insist that their pupils went to church regularly.

One person also promoted other forms of worship. On their first day at school some of the little ones did not know how to make the sign of the cross. This she taught them to do.

In May and October each year, throughout the school, a special effort was made to promote the rosary. The children were encouraged to go to their parish churches in groups to pray the rosary together.

In a mission she was asked to prepare children to receive Holy Communion for the first time. She found that she never had sufficient time during the daily half-hour religion classes to instruct them adequately. For example, she might spend a week on baptism but there would still be children who did not learn enough. However, under these circumstances, she had to juggle the new topic in order to cover what had to be covered. She was unable to give lessons because she had to catch a bus immediately after school. Her half an hour to get home.

Her pupils lived in Muncieville, close enough to the church to attend. In addition, the lessons given by technicians.

In relation to respect, friends agreed that some children did not use the right kind of language in speaking to adults. They lacked in speech or did not speak with respect. Another person gave further examples of disrespectful behaviour. Some children forgot to thank.
Others, instead of saying Thank you, Sister", merely said Thank you".

One person was conscious of ways in which children were abused by adults. She said that some parents did not know how to talk to their children, they were too hard on them, and the children became afraid. Teachers too were sometimes blameworthy. Instead of using a child's name she might address him as You. The one with the ugly nose". Another mistress might tell a child that it is stupid. This bothered a child's heart and prevented it from cooperating properly.

A few other matters were raised.

In relation to the Bible one person said that the children were taught to dramatise Bible stories.

Another person said that the children should know God's word and know how to use it. Children should be able to say to their friends what is right and what is wrong. They should be able to say that in the Bible it says you can do and you can't do that. They should be able to quote chapter and verse.

A middle aged woman felt it important that a child, preparing for her first communion, be willing to introduce a neighbour's non-Catholic child to a priest if that child's mother wanted it.

Another man observed that it was not difficult for some children to share. Some, but not all, of the little girls in her class brought a lunchbox to school. Sometimes
a child from a poorer family looked to see what a richer child had for his lunch. When this happened she suggested to the richer child that he give some of his bread to the poorer child. This woman and her friend agreed that it was important to do this.

VI.3.2.1.7 Catholic high schools, teacher training colleges, and a university, MBN-62 to 67

Having seen community schools inferior to Catholic schools in several important respects, six teachers called for the establishment of one or more high schools in the area, and of Catholic institutions for tertiary education.

Five people, in three separate interviews, deplored the way in which the children ceased to practice their religion when they left their Catholic primary schools and went to state high schools. Implied was a belief that this would not have happened if these children had gone to Catholic high schools. One recalled with approval that another sister had told the congregation on a Sunday that it was very hurtful to the sisters that they no longer saw these children at mass.

A woman felt that, above all else, the township needed a Catholic high school. There were Catholic primary schools somewhere, but parents could not afford to send their children to them. An older woman asked whether there were no bursaries to enable Catholic children to go to Catholic mission schools. Her companion, of about the same age, pointed out that there used to be Catholic high
schools and training colleges. But in 1960, they had only the school run by the Holy Cross Sisters in Mapelo. This was very far away from Soweto and parents were afraid to send their little girls in particular, so far into Soweto. It would be a great help to have one or two Catholic high schools in the area. They needed schools in these areas to bring up nice girls who would go on to training college and later return to teach in Catholic schools. The two parties agreed that they had to thank the Ursuline Sisters for what they were. These sisters had given them the correct type. Their members and their children had been brought up by the Ursulines.

Another teacher said that one schools like Catholic schools, have mixed nothing but Catholic institutions, including a university.

In this situation, you have a large number of parents that were satisfied with their children. And if these parents had children in schools, they were satisfied. And if they had children in Catholic schools, they were satisfied. And if they had children in other schools, they were satisfied. And if they had children in schools, they were satisfied. And if they had children in schools, they were satisfied.
IV.3.2.1 Could a Catholic high school be built and maintained? MBL-1

One person appreciated the difficulties in finding suitable staff for a Catholic high school and in paying them. However she believed it was possible to overcome these. She recalled that at one time Motumahadi had not had a Form 1 class. Parents had pointed out to the principal that other higher primary schools included this standard and asked her to make it possible for their children to continue their education at Motumahadi for an extra year. The principal had used all possible means in order to accede to this request, and the school then had a Form 1. Similarly it would be possible to build a high school.

IV.3.2.2 Ever running and slow learners, MBL-2 to 9

Another worry was about four separate interviews, of the Form 1 students at Motumahadi.

The teacher said that it was particularly difficult to give them proper attention because they varied in ability. She would have liked to see a limit on 45 pupils imposed.

Another year she wanted classes to be limited to 42 children. She taught 42 children at one time and she found it very difficult. But it was not reasonable to expect children with 5\(^{th}\) in a very crowded room.

It would not matter if the Form 1 classes at Motumahadi were restricted and the additional children had to attend
other schools.

A very experienced woman said that she had 70 in her class and found them very difficult to control. She could not easily tell whether certain children were copying; which children were actually doing the work. In the 1950's and 60's, the maximum in each class had been 40. This was reasonable. The teachers had been able to cope. However, there were enormous problems in reducing the numbers. Al-ahadi did not have enough classrooms or teachers. It would be sad to send children away, because parents preferred Catholic schools and there were not sufficient schools for Catholic children.

A fourth teacher linked her regrets about the size of her class 50 pupils to the presence in it of several very slow learners. She believed that when complaints were made in some other subject, it was forgotten that she had to contend with severe retardation. There was a child who was completely retarded, and six more should have been in much lower classes.

Another person told of a child in Std. IV who was moved into Std. III each year. At the end of each year he was moved into a higher class because he was still there.

A third teacher estimated he have three backward pupils in her class.

Few of those who awaited the inclusion of these...
children maintained that there were special schools for them. They had been wrongly admitted to Mofumahadi in preference to normal children who could have benefitted from the schooling offered. It had been possible to see that they were retarded. However, if the principal had not perceived this defect earlier it had since then been drawn to her attention.

IV.3.2.1.3 Lack of material support from the state, MBL-10 to 11

In the past, the principal had appeal for chalks and blackboardusters and had been told that there was nothing for Catholic schools. Sister had had to buy these items herself.

Government schools often had a cottage in the school grounds for a caretaker. There was also an allowance provided for the maintenance of buildings. Mofumahadi did not have a caretaker. Nor did the state contribute towards the cost of repairs.

IV.3.2.1.4 Staff, MBL-1 to 15

A middle-aged woman who also lamented the overcrowding in the school, was more concerned with its Catholic character. It had few nuns on the staff. When there were fewer nuns than lay people it could not have the right spirit. When this happened people felt that they did not really have a Catholic school.

A much older person deplored the presence of
unqualified teachers on the staff. They brought down the standard of education offered. It was particularly important that the pupils were given a good foundation. Each year she spent the first quarter hammering in work that the children should have mastered the previous year. Only in the second quarter could she begin on her own syllabus. Because of their financial situation Catholic schools were forced to employ unqualified people. This woman’s friend remarked that they employed unqualified and non-Catholic teachers.

In particular it was that there were no male teachers in the school. The woman teachers could coach sports for the girls when they were small for the boys they could only stand and watch. ‘I don’t know whether the right one was being done at that. Mofumahadi needed men teachers to take the boys for sport.

IV. Some administrative matters, MBL-15 to 21

She stressed that at this level, teachers tended to teach the same standards year after year. Three commented on this practice.

She young person remarked that, at the beginning of each year, the two were assigned to a particular class and their preferences were not taken into account. She was, in fact, unhappy with her own situation. She had taught the same standard for only three years. But one of the people who took the reception class had taught her as in infant.
This person might be satisfied to proceed in this way because no preparation, no making, was required of her, she simply went on in the same old way. But another teacher in this position might object because she had become stereotype, had gained nothing. Further, if one teacher always took the same class other people did not have the opportunity of teaching at this level.

An older person said that she had taught the same grade for many years and it made her downhearted.

Her friend was glad to teach very small children year after year. She liked teaching them. She was not prepared to tolerate the behaviour of big children. She hated in the heads of the little ones to control them.

A young person said that the children should be required to buy all the books they needed for the year at the beginning of the first term. Some bought a few at a time, but buy all the prescribed books. Some of the children said that they had not have sufficient money to pay for them. However, if they were given credit they didn’t pay their debts.

Another teacher said that the 35 to 40 minute breaks were too short.

A kindergarten teacher wanted a separate playground for the older children. Sometimes saw a bigger child pushing a small child around. This was not good.

IV.1.2.2.6 Distractions, MBL-22
A teacher of very young children had difficulty in
holding their attention. She felt that this could be remedied by moving the class to a room some distance from the rest of the school. Noise was a problem. When the class to the one side of her room were being taught to sing her children listened to the songs instead of to her religion lesson. On the other side were toilets. In hot weather children streamed past her windows. They also banged the doors of the toilets. Her children did not concentrate. When a sister went by they waved to her.

Bus service, MBL-23
One person complained that the buses from Kagiso 2 and Municeville were often late. One could not start teaching immediately after assembly because a lot of the children had not yet arrived. It seemed that the drivers simply took their time. "I could not blame the principal for this.

Personnel finances, MBL-14 to 19
All the nine black lay members of staff spoke of the little that came from the low salaries that they received.

Young people said that they earned R140 per month. For this meant R10 take home pay after deductions had been made for taxes, the Unemployment Insurance Fund and a pension fund.

They compared their salaries with those earned by people with similar qualifications in the state schools.
The latter sometimes earned as much as R200 a month. A
teacher who was paid R160 said that some, who had started
teaching after she had, already received R200. At
Mofumahadi it appeared that qualified teachers were not paid
much more than those who were unqualified. Further, people
who had taught for a long time could get more money
elsewhere.

One young woman’s husband had asked her why she taught
at Mofumahadi. She was not sure that she would continue to
so the following year. She had heard of an unqualified
teacher who had found a job at the University of the
Witwatersrand. She was paid R140 a month. The informant
was prepared to any job that paid well.

Another teaching and would not consider leaving
the profession. She would, however, prefer to teach at a
where she was paid better. There was little chance
of happening in the near future as there were no jobs
vacant in the community schools.

Another man confirmed that the teachers at
were not paid as much as those in community
schools. Her friend appreciated that there had to be such
a difference because the “better” schools were not under the
government. They did not seek better paid posts. They
themselves, helping their own children. They were
suffering themselves, sacrificing.

They described ways in which their plight was
alleviated.
Teachers at Mofumahadi were given a free midday meal. This was important.

The sisters helped them a lot. For example, when a teacher was on maternity leave, the sisters sometimes brought a few groceries or some baby clothes.

They were not required to contribute to the Bishop's fund (i.e., pay fees) with respect to their children who were pupils in the school. They only had to buy books. Happily, the sisters did not mind if they bought second-hand books at the beginning of each year and sold them again at the end of the year. One woman said that she had paid R12 for the necessary books for her little boy in Grade 2. Children in the top classes paid about R30.

Nevertheless, she still, by the 5th of the month, needed to borrow money. She helped them.

In her interview, an older woman said that it was a way of life, this loan borrowing. At times, she had had three children at Pax College (a Catholic boarding school). She had struggled. In 1983 she had been to university. In 1984 she would have had to borrow R100 from the principal and pay her back at the end of the month. The principal looked after them. She had been like a mother to them, and the sisters had taken care of them. Her companion said that, at the end of the month, she never got her full salary from sister. Always during the month she had to go and ask for a loan. She had a daughter of 14 in J.C. and
if she had had the funds she would have sent her to boarding school the following year, but it was not possible.

Both women were paid R277 a month and they couldn't manage on it.

One described how her daughter laughed at her and said, 'Look. After thirty years of service, more than thirty year's of service, you still haven't reached R300'. The other woman's children asked, 'Mommy, how did you bring us up on so little?' She always answered 'Divine Providence'.

These two women were approaching retirement with some anxiety. Neither was well and their husbands were unlikely to be able to help much financially, if at all. Employers in the area were buying houses for their employees. The women wondered whether there was any possibility of their employer buying houses for them too. They both lived in two-roomed houses which cost £200 for the lot each. They would be very happy if their pension fund could buy them these houses.

17.3.2.3 Teacher education

In this section there are two clusters. The first, 'Income security issues', illustrates a connection between some teachers' needs for higher income and job security and their perception of their own educational requirements. The second, 'Mathematics' is an examination of teachers' attitudes towards the attainment of a Senior Certificate and the value of night school and correspondence courses to this end.
IV.1.2.3.1 Income/security/studies, MBT-1 to 8

Seven teachers displayed a clear relationship between their sense of being hard pressed financially and their preferences in regard to their own further education.

The two friends, facing retirement, wanted to learn practical skills which they could live on when they left teaching. One laughingly asserted that she would not be found in her house selling beer like a shebeen queen. She wanted to learn to sew or to make salads for weddings and things like that. This would also contribute to the community.

A young woman declared that education cost money and that, of course, one would be studying if one could afford it. She would go to the University. The only thing that prevented her from studying was money. She was only R40 in month and her husband, a driver, only earned much. She couldn't buy books.

Another young person had only a J.C. She was studying towards matric but needed a professional qualification. The latter she could only gain by studying at a training college. If given many more and bursaries she would go to the Swell College of Education.

Another girl, with the same lack of qualifications as the above, wanted to return to school in the Orange Free State. She felt that it would be rest for her to sit in a classroom and taught by a teacher. In order to do this she needed a roothome scholarship to cover books and fees. She was the only one in her family who had work, so they...
needed the money she earned. Her father had died in 1970. Her mother stayed at home to care for the little ones. She had eight siblings. Two were married, four did not work. She would only be able to return to school if her brothers got work and could help her mother.

Her friend, equally poorly qualified, also wanted to return to school. It was easier to study at school. If one had difficulties the teacher was there to help and explain. If you came across a difficulty while studying by correspondence you had no one to help you and you became discouraged. She would be happy to attend any school in Bophuthatswana.

She had left school because her mother had become ill. She was now better and had returned to work. Her mother no longer recognised her need to return to school. However she had not return to school next year because the teacher was not there. She thought she would eventually return to school.

She recognised the need to study further. A J.C. was no longer recognised. She, and others with similar qualifications, needed to get a matric.

A third person wanted to return to school to study further. She was prepared to do this even though she had twins. She did not have the money and would have liked the Bishop to give her a loan. She would prefer to go to school in Bophuthatswana. When she had obtained a Senior Certificate she would return to teaching.
for a while. Then, if she had the money, she would go to university.

Her friend would also have liked to return to school but felt that it would be difficult for her to do so as she had one child in Std. IV, another in Sub B, and a six month old baby.

They agreed that they urgently needed better qualifications. South Africa was charging. A J.C. was no longer any use. They might be told that they were unqualified teachers so must go away. If one looked at the advertisements in the newspaper, one never saw J.C. plus experience. One saw degree plus five year’s experience.

IV. 2.1.2 Matrix, MBT-9

Mofumahadi Mofumahadi N. said that they wanted to study towards the Senior Certificate. However two might think this was possible if their background. The eighth person did not have her certificate but said that, in the long term, she wanted to study with ENSA. It must be supposed that she was in a matrix exception.

Only the two nearing retirement did not wish for further skill. They had wanted to learn skills.

Mofumahadi N. had learnt to type at an early age.

Five people meant that they were studying for the matric examinations.

She said that she would take correspondence courses.
and her husband did not allow her to go to night school. She had already passed three subjects but her symbols were very low. She had received some help from friends who were teachers. She had not paid for this.

Her friend had also used a correspondence course and attended night school. She was just reading at home. She had passed English, Afrikaans and Tswana. She had obtained an F for English. If her symbols had been good she would have had to pass only five subjects. She thought she would have taken six subjects. That year she was going to write Biblical Studies and Physiology.

She had passed sciences' night schools. She had attended a correspondence course and attended night school and had written her examinations. Classes started in January and many had attended. By the middle of the year those who had attended were still attending. They complained about the marks they received and did not attend.

Women in her area that were attending night classes at the community schools did not get much. She asked if the Bartholomea night school everyone agreed because they knew that they got a good deal from the Bartholomea schools.

On Saturday she could no more go to a "palm tree," than the veld. She could only study over the weekend. Even then it was difficult. On Saturday she
had to clean the house and do the washing. On Sunday
morning she went to church and prepared the midday meal.
Only on Sunday afternoon could she rest.

