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DISCUSSION

AN ARGUMENT AGAINST 'MORAL FACTS'

Hannah Gluckman

While up to now I have to admit intellectually, that 'moral facts' cannot exist, emotionally and spiritually I have preferred to believe in their existence. Thus I read Burchard's article (1) with great anticipation in the hope that my spiritual belief could be given a more rigorous backing. Alas, it is not to be.

There are many areas of Burchard's argument I could criticise, particularly the unproved assumptions on which he rests his case. Let me rebut just one of these. Burchard presumes that the real world is experienced in the same way by everybody. (2) He may presume so. I do not. For while some shiver, clothed in thick jerseys, others stride about in shorts: while some, dripping with perspiration, seek the shade, others bask comfortably in the sun. Certain foods are too sugary or salty for some people, but lack sweetness or saltiness for others. Finally while one might insist that a certain dress is greyish in colour, another will call it blueish. The 'real' world is most certainly not experienced in the same way by everybody. (I will not even go into the presumption that there is a 'real' world).

But presumptions aside, there are two serious weaknesses in Burchard's argument. The first is his use of words and phrases which he assumes have absolute meanings accepted by all. The phrase, 'human welfare' is one example. But

does the word 'human' refer to the welfare of all people in the world, or only part of the people (e.g. a specific race or nation or community)? Or does it refer to the individual? What if there is a clash, as there is likely to be, as to whose welfare will prevail? Since this is one of the common areas of disagreement in moral and particularly ideological matters, a more precise definition of 'human' is essential. Can Burchard give one with which <u>everyone</u> will agree?

'Welfare' too, needs to be more precisely defined. Does it refer to physical welfare, economic welfare, spiritual welfare etc.? Again, if there is a clash, as there is likely to be, which is to prevail? Which of these will be the 'moral fact' for which there is 'intersubjective agreement'?

And thirdly, how is the latter phrase to be defined? How many people must agree before the condition of 'intersubjective agreement' is fulfilled? Everyone? In the sphere of moral and aesthetic statements this will never occur until there is complete agreement as to the definition of 'human welfare'. As I have hinted before, this has yet to happen. (Incidentally, to class mathematical statements with these two is to show a lack of understanding of what mathematics involves).

The second serious weakness that I wish to draw attention to is Burchard's statement that 'morality is concerned with human activities and their effect upon human welfare.... We can classify a principle as a moral principle in so far as it is concerned with the effect of human activities upon human welfare'.(3) Burchard may regard this as the agreed definition of 'morality'. I regard it as an arrogant presumption which narrows the world down to the human race only, completely ignoring the other inhabitants of the earth. Surely a man who beats a harmless dog to death is guilty of an immoral act? Some too, might regard a person who wantonly uproots wild flowers from the veld and then tosses them away, as equally guilty of an immoral act. Yet neither of these instances will necessarily have any effect upon human welfare. Whether Burchard agrees with me or not, it is obvious that his definition of morality is not an agreed one.

My conclusion is the following. It is indeed a fact that people accept that certain kinds of behaviour can be called moral, while other kinds of behaviour are regarded

as immoral. This is a fact, but it is a fact to do with morality and not a moral fact. Statements of this kind can have reasons advanced for or against them, but ultimately they will be arguments as to which definition of 'human' and of 'welfare' is to prevail. As I have indicated previously, there is no intersubjective agreement on this matter. Until there can be one hundred percent agreement as to how morality is to be interpreted, (as there is that 2 + 2 = 4 or that the sun rises in the East) I cannot accept that the existence of 'moral facts' has been proved.

REFERENCES

1. John Burchard. 'The Arena Of Morality' in Perspectives in Education. Vol. 3 No. 1 March 1978.
2. Ibid. p.23.
3. Ibid. p.23-24.

CLOSING THE GAP BETWEEN THEORY AND PRACTICE IN TEACHER EDUCATION

Bill Holderness

At the beginning of the year, the Johannesburg College of Education held a staff seminar to discuss ways of "closing the gap between theory and practice". Various questions were put to a panel of five staff members by the chairman, Professor Boyce.

"How should a student or beginning teacher react when an experienced teacher in the school says, in effect: "You can forget all that rubbish they told you in that little college at the top of the hill. I'll show you how to teach!" Mr Bell (Art Department) pointed out that such criticism was unprofessional and self-damning - it almost certainly exposed severe academic and professional limitations in the "experienced" teacher. "I'll show you how to teach!" was often another way of saying, "I'll show you how to impose discipline on the children - I have been doing it year after year (after year after year) in the same way". The chairman admitted that, in some cases, 20 years of teaching meant one year's experience repeated twenty times!

However, it cannot be denied that a great deal of intolerance and misunderstanding exists between the schools and what goes on in teacher education. College should be open to realistic, professional criticism from practising teachers: after all, it is responsible for the kind and quality of teacher who goes into the schools - and, by implication, the quality of thinking and methods too. Mr Bell proposed that students and beginning teachers should expect conflict and acknowledge it. Indirectly, the negative attitude of certain "experienced" teachers could be used positively to develop the students' own personalities and teaching abilities. Dr P Swart (Senior Primary) agreed that young beginning teachers should make it their stated aim to be "experimenters", willing to try out different teaching methods to see which suited them best.

Do college lecturers help students apply theory to practice? Dr M McKean (Art Department) believes that, under the present system, many do not and cannot. Because the

opportunity to work with students in a teaching situation is so limited, lecturers tend to become prescriptive. Dr McKean proposed a system in which students could do the professional aspects of their work in a single year, including teaching practice on a weekly basis. This would create a situation in which the theory could be implemented immediately in the practical situation. Such a process of learning for students would enable them to develop personal strategies, based on their own decisions, to deal with the problems implicit in pupil learning.

Similarly, Mr E C Wragg (Exeter University), writing in "Education for Teaching", has made the point that:

> "to be understood, concepts in education must be verified by personal field experiences; in turn, field experience must be efficiently conceptualised to gain insight. With present practices, the gorge between theory and practice grows deeper and wider, excavated by the very individuals who are pledged to fill it".

In what ways are college lecturers responsible for "excavating the gorge"?

Mr H Davies (Educational Studies) maintains that many lecturers have antiquated and irrelevant ideas about children and discipline. "The child of 1943 exists no more!" Lecturers have failed to maintain contact with actual, present-day situations often by failing to involve practising teachers in college theorising processes.

They have generally failed to engage students in a "quest for certainty", and have failed to prepare students for the crucially important management of organisational change. Preoccupied with pursuing their fields of personal, but not of general, insight, lecturers often fail to distinguish the trivial from the important; they also import too readily theoretical implants without modification to the South African situation.

What, then, are the main factors which contribute to the gap between theory and practice?

