these papers) it is a belief in this (1987, iii).

Van den Berg says that there are two "powerful reasons for basing INSET strategies on the active involvement of teachers. First, such strategies have been shown to be more successful. Secondly, and "more important",

within an autocratic society those who are concerned about INSET and who also claim to support the democratization of South African society must be committed to the empowerment of teachers and not their continued subjugation (1987, 26).

Thompson envisages a particular type of school-focused INSET when he speaks of the development of "problem-solving" schools in which the staff are concerned to find ways of improving the quality of their work. This implies that they identify problems, diagnose the reasons for their existence, investigate ways of dealing with them, try out possible solutions and evaluate the results of their efforts. One of the major advantages of this approach to skills development is that they are sought when the teacher is conscious that he needs them and may be acquired when he is able to put them into immediate practical use.

However, in Thompson's experience, the existing patterns of training provide little or no preparation for the range of professional skills required (1981, 195).

In the development of such problem-solving schools the teachers obviously need both training ("to carry out pre-defined tasks to pre-defined specifications") and education ("to respond creatively and with judgement to situations and
in ways that are unpredictable") (Millar, 1980, 5).

(Van den Berg's third key research finding is not directly relevant to the matter under discussion at this point but its more general relevance to training justifies a brief incidental reference to it here. On pages 380 to 385 in their 1980 article, Joyce and Showers give their analysis of over 200 American studies of the effectiveness of various kinds of training methods. They identified five components: theory, modelling, practice, feedback and coaching to application. When theory is used in combination with other training components, it seems to increase conceptual control, skill development, and transfer of skills. Modelling, i.e. demonstration of skills, appears to have considerable effect on awareness and some on knowledge but has not result in acquisition or transfer of skills. Practice under simulated conditions is an extremely effective way to develop competence in a wide variety of classroom techniques. Teachers also require feedback and information about their performance. In addition they need coaching for application i.e. assistance in the classroom with the transfer of skills and strategies.

The development of problem-solving schools could also be seen as a strategy for the creation of a "truly professional education." (Thompson, 1981, 191).

Kyllö distinguishes between two types of illness, "disease" the restriction the term is not used
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The development of problem-solving schools could also be seen as a strategy for the creation of a "truly professional education service" (Thompson, 1981, 31).

Hoyle distinguishes between two types of professionalism: the restricted (the term is not used
pejoratively) and the extended. The first refers to "classroom competence, teaching skill and good relationships with pupils". Extended professionalism includes these but also embraces the teachers' work in the wider context of the community and society; ensuring that his work is informed by theory, research and current examples of good practice; being willing to collaborate with other teachers in teaching, curriculum development and the formulation of school policy; and having a commitment to keeping himself professionally informed (1973, 97-98).

There are grounds for wariness regarding school-focused INSET based upon initiatives taken by staff members i.e. INSET that is based upon the problem-solving model of innovation. It must be regarded as a virtually untested concept upon which to reflect (van den Berg, 1982).

Thompson points to an inherent problem. In education there is a vicious circle whereby the products of the system become its staff. Therefore, to introduce radical innovations, it may be necessary to introduce "a group of highly able and committed people to serve as agents of change".

If Dennis, Henna and Chin's normative/re-educative model were to be followed strictly, the responsibilities of such a group would be threefold. First, they would serve as "ripsi" or urging and stimulating staff to re-examine their work and "wise means for its improvement". Secondly, they would be trainers, helping staff to develop the skills
they need largely by working together with them. Thirdly, they would act as link agents "seeking to bring staff together and to put them in contact with resources that exist elsewhere" (Thompson, 1981, 196). Their task would not be to design and introduce change. Their intervention would be subtle, the responsibility remaining with the staff (ibid., 197).

The change agents' involvement in schools must be regular and frequent, a normal feature of the life of the institution. In addition, they cannot be inspectors who report to authority and have responsibility for the allocation of rewards and punishments. Those functions would destroy the kinds of personal relationships with teachers upon which rest the success of the change agents' endeavours.

Even if these conditions are not, however, rapid transformation in staff attitudes and practices should be anticipated - the process of personal growth will inevitably be a slow and difficult one in which there will be resistance and suspicion which can only be overcome by a high degree of skill (ibid., 196).

Clearly the recruitment, training, deployment and coordination of change agents presents many problems. Nevertheless, Thompson believes that, if the normative/relearning strategy is to be used in Africa, the change agent may have a vital part to play (ibid., 197).

If a learning process model of innovation were used, change agents would also be expected to play a central role, although this would differ in an important respect from that
described above. Working in close collaboration with the teachers, the change agents would be required, precisely, to design and introduce change. Nevertheless, their intervention should be no less subtle than suggested above by Thompson, in relation to the normative/re-educative model. They should heed the comment of the Chinese writer Li Tzu who, in 640 B.C., said that “when the best leader’s work is done, the people say we did it ourselves” (Mulford, 1986, 176).

4.7.1.4 A successful and relevant [new] example: the Science Education Project

4.7.1.4.1 The project: scope and success

An examination of a case study of a recent and (in the opinion of many successful, educational innovation introduced into schools in the Ciskei, Transkei, Soweto and urban may provide an indication of the “right mix” of innovation strategies involving INSET in such contexts. It is this reason that the relevant aspects of the Science Education Programme (SEP) are now studied in some detail.

SEP was introduced in 1975

SEP aimed to improve the quality of science education among all the lowest-prepared schools in the Eastern Cape Province. This improvement was sought with the help of introducing new teaching methods, and providing training to the teachers themselves. SEP focused on the teachers of grade 7 and 8 ... Regan and ...
who classifies the growth of a primary school system into
four stages: Dame School, Formalism, Transition and
Meaning. It was recognised that, as a classification
system, it was not without problems. Nevertheless, the
implications arising from this model "proved invaluable".

"Improved" is defined by Beeby in terms of progress
through these stages. As a school system advances the
teachers become better qualified and their teaching methods
less rigid and more pupil-centred".

Most of the schools into which SEP was introduced
corresponded closely to Beeby's description of Stage II
schools at this stage.

According to this, teachers are generally ill-educated
but have had some training. The characteristics of the
schools and the activities that take place within them are
summarised below.

Highly authoritarian, emphasis on limited reading;
formal examinations, rigid methods,
no part work, no tests,
external examinations, discipline stressed;
discipline rigid, external, maximising heavily stressed;
formal life largely ignored,rogan and
meek adopted.

The success of SEP was judged in different ways by
different people.

It early became clear that people not directly involved
in it would judge its effectiveness "almost exclusively on
examination results". In two circuits in the Ciskei in
1979, the examinations written at the end of the year
contained, in addition to longer questions, 50 multiple
choice questions. The Std VI results showed that SEP
pupils did significantly better than non-SEP pupils on 22 of the 50 multiple choice questions, and in six of the questions it was the non-SEP pupils who did better. The means were 29.14 and 22.74 respectively. The Std VII results showed that the SEP pupils did significantly better on 31, and the non-SEP pupils on one, of the multiple choice questions. The respective means were 30.23 and 19.36. It should be noted that SEP did not provide any special examination-preparation or techniques (ibid., 70).

In 1983, an evaluation team from the University of Cape Town’s Department of Adult Education and Extra-Mural Studies undertook a study of SEP.

The steering committee consisted of K. B. Hartshorne, Jennifer Glennie, and representatives of the project and of the donors Morphet, Schaffer and Millar, 1986, 2). The members of this committee shared a number of assumptions at the beginning of the study.

The single most important grounding assumption was that the project was ‘a family educational term with emphasis on the practical’.

This view was based on several factors which can be briefly listed:

(1) The project had been in operation since 1978.
(2) It had achieved significant expansion into several different areas and systems.
(3) It had been successful in changing classroom situations, in gaining the support of classroom teachers, and in introducing positive changes into the teaching and learning of science in Black and some white classrooms (Macdonald and Millar).
(4) Regional evaluations (Lund) had also shown...
its positive capacity to develop a professional teacher culture.

(v) I had demonstrated its ability to survive and grow in the difficult area between the demands of the bureaucratic education system (syllabus/examination/control etc.) and the interests of teachers and pupils (flexibility, group work, "doing science", political aspiration).

(vi) It was cost-effective when measured against the real costs of properly trained science teachers working with adequate apparatus.

(vii) It offered an important prototype of teacher in-service training and curriculum development (ibid., 5).

These evaluators took the view that SEP was fully justified in its claims to be the most comprehensive and effective in-system innovation currently in operation in the country (ibid., 19).

They also commented that S.E.P. is a remarkable project. There is much to be learned from its history and its present engagement (ibid., 1).

The teachers whom SEP hoped to influence worked in state schools and followed a national syllabus. This syllabus defines science essentially as a set of knowledge to be learned. Practical work is prescribed but, in black schools, little is done. In SEP's view science can be seen in terms of processes as well as knowledge acquisition.

To the casual observer, the most striking feature of a SEP classroom is that pupils can be found working together, talking to each other. In contrast, pupils in other (black) schools never handled apparatus and rarely ever even saw any. Science lessons consisted mostly of reading the textbook, sometimes in unison, or listening to the teacher.

In the SEP classroom, a specially designed kit with accompanying worksheets was used to facilitate practical
Teacher guides were also provided to help integrate the kit and worksheets with the schedule derived from the textbook in use in the school in question (ibid., 67).

These materials were prepared between September 1976 and the end of 1977. They were tried out in six schools in the Ciskei in 1978 and, in 1979, in Soweto and the Transkei. In 1980 23 schools in Soweto were involved. This number rose to 30 in 1981 (ibid., 64).

From the outset INSET was seen as "a cornerstone of the SEP implementation strategy" (ibid., 69).

In 7.2.3.4.2 the relevant features of SEP are described. In 7.2.3.4.3 a discussion of the strategies and tactics that, in SEP's case, appear to have constituted the "right mix" is given and, in relation to innovations to be introduced under similar circumstances, suggestions are made.

### 7.2.4. Strategies, tactics and response: four groups of factors

The information about SEP presented here is obtained mainly from a single article by Rogan and Macdonald (1985), both ultimately involved in it over several years. Morphet, Schaffer and Millar, who were commissioned by SEP's sponsors to carry out an evaluation of it in 1983, note that "The foundations of the Project lie primarily in the experience and intentions of John Rogan" (1986, 31). Allyson Macdonald undertook much of the evaluation in the Ciskei.
prior to mid-1980 (Macdonald, Rogan and Dlepu, 1987, 2).

This article addresses the question of whether tactics for in-service education and training identified as important in developed countries retain their validity under different conditions and whether there are additional tactics particularly appropriate for developing countries (Rogan and Macdonald, 1985, 63).

In this section there is a record of those aspects of their response that bear upon the selection of the right mix of innovation strategies in such a context.

Rogan and Macdonald note that there is no widespread consensus regarding the 'education and training and subsequent classroom practice (that) determine 'success'". However, it is possible to identify tactics which enhance the prospect of in-service education in promoting a desired innovation (ibid., 7).

They examined three reviews of such tactics, conducted in the USA, to discover which were seen as important in developing countries; these was by Joyce and Showers (1983), referred to by van den Berg. (See 7.2.3.3.) Rogan and Macdonald observe that it was concerned with training methods and that effectiveness was generally measured in terms of the acquisition and demonstration of skills, rather than the transfer of skills to the classroom. The other reviews were by MacLaughlin and Marsh (1978) and Lawrence (1974, 154, 84).

Rogan and Macdonald synthesised these tactics into four groups i.e. those concerning, respectively, the content of INSET courses, experiences engaged in by participants of
courses, the structure and organization of courses and factors important to the support of INSET programmes (ibid., 71-72). They then assessed the value of each group of tactics in the development of SEP. Their main impression was that the tactics identified as important from reviews of studies undertaken in the USA, were also important in the SEP experience. On the other hand, the setting of the innovation in the context of a developing country gave rise to additional tactics which do not always appear to receive emphasis in developed countries (ibid., 78).

Each of the four groups of tactics will now be discussed in turn and, where appropriate, attention will be drawn to additional tactics that Rogan and Macdonald found to be important in their circumstances.

The first group of tactics was concerned with the content of INSET courses.

1. The theoretical tenets underpinning the proposed innovation were often presented in the form of aims or a rationale.
2. New teaching skills or strategies were demonstrated or modelled.
3. Feedback about classroom behaviour or occurrences were provided (ibid., 71).

The importance of including aims and objectives in INSET courses is a truism accepted almost universally in curriculum literature. Further, the orthodox view is that teachers must play a central part in the formulation of these aims and objectives in order to increase their commitment to the innovation. In the event, the Ciskei teachers involved in the SEP programme perceived themselves
as quite unable to contribute to a discussion on science education and some suggested that, as the SEP developers were the "experts", they should formulate these aims and objectives. (Many of the teachers had not been trained in science, most had not handled any apparatus and a number had had no teaching experience.) It would appear that certain basic levels of knowledge and skill are necessary for active participation in identifying their own needs. The aims were largely formulated - and soon reformulated - by the developers.

These aims were presented in the Ciskei at the 1978 introductory course (ibid., 72). This consisted of

- a single blocked period of three weeks prior to the opening of the schools for the new year, and comprised lectures by SEP staff and familiarization activities using the new materials (ibid., 59).

In 1979 this course was repeated, at least in essentials.

Teachers who had attended the 1978 course and had used the materials during 1978, benefited more from the 1979 course than the teachers who were new to the scheme. It seems that this was because they could relate to the aims and teaching skills spoken of in the course on the basis of experience. Furthermore, these teachers were now in a position to begin to debate, question and reformulate the aims in the light of their own experience (ibid., 72-73).

In 1979 it was noted that some of these teachers "began to incorporate more of the aims and teaching skills raised by the materials in their teaching" (ibid.)
and Gilmour, 1980, 27).

There were also examples of rejection of SEP aims.

A basic tenet of Project philosophy was the development of the individual pupil, and especially the development of reasoning, language, initiative and social skills. Teachers and pupils are the products of a culture which does not easily accommodate independent thought and action from children. Thus both teachers and pupils were reluctant/unable to support these aims to the full (ibid., 28).

As SEP evolved less emphasis was placed on the formulation of aims and objectives in the initial courses. It was left to a later date (Rogan and Macdonald, 1985, 73).

The SEP experience suggests that the demonstration or modelling of new teaching skills is important in the South African situation. It was practised in three different firms, with varying success.

In 1978, in a well-equipped university laboratory, a SEP instructor taught a series of model lessons to small classes of teachers who played the role of pupils. Modelling, in the true sense of the word, was not realised under these highly artificial conditions.

In 1979, the Nuffield Chemistry film, Chemistry by Investigation, was shown to groups of teachers in the Ciskei and in Soweto. The superb facilities available in the school used in the film proved to be somewhat of a distraction. Some teachers questioned the relevance of the methods used in the film to their situation. In response, the Johannesburg SEP team made their own film,
Doing Science, "in which a science lesson using SEP materials was modelled in a Soweto classroom. This film has been used extensively in most areas where SEP materials are being introduced".

In the third form, the SEP developers taught lessons in the teachers' own classrooms.

This on-site modelling had greater impact than similar modelling removed from the local setting. Several instances of permanent changes as a result of such local visits were noted.

Over the years the SEP programme came to rely increasingly on modelling as a tactic, particularly in real conditions. It is suggested that the teachers' primary concern in an innovative situation is how to survive and function given the new demands. If this is so then it is probable that on-site modelling serves to familiarize teachers with new strategies and hence is an important part of a survival kit. (Ibid, 4).

It was noted insufficiency of attention was feedback about classroom behaviour. However in an effective form of feedback emerged from group discussions on the worksheets had been used by the teachers. As always, different suggestions for improvement, features of classroom experiences emerged (Ibid, 4).

Roean and Macdonald point out that perhaps the most important aspect of the SEP courses was not identified at all in the reviews cited earlier. About three-quarters of the SEP course time was allocated to subject matter.
In the Ciskei it was observed that many teachers had very little knowledge of the science they had to teach. Therefore,

Together with modelling, the knowledge provided by the courses was an essential part of a survival kit. Security based on knowledge was important if teachers were to abandon themselves to the uncertainty of practical work and the unpredictable questions which could arise from such a situation (ibid., 74).

The SEP developers found that content knowledge was "...a vital part of the courses", and this emphasis was continued in Soweto, Durban and the Transkei.

However, in Soweto, some teachers attended courses at the Science Education Centre (which is independent of SEP) where they used and became familiar with SEP materials (ibid., 74). When they became involved with SEP, courses, that were designed for them, focused upon issues related to teaching methods (ibid., 75).

The second group of INSET tactics which were thought in USA to be of importance is concerned with the experiences engaged in by participants of courses.

New skills or strategies were practised under real or simulated conditions. Participants were encouraged to share their expertise with one another (ibid., 71).

In the Ciskei, little attention was paid to practice of new skills under real or simulated conditions, or to the sharing of expertise among teachers.

The authors comment that the practice of new skills in a situation less daunting than a classroom may, for some
teachers be both welcome and necessary. By 1985 SEP had not solved this problem (ibid., 75).

By 1979 and 1980 teachers played an increasing role in running the courses and this resulted in increased discussion and sharing of experiences. These experiences influenced the programmes run in the Transkei, Soweto, and Durban. Teacher participation and sharing of experiences was encouraged earlier and to a greater extent than in the Ciskei (ibid., 76).

Teacher participation in general emerged as an important aspect of SEP’s operation (ibid., 81).

In 1990 the relationship between SEP and the state educational authorities was of great concern (ibid., 82). Although the encouragement of circuit inspectors and school principals was essential (ibid., 82), SEP had remained substantially independent of the Department of Education and Training (DET). (It was called the Department of Manpower Education in SEP’s early years.) This meant that SEP could be evicted from the schools at any point.

Positive support was evident for SEP in the Transkei and neutral support in the Ciskei and Durban. However, evidence of negative reaction was becoming apparent in the Soweto area.

The survival of the Project was seen to lie in the grassroots community and teacher support rather than in its adoption and enforcement by a central authority (ibid., 82).

This led to the initiation of the contact teacher programme in Soweto.
Schools were divided into clusters under the guidance of a co-ordinator who was a science teacher in one of the cluster schools. It was the responsibility of the co-ordinator to act, amongst other things, as a resource person for the cluster, to visit other schools in the cluster, to arrange meetings on a regular basis and to provide encouragement and leadership. It was envisaged that as SEP became more established, most in-service education would take place within these clusters (ibid., 69-70).

In 1981 local versions of this programme were developed in the Transkei and Durban and called 'zonal systems'.

In order to support these programmes SEP recognised the need to "develop the concept of grassroots leadership". Leadership courses, sponsored by the British Council, were held in England in 1982 and 1983. Other courses were established in Soweto, the Transkei and Durban (ibid., 70).

Although the schools with which SEP was concerned displayed Bantu's Stage II characteristics some individuals were capable of persisting at higher levels. Such people are often deeply frustrated in these schools. The zonal system appears to have offered them an outlet for their talents and an opportunity to exercise leadership.

Gray, describing his experience in Durban, says that the zonal system has provided a structure at a local enough level to enable the teachers to grow professionally and, further, teachers no longer feel isolated (ibid., 81). He also notes that

Responsibility for running workshops has fallen largely on teachers. Through this we have witnessed teachers gathering to set common tests, help with syllabus problems, share apparatus, discuss work schemes, discuss teaching problems, etc. 1982, 6).
The third group of INSET tactics relates to the structure and organization of courses.

(i) A series of mini-courses were found to be more effective than longer one-time only courses.

(ii) Teachers were found to be effective course instructors.

(iii) Individualized training experiences tailored to particular needs were found to be more effective than single-stream courses (Rogan and Macdonald, 1985, 71-72).

1) The SEP experience suggests that a series of mini-courses is more effective than one longer course.

In 1978 in the Ciskei, there was a single three-week long course held shortly before the new school year began. The enthusiasm generated during this period waned as the year progressed. Two reasons are suggested. The teachers appeared to become increasingly insecure with the subject matter and there was no way of their sharing experiences with colleagues.

In 1979 and 1981 the orientation course was followed by three-day courses every two months. In the Transkei these were held monthly. In Soweto and in Durban where transport is more readily available than in the rural areas, weekly courses were held and this appeared to be the ideal.

4) In the experience of SEP, teachers were found to be effective course instructors. Of particular note was that they found that these teachers did not have to have had long experience of this innovation in order to speak to other teachers with authority.
In 1979, the SEP teachers in the Ciskei were required to attend a week-long INSET course provided by the Ciskei Education Department (CED) in addition to the SEP courses. SEP teachers were asked to assist in running the CED course and "taught non-Project teachers and helped organize the training centre laboratory along the lines they had seen in the Fort Hare Science Education laboratory" (Macdonald and Gilmour, 1980, 17).

However, it is, of course, realistic to assume that a teacher's level of effectiveness in helping peers "is related to the teacher's level of competence, including knowledge of subject matter".

Since 1980 most of SEP's INSET programmes "have been based on the assumption that teachers can be effective course instructors" (Rogan and Macdonald, 1985, 6). In addition, the Sweto teacher contact programme, and the Kartan and Transkeian zonal systems, also reflect the conviction that teachers can and should play a central role in the provision of INSET (Macdonald and Gilmour, 1980, 17).

With regard to individualised training, in the Ciskei there was a tendency away from individualisation towards group activities.

As the running of courses became the responsibility of teachers, the emphasis on individualised work began to decrease. One reason for this, although it was never articulated, appeared to be that teachers valued the opportunity of discussing the implications of performing a particular experiment in their own terms rather than only performing the work themselves during the session. A second reason
may well lie in cultural values. The emphasis on individual growth and expression is stronger in Western than in African societies (ibid., 77).

The fourth of Rogan and Macdonald’s groups of tactics is connected to factors that are important to the support of INSET programmes.

(i) Assistance with the application of the new skills or strategies at the school site was provided.

(ii) Support and encouragement was provided by the school and district (ibid., 72).

Although school visiting was not part of the initial set of tactics planned by the SEP team, in time it “came to be recognised as a vital and indispensible component” of the programme.

Initially, SEP personnel visited schools more to monitor progress than to assist with the teachers’ professional growth. This focus changed as requests for help in the schools were received. The teachers came to view such visits as a valuable part of the programme.

As the number of schools involved in SEP increased, the school visit/teacher/zonal system was devised, in part, “to establish an adequate schedule of regular visiting” (ibid., 77).

In the U.S., support and encouragement by the school district was identified as important to implementation.

As mentioned earlier, from inception SEP remained independent of the departments that controlled state schools. This meant that SEP was not forced onto schools
by an unsympathetic authority, as is the South African tradition, but was accepted on its own merits' (ibid., 65). SEP's policy was "not to work in a school without the principal's full support. In fact, many schools joined SEP at the request of the principal. In general it was felt that the programme required the visible support of both principals and circuit inspectors (ibid., 78). It is obvious that SEP required top-level tolerance but although cooperation and assistance from this quarter would have been desirable, it was not necessary (ibid., 82).

1.2.4.3 The right mix

In relation to the following question must now be addressed: what in this case proved to be the right mix of strategies and tactics, from which suggestions might be derived: i.e., how is considerable insufficiency.

The main point of the proposition which follows here seems to be that the right mix of strategies and tactics is necessary but, at the same time, it is not necessary to supplement it with a non-coercive centre-orientated type. This point will be elaborated and supported by references to van den Berg's three key findings from research.

The type of innovation used in launching SEP had

...
the problem, designed and developed the innovation, and then attempted to persuade the teachers in the target schools to adopt it. The material aspects of this innovation, consisting of a specially designed kit to enable experiments to be carried out by pupils, worksheets and teacher guides, seems not to have been changed in any essential respect.

However, the strategy was not coercive.

It has been noted that throughout, SEP remained independent of those in authority over the schools in which they worked. They had to pay a heavy price for this dissociation. For example, regardless of whether the nationally-prescribed syllabus used in the schools seemed appropriate or educationally sound, SEP had forfeited the chance of contributing to any change in that syllabus. “It was not possible to alter the contents of the syllabus, even if a few wanted to do experimental trials” (Liddle, 41).