Nevertheless she intended to study the following year.
It was being made possible for her to attend a course held
at WITS university. She would be expected to attend
classes every Saturday morning and intended to try her level
best to do so. She hoped to receive a certificate of
merit. Sister Principal was going to explain what the
course was about the following day.

It was also nearly impossible for another young mother
to study privately although she felt that she had to pass
her Senior Certificate.

A much older neighbor found it completely
impossible although she wanted to finish matric. Her
life was too full. It was a matter of time. It was even
more hopeless in the marking. She was also
extremely busy during the week.

WHITE STAFF

The three white members of staff at Xofumahadi were all
raising a family from Western Europe who had come to Southern
Africa as adults. One was in her late-thirties; the other
in her late-fifties; the other
in her late-thirties.

The sister had prepared a written response to the
questions in this letter. Emphasis given in this section are
taken from it.
IV.3.3.1.1 Religious education, MWN-1 to 15

In reply to the question concerning the aims of a Catholic primary school in Kagiso in 1983, a sister wrote:

To let them experience Christ as a personal friend - to walk with Him through life, so that they will become undaunted witnesses to the Gospel, to Him.

In the townships many people looked on Christ as the white man's God. Our children need to be strongly committed Christians who witness to those who consider Christ and Christianity as irrelevant.

She commented in an interview that she hesitated to put up pictures of Christ because He was always depicted as a white.

...wanted each child to be a Christian, a person of principle, one who witnesses, loves, shares, does not bear grudges, has no or revenge, with a keen sense of justice.

A second sister said that her main aim was to make the Lord known to the whole school. She had come to Africa as a missionary. Had she only wanted to be a teacher she never would have come here. The whole purpose of the Christian, in fact, was to form a Christian child.

In the primary school the teacher penetrated the whole child. She is their influence on children and she gives them a Christian outlook on everything about
The children were partly formed in the course of ordinary teaching. For instance, in science you could show children how God made wonderful laws and explain how they worked.

Children were also formed through scripture lessons and class masses and so on. She had just come from a class mass. The children had been very keen and had prepared for it very carefully. They had chosen the Gospel and the songs they had wanted to sing. They had composed the petition prayers.

Another sister said that each class was given religious instruction every day. It was given pride of place in the syllabus. Among other things they acted out parts of the scriptures. It was intended to make the Bible, and, in particular, the New Testament, live.

The school was in a Catholic atmosphere which was intended to be part of their religion. The origins were emphasised. For example, the children were encouraged to have asanas during Lent and to pray the rosary during October.

The children were taught to pray in the heart, not simply in words.

The school also provided opportunity for the children to learn the sacraments. This was a controversial topic and that children should not learn to celebrate the sacraments with school.

In fact, every Friday, they made for the whole month. He also came approximately every two
weeks to celebrate the Eucharist for single classes. This gave the children a more intimate experience. Father explained the mass and made it come alive for them. Sister had thought that the Sub B's were too small for this and had left them off the roster. To her amazement, their teacher had come to her and said that this class was ready for their turn.

This priest also heard confessions at the school once a month. The children went one by one to him in the library. He made the sacrament of Reconciliation very personal to them.

Mary was the retreat day for the Std. V and VI's each year. These took place in the school premises during an entire day. This year the retreat had been given by a priest in his early thirties. This man had been a catechist and had been educated by the Xaverians in Xalakeng. He was a member of the Order of Mary. He was in great demand for retreats. He was very much in love with the girls and was extremely good with youth.

They talked with the Std. V and VI's. It was not only about sharing but they also got them to contribute to the hungry. The sister in charge sometimes took the students to the nearby Krugersdorp for a day of service and swimming. They also had many other social activities.

This nun commented that the above picture of the
religious education taking place at Mofumahadi might appear quite rosy. But perhaps they were not getting the results they should. Sometimes priests complained that the children did not go to Sunday mass.

On Saturday afternoons the principal ran a club for high school pupils. It had been going for two years and was attended by 12 children, 6 boys and 6 girls, avid for religion. They got absolutely no religion in the community. Ten of them had previously attended Mofumahadi and two were from St. Peter’s. They had Gospel sharing, lectures on various moral and religious topics, and lectures on drug abuse. They had visited the rehabilitation centre in Hillrow. A weekend prayer camp near Harare was run by a multi-racial team of youth and the children had their turn there. They had chosen to call themselves the ‘Road to Happiness’. 

An overview of the impediments to proper development of physically, morally, spiritually and psychologically was simply impossible at Hillrow. A series of factors prevented it.
4) the legal prohibition that prevented the white nuns from living near the school.

She needed smaller classes, books, and professionally, more left to her discretion.

IV.3.3. Individual attention, MWN-17

Ursuline nuns were taught to take time to get to know each child personally. Given a year divided into four terms, they were exhorted, each term, to make an opportunity to have a one-on-one discussion with each child. They were exhorted to make an opportunity to have a one-on-one discussion with each child. They were given some amounts of time to get to know each child personally. Given a year divided into four terms, they were exhorted, each term, to make an opportunity

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MWN-17

IV.4.1. Mass time, MWN-18 to 22

The same principle applies to the mass. At

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the same principle applies to the mass. At

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the same principle applies to the mass. At

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St. Peter's it was even worse. She battled endlessly to get smaller numbers. At every meeting she broached the subject yet again.

Both of the other sisters expressed distress at the large number of pupils per class. One said that they were each at least 50 strong. The other said she would prefer a maximum of 40.

One said that at the beginning of term many, many children had to be turned away. Obviously still more would have to go elsewhere if the size of the classes were reduced. It seemed that more Catholic schools were required.

Another pointed out that the government could afford to send them more and pay sufficient teachers, to limit the number of children in a class to a reasonable level. The poverty of Ktumahadi precluded this. The budget in an earlier year, this would happen, finances had to be sorted out.

She had over 50 pupils in her class.

IV. Retarded Children, MWN-23 to 28

In most cases I have these children because they were slow. They needed personal attention that she couldn't give them.

It may be noted that, in another context, a second nun reported that the Sol. A. children, who had entered the school for the first time that year, had undergone intelligence testing. The results had been received but there had been
no follow-up. She hoped that the following year the organisation would be better.

During the period in which interviews took place at this school the Std. V pupils were writing external examinations. The third sister had been preparing the scripts for writing immediately before her interview. As she had sorted the general science papers she had noticed that the key answers were quite idiosyncratic. This was but one example of a general problem. There were several children in the school who were incapable of the work required of them.

This woman had spent eight years teaching mentally retarded children in England. The following description of her work was published partly because it indicates work which she was able to undertake. As regards the education of slow learners in England, it is partly because it expresses notions returned to at the end of the interview:

This job had been given over to her by a specialist who admired each child's individuality and taught them accordingly. They had had to assess where the child was most likely to earn a living and prepare them for it. They had taught one blind girl to type. The woman had eventually worked in a specialised library where they are seen on the stage, or in films, songs, and on television. She had worked in a specialised theatre. Another had artistic
ability. She had won a prize at the Chelsea flower show the year after having left school. In this way the children had acquired some status and could earn a living.

The teachers had also taken their pupils on holiday. In preparation for this the children, in class, had been taught to pack a suitcase.

She would have liked to have developed a syllabus tailored to the requirements of slow learners at Mofumahadi. For example, these children were taught three languages. She would have liked them to have learnt to speak one language fluently. It would probably be best to have chosen a Bantu language. They should also be able to fill in a simple form as they would undoubtedly be required to do so in later life. They should be able to sign their names. They should learn to handle money. They had to know arithmetic to prevent their being cheated at the shops.

To achieve this one teacher would have to be assigned to a small number of children.

She also criticised the syllabi that she had to follow not only for the normal classroom but also for the slow learners. When Jean Vanier had visited South Africa he had noted that the all-skill school appeared to be elitist and that academic achievement. This nun felt that she, too, was uniquely impelled to contribute to this by a
combination of having to teach too many children too many facts. Teaching was like working a sausage machine. One had to stuff, stuff, stuff facts into children, many of which would not be of any use to them. At best, the process might constitute a form of memory training. One of the boys she taught had a real feeling for history but he would be no better than the others in the examination.

Another problem associated with examinations had been demonstrated the previous day. Her class had written English. In the essay letter section they had been given a choice of several subjects. The vast majority had chosen to write a letter applying for a holiday job. She believed that this choice had attracted them because they so much wanted security and this desire had overridden other considerations. She felt that to write the letter.

Had she known the security she would have advised them against applying. When wrapping up the lesson she advised that they had started his letter well but had apparently lost the thread. Instead of repeating the application he had described what would happen if they were given the job. He spoke of getting money in terms of being paid a

She did not find the Montessori system. Many of

MWN-30

MWN-31
The teacher should create an atmosphere and place of work in which children with self-discipline could help themselves. When she had been in Botswana she had had a most interesting experience. In that year she had had an unusually large proportion of intelligent children in her class. They were highly motivated and, curiously, mostly boys. During break they would play football outside. When the bell went they would return to the classroom in a flash and would have done at least five minutes of interesting reading before the girls arrived. She had been able to get some money which she had spent on encyclopedias, how-to-do-it books and other reference works. These she had kept in her classroom. She had found that she could give one book to each group of six children for the purpose of doing a project. At the end of the year 22 of the class of 45 had obtained A's. This was then an under ten percent. In the course of the year she had had a talk to the principal. The high school to which the children had been sent had said that they were remarkably different from their classmates in that they had a primary school library and were more motivated and interested than the rest.

She really felt there was never time to do any other things.

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She really felt there was never time to do any other things.
them in a more interesting way. In England and in Botswana her classes had acted out certain historical events such as the Boston Tea Party. In this way she had made history real for the children. However, given the syllabus she had to teach with, she had time only for some work with maps and some work in exercise books on a question and answer basis.

She would have preferred a syllabus that was more relevant to the children's needs. She remembered what kind of history had fascinated her as a child. It concerned people like Alfred, Robert the Bruce and Joan of Arc. People with whom you could engage in some way. This was a far cry from the stories of a usually endless series of shipwrecks that she had to wade through. She was annoyed that such shipwrecks were included in such a year and such a year she was teaching.

She wanted to know about Africa and what had happened hundreds of years ago. At some future date, they might, as Africans, be interested in the time that was very remote from their lives.

She would have loved to tell them interesting facts in the story of what had not been told that she had not
given suitable alternatives much thought. As a teacher she had no room for manœuvre.

A second reason was that they were anxious to be taught, to prove their enthusiasm. The problem had been to reach the same standard of education as the whites.

What would be essential was an experiential knowledge gained through contacts with farm, factories, places of geographical and historical interest.

For this at least a sense of essential.

The children were taught about many elementary concepts - race, politics, natural sciences, machines, economic developments.

MWN-37

MWN-38

MWN-39
IV.3.3.2 Health care

Two people commented on the physical care of the children attending the Nofumahadi school.

IV.3.3.2.1 The school feeding scheme

Four agencies worked together to provide food for the students.

A free cup of soup was available to any child who wanted it each day. The school bought especially nutritious meat and vegetable-flavoured Jabula soup powder from the Premier Milling Group. This was cooked in a communal kitchen. The suppliers had given them pots and mugs.

In addition, each child was given twice weekly, two slices of bread and peanut butter and a cup of skimmed milk. The ingredients were delivered each day by the Airlink Children's Feeding Scheme. There was not enough money to buy bread and milk in any other way.

The South African Red Cross Society had allotted money for medical supplies. They had suggested that the children be vaccinated whenever necessary. This had not been done because it was much too difficult to collect such small sums of money.

The South African Red Cross Society had allotted money for medical supplies. They had suggested that the children be vaccinated whenever necessary. This had not been done because it was much too difficult to collect such small sums of money.
On entering the school in Sub A, the children were all tested for tuberculosis. Any who showed any tendency towards this disease were given tablets. These cases were always followed up.

IV.3.3.2.3 Sight and hearing, MWH-4

One woman said that, in meeting a class for the first time, she tried to discover which of her pupils had difficulty in seeing or hearing. In a white school she would expect to find five or six children wearing glasses. At the beginning of school, some pupils had spectacles. At her suggestion, two girls, who were financially better off, received glasses. She had placed the hard of hearing where they could be tested.

Less had been done at Xumahadi; there had been no testing of sight or hearing by a doctor or a nurse.

The school was on nearby where, perhaps, this type of service had been unknown. It had been burnt down in 1976 and never rebuilt.

IV.3.3 Logistics

IV.3.3.1 Facilities, MWL-1

Thick tree had to call the classes that were absent. MWL-1

They needed a labatory, a library and a hall.

IV.3.3 Other problems, MWL-2

Th. teacher also called a time, 18 months previously, when MWL-2
the school had been given some money. She had thought long and hard on how best to spend this windfall. This process had included a very pleasant day spent in the warehouses of an educational supplier. Unfortunately her order had been mislaid by the firm who was to handle it and the matter had been taken out of her hands. In the end the money was not spent on teaching aids as she had hoped. The school continued to lack the items on the list she had drawn up.

IV. 1.3.3 Separation of lower and higher primary schools,

... was concerned about the inclusion of both big and small schools in the institution. Schools such as hers and precisely by separating the lower primary school from the higher primary school, a clear division of subjects could be achieved. This would carry more weight on the lower primary. In cases where the primary school was too large to separate entities the tendency was to split classes and so produce a combined class. This was probably in response to the very large numbers for whom schooling had to be provided.

IV. 1.4 New approaches, MWL-4

In some very busy areas centres were provided in which children could work under supervision. The children benefited from this and children who had difficulty. They had homework rather than being told to do it. They helped to prepare dinner.
electricity in their homes so that they had to work by candlelight. Often houses were very crowded and conditions were not conducive to study. The teachers could not oversee homework as most of them were married and had responsibilities at home after school hours. Nor were the nuns available. Four of the five had to travel a long way to their convents.

IV. 3.4 Teacher experiences

IV.3.4.1 The teacher's own educational experiences, XWT-1 to 6

One of those three white teachers did not refer to her own possible further education. The other two made it clear that they did not dream of such a possibility.

One of the latter wanted someone else to have time to share her lessons as well. She wanted books so that she could read and her subject. She loved to do this and to write. She did not want to attend the lectures arranged by the Department of Education and Training.

The third teacher spoke of a variety of courses that she had taken.

At one period she had taught mentally retarded students. During this time she had studied the deaf and the mentally handicapped.

In 1979 she had spent a year in Knock, Ireland doing evening studies. The course was given by the Fathers. Her three students had come from all over the world. She believed that she had learnt as much from
her power as from her EMERALD JEWEL.

She recalled comments made by her father in a missionary lecture. She had previously been the principal of a girls' secondary in Sierra. He had observed that in the early days, missionaries arrived on foot and had relied on their own strength and stamina to move their supplies and maintain their activity. However, with generations of white missionaries and the influx of new members, they were now able to use motorized vehicles for the bulk of their work. She had not been able to see the reality of this period at the time.

These modern and contemporary experiences were very different from the earlier period. Early experiences were often more challenging, requiring constant movement and travel, and often involved personal interaction and more personal contact with the people being assisted. The current era brought in improved transportation and access, which was highly welcomed.

In a similar context, she also spoke about modern social practices and how they compared to the music and customs of the early period. She noted that while some practices had changed, others had remained very much the same, and sometimes even more so than before. She emphasized the importance of understanding these changes.
Further education for black colleagues, MWT-7 to MWT-11

Although their subject did not wish to further their own education in a formal way, they showed considerable interest in the on-the-job training of their African colleagues.

The first time they learned that every year had recently been available to teachers at Manzenvi.

The mentioned had undertaken attempts to increase their reading to teachers.

At regular intervals, an African teacher had arranged a meeting or seminar, which the group had spent in discussing the situation of a particular subject. It consisted of touring a group of teachers who were raised in the African or Tswana.

The circuit inspector also arranged a few evening meetings. These were usually held in the teachers' houses and were attended by the teachers from the different districts.

During these meetings, the teacher gave various situations and problems that he had experienced in his teaching. He also discussed the various educational system and the problems associated with it. The teachers were encouraged to share their experiences and problems, and the discussions were always productive.

In addition to these meetings, the teacher also arranged for the teachers to visit other schools and observe teaching practices. This provided the teachers with an opportunity to see how other teachers were teaching and to learn from their experiences.

The teacher also provided written materials to the teachers, which included syllabi, lesson plans, and textbooks. These materials were designed to help the teachers improve their teaching and to provide a guideline for their work.