Mr J Lewin (Educational Studies) believes there are many: disagreement over what constitutes "good teaching"; a poor relationship between the college and schools, lecturers and teachers. Because college organises theory and practical-experience consecutively rather than concurrently, the curriculum fails to emphasise the interrelationship of conceptual content and methodology.

Educational theory, as taught at present, tends to train rote obedience rather than to evoke judgements and produce "personal strategies".

In Mr J Lewin's opinion, the chief factor is probably the college's blind faith in the apprenticeship approach where the student teacher is placed under a "master teacher". Research tends to indicate that this approach has numerous pitfalls, and therefore college should explore alternative approaches such as micro-teaching, extended tutorship, observation and analysis,and the skills approach.

Another significant factor is that many college lecturers have inadequate school-teaching experience and/or claim that methodology and teaching practice is not their concern. Apropos of this point, Miss K Laurie (Physical Education) recommended that lecturers should "return to the firing line" for a month, term or year and on a regular basis. In response to this suggestion, Professor Boyce stated that, ideally, lecturers should return to school teaching every three years. Hopefully, the new Teacher's Centre will enable lecturers, teachers and students to maintain meaningful dialogue. Mrs K Sutherland (Speech and Drama) suggested that after each teaching experience session, lecturers should ask students for names of teachers who had useful teaching techniques and approaches and who might be willing to share these with Johannesburg College of Education.

Why is it so difficult for many beginning teachers to apply the educational theory taught at college to the school and classroom situation?

Mr A Johnston (Senior Primary) pointed out that periods of teaching experience are always conducted under the direct guidance and supervision of the school and college staff: this teaching situation does not adequately prepare some students for the often harsh realities of being directly responsible for their own classes. At present, therefore, beginning teachers are often left to flounder in their crucially important first year of teaching. Informed "on-the-job" guidance is needed to help these teachers relate educational theory to teaching practice. The possibility of a probationary year is worth investigating: it could be the joint responsibility of college and schools (see Mr J R Dick's proposal, reported in COLLEGE NEWS, November 1977 page 4 paragraph 3).

So how are we to close the gap which separates educational theory and the real problems which teachers encounter?

Professor Boyce has indicated four areas in which students might be helped to relate theory and practice: demonstration or laboratory schools; internship programmes; more effective school experience; improved teaching methods at college.

Demonstration, laboratory schools attached to colleges of education are common in Sweden and ensure a close link between theory and practice. Internship programmes operate in some countries - the U.S.A has "on-the-job" training, West Germany has "vorbereitungsdienst", Britain has a probationary year of professional induction.

More immediately, Johannesburg College of Education should do what it can to provide students with more effective school experience - more and better consultation between lecturers and students before and after lessons; continuous student contact with groups of children over a three- or four-year period; regular practice in observing and analysing classroom interaction.(2)

Finally, College could help to close the gap by improving its own teaching methods. Simulation, case-studies, educational technology, a demonstration room and the micro-teaching laboratory all have a vital role to play. But so too do individual lecturers who are constantly providing the students with teaching models - good or bad. Lecturers might do well to guard against being "hypocritical" (Mrs H Gluckman, Educational Studies) - we preach lively methods without practising them ourselves!

Footnotes

(1) This article has appeared in College News (June 1978) as one portion of an article on "Staff Development".

(2) Johannesburg College of Education has already made a start in this area - see the teaching experience projects for first-years (directed observation) and third-years (language interaction) as outlined in COLLEGE NEWS, November 1977 page 4 paragraph 5.)

A NEW APPROACH TO TEACHING EXPERIENCE

Hilary Janks

A team of four students is assigned to a carefully selected teacher in the schools. The teacher who will work as the team leader must be chosen according to the following criteria:

a) Excellence of teaching
b) Interest in the training of teachers
c) Willingness to meet with other team leaders and curriculum studies lecturers to plan the Teaching Experience and to discuss its progress.

The four students and the teacher in the school (team leader) together form a team which takes over responsibility for that teacher's full time-table. The team teaches the class: sometimes one member of the team teaches at other times another member teaches. All members of the team are present for all the lessons. Together the team plans and executes its programmes for its various classes. If group work is used then it is possible for each member of the team to work with a group. If a theme is being handled then it is possible at times to divide, with each member of the team working on a different aspect of the theme (cf A. Adams "Team Teaching and the Teaching of English").

The team leaders from the different schools meet once a week with the curriculum studies lecturers to exchange ideas and to discuss problems. The Team Leaders in consultation with the Curriculum Studies lecturers are responsible for the assessment of the students in their teams.

Curriculum Studies lecturers visit each team four times to see each student teaching. If any student is having difficulty the Team Leader may call in the lecturer or the student may call the lecturer directly.

Although a student is responsible for only 1/5 of the teaching the student gets the feel of a full teaching load. Marking need not necessarily be reduced as very interesting discussion can flow from each member of the team assessing all the work and comparing their assessments.

This team approach to Teaching Experience removes the problem of discipline. It is my belief that new teachers should not have to cope with these problems at first and should be enabled to get on with their teaching. Many of the discipline problems which exist are in any case a result of the artificial nature of Teaching Experience.

This approach could be implemented immediately possibly on a small scale at first, with student volunteers.

Three problems which arise are:

1. The best teachers often do not have full time-tables because of their administrative responsibilities in the schools.

2. The best teachers usually have matric classes and will be unwilling to embark on such a scheme as late in the year as September.

3. Members of a team may have difficulty fitting their second teaching subject into their time-tables and the schools where there is a suitable team leader may not offer the second methodology.

A way of overcoming these problems would be to devote the whole of the second term to teaching experience possibly setting aside a couple of weeks of the term for students to teach their second subject constantly. If one is to retain the two-teaching-practice system then one practice could be for the first subject and another for the second. Even without any changes I do not think that the problems are insurmountable on a small scale.

The advantages that result from this new approach are numerous:

1. Students work together in a supportive team.

2. Students have the opportunity of learning from a practising teacher who has been chosen for his excellence.

3. This team leader who is responsible for guiding the students is fully aware of his particular school situation and the classes. He can share this awareness with the rest of his team.

4. Students learn from each other.

5. Students learn the importance of sharing ideas and giving. (Teachers generally are not great sharers).

6. Assessment of the students is done by a teacher who is constantly with the students. There is a continuity of assessment. Assessment is no longer based on isolated lessons.

7. Curriculum Studies lecturers are freed to spend more time with students with problems.

8. Curriculum Studies lecturers have the opportunity of working with practising teachers in a meaningful way. As more teachers are drawn into the scheme new ideas about teaching the subject can be generated and disseminated into the schools. In addition to discussing the Teaching Experience the team leaders and Curriculum Studies lecturers can use the meetings as a forum for discussing the teaching of their subjects.

9. Students have the opportunity of experiencing a full time-table. They become involved in drawing up schemes of work, in adapting them, in executing them and in evaluating the programmes and the pupils.