This was nevertheless felt to be the lesser evil.

As Peiken and Macdonald explain

In 1964 the South African government instituted what was then called Bantu Education and in so doing extended its control over all education for blacks.

Over the years the black population has expressed its rejection of Bantu Education, perceiving the system to be inferior and contrary to its interests. As SEP was underway, demonstrations against Bantu Education erupted in Soweto and other areas from 1964-65.

Steve Biko, a Black leader who lived in the Ciskei, died in September 1977. Following this

Many of the Ciskei schools, including those scheduled to start using SEP materials in 1978.
went on strike and were the targets of arson attempts.

It seems that SEP had managed to establish that it was neither part of the Bantu Education system, nor attempting to develop inferior materials for black schools (ibid., 65). Macdonald and Gilmour reported an incident where books and school registers were destroyed by pupils, but Project materials were left untouched (1980, 15).

In the absence of formal authority the SEP staff had to rely entirely upon personal relationships. They seem to have been singularly successful. As noted in 7.2.3.4.1, in 1983, the Centre for Extra-Mural Studies, University of Cape Town, was commissioned to make a study of SEP. They produced, in addition to the final report, five interim reports (Schaffer and Millar, 1986, 16). Macdonald gives the following from one of these reports:

"The members of the SEP staff who were in face-to-face contact with the teachers, played roles that were, in some respects, similar to those of change agents, as described earlier."

"For example, the SEP members of staff had to rely on personal and a projection for authority (ibid., 7) and did not have the power to influence the position and salary of the teachers, .... (ibid., 65). The SEP developers often taught lessons in the teachers' own classrooms and,
as the value of modelling under those conditions came to be increasingly appreciated, their work became more school-focused (ibid., 73).

However, the SEP developers found that, at first, their role as catalysts was more limited than they had wished. They had hoped to stimulate the teachers to formulate their own aims at the outset in the implementation of the innovation. The teachers, feeling themselves to be inadequately educated in the scientific field, seemed unable to respond. In reflection, Rogan and Macdonald assert that teacher security is of paramount importance to the success of innovation (ibid., 78).

They sought to provide security by means of structured courses and materials and by emphasizing content in the in-service programmes (ibid., 78).

Nevertheless, a tension existed that

teachers felt was in the development of reasoning and self-confidence. Only and initiative would be achieved through content-based courses, but the practice and example would be realistic and positive (ibid., 79, 141).

Rogan and Macdonald say that Curriculum developers in the UK are faced with a tightrope in the issue of structure versus freedom. Structure is necessary in the early stages in order to ensure the teachers' sense of security. It is also essential in the professional development of the teachers (1985, 79).

Traynor bases his experience with SEP in Durham, proposed some guidelines for the relaxation process. He envisaged the emphasis of the INSET programme advancing
through three phases.

1. Security phase. Teachers' content knowledge is improved .... Teachers become familiar with all the new materials and confident in the handling of apparatus.

2. Methods phase. Teachers concentrate on the acquisition and internalization of new teaching skills. Teachers become secure with their performance and not only with their own knowledge.

3. Aims phase. Teachers contemplate their experience with the innovation and begin to conceptualize and articulate their own aims based on the situation in which they function and their own personal preferences (Rogan and Macdonald, 1965, 79).

In other words, from the SEP experience it appears that teachers need some involvement with an innovation before they can formulate aims (ibid., 80).

The above suggests, that in Stage II schools, it would be unrealistic to expect, at least initially, that a successful programme of school-initiated INSET could be based on initiatives taken by the staff. In other words, the notion of a problem-solving model of innovation would be inappropriate. It would seem that, in the early stages, a non-authoritative centre-periphery model has a greater chance of being successful. The use of change-agents, able to establish good personal relationships and whose work is school-based, is likely to increase the probability.

There is reason to suggest that, in the implementation of the programme, the SEP developers adopted a model that is similar to Korten's learning process approach. (It should be noted, however, that there is no evidence that the SEP developers knew of Korten's work. Korten's paper,
published in 1980, was not referred to in Kogan and Macdonald's 1985 article.)

It will be recalled that Korten says that there must be a "fit" between the assisting organization, the programme design and the needs of the beneficiaries. If the organization is to achieve this fit by means of a learning process approach, it must have a well developed capacity for responsive and anticipatory adaptation.

It must:

a) embrace error;
b) plan with the people; and
c) link knowledge building with action.

a He remarks that

Preplanned interventions .... will nearly always prove to be in error by some margin in terms of producing the effect intended. The response to this error is one of the best available indicators of the quality of an organization's leadership.

He says further that the learning organization embraces error.

Aware of the limitations of their knowledge members of this type of organization look on error as a vital source of data for making adjustments to achieve a better fit with beneficiary needs [Ibid., 498].

In the discussion above, attention has been drawn to a number of instances in which the SEP developers adapted their policies in response to defects. Here a brief reminder is given of some examples.

Mini-courses, given weekly where possible, replaced single longer courses.
During initial courses, substantial emphasis was placed upon the teachers' acquisition of knowledge concerning the subject matter that their pupils were intended to learn.

The teachers were asked to formulate aims only after they had had sufficient experience of the innovation. Visits to schools were recognized as a vital and indispensable part of the programme. Model lessons were given as frequently as possible in the teacher's own classroom, or under circumstances as close to it as could be arranged.

Participation by teachers was encouraged and opportunities for the sharing of experiences were provided.

Rogar and Macdonald do not make specific mention of planning with the people. However there would seem to be implicit reference to such planning in the description, for example, of the establishment of networks of mutual support groups i.e. the contact teacher programme in Soweto, and the zonal systems in Durban and Transkei.

Furten observes that, when the blueprint approach to rural development is used, those persons in day-to-day contact with the community, family and organizational structure - the agriculturalers, the field supervisors, the local authorities and the villagers - have no defined role in the direction of events or the making of program design decisions. The decision makers role is
assigned, instead, to the individuals furthest removed from the relevant data - the professional planners.

He believes that "the process of rapid, creative adaptation essential in achieving and sustaining the fit on which effective performance depends nearly demands the integration of the three roles: researcher, planner and administrator, in a single individual or close knit team.

Four of the five organizations that Korten took as examples of successful Asian rural developments, were 'built up from the teams that created the original program'. In the fifth case the research unit was sponsored by and under the operational control of the agency that intended to use the knowledge gained'.

In each instance the operating methods that were developed in the early stages were gradually translated into supportive management systems. The individuals who had created and sustained the fit were assigned to guide the learning experiences of others until they too gained the knowledge, commitment, and skills to make the program work (ibid., 499).

In the case, SEP seems to have operated in a way very similar to Korten's first four examples of successful Asian rural developments.

In the development stage, the SEP team was housed in a small set of offices in the main block at the University of Fort Hare and later were moved into a small prefabricated building with five rooms. Thus immediate opportunities for sharing information were endless with verbal reports of school visits and other encounters occurring immediately on return from a school (Macdonald, Rogan and Dlepu, 1997, 5).

Alyson Macdonald, who was largely responsible for the evaluation, was the initiator and director of the programme
Rogan), and other staff, on a daily basis. She "often received assistance from them and others". Rogan also undertook a number of studies himself. There was "little overt distinction between evaluators and implementers" (ibid., 2).

The development stage closed in mid-1980 when the team of developers and evaluators withdrew. The national office was moved to Johannesburg and Rogan left for the US. The teachers selected from among themselves a committee of three to oversee the transition. Fezile Diepu was chosen as chairman. In the next couple of years the SEP teachers met occasionally and the committee "tried to maintain a SEP presence in the schools by running in-service courses and maintaining a supply depot" (ibid., 1).

In 1987, Diepu was seconded to the Ciskei Department of Education to oversee the implementation of SEP in its schools. Over the next two years the programme expanded to 100 further schools (ibid., 2).

Because the key elements of the SEP programme were developed at the Ciskei and then later adopted in the Transkei, Orange and Lurien, it might be thought that the integration of roles typical of the early years in the Ciskei would have paralleled in the other three regions. This does not seem to have been the case. SEP adopted the rationale that different regions were in a better position to analyse their own problems and to propose their own solutions than a central authority. Each regional development was, in essence, a new.
project under a new director. Regional directors acted with autonomy within their own regions, .... (Rogan and Macdonald, 1985, 82).

The Soweto contact teacher system, developed in 1980 by the local implementers, is evidence of the fusion of the roles of researcher, planner and administrator in this region.

If one considers the foregoing analysis of the history of SEP in the light of Korten's learning process model, it would appear that the latter can fruitfully be combined with a non-coercive centre-periphery model.

Reflection upon the SEP experience suggests that the right mix of innovation strategies for use in schools at Beeby's stage II can be expected to change from one period in the history of an innovation to another.

The SEP developers focused their attention upon the improvement of science teaching. In classrooms that were generally rigidly structured and "teacher-dominated", they hoped that, during science lessons a freer atmosphere would prevail and a spirit of inquiry would be fostered (ibid., 78).

For their purposes a non-coercive centre-periphery mode of innovation appears to have been appropriate initially. However, as the science teachers moved through Ray's security, methods and aims phases, their needs changed. Alterations in the programme and the organisation became necessary. In order to achieve a proper fit, the original centre-periphery model was supplemented by a more flexible one similar to Korten's learning process model.
In 1985 Hartshorne remarked that Soweto, in the previous five years, had been "almost 'saturated' with official and private-sector support programmes". (See page 45.) However, Soweto is exceptional. In most areas where SEP was implemented, it was the first INSET programme sponsored by an outside agency to operate in the state schools (Rogan and Macdonald, 1985, 77). With this in mind perhaps the following generalisation can be made.

When, for the first time, an innovation related to the teaching of a particular subject is to be introduced into South African schools that are at Beeby's stage 1, a non-coercive centre-periphery is likely to prove successful initially. As the teachers make progress in the teaching of this subject their needs are likely to change continuously. As this occurs a highly adaptable model like Morton's learning process model is needed to supplement the original.

In this discussion of the choice of models of innovation there has been an implicit consideration of one of van den Berg's three key findings of research. He sums it up as follows:

"It is unlikely that INSET involves teachers actively in the design and execution of programmes, rather than following power-coercive strategies whereby INSET is centrally planned and then diffused by teachers. (1983, 45). (Emphasis in the original.)"

It is sufficient to say here that the SEP experience indicates that it is unrealistic to expect teachers with little education and training to design INSET programmes for
their own use. However, as their knowledge and teaching skills improve, and they therefore gain in confidence, the same teachers can participate actively in the execution of the programme to great advantage. SEP also demonstrates the success of a non-coercive strategy.

The second finding indicates that

Innovation is more likely when INSET focuses on the needs of the teacher rather than the needs of the individual teacher as change agent. (ibid., 46; Emphasis in the original.) SEP did not provide comparative evidence to illuminate the truth of this assertion.

The third finding suggests that

Innovation is more likely when INSET involves more than theory, but also includes active involvement by teachers in activities such as modelling, practice, feedback and coaching, to application (ibid., 46; Emphasis in the original.)

The SEP developers undoubtedly believed this to be true, and sought to involve the teachers actively in a wide variety of ways. The results of their experience are given in some detail above. Here it is enough to recall that, in her and Macdonald’s opinion, the tactics identified as important in the USA, also proved to be valuable under the conditions in which they worked. However, they also drew attention to some tactics that were not regarded as central. The but proved to be so here.

2.3.5 The role of milieu in innovation

Above, the main focus of attention was on the macro-strategies that might be employed to bring about educational
change. Consideration was also given, inter alia, to techniques used to convey information and skills in order to facilitate their use in the classroom by the teachers. Below the effects of such an innovative enterprise in South Africa will be discussed.

Miller has described an attempt by the University of Fort Hare's Faculty of Education between 1975 and 1977, to develop a new course for graduate teachers in training. Among other things, the students were encouraged to view the stimulation of higher-order thinking among their pupils both as a goal of teaching, and a normal part of classroom activity (1974, 236-239). The students taught for a brief period at teaching practice (ibid., 105) in some of the same schools in which the SBE team first worked with science teachers (Macdonald and Logan, 1968, 91).

Throughout the three years formative evaluation was undertaken, based on a 'regular flow of information from students and on staff discussion'.

The fundamental point made by student teachers was that the kind of teaching the University staff valued and required, desirable as it might be, would not have been in black schools and they would not have been permitted to make it work (Miller, 1984, 304).

The students saw the demands of the school and classroom as being those of their university lecturers and privileged in favour of social and classroom norms, through giving evidence of considerable tension of an 'intellectual' kind (ibid., 106). Miller regards the innovation as having 'failed' (Miller, 1984, 106).
He gives three types of explanation for this failure, each of which refers to a different aspect of the milieu in which the innovation was introduced. He gives (a) institutional or ecological, (b) cultural and (c) political, explanations (ibid., 304-308). He assumes that these three kinds of factor "act as a set of complementary influences" (ibid., 308).

Here it is intended to indicate a further range of features that might either facilitate or impede the adoption of an innovation in black South African schools. Attention is drawn to Millar's opinions concerning the institutional, cultural and political reasons for the failure of the teacher training course. In addition, other views concerning each of the three types of influence will be included.

I. Institutional factors

In his institutional explanation Millar says that the failure to introduce the new teaching methods in the sample black school chosen, was due to both the functional strength of school norms and procedures and the extreme weakness of the innovators' (the students') position (ibid., 304).

Prevailing classroom norms of teacher-talk and pupil-talk were the most rational of solutions for pupils and teacher alike in a situation of overwhelming, wide ranges of age and performance, lack of resources of every kind including textbooks and libraries, a poorly grasped medium of instruction, a curriculum of limited relevance, a poorly qualified and highly mobile staff and the overriding importance of passing examinations - the route of escape from rural poverty. It was a solution that maximized success and safety for
pupils and teachers alike. To introduce higher order questioning, subjects as forms of enquiry or pupils assignments of a demanding kind, was to introduce risk, exposure of weaknesses and constant opportunities for failure (ibid., 304-305).

He comments that, in 'ecological terms', this innovation failed 'because its focus was on only one component of an interacting system of influences'. In this respect, he contrasts the strategies used in the innovation in which he was involved with those used in SEP. (He regards SEP as 'perhaps the most successful innovation in classroom teaching in black schools in South Africa at present'.) In relation to it, he says that the 'strength of its innovative practice lies in its simultaneous use of several strategies of influence and support' (ibid., 308).

Hartshorne draws attention to another aspect of the institutional milieu that bears upon the probability of success: an INSET programme. He speaks of financial and career incentives designed to encourage improved teaching in the classroom. In relation to South Africa, he stresses that

in so far as the core purpose of INSET has to do with the quality of education in the classroom, INSET is a crucial part of any overall strategy. (Emphasis in the original.)

Although it is critical to the professional competence and confidence of the teacher in the classroom, this aspect INSET rarely has any direct influence on formal qualifications or salary (1985, 74). He recommends that teachers taking part in INSET programmes of all kinds should
be given recognition for "successful effort in difficult circumstances" in the form of salary, special grants, seniority, promotion etc. (Ibid., 89).

Thompson expresses similar sentiments. He notes that, in Africa in general, the "committed, enthusiastic and able teacher who constantly seeks means of improving his teaching receives the same monetary compensation as his colleague with the same initial qualifications who, discontented, idle and inefficient" is more concerned with his out-of-school money-earning activities than he is with teaching. Recognition might be given to the better teacher in the form of promotion to a headship but there is commonly no way in which we can give effective recognition to good quality work without taking the teacher out of the classroom (Ibid., 171).

Thompson acknowledges that the problem of creating a career structure that encourages teachers to improve their work and to remain in the classroom is a difficult one and largely unsolved (Ibid., 172).

Hartshorne is concerned that schools be managed in a way that enables teachers to give of their best. He believes that, in the provision of INSET for qualified teachers, priority should be given to principals, their deputies, heads of departments and those in line for promotion to these posts.

Apart from straightforward 'management' needs, the major direction of INSET for this group should be concerned with staff development, the resolution of conflict, support for teachers within the school, and how to 'manage' professional innovation and educational change in a positive
and effective manner (1985, 89).

(b) Cultural factors

In relation to the Fort Hare teacher training course, Millar remarks that the institutional explanations for its failure are of a microlevel kind. Cultural and political explanations relate to wider social dynamics (1984, 305).

He comments that 'it would not be difficult to see certain classroom norms as having possible roots in traditional stereotypes of African culture'. For example, 'the emphasis on oral transmission of information and the valuing of oratory and a view of knowledge as given and authoritative'.

Such interpretations taken further would see persisting traditional norms as working to dilute an alien Western technological curriculum into which black children and teachers could not fully enter. . . . If the school curriculum could not become an authentic cultural possession but its mastery remained necessary for personal advancement, then its reduction to some manageable form became essential. Hence the stress by the pupils and teachers on memorization at the expense of meaning and a utilitarian view the process of education.

This kind of explanation is compatible with Beeby's influential cultural theory of educational innovation in developing countries. Millar remarks that, according to this theory, the explanation for the failure of this course would not be neater. The commitments and methodologies appropriate to Stage IV were being introduced into a Stage II system (bid., 306).

Macdonald and Rogan record an incident that alerted the SEP team to cultural factors that were at work in the milieu
in which they operated. This led the team to reconsider some of their assumptions.

They note that "the goal of SEP in the late 1970’s was simply stated as ‘Pupils should do science’" (1988, 2). (Emphasis in the original.) They also record that, in the Ciskei, when they first began observing science lessons, they found that a persistent expository style of teaching was used (ibid., 5).

They assumed that the teachers and ourselves shared a common understanding of the nature of science, and that given the means, the teacher would quickly begin to teach differently, and that pupils would soon come to appreciate how scientific knowledge is generated (ibid., 13).

Macdonald and Rogan describe in this way the incident that was critical to the developers’ understanding of their task:

Pupils in a SEP classroom had reached different conclusions from their observations on the rusting of nails. Two boys, one young and in (school) uniform, the other older and wearing a tweed jacket and hat—the internal uniform of the boys who have been formally initiated into manhood through tribal rites—decided to defend their positions. They did this with gusto, the older one moving finally to the front of the room and asking a series of emphatic rhetorical questions, witching a handful of damp nails. The style was true oratory and the younger pupils were absorbed in the speech (ibid., 11).

The pupils appeared to accept that the outcome of this difference of opinion could be “settled by convincing oratory and appeal to authority”. In relation to the latter man clearly had an advantage over the “child” (ibid., 12).
The developers began to realise that given the social and cultural structure of the schools in which (they) were operating, empirical evidence was not as highly valued as (they) had assumed (ibid., 13).

They came to realise that they were not merely asking teachers to use new materials and methodologies but to subscribe to a new conception of the legitimization of knowledge.

Macdonald and Rogan believe that when there were changes in teaching style it is likely that they signified more than just a change in methodology, but also an acceptance of an empirical epistemology (ibid., 14).

Political factors
In relation to the attempt to introduce higher order thinking into schools in the Ciskei by means of a teacher training course, Millar says that the black teachers and pupils would be seen not as restricted by traditional, rural culture from full participation in a modernizing curriculum, but as "tricked in a situation of political, wrestership and economic exploitation". Their education system served to perpetuate this situation rather than to release them from it (1984, 306). This system while providing for some individual mobility through certification, .... exercises - through its administration, its resource allocation, its standards, its ideological formation and its generation of "experience of failure on a massive scale - a social m'roli of the most comprehensive kind (ibid., 307).

From this perspective, one explanation for the failure would take the following form:

A black university like Fort Hare is seen as part of a
repressive structure of apartheid institutions. Under the circumstances, students who have some political awareness can adopt one of two stances. First, "they can reject the university and what it symbolizes by means of protest or withdrawal, ...". This response would be "mobilized by crisis" from inside the university, or from outside it, as in the case of the 1976 Soweto revolt.

Secondly,

they can limit cooperation with the institution to what is required to pass examinations and secure individual certification, avoiding all signs of commitment to institutional norms.

Miller believes that the latter is the stance "that most students negate most of the time at the University of Fort Hare.

An educational innovation such as that undertaken, normally requires a high and visible commitment from staff and students. In 1976 and 1977, a period of mass protest and violent repression, the students were unwilling to make the commitment. Miller says that, under such extreme conditions, the value of the innovation becomes secondary to questions like: Who are the innovators? What institutions are they belonging to? Whose interest are they serving? He concludes that the breakdown in social order revealed that

the impulse and legitimation for a reflective and questioning pedagogy in black education are certainly present but they lie outside and in opposition to the normal school curriculum. They constitute a latent ideological base for curriculum renewal. (Miller, 1980). Emphasis in the original.)
Since Millar wrote this, the latent has become manifest in "people's education".

If this explanation is accepted it has some important implications for INSET in schools.

Black schools are also widely seen as "part of a repressive structure of apartheid institutions". Van den Berg and Todes share this view and assert forcefully that Decisions about curriculum are also an important bulwark of the state ideological apparatus". They explain that

the syllabi that come to be enforced throughout the various educational sub-systems reflect fundamentally the Afrikaner Nationalist view of reality. The impact of curricular control should not be underestimated, for schools constitute probably the most systematic purveyors of the negative culture within the society (1985, 154).

Hartshorne claims that the period since 1976 has been particularly difficult for black teachers because of the conflicting pressures upon them from pupils, parents and community leaders on the one hand, and departments and the political structure on the other.

For the black secondary school teacher in particular this has been a traumatic experience: her career has broken under the strain and he is struggling for survival in a system in which he was not allowed nor is his pupils to which he cannot contribute meaningfully and which has not been able to gain credibility in the community served by the school (1985, 43).

In view of this it must be expected that many teachers will respond in ways that are similar to those displayed by the Fort Hare students. It would seem reasonable to agree with van den Berg that

The type of INSET activity most likely to achieve meaningful ends will have to turn an integral
part of wider strategies for the improvement of schooling. Such INSET will also have to be an articulated part of comprehensive strategies for social, economic and political transformation in South Africa.

He also notes that it is a moot point whether "the context for such INSET exists in South Africa, or would be allowed by the authorities to take root" (1987, 23).

In view of the educational system's lack of legitimacy in the eyes of those opposed to National Party policies, Millar says that "there is a strong case for (an) innovation to locate itself, and be seen to locate itself, outside of the 'normal system'.

Such a strategy has the substantial advantage of demonstrating to participants in a closed educational system the penetration of an alternative educational authority and logic, of enabling entry into the system of substantial new resources including those of new patterns of social co-operation, and of claiming a value position at variance with that associated with the state bureaucracy (1984, 309).

It is precisely this strategy that SEP adopted. The innovation originated outside the school system and was supported by powerful and well known donors, for example, the Anglo American, the South African Foundation and the Urban Foundation. The image that was concerned with the image that was presented by the innovation was a whole and by the SEP team. The latter was particularly the case in the early years in the course when both the developers and the implementors were white (Macdonald and Regan, 1984, 16-19).

The inside section 7.2.4.3.5 attention should be drawn to Millar's comment on his explanations of the failure of the teacher training course. He points out that
What has not been analysed is the far more complex dynamic of interrelated influences on education innovation in South Africa, though such an analysis is clearly necessary to inform any adequate theory of innovative action. It is likely that such an analysis would see ecological processes as themselves framed or contained by more fundamental political and economic ones, and provide for an even more pessimistic assessment of the limitations upon in-system innovation (1984, 308).

7.2.4 CONCLUSION

This section has indicated the three-fold set of perspectives which it is logical to apply to the development of an INSET programme in the schools in question. There is first of all the orientation that is specifically Catholic, and in its South African form. This is embodied in the phrase Community serving humanity. Secondly, such a programme would need to take account of the relevant features of the current South African conflict, and of Christian initiatives (including educational developments) in response to that conflict. Thirdly, INSET in these schools must reflect the most up-to-date international and South African experience and insights on effective school improvement.