At the end of the year, the teacher organized an awards ceremony to celebrate the achievements of the teachers. This provided an opportunity for the teachers to receive recognition for their hard work and dedication.

A Tswana teacher who had introduced his teachers to another teaching scheme, Bridge to English.
It was for use with small children. This sister had also paid occasional visits to Mofumahadi in order to work with one of the older teachers. However this woman had not understood the essentials of the method. She appeared to need far more guidance than had been provided.

In 1984 the school's three unqualified teachers were to attend a course to be given on Saturday mornings at the Johannesburg College of Education. The aim of the course was to provide an exchange of ideas on certain aspects of teaching in the junior primary phase. It was intended for inexperienced teachers. If they attended 80% of the sessions they would be given a certificate. This could not be regarded as a qualification.

The course was very well received, and support and in-service training for teachers that had been tried out at the school were discussed. Lecturers from the University of the Witwatersrand had come to the school and they had been very impressed. They had said that there was a very important. Lectures alone were useless. The teachers had to see very set in their ways. It was a pity.

A second sister concurred that some of the teachers had very rigid training originally but that this had been in the past rather. She wanted to get out but she appreciated that they
had heavy responsibilities at home but this was not the whole problem. These teachers did not welcome new ideas.

The first of these speakers said that the teachers at Motumahadi went on course and perhaps accepted one or two ideas but, in general, they profited little.

This informant believed that there was only one way to bring about change in the schools. The teachers needed to work with them in the classroom. Their supervisors should not leave until the teachers had grasped enough enthusiasm to proceed alone.

Another informant reported that in Ursuline sister, who was a specialist in the teaching of religion, had visited Motumahadi each Wednesday. She had given all the teachers some new ideas.

They had in this way tried to increase their knowledge. She had encouraged the pupils to speak in English as spoken by the Ursuline sisters, who had recently left their school. The two Motumahadi had been formed at Village Xain, a Catholic village. It had subsequently been closed.

Most teachers lapsed sometimes seemed that the medium of instruction in the schools should be the mother tongue. I would only speak
Tswana at home. In fact a variety of home languages were represented in the school. She had been told that even the Tswana that was spoken was very mixed. However the children all seemed to understand each other and it was not problematic.

Some of the teachers were struggling to get matric. It would be very helpful if they could join a class. In Johannesburg excellent tuition was available from Damelin College and WITSCO. Transport was an enormous problem in Kagiso.

In addition to the variety of programmes intended to improve the teachers classroom performance, the government provided courses for netball coaches. In the past some teachers from the humahai had attended.

In the long term she felt that the solution to the problems teachers lay in the period of orientation training. The young people would have to have better all round education and then be better trained in the colleges of education.

The third writer suggested a number of other ways in which her African colleagues could be helped.

She drew upon her own experience. She had worked for years in one of the villages in Botswana. The sisters in the convent where she lived had had a long association with the local training college. One or more of the number had boarded there continuously from 1971.

This institution had been a lodestone, drawing to
Missie learned from St. Gabriel's thirteen primary schools, there was an abundance of books that contained practical ideas on how to do things. Enrollment was available for the continuation of teaching, and attendance at all courses.

This school would not be properly administered, in Cleveland, if such a center were set up at any, central place, it would be far too away from the schools. To the administration of each teacher each school should be entirely assigned.

Students, primarily in Cleveland, were at this pathological stage, they were poor; they were always hungry. Many of them were in need of another teacherans to keep them interested. They were hungry for knowledge, and the school was the only place they could go. They were interested, and the school was the only place they could go. The school was the only place they could go.

The school was the only place they could go. The school was the only place they could go. The school was the only place they could go. Since she had not been to school at all, and she had never seen a school, her father was never to have seen a school. Nevertheless, he continued her education at home.
the pre-primary school.

At St. Gabriel's she had had very good infant teachers. There had been lovely pictures on the walls and stimulating apparatus. She had divided the class into groups so that one could be reading while a second was painting and a third was doing something else. She had had to battle for a long time to get group work established but in the end she had.

Many teachers had come to observe. Eventually the large number of visitors had put a strain on the school. It had been a revelation to the teachers to see group work in progress. They had not experienced it themselves as children and found it very difficult to imagine without actually seeing it happen. Most people, but perhaps especially teachers, hesitated to try anything that was virtually unfamiliar.

She remarked that, in Johannesburg, in-service training was very well because the teachers had spoken to the teachers. She had heard a rumour that some roving people, who visited the schools, were to be attached to the department's mission school's office. She thought it was very useful indeed.

She hoped these people could do some research into these issues. After that she make the results known to some.

She proposed a three phase plan to initiate further in-
that none of them had been observed by anyone.

The lesson gave an idea of a very stern kind of lesson.

The children were not expected to ask any
questions. They were to answer as they
could, and not to ask any
more questions. They had only
one answer;

The lesson was given

She was cut.
APPENDIX V

ST. ANGELA’S STIMULUS PAPER

V.1 INTRODUCTION

Of the six nuns employed as teachers in the Catholic schools of Kagiso, three were members of a diocesan congregation called the Companions of St. Angela. For an intra-convent discussion of education coincidental with this investigation, one of these nuns prepared a stimulus paper reproduced below, whose origin and timing led the researcher to include it as reflecting a view represented among these sisters.

The exchange of was to have taken place in the convent adjoining St. Peter’s and Xofumahadi schools on the A day of this document, the ‘St. Angela’s Stimulus Paper’ was handed unsolicited, to the researcher before. The researcher did not discuss it nor subsequently, and did not seek whether the projected discussion had taken place.

As it was received. No
V.2 Education

Introduction

Education as a whole consists of informal and formal education.

Formal Education refers to going to school, college,technikons and universities.

Informal Education refers to learning out of school

Banking Education, developing Memory Power, either than teaching lessons. It only reproduces what
he has been taught and memorised. There is a lot of

thinking which only kills the child's initiative. It does

not encourage critical thinking, but passivity of the mind.

In short, it is like teaching a student who will have

initiative is that who is to have value to the society.

Moreover it is not democratic. I mean that people who are

directly involved by it. If you have any active part in the

social processes so that the students are to be taught, how
they

should be taught, and what they teach. What I mean is

that, there should be a committee involving parents, and

teachers, members in the drawing up of the Syllabus. If

this will have been done, then there would have been no

school boycotts.

I mean that people who are

involved in the teaching. It is not that a Secondary High

School or University should.

They are not bundled up as one big lump.

The Teaching Process are brain-washing and

where the child's education and very little Physical science is being

taught.

Thus, I hold that it is not deepening the child's

education. But, that the syllabus is just
copied, superficially and hastily so as to cover the

unimportant examinations.
2. It stresses sacraments consummation.
3. It is also a Departmentalised System.
4. It often stops at primary level just when the child cannot be questioned properly.
5. "Christian values are not properly stressed so as to arm the child against unchristian practices where he will meet later in life.

Adjusting the education of a child:

Every teacher and pupil is_a very important person in the education of children. The teacher must be patient and understanding, and the pupil must be willing to learn. It is important that the teacher and pupil work together to achieve the best possible results.
d) Drug Addiction: e.g. Dagga smoking.

e) Just as White Education trains slave-masters also the 'Bantu Education produces literate slaves who have just enough knowledge to take instructions and not enough to question the nature or substance of such instructions.

f) Many students are hit by unemployment because of mechanisation and Machines. Take the place of position. One person operating a machine can perform the work that can be done by ten people.

2) Teachers have the teaching aids for various activities:

- Constitution of an Authority e.g. Government Prospective Principals, School

- Different types of alternative qualifications: New system: Problem Exposure i.e. equality between pupil and teacher because both are learning.

- No freedom of speech and expression of opinion. e.g. Bantu Education Act of 1982 which barriers to take part in any political debate. Even just to sing on the street is contraception with the people. I just sing my song.

3) Extreme anxiety in competition (e.g. Capitalist survives in competition.

- Capitalist survive in competition.
not have the same problems, aspirations, sense of values as we, so Whites teaching in black schools, make pupils not free to express their opinion or oppose anything against their beliefs because of fear.

**Open Schools**

a) Because of high fees - only the children of wealthy parents will attend these schools.

b) So this only perpetuates class and racial divisions within society; a place of acceptable order of society.

Psychological confusion or imbalance might result in those pupils who attend these schools; i.e. they might have a problem in relationship with their own people as a whole.

For better future education

- Democratic centered education
- A breakdown of Capitalistic Values.
- A Balance of Manual and Mental Work.
- Mental Work to improve society.
- A motivational to learn and in order to contribute in society and prepare for a new society.
- A new mind set that is beyond apartheid.
APPENDIX VI:
THREE QUESTIONNAIRES

11.1 INTRODUCTION

Three questionnaires were used in Phase 2 of the study: the Supervisor’s, the Teacher’s and the Pupil’s Questionnaires. Details are provided here.

The statements to be rated and ranked were derived mainly from reflection upon the opinions expressed by the staff, teachers, and some were based upon Criteria Policy or statement (e.g. 4.1, 4.2, 4.3, and 4.4).

There are three types of statements: Each set contains statements on the same topic but change the same slight
Below are 9 statements of opinion about teachers in Catholic primary schools in Kenya in 1966. Each statement starts with the words: "Teachers would teach much better if..."

In relation to each statement, please indicate whether you agree strongly, agree, disagree, or disagree strongly.

<table>
<thead>
<tr>
<th>Statement</th>
<th>Agree Strongly</th>
<th>Agree</th>
<th>Disagree</th>
<th>Disagree Strongly</th>
</tr>
</thead>
<tbody>
<tr>
<td>A1: Teachers would teach much better if they did not have so many children in each class.</td>
<td>0</td>
<td>0</td>
<td>9</td>
<td>0</td>
</tr>
<tr>
<td>A2: Teachers would teach much better if someone showed them how to use better teaching methods.</td>
<td>0</td>
<td>0</td>
<td>9</td>
<td>0</td>
</tr>
<tr>
<td>A3: Teachers would teach much better if the teacher were not encouraged to compete for marks.</td>
<td>0</td>
<td>0</td>
<td>9</td>
<td>0</td>
</tr>
<tr>
<td>A4: Teachers would teach much better if training in teaching was better.</td>
<td>0</td>
<td>0</td>
<td>9</td>
<td>0</td>
</tr>
<tr>
<td>A5: Teachers would teach much better if some of the textbooks were improved.</td>
<td>0</td>
<td>0</td>
<td>9</td>
<td>0</td>
</tr>
<tr>
<td>A6: Teachers would teach much better if they were not having so many untrained in-service teachers.</td>
<td>0</td>
<td>0</td>
<td>9</td>
<td>0</td>
</tr>
<tr>
<td>A7: Teachers would teach much better if they were better Christians.</td>
<td>0</td>
<td>0</td>
<td>9</td>
<td>0</td>
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<tr>
<td>A8: Teachers would teach much better if they had more freedom, power and responsibility.</td>
<td>0</td>
<td>0</td>
<td>9</td>
<td>0</td>
</tr>
<tr>
<td>A9: Teachers would teach much better if they had more opportunities for training and improvement they need.</td>
<td>0</td>
<td>0</td>
<td>9</td>
<td>0</td>
</tr>
<tr>
<td>A10: Teachers would teach much better if they had better facilities.</td>
<td>0</td>
<td>0</td>
<td>9</td>
<td>0</td>
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</tbody>
</table>
Statements: Set B

Below there are 9 statements of opinion about what pupils in these schools should be like by the end of Std. V. After each statement please say whether you agree strongly, agree, disagree or disagree strongly.

AS  A  D  DS

B1. They should be well prepared for their exams and ready for high school.

B2. They should know Jesus as their personal friend and saviour.

B3. They should be well behaved; they should show respect, speak politely and behave as adult neighbours.

B4. They should have some white Catholic friends of their own age whom they see quite often.

B5. They should know and believe the most important teachings of the Catholic Church.

B6. They should be determined to work for a just and fair Africa, based on Christian values.

B7. They should attend mass regularly, receive communion frequently, and be determined to be seen in this way above they leave primary school.

B8. They should want to convert others to the Catholic Church.

B9. They should begin living into peacefulness which gets along well with their neighbours.

These statements are set out to tell the end of the year, from Std. V pupils in two Catholic primary schools in South Africa, is anything important missing?

Which THREE of the above (including No. 10) are the most important?
Do teachers in Catholic primary schools in Soweto need further education?

Yes

No

If no, please explain why you think this.

If yes, what education do they need?

In what way will this help them?

Do Catholic teachers in Catholic primary schools in Soweto want further education for themselves?

Yes

No

If no, why not?

If yes, why?

If matric

If not matric, why do teachers want this?

If matric

If not matric, are most studying towards matric now?

Yes

No
STATEMENTS: Apr 3

Below are 10 statements. Each starts with the word: 'They want...

Choose whether you agree strongly, agree, disagree or disagree strongly:

- [A] [N] [D] [S]
Statements: Set A

I am going to read 9 statements aloud to you. After each one please say whether you agree strongly, agree, disagree, or disagree strongly.

Each statement begins with the words:

I would teach much better if

A1. I would teach much better if I did not have so many children in my class.
A2. I would teach much better if someone showed me how to use better teaching methods.
A3. I would teach much better if the children were not encouraged to compete for marks.
A4. I would teach much better if my English was better.
A5. I would teach much better if I had more practice teaching.
A6. I would teach much better if I did not have so many children in my class who learn very slowly.
A7. I would teach much better if I was a better Christian.
A8. I would teach much better if I had matric.
A9. I would teach much better if I had better training.

Please indicate your response by saying 'Agree strongly', 'Agree', 'Disagree', or 'Disagree strongly'.
Statements: Sec 1

I am going to read some more statements to you. After each one please say whether you agree strongly, agree, disagree or disagree strongly.

These statements are about what people at this school would be like by the end of 12th grade.

A1. They should be well prepared for their exams not only for high school.
A2. They should have better social/personal skills.
A3. They should be well behaved; they should know etiquette, how to behave, and keep their environment.
A4. They should have more white collar skills than we had when they were fifth graders.
A5. They should have more understanding and acceptance of the multiracial, multilingual.
A6. They have I do understand to have that is not necessarily that we are isolated or indifferent, but rather come together.
A7. They should have more understanding of their responsibilities in life and in the community.
A8. They should have better control over their emotions.
A9. They should have more personal satisfaction than they had in the past.
A10. They should have more respect for their peers and the same respect for themselves.
A11. They should have a more positive attitude toward school and learning.
Do you want more education for yourself?

Yes

No

If not why not?

Let me suppose that you won't need martial
Let me suppose you could start now to search
whatever you want. Would that work anyway?

Yes

No

Please explain:

It goes that do you want?

If not why?

Your goal is?

Your object is?

Your strategy is?

Yes

No
II. Let us suppose that you don't need matter. Let's suppose you could start how to learn whatever you like. Or you could decide not to study any further. What would you do?
<table>
<thead>
<tr>
<th>Name</th>
<th>Sex</th>
<th>Age</th>
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</tbody>
</table>
I am going to read 9 statements loud to you. After each one I would like you to tell me whether you agree strongly, agree, disagree or disagree strongly.

Each statement begins with the words:

We would learn much better if

A1. We would learn much better
if there were not so many children in
our class.

A2. We would learn much better
if our teachers used better teaching
methods.

A3. We would learn much better
if we did not have to compete
for marks.

A4. We would learn much better
if our teachers' English was better.

A5. We would learn much better
if some of the syllabuses were improved,
e.g. history and religion.

A6. We would learn much better
if we did not have so many children
in the class who learn very slowly.

A7. We would learn much better
if our teacher was a better Christian.

A8. We would learn much better
if our teachers had passed matric.

A9. We would learn much better
if we had the furniture, books and
equipment we need.

Is there anything else that would help you
learn better?

All. Which of the three above, including No. 1,
would help you most?

       AS    A   D    DS

686
Statements: Set BI

I am going to read 3 statements to you. After each one I would like you to tell me whether you agree strongly, agree, disagree, or disagree strongly.

These statements are about what you want to be like by the end of Year 9.

AS A D DS

BI 1. I want to be well prepared for my exams and ready for high school.

BI 2. I want to know Jesus as my personal friend and saviour.

BI 3. I want to be well behaved. I want to obey my parents, speak politely and help others.

BI 4. I want to have some white Catholic friends of my own age who I see quite often.

BI 5. I want to know and believe the most important teachings of the Catholic Church.

BI 6. I am determined to attend mass regularly, receive communion frequently, and I am determined to stay in this way after I leave this school.