10. Students are able to teach without having to worry about discipline.

11. Pupils in schools are likely to be given very interesting programmes of study.

12. The students do not disrupt the work of the teacher or the class. The teacher does not lose contact with his classes during the period of Teaching Experience.

EDUCATION, EDUCATIONALISM, EDUCATIONOLGY

Gordon Bauer

In South Africa, English speaking academics have tended by and large to avoid the philosophical study of education in the highly structured way which is attractive to Afrikaans speaking academics. The reasons for this may be many, but one might perhaps be what could loosely be called the Anglo-Saxon temperament which is revealed in the desire "to cut out the waffle, and get on with the job". While this attitude may in some cases be laudable, it has nevertheless tended to result in a gap in structured educational thinking through the medium of English. Following the lead by the German and Dutch thinkers, Afrikaans speaking academics have devised a system which they have called Pedogogy. This word however is totally foreign to the English ear, and the whole concept somehow has tended to be dismissed as a strange quirk of their misunderstood compatriots. An attempt will now be made through the medium of words which could mean more to the English speaking academic what a philosophical study of education could entail. This will be done with reference to the three words which form the title of this article.

1. Education is the practical level of helping children, adolescents, and adults to actualize their capacities. It is the activity of the educator. As a result of education, it is hoped that people will become better people. Children, adolescents, and adults are taught, coached,guided and trained. The term does not refer exclusively to the relationship between a child and an adult. Education is concerned with the how of growing up, of improving.

2. Educationalism is the theory which supplies the particular goals which the educator is hoping to achieve through education. It provides the value system for the practice. Examples of educationalisms are Christian-Nationalism, Marxism, Pragmatism, Idealism. These are the fields of what are currently understood as philosophies of education. It is in this area that idealogical warfare will be waged. Opponents of a particular educationalism would say, "You can't educate children and adolescents and adults to adopt those attitudes". In South Africa,

for example, the English speaking educational community tends to be suspicious of the current educationalism - Christian National Education. They may often feel that it is merely a disguised way of keeping particular political attitudes alive. What would be the dominant educationalism of the English speaking community might be difficult to define. It might be called liberalism - which is seen in positive terms by its supporters, and in negative terms by its opponents. What is important to note, however, is that these -isms are regional and belong to a particular group.

3. There is however yet a third level on which one can discuss education, and that could be termed educationology, the field of study of the educationologist. An educationologist tries to see what is central to all educational activities. He rises above educationalism, or the philosophies of education. He seeks to study what education essentially is, after all the theories and practices, the -isms and the methods, the ideologies and the daily school routines have been distilled off. He asks what the purpose of education is, and seeks criteria by which one can judge the results. All regional educationalisms need to be subjected to this scrutiny. If they are not able to stand the test of educationological analysis, they are not worthy of a place in the school or university. By means of a scientific study, which educationology really is, a Marxist and a Nationalist can engage in debate - not as ideologists but as scientists. When a person absolutizes his -ism, he no longer can think as an -ologist.

This then could be seen as the three level structure of education, or more precisely, the educationological structure. In the training of teachers one should proceed from the concrete to the abstract. One should begin with an exposure to the methods of education. Only once a person has had practical experience of a particular form of education will he be in a position to move on to considering the educationalistic aspect, or the theory on which the school practice is built. Many practising teachers never see the need to get even to this level of abstraction. Yet we expect students who have experienced neither education nor an educationalism to become educationologists - to become involved in a scientific study of why they are doing what in fact they are not doing. Educationology should only be introduced at the B.Ed. level. The fact that the majority of students are bored with educational philosophy is a result of the lack of insight on the part

of the curriculum planners in the Faculties. Instead of really philosophizing, of thinking deeply, of pondering over, of wondering about a certain actual situation - also called a reality - students in exams reproduce formulae which have great truth value for educationologists, but which as far as the students themselves are concerned are trite clichés called to memory for the sake of attaining a qualification. We switch off our students because of our inability to see the level of relevance to them. In most cases they never return to educationology - but when they do it is with tremendous negative feelings. I fear that at the moment too many educationologists are academic ostriches, not wanting to face student reality.

(I am endebted to Professor O C Erasmus for starting my thinking on this track with his suggestion of the word educationology, and to Professor J J Pienaar whose structure in his lecture Die Temporaliteitsbegronding van die Pedagogiek I have followed. Naturally, neither of these academics can be held responsible for the contents of this article.)

ARTICLES

THE AIMS OF EDUCATION

Ben Parker

If one is concerned with discussing the aims of education, then one is raising questions about the nature of education. Questions arise about what count as satisfactory answers, what kinds of limits, if any, should be placed on descriptions of education. Various criteria can be put forward as guides to help us in our decisions about the value or worth of certain theories about education. But, then, questions about the questions arise.....One is in a debate about what kinds of questions one 'should' ask, and what kind of criteria are to count as settling the nature of the questions, and, of course, their answers. This paper attempts to show how discussions about the nature of education are relevant to any practical decisions about, and, understanding of, education. This involves looking at certain key concepts involved in discussions of education, and showing how different understanding of these concepts creates different criteria for evaluation.

As an individual one is constantly faced with decisions that have to be enacted. These decisions are dependant on a hierarchy of choices, choices about what to do in a certain situation, how to respond, choices about what kind of criteria should govern one's choice. One has to know what kind of situation one is faced with and the possible ranges of responses to that situation. For example, when faced with a choice between breaking one's promise to stay with, and provide for one's mother, and breaking one's obligations to fight for one's country, one can evaluate the situation as being a moral one and so subject to moral constraints. But questions can arise about these moral

constraints. These questions can be of two distinct types: 1) which constraints apply; 2) the nature of morality. The first type of question is dependant on the second because the choice between different constraints involves decisions about the purpose of morality. What one 'should' do is dependant on how one understands obligations and their relationships to other individuals and the state. How is one to educate oneself and other people to develop their ability to make choices in such situations?

Different answers can be given to this question, depending on what description is given of the situations. We immediately run into problems when we try to provide neutral descriptions of observations, finding that any sentences describing particular observations are tainted by their interrelationships with the sentences of theories. This creates problems because different theories will create differences in the interpretation of observation sentences, and so in our descriptions of situations. If we believe that x is a kleptomaniac and not responsible for his actions in a supermarket, we will have doubts about what kind of moral punishment is appropriate to his case. Would we blame him? Similarly when we describe an ecological situation through the use of mathematical models, we are faced with the possibility of using different theories which will produce different results. The language we use both to describe our physical environments and our social and individual environments, although in some sense about reality, is subject to modification and change.[1]

Through the induction of the language,models, and theories of science, an individual becomes capable of making scientific decisions. His ability as a scientist, is constrained by his understanding of what is involved in making scientific decisions. In a genuinely scientific training an individual is provided with no more than a picture of the current state of knowledge about reality, it is his understanding of the picture that enables him to become creative, either in providing confirmation of the correctness of the picture, or through modifications and changes of the picture. What is not the case is that the picture be presented as the absolutely correct representation of reality. The education of a scientist involves not only the handing on of a set of tools to solve problems, but also an understanding of the nature of the tools to enable change and modification.