In 7.3 below, these perspectives, and the perceptions of the teachers, are employed in the drawing up of the strategy central features in such an INSET plan, and in this way is reflected in the subsequent description of the plan itself.
7.3.1 INTRODUCTION

In this section a plan is suggested that attempts to integrate, in the context of these schools, empirical data on the teachers' conceptions, recent thinking on INSET and a Catholic perspective on education. This is done at the risk of appearing utopian, for resource-constraints have not been part of the study. However, such constraints are very real and it would be difficult to justify the necessary expenditure if the schools in question were to be the sole beneficiaries. However, this plan, although designed for the six above Catholic primary schools, is believed likely to be applicable to other primary schools in similar educational contexts. In this basis a sponsor might be found who would regard the implementation of this plan as worthwhile innovation.

7.3.2 SUPERVISORS' PERCEPTIONS

Fundamental to this dissertation has been the recognition of the importance for INSET of the perceptions held by the teachers on innovation. It is the teachers who must actually carry out any proposed innovation and, therefore, they very have the power of veto over it (Van den Berg, 1973). Because the teachers' perceptions are of such importance, the trend findings of the empirical study are briefly recalled at this point, in 7.3.2.2, certain
inferences are drawn which are relevant to this study.

In relation to the aims of education, the supervisors and principals had much in common. Both groups gave priority to aims that would contribute to the socialization of the pupils rather than to those that would primarily increase knowledge and understanding (in terms of the classification used in Chapter Four). The two groups shared a high valuing of specifically religious concerns albeit with some different emphases. In the case of the principals, this valuing was associated with one reflecting African traditions in respect of good behaviour and interpersonal relations.

When presented with the statements in Set B (concerning educational aims) both the supervisors and the principals indicated that it was of prime importance to them that their pupils be able to know Jesus as their personal friend and Saviour (B2). This was consistent with the first of the fundamental elements in the Christian ideal of education i.e. a perspective based upon faith in Christ as Saviour of all. (See 1.4 and 4.4).

There are indications that these two groups held a servant model of the church. They both gave very high priority to working in a just South Africa (B6). (See 2.1.4. This is consistent with the third and fourth of the elements. These embody, between them, a recognition that every individual is a child of God, (b) that justice is necessary for peace, and (c) that Christians must be committed to continue Christ's salvific work. (See

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1.4 and 4.4.) However, they gave very low priority to the encouragement of friendship between their Std V pupils and white children of the same age. The HSRC is convinced that this is vital for the formation of sound intergroup relations and that schools should facilitate such contact. (See VIII.5.) It would seem that the supervisors and the principals did not share the HSRC's sense of importance and urgency in regard to this matter. Nor did they exhibit concern for the bishops' call to desegregate church institutions. (See 5.3.1.4.2 section d. Intergroup relations.)

The assistant teachers differed somewhat from the supervisors and principals. In contrast to their superiors, they rated and ranked B1 (exams and high school) among the two most important aims. (This statement is one of the two concerned with knowledge and understanding rather than with socialization; see 5.5.3.4.) In this the assistants were like those within their groups who viewed B1 as of prime importance.

The assistants also differed from the supervisors and the principals in that they valued working for a just South Africa far less than did their superiors. However, they did appear to attach considerable weight to religious values and, in particular, to the expression of these values according to certain African cultural traditions (5.3.3.2). They seem to be, in Bishop Zwane's terms, 'cultic Christians' (4.4.3.6). Such traditionalists
probably subscribe to an institutional model of the church (5.5.1.2).

The following discussion of the teachers' and supervisors' perceptions of the means of improving teaching is based upon responses to the statements in Set A. It will be recalled that these respondents must be approached with great caution.

These statements can be divided into two types. The first indicates that improved teaching would result from the further professional development of the teachers. The second indicates that this end could be achieved through changes in school policy and resources (5.5.1.3.1).

As noted in 3.1, the Catholic educational authorities have always held the view that the quality of education in their schools could be most effectively brought about by raising the educational and professional level of the teachers. This contrasts with the opinions held by the supervisors and teachers, who appear to have felt that changes in school policy and resources were more likely to improve teaching. There was, however, an exception to this. The great majority of the sample of assistant teachers who had not passed matrix believed that its introduction would help them to teach better.

Two of the statements that nearly unanimous school policy and resources were made in the opinion of at least one-third of the teachers and appeared among the three most important means of improving teaching. These three were the inclusion of 12 new subjects and all requirements; wear notably,
in the strongest terms possible in the questionnaires presented to them, the principals indicated that they gave top priority to changing the syllabuses. Their spontaneous comments suggested that they felt the history syllabus to be most in need of reform (5.5.4.4). With regard to intergroup relations, this is particularly significant as the history taught in schools plays a considerable part in forming the pupils' attitudes to their own ethnic group and to its relationship to that of other ethnic groups. (See VIII.4 and 4.4.3.r.)

The supervisors attached far less importance to the reform of syllabi and the assistants less still.

This suggests that, given the opportunity, the principals would want to change at least the history syllabi used in their schools and would probably be prepared to work hard to create alternatives. The supervisors, in view of the importance they attached to the promotion of justice in South Africa, might be fairly readily persuaded to support the principals in this. However, initially, the assistant teachers are likely to be far from convinced of the need to do so.

It should be recalled that in relation to the improvement of teaching in their schools, the supervisors and the teachers accorded very low priority to the removal of syllabi. Those who made spontaneous comments in relation to A6 displayed very caring attitudes to these issues. (See VIII.4.3.r., responses to A6.) This is
consistent with the second of Konstant’s key elements, regarding the centrality of respect for the individuality and integrity of all human beings. (See 1.4 and 4.4.)

In view of the comments above concerning perceptions of the aims of education and the means of improving teaching, it seems that all the supervisors and teachers interviewed assumed that one of the main purposes of these Catholic schools was evangelisation. No one questioned this. The concept of evangelisation is, of course, not to be limited to attempts to convert others to the Catholic church. See the discussion of statement B8 in 5.5.1.3.2.) Differences between teachers were a matter of emphasis. (See Table 51.) Further, the supervisors and principals’ thinking share aspects of all four of Konstant’s key aspects of the Christian educational ideal. The assistants seemed to be generally in accord with their supervisors in relation to three of these aspects. However they did not provide evidence of a strong desire to foster a sense of mission in their pupils. They gave low priority to both working for a Just South Africa (B6) and to the conversion of others to

There now follows comment concerning the teachers’ perceptions of their own educational needs. It is based on responses to questions and to the statements in sec 5. With regard to the latter, it will be remembered that there is reason for considerable confidence in these ratings and rankings.

Almost all the teachers expressed a desire for further
education for themselves. (Those who did not were mainly people over the age of sixty.) In relation to education and training relevant to their school work, the teachers spoke almost exclusively in terms of formal courses leading to certification. Many were, at the time, working to improve their qualifications.

Of the 21 teachers who had not obtained a Senior Certificate, 16 wanted a "matric". Four of the remaining five were over 60 years old. (See 5.5.5.2 and 5.5.5.3.)

Responses to statements in Set C provide insights into the motives of the 15 assistants who wanted a matric (48% of the sample). Above all they wanted to be better teachers and believed that the matric course would help them to achieve this. With very few exceptions they wanted to continue to be employed within the Catholic primary school system. A Senior Certificate would also enable them to earn more in the jobs that they held at the time. They felt very strongly the need for more money. They also felt that this qualification would provide a measure of security.

Of these 15 assistants, 11 intended to write matric examinations at the end of the year in which they were interviewed. The remaining four said that it was for personal reasons that they were prevented from studying. (See 5.5.5.2 and 5.5.5.3.)

There was evidence that 57% of the principals and 81% of the assistants want post-matric education. It seemed that the majority wanted to study part-time towards certificated...
courses that would help them to become better primary school teachers. However, it appeared that they did not have a clear idea of what would be an appropriate curriculum to follow. In fact, for those who wanted a professional curriculum with a primary school focus, such a path (e.g. a B. Primary Ed. or College of Education course) does not exist in part-time form on the Witwatersrand. See 5.5 5.5.)

1.3.2.2 Inferences

What may be inferred from the foregoing that could be relevant to an INSET programme? It would seem that the following observations would be justified:

a. The teachers provided only a very general guide to the contents of an INSET programme to be designed to serve their purposes.

b. For those teachers who had not passed matric, the most acceptable INSET programme would almost certainly be one that assisted them in its attainment. (The additional qualification could be expected to lead to an increase in salary.)

c. For those teachers who had already passed matric, the most acceptable INSET programme would probably be a certificated course, designed to improve the performance of primary school teachers, whose successful completion led to an increase in salary.

The following comments concern the provision of INSET that is not part of a formal course as described above.
(d) The teachers did not give examples of specific professional needs despite the opportunities provided by the format of the interviews. (For example, the question A10: "Is there anything else that would help you to teach better?" did not elicit responses such as "I need help when a new syllabus is introduced"). Their responses indicated only certain general attributes which might make an INSET programme more likely, or less likely, to elicit their co-operation. And their responses on aims suggested some values to be noted when designing the content of such a programme.

It would seem that an INSET programme would be more acceptable if it were concerned with improved methods of teaching and presented as part of a comprehensive programme of school development that included the provision of minor items, equipment and facilities. The probability of these methods being incorporated in normal classroom practice would probably be greatly enhanced if a suitable system of financial reward for good teaching were introduced.

An approach that implied criticism of the teachers is likely to meet with resistance. This is particularly likely if expressions are cast upon the teachers' religious beliefs and behaviour.

If it were intended to contribute to the teachers' continuing religious development by means of an INSET
programme, it would seem best, in view of their sensitivities, to approach the matter indirectly. For example, a wide variety of attitudes and values might be revealed, and examined in the light of the gospel, during a group discussion of the aims of schooling in their circumstances. Such discussion would probably also provide opportunity to broaden the assistants' vision of Christian duty to include a greater sense of mission.

h) The encouragement of co-operative efforts to devise a new curriculum (in, say, history) as a means of staff development would probably be welcomed by the principals, but the assistants would probably be much less motivated.

In spite of the Soweto teachers' considerable concern with the children's socialization, no reference was made to the hidden curriculum. For example, no one commented on the way in which pupils were motivated or disciplined. In contrast, the Kagiso teacher Ms X was passionately concerned with such matters as the allocation of marks and its effects upon the way the children viewed themselves and others. See 4.1.)

Efforts to desegregate these schools, and efforts to promote intergroup relations by facilitating the growth of friendship between Soweto pupils and those from a different background (e.g. white children), are unlikely to be supported with enthusiasm by the teachers unless major additional advantages are likely
to result from such endeavours.

It would appear that the principals would respond positively to an INSET programme designed to enable teachers to raise their pupils' awareness of injustice and lead them to a commitment to overcome it. However, it is unlikely that the assistant teachers would welcome such an initiative.

In relation to the children’s education, the teachers provided no evidence of concern to involve parents, parishioners or the wider community. For example, the teachers did not mention a desire to influence or consult members of the groups named above. (In contrast, the author of the St. Angela’s Stimulus Paper wanted parents to contribute to decisions about curricula. See Appendix V, p.l.)

The teachers provided no evidence of wanting, actively, to serve the wider community in some way beyond educating the pupils registered in their schools. For example, no wish was expressed to contribute to the religious development of Catholic pupils attending state schools or of sharing school facilities with others.

The teachers expressed no wish to use means other than the usual school tests and examinations to evaluate their pupils' work. Nor did the teachers express a desire to evaluate their work in any other way.
7.3.3 THE PLAN

7.3.3.1 Central features

The central features of the proposed plan (and, in some cases, the justification for their inclusion), are here presented in nine groupings:

A Conceptual context
B Aims (professional)
C Aims (social and religious)
D Strategy (teacher participation)
E Strategy (process)
F Strategy (group emphasis)
G Strategy (multi-dimensional)
H Organisation
I Specific components

A Conceptual context

A1 The programme is school-focused. This means that it is tailor-made to serve the needs of a particular school or group within a school. (Compare

However, when the needs of teachers within two or more schools within a cluster of schools coincide, it is recommended that, where feasible, such needs be satisfied through joint action. For example, if the Std IV teachers from three schools all wanted help in setting examination questions, all concerned should meet to address the problem.
INSET is seen as a major aspect of a more comprehensive policy for school improvement.

The term 'school improvement' is here used in the same way as it is used by the International School Improvement Project: ISIP. That is, attention is paid to change at both the institutional and classroom levels. It is not limited to the isolated training of individual teachers and changes to the activities that pupils experience (Hopkins, 1987, 2). This is consistent with Howey's assertion (1996, 4) that:

It is imperative that new directions in teacher education be embedded in and consonant with equally innovative directions in school renewal. Major reform in one cannot occur without concurrent major reform in the other.

Errington (1986, 11) and Schmuck (1986, 290) agree.窗口 vin Lo Berg (1983, 15 and 19). The need for such school renewal accompanies the introduction of new teaching methods as strongly indicated in Miller's discussion of the institutional factors that are thought to have caused the failure of the Hort More experiment with which he was involved (1986, 290).

INSET is viewed as a normal part of the professional development of teachers.

It is intended to avoid the adoption of a 'deficiency model' (Mehl, 1987), in which teachers are regarded as being in some way pathological. This is in contrast with most South African INSET programmes which proceed from the assumption that there is something wrong with teachers, and
that INSET is a way of attempting to correct that wrong" (Van den Berg, 1987, 21). (Emphasis in the original.) It is believed here that teachers in general, and experienced teachers in particular, have much to contribute towards the planning and implementation of INSET programmes. (Compare Mehl, 1987, 31-32.)

Aims (professional)

(B1) This is a long term project in which a central concern is to motivate teachers to seek quality actively and continuously.

This overarching goal derives from the acceptance of a position taken by Thompson (see 7.2.1.1) and, as he warns, a rapid transformation in staff attitudes and practices should not be anticipated (7.2.1.3).

As a consequence of the adoption of this goal it cannot be claimed that the project is complete when particular aims have been achieved (for example, when the teachers have adopted a certain teaching method). (Compare 7.2.1.2.)

Aims (social and religious)

(B) The plan is intended to facilitate in the school and in the community a comparison of the basic elements in each of Duller's five models of the church, with the communitarian and servant models dominant. (Compare 7.2.1.1.)
The programme is intended to contribute to the growth of justice and peace in South Africa. A number of different steps in this direction will be suggested. These include:

- The empowerment of teachers to contribute to their own professional growth and that of others.
- This is expected to lead, inter alia, to some small reduction in the inequalities in educational provision for children belonging to different social groups. As Hartshorne says

  In South Africa the fundamental rationale for INMAT, that it be employed to maintain and improve the quality of education, will have to be extended so that it is also employed as one means leading to the reduction and ultimate elimination of inequality in education (1985, 60).

- The encouragement of the real participation, sharing ideas, negotiation and decision-making by representatives of all interested groups. (de Lange, 1981, 87).

  This is consistent with Warnock's opinion that everyone in society should argue for what they want their children to have educationally. (See 4.3.)

- The development of community in service of humanity.

  It is hoped to strengthen the Christian communities in and around the schools and, gradually, to forge links with others concerned with the education of adults and children. (Compare 7.2.1.)

- The facilitation of friendship and co-operative ventures between children and adults of different
Archbishop Hurley, who in 1986 completed his sixth year as president of the SACBC, admits that the church has been inadequate in dealing with South Africa's racial problem (1986, 166). He attributes this failure to a lack of understanding of social attitudes. These attitudes were addressed as if they were just a moral deviation in individuals that could be corrected by simply exposing their wrongfulness. He has since concluded that they result from socialization and are deeply rooted in the personality (ibid., 167).

The Main Committee of the HSRC investigation into intergroup relations also stresses the importance of socialization in relation to conflict in South Africa. They believe that schools should contribute to peace by ensuring that children of different races meet. (See 4.4.4.) Such contact is particularly important during the years spent in primary school because "stereotypes take shape early in a child's life" (Mar.'s, 1985, 81).

Contact in itself does not necessarily lead to more positive attitudes. It must occur "spontaneously, informally, between people of equal status and on a friendly basis." (See 4.4.3.8 and 5.5.6.) In addition, such encounters should presumably be of sufficient duration and frequency for friendship to develop.
Catholic Bishops’ Conference, Connor discusses the features of an educational programme for peace. He recommends that personal relationships be developed within the context of communal participation in common endeavours. He also stresses that the quality of the relationships within the group, and the group’s aims, are seminal. He explains:

We usually strive after what the group as a whole desires, so it is crucial to form groups that in their aims and procedures cherish the dignity and wellbeing of their own members, and then go on to foster this amongst those beyond the group (1985, 197-198).

The communication of the experience gained in this programme to others concerned with INSET.

In this way it is intended to contribute to the common good. This aim is consistent with adoption of a servant model of the Church. See 4.4.4.)

It is important, for example, to document the theoretic orientations that lie behind decisions as well as the outcome of their implementation. As Corrigan (1986, 116) says, there is a vital concern to explain current phenomena and predict future behaviour.

By connecting what we do with some theoretic orientation we can engage in exploratory studies which have the potential for offering new insights and hypotheses to be tested in subsequent study.

These steps can be viewed as contributing to the creation of a different post-apartheid education system. Gray asserts that the implementation strategy of projects should be viewed within a total and holistic strategy for change this end (1988, 15).
It is hoped to foster the teachers' religious development. However, in view of the delicacy of the matter, an oblique approach is taken.

According to Konstant (1981, 7), a child can best grow and develop morally, when he belongs to a group (e.g. family or school) whose members share the faith and embody it in their way of life. The perspective centred on faith in Christ as saviour of all people is communicated most powerfully through the perception of the operation of this perspective in others and, especially, the growth of human relationships in light of Christ's commandment of love. This implicit curriculum is effective in so far as the institution measures up to the qualities of an ideal Christian community. See 4.4.4.

In order to approach this ideal, all concerned, individually, need regular renewal. However, in consideration of the teachers' sensitivities with regard to this very personal matter (see 3.2, it must be addressed directly, probably most satisfactorily through group discussion of school issues.

**Strategy (Implementation)**

- The teachers are to be actively involved in planning and implementing this programme.

In 2.3.3 attention was drawn to the views of a number of South Africans concerned with INSET who believe in the need for such involvement.
It was also noted that van den Berg gave two strong reasons for his advocacy of this policy. First, such strategies are more effective. Secondly, if there is an intention to work towards a more democratic South Africa, teachers must be empowered to find solutions to professional problems. It is not appropriate merely to tell the teacher-employee what to do and how to do it.

This involvement is also thought by some to be crucial in the establishment of the legitimacy of a project. (Gray, 1988, 17). In order to elicit their co-operation, the teachers must feel that they own it. (Those leaders of projects in Natal, KwaZulu interviewed by Gray shared this opinion in relation to their own programmes. However, he points out that the concept of “ownership” clearly differed from programme to programme'. See ibid., 25).

The approach taken in this plan is consistent with Huxham's guideline that:

what is done in any INSET programme should be in the first place aimed from the expressed needs of the teachers concerned, followed by discussion and shared in operations, democratic decision-making with the other interests that may be involved...
planning and implementing the programme. This person is to
provide leadership and to facilitate change without assuming
authority. (Compare 7.2.3.3.) However, although the
teachers are not expected to take all, or even most, of the
initiatives to begin with, it is expected that they will be
increasingly involved in decision making. It will be
recalled that after a year's experience of the SEP programme
the teachers in question began to debate, question,
reformulate and reject, certain of the aims of the
innovation, in light of their own experience and values
(7.2.3.4.2). It is hoped that, given the opportunity, the
Soweto teachers will become progressively more assertive in
discussion of professional matters, and will also entertain
new ideas.

E Strategy (process)

This plan embodies a learning process model of
innovation.

This model is described initially in 7.2.3.7. Some other
of its features are mentioned in 7.2.3.4.

E2 A non-coercive approach is taken.

In South Africa innovations are frequently thrust upon black
schools without prior consultation. This is a self-
detesting strategy. In this plan it is proposed that the
Catholic Institute of Education, like SEP, not work in a
school without, at least, the principal's full support.
(See 7.2.3.4.)
The choice of methods should be governed by the "principles of how adults learn in the teaching situation".

This principle also underlies the three case studies (British, American and French) that formed the basis for Corrigan's 1980 Synthesis Report of OECD's International School Improvement Project (ISIP) (1986, 101).

He claims that there are no complete theories which are commonly used in rationalizing adult programmes. However, theoretic orientations are used. These lack formal sets of interrelated laws supported by substantial literatures but nevertheless are useful in that they provide honest explanations for why various approaches are being undertaken.

The relevant orientation provided by Knowles (1974, 116-117) who says that the andragogical model is a process model.

The andragogical teacher facilitator, consultant, change agent prepares in advance a set of procedures for involving the learners (....) in a process involving these elements:

1. establishing a climate conducive to learning;
2. creating a mechanism for mutual planning;
3. diagnosing the needs for learning;
4. formulating programme objectives ....
5. designing a pattern of learning experiences;
6. evaluating the learning outcomes and redesigning the learning needs.

The orientation underlying the proposed plan is very similar to the above. It differs, perhaps, in that it is intended that the learners play a more active part than Knowles suggests.
(E4) It is intended to stimulate "the ongoing, interactive, cumulative learning necessary to develop new conceptions, skills and behavior" that Fullan (1982, 66) considers necessary for change.

(E5) The suggested plan incorporates the process of organisational development (OD) as described by Schmuck.

Schmuck conceives of OD as the planned and sustained effort to apply behavioural science to system improvement, using reflexive self-analytic methods (1986, 280).

F Strategy group emphasis

(F1) Groups of teachers are encouraged to discuss school matters.

In relation to evaluation, Patton claims that several things can be accomplished with a group that are less likely to occur with individuals.

An environment of openness can be established to reduce suspicions and fears about what is going on in the evaluation. The key reporters who participate in the process know how decisions are made and who was involved in making them.

Participants in the group process become sensitised to the multiple perspectives that exist around any program.

New ideas often emerge out of the dynamics of group interaction.

A sense of shared responsibility for the evaluation can be engendered that is often greater than the responsibility that would be felt by isolated individuals. Commitments made in groups, in front of others, are typically more lasting and serious than promises made to an evaluator in private (1982, 65).
(This observation is similar to that made by Huberman and quoted in 7.2.3.2.)

(e) An open forum composed of various stakeholders makes it difficult to suppress touchy questions or negative findings.

(f) The evaluator has an opportunity to observe firsthand the interactions among various stakeholders and to assess their interpersonal relationships.

(g) A certain momentum can often be established through group processes that helps reduce delays resulting from the attitudes or actions of one person.

(h) The evaluator(s) and stakeholders in a group process will often jell into a kind of support group.

(i) The group will often continue to function after the evaluation is completed (ibid., 66).

It is probable that many of these benefits will be observed when the teachers meet for purposes other than that of evaluation.

In order to facilitate continuous school improvement, this plan is designed to foster the communication among the teachers, of their interpersonal expectations.

Schmuck points out that the school is a complex social system that gains its stability through role expectations and interpersonal norms. Individual teachers behave predictably largely because of their adherence to shared expectations for what is appropriate in the school. This sharedness offers a tool for planned change.

If a school's creativity is to be viable and continuous, changes in interpersonal expectations must be shared so that each staff member knows that colleagues have changed their expectations in the same way as she has changed his own (1986, 281).
G  **Strategy (multi-dimensional)**

(G1) In relation to the teachers' professional development, attention is paid to affective aspects, as well as to the cognitive. (Compare Corrigan, 1986, 106.) Corrigan observes that professional growth, especially when it involves the exchange of old habits for new, breeds considerable insecurity. (This was certainly the case in the first stages of SEP. See 7.2.3.4.)

(G2) The process of consultative, collaborative evaluation to be carried out in each school is intended to foster those qualitative factors related to the school as a social system.

The qualitative factors which, according to Hopkins, 'result in enhanced student outcomes consist of internal features such as an emphasis on the teaching-learning process, an agreement on goals, a supportive learning climate, high expectations and so on. Quality schooling occurs when these and similar features are embedded within the fabric of the school (1987, 193).