BI 7. I want to be nice to others in the Catholic Church.

BI 8. I want to grow into a peaceful person who gets on well with my neighbours.

BI 9. These statements describe what you want from yourself by the end of your 9th year - is anything important missing?

BI 10. Which THREE of the above (excluding No. 10) are the most important?
Statements: Set BII

I am going to read 9 more statements to you. After each I would like you to tell me whether you agree strongly, agree, disagree or disagree strongly.

These statements are about what your TEACHERS want you to be by the end of Std. 7.

Each statement starts with the words

"My teachers want me to" ....... AS  D  DS

1. My teachers want me to be well prepared for my exams and ready for high school.
2. My teachers want me to know Jesus as my personal friend and saviour.
3. My teachers want me to show respect for my fellow students and to obey adult neighbours.
4. My teachers want me to have Jesus as my personal friend if I am not ready, I will not take the exam.
5. My teachers want me to have a firm foundation in the following subjects: Mathematics and the other subjects.
6. My teachers want me to be interested in what is happening in South Africa and its principles.
7. My teachers want me to attend church regularly receive communion and baptism and want me to show sympathy for others in this way after I leave this school.
8. My teachers want me to convert to the Catholic Church.
9. My teachers want me to be a person who gets along well with my neighbours.
B17. Describe what your teachers want you to be like by the end of Std. 2. Is there anything important missing?

B18. Which three of the above (including No. 18) are the most important?

B19. Number of pupils in family?

B20. Were members of your family ill?
APPENDIX VII

THE OPINIONS OF KAGISO TEACHERS THAT RELATE TO RELIGIOUS CONVICTION

VII.1 INTRODUCTION

The HSRC Investigation into Intergroup Relations says that from the empirical research it is clear that the spectrum of interests related to religious convictions display much variation, extending from the narrower personal sphere, via the family, the church community, the wider community to what is experienced as the total situation (Marais, 1985, 68). In this Appendix the opinions of the Kagiso teachers are classified into the five categories suggested above.

It is noted that these categories do not form a continuum as is often implied; at one end are rated as high in relation to a particular characteristic, while at the other end are rated high in relation to another characteristic. The judgements made here are not precise, nor should they be.

The intention is not to distinguish between the various religious categories here as a socialization. It has been deemed unnecessary to attempt to make clear what has been done.

A summary of this appendix is given in 4.3.2.

Further comment on these opinions is to be found in Appendix VII and in 4.4.4.
First, attention will be drawn to opinions that focus on the 'narrower personal sphere'. These include the following topics:

VII.2.1 INTERIOR LIFE;
VII.2.2 SEXUAL MORALITY;
VII.2.3 RESPECT;
VII.2.4 OTHER EXAMPLES.

In order to facilitate comparisons, opinions on a particular topic, gathered from a variety of sources, are presented together. The topics are dealt with in the order in which they are mentioned above.

VII.2 - INTERIOR LIFE

These reflections are concerned with the interior life of individuals and mainly a Sunday observance. In Latin tradition this consists pre-eminently of worship at mass.

In the course of individual interviews at St. Peter's, two persons had the same opinion on this matter. In daily life (PSN-11 and 14), the concern with observance at mass.

In the course of individual interviews at St. Peter's, a number of reflections on religion in the narrow sphere were made:

One person hoped that St. Peter's would be a place where a person discovered the deepest meaning of their
lives in order to live according to their personal and collective dignity' (PIN-7).

An elderly woman, in explaining the popularity of Catholic schools, suggested that these schools gave the children a moral background which enable them to make progress, to stand by themselves and to work wherever they wanted (PIN-3).

Several interviewees together, were concerned with Sunday worship. They claimed that some teachers continued to teach that it was a moral sin not to go to mass on Sunday. The impression was given that, no matter what your reasons for staying away, you were a bad person'. This led to abuses (PIN-4).

Also, they agreed 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'. People must learn to confess and ask what they have done wrong'. 'Children must feel that you go to mass to worship God.' See (PIN-15).

It seems that the children at community were given religious instruction but some did not stay in three months'. In the Catholic parish teachers were increasingly attending church to set them an example (PIN-4).

A woman spoke with approval of a previous parish priest in Kagiso who 'would me to see if the children had

is mission and who was 'receiving' Communion). He
had wanted to know how many were Catholic, and generally
looked after them (PIN-43).

The Eucharist was celebrated at St. Peter's each First
Friday so the pupils went to mass at least once a month
PIN-42.

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 (PIN-44).

At Wismah, the African teachers gave a number of
instructions, but one in particular — having a narrow, personal
spirit — that are characteristic of Catholicism.

At Kibabii, it was noted that, in 1993, the Catholic
reality in Kibabii had two sides. The first was to
organise the children (in a specific manner MBN-47)
in such a way that the children were properly
instructed. A new directive shortly after
March asserted that "... no to church everyday
any more!" (MBN-44).

Teachers observed the manner in which prayer
was taught in other schools.

A young teacher remarked that religion was taken
seriously in the school. The whole school
assembled at the school during the mid-
night mass and at 8:00 a.m. In the
community school they only had a morning
assembly. (MBN-44).

At the end of May, a special effort was made to promote
music. The children were encouraged to go to their
parish church. He designed to pray the morning

mass. The first day, he asked some of the little boys did not know how to make the

sign of the cross. One taught them how to do this. (1938

Another woman said that she brought her children

and taught them how to pray morning and evening

prayer)

Our relation was, by necessity, sheer to prepare whatever

for the church, and whatever was

needed. The main thing was to keep the children

out of the church, and to keep them

occupied. The children were interested in

reality and just filling empty space.

They were eager to learn something - whether the

work was done, the prayers said, or the

chapel was empty. They were very anxious to

be occupied. They were

themselves in a kind of game.

The children were very interested in what was

happening around them. They were not

just sitting on the floor or standing in the

church.

They were engaged in something.
sad, that another consequence. One woman described that community among people was what they did not have the same pensiveness as the children from Catholic schools.

People in these narratives interviewed explained the way in which the children wanted to preserve their religion when they left their Catholic primary schools and went to public high schools (1980-82).

The community among people was what they did not have the same pensiveness as the children from Catholic schools.

A woman before mentioned that those interviews were about the people who wanted to preserve their religion when they left their Catholic primary schools and went to public high schools (1980-82).

An interview participant mentioned how the tradition was to celebrate the children's names day at the primary school. She said, "Our community was very different. We would always celebrate our names day."

Community among people was about the community's values and beliefs. They wanted to preserve the same pensiveness as the children from Catholic schools.

Our community was about the values and beliefs. We would always celebrate our names day. The tradition was to celebrate the children's names day at the primary school. We would always celebrate our names day.
would have stayed in Europe, would not have become a missionary (MWN-4).

The other wanted to help her pupils to "experience Christ as a personal friend - to walk with Him through life, so that they will become undaunted witnesses to the Gospel to Him (MWN-1)."

It was said that, in Kotumahadi, the religious formation of the children took place in a variety of ways.

They were partly formed in the course of ordinary lessons; for instance, in science you could show children what martyr's lives and explain how they worked.

In an atmosphere which was created in the classroom, for example, the children recited - verses during Lent and prayed every Sunday after Mass (MWN-1).

It was given religious instruction in each day.

It was given pride of place in the syllabus. The children attended classes in order to make the lessons, and, in particular, the New Testament, live (MWN-1).

The children participated in the sharing of the Eucharist and the sacraments. The children were taught to recite a prayer for the dead, and the communities celebrated the faith every two weeks (MWN-1).
would have stayed in Europe, would not have become a missionary (MWN-4).

The other wanted to help her pupils to "experience Christ as a personal friend - to walk with Him through life, so that they will become undaunted witnesses to the Gospel to Him" (MWN-1).

It was said that, at Nofumahadi, the religious formation of the children took place in a variety of ways.

They were partly formed in the course of ordinary classes. For instance, in science you could show children the laws and explain how they worked.

There was a religious atmosphere which was conducive to the practice of their faith. For example, the children were taught to make sacrifices during Lent and to pray for their fathers during October (MWN-9).

A class was given religious instruction each day. It was given pride of place syllabus. The children read out parts of the Bible in order to make the teachings, and in particular, the New Testament, live within.

The activities of the youth club includedStd. 7-11. It consisted mainly of Gospel sharing.

The activities provided opportunity for the children to receive the sacraments.

The Bishop, a white priest, celebrated Mass for the children once a month. He also came approximately every two weeks to celebrate Mass for the entire school (MWN-11).

The 11th grade had their Mass (MWN-1).
At least one class prepared for their class mass very carefully. They had chosen the Gospel and the songs and had composed the petition prayers (MWN-7).

This priest also heard confessions at the school once a month. The children went one by one to him in the library. He made the sacrament of Reconciliation very personal to them (MWN-11).

In an aside, one nun remarked that the provision of the sacraments of Reconciliation and the Eucharist during school hours was controversial. "Some said that children should not learn to associate the sacraments with school" (MWN-11).

At Mofumahadi children were taught to pray "in the heart, not simply to say words" (MWN-10).

Each year the Stds. V and VI had a retreat day, on the school premises, during normal school hours. In 1983 this had been conducted by a black priest in his early thirties who was much in demand for retreats and "extremely good with youth" (MWN-12).

The Sister in charge of the youth club, whose members were drawn from the same two standards, sometimes took them to the Ursuline convent in Krugersdorp for a day of prayer (MWN-11).

It was remarked that the picture of religious education at Mofumahadi might appear quite rosy but "perhaps they were not getting the results they should. Sometimes priests complained that the children did not go to Sunday mass" (MWN-14).

The principal of Mofumahadi ran a club for past pupils from her school, and from St. Peter's, who were then at high
The children called themselves the Peace and Happiness Group. The twelve members were "avid for religion. They got absolutely no religion in the community schools."

They had Gospel sharing, discussion on various moral and religious topics, and lectures on drug abuse.

A weekend prayer camp near Hartbeespoort Dam, run by a multi-racial team of Ursuline sisters, was much enjoyed and the children had profited from it (MW-35).

In the St. Angela's Stimulus Paper, four out of the seven critical remarks that appear under the heading "The Education of the Child" are concerned with the "narrower religious aspect". The criticized feature is not deepened as it was written. There is a stress on "sacramental and liturgical education often stops at the end of primary education when the child matures to question and seek answers:"

"The researcher does not understand the fifth section, i.e. a "departmentalised System". It may mean that the syllabus was devised by the Department of Education, which centralises African education (7.2)."

At this point it is appropriate to make certain generalisations about the teachers' opinions on liturgy and worship.
seems that at both schools considerable effort is expended on ensuring that every child both knows that Sunday observance is compulsory and in practice attends church regularly.

There is little criticism of this. Only the author of the Stimulus Paper, who slatingly refers to 'sacraments consumption', seems to disapprove in general.

During the staff meeting at St. Peter's it was pointed out that mere presence in church was enough. There was an essential unity between one's love of God and love of neighbour (TSN-14).

Similar comments were made during individual interviews at St. Peter's PIN-23, 41 and 41.

The person believed that, on occasion, there could be emotional reasons for absence from Sunday mass (PIN-39).

At St. Joseph's, only one white nun expressed the slightest reservation. She recognised that some people doubted whether children should learn to associate the sacraments with school. MWN-11

It could be argued that worship at mass is not rightly sacramental: it is remaining to the sphere of the 'narrower personal'. Worshippers are present as a community as well as individuals. Further they act as representatives of the whole Christian community. However these aspects of Catholic belief were not mentioned by any of these teachers, and the inclusion of these comments in this section appeared justified.

Among the opinions that may be said to relate to the
VII.2.3 RESPECT

The concept of "respect" is problematic here because the word appears to have been used in a variety of related ways and the meaning has to be deduced on each occasion.

During the St. Peter's staff meeting someone said that if children were not developed morally they would not be able to respect the dignity of others, and that the "white system of education did not produce people who respected the dignity of others" (PSN-1 and 2). It would seem that this teacher is speaking of the respect which would be paid to every single person once there was a full recognition of the dignity of each individual, created in God's image (Ratzinger, 1986, 43).

This recognition of the essential dignity of every person is presumably the basis of the criticisms made of whites during individual interviews at St. Peter's. In PIN-22 it is said that 'Many whites ... appeared to respect black only if that person had money'. 'Sometimes white nuns were not polite to their black sister's relatives ...'. These white nuns appeared to distinguish between the relatives of the black nuns and unknown black people who come to the convent door (PIN-4). There was also a complaint that handouts, given by rich whites to poor Africans, were demeaning. If there was real justice there would be no wealthy, nor poor, people. 'Whites give false charity. Real charity consists'
"Respect" (PIR-6).

"Respect" also seems to be used in this sense on page 4 of the Stimulus Paper. "Moral education should enable children to recognise and respect the rights of others."

Another teacher at St. Peter's used the term in quite different senses when he claimed that, at this school, children were taught to be good citizens of the township. A good citizen will respect himself, will respect property and will respect the law of the government (PIN-51).

At Vumahadi, only the black teachers appeared concerned that children learned to show respect. In their the word indicated terms of polite behaviour that had a particular clarity. Expression.

The friend said that some children did not use the right kind of language in speaking to each other. Nor had they learnt to talk with women or adults (MN-52).

At a sports meeting another teacher had observed that they were very rowdy. They shouted at each other in front of teachers and nuns (MBN-38).

A further person remarked that in Catholic schools, children, as part of their religious education, were taught to talk decently to all (MBN-38).

In addition, they were taught to talk decently to all (MBN-38).

Further, one will tell by their demeanour that a group was Catholic school. They were
quieter and more attentive" (MBN-41).

Pupils at Catholic schools were "also taught to be obedient to their elders outside of the family". For example, if a child was told to do something by an adult neighbour, the child was to interrupt the task set by her mother in order to obey the neighbour promptly (MBN-40).

A middle-aged woman intimated that such obedience was a mark of respect. A child must "show respect for all the adults in his locality by obeying them" (MBN-49).

VII.2.4 OTHER EXAMPLES

Besides these opinions that have been presented above under the heads: Interior life, Sexual morality; and Respect; other views that belong to the narrower personal sphere were expressed. Each subject was touched upon by many people, often only one. First, three examples are given, one presented by African teachers at Mofumahadi. Then there are two examples supplied by the white teachers at the same school.

One person felt that children should be able to quote chapter and verse from the Bible in order to correct their "friends" (MBN-43).

Another felt that a child undergoing preparation for the "priest" should be willing to introduce another child if that child's mother wanted this (MBN-60).

A mother's woman observed that it was not difficult for small children to share. She encouraged the little one in her class who had brought food to school to share
with those who had none.

All he wanted each child to be a

loving, kind, generous person, who was

with a great deal of her own

when a true parent gave the

I was ever

ship

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dividual

ever as of

What

one

a power

or so, it was...
were not open enough to listen to what the black is saying. This is because the white belongs to the privileged group and 'did not see things' the same way as the black person (PSR-1). There appears to be an assumption that, under normal circumstances, fellow Catholics should have much in common, but that under contemporary South African conditions, even the Catholic community will be divided by race.

However, despite the naivety of comments focused directly on the subject of the Catholic community, there is an underlying evidence of belief in the superiority of Catholic education and way of life, and pride in being associated with the Church.

In respect of the nuns at St. Peter's, many of the statements were recorded (MHN-1, 2, 5, 6, 15; MWT-22, 24, 30, 31). The evidence of their identification with the Catholic Church is that they have been expected to show some interest in, or at least competitiveness towards, other churches. In fact there was virtually no sign of
this.

In a tone of complaint one person said that Catholic schools were employing not only unqualified teachers, but non-Catholic teachers as well (MBL-14).

It should be noted that the researcher was unable to identify any non-Catholic teachers from the opinions they expressed during interviews.

The only two people who spoke of converts referred to people who had not been baptized and so presumably had not been members of another church (PIN-47).

Contrary to expectation, one person objected strongly to a distinction being made between 'Catholicism' and Christianity. 'If there were a difference between them there would be something wrong with Catholicism. Christ said to baptize in the name of the Father, the Son and Holy Ghost. He did not order them to baptize others. Anything else.' (PIN-1).

Investigation into Intergroup Relations did not mean what they meant by 'wider community'. Here it is taken to be the equivalent of the people living in one's neighbourhood.

None of the opinions offered in the Stimulus Paper, nor the one in St. Peter's small meeting, referred to a Christian's involvement with the people living in his neighbourhood. However, four units derived from individual interviews at St. Peter's have this focus. In relation to
three units it is not clear whether such involvement is connected to their faith but it probably is.