But whereas only a small proportion of mankind are educated scientists, most, if not all individuals can be regarded as

moral agents. What seems to distinguish being a moral agent from being a scientist is the lack of coherent description of the nature of morality. This becomes manifest in our uncertainty in choosing between different moral theories and their descriptions of situations. As scientists we may disagree about the application of a particular theory to a particular problem, but can still agree about how to settle our disagreement, through the use, for example, of observation and testing. But as moral agents we may find no common ground for settling disputes between ethical theories. How, for example, does a utilitarian show an egoist the errors of his ways?

In the arena of morality, language appears subject to a fatal relativism which undercuts debate about how to make moral decisions. For an individual, acting as a moral agent, there can be uncertainty about what kind of criteria are relevant to the evaluation of a situation. How, for example, does one decide that utilitarianism is a morally preferable theory to egoism? Moral values seem so often to be no more than a matter of opinion, with no one opinion counting as the truth.

Education must surely involve not only the induction of science, but also the induction of morality. An individual can only become a member of a community when certain necessary conditions have been fulfilled. These necessary conditions include some understanding of the fabric of relationships that hold the community together, that make it a community rather than some loose collection of individuals.

In becoming a moral agent an individual must develop understanding of the moral norms of the community, which govern the interrelationships of individual members, and which provide a background for moral decisions about how one ought to act. But when one raises questions about choices between different sets of norms, one cannot settle the questions by appeal to a common ground such as observation and testing. This leads to a feeling that moral language, and discussions about morality, are not about reality in the same sense that the language of science is about reality. So far I have touched on few epistemological questions, or metatheoretical considerations, when talking about education, whether it be the induction[2] of an individual into being a scientist or a moral agent one can raise questions about the nature of the process: How does this process occur, what is its nature, why? The raising of these questions is important because induction is the rite of passage one must undergo to become active

members of the community, whether in the capacity of a professional/artisan or that of an interacting variable in the construction of the social reality; a mass of relationships stretching from those involved with family through to the awareness of economic influences stretching across the market place. These questions are important because they force us to specify concepts that are involved in our understanding of our situation.

There are two questions that arise: i) How do we set about defining those concepts that are going to elucidate the nature of reality and our position within it, and ii) If we can provide such an elucidation what consequences can be drawn?

Theories can be generated that will define certain concepts in such a way that the elucidation of reality that arises provides us with an understanding of the educational process, and the ability to direct our actions in certain ways. What happens when these theories conflict and proscribe different courses of action?[3]

Choice between the two theories raises metatheoretical considerations about the criteria that govern the choice. If we say that we should choose that theory which best stands up to the tribunal of observation and provides falsifiable predictions of the greater scope, then, already, we are biased towards deterministic theories. Kuhn claims that the criteria governing such a choice, such as simplicity, scope, generality, rest on a subjectivist basis. But how do we weigh the relative merits and elements of the two theories?

It is not my intention, here, to engage in this debate but merely to show that the very existence of such a debate provides us with insight about the nature of induction. To decide whether the process of induction has been successful, we have to decide what are the aims of education. If, for example, the aim is the development of individuals capable of performing roles that are necessary for the satisfaction of certain needs within society, then induction will have been successful if the individual is able to perform certain roles. But what is involved in the ability to perform such a role? What, for example, are the needs of the society? Once we have raised questions about descriptions we are faced with problems of choice; which description do we choose? Considerations about choice again raise problems of description of that choice. We can always debate what criteria count. But to engage in that debate we need to be concerned about the metatheoretical considerations that are involved.

A definition of the aims of education involves descriptions of the nature of education. Whether we see education as subject to deterministic or anomolous descriptions, one is concerned with the development of those descriptions. The ability to develop descriptions involves an understanding of what counts as a description and an understanding of how what counts can be changed; the acquisition of this ability involves acknowledging that the process of induction is more than just, or different from, indoctrination. Indoctrination would not provide an individual with the ability to be critically reflective and discursive about his own beliefs and actions. Indoctrination presupposes the imposing of a plan of action and concomitant beliefs on an individual in order to achieve his commitment to a particular course of action.[4]

Part of what should be involved in the process of education is the development of the ability to engage in reflection about one's descriptions of reality, since only in this way can that description be changed. If one values the idea of development or progress, then one must advocate the need for change within existing description and actions. What I hope to have shown is that the development of the ability of individuals to create such changes is dependent upon their ability to understand at least, the nature of choice between alternative descriptions and so that one of the aims of education is to encourage the development of such understanding. How, of course, such understanding is encouraged is open to debate.

References and footnotes

1. The language used to describe our physical environment. Science is capable of providing us with explanations and predictions. Through the use of measurement and testing we evolve models and theories that enable us to predict future events and plan accordingly.

2. It is difficult to find a neutral word to describe this process whereby an individual comes to be a scientist or moral agent. But for present purposes induction is more suitable than inculcation or initiation.

3. An example of this would be the conflict between deterministic and anomolous views of individuals. Within deterministic theories a model of explanation is provided that shows that the linking of two events by a law provides us with grounds for retrodiction and prediction and so provides us with an understanding of the relationships between two events. When the acts of individuals are considered as physical events capable of subsumption under laws, e.g causal or statistical laws, one is also presuming something about the nature of an individual. Namely, that the physical movements which go to make up his interactions with his environment are similar to the movements of a black billiard ball, i.e that the behaviour of an individual is restricted by similar constraints capable of law-like descriptions, as that of a billiard ball. Anomalous views deny the applicability of nomological (lawlike) models of explanation to human actions. Differences arise about what would count as an explanation of human actions. One way to characterise one difference between the two views is to characterise determinism as atomistic and anomalism as holistic. Determinism is atomistic because the descriptions involved in a nomological model require the individuation and identification of singular events. Anomalism is holistic because it sees the individuation and identification of an event as conceptually linked with the description of the set of interrelationships within the whole system of which these events are part.

4. e.g If a small group decides upon an ideal goal, say a utopian ideal, and a plan to achieve this, and given they have sufficient power to impose their will, then we individuals will be in a position of acting in a rule-governed way, determined by others, with never a chance to have considered their own evaluation of the worth of such rules.

General reference:

5. W V Quine "The Scope and Language of Science" British Journal for the Philosophy of Science May 1957.

JEAN-JACQUES ROUSSEAU AND OUR OWN TIMES - A BICENTENNIAL NOTE

Bernard Steinberg

The tempo of change in educational theory and practice over the past few decades is conducive more to a consideration of the present day situation rather than its historical antecedents. With the pre-occupation today very much directed towards the contemporary social setting, there is a tendency to overlook the past, or at best to regard it as a factor of only indirect relevance. It therefore comes as a salutory reminder of our own situation to consider the History of Education as the lives of pioneers many of whose ideas have taken centuries to become acceptable.