(Hopkins says that perhaps the two most important features of the work of the International School Improvement Project taken as a whole)

In the Soweto schools it is intended to develop also those qualitative factors that characterise a Christian community. (Compare 4.4.1)
H Organisation

(H1) As far as schools are concerned, the operating unit comprises the six Catholic primary schools in Soweto.

(H2) The plan entails changes to the existing roles and relationships associated with the positions of supervisor and teacher in these schools.

For example, it is assumed that the position of the manager will be radically altered. In 5.2.3 it is noted that the manager is to be a motivator and resource person for the school staff, helping them to have a clear idea of the identity of the school as a Catholic school and of its specifically educational aims.

In the plan these functions are assumed by a mentor. It would be unsuitable for the principal to remain accountable to the manager if the manager were not party to the policy discussions held by the principal and the mentors.

(H3) It is intended to make the most of whatever resources are available.

Hartshorne points out that many valuable resources that could be used for the purposes of INSET are not fully exploited (1985, 58).

This is in part because some resources are earmarked for use by a particular racial group and are not intended for other races. Van den Berg comments that it would be
to believe that a highly sophisticated and effective system of INSET can arise from or be grafted on to an educational system suffering from major weaknesses and disparities, especially if the racial exclusiveness of educational provision is maintained in such a way as to inhibit or prohibit the more advantaged sectors of education from contributing to the disadvantaged sectors (1983, 5).

This is consistent with the views of Niven (1982, 5) and Hartshorne (1985, 60).

In addition, many resources are not used because, in part, there is little perception of the potential inherent in cooperation and partnership among teachers' associations, universities, outside agencies and departments at this stage of INSET in South Africa (Hartshorne, 1985, 59).

It is intended to attempt to overcome such limitations by, for example, consulting those willing and able to help irrespective of what institution they belong to. It is hoped to share in resources (plant as well as human) available at the open schools.

Specific components

Specific provision is made for the continuing development of the principals and the INSET trainers. Hopkins (1987, 65) uses the term school leader to describe any individual who assumes a leadership role within a specific context. In this context it includes both the principals and the INSET trainers that in 7.3.3.2 are referred to as 'mentors'.

He says that, in Europe, there is 'general agreement on the crucial role of the school leader in school
improvement". In relation to South Africa, Hartshorne is in full agreement (1986, 27). However, Hopkins says, there is doubt concerning the skills required and the most effective way to develop them (1987, 65). Nevertheless some guidelines are available.

Howey, in his synthesis of current thinking about school focused INSET, says that school leaders need to have some understanding of (1) adult growth and development (2) organisational growth and development, specifically as it relates to schools, (3) curriculum development, and (4) general strategies for the coordination, management and delivery of inservice (1986, 54).

In the conclusion to his 'Final report (1982)" on the role and training of teacher trainers, Bolam insists that the most important single consideration is that training courses for INSET trainers (just as for teachers should be as context specific as possible (1986, 152).

Similarly (1973), "2-73) believes that training for school leaders should focus on the concrete and immediate parts of their lives. He thinks that this is likely to enhance motivation because the lessons learnt are potentially useful.

While supporting this approach Howey warns that the focus should not only be on the teacher's role as person who instructs students, but also on her roles as 'scholar, member of a profession and a member of a school community' (1986, 56). Without doubt this list could be validly extended to include, say, member of the parish and of the local community at large.
Stego says further that in the OECD countries, "school leaders are frequently assumed to learn reflectively" (1987, 72). (Emphasis in the original.) Howey recommends that a balance between action and reflection be maintained. He says this appears to be critical where there is a concern "with the teacher's ability to internalize and conceptualize more complex approaches to teaching" (1986, 56). This also appears to be the experience of the SEP developers. (See the discussion concerning the form on objectives in 7.2.3.4.)

Consultative, collaborative evaluation, as advocated by Patton (1992), plays a pivotal role in the design of this programme. On the one hand, it is hoped that the outcomes of such an evaluation will feed into "the slow, evolutionary process of program development" (ibid., 62). (Here the program is taken to refer to everything that bears upon the education of the pupils in that school.) In Patton's experience the results are more likely to be used if the stakeholders are so involved (ibid., 56-90).

On the other hand, such involvement will provide a valuable learning experience for the participants (ibid., 62).

Patton claims that
resist not only change, it even examination.

The empirical basis of evaluation involves making assumptions and values explicit, testing the validity of assumptions and carefully examining a program to find out what is actually occurring (ibid., 78-79).

These processes take stakeholders through a gradual awakening to program complexities and realities, an awakening that contains understandings and insights that will find their way into program developments over time, only some of which will be manifested in concrete decisions (ibid., 62).

(The attention paid here to consultative, collaborative evaluation is not intended to suggest that this is the only form of evaluation that will be required. Each of the major stakeholders who need information as a basis for decision-making, is likely to need a different, though perhaps overlapping, type of evaluation. However, the varieties of stakeholder demands are beyond the scope of this present study.

In concluding these suggestions concerning ways in which these schools can be improved, it may be helpful to draw attention to Hopkin's comment that, in Western Europe,

Much practical and research experience in the past decade has supported three main conclusions. First, achieving change is much more a matter of implementation of new practices at the school level than it is of simply deciding to adopt them. Second, school improvement is a carefully planned and managed process that takes place over a period of several years; change is a process, not an event. Third, it is very difficult to change education - even in a single classroom - without some cooperation of fellow teachers and the endorsement of the school leader which is usually necessary too (1987, 1-2).

It is unlikely that experience in Soweto will differ.
greatly from this, and these conclusions have been borne in mind in the
disconstruction of this plan. (See 7.3.3.1, Al, B1 and E5.)

7.3.3.2 Description of the plan

There follows here a suggested programme of school improvement
(embodied INSET) for the cluster of Catholic primary schools in Soweto.

It should be noted that not all teachers’ perceptions adverted to in 7.3.2,
or all the features mentioned in 7.3.3.1, are referred to again in this description of
the plan. For example, in 7.3.3.1, B1 indicates a “concern to motivate
teachers to seek quality actively and continuously”. Although it is not specifically
mentioned, it is intended that this task be undertaken by the “mentors” in
their role as described in general terms, here.

This description of the plan is concerned in the main
with enabling structures and strategies, rather than with the
content of the initiatives pursued. For example,
attention to the hidden curriculum is central (see 4.4.4)
but is not mentioned in what follows.

These schools are situated within a relatively small
area served by a moderately good transport system (when
compared with other places in South Africa). So, in Rogan
and Mawhinney’s terms, they can be formed into a cluster.
(7.2.3.4.) (The two Catholic primary schools in Kagiso
are not far from those in Soweto and are believed by the
researcher to be very like them. See 3.2. They...
therefore, be included in this cluster.

The Catholic Institute of Education (CIE) appears to be the most appropriate agency to undertake this task. One of its chief functions is to provide INSET programmes in Catholic schools nationwide (see 1.5), and it has the considerable advantage of being independent of the state education system (compare 7.2.3.5,c).

In this plan, regular and frequent visits by a particular member of CIE would become a normal feature of the life of each school. These CIE staff members would function as change agents, assuming major responsibility for the initiation and implementation of the programme. They are intended to act primarily as catalysts, trainers and link agents (compare 7.2.3.3) but are also expected to lead. When one considers the associations conjured by alternative possibilities, it would appear most appropriate to refer to the change agents as 'mentors'.

The mentors, principals of the schools involved and, perhaps, one or more additional members, are to form a panel to monitor the programme, and to control the funds allocated to it. Discussion should be open, and no decisions should be taken in the absence of representatives of either group. This openness is intended to contribute to trust. It is hoped in this way to reduce potential conflict between principals and mentors.

Further, in view of the demands that participation in the project can be expected to make upon the principals, it is vital that they support it enthusiastically. The part
they will play is likely to be crucial to success. Fullan says that in the US, "all major research on innovation and school effectiveness shows that the principal strongly influences the likelihood of change" (1982, 71). And in Europe, Hopkins says that "The truism that the head is the gatekeeper of change is scattered in various guises throughout the ISIP literature (1987, 194). Therefore it is here recommended that when the principals have a reasonable understanding of the implications arising from participation in the project, they be allowed to decide whether they and their respective schools will join in.

This policy is similar to that adopted by SEP. See 7.2.3.4.

In each school, early in the programme, the relevant center will initiate discussions, with the staff as a whole, about the ways in which the school might be improved, and incidentally, therefore, about the teachers' own needs for further professional development and education.

This, obviously, is intended to reveal the teachers' perceptions and, in a sense, duplicates the task undertaken in this study. It is suggested that this process be repeated (though differently) partly because it is crucial that the teachers feel that the INSET programme in which they are being involved is genuinely designed to serve their purposes. (See 1.2.)

In light of the 1986 survey of the teachers' perceptions of their own educational needs, it is
confidently predicted that the majority of unmatriculated teachers will want, first and foremost, that qualification. (See 7.3.2,b.) Whatever the relevance of matric studies for the teachers' professional purposes, the mentor and the teachers in question should strive together to find means of helping them. Ways having been found, the mentor should strenuously provide appropriate assistance. Regardless of the inherent value of matriculation studies, this is advocated partly because it is proper that she contribute to the attainment of the teachers' "legitimate personal aspirations" (see "2.3.1), and partly because it must be clearly demonstrated to the teachers that their preferences are taken seriously.

At some later date it may be possible for the new Independent Examinations Board to develop, and have recognised, an examination curriculum for such teachers. An initiative in this respect would be appropriate for the panel. Information about the IEB is given towards the end of this section.

There is strong evidence to suggest that a majority of teachers wanted post-matric certificated courses that would help them to become better primary school teachers. Further, it has been remarked that, in the Witwatersrand area, courses (e.g. a B. Primary Ed. or College of Education course) do not exist in part-time form. (See "1.2, and 3.5.1.) However, the University of the Witwatersrand and the Soweto College of Education (for whom) offer full-time courses of this sort. The panel
should consider the advisability of approaching such institutions to offer part-time courses as well.

In relation to the overall aim to stimulate the teachers to actively seek quality in their contribution to their pupils’ education (see 7.3.1), cognizance is taken of the teachers’ opinion that changes in school policy and resources are more likely to improve their teaching than would their own further education. (See 7.3.2,d.) It is also noted that they expressed no wish to improve upon the evaluation of their pupils’ work, nor of their own. (See 7.3.2,m.) Therefore, in this INSET programme, an oblique approach is taken to their continuous professional development. It is embedded in a process of school improvement that includes decision-making related to organizational development, possible policy changes and to the use of funds to be made available to them.

In relation to the improvement of a particular school, the relevant mentor will be asked to guide the staff in a consultative evaluation similar to that advocated by Patton in Practical Evaluation, 1982. That is, the people whose work it is hoped will be influenced by the results of the evaluation, are to be involved in collaborative research. (Compare ibid., p. 9. In addition, participation in such an evaluation is expected to be educative as, for example, the teachers examine their assumptions, aims, values and the outcomes of their work. (See 7.3.3.1,12.)

(Such consultative evaluation is intended to be a
permanent feature of the life of the school. In the long run it is hoped that senior teachers will be able to direct the process in place of the mentor.

In these schools it is proposed that, in addition to the above, the teachers' values not only be made explicit, but that the teachers be led to examine them in the light of the Gospels and in light of secular knowledge. For example, the values revealed in a discussion of the ways in which children are disciplined in the school might be studied in relation to biblical values and in relation to insights from psychology. Under these circumstances, the mentor should seek to enrich the discussion by, for example, introducing relevant ideas novel to the teachers or by drawing comparisons between elements of the discussion in progress and elements of previous discussions. (These strategies might, of course, also be used in other situations.

The purpose of such intervention is, obviously, both evaluative and educational. In relation to the latter, it is expected to contribute to the teachers' religious development and to their knowledge of education. This is in addition to that which Patton regards as the fundamental educational thrust of the evaluation. He says that "in essence, the evaluator invites task force participants (in this case the teachers) to enter into the culture of science" (1982, 81).

It is also intended that there be another important outcome. It is hoped that, as the teachers change their
expectations of each other, they recognizing that their colleagues have done likewise. (Compare Schmuck, 1986, 281 as quoted in 7.3.3.1.P2.)

The process of consultative evaluation described here is essentially the same as the process of organizational development as described by Schmuck. See 7.3.3.1.E5. In both, the emphasis is on the system, rather than upon the individual, as target of change. (Compare ahid., 280.)

It may also be mentioned in passing that, in spite of some superficial similarity between the well-known features of the process of school-based review (SBR), the process described here is entirely different. For instance, the consultative evaluation proposed here does not share SBR's institutionalizing features as described by Kell (1987, 52).

What is new about SBR is that:

- A systematic and formal approach, involving agreed strategies and procedures, agreed agendas of what to review, and an integration of these into complex school management procedures.

He also says that:

SBR presumes a highly professional teaching force — well trained in the skills of institutional review, aware of their own professionalism, possessed of the high morale necessary to seek for constant improvement and confident of support in what they desire from the stake-holders in education (1987, 34).

This does not include the teachers in the six Catholic primary schools in one area.

It would be easy to say that in this plan, the stakeholders are consultation initiated or consisting of the teachers along with pupils, parents, parish and the community.
at large, are also stakeholders. It is intended in the long run that representatives of such groups will be consulted. This is consistent with Warnock's view that everyone in society must argue for what they want their children to have educationally. (See 4.3.) (Compare 7.3.3.1, C2.)

In this evaluation it is proposed that the mentor work with groups of teachers rather than with individuals. The group may consist of the entire staff or of smaller numbers of teachers usually not fewer than three. (Compare Patton, 1982, 71.)

There are two reasons for the suggestion that the mentor work with groups. First, it takes less time to work with a group than with each of the individuals in the group separately. The second reason stems from the nature of group dynamics. Patton points to a number of benefits that accrue from work with groups that are less likely to occur with individuals. (See 7.3.3.1, Fl.)

Clearly such initiatives will depend on the effectiveness of the group process. The mentor, in the role of evaluator, must take much of the responsibility for this. She must help focus the activities of the group so that time is well used, unnecessary decisions get made, and participants get frustrated with a meandering and ambiguous process. (Ibid., 72.)

She must also be sufficiently directive to get the job done and sufficiently non-directive and open to allow task force participants to feel that their inputs have
been meaningful and substantive (ibid., 76).

However, in the long term, the mentor's most important contribution may lie in helping the staff to develop the sorts of communication and problem-solving norms and skills that would increase their adaptability as an organisational unit. For this purpose the mentor might usefully cultivate in the teachers, those skills that "form the building blocks of OD (organisational development) technology". These relate to the way in which "certain interactions with others can be executed in a group". For example, teachers may need to learn to paraphrase what another has said so that the other can verify whether she has been understood (Schmuck, 1986, 285-286).

The teachers should be stimulated to suggest solutions to the problems that arise but the evaluator (i.e. the mentor) must expect to have to take the major initiatives in this regard. Patton comments that:

A group process can generate ideas and establish the parameters for what would constitute an acceptable solution, but creative insight appears to be primarily an individual phenomenon. A creative insight can be sparked in a group, but some individual will usually need time alone to think and work out the details and full implications of a creative solution. This is what the evaluator does between meetings of the task force .... (1982, 75).

When consensus has been reached, the mentor and the teachers should discuss ways in which the innovation could be evaluated. The teachers should contribute as much as is feasible to the implementation of this evaluation exercise.

The chosen solution to many classroom problems is
expected to imply a need for additional equipment and facilities, and for further professional training for the teachers.

In relation to the former, an application for the necessary funds should be made by the teachers involved (if necessary, with the help of their mentor) and presented to the staff as a whole.

The staff should then consider it in the light of the aims of the school and of other demands made upon its resources.

In relation to the former, it is hoped that, inter alia, there will be an intention to contribute in whatever way possible to the local community. In view of this, a request for a particular facility would be regarded more favourably if it could be used to benefit children who lived nearby but did not attend the school. This procedure is meant to introduce democratic control over at least some of the school's funds. The panel should maintain a watching brief on how these funds are being spent and should have a power of veto.

In relation to professional training, it is probable that most of the assistants will want to learn some 'better methods of teaching'. (See 7.3.2.d.) Presumably each teacher will be most interested in learning about methods that she could use in her own classroom. In this case it may therefore be appropriate for the mentor to work with individual teachers to plan a strategy to facilitate this. However, in schools where two or more teachers teach parallel classes, the mentor should encourage them to co-
operate.

For example, it would be beneficial if the teacher's traditional autocracy and isolation in her own classroom were broken down to some degree. The mentor and two or three teachers might meet to discuss ways in which a new concept is to be introduced to a particular group of children. Then one of the teachers (or the mentor) might present the lesson to the pupils in the presence of her colleagues. The method regarded as the best feasible having been demonstrated, the teachers and the mentor could meet to reflect upon the lesson's strengths and how it could be improved. (Perhaps it would also be useful to solicit the pupils' opinions. The teachers and mentor could also discuss how the lesson could be altered or, perhaps, further joint ventures. In the SEP experience such talking in the setting proved to be a powerful means of spreading new ideas. See 3.3.4.4.)

The teachers are likely to be very disturbed by the introduction of new ideas and ways of doing things. As Corrigan (1986, 115-106 says:

"It is essential that the mentors be warm, comforting and reassuring to the teachers. Other measures must also be taken to build their confidence. For example, as in SEP it may be necessary to increase the teachers' knowledge of the subject that they teach."

Pegan
and Macdonald are correct in asserting that it is of paramount importance to the success of the innovation that the teachers feel secure. (See 7.2.3.4.)

In addition, the mentors should organise frequent and regular meetings of teachers in the cluster who face similar challenges. At a meeting of such a network, each teacher might be asked to report on her recent classroom experiences and to raise problems for discussion. The group could also co-operate in preparation for the coming period. (These networks are intended to be similar to those established by SEP to serve its purposes in Soweto, Durban and the Transkei. See 7.2.3.4.)

In addition to their educative function, these networks are intended to provide teachers with mutual support and renew their sense of mission. This will probably be especially important for inexperienced teachers. The networks are also meant to provide an opportunity for unusually competent and efficient assistant teachers to exercise leadership. It is hoped that such people will rapidly assume responsibility for convening and organising meetings and, if necessary, training should be provided to members who have not attended for some time. These suggested networks are intended to be similar to those established by SEP teachers in similar circumstances and SEP reports. They need to offer leadership training. (See 7.2.3.4.)

Above all, it is hoped that the network system will raise morale and contribute to the maintenance of enthusiasm.
for the continuing pursuit of excellence in teaching.

Sometimes input will be required from a person more expert than the teachers or mentors involved. In this situation the mentors should put the teachers in touch with suitable people who are willing to co-operate. Some of these may, for example, be employed in a college of education intended to serve whites only. This should not deter the mentors or the Soweto teachers from asking for their aid. In other words, all available resources should be tapped. (See 7.3.3.1,H2.)

Some teachers may wish to attend formal courses. If so they should be encouraged to examine the curricula closely, and to relate them to their purposes before deciding to enrol. If a teacher does attend a course her mentor should help her to apply her new insights in the classroom.

It is abundantly clear that participation in the process of school improvement including INSET described above, will make very great demands on the teachers' time. Further, lack of sufficient time for this purpose is likely to be a fundamental barrier to its success. This problem will have to be addressed by the panel. Howey recommends that ways be found to re-organise the school so that teachers could engage in various forms of continuing education throughout the instructional day" (1986, 49).

The panel will also have to address the thorny problem of incentives. Teachers must be motivated to participate
in all aspects of school improvement. In particular, they must be encouraged to teach every lesson to the best of their ability. It can be expected that these endeavours will provide a variety of intrinsic gratifications such as fellowship and increased self-respect. The panel should plan to increase these rewards to the maximum. However, in addition, they should also make use of (probably) the most powerful incentive, money. (Cf ire 7.3.2.) As noted in 7.2.3.5, there is no widely used method in which recognition is given to good quality work without taking the teacher out of the classroom. In seeking a solution to this vexed question, the panel could contribute substantially to the improvement of schooling.

The components of the plan mentioned so far are intended to be implemented from the commencement of its operation. Those items which now follow are to be introduced at a later stage.

First, at least some of the syllabuses used in the schools must be changed.

It will be recalled that the principals felt very strongly that such reform was required but that their assistants were not equally concerned to make changes of this sort. (See 7.3.2.) If the full impact of any syllabus change is to be felt by the pupils, the assistants will have to be persuaded of the need for them. Therefore time must be taken to prepare a favourable climate of opinion before an attempt is made to engage the assistants.
The second item is concerned with ways in which better intergroup relations, between the pupils in the Soweto schools and some white children, could be fostered.

It is mentioned in 7.3.2 that the principals wanted their pupils to work for justice and peace in South Africa, to this end, did not feel it very important to facilitate friendship between their pupils and white children of the same age. The assistants valued working for a just South Africa less than the principals did, but were equally unconcerned to foster inter-racial friendship between children.

In this case, both principals and assistants will have to be persuaded of the value of such aims before the mentors try to involve them in practical arrangements.

In addition to both those suggestions, it is necessary that the teachers be able to participate with diligence and some cogitation, in discussion of matters educational, before they engage with interested parties outside their schools.

In relation to curricula, Hartshorne believes that teachers must, from the beginning be involved in their design and so in the preparation of the concomitant teaching materials. Therefore here, in relation to the schools in question, it is recommended that all the teachers who are to use a new curriculum participate in its development.

However, the teachers and others immediately concerned
with the schools (e.g. the mentors) should not make all the decisions alone. Representatives of the many other stakeholders in the education of these pupils should also be involved. For example, the parents, teachers' associations and the wider community, should have some say. (Compare 7.3.3.1,C2.)

Among the relevant teachers' associations are the Johannesburg Catholic Schools and Teachers' Association and the African Teachers' Association of South Africa (ATASA). Prior to February 1988, the non-racial National Education Union of South Africa which, Hartshorne says, young Black teachers were joining in opposition to ATASA (1996, 47), and, representing the community, the NECC, would have been obvious candidates for inclusion. However, on that date severe restrictions were placed upon their activities. See 8.2.5.

With discussion will also serve a kerygmatic purpose when approached, the Christian viewpoint were explained.

Bans upon organisations, obvious are not the only constraints upon curricular development. A major impediment is indicated by Thompson. He points out that
tertiary institutions. He notes that

For the various sub-systems to operate efficiently ..., they have to be kept in an appropriate balance with each other and some means of change may necessitate changing this balance (1981, 16).
Higher sub-systems influence lower sub-systems and constrain changes in curriculum and methodology. According to Thompson:

These constraints upon change operate largely through the examination system to which many teachers would point as being the major obstacle to change (ibid., 162).

The external examination, written by the pupils at the end of Std V in order to gain admission to high school, would certainly constrain any radical changes to syllabi. Therefore, for these children, it would be necessary to find or create another system of certification that was acceptable to the high school authorities.

In relation to curricular innovation and examinations, the Independent Examinations Board may prove to be a highly suitable body with whom to co-operate.

Registered as an incorporated association not for gain in 1988, the IEB is the first private initiative to enter the field of examining and certification. It has now established to develop curricula, conduct examinations and issue certificates to pupils at private and ‘alternative’ schools.

Its chairman, Mr Michael Corke, said that recent events in education in South Africa had shown the need for an independent body committed to the development of curricula and examinations appropriate to a non-racial society.

The IEB has three aims:

To set up structures to enable it to take over the activities of the JMB (Joint Matriculation Board).
To establish a board of chief examiners to evaluate examinations, set standards for and run examinations at different levels.

To establish a Council for Curriculum Development, which would, subject to conditions that may be set by the SA Certification Council, develop curricula appropriate to the needs of a non-racial society.

This council would consult widely and conduct research and workshops in communities and with schools, school associations, universities, churches, community organisations, parents, teachers, students, professional and business representatives, examiners and related experts.

Corke indicates that the IEB intends to be flexible in its approach. He commented that:

In History, there are some people who are more interested in the development of the oppressed people than in white politics. We will be able to give alternatives that will satisfy these people (The Star, 8 September 1988).