One person said that "one of the main aims of the school was to train children to be leaders in the community" (PIN-56). This person also said that past pupils were expected to help other members of the community (PIN-30).

Two friends were critical of some former pupils. They 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 helping the crippled and the elderly, providing for the needs of the community. They had used their qualifications for their own purposes (PIN-29).

Another teacher gave an example of a praiseworthy initiative in Katlebo. A group of young working men had been told that everything was new and dirty in the township. They added schoolyards to help clean up the street (PIN-29).

At Matema, one of the African teachers reflected upon a Christian involvement with the needs of the neighbourhood.

A white nun mentioned that members of the youth club were also used to contribute to the hungry (XWN-13).

From the point of view of intergroup relations and the Church another nun made a particularly significant observation. She said that in the townships many people
looked on Christ as "the white man's God". Her pupils
needed to be strongly committed Christians who witness to
those who consider Christ and Christianity as irrelevant.

The person or persons apparently influenced by Paulo Freire
displayed profoundly Christian values. See Appendix VIII.
Ms X unequivocally related her religious convictions to
issues concerning society as a whole and believed that each
individual Christian had a role to play in bringing about
peace and justice nationally.
APPENDIX VIII

KAGISO TEACHERS’ COMMENTS THAT REFLECT EXPERIENCE AND PERCEPTION OF INTERGROUP RELATIONS

VIII.1 INTRODUCTION

From an examination of the opinions expressed by the teachers at St. Peter’s and Motumahadi schools it is evident that their experience of intergroup relations is prominently reflected in their views about education. In the following discussion, this observation is illustrated and commented upon.

A summary of this appendix is given in 4.4.3.

Many references are made to: The South African Society: Education and Future Prospects by the Main Committee: HSRC Investigation into Intergroup Relations (Barry, 1968). This report amounts to a compendium of recent research into intergroup relations in South Africa and is highly pertinent.

Recently, the participant Human Sciences Research Council (HSRC) made a comprehensive interdisciplinary attempt to address the intergroup relations issue in South Africa in a fashion in a scientifically accountable way (Barry, 1968). The investigation was not based on any specific political model, neither did it have a status quo orientation or a radical conflict approach (bid., 6).

It is noted that people espousing the latter orientation reject the concept intergroup relations as such. In the paradigm, group is narrowly interpreted as a concept
which is a function of a capitalistic conceptualization.

(a) The U.S. Congress' approval of the Peace Corps was based on the belief that it would foster the spread of American values and promote democracy in the countries where it was established. The program was seen as a tool for cultural exchange and as a means of building relationships with other nations. The Peace Corps has been praised for its role in promoting goodwill and understanding, and has been credited with helping to establish lasting relationships between the United States and the countries where it has been active.

(b) The Peace Corps has faced criticism over the years, particularly regarding issues of safety, corruption, and the costs associated with the program. Despite these challenges, the Peace Corps continues to be an important part of U.S. foreign policy, and has been credited with helping to build relationships between the United States and other nations around the world.
why there is a problem of politicalism. This explanation is that of the main Committee.

From the colonial origins South Africa eventually developed into a politically independent state with jurisdiction over a predominantly black African population, which originated from Western Europe, Central Asia, and in some political areas in the lands of the ancestors of the various African peoples. The parliamentary system of government developed in a manner which was largely determined by the pattern of political organization and government in the colonial period. The parliamentary system was seen as a way to reflect the interests of various ethnic groups. This was done by establishing a democratic constitutional structure based on rules and norms, and formal means of equality. The representative institutions of the various groups were chosen democratically, in the sense of those elected by the people or by the people's representatives on the basis of equality and suffrage.
the social dispensation was concerned. Thus
involving the whole economic-political system (ibid., 146 to 147).

It is claimed that the majority of society project the legitimacy of the current political
dispensation (ibid., 146).

This legitimacy can be seen as a reification
of structures that are maintaining the functional structure, as of aids, in society, that are maintaining society, for example, in the economy. The
result can be seen as reification, a process, that is,
more or less complete, of the synthesis of the economic and political systems, as of aids, in society, that are maintaining society, for example, in the economy. The
result can be seen as reification, a process, that is,
more or less complete, of the synthesis of the economic and political systems.

The economic system itself can be seen as a
process, that is, more or less complete, of the synthesis of the economic and political systems.
VIII.3 THE INFLUENCE OF PÆDAGOGY

Here an attempt is made to ascertain that the author of the 

Miss America's Stimulus Paper was influenced by the first two 

Chapters of Piaget's Pædagogy at the Congreg. This 

passage might have been a response to Piaget's and those 

who wrote from earlier systems. In Chapter 2, for the data 

is relevant, these methods are necessarily referred to as "we 

reject". The latter is a statement of mode of the author's 

philosophy that must necessarily align with those of 

Piaget. The two systems here are the "Magisterian" or 

authoritarian, and the "Scientific" or emergent in recent 

times.

Taking the scientific side, the scientific system of education is 

too concerned with what "magisterial" systems might think. 

More importantly, these systems are necessary as a way of 

instructing the public and society. The 


These are counter to the idea of the "Scientific" system of 

education, which, according to Piaget, is the most 

successful in nurturing critical thinking over 

instructional methods.
...shaping concept of education in which the scope of action allowed to students extends only as far as receiving, liking and storing deposits which, if not perverted, may lead to innovation. The students are not really out to know, but to assimilate the content narrated by the teacher and made his own.

This aspect of the Teachers' Report which the writer views as a positive feature, suggests that students may be capable of learning and retaining information if presented in an engaging and interactive manner. The nature of the material being discussed in the Teachers' Report may be more conducive to students' learning and retention process.

In the section regarding the Teachers' Report, the writer stated that students are capable of learning and retaining information if presented in an engaging and interactive manner. The nature of the material being discussed in the Teachers' Report may be more conducive to students' learning and retention process.
situation in society. He asserts that as they see their social position with increasing clarity, and the means by which it is maintained, so the drive to improve their lot automatically grows.

Whereas the banking method directly or indirectly reinforces men's fatalistic perception of their situation, the problem posing method presents this very situation to them as a problem. As the situation becomes the object of their cognition, the naive or magical perception which produced their fatalism gives way to perception which is able to perceive itself even as it perceives reality and so thus be critically objective about that reality.

A sharpened consciousness of their situation leads men to approach that situation as a historical reality susceptible of transformation. This, in turn, gives way to the drive for transformation and mastery, over which men feel themselves in control (ibid., 57 to 58).

Initially the writer in the Stimulus Paper speaks of "critical awareness, passivity of mind", not "critical thinking". In addition she insists "that it is the problem that produces a student who will be "active" in that will be of value to society. Further, in "the notion of intelligence Proposals for a national philosophy, ..." she notes "produce ... the very reality of a ...". Both she insists that "there is a real capacity to contribute ... within the alma mater as the prime aim of education, as a ...". The integrating praxis, posits as fundamental that "education as mind and heart for their life" (ibid., 2). The view that the author of the Stimulus Paper shares this orientation is supported by the
fifth of the proposals she makes: for a "better future education", i.e. "A motivation to learn and in order to contribute in society and to prepare for a new society" (V.5). Items four and five are the only proposals that refer to desired pupil characteristics. This gives them added prominence.

Under the heading "White State Schools" she comments,

- not favorably, since discrimination is bound to be continued until 4. This objection is perhaps to be in evidence of Freire's statement that:

Education is the exercise of domination over the inability of students, with the ideological intent often not perceived by them, of discriminating them to adapt to the world of oppression 1972, 52.

In a comment with the view that if black children were allowed to attend state schools they would not have their views on race, possibly in my view, would not be led to work towards socio-economic equality.

White teaching in white schools is somewhat different because whites do not share the same race, nor values, pupils would be more likely to resist and oppose anything against their beliefs 1972.

It becomes clear that the syllabus attributes to the black child.

Allen, A. "History is Brain-washing and Discriminating, e.g. Teaching of Homelands in
detail. Science topics are not really challenging the child's intellect and very little physical science is being taught (ibid., 2).

The above situation had arisen because the "system of education" was undemocratic.

The people who are directly affected by it, do not take any active part in the decision-making of what subjects are to be taught, how they should be taught, and who is to teach.

There is no Education Committee involving parents, and or at least teachers in the drawing up of the Syllabus (ibid., 2).

This to Freire would be a very serious matter as...

"...skilled men from their own decision-making is to change the system of education..."

Freire also asserts that transforming the relationship by which oppressors maintain their dominance. He says that:

"The main elements of the relationship..."

"...is the imposition of the oppressor's consciousness, thus the behaviour of the oppressed is transformed..."

"...Emphasis in the syllabus..."

"...the stimulus Paper..." and above seem to reflect..."

"...from Freire's thinking..."

"...the other appears to reflect..."

"...no evidence..." although this is not explicitly stated, and it pay special attention to the education of illiterate peasants.

"...the stimulus Paper..." there is no suggestion that at any stage in their development, young people at school going
age should begin to take part in deciding upon the form of their own education.

This omission may account for the absence of the distinctive terminology typically used by Freire in describing the process of the 'problem-posing' education that he advocates. For example there is no mention of investigation of generative words followed by that of generative themes (Freire 81). Reforer is not made to the distinctive manner in which he describes them, and are contained by such themes, and which imply tasks that require limit-acts (ibid. 84).

However, among the reasons given for teachers leaving the teaching-field the New System of Problem Exposure once again echoes Freire's words concerning the role of the student in the problem-posing method of education. Students are now critical co-workers of their teachers (ibid. 1972).

It appears that the writer of the Stimulus Paper wants present writing not to be used in schools in South Africa.

Freire's notion of problem-posing education within the educational system is surprising as Freire, in his well-known system of education that is non-formal par
Paper is unaware of the concept of non-formal education and that this, rather than deliberate decision, accounts for this unexpected phenomenon.

In the introduction she says that:

formal education refers to going to school, college, technician and universities (V.2).

This agrees with the definition offered by Coumbs, Isser, and Manzoor (19**), 1)

The concept of structured systematically framed education systems, ranging from primary schools through university and above, in addition to general academic studies, a variety of non-formal programmes and institutions for full-time technical and professional training.

she is writes that:

formal education culture has emerged out of the mass media. For example, the media are the single most significant modern means of communication and educationally oriented society. In this way one can describe the concept embodied in the study by Isser and Manzoor i.e.

The external environment teacher education receives, the role of the teacher in this environment, the teacher's interpersonal influence and experiences in his teaching, and the socio-political environment, the role of the teacher in the teaching process. This paper was written in 1976.

In the Stimulus Paper there is no mention of
Stimulus Paper and appear not to influence the author's thinking further.)

The location of the non-formal problem-posing education within a formal education system is unusual because, as Simkins points out, non-formal education is in some sense set in antithesis to the currently dominant 'apprenticeship' or 'front-end' model of education which concentrates on the pre-career education and training of young people, mainly through the formal educational system (1976, 6).

Formal and non-formal systems of education are not necessarily antithetical but Freire undoubtedly sees them in opposition.

There is a certain similarity between the thinking of the first speaker at the St. Peter's staff meeting and that of the author of the St. Angela's Stimulus Paper. Here, remarks made by this first speaker that are consonant with those of the author of the Stimulus Paper, and also consistent with the thinking of Paulo Freire are discussed. Attention is also drawn to some differences in their thinking.

In PSN-4 the first speaker at the staff meeting asserted that 'the problem was the system, the system of education, the whole system of society'. This suggests a very strong sense of relationship between societal structure and the kind of schooling offered to its children. She believes that education is a powerful means of changing society and that this should be used (PSN-5). These points are shared both by the author of the Stimulus Paper and Paulo Freire.
However there is a notable difference between Freire's comments on these matters and those made by the first speaker at the St. Peter's staff meeting and the author of the Stimulus Paper. Freire does not refer to moral education whereas the latter two accord it a place of central importance. Later in this discussion we shall return to the subject of moral education.

The first speaker also described her view of South African society. White children received a 'master/slave' education, black people said that they wanted for their own children the education that white children received. However the respondent did not envy whites their education. It was not good enough (PSN-2). She also alleged that African children only got enough education to satisfy the ambitions of their masters.

Her opinions are identical to those expressed by the authors of the Stimulus Paper on page 4. They both have been shown to be similar to those of Freire.

However, she may be construed as consent the first speaker's behaviour is at variance from that of Freire that:

In the revolutionary process, the leaders cannot dictate the banking method; it is an interim measure, justified on grounds of expediency, with the intention of later behaving in a genuinely revolutionary fashion. They must be revolutionary - that is to say, biological - from the outset (1972, 59 and PSN-1).
Among the notions of education gleaned during individual and small group interviews at St. Peter's, one cluster, titled "Society and Schooling" reflects the opinion of one person. Here it is intended to demonstrate that this person's thoughts are very like, if not tantamount to, some of those held by the author of the Stimulus Paper and the first speaker at the staff meeting.

Before being interviewed this woman wrote a brief response to the first two questions posed by the researcher. In the subject of the issue she insists that it 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" (PIN-3). To her

It seemed that black education was for black people, as it then to obey the orders of their white masters. The white masters felt that blacks must know enough to follow instructions. In the factory, the black workers must know enough to carry out orders. The white masters wanted carried through to blacks. Teachers were merely instruments of the government, conveying the values that the government wished to be perpetuated, in order to maintain the status quo (PIN-1).

She did not envy whites their education if it simply produced master/slave relationships (PIN-

These comments intimate that the respondent sees the schooling provided for white children and that given to black children, as two sides of the same coin, as having an essential unity. This vision is expressed forcefully in her claim that every place in South Africa had the same system of education (PIN-4).
She also said in the course of discussion that problems such as the lack of sufficient high schools for black pupils were not to be given priority because they were not the root cause of the problem of black education. The root cause was one of justice (PIN-12). She commented further that if good values were inculcated in homes, schools, and churches, a society would be built that would be different... PIN-13. If good Christian values were inculcated in white children, the contemporary system of education would be different. PIN-9. These remarks emphasize the potency of moral education in bringing about better. However, if these values were not inculcated, this would result in an illusion as we believed that false values were taught. PIN-2.

These remarks are reminiscent of those of the father of the black, Amos O. A. M. Inter, and to those of Paulo Freire when he said that a still meeting is very difficult to be gathered under differing conditions. PIN-3. In fact, they may emanate from the same root.

Furthermore, all these observations are consistent with the description by Freire in the first chapter of his book, *Pedagogy of the Oppressed*. The above is important not only as a moderated by reference
to exceptions or considerations which might at least hint at contrary or more complex interpretations.

Of the notions of education collected during individual and small group interviews only those recorded under the heading 'Society and schooling' have been referred to here. However there are three more passages that evoke Paulo Freire's thinking.

These ideas may have been expressed by several people or by one person. If the latter is the case then she may be the first speaker at the St. Angela's Stimulus Paper, and the ideas attributed to the first speaker at the St. Angela's Seminar, as well as to those of the cluster 'Society and schooling'.

In IN-64 provides criticism of the teaching of South
American history but misses Freire's construct of the dynamics ofressive societies.

In IN-64 it is said that most history books were written by white men and were included simply to support men's歪曲es. Further, 'history as
we know it is a coded myth'. It is possible that myth is not here, and by Freire, in the
onset of shame. Freire writes that

integration by the 'universe of themes' in history. Contradiction, men take equally
contrary themes; some work to maintain these structures, others to change them. As
integration happens between themes which are the
expressions of reality, there is a tendency for
the theme and for reality itself to be
mythicized, establishing a climate of

egalitarianism and sectarianism. This climate threatens to drain the themes of their deeper
significance and to deprive them of their
characteristically dynamic aspect. In such a situation, myth-creating irrationality itself becomes a fundamental theme. Its opposing theme, the critical and dynamic view of the world, strives to unveil reality, unmask its mythicization, and achieves a full realization of the human task: the permanent transformation of reality in favour of the liberation of men (1972, 19).

The Stimulus Paper author's views suggest that whites teach black children a myth because, where a banking form of education is given,

the curriculum regulates the way the world is given to the students. His task is to fill the students by making deposits of information which he considers institute true knowledge, but which can receive the world as possible outcomes. It should make them passive w.., and adapt them to the world.

... The method used is well suited to the purposes of the oppressors. If transmissibility rests in raw transmission of the world that the oppressors have created, and have them question it (Freire, 1972, 19-20).