Jean-Jacques Rousseau is perhaps the most outstanding example to illustrate this viewpoint. His social theories and in particular his educational doctrines are as stimulating and provocative today as when they were first penned over two centuries ago. This applies just as much to his social ideals on Human Rights, the Dignity of Man the Individual and the Fraternity of Mankind. Many of the great thinkers of the eighteenth century have indeed been characterised by historians as having lived "before their times", in an age that was not yet ready for their ideas and doctrines. In Rousseau's case, even the epithet "prophet" is frequently used. Yet the remarkable quality of his writings is best illustrated by the fact that they bear a direct relevance and application to the issues and controversies of present-day educational theory. This is in addition to the undoubted interest that these works continue to stimulate and their sustained freshness and authenticity.

The uniqueness of Rousseau's achievements in this respect is that even in our own times his ideas continue to arouse extremes of fulsome homage on the one hand, or scathing condemnation on the other. As recently as the 1960's a leading educationist representing UNESCO could affirm:

> In Rousseau we find the first modern definition of man in terms of his intrinsic worth, and henceforth the mere fact of being a human being gave one the right to have an education and knowledge of others, human rights and the esteem of one's fellow men, regardless of origin, race or creed.(1)

And in a discussion on the pros and cons of progressive schooling as represented by A.S. Neill and Summerhill, one contemporary American educationist could lay the blame on Rousseau for all its shortcomings:

> It's hard to pinpoint the first educational quack. I suppose the line of frauds goes back to Jean-Jacques Rousseau, but that heartless mountebank will serve as a starting point....
> Rousseau spawned a frenetic theory of education which after two centuries of spasmodic laboring brought forth a by-blow in the form of A.S. Neill's neolithic version of the hallowed halls of Academe: Summerhill.(2)

A consideration of Rousseau's own life, especially as recorded in his Confessions, sets the tone for this polarisation of viewpoints.(3) The autobiographical details are remarkable for their forthright portrayal of his shortcomings and his enigmatic character. It is all too easy to conclude that Rousseau's own life and deeds were very far removed from the lofty principles that he expounded. His life story reads in places like the picaresque account of the timeless wanderings of a rootless but talented individual. Brought up as a Protestant, he became a Catholic for a time, and subsequently proclaimed his own broadly deistic beliefs. His writings and opinions were soon regarded as too inflammatory, and he was in turn expelled from France and from his native city Geneva. While his great epoch-making treatise on education, Emile, has been hailed as "the charter of the child", he consigned his own five (illegitimate) children to a foundlings' home. His only practical experience as a teacher ended in failure after a year, for lack of rapport between himself and his two pupils. To those who befriended him, who helped him rise from poverty and who appreciated his genius, he reacted with sheer ingratitude. He died friendless and a supreme outsider and individualist to the very end.

Yet a more perceptive assessment of Rousseau's Confession

reveals that he was in fact engaged in a sort of personal struggle against the atmosphere of hypocrisy in which he lived.(4) In this respect he personified the disillusionment and scepticism that was to culminate so violently in the French Revolution. Similarly in the Confessions and in his other writings he expressed a viewpoint totally at variance with his contemporaries who looked with optimism to the future commercial and industrial age that was just about to dawn. His iconoclasm in terms of his own times was thus tempered with his foreboding for the future, in that he foresaw in the impending changes the implications for Man the Individual as opposed to Man the Citizen.

For Rousseau, living as he did at the dawn of a new era, the State with all its blessings and advantages, was a necessity with which Man had to come to terms for the sake of his own well-being. This viewpoint, as expounded in the Social Contract, rings just as controversial today as it did when it was first expressed. Nevertheless, it was incumbent upon the individual to fit in with the general will, while it was the duty of the State to train its citizens, with a system of public education as "one of the fundamental requirements of popular government".(5) In the final analysis the well-being of the state depends upon the attitudes of its citizens.

As the viable alternative to the condition of Man the Citizen, Rousseau reiterated again and again in his writings the doctrine that has come to be known as the Cult of Nature, "le Culte de la Nature". His scathing indictment of his own times, "Man is born free, and everywhere he is in chains", must, however, also be considered against the background of his faith in Man's innate goodness and nobility. For Rousseau, it was Society that corrupted Man, in that it removed him from his natural state. All the so-called benefits of Civilisation and Culture were therefore inherently harmful and oppressive in that they ran counter to the course of Nature.

It is in this ideological context that the greatness of Rousseau as one of Mankind's pioneers in educational thought is best appreciated. Similarly, the significance of Emile as a historical landmark in educational theory, can only really be grasped if it is considered together with the rest of Rousseau's works. Thus the very opening sentence of Emile, "God makes all things good; Man meddles with them and they become evil",(7) has its own specific educational significance as well as its reference

reference to society as a whole. Indeed, Rousseau's educational writings are not only the embodiment of his own distinctive social philosophy, but also the application of this philosophy to the down-to-earth, everyday process of education. The aim of education, as Rousseau saw it, should be to preserve the natural purity and goodness of the child, sheltering him from the corrupting man-made influences in the world at large. To illustrate this doctrine Emile contains a detailed programme of method and content. Towards achieving Rousseau's aim, the ideal, or rather idyllic, environment and the clearly defined role of the guiding tutor are prescribed, so that the content of this work largely takes on the form of a manual for the education of the boy Emile.

Not all the ideas in Emile are Rousseau's original ones, nor would they meet with general assent today, even among progressive educators. Nevertheless, certain memorable passages presage an era in schooling in which the salient ideas of their writer would come to be accepted at least in theory. For example, there is one eloquent paragraph in which are set out the basic principles of child-centred education, and the need for teaching and learning processes to be based on the child's natural development.

> Give your scholar no verbal lessons; he should be taught by experience alone; never punish him, for he does not know what it is to do wrong; never make him say, "Forgive me," for he does not know how to do you wrong. Wholly unmoral in his actions, he can do nothing morally wrong, and he deserves neither punishment nor reproof.
>
> Already I see the frightened reader comparing this child with those of our time; he is mistaken. The perpetual restraint imposed upon your scholars stimulates their activity; the more subdued they are in your presence, the more boisterous they are as soon as they are out of your sight. They must make amends to themselves in some way or other for the harsh constraint to which you subject them.(8)

Emile also contains one of the earliest convincing arguments against the formalised teaching methods which had been prevalent over the centuries, and which are still in evidence to this day. Rousseau's injunction, "Give your scholar no verbalised lessons; he should be taught by experience alone", is one that continues to arouse controversy. Even the formal teaching of reading and writing was to be excluded from Emile's education,

although the writer remained confident that the boy would learn to read and write under natural conditions by the age of ten years. And in this same vein Rousseau's scheme also contains a number of examples of what are today described as activity methods, while at the same time eschewing the idea of a set curriculum.