In addressing curricular problems the people associated with these Catholic schools will be engaged in the resolution of the contradictions between, in Morphet's terms, the economic culture and the political culture (1966). Any success in this field can be seen as a contribution to a democratically post-apartheid educational system. (See 3.3.2, C2.)

As regards the second facet suggested for later (intergroup relations) contact and friendship activities facilitated between the Soweto pupils and the fairly white pupils from nearby Catholic open schools, and between their teachers. Where possible, some endeavours should be undertaken.

Ideally, the pupils should spend time in each others'
schools. However, the children's safety is obviously of paramount importance. In the current atmosphere of violence in Soweto, it would probably be very unwise to take white children into the township on a predictable schedule. Therefore it is here assumed that, in nearly all instances, the Soweto children visit the open schools and not vice versa.

Among other things, class-time should be used to help the children to speak each other's languages. (See Appendix VII:7.) A significant feature of such cooperation might be the development of new methods by which the pupils provide mutual assistance in language learning.

The teachers should also be taken to make available expensive teaching materials e.g. laboratory equipment, to the Soweto pupils.

The time that the pupils spend together should be very carefully planned and supervised, co-operatively, by the teachers from both schools. Such joint action with members of another race would be for almost all the participants, a new experience. (In the Soweto Catholic primary schools in 1986 there were hardly any white teachers. In the open schools nationwide, in the same year, 98.5% of the teachers were white. See Christie and Butler, 1988, 35.) If mutual support and unity were promoted, decisions arrived at democratically, and everyone drawn in as active participants, a community would develop.

In view of their recent history (see 7.2.2), it can be
assumed that these traditionally white schools would be sympathetic to the suggestion that they work together with the Soweto schools in this way. However it must be recognised that the "open" schools are severely constrained by the attitudes of the parents of their pupils.

If these parents were not satisfied with their children's school they could withdraw them. This would result in a loss of income and would be a very serious matter. In Christie and Butler's 1986 evaluation of the "open" schools they found that every school principal without exception expressed concern about the financial viability of the school's budget. In 1988, 39.6 percent of primary school principals believed their school had been withdrawn during the first five years of integration but under 20% believed this to be the case in subsequent years. In addition, over 60% believed that there were white parents who did not send their children to the school because it was open (ibid., 43).

From this it is clear that moves to promote contact between pupils in the "open" and the Soweto schools, would have to be preceded by a campaign to persuade the white parents of the considerable value of such contact. This is
consistent with the observation that most open schools see themselves ‘partly shaping and partly being constrained by, white parent preferences’ (ibid., 44).

(No evidence is available relevant to what Soweto parents’ attitudes might be towards such joint activities.)

It is vital that parents, both black and white, become increasingly committed to the development of a united society. This, besides its intrinsic importance, is essential for their children’s proper socialization for peace. As Connor points out, a school can equip its students to work for creative change. (However) this applies even more forcibly to family .... life, where attitudes of acceptance of others or belligerence are readily acquired’ (1985, 197).

In this discussion emphasis is placed upon the establishment of community among children of different races and classes and between their teachers. It is also to be hoped that some degree of community might emerge among some of the parents of the children, but the practical and attitudinal aspects of such a development must, of course, not be under-estimated.

This is all intended to change attitudes and therefore behaviour. In addition, if fairly successful, such an innovation could serve as an example of a step that could be taken towards peace under contemporary circumstances. Compare ibid., 209.)
In the light of the empirical data on the teachers' perceptions, this chapter has pursued the logic of INSET needs in the context of these schools when cognisance is taken of the particular Christian perspective represented in their sponsorship. As was mentioned in 7.3.1, this has been done at the risk of appearing utopian, for resource-constraints have not been part of the study. The prioritizing of what is suggested here, in the context of nation-wide needs in the Catholic sector, would obviously be a primary component in any ecclesiastical response to the present work. But as far as this study is concerned, that process would be another story.
APPENDIX I

"Roman Catholics", "Catholics" or "Catholica"?

Some controversy surrounds the designation of those who owe allegiance to the Pope in Rome. Are they to be called "Roman Catholics", "Catholics", or "Catholica"? James Martzaehall, a professor of theology at Notre Dame University, Indiana, wrote an amusing article on the subject for The Tablet. He pointed out that various groups of members of the Church of Rome had different preferences in this regard (10 November 1985).

In Martzaehall's experience, members of the Roman church call themselves "Catholics" or "Catholica" when among themselves. (Obviously it is not possible to observe whether a speaker has an upper or lower case in mind.)

However there are other churches who use this title. For example the Maronites, who have a church in Lebanon, are called Catholics in their own country and refer to the Pope as "Latina", not "Romanas".

Further, a Lutheran colleague of Martzaehall's insisted that he had been baptized into the Church Catholic, and he had practiced a strict Catholic all his life, and there is also a "Catholic" segment of the Church of England for whom being Catholic is a matter closest to their hearts (ibid., 1985).

Catholics in general value catholicity. Some, wishing to focus attention in this attribute, wish to be known as "Catholica". It is probable that among those who favour...
this usage there are those who hold two very different positions. Some may see themselves as the only true Christians, believing that Protestants, for example, are excluded from the Mystical Body. Others see an essential unity among the followers of Christ and would wish to be seen as belonging to this larger grouping.

Burtchaell concludes his article by remarking:

"Is it too much to ask that Christians, whom we behold loving one another a bit better nowadays, take a step nearer to the value of the Kingdom by calling one another what each group prefers? Let to our own devices and instincts, my crowd calls itself Catholic. I like it in our name. Some might in turn stipulate that they mean it with a small 'c'. But I would keep it as a capital letter and have us haunted by it: we should not rest until we have followed Christ well enough to unite with all those Baptists, Presbyterians, Anglicans, Orthodox, Methodists, Brethren and similar alike, in one Church far more catholic than it has been for a long time (ibid., 1252).

In this dissertation we have followed Burtchaell."
Here follows an examination of the degree of authority attributed to the non-infallible pronouncements of the "Magisterium", or teaching authority of the Roman Catholic Church.

Statements made by the Magisterium are generally regarded as being of two kinds: "infallible" and "non-infallible".

Statements regarded as infallible by the Church are only made by popes, and then only rarely. They concern the central tenets of the faith. In this study the authority accorded to infallible statements is not in question.

Non-infallible statements are made by popes and/or bishops on a wide variety of subjects that relate to faith and morals. These are treated with great seriousness by Catholics worldwide and undoubtedly influence policies that relate to Catholic schools. However, the degree to which such statements are binding in conscience upon Catholics is a controversial matter. As many such statements are referred to in this dissertation it is appropriate to look closely at their status.

(The non-infallible pronouncements referred to in this study are marked with an asterisk in the reference list.)

The Magisterium is a rather recent concept in its modern, ecclesiastical sense and is also a somewhat vague notion (Kransen, 1991:15). The sense in which the term
is used here is limited to the one that is proper to the pope and the bishops as "judges of faith" and is exercised as such by no other member of the Church (ibid., 16).

Written decrees of the popes include, among other documents, apostolic letters, apostolic exhortations and encyclicals. The letters are generally directed to individuals, the exhortations and encyclicals to special groups, albeit sometimes very large groups (ibid., 20-21). For example, in 1975, Pope Paul VI addressed Evangelii Nuntiandi to the bishops, priests and faithful of the entire Catholic Church (p.204). Since the time of John XXIII, a new kind of encyclical has appeared that may be addressed, like Populorum Progressio, to bishops, priests, religious, the faithful of the entire Catholic world, and to all men of goodwill (Paul VI, 1967, 141). These generally treat problems of development, of justice, and of peace, which are indeed the concern of all men (Franzen, 1982, 22).

These writings of the Magisterium are presently called technically but without special philosophical meaning authentic acts of the Magisterium. Therefore, these texts occupy a particular place among the texts that shape the faith and the Christian life for us" (ibid., 5).

(Emphasis in the original.)

They are called 'authentic' because they proceed from the religious and ecclesiastical authority established by God, and also because they are formally promulgated as pronouncements of this authority. They are thus presumed to express a particular exercise of authority for a group of the faithful or for the universal Church. They
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They are called 'authentic' because they proceed from the religious and ecclesiastical authority established by God, and also because they are formally promulgated as pronouncements of this authority. They are thus presumed to express a particular exercise of authority for a group of the faithful or for the universal Church. They
have, ..., a certain binding authority, although the obligations they impose can vary greatly according to the nature of the matter dealt with, the people addressed, and the nature of the document itself (ibid., 5-6). (Emphasis in the original.)

Other written or oral statements by the pope or by people belonging to the episcopal college are what are called private pronouncements and are thus non-authentic. If they have some religious content they generally belong to the order religious witness, pastoral care and preaching. See ibid., 6.) (Emphasis in the original.)

How, then, can one gauge the degree of the binding 'authority' of a particular authentic document, on members of the Catholic Church?

Fransen points out that

The Church has a wealth of texts that are of greater or lesser importance for the preservation of the faith and the Christian life. The Scriptures as God's own Word to His Church, are central, although they were obviously written by men.

It is believed that those scriptural texts transmit the 'Word of God' to us (ibid., 5).

God's Revelation is expressed in the Scriptures, which are interpreted in the course of time by what we call the ecclesiastical Tradition. One may say that the Scriptures were also the fruit of the first traditions of the Apostolic Church, such that a mutual interaction can be seen in the beginning. This ecclesiastical Tradition, along with the many traditions that also existed and still exist in the Church, forms a body of teachings and practices in which our faith in the one Christ has expressed itself and continues to express itself in the course of history. The Scriptures remain central, as the norma normata. Therefore, each pronouncement of the Magisterium must be read within this whole that forms the norma context. This principle is extremely important. One of the basic principles of modern linguistic philosophy is that no text can be understood meaningfully outside its context (ibid., 6). (Emphasis in the original.)
It has only been recently that the popes have set out to provide leadership for the People of God in matters of faith and Christian life by means of writings of various kinds (ibid., 5).

Most classic handbooks recognise that the pope and the bishops, in exercising their authority,

1. Are not inspired by a particular and personal revelation from God ....
2. Are not ‘inspired’ as were the writers of the Holy Scriptures ....
3. Are only, as technical theology has it, ‘assisted by the Holy Spirit’ (ibid., 7).

Fransen asserts that

These same principles can also be expressed very simply in language understandable by everyone. The pope and bishops do not possess any special and separate source of knowledge or discernment of the faith that is not possessed by the rest of the faithful. It is precisely for this reason that they are, in traditional terminology, ‘assisted’ by the Holy Spirit. And ‘assistance’ can only be effective for someone who is open to it and who does something himself. The pope and the bishops, naturally, must do something themselves before they issue pronouncements (ibid., 7). (Emphasis in the original.)

That is, they must pray, study, reflect and because they cannot know everything, consult (ibid., 8).

A number of barriers to discernment exist.

Vatican II, ..., admitted that the entire Church must always be open to reform and renewal: Ecclesia semper reformanda, as the Reformation would have it (ibid., 8).

The Church will only be without stain and without wrinkle — Eph. 5:7 — in heaven. Clearly if the Church is sinful, “it is also sinful its popes and bishops.” And if the popes and bishops are sinful, there is no reason why their exercise of the teaching office should be excluded from sinfulness.

Further
in our time, we have become more clearly aware that the members of the People of God are historically and therefore culturally determined in the way they conceive and implement the faith (ibid., 9). (Emphasis in the original.)

Even the concrete exercise of authority and of the obedience expected in culture bound according to the times in which the Church finds itself in its pilgrimage through history.

Of more profound significance are the innate limitations of the human mind in language and word.

It is obviously delicate and difficult ... to articulate satisfactorily the mystery of God’s actions with people ibid., 10.

Fransen stresses that there is a great distance between the ever-fresh, now, spontaneous, freely individualized, and, at the same time, an epaving presence and our homebound and in the world and what we can say about it in the term of doctrinal declarations and directives, that even with the assistance of the Holy Spirit ibid., 11.

In his opinion, there is:

the task of articulation is something for the entire ecclesial community in its entirety with its legitimate leaders (ibid., 10).

This may reveal a preference for a partial solution of the Church. See 4.3.4.

He points out that the many problems that arise from the nature and manner of the exercise of charismatic authority and from the nature and manner of the expected vanishment of the laity, will be resolved in very different ways depending on whether the Church is evoked from a communitarian or from a primarily unitary viewpoint (ibid., 12).

The communitarian and unitary viewpoint arise from
two very different models of the Church that are held simultaneously. Fransen comments:

Anyone who has read the documents of Vatican II honestly and attentively, particularly Lumen Gentium, knows that the Council maintained a dual and non-integrated image of the Church.

Further, the tension this creates has increased since the Council (ibid., 11).

The juridical viewpoint arises from the pyramid-model with the pope at the summit as the unique representative (vicarius) of Christ. The laity form the base. Authority is exercised primarily in one direction, from top to bottom, and is a matter of purely technical canonical experience (ibid., 12).

On the other hand, throughout the entire Church, from a case e.g., Basic Christian communities, parish councils to the level of the Primacy (The Roman Synod forms of living and structures have grown up as expressions of a new vision of the Church, a vision of the Church that is fundamentally founded on the living communion in faith and life [ibid., ibid., ibid., ibid., in the original].)

Within this vision, each member bears his or her own responsibility, depending on his or her own state in life, vocation and spiritual gifts (ibid., 12).

The obligation of obedience also remains in such a vision of the Church. But (Fransen) think(s) that the entire relational relationship between the leaders, who lead in the name of God, and the faithful, who look up in faith to the leaders given them by God, will evolve in a very different climate. This climate and thus the solutions given will not be primarily juridical but will be cast in terms of what we could call relationship of fraternity, trust and love.

Sadly, Fransen also notes that this climate of
Coimedia "has yet to be established.

Coinciding with the growth of the communiterian vision of the Church is the rediscovery in the Jet-Vatican II Church of the old Latin and still vital Eastern notion of 'reception'. The entire Church 'receives' (to preserve the technical term, for it concerns a very particular faith process) the teaching and the life forms proposed to it by its leaders and confidently and freely accepts responsibility for such proclamations.

Put more simply,

To the degree that the faithful recognize their own faith in the leadership of their superiors, this assimilated in a vital way.

In this process, there are obviously insights into the leadership which are not dictated and are thus disregarded [117, 71]

A notable example of such a reaction concerns

the teaching of St. Augustine that the ideal of the Church is the invisible Roman Catholic Church as understood by Pius XI, which was significantly altered by Vatican II and replaced by a vision of the Church which was completely new with respect to the ideal of universality and ecumenical community.

Indeed, well known Roman theologians such as Fr. M. Cardelli M.D., with all due respect, silently ignored this doctrine already during the life of Pius XII [ibid., 22].

Further examples can be found in the encyclical letter 'Humanae Vitae'. The Church, in her constant exercise of the Christian education of nature, which fashions the two sexes quite different organisms, in temperament, in abilities, there is nothing to suggest that there can be or ought to be promiscuity, and much less equality, in the training of the two sexes.
The sexes are destined to complement each other in the family and in society, precisely because of their differences, which therefore ought to be maintained and encouraged during their years of formation, with the necessary distinction and corresponding separation, according to age and circumstances. These principles, ..., must, ..., be applied to all schools, particularly in the most delicate and decisive period of formation, that, namely, of adolescence (p.21).

Co-educational Catholic schools for children at all stages of development are legion and, in South Africa at least, the education they receive substantially the same and certainly intended to be equal.

The picture presented here suggests that in the Roman Catholic Church there is considerable tolerance of views that diverge from those of the Magisterium. However this is not always the case. Fransen draws attention to a "grave anomaly, ..., with regard to the documents that proceed from the Magisterium."

"Exegetes may analyze the Scriptural texts, which we believe transmit the 'Word of God' to us, according to all the rules of literary and biblical criticism and examine these texts in terms of their original meaning and scope.

However, although..."

"In the legal handbook whatsoever, however conservative it may be, would dare to state that the documents of the Magisterium, even the so-called infallible pronouncements, express the 'wills of God' in the same way and with the same meaning as in the Scriptures."

Nevertheless, a number of theologians, not to mention bishops and a large part of the faithful, make any attempt at an honest interpretation of these texts of the Magisterium as a manifestation of a lack of respect for and loyalty to the Holy See and episcopal authority (1982, 3)."
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No theological handbook whatsoever, however conservative it may be, would dare to state that the documents of the Magisterium, even the so-called infallible pronouncements, express the 'Word of God' to us in the same way and with the same meaning as in the Scriptures.

Nevertheless, a number of theologians, not to mention bishops and a large part of the faithful consider any attempt at an honest interpretation of these texts of the Magisterium as a manifestation of a lack of respect for and loyalty to the Holy See and episcopal authority (1982, 3).
On 30 March 1986, the South African Catholic weekly newspaper, The Southern Cross, devoted two pages out of twelve to reports of controversy related to this issue. About a page centred on the case of Fr. Charles Curran.

Fr. Curran was a professor of moral theology at the Catholic University of America. On 10 October 1985 he received a letter from the Congregation for Doctrine. (In the Roman Catholic Church, this is the highest authority, or in popular language, the Supreme Court in matters of faith and morals.) It was sent with the approval of Pope John Paul and was signed by the prefect of the Congregation, Cardinal Joseph Ratzinger.

This letter declared that Fr. Curran was in 'dissent' from Church teaching regarding:
- artificial contraception and direct sterilization;
- abortion and euthanasia;
- masturbation, premarital intercourse and homosexual acts;
- the indissolubility of sacramental and consummated marriage (The Southern Cross, 10 March 1986, a).

On 11 March 1986 Curran made a statement to the press summarising his position on each of the above. For example, concerning abortion he wrote:

"Every individual human life begins at the time of procreation which occurs between the 14th and 21st day after conception (1912).

His letter to Fr. Curran, asking him to retract certain opinions as contrary to Catholic teaching, Cardinal Ratzinger remarks that regarding the issues of abortion and euthanasia, the teaching of the Church, even when you dissent, has been unshakably and despite pressures to the contrary, the Magisterium has repeatedly affirmed the sacred and inviolable nature of life from the moment of conception."
He calls upon Curran to retract in light of
the clear doctrine of the Second Vatican Council
regarding the principle for the amount of faith
(Lumen Gentium, 28). This doctrine was
incorporated in the revised Code of Canon Law,
which in Canon 752 sum up the thought of the
council on this point (The Southern Cross,
30 March 1986, b).

Curran says that
the core of the difference between the
congregation and myself concerns the legitimacy of
dissent from authoritative non-infallible Church
teaching.

Note clearly that I do not disagree with any
degree of defined truths of the Catholic faith
(The Southern Cross, 30 March 1986, a).

Ratzinger demands that Curran "retract those positions
which violate the conditions necessary for a professor to be
called a Catholic theologian (The Southern Cross, 30 March
1986, b).

At stake is Curran's right to continue teaching at the
Catholic University of America.

The Jesuit, Fr. Avery Dulles, said of Lumen Gentium
that
with something like unanimity it has been hailed
as the most momentous achievement of the Council
(i.e. Vatican II), both because of its important
contents and because of its central place among
the Council documents (1966, 10).

However, he also says that 'Lumen Gentium is not and
does not purport to be a definitive document'. "Some later
Council documents, both of one on the Church and the world,
show a further advance of thinking in some respects
surpassing Lumen Gentium."

This general position, that of holding Lumen Gentium in
high regard while seeing it as 'a stepping stone, not a final achievement', is also held by two prominent theologians, Dom Christopher Butler and Père Dejaiffe (ibid., 13).

A further example of a highly publicised clash between Church authorities and dissenters also came from the United States of America.

On 7 October 1984, at the height of the presidential campaign, a full page advertisement, headed 'Catholic statement on Pluralism and Abortion' appeared in the New York Times. It was signed by ninety-seven Catholic scholars, religious and social activists. (Among them were two members of a religious congregation prominent in Catholic education in South Africa, the Sisters of Notre Dame. As a result of their action, the two nuns in question faced possible expulsion from their community.)

On 8 March 1985 a second full page advertisement, 'We express our solidarity with all Catholics whose right to free speech is under attack', appeared in the same newspaper. Over nine hundred Catholics signed this Declaration of Solidarity, in which it is claimed that the signatories of the earlier statement and their families, had been 'denounced by segments of the institutional Roman Catholic Church'.

They went on to say:

we believe that Catholics who, in good conscience, take positions on the difficult controversial issues that differ from the official hierarchy's positions act within their rights and

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responsibilities as Catholics and citizens.

In the last paragraph they announced that

We, as Roman Catholics, affirm our solidarity with those who signed the statement and agree to stand with all who face reprisals. The ties which unite the faithful are stronger than those which separate them. Let there be unity in what is necessary; freedom in what is doubtful and charity in everything." (Second Vatican Council, Church in the Modern World: 92.)

Archbishop Roger Mahony said that the first advertisement claimed that

Catholics may believe that abortion can sometimes be a legitimate moral choice.

The second, he asserts

renews this claim, not in the heat of a political campaign but after the repeated statements on behalf of the National Conference of Catholic Bishops which clearly point out that the position taken in the advertisement is mistaken.

It is misleading and wrong to describe a situation of dissent, even legitimate dissent, from authentic church teaching as if it were only a matter of diversity or plurality of opinions in the Church .... The teaching of the Magisterium (Church teaching authority) is not simply one theological opinion alongside others; it is, rather, church doctrine.

Archbishop Mahony declared that the inviolability of human life from the moment of conception is 'God's plan and not subject to popular consensus'.

In similar vein Archbishop John May told reporters in St. Louis that

There is absolutely no room for a pro-choice position (on abortion) in the Catholic Church. (The Southern Cross, 10 March 1986, c).

Here, the last word is given to Avery Dulles, a professor of Systematic Theology at the Catholic University
of America and past president of both the Catholic Theological Society of America and the American Theological Society. He acknowledges that, in the past decade, there has been a great deal of controversy in the Church about how many Magisteria there are - one, two, or three. He takes the position that there are two groups - especially concerned with the formulation and exploration of sacred doctrine.

The Church, he says, needs two kinds of teacher - the official teacher, whose task is to establish the official doctrine of the Church, and the theologian, whose function it is to investigate questions about faith with the tools of critical scholarship. These two classes, he says, are inseparably united, reciprocally dependent, but really and irreducibly distinct. Their relationships are frequently tense, but the tensions must be kept from becoming disruptive, least the entire Church suffer harm. The avoidance of disruptive conflict demands restraint and mutual respect on the part of all concerned.

(1982: 113)
APPENDIX III

LETTERS TO KAGISO TEACHERS

III.1 INTRODUCTION

(See Chapter Three 3.6 Contextual circumstances of the interviewing.)

In 1983 copies of the first letter below were individually addressed by name, and given, to each of the teachers in the St. Peter's and Mofumahadi Catholic primary schools in Kagiso I.

A copy of the second letter was enclosed. It introduced the researcher to the Principals of all Catholic schools in the diocese of Johannesburg.
11 Torwood Road
Forest Town
JOHANNESBURG, 2193
17 October 1983

I would like to put three questions individually to each of the teachers in the two Catholic primary schools in Kagiso, and to some other interested people.

These questions are:

1. What should be the aims of a Catholic primary school in Kagiso today?

2. (a) How well are these aims being achieved in these schools?
    (b) Should these schools be changed in any way to meet these aims better? If so, how should they be changed?

3. What types of further education and professional training do teachers in these schools need?

If you wish, please discuss these questions with friends, fellow-teachers and relatives.

In a few days I would be grateful to hear your opinions on these matters. I hope to arrange a private interview with you at a time that is convenient for you and for your school. I will not repeat to any other person anything which you as an individual have said to me.

I intend to write a dissertation on this study for an M.Ed. degree at the University of the Witwatersrand.

I do not hold any position of authority in the Church or the education system. I feel sure that the Church authorities will be very interested in teachers' opinions as summarised in my report. Of course, they may, or may not, act upon any suggestions made in that dissertation.

I hope you will speak to me freely, frankly and from the heart.