In accordance with the above is the belief that children were taught history properly, if the whole sense of being taught right from the earliest stages, children and the multitudes of any things would be put together into one complete whole, as Freire explains in

FREIRE, P. (1972), p. 19. The Stimulus Paper also refers to

index of the syllabus of the History syllabus on page 2,

in the syllabus, item 1. A possible relationship
between this passage and reality thinking as explored below.

There is also a common, but nonverbal, link between the above and PEN-7. This nonverbal remark that "the aryana" they used meant in any that black people came from anywhere, and that the white people were in Africa to teach the black people how to live, and continued to do so.


The instructor has gained the impression that the Black alcoholic was skilled with children as human beings. Many of the cases have been reported in Canada that the children reported personally had experienced to some extent.

From Louis M. O. N.

Interpretation with the teacher as he learned that the student of PEN-7's awareness of the social context in which social action occurs. The context, for example, in the setting of the teacher's life, and the society in which social action occurs, to some extent. The context, for example, of the setting of the teacher's life, and the society in which social action occurs.
Freire claims that this occurs when his problem-posing education is undertaken.

The teacher is no longer merely the-one-who-teaches, but one who is himself taught in dialogue with the students, who in their turn while being taught also teach (1972, 53).

The students - no longer docile listeners - are now critical co-investigators in dialogue with the teacher (ibid., 54).

Certain elements in unit PIN-21 are also rendered more intelligible if one can assume that the respondent has drawn upon Freire.

This informant says that people were led to think that they were educated because they possessed material objects like houses, beautiful furniture, clothes etc. They were part of themselves and for that reason they were worthy of respect. Many whites, says, appeared to respect a black only if that person had money. But all this was wrong. Objects are external to oneself.

In similar vein, Freire writes:

"Emphasis in the banking concept is the assumption that a man lives in the world: man is merely in the world, not with the world .... (Man is) an empty 'me,' passively open to the reception of inputs from the world outside. For example, my desk, my books, my sitting up, all objects before me - as bits of the world around me - would be 'inside' me, exactly as I am inside my study right now. This view makes me distinct in the world, being accessible to me as inputs and entering consciousness. The objects which surround me are simply accessible to me as elements, not located within it. I am aware of them. They are not inside me (1972, 149)." (Emphasis in the original.)

Nothing said in thestaff meeting suggested that the speakers had been influenced by Freire.

From the evidence presented in this section it is
suggested that there are strong correspondence between some of the thinking of Paulo Freire, as expounded in the first two chapters of Pedagogy of the Oppressed, and that of at least one person on the staff of St. Peter’s school who may also be the author of the St. Angela’s Stimulus Paper.

Inter alia we might note that Freire would not be surprised to discover that a person intimately associated with a Catholic school had paid close attention to his ideas. He wrote of his book

...his education was in for radicals. I am certain that Christians and Marxists, though they may disagree with me in part or in whole, will continue reading to the end 1972...

If such correspondence exists then we must ask to what extent Freire’s ideas are in keeping with those of the Magisterium, or teaching authority of the Church.

As far as this researcher can discover no member of the Magisterium has commented specifically upon Freire’s ideas. Therefore, in order to assess the level of agreement between his and the Magisterium, reliance has had to be placed upon statements such as the Apostolic Exhortation Evangelii Nuntiandi of Paul VI, 1975. In general such documents deal with matters that are of universal application. Therefore to gauge the degree to which Freire is in agreement with the Magisterium it is first necessary to examine the construct of his argument.

This has been done by examining his concept of “dialogue”. In his Foreword to...
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this admittedly tentative work is for radicals. I am certain that Christians and Marxists, though they may disagree with me in part or in whole, will continue reading to the end (1972, 17).

If such a correspondence exists then we must ask to what extent, if at all, Freire's ideas are in keeping with those of the Magisterium, or teaching authority of the Church.

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In his Foreword to Pedagogy of the Oppressed Richard
Freire ... operates on one basic assumption: that man’s ontological vocation (as he calls it) is to be a subject who acts upon and transforms his world, and in so doing moves towards ever new possibilities of fuller and richer life individually and collectively (Freire, 1972, 12).

This opinion is borne out by Freire’s analysis of the concept dialogue.

In The Shorter Oxford English Dictionary ‘ontological’ is defined as pertaining to, or of the nature of, ontology: metaphysical. ‘Ontology’, in turn, is ‘The study of being: that department of metaphysics which relates to being in essence of things, or to being in the abstract’ (Fowler, H W; Fowler, P G; 1-34).

It is in this sense that Freire writes of man’s ontological vocation.

Within the word we find two dimensions, reflection and action, in such radical interaction that if one is alienated - even in part - the other immediately suffers. There is no true word that is not at the same time a praxis. Thus, to speak a true word is to transform the world (1972, 50).

A true word - which is work, which is praxis - is to transform the world, saying that words are not the privilege of some few men, but the right of every man. Consequently, we can say a true word alone - nor can he say it in another, in a prescriptive act which robs others of their words.

The true word is the encounter between men, mediated by the word, in order to name the world.

Only by possessing their word that men transform the world by naming it; dialogue imposes itself as the way in which men achieve significance as men.
Dialogue is thus an existential necessity (ibid., 61). (Emphasis in the original.) Dialogue cannot exist, ..., in the absence of a profound love for the world and for men. The naming of the world, which is an act of creation and re-creation, is not possible if it is not infused with love. Love is at the same time the foundation of dialogue and dialogue itself. No matter where the oppressed are found, the act of love is commitment to their cause - the cause of liberation. And this commitment, because it is loving, is dialogical (ibid., 62).

Dialogue further requires an intense faith in man, faith in his power to make and remake, to create and recreate, faith in his vocation to be more fully human (which is not the privilege of an elite, but the birthright of all men). Faith in man is an a priori requirement for dialogue (ibid., 63).

Nor yet can dialogue exist without hope. Hope is rooted in men's incompleteness, from which they move but in constant search - a search which can be carried out only in communion with other men (ibid., 64).

Finally, true dialogue cannot exist unless it involves critical thinking - thinking which discerns a solidarity between the world and men ..., thinking which perceives reality as process and transformation, rather than as a static entity - thinking which does not separate itself from action, but constantly immerses itself in temporality without fear of the risks involved (ibid., 64 to 65).

For the critic, the important thing is the continuing transformation of reality, for the sake of the continuing humanization of men (ibid., 65).

These convictions of Freire's are akin to some aspects of the Catholic concept of evangelization. This will be demonstrated with reference to Evangelii Nuntiandi (Paul VI, 1979). However there are also notable differences. The Magisterium's view of the significance of such differences...
will be indicated. Finally, an assessment of the St. Peter's informants' position will be made.

First it would be in place to give a brief account of the circumstances under which *Evangelii Nuntiandi* was written.

The results of the Second Vatican Council has been a series of synods. These are gatherings in which representatives of the different conferences around the world together with ex officio members and others appointed by the Pope (Kacmarcik and Davies, 1984, 188).

At the end of September 1974 the fourth synod of the popes opened in Rome. They spent a month discussing the second Vatican Council and its effects on the Church. On 8 October 1975 Pope Paul VI issued *Evangelii Nuntiandi*, in Latin terms translated as *On the proclamation of the Gospel*. It was a major statement of the transformation of the Church in and that the Church in the modern world.

In his speech, a general statement was made that they existed to proclaim the Gospel of Jesus Christ to the world (from Luke 4:13, 17; and Matthew 9:38). As a great gift of Jesus which is liberation from sin, the Pope declared that Jesus bade his disciples to go and make disciples of all nations (Matthew 28:19–20; Acts 1:8; and Revelation 7:17).

In conclusion, the Pope stated: the
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At the end of September 1974 the fourth synod of bishops assembled in Rome. They spent a month discussing evangelization in the modern world.

In the end, though a general statement was produced, they failed to agree on a major text, and handed the topic, together with drafts of their proposed document, over to Pope Paul. On 8 December 1974 Pope Paul produced *Evangelii Nuntiandii*, whose Latin title, translated as ‘On proclaiming the Gospel’, accurately reflects the content of the exhortation (ibid., 204).

In this document it is argued that the transformation of the world is the church’s essential mission and that the church intended, eventually, to include all mankind.

Pope Paul quotes the words of Jesus from Luke 4:43, ‘I tell you, the news of the kingdom of God, and the saving news, the whole mission of Jesus; that is what I was sent to do’ (Paul VI, 1975, 208). At the centre of his good news, Christ proclaims salvation, the great gift of God which is liberation (ibid., 209). Jesus bade his Apostles to continue this mission. The command to the
Twelve to go out and proclaim the good news to rich and poor
for all Christian, though in a different way. With great
appreciation, the school of the Christian or the
school formed by faith, who wish to point out more, that
the name of Christianity all people constitute the
Christian, because it is the name of the

The purpose of education is not being about an
important thing, which was reserved for all the
world in this sense. If there is to be an expression of the
understanding the best way of dealing it means by the way that
the power needed to solve the problem of people, the
Christian act, or what it means and the name for everyone

The Lord Jesus spoke in a manner that he deeply
was touched and other names appeared as names
repeatedly of a spiritual countenance

The expression of the new world is in the
spiritual world. The word of the Lord Jesus
spoken as names appeared as the

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one cannot dissociate the plan of creation from the plan of redemption. The latter plan touches the very concrete situations of injustice to be combated and of justice to be restored. They include links of the eminently evangelical order, which is that of charity: how in fact can one proclaim the new commandment without promoting in justice and peace the true, authentic advancement of man? (ibid., 216 to 217).

However evangelization and human advancement are not identical. The mission of the Church is not to be reduced to the dimensions of a purely temporal project. This will:

reduce her aims to a man-centred goal; the salvation of which she is the messenger would be reduced to material well-being. Her activity, forgetful of all spiritual and religious accomplishment, would be manifestations of the political order of her.

The Church

put forth the primary of her ministerial vocation and purpose is not only to proclaim the establishment of the kingdom of God by the proclamation: forms of human liberation; of the means by which her contribution towards the improvement of man in every way:

It is apparent that there is in the proclamation of

attempts to mediate and that the Church. The Magisterium agrees with Frei; the Church’s vocation is to transform existence. It may move towards ever new forms of liberation of her into individually and socially new forms of human freedom. They sit in that Freire apparently believes that man, unaided by God, is able to liberate himself: "... bring about the change known as humanism. Freire says...

Dialogue ... requires in intense faith in man,
faith in his power to make and remake, to create and recreate, faith in his vocation to be more fully human (ibid., 63).

Freire makes no mention of an ethical standard, apart from the participants' own convictions, by which they are to judge whether a proposed change is indeed in the direction of becoming more fully human.

In relation to such a position, the Church has the firm conviction that all revolution ... carries within itself the risk of becoming mere revolution and fails to reach the goal that it promises for itself; whenever its original motives are not those of justice in charity, whenever its aim lacks a truly spiritual dimension and whenever its final goal is not education and happiness in God (Paul VI, 1975).

In contrast, it is claimed in the Instruction on the Church's Missionary Activity in the Modern World (1965, 41):

The Church, as a thing born of the humanity and its demands summarised in the social problems, in the struggle with the problems... of humanity itself... (Emphasis in original.)

They appear to have an ideological core, as in Marxism (Ratzinger, 1984, 20)

The several components that are said to make up this...
the "Theology of Liberation" (1984), signed by Cardinal
diocesan in his capacity as prefect of the Sacred
Congregation for the Doctrine of the Faith.

Quotations from this document are given below. They
specify the three components with which filming would seem to be
in agreement.

According to this body of doctrine thought, the
analysis of reality treats the person.

The analysis is for the person an instrument of
recognition. Analysis is not one more in the
historical superimposition. The analysis is that of
the person in time. Connected with its essence in
analytical.

Consequently, for the meaningful unity above and
below of the elements can work out the elements
essentially.

The only path towards sensibility on the subject
under examination.

1. in that there are not elements in any unified
cause or law of the spiritual reality, but a
process which is essentially dynamic and
essentially human.

2. in that the person and the human being are
each and each other, and that the person
and the human reality are characterized by
immanence. These elements,

3. in that the person is the act of the person,
acting and not being acted upon;
the person is the act of the person,
acting and not being acted upon,
which is being conditioned by an act.

Therefore, the person is a part of the person,
which is not the same as the person;
the person is the person.

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Quotation from this document.
The first condition for any analysis is a total openness to the reality to be described. That is why a critical consciousness has to accompany the use of any working hypotheses that are being adopted. One has to realize that these hypotheses correspond to a particular viewpoint that will inevitably highlight certain aspects of reality while blocking others in the stead. This limitation must be exposed by those who, being unaware, have generated and evaluated an arbitrarily conceived notion of reality in the thought of Marx and Engels.

Here the central question is whether the opinions expressed by informants in Kagiso are compatible with those of the Magisterium.

It was previously noted that the author of the St. Peter's Sunday paper, the first speaker at the St. Peter's staff meeting, and the person whose ideas are reflected in the cluster Society and Schooling, all appear to draw on concepts described in the first two chapters of The Rural Knowledge. It was also observed that some of those ideas were employed in a certain experience in Freire. These ideas too were probably based on reading of the same two chapters.

Those passages display a sharp contrast to those explained in the third and fourth chapters of Freire's book. If his assumptions have been made "inaudibly, and the teachers be unaware of any of the reasoning that underlies them."

However, at least some members of the Magisterium must have noted Patzinger's critique about Marxism that the separation of the "capitalist" from the "socialist" world is impossible.
one tries to take only one part, say, the analysis, one ends up having to accept the entire ideology (1984, 18).

However these teachers from Kagiso are in no danger of attempting to reduce their mission "to the dimensions of a simply remedial project". There is no question of their wishing to replace the proclamation of the kingdom by the proclamation in terms of human liberation. They would not agree that their contribution to liberation, would, as part of the Church, be incomplete if she neglects to proclaim salvation in Jesus Christ (Paul VI, 1975, 217).

The author of the St. Angela's Stimulus Paper claims that "religion as an end in itself is not deepening the faith as it should" and that "Christian values are not expressed in the cluster of values expressed in the cluster referred to in units PIN-1 and PIN-5. The dignity of the home is expressed in the cluster referred to in units PIN-1 and PIN-2.

However the home is expressed in the cluster and nowhere else that "If everyone in..." and nowhere else that "If everyone in..." (20). In the first, in their homes and schools, "Christian values have been imparted to white children, the contemporary system of government would be..."
quite different (PIN-9). She insisted "that children needed, above all else, to be given Christian values" (PIN-13).

In units PIN-21 and PIN-64 Christian values are not mentioned, but in PIN-48 there is evidence of Christian faith and values. The informant believed that every person had "created" a unique contribution to make to the "family of man" and that it is good to know about God's creation.

Furthermore, the first teacher to speak at the staff meeting and the person from whom the cluster Society and further organization are in a relationship between the "new" education system as a whole, and the "old" Society PSN-4, PSN-6, PIN-3, PIN-9. They agreed with Ratzinger's view that human action in the political domain spanned "all" terms "part of Ratzinger's movement in their own initiative of course, when the term 'initiative' had in its own sense it includes all those things that affect the Church, i.e. it also includes piety.

By the fact that piety have been affected by thinking were discussed above. All of them were discussed by a her other teachers at St. Peter's and the father of the Stimulus Piper who, of course, may also been a teacher at school. Apart from these
opinions there is no evidence that teachers, at St. Peter's or at Mofumahadi, see a need to bring about structural changes in South African society in relation to their professional work. Indeed, apart from those apparently influenced by Freire, the Kagiso teachers do not speak of themselves primarily as members of an oppressed class.

VIII. BLACK/WHITE PERCEPTIONS

Nevertheless these teachers are manifestly aware of divisions based upon race and, as was pointed out in VIII.1, in South Africa class divisions and those based on race largely coincide.

This is not surprising in view of a finding that, in South Africa, the level of perception and experience, of themselves, in the first instance, as members of a location group in a broader or more specific manner. The research also showed that social groups, in particular, are first-order categories, in the knowledge or characteristics of which others are perceived.

The basis for establishing categories is

a. "being in the same group as" these categories in the

The research in surveys and in all aspects of society, the following main population:

whites, coloureds and

Indians (Mar. 4; 45, 5).

As new aspects of these equally ratified social

institutions should noted.