The scheme itself divides education into three distinct stages. The pupil was to remain in his mother's care up to the age of five years. From then until the age of fifteen he was in the care of a tutor, for the development of the body and the senses. Thirdly, there were the years of adolescence between the ages of fifteen and twenty, for moral development and the encouragement of noble attitudes. In this scheme Rousseau was convinced that Emile would have mastered the arts of reading and writing, in good time to find his place in the world at large, and to be ready for marriage.

Despite the doctrinaire approach in Emile - Rousseau later wrote of it, "In such a system it must be all or nothing"(9) - the author's overall attitude is not a blanketed one. In another great work, The New Heloise. Rousseau includes a section on the education of children within the setting of the family. In this account the conditions for such upbringing appear ideal, with an unusually gifted and wise mother. And this work also contains many examples of what today would pass as sound, commonsense advice for parents of young children.

In short, therefore, the trappings of conventional schooling - imparted knowledge and the intellectual tradition - were anathema to Rousseau. In intimate communion with Nature, and under his tutor's restrained guidance, Emile was to learn by experience rather than by any other means. And above all in Emile. by proclaiming the innate goodness of the child Rousseau stressed that childhood is a precious stage of life, in which children are to be treated for what they are, and not as adults in miniature.(10)

Two centuries later, with the advantages of historical perspective, we are of course able to point out the defects in Rousseau's educational theories. We can even deplore his fundamentally jaundiced view of society, as well as his failure to set a personal example in applying his own principles. Similarly, his often sweeping and dogmatic assertions are easily recognisable. And in our own overcrowded, urbanised and polluted planet the mind today boggles at the feasibility of mass education along the lines of Emile.

But this is not the point. The doctrines of all the great educators in the past, Rousseau included, were never meant to be fully accepted without question. They come to us after having withstood the test of practical application, and in the process it is inevitable that they undergo a process of refining. True there are eminent progressive educators who are undeviating devotees of certain theories, but in effect they remain on the periphery. And it is incidentally significant that the most important experiments in progressive education, in the tradition of Rousseau, have been in schools geographically remote from the sound and fury of the mainstream of our educational systems.

Our debt to Rousseau is in the fact that his writings have had the qualities of prophetic utterances.(11) Even to this day they can shock and stimulate many an educator. In an uncanny way these writings retain a disturbing relevance for our own times, and present a challenge to any educational theorist. Perhaps the basic issue lies in the social context of Education, and above all in Rousseau's distinction between Man in his natural state and man corrupted by society. The parallel exists today in the burgeoning alternative life-style movements, and in the growing awareness of what Man the Conqueror of his environment has really achieved. In this quality of anticipation we can best understand and learn from Rousseau's doctrines. That so many aspects of these doctrines continue to fascinate and provoke educators today is surely testimony to the unique character of Rousseau's greatness.

Footnotes and References

1. Lourival Gomes Machado, "Rousseau's Message for the World Today" pp.21-23 The Unesco Courier (Paris) March, 1963, p.21

2. Max Rafferty in M Lawson et al, Summerhill - For and Against (Angus and Robertson, Sydney, 1973) p.11.

3. J J Rousseau Confessions 2 vols. (J.M. Dent, London, 1951)

4. "It was only his willingness to expose his own weakness, and thereby to encourage others to recognise theirs and to overcome it, that was both unique and commendable. In bringing this weak creature into the open, moreover, the whole long travail of primitive man was revealed" Judith N Shklar, Men and Citizens - a Study of Rousseau's Social Theory (Cambridge University Press, London, 1969) p.53.

5. J-J Rousseau article on "Political Economy" for the Encyclopedie (1955). In W. Boyd (ed. and trans.) The Minor Educational Writings of Jean-Jacques Rousseau (Teachers College, Columbia Univ. N.Y. 1962) p.41.

6. J-J Rousseau (eds. and trans. G.D.H. Cole, J.H.Brumfitt and J.C.Hall) The Social Contract and Discourses (J.M. Dent, London, 1977) p.165.

7. J-J Rousseau (trans. Barbara Foxley) Emile or Education (J.M. Dent, London, 1930) p.5.

8. Ibid, p.56.

9. Rousseau's letter to the Abbe M. (1770), in Boyd (ed.) op.cit.p.91.

10. Ibid, pp.45 - 75, Extracts from La Nouvelle Heloise.

11. The definitive modern biography and assessment of Rousseau's ideas is J. Guehenno (trans. J. & D. Weightman) Jean-Jacques Rousseau. 2 vols.(Routledge and Kegan Paul, London, 1966).

BLACK EDUCATION - QUO VADIS?

Maureen Friedman

As African states began to emerge from their colonial fetters, they not only wished to assume political independence, but also the assumption of responsibility for their own educational policies and their implementation.

The general rallying cry among these emerging African states became a cry for education which was relevant to the needs of Africa. Many of the states also saw schooling as the ideal instrument to effect social change and they attempted to harness the schools to a major programme of "egalitarian socialisation" and to change the largely instrumental view of education which was held by most of the population.

In 1967 Julius Nyerere, in his 'Education for Self-Reliance', gave an articulate voice to this general clamour for a new African education. He analyzed the systems and attitudes towards education as they had evolved under the Colonial regime and then went on to demand a complete educational revolution to meet the needs and social objectives of Tanzania.

Nyerere called for an educational service to serve his goal in building an egalitarian state. He realised that Tanzania was underdeveloped, basically an agricultural community, short on capital, secondary industry and people with skill and experience. Tanzania's only resources were land and people and so they would have to continue to have a predominantly rural economy for many years to come. He

realised that the villages would have to be transformed into places where people could live a good life. He emphasised that primary schools should not be geared only to a preparation for secondary school and a higher education but rather should be viewed as a preparation for the life which the majority of the children will lead. They should prepare people for life and service in the villages and the rural areas of the country.

In Tanzania, he continued, the only true justification for secondary education is that it is needed by a few in the administrative positions but this higher education for a selected few must be education for service to the many.

He attacked the curriculum and said that a child should be taught what he ought to know so that he can live happily in a socialist and predominantly rural society. "Our sights must be on the majority; it is they we must be aiming at in determining the curriculum and syllabus." 1

Nyerere's 'Education for Self-Reliance' expresses the general feeling among African states that the curriculum content must be "Africanised" and that educational systems must be adopted to the needs and realities of Africa. Many developing nations feel that the kind of education which was introduced and fostered over the last few decades have limited relevance to their situation, problems and immediate needs. They see formal education as counter-productive because it has tended to alienate youngsters from the agricultural and social traditions of the rural environment and they feel that much more effective training can be done in less structured situations.