Yours sincerely,

Lucienne Hunter (MPh)
TO:

PRINCIPALS OF ALL CATHOLIC SCHOOLS IN THE DIOCESE OF JOHANNESBURG

Dear Principal

This letter serves to introduce Ms Lucianne W G Hunter.

Ms Hunter is pursuing an educational study towards acquiring her M.Ed. from Wits University.

Would you kindly give her every assistance and in particular allow her to interview any of your school personnel, parents, pupils and other persons associated with your school, whom she may request to see.

We thank you for your very kind co-operation.

May God bless you, your family and your work.

Yours sincerely in the Lord,

BISHOP R. OSMOND

VICAR GENERAL
APPENDIX IV

KAGISO TEACHERS' OPINIONS

IV.1 INTRODUCTION

IV.1.1 OVERALL RATIONALE

In Phase I of this study the teachers (including the principals) employed at the St. Peter's and Mofumahadi schools in Kagiso were each given a letter in which they were told that the researcher hoped to put three questions to them. These were:

1. What should be the aims of a Catholic primary school in Kagiso today?

2. (a) How well are these aims being achieved in these schools?
   (b) Should these schools be changed in any way to meet these aims better? If so, how should they be changed?

3. What types of further education and professional training do teachers in these schools need?

(See Appendix III.)

Here an account is given of their responses.

Their opinions provide a rich, if incomplete, display of these teachers' values relating to the education of their pupils. As Rescher (1969, 3) comments,

the prime indicators of value subscription are those items which reflect the rationalization (definition, recommendation, justification, critique) of aspects of a way of life.

In relation to these teachers' views of their work it must be recognised
that people's assumptions of the nature of their roles vary from those with whom they interact, or even from those in similar positions, is a fact that is re-demonstrated in practically every piece of social-analytic exploration that is carried out (Rowbottom, 1977, 43).

Nevertheless it is likely that a certain commonality will be found in the opinions expressed by people belonging to a particular group. Further, the opinions collected from people in one group may differ according to the circumstances in which the opinions were solicited. In order to throw such differences into relief, and so to facilitate comparisons, the views of the teachers at St. Peter's are presented in one section (IV.2) and those of the Nofumahadi teachers in another (IV.3). In the case of St. Peter's, subdivisions are based upon the conditions under which the teachers' ideas were expressed. (IV.2.2 Staff meeting and IV.2.3 Individual or small group interviews.) In that of Nofumahadi the thoughts of the black staff are given in section IV.3.2 and those of white staff in IV.3.3.

The reasons for dividing the material in this particular way is described below.

All the teachers in the St. Peter's schools were African, so, in relation to their contributions, distinctions are drawn on the basis of race. However some teachers spoke in the course of a staff meeting as well as in interviews where they were alone with the researcher, or accompanied by a friend. One person prepared written notes from which to speak during her interview. These were
given to the researcher and are incorporated into the account of the small group interviews.

The Mofumahadi schools had both African and white teachers. There were notable differences between these two groups. For example, the whites were all born and schooled in Europe and, at home, spoke a European language (English or French). The Africans were all born and schooled in South Africa and almost certainly spoke one or more Bantu languages at home. The whites, having come from Europe, had all visited their families of origin from time to time. It was unlikely that any of the Africans had travelled abroad. Further, the whites had had a greater variety of education and professional experience than their black counterparts. A comparison of the curriculum vitae of one black and that of one white teacher will illustrate this point.

The black woman (58) was a pupil at St. Mary’s, Munsieville, for eight years. Having passed the public examination that marked the completion of primary school, she went to a Catholic training college in Johannesburg for three years in order to qualify as a teacher. She returned to the St. Mary’s Mofumahadi schools where she had given 38 years of uninterrupted service. She had been a grade two teacher for more than a quarter of a century. Her husband and her children had also attended those schools. She had not obtained a Junior Certificate.

One of the white nuns (57) had grown up in England.
She spent twelve or thirteen years at schools run by the Ursuline sisters and obtained her A-level certificate. To obtain a teaching diploma she studied for two years at a Catholic college linked to the University of London. This was followed by four to five years as an assistant teacher in a state school in the East End of London. She then entered the convent. After a period of withdrawal, first as a postulant and later as a novice, she returned to teaching. There followed eight years in the department for retarded pupils in a multi-lateral school in England. She came to South Africa in 1959 to work with the de La Salle brothers in a boarding school attended mainly by white boys. In 1966 she was appointed principal of a Catholic primary school for white children whose closure in 1968 she was to supervise. She returned to England the following year to work in a boarding school. In 1970 she was appointed school manager and vice principal of a rural school in Botswana. In 1979 she went to the Missionary Institute, in Kinnage, Ireland, to do development studies as one of a very international class of mature students. From 1980 to 1982 she did both development work among adults in Botswana and taught scripture up to matric level in a high school. She was transferred to Mofumahadi in mid-1982.

This decision to group the staff along racial lines was reinforced by certain observations made by the authors of the Human Sciences Research Council's report, The South African Society: realities and future prospects (Muirais, 1985). They note that South African society includes
population categories that have been entrenched in the juridical and political systems. For example, in census surveys and in all aspects of public life the following main population categories apply: blacks, whites, Coloureds and Indians (ibid., 20). Although there is a large measure of convergence between these categories and the ethnic and/or cultural divisions between groups, the juridical groupings do not necessarily correspond fully with the manner in which people group themselves (ibid., 38).

On the level of perception and experience people do, however, define themselves, in the first place, as members of a population group in a broader or more specific sense. The research also showed that population group/race/nationality are first-order interpretations, categorizations of characteristics in terms of which others are perceived (ibid., 6).

At this level all observations made orally were conveyed in the course of individual or small-group interviews with me, two or three respondents. It was thought that, as only thirteen people were involved, it was unlikely that significant differences would be observed in the kind of testimony given by groups differentiated on the basis of size.

The people committed these ideas to paper, one before the interview, and the other after. These have been reflected in the ext.

IV | 2 WINS: A SEPARATE GROUP?

Twenty-three teachers were employed in the Catholic schools of Kagiso in 1983. For reasons indicated in IV.2.1, it was
decided that one of these teachers should not be interviewed. Of the remaining twenty-two, six were nuns and eighteen lay people.

Below, reasons are given for not setting out the nuns' opinions in one section and those of lay people in another.

Of the six nuns, three were black, and three white. In relation to country of origin, cultural heritage, and educational and professional experience, the black nuns had much more in common with their black colleagues than with their fellow religious. Nor did the black and white nuns belong to the same religious congregation. The black nuns were all Companions of St. Angela whereas the white nuns were all Jrsuline sisters. However, it should be noted that in relation to the religious life there was great similarity in practice, the Jrsuline sisters having helped re-form the Companions of St. Angela.) It is necessary the nuns lived in very different surroundings. The black nuns were required, by law, to live in a black group area. Two resided in the Convent whose grounds were contiguous with those of the St. Peter's and Mofumuhadi schools. The third travelled each day to the Convent in the premises of the old St. Mary's school in Pretoria. In contrast, the white nuns, confined by law to a white group area, retired each afternoon after a mass to a convent in the beautiful and affluent suburb of Krugersdorp North. In view of these disparities in the experience of the two groups of nuns it was decided not to conflate the data obtained from each.
It would, of course, not have been difficult to compare the opinions of the two groups of nuns with each other and with the other aggregations already decided upon. Section IV.3.3 contains the views of the white nuns. (There were no white lay teachers.) It was decided not to present the views of the black nuns separately as it would have necessitated a duplication of the opinions of the black sisters and as a result it would have been possible to attribute certain comments to the lone nun who taught at St. Peter's. To have made this possible would have amounted to a breach of trust as the researcher undertook to preserve the anonymity of the interviewees.

IV.1.3 CATEGORIES AND SUB-CATEGORIES

IV.1.3.1 Introduction

Within each of the four sections corresponding to the four groups whose viewpoints are to be compared, it was decided to arrange the teachers' comments according to topic. On examination of the transcripts of the tapes made during the interviews it was evident that almost every opinion expressed could, legitimately, be classified into one of four types of category. For the purposes of this account these levels of category will be labelled 'elements', 'units', 'clusters' and 'themes'. Examples will be given to illustrate the differences between them.

IV.1.3.2 Elements

A teacher at St. Peter's remarked that her pupils' parents
held Catholic schools in high regard. She called attention to the fact that these parents had chosen to send their children to a Catholic school, which entailed the payment of fees and the purchase of school books. Fees would not have had to be paid, nor books bought, had these children been sent to community schools.

This observation can readily be divided into elements that can be listed under headings such as “school fees”, and “purchase of school books”. This does not appear to be a fruitful exercise. Although fees and the purchase of books were mentioned little can be gleaned of the informant’s or the parents’ attitudes towards them. The only information available has to be deduced from the logic of the argument. This woman believes that the parents experience the expenditure involved as a burden but are willing to bear the cost in return for the service offered. As she regards this willingness as remarkable, one presumes that she believes that the parents experience this drain on their resources as onerous.

This sentiment has little in common with the remarks made by a teacher at Mofumahadi which also relate to fees and the cost of books. This person spoke of the perks she enjoyed as a teacher in a Catholic school. Members of staff were granted a reduction in the fees that they would ordinarily have to pay in order to keep their children at this school. In addition she said that the necessary school books did not prove to be expensive because it was
possibly, at the end of each year, to sell the used set and
to buy, secondhand, those required for the next standard.

This implies that this woman values the opportunity to
send her child/children to this school and, due to a
combination of her particular circumstance (i.e. as a member
of staff), with the probability of being able to participate
in the trade in used textbooks, she does not feel unduly
burdened by the costs involved.

It is thought that, rather than break down such
reflections into elements, it is likely to be more
profitable to treat them each as single units'.

IV.1.3.3 Units
These units are, in essence, formed by the respondent in
that she has chosen the subject matter and given it logical
cohesion. Had this person committed her ideas to paper, in
most cases each of these units, appropriately expressed,
would have stood alone as separate paragraphs.

IV.1.3.4 Clusters
Below, these units are presented in clusters under a
relatively small number of headings which reflect a
construct based on the perceptions of the researcher.

For example, it appeared to her that many of the
opinions concerning notions of schooling, expressed by the
staff at St. Peter's, revealed a pre-occupation with social
relationships, and, especially, with the way in which people
related to each other in society. They were predominantly
concerned with the basis upon which people significant to them were accorded, or attempted to merit, status, esteem and identity. The term 'respect' which appears to have several different, but related, connotations, was frequently used.

For example, one person who displayed this interest, spoke of the desire of some Africans to amass material possessions in order to improve their standing in society. Others were proud to be associated with the Catholic school system, and spoke of the high regard in which the teachers at St. Peter's and Mofumahadi were held by the parents of their pupils. Some believed that the efforts of the staff had, collectively, contributed to the successes of past pupils and basked in reflected glory. Another woman claimed that however well qualified a black person became, he continued to be regarded as inferior to whites. In short words, she complained that achieved status was always secondary to ascribed status. A further person was concerned with the self-image of black people as a group, the fact that the blacks' diminished appreciation of their cultural heritage, as expressed in their loss of faith in their tried-and-true folk remedies, had been deliberately fostered by white capitalists who wanted to create a lucrative market for their medicines.

To the researcher, there appears to be, among the people of St. Peter's, a pre-occupation with status in a variety of forms. This pre-occupation seems to her to be a
characteristic of this school and one that differentiates it from Mofumahadi. Some teachers in the latter also made comments related to this theme but they were not ubiquitous as at St. Peter's. The teachers at Mofumahadi appeared to be primarily concerned with conflict in interpersonal relations, and dominated by an awareness of their straitened circumstances.

In this account units of opinion are presented in 'clusters' which are, in the text, distinguished one from another by side headings. The grouping of these units reflects the researcher's perception of what she sees as interests underlying several comments made by a single person or by a number of people.

Immediately below most headings in the main body of this Appendix there appears a brief description of the principle that is seen to unify each cluster.

In a number of cases a unit appears to be unrelated in any important respect to any other unit. When this occurs that unit is recorded alone beneath a heading.

IV.1.3.5 Themes
The clusters are grouped together by theme. The themes, like the clusters, reflect a construct founded upon the perceptions of the researcher.

Five broad themes have been identified:
- notions of education
- the education of teachers
- logistics
race relations
health care.

All clusters have been assigned to one or other of these themes.

In some cases the classification of a unit is debatable.

For example, the disposition of unit PIN-33 is open to question. (The system used in the numbering of units will be explained below in IV.1.4.) A teacher said that some community schools were without headmasters for considerable periods of time. Each teacher went her own way because there was no one in charge. She commented with approval that the Bishop made sure that each Catholic school had a principal. It is arguable that PIN-33 would be more appropriately placed under education and for two reasons, it was decided to categorise it as an example of the latter theme. First, implicit in this comment is the notion that discipline suffers when, for as long as three months, there is no headmaster present to exert authority over the assistant teachers, and also the notion that it is inappropriate for teachers to "each go her own way". Secondly, this observation was but one of several that the speaker offered as evidence of the superiority of Catholic over state schools. The strength of this woman's pride in being part of the Catholic school system is best conveyed by presenting all her remarks in this subject together.
The lack of rigour with which clusters and themes were created are not believed to be problematic, for the purpose of this analysis is the selection of appropriate statements to be used in Phase II. These will not be distorted by minor irregularities in this record.

The advantage of this mode of structuring the account is that it, at once, makes the opinions more intelligible and in part justifies the inclusion of the statements in the three questionnaires used in Phase II. (See Chapter Four and Appendix VI.)

IV.1.4 NUMBERING 'UNITS FOR EASE OF REFERENCE' 
In order to facilitate reference to units each is labelled in the margin with three letters and a numeral.

The first letter, a ‘P’ or an ‘M’, indicates whether the teacher was employed at St. Peter’s or Nofumahadi, respectively.

If the first letter of a label is a ‘P’ then it is followed either by ‘S’ for Staff meeting, or by ‘I’ for Individual or small group interviews, indicating the situation in which the opinion was expressed. The third letter indicates its classification according to theme. A. comments made in the course of the staff meeting at St. Peter’s relate to Notions of education and this is indicated by an ‘N’. Comments made in individual or small group interviews are indicated by one of four themes: Notions of education (‘N’), Logistic (‘L’), Race relations (‘R’), and Teacher education (‘T’).
For example, PIT indicates that the unit of opinion in question was expressed in the course of an individual or small group interview, on the subject of education for teachers, by a member of St. Peter's staff.

If the first letter of a label is M then it is followed either by a 'B' for Black staff or a 'W' for white staff, indicating the race of the respondent. The third letter, an 'N', 'L', 'H', 'R' or a 'T', distinguishes Notions of education from comments on Logistics, Healthcare, Race relations and Teacher education.

For example: MDN indicates that the unit of opinion in question is a notion of education expressed by a black member of the Motumahadi staff.

Twelve sets of three letters are employed. Each set is associated with a series of numbers. The numeral following any one set of three letters indicates the position of a particular unit of opinion in that series.

IV. POINTS OF EXPLANATION

In Chapter Three it was noted that, in the course of the interviews in which these opinions were solicited, the researcher periodically summarised what each of the respondents had said, recording these synopses on a dictaphone. (See 2.1.2.2. As a consequence it is not possible to give the teachers' remarks verbatim. However, strenuous efforts were made to preserve any lack of clarity and precision when they occurred. As a result the language
used in this account is sometimes colloquial, sometimes formal. Such inconsistency is necessary as, without the former, a proper appreciation of the teachers’ way of thinking would be distorted or lost, and without the latter accuracy would, of course, be sacrificed.

(b) The mode of reporting used here deliberately conceals individual identity.

IV.2 ST. PETER’S

IV.2.1 PRELIMINARY COMMENTS

Eight teachers out of nine were interviewed. The ninth teacher was new to the school, young and unqualified. Apparently she had been employed at short notice when a previous teacher had left unexpectedly. Two respondents mentioned the latter’s sudden departure but were clearly unwilling to give any explanation. The other teachers did not refer to it. This matter was not pursued. As her replacement had only joined the staff at the beginning of July and was to leave at the end of the year, and as the principal preferred her not to be interviewed, it was decided to leave her out.

On the 17 October 1983 the researcher personally gave each teacher copies of Bishop Ormond’s letter of introduction and the stimulus letter. She returned to St. Peter’s on the 20 October expecting to interview the staff singly or in small groups of not more than three people. On arrival she was told that the teachers were not willing to speak to her en masse to
answer her questions.

The researcher held a meeting with the Staff.

IV.2.2 STAFF MEETING

IV.2.2.1 Notions of education

The researcher opened the formal part of the exchange by asking the group what should be the aims of a Catholic primary school in Kagiso at that time.

IV.2.2.2 Societal values and school values, PSN-1 to 6

The units in this cluster provide comment on the inter-relationships between societal values and those reflected in the education of individual pupils.

The first teacher to speak responded by saying that the school was a value-creating body. It was not enough to teach children history and geography and get good examination results. It was not enough because this would not arm them to fight the world outside. It was not sufficient to provide competitive education. If the children were not developed morally, they would not be able to respect the dignity of others. If the children were given a moral foundation other subjects would not matter so much, the whole of life would be correct. (It was later discovered that, despite these criticisms of the competitive form of education focused on examinations that was being offered at St. Peter's, this teacher was exceptionally conscientious. She spent much time and
energy, after school hours, giving extra lessons to her pupils in preparation for the public examinations they would write at the end of primary school. It was said that every year for several years the children in her class had achieved outstanding results.)

This person also said that sometimes one heard black people say that they wanted the same education for their children as white pupils received. This teacher, however, did not envy whites their education. If the white system of education did not produce people who respected the dignity of others, it was not good enough. It was a master slave education.

African children only got enough education to carry out the instructions of their masters.

Her colleagues appeared to agree substantially with the speaker. There was no dissent.

The first speaker went on to say that the problem was the whole educational set-up, not a matter of the correct teaching of English or Afrikaans or Tswana, or ways of getting better exam results. The problem was the system, the system of education, the whole system of society. If children were given a proper moral basis the whole set-up of society would be correct.

She felt that the group should consider schools in general, not concentrate on St. Peter's or even upon Catholic schools in particular. The education system as a whole must be examined.
In order to excite further comment the teachers were asked what, if they were free to choose, they would like to do in their schools.

IV.2.2.1.2 History syllabus, PSN-7
One said that she would like to change the history syllabus. The syllabus they used seemed to say that black people came from nowhere, and that the white people came to Africa to teach the black people how to live, and continued to do so.

IV.2.2.1.3 Religious education, PSN-8 to 14
The respondents who contributed to this cluster all commented on the relationship between worship and charity and stressed the need for children to be taught to integrate these in their lives.

One person wanted to see scripture made more practical. He explained that if a mother is not at peace with her neighbour but goes to church and receives communion, "it's not practical. People should first be at peace with their neighbour, then going to church, telling God you are sorry for things that have gone wrong, and receiving communion, makes sense, and is practical.

Several people incurred. The teaching of religion was said to be often very theoretical. They elaborated by contrasting some people's relationship with God (as expressed in attendance at church and in the performance of ritual acts of worship), with their behaviour towards their neighbour.
One woman pointed out that even in the Bible it says that before you offer your gifts to God you must go and settle your differences with your neighbours.

Another told of children being punished if they did not go to church on Sunday. She did not feel that the teaching of the church was wrong in relation to Sunday observance. But it was important that it be stressed that people must behave in a way that is good; children must live what they are taught.

Two people focused on an essential unity between one's relationship with God and that with one's neighbour. The first said that one must be able to see God in one's neighbour. It is good to see one's relationship with God as also part of one's relationship with one's neighbour. The second felt that children should not be taught that God is something abstract. They must be able to see God in every other person. If they hurt somebody they must know they are hurting God. If they do not recognise this they will please the God they don't know and will do bad things to the people next door.

Another wanted children to be made aware of the need for integrity. Children must realise that it is the whole person that goes to church, not just the spirit. They cannot leave part of themselves behind when they go to church. They must stay a whole person when they go to church and in their ordinary lives.
IV.2.2.2 Race relations

IV.2.2.2.1 Apartheid in the church, PSR-1

Later someone claimed that there were also elements of separate development in the Church. She drew attention to the fact she was black and the researcher, white. As a result the researcher, as a member of the privileged group, did not see things as she did. Sometimes when a black Christian speaks she is accused of fitting into politics. This is incorrect. Life must be seen as a whole. Politicians make laws that affect one as a person in the street. If a white Catholic talks to a black Catholic and is not open enough to listen to what the black is saying, they will quarrel, even about Christianity.

IV.2.2.1 Teacher education

In the discussion at which the interviewer met the staff of St. Peter's College, time was limited to the normal length of the mid-morning break. Comments were made concerning the aims of Catholic schools in Kagiso but this discussion was clearly incomplete when the teachers had to return to their classrooms. The subject of the further education of teachers was not raised.

IV.2.1 INDIVIDUAL AND SMALL GROUP INTERVIEWS

IV.2.1.1 Notes on education

In preparation for her interview with the researcher one teacher wrote a brief response to the first two questions asked. Where appropriate, quotations from this document
are included in the following report.

IV.2.3.1.1 Catholics are Christians, PIN-1

One respondent elaborated on the unsatisfactory specificity of the first question posed in the stimulus document that the teachers had been given. This question refers to the aims of a Catholic primary school in Kagiso in 1983.

She did not wish to differentiate between "Catholic" and "Christian". If Catholicism were different from Christianity there would be something wrong with Catholicism. Christ told the apostles to baptize in the name of the Father, the Son, and the Holy Spirit. He did not order them to baptize Catholics or Anglicans or anything else. These terms divided people. If someone was in trouble one did not ask whether he was a Catholic or not. What was of importance was only that he was a child of God. We were Christians. Words like Catholic or Anglican were only "names" we used them because we were human. They were not in themselves significant. As Catholics we had different practices in religion but that was not important to God. Such differences arose because we were human and tried to compartmentalize things.

IV.2.3.1.2 Good Christians are just, PIN-2

If everyone in South Africa practised true Christianity there would be no injustice. Christianity was simply the spreading of God's love.
IV.2.3.1.3 Society and schooling, PIN-3 to 14

This cluster reflects the views of one person on the relationship between schooling and society in South Africa.

This person wrote: "The issue -- is not Catholic education, but the South African Educational System as a whole, which is organised on the principles of separate development, in perpetuating white domination."

She claimed that every place in South Africa had the same system of education.

A characteristically Catholic education was not given at St. Peter’s and Mjumahadi. Although these schools were owned by Catholics, they did not have a Catholic syllabus. She did not know what a Catholic syllabus should be. However, if, in this school, it were possible to give a 'Truly Latin Education', it would not help because these children would eventually have to go back into society and meet the same challenges as everyone else. She said that it was like taking a little washing, dressing it in a clean white linen, and then telling it to keep clean while putting it out to play in the mud.

However, later in the interview, she expressed the opinion that Catholic primary schools in Kagiso should provide a nucleus of values for a 'New Society' based on justice and truth. St. Peter’s would be a place where children discover the deepest meaning of their lives in order to live according to their personal and collective dignity, accepting responsibility of finding solutions to the situations they are living at the
local, national and international levels.

This had not been achieved. These dreams were "still idealistic, they have not been implemented. Otherwise a school could be a model for good education practices".

She did not envy whites their education if it simply produced master/slave relationships. The education given to white children made them inhuman; that given to black children made them subhuman. If, in the past, in their homes and schools, good Christian values had been imparted to white children, the contemporary system of government would be quite different.

Although she could not substantiate her suspicions it seemed that black education was for black people, to fit them to obey the orders of their white masters. The white masters felt that blacks must know enough to follow instructions in the factory, must know enough to operate machines. Black teachers must know enough to carry what the white masters wanted carried through to black people. Teachers were merely instruments of the government, conveying the values that the government wished to be perpetuated in order to maintain the status quo.

The black system of education was a hierarchy with the minister of education at the apex and school prefects at the base. Everyone wore blinkers and conformed rigidly to a central ideology.