Firstly, by legislation,

This differentiation occurs on the basis of

that are essentially of a social nature
and which can therefore not be described as being strictly "objective". In South Africa, matters such as physical appearance, culture, religion and language figure very prominently and being generally associated with race and ethnicity, they are regarded as relatively unchangeable. In this sense race is mainly interpreted as being indicative of a person's descent and relationship to collectivities which are described in the vernacular as white European, African, Asiatic or 'mixed' (ibid., 56).

Today, one of the most important aspects of the division of races and group boundaries in South Africa, should be noted. The whites established their own identity as is the cornerstone of national policy. For the purpose of population regulation it became the state's task to allocate group membership to individuals and groups (ibid., 59). The whites established that a group was also in fact associated with widely divergent rights and privileges.
makes it clear that she sees power as being vested in the hands of whites, the masters. Not only were they the "masters" but they had chosen their role. In the past 'good Christian values had not been imparted to white children. Their education had made them "inhuman". This had resulted in an unjust system of government.

In contrast, blacks were essentially victims. Whites had reduced them to slaves, had made them subhuman. It is held that the education provided for blacks was specifically intended to fit them to obey the orders of their white masters. They only needed to know enough to follow instructions in the factory, ... to operate machines. The teachers in black schools were merely instruments of the government, conveying the values that the masters wanted to be instilled in order to maintain the system. Throughout the hierarchical system of black schools, very new to workers and rigidly to a racial structure.

In Ratzinger there is reference to master slave terms, which enable African children to carry out the instructions of their masters and no more.

Similar comments appear in the St. Angela's Sik "true the Register could be issued this system if education on the same line. Ratzinger says that

The right of each person to culture is only insured if cultural freedom is respected. Too
often culture is debased by ideology, and education is turned into an instrument at the service of political or economic power. It is not within the competence of the public authorities to determine culture. Their function is to promote and protect the cultural life of everyone, ... (1986, 54).

It should be noted here that this vision of a polarized society, in which the whites manipulated other groups in order to maintain their own privileged position, is essentially the same as that of the Main Committee: HSRC Investigation, The External Environment (March, 1988).

The HSRC believes that conversion will provide the solution to this impasse. It throughout society, good things can be implemented. Schools and churches would be rebuilt that would be quite different from the missionary ones. Everything stemmed from Christian values. If true values were there, everything would be different.

In the view of this Committee, everything is mixed with 'true Christian values' and is further reinforced by the instantaneous availability of the Bible. ... (IN-2, 10-11).

In a similar vein it is noted that children were given a proper start. To whom it was clear what society would be correct.

Research, small, for the purposes of the HSRC's investigation and other sources, indicates that this is just beginning to typify many of many Africans. In summary,

research indicates that various factors, including urbanization, mass education and exposure to foreign or foreign-type on television have,
often culture is debased by ideology, and education is turned into an instrument at the service of political or economic power. It is not within the competence of the public authorities to determine culture. Their function is to promote and protect the cultural life of everyone... (1986, 54).

It should be noted here that this vision of a polarized society, in which the whites manipulated other groups in order to maintain their own privileged position, is essentially the same as that of the Main Committee: HSRC Investigation into Intergroup Relations (Marais, 1985).

The first teacher believes that conversion will provide the solution to this impasse. "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 transformed immediately. To sum up: whites are capable of converting and whites were imbued with true Christian values; nothing further would be needed for the instantaneous establishment of a just society (Marais, 1985)."

In the interview, a research officer, for the purposes of the HSRC's investigation into intergroup relations, indicates that these people's feelings are fairly typical of many Africans.

In summary, research indicates that various factors, including rapid urbanisation, mass education and exposure to prosperous stereotypes on television have,
separately and in interaction, led to two mutually independent consequences among Africans. On the one hand, there is the feeling of being excluded and the victims of white domination .... On the other hand expectations of rapid advancement have been stimulated (Marais, 1985, 85).

In different vein one teacher claimed that whites, by treating blacks as if they had no culture of their own, had effectively destroyed some manifestations of it. At one time Africans had used herbal remedies but their faith in their traditional forms of medicine had been undermined. This had been done in order to stimulate a market for western remedies. This person was careful to say that she lived in a black area. Whites having brought Western medicine, but only in their treatment of blacks (PIR-3).

Believed that in some ways, white culture with its values was inferior to African culture and said communistic, values PIR-3.

... give examples of certain behaviours which were more inclined to show respect to African parents, brothers and sisters than to the relatives who had immigrated. The whites still seemed to think that the relations with these relatives were based on false attitudes were based on false hegemony. They were embarrassed to introduce her
mother, who could not speak English, to a white person. It was not necessary to speak English in order to be educated. Some people thought that a person could only be educated if they knew a lot about the white man's way of civilization. This was untrue (PIR-5).

The same woman contrasted black people's experiences of survival and charity under the present regime and the one in which a just order prevailed. People felt it meant that the donors or having felt superior to the recipients. Whites thought that blacks were happy to accept handouts so long as they did not have to work hard. If whites were in the position that blacks were in, they would not be happy to accept handouts like that all the time. Whites gave false charity. "If whites were in our shoes, they would be happy to accept handouts like what we were used to. If you were friends you could borrow from one another without feeling of being degraded." Real charity was treating a person with respect (PIR-6).

For her, unbearably, reflected upon ways in which whites, in her eyes, did not achieve status in the eyes of whites.

One of the many whites who appeared to her as only if that person had money and from his remark one may deduce that the speaker would wish that the dignity of everyone, rich and poor, be respected really. The Magisterium, expressed by Ratzinger, would agree with this sentiment. He says that:
In loving the poor, the Church also witnesses to man's dignity. She clearly affirms that man is worth more for what he is than for what he has. She bears witness to the fact that his dignity cannot be destroyed, whatever the extent of poverty, scorn, rejection or powerlessness to which a human being has been reduced (1986, 40 to 41).

The second idea is that no matter how well
part of an Afro in terms which always regarded them as
inferior. The Church's move to the general happiness of
man in Africa.

A broad study of the overall quality of life
in a country is well said to be the measure of a life as a
whole. In Africa, the idea of well being.

The Church's move to the general happiness of
man in Africa.

A broad study of the overall quality of life
in a country is well said to be the measure of a life as a
whole. In Africa, the idea of well being.
Each community has a set of basic orientations explaining its raison d'etre. These orientations offer an explanation of the individual's and the group's place among others, thereby presenting a frame of reference which, must inter alia ensure the continuity of the group. In modern society this framework is formalized, to a greater lesser extent - the two most obvious forms of being history and religion. History relates man and group mainly on the basis of historical facts, while religion does this on the basis of values.

In the light of these approaches, it appears that these two forms of orientations in respect of intergroup relations (Karels, 1945, 65).

It is claimed that:

- when looked at their role in historiography in intergroup relations, one of the most typical aspects of this in South Africa is the involvement with the community from the way in which the interests of the community are handled.

Moreover, perceptions are important; the way historical are interpreted and presented, especially in the interpretation of events. The way in which events are mediated are important. Moreover, perceptions are not unitary, but rather the way historical are interpreted and presented, especially in the interpretation of events. The way in which events are mediated are important. Moreover, perceptions are not unitary, but rather the way historical are interpreted and presented, especially in the interpretation of events. The way in which events are mediated are important. Moreover, perceptions are not unitary, but rather the way historical are interpreted and presented, especially in the interpretation of events. The way in which events are mediated are important. Moreover, perceptions are not unitary, but rather the way historical are interpreted and presented, especially in the interpretation of events. The way in which events are mediated are important. 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The authors assert that

at school level history must be presented from the
point of view and orientation of the pupil's own
community. There must at the same time be a
negotiation and accommodation with the other groups
in the diverse South African society. The motivation
for the first element is that at the principle of
an open approach to history is understood. The
second for the latter can safely be stated in terms of
identity, towards and identification with the
Heritage from Home, which remains an object of
construction and group allegiance. For the same
reasons a negative self-image and even resistance
towards a different history can be presented from the
point of view of a different group in which the
same events are presented in an undisguised light.

Among the opinions expressed by teachers at St. Peter's

in their reaction to the history they were obliged to

The first one said that

The second, interviewed together, both wanted the

Third, interviewed together, both wanted the

Fourth, interviewed together, both wanted the

Fifth, interviewed together, both wanted the

Sixth, interviewed together, both wanted the

Seventh, interviewed together, both wanted the

Eighth, interviewed together, both wanted the

Ninth, interviewed together, both wanted the

Tenth, interviewed together, both wanted the

Eleventh, interviewed together, both wanted the

Twelfth, interviewed together, both wanted the

Thirteenth, interviewed together, both wanted the

Fourteenth, interviewed together, both wanted the

Fifteenth, interviewed together, both wanted the

Sixteenth, interviewed together, both wanted the

Seventeenth, interviewed together, both wanted the

Eighteenth, interviewed together, both wanted the

Nineteenth, interviewed together, both wanted the

Twentieth, interviewed together, both wanted the

Twenty-first, interviewed together, both wanted the

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Twenty-ninth, interviewed together, both wanted the

Thirtieth, interviewed together, both wanted the

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Ninety-ninth, interviewed together, both wanted the

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One-hundred-ninth, interviewed together, both wanted the

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One-hundred-eleventh, interviewed together, both wanted the

One-hundred-twelfth, interviewed together, both wanted the

One-hundred-thirteenth, interviewed together, both wanted the

One-hundred-fourteenth, interviewed together, both wanted the

One-hundred-fifteenth, interviewed together, both wanted the
textbook that she had been given to use with the 5th and 6th graders. In it were four pictures. The captions read:

This white man comes from England.
This black man is a trader.
This Indian is lazy.
This black man is lazy.

She said that she continued to be angry about this until 1923-24.

The Man Committee noted that

examples given by the work committee had suggested that these -97- stereotypes were real and necessary in order to educate the children.

Another group felt that

children did not learn their own history. Most history books are written by whites. Some books have ignored simply to serve the whites own purposes.

The survey of various children's picture books and

curriculum materials showed that there was little information about the lives of people of color and that school curriculum was focused on society.

The curriculum was biased in that the Nationalist perspective was not represented. Instead of focusing on the lives of people of color and the challenges they faced,

focus was on how to assimilate them into society as feared
by the Main Committee but it is clear that they rejected the interpretation of their history that they felt expected to teach their pupils.

Apart from speaking about history and history teaching the Director gave a glimpse into her notion of African society, consisting of kinship and the reason for African women having been socially and economically home-oriented for personal production, and emphasized the situation from an economic and social perspective and approaches. She further hastened to declare that she is free.

The Director also declared that besides being an office holder of the NCEA she is also a teacher of social studies and history. She was asked if she had any objection to dealing with issues related to social and economic upliftment. She answered that she is ready to do so. She has already taught some of these issues in various institutions. She explained that she has done some research on the development of social welfare and economics and has observed that African people are already well aware of these issues. She also emphasized that the development of social welfare and economics is not only important but also necessary for the development of any society.

She explained that she has been teaching these issues for many years and has noticed that African people are already well aware of these issues. She further emphasized that the development of social welfare and economics is not only important but also necessary for the development of any society.
This person spoke out of free experience as a classroom teacher, not from her experience as a member of the white group. Her remarks are not affected by a consciousness of her position in the white layer of South African society.

The main problems were that in South Africa, the problems are not economic or political. Instead, they are psychological and cultural. The white society is faced with the challenge of reconciling the historical legacy of oppression and exploitation with the goals of peace and justice. The black society is faced with the challenge of healing the wounds of apartheid and building a new society based on democracy and human rights. The tension between these two positions is at the heart of the current conflict in South Africa.

The solution to this problem is not simple, but it must involve a deep understanding of both the history and the present. It must also involve a commitment to the principles of justice, equality, and human rights. Only then can there be hope for a peaceful and prosperous future for all South Africans.
To conclude, certain teachers at St. Peter's and the author of the St. Angela's Stimulus Paper were profoundly dissatisfied with school history. This group included some who appeared to have been influenced by Freire and some who did not. They were all African. Their criticisms reflected on intergroup relations. None felt able to suggest alternative syllabi. When compared with the findings of the Main Committee HSRC Investigation into Intergroup Relations, their attitudes on topics on which they chose to remark, were typical of Africans.

Meenahadi, a white nun, commented on the history syllabus. She did not seem to be seeking out a concern with intergroup relations but as a result of her experience as a teacher in that school.

Another teacher who at first 'no history syllabus interested me, at least until I'm manoeuvred' MWN-

Mr. , a prominent member of the Ministry, argued that

In fact, in his history syllabus in question does

Ratzinger, in the person of
It was earlier noted that "each community has a set of basic orientations explaining its raison d'etre". In modern society this framework has been formalised, the most obvious terms being history and religion. In view of this, it appears that these two fields could have an important formative effect on orientations in respect of intergroup relations (Marais, 1985, 65).

More follows a list summarising the opinions proffered by English teachers on the subject of religion as these bear upon intergroup relations. In light of the claim that "It generally accepted that religion plays a major role in social relations, this is an important topic concerning the extent of religious pluralism in the Independent Republic". The Independent Republic also includes 45% of the population. The Independent Republic also includes 4.5% of the African population. Less than 0.05% of the African population is the Independent Republic. The Independent Republic also includes 45% of the population. Less than 0.05% of the population is the Independent Republic. The Independent Republic also includes 45% of the population. Less than 0.05% of the population is the Independent Republic. The Independent Republic also includes 45% of the population. Less than 0.05% of the population is the Independent Republic. The Independent Republic also includes 45% of the population. Less than 0.05% of the population is the Independent Republic. The Independent Republic also includes 45% of the population.
The above percentages should be seen in relation to growth patterns. There are indications that, proportionately,

the membership of a large number of churches declined, relative to the total population, between 1960 and 1980. Exceptions to this trend were the independent African churches, which had the fastest growth, and the Roman Catholic Church, which expanded among all population categories except the Asians. The category of other churches also expanded, so it is difficult to determine which groups were included, although one can deduce that non-conventional religious movements must have benefitted.

To sum up, a perspective of intergroup relations, this brief review indicates that Christianity has a large following, at least nominally. At the same time, it is apparent that there are numerous divisions in the religious sphere, divisions that, at least on an extensive level, coincide with divisions between population categories (see, 37).

In order to understand the role of religion in shaping views on all possible aspects of intergroup relations, it is necessary to undertake a brief review of different scientific points of view on the interactionism to the extent that can be concluded from the present paper. Conventions and classifications that are aimed at religious group representation are explicit symbols. In a certain sense, a religious symbol is contained in a certain category. Firstly, the symbol contains conventions and feelings about reality of a community and, secondly, it contains a psychological and social system of representations. In the former, the symbol represents truth in a certain sense, and in the latter it contains conventions and feelings about reality of a community. However, the symbol is not an entirely concentrated form. In other words, religious symbols represent an
interpretative and evaluative framework, and a motivation for corresponding action. It is this interaction between determination of reality and motivation which, from the perspective of intergroup relations, is so vitally important (ibid., 66).

One teacher at St. Tabor's displayed an awareness of this dual aspect of religion. She wrote that school should be a place where children discover the deepest meaning of their lives in order to live according to their identity, accepting responsibility of their actions to the people as they are living at the moment. She stressed this point in her PIN-3: "It is believed that this was being achieved (PIN-8).

The Main Committee was convinced that religion had an important function in intergroup relations. As the Committee pointed out in its report (PIN-4), the children are being taught to understand the different religious beliefs and to respect them. The Committee further stated that the children are being taught to live in harmony with each other. The report also mentioned that an awareness of the importance of religion should be encouraged.

Evidently, certain conditions put a strain upon this
At the St. Peter's staff meeting, one speaker gave evidence of experience of such divisions. "She drew attention to the fact that 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 he is accused of getting into politics (PSR-1).

In spite of these divisive tendencies, many South Africans regard religion as a potentially conciliatory and unifying factor. Both whites (46%) and Africans (84%) felt that religious movements should try to bring the different population groups together (ibid., 68).

In view of these percentages it is remarkable that, neither at St. Peter’s, nor at Motumahadi, was there any overt friction between the races in connection with matters educational. Indeed there was a sign of increasing co-operation, which was most evident under the circumstances at the time.

In the "Angola" St. Peter’s Paper, three objections were given, "no pluralism". This term was used literally to describe schools that had pupils from different racial groups.

The next waves of industrialism began in earnest in the late 1970’s when the Catholic schools by arguing against segregation in schools, and began admitting pupils irrespective of their race. The author took this and suffered a short of taking action against the schools.