Contemporary educationists' view of 'Needs-based Schooling'

Although John White, in his article 'Instruction in Obedience' in 'New Society' is discussing the situation in England, his views on the current debate about curriculum choices can just as easily be applied to the African context. In England, the vocational programme is designed for those children of average or less than average ability. In Africa, admittedly economic deficits play an important part in steering children away from an academic education to one which will be more relevant to his future life style - in his case that of a rural worker. But one still remains with an educational system which differentiates

1. p 282 Julius Nyerere, 'Education for Self-Reliance' in Education in Africa

between those of greater than average ability and the rest of the student population.

White disparages a system whereby the general aim of what is to be taught should be relevant to the needs and interests of the pupils. This implies a non-specific aim which is to promote an understanding of man and his society, starting with the student himself, then broadening out to include his neighbourhood and community. He argues persuasively that this type of curriculum leads to a child accepting his lot in life as inevitable and coming to terms with it, and sees "guided discovery" as a euphemism for interest-based indoctrination and decries the notion of restricting a child's options at an early age.

Education and change

Is there a link between education and social change? For whatever is learnt by the child must influence his future behaviour in society. If he has only been taught vocational and/or agricultural skills then he will be a very different individual from a person who has been initiated into those activities which we tend to classify as academic.

In simple societies (and this includes tribal Africa) youngsters were initiated into a fixed body of knowledge and skills. As there was little change in these societies, what was learned would be of direct use to them in later life. With the advent of modern industrialisation and development, the social structure is in a constant state of flux and what may be useful knowledge at one time, can become obsolete within a short while. One can no longer school a child to fit him into a particular role, for that role may soon become redundant.

If one uses the notion of schooling to manipulate the individual into adapting into a useful role in the society, then the goals of education have become distorted. Even if the economic goals of education are worthwhile and Nyerere's concept of the Ujama villages was sincerely to promote the general welfare of his people, one cannot relegate the individual to the role of a passive manipulated robot.

'Instruction for Obedience' - 'Education for Subservience'- these are but two of the terms coined to describe this kind of schooling and we shall see that this concept does not

only have a contemporary significance but has been an integral part of the historical survey of education in Colonial Africa.

An analysis of Negro education in the Southern states of America and the attempt to transfer some of the prevailing principles to the African situation.

After the civil war in the USA, Negro education developed in a two-pronged fashion. On the one hand there was Du Bois and the small Negro liberal arts colleges who increasingly opted for an academically orientated education on a par with that of the White colleges and on the other hand there was the accommodationist policy of Booker T Washington. Washington's own creation, the Tuskegee Institute in Alabama and its mother institution, Hampton in Virginia, had gained a world-wide reputation by exploiting a white preference for Negro education to be predominantly industrial. The graduates of these two schools were taught to be safe artisans and rural teachers, unwilling to challenge the white status quo. The famous "Tuskegee Spirit" so admired by the world was characterised by hard work and submissive service - well illustrated in Washington's Atlanta address where he begged forgiveness for "Negroes presuming to go straight from slavery to college studies". 2

Du Bois, a graduate of Fisk and Harvard, however became increasingly suspicious of the trend to educate Negroes separately from Whites and he and his sympathisers came to see industrial training as the means to "forge the chains of servitude on the Black man from which he will never recover." 3

Inevitably the Negroes of America and the Blacks in Africa began to take an interest in one another. This intercourse between the two countries was not limited to Blacks only. Whites in Africa also looked to Tuskegee for advice on the "Native Problem". M S Evans in South Africa summed up the general attitude when he noted that it was not important to produce a few learned and artistic prodigies, but rather that the natives should be educated as "a race of peasants living by and on the land." 4

2. p 11 King K J Pan Africanism and Education
3. p253 Ibid.
4. p 17 Ibid

In Britain, disillusioned Missionary organisations who were dissatisfied with a Western-type academic education for their Black flock also converged on Tuskegee as a source of inspiration and thus what began as Tuskegee's compromise solution to racial discrimination and fear, was transformed into respectable educational theory.

So Tuskegeeism came to stand for a number of different ideologies in educational and political thought. Tuskegeeism for the White man's country was designed to prevent the political growth of the Africans while increasing their value to the economy and Tuskegeeism for Black Africa was soon to be associated with indirect rule doctrine of keeping the African true to his own best nature.

Increasingly Tuskegee and Hampton became to be seen as models for African education and an educational policy considered appropriate for the Africans' needs was in the process of evolving. This notion of adapting education to the needs of the African had been in vogue for some time, but it was J S Jones and the Phelps-Stokes commission who gave it formal expression and educators all over Africa were enthusiastic about the adaptation which was interpreted as education "along their own lines".

However the Africans themselves and especially those in Kenya clamoured for the academic education of the Whites. They began to demand a better education and more opportunities for sharing the white man's world. Jomo Kenyatta wrote to readers in Muiguithania "busy yourselves with education..... But do not think that the education I refer to is that which we are given a lick of. No, it is a methodical education to open out a man's head." 5

As it became clearer that economic opportunity would lie in entering the system being created by the whites on a equal footing, the Kikuyu in Kenya waged a vigorous campaign for a western and academic education resulting in the phenomenon of the Independent schools in Kenya.

Thus there was open hostility to Jones' recommendations. His antagonists saw adaptation as a means to impose docility on the African making him completely dependent on white leadership and withholding the black man's right to educational autonomy.

5. p 67 in Ranger T. 'Education in East and Central Africa' (1900-1939)

Events leading up to the Bantu Education Act

If we now consider the educational policies of South Africa in the above context, we can see that this notion of education for subservience can apply easily to the educational situation of the present day. The policies of the Nationalist government did not spring from a vacuum but had fertile roots in the early decades of this century. The situation in South Africa was not very different from that of the Southern states of America. The Whites were also looking for a means to defuse the political bomb which threatened to blow up between the different racial sections of the community. Hampton and Tuskegee, the writings of Jones and Loram seemed to contain the answer to the so-called "Native Problem". As in Kenya, the educational position was much the same - Missions were responsible for most of the African education and even as early as Sir George Grey there was irritation at the bookish instruction on the part of the Whites and Missions were encouraged to develop a more industrially orientated type of instruction at places like Lovedale, Healdtown and Salem.

The industrial training however was of poor quality. It was felt to be politically undesirable to flood the towns with numbers of black skilled workmen who would then be in competition with white industrial classes. Thus all goods produced at Lovedale were sold at standard prices and the institution did not compete for open contracts.