If society were basically just there would be many things to do. In Kagiso there were only two high schools. She wanted to know where the children who did not get high
school places were supposed to go when they finished primary school. But such matters were not to be given priority at that time because they were not the root cause of the problem of black education. The root cause was one of justice.

This person insisted that children needed, above all else, to be given Christian values. If, throughout society, good values were inculcated in homes, schools and churches, a society would be built that would be quite different from the contemporary one. Everything stemmed from Christian values. If true values were held everything would be righted immediately.

But, she believed, a number of false values were conveyed to children at home and in school.

IV.1.1c Some comments preliminary to the clusters on:
Individually achieved status;
Virtuous scholastic and vocational success;
Community service.

Several respondents revealed ways in which they, or others, believed that they could, or did, enhance their self esteem by meriting recognition by their community. Those who were critical of a particular mode often gave examples described in graphic detail. When a method was viewed with approval it could sometimes be discerned only by implication as the interviewee spoke with pride of someone else's
Some informants displayed clearly the correspondence between a particular means of achieving status and their notions of education. In other cases this relationship must be inferred.

IV.2.3.1.5 Individually achieved status, PIN-15 to 23

Most respondents who spoke of status referred to ways in which individuals tried to, or did, achieve status.

One respondent claimed that schools fostered a spirit of competitiveness by awarding marks. Instead of appealing to a desire to serve the people of God better, children were exhorted to work hard in order to gain recognition by earning higher marks than their classmates. In practice a child with good powers of memory got high marks; one with lesser powers received lower marks. This was not good. Children who tried well should be encouraged. Prizes should be given to those who tried hardest. Children should not be rewarded for innate ability alone.

She said, in addition, that children who were clever should be encouraged to think that they were better in some way than slower pupils, and, conversely, the latter should have no sense of inferiority.

At home, even parents told their children that unless they were educated they would not do well in life. African children were encouraged to work harder in order to earn more later, and so secure for themselves a more comfortable life. This thinking also affected the child's choice of subjects in high school.
The true meaning of education had been lost. People were led to think that they were educated because they could study from books and possess material objects like houses, beautiful furniture, clothes etc. They felt that these things were part of themselves and for that reason they were worthy of respect. Many whites, too, appeared to respect a black only if that person had money. But all this was wrong. Objects are external to oneself. It was important for educated people to remain human to others, to have regard for them.

Another person described the way in which some women displayed their fine clothes. One would put on her new dress and high heeled shoes and go to church on Sunday. There she would receive Holy Communion so that the whole congregation would see her as she walked to and from the altar. Others drew attention to themselves by arriving early for the service, changing places in church, opening and generally causing a disturbance.

The parents took pride in their pupils' success in the school examinations and in their pupils' subsequent academic and vocational success, PIN-24 to 28.

Some seemed to feel that the progress made by their pupils reflected well upon St. Peter's. They had a sense of sharing in these attainments.
Two people delighted in the school's examination results. An elderly woman who had taught at St. Peter's for many years said that, for as long as she could remember, St. Peter's had been the best primary school in the area, had had most first class passes in the Std. VI exam. The children who attended Mofumahadi also did well, but not as well as those from St. Peter's. However this person said later in the interview that it was somehow not Christian for there to be a sort of competition between the two schools.

One person rejoiced in the number of scholars who proceeded to high school. Another recalled that teachers from the nearby Mosuphatsela high school had said that pupils coming from St. Peter's "followed better" than those from any of the other local schools.

Three spoke with satisfaction of their most illustrious ex-pupils. One, who had left the school in 1966, was a doctor practising in Natalspruit. Another was studying medicine at Medunsa. There were several graduates, at least two BA's and a B Soc Sc. There were teachers and nurses. Two past pupils were priests. If me had been able to set up their businesses in the township as a result of the education they had received at St. Peter's, children schooled at St. Peter's were more likely to become municipal workers and bus drivers than pupils from other primary schools.
importance of service to those in need in the immediate community.

Two friends, interviewed together, queried the value of the achievements of past pupils mentioned by their colleagues.

They had concluded that, at St. Peter's, children learnt only to read, write and reproduce what they were told. In evidence they pointed to some past pupils in whose accomplishments other teachers had delighted. Some ex-pupils were among the best qualified people one could hope for, but one would not choose them as councillors in the location. They did not do things for the Church like caring for the crippled and the elderly, providing for the needs of the community. They used their qualifications for their own purposes. There had been something wrong with their training.

One of those who had taken pleasure in the academic success of past pupils also expected them to help their parents, the elderly, and other members of the community. In addition this person mentioned that one of the signs of a good citizen was that he worked for himself, for his family, made a living in a proper manner when this was possible.

The interviewer asked one woman to tell about a past pupil of whom she was proud. This teacher described a young man who had a job in a plastics factory. At work he had many responsibilities and readily took more. The officials in his department always consulted him. His
fellow workers loved him because he was always humble, he worked with them. At home, too, he was never idle. She remarked that at St. Peter's they wanted their pupils as adults to live good lives, give a good example. (This person also spoke with approval of those who had become professionals.)

IV.2.3.1.8 Status from association, PIN-33 to '3

Some teachers were affirmed by being teachers in a Catholic school. They drew attention to indicators of the community's appreciation of Catholic schools and themselves in that they were identified with this system.

One person, whose self-respect appeared to be enhanced by being a teacher in a Catholic school, compared Catholic and community, i.e. state, schools. Some community schools were without a principal for as long as three months. Each teacher went her own way because there was no one in charge to maintain discipline. This never happened in Catholic schools. Our Bishop made sure that each school had a headmaster.

Catholic teachers were more responsible because they knew that they represented God and that they were sent to look after the little ones. This was why these teachers continued to follow the children even after they had left St. Peter's. See PIN-36.

In addition, crippled children were treated better in Catholic schools than in community schools. At Catholic schools such children were sent to a doctor and the teachers
discussed these children's special problems with the parents. In the community schools such children were often ignored.

Three people who were proud to be members of a caring team of teachers gave a further example of how this care was manifested. They volunteered independently that the teachers at St. Peter's continued to be interested in the children they had taught long after these had left the school. If a member of staff discovered that a past pupil was not continuing his education she wanted to know why.

Two teachers, independently, gave evidence of the degree to which the local community valued Catholic schools. They pointed out that parents were prepared to pay high fees. R24 p.a. for the first child in the family, R21 for the second, and R18 for the third. No charge was made with respect to the fourth or additional children. The parents of children at Catholic schools also had to buy all the necessary textbooks whereas these were given free to pupils attending community schools. Nevertheless many parents were willing to spend this money so that their children could go to Catholic schools. The large number of children in each class at St. Peter's demonstrated its popularity. (One had fifty nine in hers.) Three quarters of the teachers in community schools sent their own children to the Catholic schools. It seemed that these schools gave the children a moral background which enabled them to make progress, to stand by themselves and to work wherever they
wanted. Parents told staff members that they were good teachers.

A third person said that parents liked St. Peter's, first, because the teachers taught the children to obey their parents. So the children listened to them and, as adults, themselves became good parents. Secondly, the teachers looked after their pupils. Even after school hours the teachers continued to take an interest in them. She recalled that, when he was still young, the head teacher had ridden round the location on his bicycle. As he came along the street he would see children, at the sight of him, disappearing into their homes to work. (When this interview was given he was sixty-five years old and no longer rode a bicycle.)

In previous sections, certain of the values under discussion were identified by the informants as 'Catholic' or 'Christian'. Comments regarding these will not be repeated but should be borne in mind as this paper is read. Some of these values and attitudes are referred to. Some of these values and
attitudes would be typically held only by Catholics or adherents of very similar Christian denominations.

Implicit in the opinions expressed by everyone interviewed was the conviction that one of the prime aims of Catholic schools was to provide moral education, and, specifically, to convey the moral teachings of the Catholic church. No distinctions were overtly drawn between religious values and moral values.

IV.2.3.1.10 Worship and charity, PIL-39 to 41
The respondents who contributed to this cluster all commented on the relationship between worship and love for one's neighbour and stressed the need for children to be taught to integrate these in their lives.

Two friends, interviewed together, drew attention to the effects of formalism. They, as children, had been told that it was a mortal sin not to go to mass on Sunday. The teachers continued to teach this. The impression was given that, no matter what your reasons for staying away, you were a bad person. A child, instructed in this way, might, on a Sunday, try to avoid a task by telling his mother that he must go to church and did not have the time as she wanted. Sometimes children told lies of this kind. If the mother had also been brought up in this belief she might accept his excuse. This was an example of bad judgement.

They agreed with each other that some people had been
taught that their sins would be forgiven if they did no more than be present in church during Sunday mass. Some people assumed that it didn't matter how much dirty work was left behind provided one sat in church. They did not go to church to worship, but merely to sit. People should be taught they must first put right what they had done wrong, and then go to church. Children must be taught that they go to mass to worship God.

One of the young women observed that there was much confusion about what was wrong and when it was absolutely necessary to go to Confession before receiving Communion. One of them depicted a situation of a type that arose periodically in health and religion lessons. The teacher would tell the children that they should not smoke or drink alcohol while they were so young. This might prompt some child to jump to his feet and tell tales about a classmate. This second child would then defend himself by claiming that he had been falsely accused because the two children's families were not getting on well together. In this way families influenced children. If a mother envied the possessions of another, and talked about it, her family rapidly found itself on bad terms with that of the other. In occasion such straying families attended church regularly and appeared to be among the best. They might even be held up as examples to the community.

IV.2.3.1.11 Formalism, PIL-42 to 43

The people who expressed the opinions presented in this
cluster appear to judge the quality of the religious life of young people by the frequency with which they attend mass and receive the Sacraments.

One person remarked that religious instruction was given in both Catholic and community schools, but in community schools it consisted in dealing with topics in the Bible. Some of their pupils did not go to church once in three months. The same scripture syllabus was followed in Catholic schools but the teachers in the latter went further than their community school colleagues in that they also taught morals. They set a good example of attending church regularly themselves. The Eucharist was celebrated at St. Peter’s each First Friday so the pupils went to mass at least once a month.

Another person complained that the teachers were not receiving sufficient support from the clergy. The Bishop saw for himself what was happening in the township. He needed a priest who was actively involved in the parish, one who undertook building projects and saw to repairs. One who knew the children personally. Two previous parish priests had done such things. One would see if the children had been to Confession and who had received Communion. He had wanted to know how many were Catholic, and generally looked after them. There were nuns who worked under the Bishop but only one was active in the parish in the way he I. She was, in a way, doing priest’s work. The staff should be working hand in hand...
with the clergy and the nuns to build up the community. In this way they could get something done.

IV.2.1.4.11 Prayer and love for one another, PIN-44
A kindergarten teacher encouraged her little ones to pray. She took them across the street to the church during school hours. They did not only pray for themselves but also for others. This taught them to love one another.

IV.2.3.1.13 Teach the spirit, not the letter, of the law, PIN-45
An example was given of error that occurred if a child was taught to follow the letter, rather than the spirit, of the law.

A teacher might tell her class that it was sinful to steal things without permission. Later, after school, a pupil might find nobody at home. The child, feeling hungry, might want the food left in the dish on the table but not take it if its mother did not arrive until late, the child might be hungry for a long time. This was wrong. The teacher ought to help the child to make proper judgements. This child should be able to conclude that it was not wrong to take food under these circumstances.

IV.2.3.1.14 Obedience to parents, PIN-46
Another teacher mentioned that, at St. Peter's, they did not talk to the children about parents who drank too heavily. The children could see for themselves when their parents
drank a lot and did funny things. The children were taught
to obey good parents but they did not have to listen to bad
parents.

IV.2.3.1.15 Converts, PIN-47
Two mistresses spoke with approval of pupils who were
converted to the Catholic faith. Some children who, in
primary school, had not been baptized, in later life had
joined the church. Another related how parents and
children had together entered the church as a result of
their association with St. Peter's.

IV.2.3.1.16 Cognitive development, PIN-48 to 50
Four teachers spoke of the cognitive development of
children.

One told how she had gained the impression that in
British schools the children were treated as receptacles.
Each at the time the teacher imparted information that the
children accepted passively and regurgitated on demand.
Children were led to believe that the teachers possessed
that which was important and all they had to do was play it
back. This made pupils stupid because it killed their
initiative.

She gave an example. To illustrate the children learned
about the earthworm and the pigeon. This was good because
it is good to know about God's creation. But they were
taught silly things like a pigeon's got two eyes, a peak and
feathers. What child, she asked, did not already know this. She believed that every person that God created had a unique contribution to make to the family of man. She felt, therefore, that the teacher and the children should together do research on a common subject, should come together and share their discoveries, and come to a consensus. This would make learning much more interesting for children.

She, personally, had learnt about things of which she had previously known nothing simply by talking to her pupils. Some children, while playing in the veld behind a shop not far from St. Peter's, had seen a frog hold a snake in its mouth. It held it so tightly that the snake twisted round and round. When the frog eventually let it go the snake did not again attack the frog. Children also learnt from watching television.

Each and every child had something to teach adults. This, however, did not emerge in the course of formal education.

Three teachers spoke of the need for children to associate the concepts they had acquired in the classroom with the world outside it. In illustration one teacher said that when she taught the parts of a flower she expected the children to understand that this referred not only to the flower before them. The children should look at flowers that they found outside and see whether they had the same parts. She also said that children's thinking should not be stereotyped. If they learnt two times three, and
on y two times three, they would never know what three times one is.

IV 1.3.1.1 Some comments preliminary to the clusters headed:
Aggression;
Theft;
Sartorial habits; and
Leadership.

In discussing the aims of a Catholic primary school in
Mungo in 1983 a number of respondents articulated moral
values that they did not label as Christian. Many of
these, however, were in complete harmony with Christian
teaching. A selection is recorded here.

IV 2.1.1.8 Aggression, PIN-51 to 53

One member of staff said that, at S. Peter's, they taught
children, from books and by example, to be good citizens of
the township. A good citizen will respect himself, will
respect property and will respect the law of the government.
A good citizen is not warlike, is not a fighting type.

An infant teacher tried to teach the little ones to
love each other. For example they were taught not to
hit each other because that hurt.

Another person felt that it was important that children
developed the correct emotional habits. She described a
child who typically reacted with unnecessary anger. When
accidentally bumped by his desk partner this child's
immediate reaction was to hit out and start a fight. This child might easily grow into a quarrelsome person.

IV.2.3.1.19 Theft, PIN-54

The teacher said that children must not make their own things that they found on the floor. They must look for the rightful owner. A child who found money, a pencil, or a ballpoint pen on the floor and simply put it in his pocket could easily become a kleptomaniac.

IV.2.3.1.20 Eating habits, PIN-55

She drew attention to another bad habit that was prevalent. Even if they were not hungry some children cried for food when they saw someone else eating. This had to be stopped. Children had to develop right habits towards their bodies. They had to know when to eat, and what to eat.

IV.2.3.1.21 Leadership, PIN-56 to 60

Three people valued leadership qualities in young people. The first said that one of the main aims of the school was to train children to be leaders in the community. Pupils should be of good character, responsible and trustworthy. They should be physically clean. They should be taught to be loyal to authority.

The second person gave an example of a praiseworthy initiative in the Kagis community.

In the location there were groups of young working men who had set out to make people aware of how dirty everything
wuei. On Saturdays they collected schoolboys to help clean up the streets.

This woman also gave an example of leadership in the school setting.

One day she had found a group of Std. IV boys standing at the school gate. They were waiting for latecomers whom they told not to be late again. She did not know how these leadership qualities had been instilled. Perhaps in previous classes they had been taught to take initiatives or perhaps they had been inspired by scripture lessons.

A third teacher gave two examples of initiatives that she would encourage.

She had left enough work on the blackboard for the children to do while she was being interviewed. However some pupils were not very intelligent and soon became tired and lost interest. If that happened a child might appropriately get up and take control of the class. This child might say, 'I am going to pretend to be mistress. Come. Let's read.'

Another example, the children might be playing outside. If a child used bad language another child might reprimand him by saying, 'No. That's not good. You mustn't say that. You are hurting him.'

IV.2.3.1.22 Syllabuses, PIN-61 to 65

Two people, interviewed together, both wanted changes made to the history syllabus. One said that the children were
taught the same facts as she had been given as a child. She wanted them to have the truth. She did not know what that truth was. However, it could not be true that the white man came to South Africa and there found the black man. The impression was given that everything important that had been done since that time was done by people other than blacks. The black man was presented as being idle. The white man did many things. The Coloured man did many things. The Indian did many things. But not the black man. The second woman told of a history textbook that she had been given to use in teaching the Standard IIs. It had made her very angry. On one page there were four pictures, each showing a man of a different race and each bearing a caption. They were:

This white man comes from Europe.
This Coloured man is a painter.
This Indian is a trader.
This black man is lazy.

She had burnt the book. She continued to be angry. Her friend remarked that she had been wrong to burn the book.

A third person felt unable to judge whether the reasons were good or bad.

A fourth said that she considered a myth the South African history she had been taught. Africans did not learn their own history. Most history books were written by whites. Some facts were included simply to serve the white’s own purposes. If children were taught history properly, if the whole sense of justice was taught right
from the earliest stages, children would be conscientised and things would be put right. She could not describe in greater detail what syllabuses she would prefer.

In response to a question a fifth person said that she did not want to change the syllabuses. Each year she failed to complete all the work set in the syllabus. But she believed that if her class were reduced to a reasonable size (at that time she was responsible for sixty-eight children), and if she had the appropriate equipment, she could finish it.

IV.2.3.2 Logistics

Five of the eight teachers interviewed wanted improvements made that were specific to St. Peter's. Attention has already been paid to some of these. For example one person wanted the Bishop to visit his church in Kagiso and she also asked that the parish priest be more actively involved in the affairs of the parish. She elaborated on these and other problems related to a lack of material resources.

IV.2.3.2.1 Finances, PIL-1

She complained that after having taught at St. Peter's for seventeen years, she still did not know how, or by whom,
decisions concerning the school's finances were made. The teachers collected school fees, and, when there was a school trip, bus fares. This money was handed to the headmaster who probably gave it to the school manager. The St. Vincent de Paul Society contributed towards the children's feeding scheme.

Perhaps some of the money was used to pay staff salaries, or to maintain the buildings, or for rent. There was never any money for teaching equipment. There was absolutely no science kit, not even a beaker. She taught science mainly by drawing on the blackboard and by reading from books. The children went to high school never having handled the equipment specified in the syllabus. If a teacher need something she asked the headmaster, who spoke to the school manager. On every occasion the teacher was told later that lack of funds prevented their doing as she requested.

She wanted to know just how one went about getting some money.

Another teacher felt that she and her class were adversely affected by the poor condition of the fabric of her classroom, and the unsuitability, or absence, of furniture.

She said that the block, of which her classroom was part, had been badly built. She hoped that it would be pulled down. (A few months after this discussion it was condemned. The government was building new schools. She...
wondered why they did not provide new buildings for mission schools as well. The Bishop wanted the people to build their own schools but the people did not have the money. The Bishops had to provide.

She insisted on taking the researcher to see her room. The ceiling had collapsed. As a result it became intensely hot in summer and very cold in winter. In addition several window panes were missing.

She said she was old. (At the time she was sixty-two.) After years of teaching under makeshift conditions in church halls she at last had a classroom of her own. But she still did not teach under decent conditions.

It was unsafe to leave charts on the walls overnight as the mischievous could so easily break in and damage or steal them. She kept her charts in the storeroom where the teachers had their tea.

At that time she kept the collections of bottle tops and pieces that she used for teaching arithmetic. Two big desks that she had been given.

She required, in her classroom, a cupboard that she could lock. She wanted to have her teaching aids conveniently at hand. It was too far to walk to the storeroom every occasion that she needed something.

The classroom was equipped with benches that had tables attached. These were quite good. However they were meant for children bigger than those she taught. For some of her
smallest children they were much too high. They could not
write properly at those tables.

Three more teachers criticized the state of the plant. One
said that rain came in through the roof of some
classrooms. The other listed some of the facilities that
were lacking. They had no staff (i.e. staffroom), no
laboratory, no library. They needed a new room for the
Sub. A class.

Two of the above also explored the lack of teaching
aids. One said that teachers had to fight on their own to
get charts. The Catholic schools were not helped by the
Department of Education so they ran out of coloured chalks.
They even ran out of white chalk.

Two regretted that the school did not have a
duplicating machine.

Another person wanted more recreational facilities for
children. The school had a football field and a
netball field but it had no tennis courts. Nor did
it have equipment for table tennis.

IV.2.3.2.3 Salaries and a subsidised feeding scheme for
teachers, PIL-10 to 11

Two people wished that teachers in Catholic schools were
paid more.

An exceedingly thin woman wanted a subsidised feeding
scheme for teachers. They did not have enough money for
food so they went hungry. They needed food to make them
strong in order to work. She thought that the nine
teachers on the staff could, between them, raise R50 per month. If this sum was matched the teachers could eat well. (A few days after this interview the researcher visited the schools' staffroom-cum-storeroom. One teacher had prepared a substantial meal that she was serving to her colleagues. The thin lady was not present nor, it appeared, had food been set aside for her.)

IV.2.3.2.4 Male teachers, PIL-12
Two teachers deplored the scarcity of male members of staff. The boys needed a young man to run round the soccer field with them and take them for physical education. The headmaster, then 65, no longer felt able to do this. Another person suggested that it might be best if men teachers were in the majority. They were needed to correct the boys.

IV.2.3.2.6 Pupil-teacher ratio, PIL-13 to PIL-12
One person's dissatisfaction with the size of her class has already been referred to. PIN-65. She would have preferred to teach not more than thirty children at one time. She felt that the school was grossly understaffed. Nevertheless, one had to bear in mind that there was a general shortage of teachers. Each year four or five students came to St. Peter's to do their teaching practice. Two or three would qualify and begin teaching the following year. By the end of that year they had left their schools
to work in industry. Further, the few who remained teachers would not wish to apply to teach at St. Peter’s because it was rumoured that the salaries at this school were lower than elsewhere. However, even if one were found who was willing to join them, she predicted that the manager would say that they could not afford to pay another teacher. There was, in any case, nowhere to put such a person.

She dismissed the possibility of reducing the number of pupils in the school in order to create classes of more manageable size. All the schools in Kagiso were packed full. At that time there were already children who travelled by PUTCO bus to school in Dobsonville and Randfontein. The West Rand Administration Board (WRAB) was erecting more houses in Kagiso so the situation could be expected to get worse.

Another woman volunteered, independently, that the parents would come crying if an attempt were made to cut down the number of pupils in the school. She believed, too, that the only solution was to build more classrooms.

The first of these women, in contradiction to the impression she had conveyed earlier in the interview, said that if more classrooms were erected at St. Peter’s extra teachers could be found.

At this school, which had classes of between forty-three and seventy-six, the number of children per class became something of a joke between the teachers and the researcher. Almost all the teachers complained good-naturedly. Some also referred to this difficulty in
relation to its effect on their own studies and dreams of the future. Only one person dwelt upon this subject at length.

V.2.1.2.6 Slow learners, PIL-18 to 19

For two teachers, at least, it appeared that the presence in their classrooms of some very slow learners presented a more pressing problem.

One told of a little boy who had spent three years in the lowest class of another school. He was then repeating Sub A for the second time at St. Peter's. She said he would have had to repeat Sub A the following year even though he was not ready for promotion. She also told of two boys who had each spent four years in her Sub A class. In their fourth year with her she had not known what to do with them. She had two other very slow boys who had had useful times in leaving St. Peter's. She had never passed a grade but had been pushed up into the next class each year. He had simply been allowed to grow. After school hours he would work with one of the nuns in the garden. He became a labourer and was a good worker. The second, Xosa, lived at home with his old widowed father. He was able to wash things but and keep the house clean.

This woman said she did not know how to teach such slow learners. They needed a teacher to themselves.
IV.2.3.3 Race relations

Two people referred directly to relationships between Africans and whites or spoke of the relative merits of the two groups. Although these opinions were not specifically allied to education they are included here as these attitudes are undoubtedly conveyed in one way or another to the pupils.