In a recent and non-denominational schools
While it was common for the ‘white’ private schools to have some black pupils, the proportion varied from around 50% at schools like Sacred Heart College, the Catholic school in Observatory, Johannesburg, to a small handful at the more exclusive (and more expensive) Anglican boarding schools.

In 1946, there were no white pupils in either of the Kagiso schools.

Also in the Stimulus Paper, reasons were given for not wanting black children to attend white state schools or for wanting white teachers in black schools.

It was perhaps particularly surprising that no such case of racial mixing was heard at Mafumahadi. The three white women who taught there all commuted daily from the Johannesburg area to the nearby white town of Krugersdorp. There they lived with their partners who worked at the nearby white college at Witwatersrand.

One of the three white women at Mafumahadi spoke with enthusiasm about her experience in Botswana of a non-racial education.

Apart from encouraging the idea of ‘education for all’, the teachers found it was possible to draw up a curriculum that would be relevant to their students.
charts, etc." She did not specify whether she had in mind teachers from St. Ursula's as well as the teachers from Kagiso. However the singing competitions in question took place between so called 'mission schools' i.e. those in which it was exceedingly rare to find a white child (MWT-29).

It might be thought that the Mofumahadi teachers did not ask for more contact with St. Ursula's because it already existed in abundance. This is certainly not the only example of a visit was mentioned. Members of St. Ursula's were sometimes taken to Kagiso for a day of prayer. This school had "lovely grounds" but, unlike the Kagiso schools, had a swimming pool. Members also enjoyed some social activities but there is nothing to suggest that these included pupils from St. Ursula's (XWN-13).

Moreover, intergroup relations this lack of contact between children is of particular importance. The main committee notes that stereotypes take shape early in a child's life. Although research is not very clear on this, it is safe to assume that by the age of about 7 years, stereotypes have been internalized. Moreover, it is known that contact between children of different groups in South Africa - especially whites with other groups and vice versa - just does not happen. In fact, education policy explicitly discourages such contact. It therefore follows that stereotypes are not the result of first-hand experience. In the socializing process the child typically undergoes merely second-hand exposure and stereotypes are formed on the basis of this (Marti, 1985, 81 and 83).
They claim that

For the sake of sound intergroup relations, education at all levels should contribute towards intersocial, intercultural and intersport activities (ibid., 170).

Another form of ambivalence in religious matters is the contrast between personal and communal needs as the main focus of concern (ibid., 68).

In Appendix VII the opinions expressed by teachers in are classified into categories ranging from the narrower personal sphere to the to 1 situation. In order to assess the spread of interests, ibid.

Incidentally, we found that the great majority of the respondents were exclusively concerned with religion in relation to the narrower personal sphere.

They entered his heart in August 1980 Mandlenkhosi and it was found, ibid. to answer the question of Black Lutheranism to the South African

In the context between the studies, each of whom

The angry rejectors are the concerned rejectors

were somewhere that these

whether the written his personal reading of the

result of research ) (1983, 1)

rally of Black faith fall into this (the

They are those who are

they attend church

and they carry out their
It would seem that many of the teachers at Kagani
are trained in this way and are concerned to inculcate their values in
their pupils.

According to Bishop Twee.

Thus we see that the black community is likely to
adopt the same attitude towards the situation as
those who have influence over them, i.e., the
government, parastatals, the clergy, employers,
the police and the masses. This is the
prejudice against section 7(1)(c).

We note that many groups were dedicated to
improving the practices of their religion and to the
extent to which.

The state has a duty to recognize the
opportunities of education and religious influence in
the promotion of the Gospel.

We understand that

The black has a duty to recognize the
opportunities of education and religious influence in
the promotion of the Gospel.

We understand that

the church has a duty to recognize the
opportunities of education and religious influence in
the promotion of the Gospel.

In the view of the black community, we
understand that the community is given away to
abuse and

as the result of the black community, we
understand that the community is given away to
abuse and
impress them as long as the church is found wanting in the exercise of justice. They have deep human concern; they value and look for peace. ... They ... are militant and angry (Swan, 1982, 116 to 117).

The 'concerned rejectors' and the 'angry rejectors'
reflect the movement in the whole sub-continent towards militancy against the white attitude quo. More and more young people are joining these groups. As political awareness among them expands so these groups increase in size (Swan, 117).

Trevor Swan appears to be more in sympathy with the concerned rejectors than with the traditionalists. This is no surprise if the Main Committee is correct in thinking that among the leaders of the churches matters of interest naturally enjoy the highest priority, which is why special attention is paid to socio-political values. (Marais, 1985, 99).

Trevor Swan certainly does not stand alone among his colleagues in this respect. After 1948, when the National Party came into power, they,

...in 1974 the report statement 'Black consciousness'... P. F. Botha was published. It spoke directly about the anguish and hopes of Africans... The more than a notion, Trevor Verryn, says...
plenary session, they made a solemn commitment to a programme to: (among other things)

1) change social attitudes and customs that were derogatory, insulting, discriminatory or in any other way offensive to the standards of Christian social righteousness (ibid., 63).

The papal encyclicals Justice in the world (Synod, 1971), Populorum Progressio (Paul VI, 1967) and, in particular, Pacem in Terris (John XXIII, 1963), have been the bishops’ chief sources of inspiration in recent years. This has had certain practical consequences. For example, the world is seen as potentially evolving towards God for His glorification. Hence this world must be approached in an attitude of ‘critical loyalty’.

Man, the bearer of this critical loyalty, has a special responsibility as God’s fellow-worker in perfecting the world. Failure to follow this leading constitutes sin. Conversely, charity and, righteously, assists in perfecting the world by exercising its potential, striving to bring history to its goal (ibid., 55).

Verryn insists that there can be no doubt that the bishops are interested in the advancement of race relations and prioritisation. They regard the present time as a unique and highly significant, that “in which human striving which finds expression in history...” (ibid., 56)

We emphasise the Christian response to sin and evil: that the person(s)

As a general conclusion of the South African Bishops’ Conference (SACBC) in 1984, we acknowledge that the world is a place where we can all live together in harmony and peace.
However, with sadness, Bishop Swane remarked that
it was disappointing to see how little the (SA)
bishops' statements have achieved over the last

The great majority of the foreign languages appear to
remain, in 1982, unique ventures.

Part 2: Relative Material Development

At the beginning of this Appendix it was noted that the
human resources available in our group nations was
reflected in their many achievements. A wide variety
of contributions have been presented. These were of four
types. The first are complete collections; apparently,
and some included in some details. The second set
results in comparative perspectives, the third the history,
and the fourth to explain the following sampled reports
of these important and relative matters. Development
and re-use immensely increased the potential for each
people. It was necessary to recognize the importance of.
A report could be a summary of another or a
comprehensive one. It could even be a complete new
work. It was necessary to understand that.

The necessity of the many references were approached in
the many references that were elaborated. The
necessity of the many references were elaborated in
the many references that were elaborated. The
necessity of the many references were elaborated in
the many references that were elaborated. The
necessity of the many references were elaborated in
the many references that were elaborated.
The author of the St. Angela’s Stimulus Paper clearly demonstrated a choice of whites as reference group. The education of Africans is compared only with that of whites, the two forms of provision being characterised as master/slave education (V.4). One result of such purposely-structured education is that Africans get little or lower income (ibid., 4). "Most parents cannot easily afford the teachers’ training colleges and universities situated in re to rural areas (ibid., 1)."

During individual and small group interviews at St. Peter’s one person also referred to the South African system of education that produced master/slave relationships’ PIN-9 and 10.

These were the only comments made by teachers at Xagiso that indicate that whites form that person’s reference group and also refer to material deprivation.

At St. Peter’s there were a number of complaints about the provision of the plant and absence of equipment PIN-10 and 11. In two units it was said or implied that the school should provide: MIL-8 and MIL-9.

Some teachers also referred to the poor material rewards they received (PIN-10 and 11). Another person said he was rumoured that the salaries (at St. Peter’s) were lower than elsewhere. (PIN-11).

An older woman implied that she would consider studying further only if “it meant a salary increase”.

The African teachers at Xolimahadi also complained...
those extensive lack of certain material resources. In addition, they may be even more acute and pervasive among their non-paternal kinship.

There is considerable evidence that the community members of many people's reference group. For example, using 1970-71 in the non-institutional.

One person felt to indicate that, in relation to institutional people, the reference group provided them with a sense of belonging, or at least the sense of being valued.

At home, they may become a part of what appears to be different. This may be more than the relationship.

Furthermore, people tend to talk about the community, as if they were not better acquainted than themselves, even if it did not always exist. They recalled between 1945

The overall impression seems to be one where one

region's people, and some of the community members at

people with whom they were connected, continued

not to be as well as they were in the city, where incomes were not

much lower. They wanted their family member paid

for.

The store where the individual lived and worked.
"loan-borrowing" was a way of life (MBL-34). In agreement her companion said that every month she had to borrow (MBL-35). They were paid R277 a month and 'couldn't manage on it' (MBL-36). One said that only "Divine Providence" had made it possible for her to raise her family on so little money (MBL-38).

These last two women approached retirement with anxiety. Some employers in the area were buying houses for their employees. They wondered if the Sisters could do the same for them (MBL-39).

A younger woman showed that her reference group included Africans who were not teachers. She had heard of an industry in her region which paid comparatively lucrative wages at the University of the Witwatersrand. The "waterman" was prepared to do any job that paid well (MBL-30).

These nine teachers displayed a clear relationship between their need of being hard pressed and their reference group. In regard to their own retirement situation MBL-11.

These nine teachers expressed a need for greater material assistance. When Acting-Principal she had received a salary of only R150 a year in a boarding school where R250 was the wage. Now she said that all money had not been spent in this way. On being interviewed she still lacked this equipment. In this case there was no relation to the reference group (MBL-2).
VIII.7 MORE OPINIONS AND PRACTICES SIGNIFICANT TO CHANGE IN INTERGROUP RELATIONS

Up to this point attention has been focused mainly on
categories that reflect experience and perceptions of
intergroup relations. However, in relation to change, it
was noted that no mention was made of opportunity for
face-to-face contact with people of other races. Such meetings
are potentially highly significant with respect to change in
intergroup relations. Attention is now drawn to language as
a second factor that potentially influences intergroup
relations.

The first principle that the people concerned
should be able to understand one another.
Varis, 1985, 17

The 1981 census made clear that a large proportion of
Africans and white South Africans cannot communicate
vocally, that 6.7% of the white population cannot read or write in
a language. Among Africans 56.9% cannot communicate
vocally. An Africans and a total of 37.3% of African employees
were literally handicapped (Varis, 1985).
At St. Peter's the only comments made about language were in connection with proper behaviour. It was important that children learn to speak politely to their elders and to each other. These concerns were shared by those at Motumahadi. (See the earlier discussion of the concept of respect in VII.2.3.)

At Motumahadi there was also concern about the standard of the official languages as used in the school.

The women agreed that it would be best if the children learnt both English and Afrikaans from their first days at school. 'However, they had been told by the D.E.T. that Afrikaans should only be introduced in Standard I. The tone of Afrikaans in the school was very low as a result.'

Furthermore, there was much concern about the quality of English as used by young teachers. "But people also complained about the quality of English as used by young teachers.'

A white nun told me: 'a number of the young teachers learned at Village School. They spoke very good English. They did not make mistakes. In contrast, the teachers who had been trained at the College, made very poor English.' The official policy at Motumahadi was to use English as the medium of instruction from Std. IV. However, it was decided that English should easily be turned into Afrikaans, and vice versa. The official language, and the medium of instruction in the classroom, was English.'

This person felt that, in the long term, the problem of bilingual teachers lay in the period of initial education and training. "The problem of bilingual teachers lay in the period of initial education and training. "

At Motumahadi, at least one attempt at the in-service
education of teachers had been unsuccessful. An Ursuline nun had introduced her teachers in Dobsonville to a teaching scheme called 'Bridge to English'. This Sister had also paid occasional visits to Mofumahadi to work with one of the her teachers. However she had not grasped the essentials of the method (MM2-1).

Another Mofumahadi nun found the children's lack of competency in English very limiting. It was often not reasonable to expect them to read from their textbooks in preparation for discussion or for a dramatization. It frequently happened that reading the textbook did not advance knowledge of the texts (MM2-11).

For the moment it seemed that the standard of English was not satisfactory. The consequence of this was not only that the children would be personally disadvantaged but their teachers would be penalized.
In 5.2.2 it was noted that the diverse nature of those included in the category "supervisors" raised the question of whether it was justified to regard them as a single group. In order to arrive at an informed judgement a comparison was made between the responses of the managers with those of people who play other roles (the non-managers). The method employed and the outcome are described in this appendix.

There were 6 managers but one refused to either rate or rank the statements. The ratings and rankings of the remaining five managers were compared with those of the three non-managers.

The method followed is described in 5.3.
<table>
<thead>
<tr>
<th>Name</th>
<th>Manager</th>
<th>Non-manager</th>
<th>Rating</th>
<th>Score</th>
<th>Ranking</th>
<th>Rating</th>
<th>Ranking</th>
<th>Rating</th>
<th>Ranking</th>
</tr>
</thead>
<tbody>
<tr>
<td>John Smith</td>
<td>5</td>
<td>4</td>
<td>3.5</td>
<td>2.0</td>
<td>2</td>
<td>4.0</td>
<td>5</td>
<td>5.0</td>
<td>1</td>
</tr>
<tr>
<td>Jane Doe</td>
<td>3</td>
<td>5</td>
<td>2.5</td>
<td>1.5</td>
<td>3</td>
<td>3.5</td>
<td>4</td>
<td>4.0</td>
<td>4</td>
</tr>
<tr>
<td>Robert</td>
<td>4</td>
<td>2</td>
<td>4.0</td>
<td>3.5</td>
<td>1</td>
<td>2.0</td>
<td>5</td>
<td>1.0</td>
<td>5</td>
</tr>
</tbody>
</table>
In relation to the aims of education there was a high degree of correspondence between the opinions of the managers and the non-managers.

The managers and the non-managers each both rated and ranked statements 32 and 36 either first or second in order of importance. In addition, the managers both rated and ranked 35 among three most important statements. The non-managers ranked 35 third in order of importance but did not rate it as highly. The non-managers both rated and ranked 37 among the three most important, the managers rated it, but did not rank it, equally highly.

The managers and the non-managers each both rated and ranked 38 lowest in order of importance in Set 3. The managers both rated and ranked 34 among the three least important statements. The non-managers ranked it in lowest position together with 31, 32, 33 and 39. However they rated it fifth in order of importance together with 31, 34, 35 and 37. Only 38 was placed lower. Thus the non-managers, while indicating that they regarded 34 of little value, did not clearly indicate that it was among the three least important statements. Likewise 31 and 33. The managers neither rated nor ranked 34 among the three lowest in order of importance but rated 37 in this position.

With regard to the means of improving teaching there was a considerable measure of agreement between the managers and the non-managers but now as much as in relation to the aims of education. This difference may result from the problems associated with the statements in Set 3 (4.4.2).
The managers both rated and ranked A4 among the two most important means of improving teaching. The non-managers rated it in this position but did not rank it as highly. The non-managers both rated and ranked A2 and A9 among the top three statements. The managers rated A2 and ranked A9 among the first three.

The managers and the non-managers each rated and ranked A3 in order of importance. The non-managers also rated and ranked A5 and A6 among the three least important statements. The managers valued both A5 and A6 highly.

There was complete agreement between the managers and the non-managers about the teachers’ motives for wanting to teach. They both rated C2, C3 and C8 as the three most important motives. Their opinions differed slightly regarding the three least important motives. They both rated C1 and C6 among these. However, the managers both rated and ranked C4 in this position but the non-managers ranked it there but rated it higher.

In view of the responses it would seem appropriate to regard the managers and the non-managers as members of the group, here referred to as the supervisors.
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This list comprises three categories:

1. Books and periodicals,
2. Newspapers, and
3. Archival materials.

1. Books and periodicals

We identify that the document in question is regarded as an authoritative scholarly text. (See Note X).

It should be noted that references to works only to columns 1 and 2 of the reference table, the notes, sections, and statements in the footnote section should be consulted. The reader should refer to the table and references listed between pages 108 and 1200, with the tables and notes on pages following the table and references mentioned in the notes. Further references may be found in the primary and secondary literature. (See Note Y).

2. Newspapers

Further information can be found in the following publications:


Additional references may be found in the secondary literature.

3. Archival materials

The following archival materials are referenced in the tables and notes:

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