IV.2.3.1.1 Achieved and ascribed status, PIR-1

The first teacher remarked in passing that however well qualified an African became he was always considered inferior by whites.

IV.2.3.2 Individual versus communal values, PIR-2

The second person recalled ways in which white culture was superior to African. Whites had values which were individualistic whereas Africans had a communal, as distinct from communitarian, value system. In the past there was always someone in a black extended family to adopt an orphan. Further, no one would suffer hunger while there was someone in the neighbourhood who had more than they needed.

IV.2.3.3 Capitalism and traditional healing, PIR-3

She also noted that blacks no longer used certain effective traditional methods of healing. She wondered why they had lost faith in these.

The second business was responsible for many erroneous conceptions held in the black community. Before
the white man came the old grannies knew how to cure sickness using herbs that grew in the veld. Whites regarded this as witchcraft and substituted medicines for which one had to pay. The practices that blacks had come to trust were abandoned. It was not being suggested that whites should not have brought western medicine to Africa. She objected only to the way in which whites had treated blacks as if the latter had had no culture of their own.

IV.2 3.1.4 Respect and false values, PIR-4 to 5
This women also observed that whites displayed false values in that they showed respect to black 'religious', i.e. priests, brothers and sisters, but did not accord equal respect to black laymen. Sometimes white nuns were not polite to their black sisters' relatives when the latter knocked on the convent door. When this happened the white sister might say, in apology, that she had not known that the visitor was the black nun. This was an inadequate excuse. The old woman's worthy of respect simply because she was human.

The teacher went on to say that she personally would also exhibit false values if she was embarrassed to introduce her mother to a white just because her mother could not speak English. It was not necessary to speak English in order to be educated. Some people thought that a person could only be judged educated if they knew a lot about the white man's way of civilisation. This was
untrue.

The remarked that acts were often of less importance than the intentions behind them. For example, we all drank out of mugs. (The interviewer and the interviewee were both drinking coffee out of mugs at the time.) But, if you gave someone a mug to drink out of because you thought them inferior, that was unacceptable. If someone felt superior to oneself, one could not accept even a small quantity of sugar from that person without feeling demeaned. Whites sometimes complained that, although they gave black people things, black people were ungrateful. If there were real acting there would be no wealthy, nor poor, people. Then we would be able to go to another person’s house and say, “Excuse me, I'm out of sugar. I haven’t been to the shop, have you got a little bit of sugar for me?” If you were friends you could borrow from one another without any feeling of being deprived. Whites thought that blacks were happy to accept and accept. If whites were in the position that whites were in, they would not be pleased to accept handouts like that all the time. Whites gave false charity.

Real charity consisted of treating a person with respect.

Teacher education

In this section are dealt under four headings:

Matric and training for pre-school teachers;

Self-confidence in learning;

Ambitions beyond teaching in primary school; and
Studies directly related to classroom teaching.

It must be stressed that these categories are not mutually exclusive. For example, in the first of the four clusters it is recorded that an elderly woman believed that she was too old to get matric. However, she also felt sure that she could train to be a pre-school teacher. These comments could have been noted equally well under the heading: Self-confidence in learning.

Other themes re-occur but no attempt has been made to cluster opinion that relate to them. For example, it is possible to cluster opinions relating to modes of learning (reading from books, correspondence courses, night schools, face-to-face teaching). This could only be done either by omitting categories that have been included, or by duplicating the mention of some opinions. It was decided that neither of these alternatives is desirable.

IV.2.1.4.1 Matric and training for pre-school teachers, PIT-1 to 9

When interviewing the Kagiso I teachers the researcher did not question them about their educational and professional qualifications. It may be significant that, without having been thus prompted to discuss their own further formal education, six of the eight teachers interviewed spontaneously spoke of formal courses that they felt desirable for themselves or their colleagues. Their focus of interest was, indeed, even narrower than this.
An elderly woman observed that, when speaking of their own further education, the staff of St. Peter's always talked of the training of pre-school teachers or of matric. (It appeared that interviewees did not distinguish between the "Senior Certificate" and "Matriculation Exemption". Both were referred to as "matric").

These six teachers spoke on one or both of these topics.

Two said that they were too old to work towards matric. One was then sixty-five years old and expected to retire on turning seventy. This person advised younger teachers to study privately as they would not have the opportunity to return to college. They should first get matric and then they could even go on to take university courses. The second was sixty-two. Early in her interview this woman said that she was never going to get matric. She explained that, in the past, she had been very ill with mumps and her memory had been disturbed. After considerable discussion of other matters, this person remarked that she was not too old to learn. When asked what she wanted to do, she answered jokingly, that she would like to sit at home. More seriously, she added that, it it meant a salary increase, she would like to qualify as a pre-school teacher. She loved little ones, loved teaching them. On one occasion she and the principal had attended a lecture in Johannesburg given by Mrs van Wyk. She would like to hear that lecture again. If she heard it again she thought she could understand it. Mrs van Wyk was better than the...
others. In Johannesburg the training of pre-school teachers was very good. There were pre-school teachers in creches and they even had a lady supervisor who worked with them.

Another teacher said that St. Peter's should have a pre-school attached to it as the Catholic school in Diepkloof had. A further person appeared to assume that this would be the case in the near future. She said that, although she personally would prefer to teach in a high school, she thought it would be best if all the teachers were trained to take pre-school classes. If only one person were trained, that person might leave the school and someone else would have to take over the pre-schoolers.

This woman said that teachers who only had a Junior Certificate should work towards matriculation. She was in her twenties. The previous year she had sat six subjects and had passed Afrikaans and Vernacular (i.e. a Bantu language). She would repeat the four subjects she had failed at the end of the year. She said she had tried very hard but had lacked a tent. She mentioned that there were other members of staff who were finding it very difficult to pass matric. She did not use a correspondence course, nor did she attend night school.

Others told of their efforts to get a Senior Certificate. One had passed four subjects and hoped to pass a fifth at the end of the year and so complete the course. The other had passed seven subjects but had not
been awarded her certificate because the grouping of her subjects was wrong. She was then studying history. She intended to write an examination in this subject at the end of the year and so complete the requirements. Neither used a correspondence course or attended a night school.

Three teachers articulated a desire for face-to-face teaching. Two, independently, mentioned conversation they had had with teachers from Dobsonville. The latter were tutored for two hours after school each day. No such assistance was available in Kagiso and was dearly wanted.

Another woman said that she wanted to get a matric, and was confident that she had the ability to do so, but is the sole breadwinner in the family, who also had to take care of her children and do all the housework, she found it difficult to sit down and study. She also had a very big family. After she had prepared her lessons and marked books there was almost no time left. She drew attention to the many children who studied full-time towards matric and yet failed. If she, studying part-time, did pass, the certificate would have little meaning as her understanding was superficial. This was unsatisfactory as she wanted to get a matric in order to have a full background of knowledge from which to teach.

IV.2.3.4.2 Self-confidence in learning, PIT-10 to 12

Five of the six teachers who wanted to study towards matric or train as preschool teachers said either that they believed that they were capable of further study, or gave
evidence of their self-confidence by studying towards the Senior Certificate examination. They provided further evidence of this in accounts of their successes and dreams.

Three people observed that they were accustomed to learning new subjects from books alone. One said that, at school, she had learnt certain subjects for J.C. (Junior Certificate). Later, having left school, she had taken business economics for matric. This was quite unlike any subject she had taken before.

A second person pointed out that, when she had been at school, they did commercial arithmetic, but she was required to teach maths. She loved maths but had no foundation. At the Methodist church in Krugersdorp there were whites who helped people to get matric. Among other subjects, they taught maths. Perhaps, in 1984, they would teach maths at F.Y.C. level and she could take lessons with them. She could also pick it up by reading books and by listening to children who were learning that high school. She would like to take maths at matric level even though she expected to get her Senior Certificate at the end of 1983 and so did not need an additional credit.

A third person said that, every now and then, the syllabus was changed and she had to master the new material by reading about it. On one occasion a new subject, accountancy, was introduced. Although she had known nothing about it at the time, she had decided that she wanted to teach it. Without assistance, she had taught
herself all that was necessary. In 1983 she was teaching accountancy up to Std. VI level.

IV.2.3.4.3 Ambitions beyond teaching in primary school, PIT-13 to 18

Three respondents would have preferred not to teach in a primary school. One wanted to be a high school teacher. The other two wanted to go nursing. However, failing this, they would choose to teach in a primary, rather than a high school.

One said that she had first to get matric. Then she would like to do a course in housecraft and, eventually, to teach in high school.

Another told of her attempt to enter the field of nursing education. She had taken up her first teaching post, at St. Peter's, in 1965. At the end of 1967 she had resigned in order to train as a nurse. She had not wanted to remain a nurse in a hospital. She had hoped to become a Sister Tutor. Three years later her mother-in-law had had a stroke. She had had to return home and began teaching at St. Peter's once more. This woman no longer though it likely that she would become a nurse. She thought it probable that she would matriculate at the end of 1983. Then she would like to take university courses. She could not say which courses she preferred as she did not know what options were open to her. If she had sufficient money she would study with UNISA (University of South Africa). If not, she would join Vista. However, when she obtained a
A younger woman also said that she wanted to study with UNISA. She too would not choose to teach high school pupils. She much preferred very small children even though the large classes found in primary schools were sometimes too much for her. If she did not soon get the opportunity to study towards a degree she would like to go nursing in the hope that, at some later date, she would do a university course in nursing.

IV.2.3.4.4 Studies directly related to classroom teaching,

The above report of opinions regarding their own further education, expressed by six of the eight teachers interviewed at St. Peter's, reflects little overt interest in the relationship between in-service teacher training and its effect on the teacher's day-to-day classroom performance. This connection was ignored by all but a single individual PIT-9.

A seventh person spoke only of educational requirements that were related very directly to work in the classroom.

She spoke of the needs of teachers in general. She did not say whether her comments also reflected her own wants.

Speaking with considerable conviction, she said that,
above all else, teachers needed courses, based on their religion, which dealt with matters such as justice, so that they could give the children the education that was wanted. The teachers also needed to update their knowledge of academic subjects and teaching methods but these were of lesser importance. In the natural course of events someone would discover a new method, which, if it worked, should be adopted by others. Later, further advances could be expected. This was proper but peripheral. Attempts to augment academic knowledge or improve teaching methods did not address the root cause of the problems in education.

In addition he urged the provision of lectures in psychology. Children should not fear their teachers. Teachers should be more fatherly and motherly, more understanding of the individual child's circumstances. It should be possible for the class bully to talk to his teacher and get help. Another child's naughtiness may be no more than an attempt to obtain the attention he did not get at home. The teacher should show the child how to get attention in an acceptable way, for example, through work. Another child, who was trying to attract attention, might be helped. He should be led to realise that the whole world was not lancing attention to him alone. Children had to be treated as individuals according to their needs.

The eighth teacher interviewed at St. Peter's spoke of the pressure of work and ventured nothing more concerning the continuing education of teachers.
IV.3 MOFUMAHADI

IV.3.1 PRELIMINARY COMMENTS

Socially, and for the purposes of internal administration, there were fourteen teachers (including the principal) employed at Mofumahadi in 1983. However, for reasons given in 3.5.1 this number differs from the number of teachers officially employed at this school (13,9). For the purposes of interviewing, the staff of this school is regarded as consisting of fourteen members. However, it will be recalled that one black teacher at Mofumahadi refused to be interviewed (J.6).

Eleven of these teachers were black (nine lay people and two nuns, and three white nuns). As explained above in IV.1.2 the opinions of the nuns and the lay people are not given in separate sections. Those of blacks are given first IV.3.2, and those of whites, second IV.3.3.

IV.3.2 BLACK STAFF

IV.3.2.1 Notions of education

Two teachers, interviewed together, were concerned to establish standards to regulate behaviour between the sexes. These young women were predominantly concerned with the values to be inculcated in girls.

One said that some girls left school at the age of fourteen and soon fell pregnant. They should be married before they got their children. Teachers should talk to
such girls, show them the light, tell them how a lady should behave. A lady should be home at 7 p.m. and not wander about at night.

Parents should work hand in hand with the teachers. Parents should not allow girls to walk about the streets in the evening with their boyfriends. They should not allow this until the girls were twenty-one.

In modern times girls went to the clinic and 'prevented.' They used contraceptives. Knowing that they could not get pregnant, they started to play with their bodies. These girls should be told that their bodies are temples of God.

Girls should refrain from going to disco. Some films were not good for children because, for example, they might show a woman in love with seven men. Such films depict a sort of promiscuity to get men.

Schoolteachers should remember that children grow. Whatever is going on one week a teacher might have the boy. The next week, the boy might be visited by a man with a lighter complexion. Starting the third week, the first guy might come back. The pupils will then know that the teacher is in love with not just one guy, but with many guys.

:7.1.1.1.2 Conflict and co-operation, XBN-5 to 24

Several black teachers spoke of conflict and co-operation between parents and staff, younger and older teachers, and
to prefer to talk to the principal. A second young person remarked that the principal ought to ask the teacher about her complaints against the children before listening to the parents.

The young person, who had stressed the need for cooperation between parents and staff, was asked whether the school had a parent/teachers' association. After consultation with her friends she concluded that it had. None of the three had attended any meeting of this body nor had any further information about it.

A much older woman said that when the younger teachers had trouble with the parents they rushed to their mature colleagues for help. They asked them to talk to the parents, to ask the parents' pardon on their behalf, and to explain that they hadn't meant this and that. When this happened the older teachers always intervened on their behalf.

This comment was made with some bitterness following a confidence about a difference of opinion that arose between the adults who accompanied some children on a school trip. The younger teachers and the parents sided against the younger teachers. Only the day before the interview one of these parents had said that she would never again go on a school trip with one of these young teachers. (The undertook not to recount details of this altercation.

This young person said there was something very wrong with
the young teachers' attitude towards the children. She, and
the woman of about the same age with whom she was
interviewed, agreed that the young teachers were
irresponsible. When on a school trip they were not
concerned to know where the children were at any given
moment.

The young teachers also took advantage of the
principal's good nature. On one occasion, during a music
competition, it was necessary to leave the children's
belongings in the bus. As it was feared that clothing and
food would be stolen it was decided that the teachers would
stand guard. When she came out of the hall to take her
turn, she found the principal sitting alone in the bus.
The young teachers did not come to relieve those on duty.

Later the same day there was a dispute about when the
bus should depart. An older woman wanted the Mofumahadi
party to leave about 2 p.m., immediately after the children
had completed their performance. She was anxious to get
the small children home before dark. In addition, trouble
seemed to be brewing among a group of loose boys who were
standing about. These considerations were brought to the
notice of the headmistress who decided that it was time to
leave. The younger teachers grumbled. The informant
believed that the younger women disliked their elders as a
result.

She was also disturbed to discover that some of
the young girls had also started drinking. (A young
teacher also identified this as a problem. She said that
some teachers drank with their pupils.)

The elder woman and her friend, of similar age, agreed that there was something very wrong with the training that the young teachers had received. They themselves had only completed primary school plus three years of teacher training. One commented that, given her age and qualifications, she should not be taking higher primary classes because there were younger, better qualified, teachers who could take her place. But the girls who had a Junior Certificate and two years at training college did not speak good English, used poor teaching methods and displayed a bad approach to the children. The second woman remarked that Hlabane was supposed to be a good training college but she did not see much from people who came from Hlabane either. They agreed that they would like to see a return of the old days. They would like to see the old Catholic training colleges like St. Thomas' and Pax College brought back. They gave a really good training.

The three young people previously mentioned accused the principal of having favourites. The three were definitely not among the favourites but they were not alone in this. Others, too, were excluded.

One young person felt that the staff should co-operate more with the teacher. She said that she had to teach her Class household work in addition to the usual academic subjects. She found this burdensome but she did not get help from teachers who were less pressed than she was. Her friends
agreed that some teachers were required to work harder than others. However, if one of them went to the principal to complain she was not given satisfaction. The principal did not listen sympathetically to the problems of those who were not among her favourites. The three felt that, under their circumstances, it would be unwise to take any further action in relation to such a matter lest the headmistress dismiss them from the school.

A fourth young woman, not in the group of three already referred to, also regretted the lack of co-operation among the staff. She felt that if she knew nothing about a particular subject, e.g. music, but had to teach it, she should be assisted by those better qualified.

The three spoke of other ways in which certain people benefitted. Some favourites were never required to do playground duty. Those favourites who normally did take their turn, had their names removed from the rota when they were expecting a baby. People who were not favourites did not enjoy this privilege. Further, the whole staff knew that favourites received bigger birthday presents than non-favourites. A favourite might be given R10, and a non-favourite R2.

The threeerviewees that this situation should be changed. In their opinion staff meetings should provide a forum for the discussion of problems such as these that they did not. They said that if a teacher was young and new to the school she was expected to remain silent. If she attempted to participate she was told that
she should not raise that question at a staff meeting.

IV.3.2.1.3 Co-operation and comparisons between community and Catholic schools, MBN-25 to 30

One of the young women who wanted greater co-operation with her colleagues also wanted a mutually supportive relationship between teachers in Catholic and community (state) schools. She wanted to be free to consult a teacher in a community school who was particularly good at, say, Afrikaans. At that time this type of assistance was not being given although she believed that the teachers in the state schools would be willing to contribute. The teachers in the Catholic schools also had expertise to offer. Further, she felt that Catholic and community schools should take part in the same singing competitions. At that time the Catholic schools vied with each other whereas the state schools took part in contests organised by the Transvaal United African Teachers' Association (TUATA). Although the contests were at different times they all sang the same songs. It would be best if the state and private schools mixed more.

Two older teachers also spoke of co-operation between teachers in these two categories of schools.

One said that from time to time, the teachers in the government state schools would receive a circular saying that the needlework inspector would be present at a particular venue at such and such a time. The teachers of sewing from the surrounding state schools would then take
their children's work to this inspector for comment. The Catholic teachers never received these circulars and consequently she felt deprived. Sometimes the teachers from the Catholic schools would hear about the forthcoming event from a friend in the community schools and would present themselves to the inspector even though they had not been invited.

Another woman was kept informed of such forthcoming events by her daughter-in-law who taught in a community school. This older person resented having to rely on informal channels of communication and on having to ask permission to avail herself of such opportunities.

There were more comments that expressed a desire to share in the advantages enjoyed by the state schools, and annoyance at being excluded.

One person had read in the newspapers that there was to be free compulsory education for the children of Kagiso. They queried whether this education was indeed free for all, even for the children in the area. It appeared that free education was to be available only for those pupils attending state schools. The little ones, in Grade A to Standard II, were given textbooks which teachers distributed at the beginning of the lesson, collected again later, and kept at the school. Pencils were not given to the children at Xofumahadi. Furthermore, even the parents of children in the state schools had to buy the necessary stationery.

It emerged subsequently that the state did, on occasion, donate some textbooks to Xofumahadi. These were
old books, no longer required by the state schools. In the community schools Grade A pupils used the 'Get Ready' books from January until March. These books contained patterns that the children had to follow. The infants also had to create their own patterns. The Catholic schools were never given books like these.

3.1.4 D.E.T. control of Catholic schools, MBN-31 to 36

Some people wanted less control of Catholic schools by the Department of Education and Training (D.E.T.).

Two women agreed that it would be best if the children learnt both English and Afrikaans from their first days at school. This had been the practice when they had been young. However, they had been told by the D.E.T. that Afrikaans should only be introduced in Standard I. The level of Afrikaans in the school was very low as a result.

In the higher classes the syllabi were changed frequently, sometimes each year. Syllabuses should remain the same for five years at a time. They had been told that the general level of education was being improved but this was not so. It was deteriorating.

A young teacher remarked, in another context, that it was difficult to produce change in Catholic schools because they were all controlled by the state. It would be otherwise if they formed an entirely separate unit.

She wished that the Bishops would appoint school inspectors for the Catholic school system. She did not
welcome state inspectors.

Another person felt exploited by the U.E.T. Each year since the early 1960's she had been required to mark Std. VI examination papers coming from schools in the circuit extending from Soweto to the Magaliesberg. She was about to begin this annual task once again. She would have to work from 8 a.m. until 4 p.m. each day for two to three weeks. Her only recompense would be a midday meal. She would not be paid a penny for her work. (A teacher from St. Peter's was also going to take part.)

IV. 2.1.5 A comparison between community and Catholic schools in relation to socialization and religious education, MBN-16 to 46

Teachers were critical of the socialization of community schools, and of the religious education provided in them. Several drew attention to the disparity in the treatment of these matters.

A woman had observed the behaviour of children from community schools in parts says. They were very rude, talking back to teachers and nuns. She felt that it was important that, in Catholic schools, children were taught not to talk

Another woman remarked that, in Catholic schools, children, despite religious education, were taught to speak in a polite manner. If someone called them a vulgar word, they were not to answer back but just to leave them.

Further, children were taught to talk decently to all
adults, not only to their parents and teachers. They learnt to behave politely.

They were also taught to be obedient to their elders outside of the family. If a mature person, unrelated to the child, asked her to undertake a task, she was not to refuse. She was not to excuse herself by claiming that she was already involved in carrying out her mother’s instructions. She was to do as requested and then return to her mother’s business.

A much older person noted that one could tell that a group of children came from a Catholic, and not a community school, by their demeanour. They were quieter and more attentive. Her friend also perceived differences in their behaviour in children. Community school pupils were wild, they did not have the same reverence as the children from Catholic schools.

An older person said that in the community schools little attention was paid to the teaching of religion. The study of the Bible was treated in much the same way as any other subject. For example, Old Testament stories were told but the children were not led to appreciate that the God present to the people in the Old Testament is also present to us today, the God who does everything for us.

A young teacher remarked that religion was taken very seriously in Catholic schools. The whole school prayed together before school, during the mid-morning break and at lunch time. They also attended mass during school hours.
occasion. In the community schools they only had a morning assembly, and, of course, church on Sunday.

On separate occasions, two young women volunteered that, on Mondays, the staff of the Catholic schools asked the children whether they had been to church the previous day and what they had learnt there. If a child had not been to mass they asked for an explanation. They approved of this and decried the absence of this practice in community schools.

An older person said that some of the teachers in the community schools did not go to church. Some of the young men never went. She asked how such people could teach children about God, and clearly doubted that this was possible.

IV.3.3.4 Further observations concerning socialization and education, MBN-45 to 61

When comparing community and Catholic schools, numerous attitudes undoubtedly articulated or at least reflected, their own attitudes towards the socialization of children and their religious education. Further comments on these two issues are recorded below. It would appear that comments did not distinguish sharply between them. Therefore an attempt to separate them is made here.

In the view of one middle-aged woman, in 1983, the Catholic primary schools of Kagiso had two aims. The first was to see that the children were in good Catholic families. (Another woman described a type of problem that arose in
this connection. She said that sometimes parents drank a lot and fought in the presence of the child. This did not provide a good environment for the child.)

The second aim was to see that the children were properly brought up. She was asked to elaborate. She said that when a baby was born it should be baptized. Later the child should be taught how to pray. The child should be taught to go to church every day or to pray at home. The child must be taught to respect others. When an adult entered the room the child must stand up. He must learn how to greet people. He must show his respect for all the adults in his family by obeying them. For example, if a child's neighbour asks him to go on an errand to the shop, he must do it.

The themes she mentioned, i.e. attention to the sacraments and prayer, worship, and the according of respect and obedience, were referred to by several of her colleagues.

Another said that inaths schools children were taught to say grace before meals and to pray in the morning and in the evening. However children didn't learn this and had to be reminded every day.

A third person said that in the course of each school day and over three years, urged her infant class to go to mass.

A young person believed that unless teachers heard mass everyday themselves it would not be right for them to
Author  Hunter L W G
Name of thesis Teachers' perceptions, educational policy and the planning of inset; a study in the Catholic Primary Schools of Soweto  1988

PUBLISHER:
University of the Witwatersrand, Johannesburg
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