The Whites could thus convince themselves that the Native would never become the competitor of the skilled white workman because he did 'not possess the skill, perserverance and desire to become really expert in trade'. To a certain extent they were right - the desire of the African at that time was for an academic education to enable them to compete on the same intellectual footing as the Whites. Their aspirations for better and higher education were for the most part doomed to failure. Their schools were inadequately equipped, the teachers were badly trained and the use of English for examination purposes prevented many of them from scaling the educational ladder. Admittedly many advised the use of vernacular in schools, but this was not to make it easier for the Africans, rather it was a separating factor between White and Black.

So in 1954 when the Government took over control and responsibility of all African schools, the pattern of repression and subservience in educational policy was a proven fact. The government overtly provided most Africans with an education for a subordinate position, with

opportunity for a small number to qualify in professions to serve the homelands. As Verwoerd said, 'the much greater number of Natives.....should have a training in accordance with their opportunities in life' and in the Senate he criticised the former system for having created a class of Africans who 'feels that its spiritual, economical and political home is among the civilised community of South Africa.' This is the spirit of Hampton and Tuskegee that spurred the Phelps-Stokes Commission to tour South Africa and East Africa and recommend that the African should be educated for their specific needs and along their own lines.

The Nationalist Government is also trying to establish black education as an education for subservience, and their regime is even harsher, as their fear is greater. The schools are demarcated along ethnic lines - designed to foster tribalism and thus to foster disunity among the ranks. The use of the vernacular up to Std. VI is again based on the determination to isolate the African from the outside world. The emphasis on Bantu language and Bantu culture also serves to keep him more parochial.

The Sauer Report of March 1948 sums up the government's attitude "that education for Africans should be on a firm Christian National basis and must take into account the needs and the level of development of the mass of the natives. It must build character and anchor the native to his native characteristics." Ironically the educational reforms instituted by the South African government are similar to the ones that have been accepted in other parts of Africa, as a means to re-establish the African's pride in himself.

The whole trend in the African independent countries is towards Africanisation of education in order to relate it more directly to both the African cultural heritage and the needs of the people as they attempt to modernise. The Bantu education act also emphasises the needs of the community and cultural heritage. Thus the Nationalists programme seeks to vindicate itself by comparisons with post-independent educational developments in the North.

Thus one can see emerging in Africa a tendency to view schooling in two ways - as a potential agent for change and to Africanise education so that it will be relevant to the people's needs. This Africanisation emphasises the rural and vocational aspects of schooling so that immediate economic needs can be met. But is an industrial and agricultural type of training any more 'African' than an

academic Western education?

What are the alternatives?

The advocates of deschooling feel that economically underdeveloped nations of Africa should plump for the more informal methods to produce learning. They recognise that schooling can be conducive to producing conformity and docility. Yet one must not forget that no matter how dismal and inefficient some schools can be, they do convey literacy - the one skill that has shaken more existing social orders than anything else. Viewed historically, schooling has not really succeeded as an agent of conformity and represssion. Revolutionary changes have never been spearheaded by the peasantry, but rather by the outputs of schools. It is the student not the farmer who questions and challenges existing orders. The deschoolers do not appear to want to eliminate schools completely, but rather to integrate formal and informal educational organisations. But they still fail to state who shall enter them and who shall be excluded and if there is some sort of selection then we are back to the inequality of allocation that is so prevalent in formal schooling.

Vocational and agricultural training versus Western academic education.

Historical precedents existed for proposals concerning the agricultural role of the school. Colonialists wished to provide an adapted education for the bulk of African school leavers who it was hoped would remain on the land. These deviations from the academic curriculum were seen as an attempt to provide Africans with an inferior education so that they would be unable to compete for high status occupations. The antipathy of Blacks to agricultural training did not arise from a dislike of manual work as the colonialists believed, but from a realistic attitude that saw the advantages of an academic education. The key word here is education and what does 'education' really mean?

According to Peters the aim of education involves the initiation of youngsters into a worth-while form of life. To many people this may sound a somewhat nebulous goal and they would rather the aim of school should be to equip people for suitable jobs and to train technicians and artisans to maintain a fast developing industrial economy or agriculturalists able to cope with a rural agricultural economy.

Peters counters this by suggesting that 'trained' suggests "the development of competence in a limited skill or mode of thought whereas 'educated' suggests a linkage with a wider system of beliefs." 6

When one talks of a "trained" man, one thinks of someone who has somehow completed the task he has set out to do and that he has mastered a specific type of performance. One can never think of an "educated" man in this way, as there is no limit set on the potential acquisition of knowledge and understanding. Education is an ongoing process and the educated man never arrives at a destination but "travels with a different view." 7

A man who is merely well-informed is not an educated man. Although he must acquire a body of knowledge, he nevertheless must also have some kind of cognitive perspective to organise and interrelate those facts. This implies an understanding of principles underlying the organisation of facts - an ability to predict an outcome because one has recourse to generalities and analogies.

It is at this point where the abilities of the trained person break down. If he is trained in a particular skill, which in a highly industrial or changing economy might soon become outdated, he will not have the cognitive ability to transfer this knowledge to a new task. This development of understanding is very important in contemporary society where the skills required tend to have a rapid turnover. Astute industrialists do not wish schools to provide a good deal of technical training, they prefer to do this themselves - on the job training or sending employees on special technical courses.

Schooling must provide the school-leaver with a flexibility of approach so that he can more readily adapt to new techniques required of him. Those who have been provided with a highly specialised body of knowledge tend to become narrow in their outlook and very resistant to change - change being a challenge they are ill-equipped to face.

Conclusion

Thus no matter where or when, needs-based schooling cannot "open out a man's head." No matter if the locale is England or Africa, the ideology Bantu education, or

6. p 32 Peters, R.S. in Ethics of Education
7. p 20 Ibid

education for Self-Reliance, the period, colonialism or the present, a curriculum which is purportedly needs-based cannot be justified.

If education is never to reach a destination but is to travel with a different view, then no matter how scarce financial resources are, I feel that every nation should try and establish a system whereby as much academic education can be introduced after the necessary skills of literacy and numeracy have been mastered. Even if the goal can only be universal primary schooling for the next few years - rather teach the children to acquire understanding and cognitive awareness before restricting them to any kind of vocational training.

It should not be done the other way around, ie by instituting vocational training and adding bits and pieces of general academic subjects here and there for that is like "watering irises with champagne and hoping they will turn into orchids." 8

In South Africa, the importance of Black education has been grievously miscalculated, not only with reference to facilities and funding but on questions of relevance and quality. Now is the time to tackle this crucial issue and try and put it right. Throughout most of the world, education is a combined symbol of hope and emancipation - the key that can unlock people from a hopeless existence. No country can reach a high degree of development unless many of the people have done so too. A modern state moving forward, demands a level of education quantitatively and qualitatively as yet unknown in most of the developing countries in Africa.

8. p 28 in Perry, L.R. 'Training and Education'

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THERE IS MORE THAN ONE WAY OF SKINNING A CAT

Rosemarie Lindner

Modern technological urban life has come to Africa, and it is impossible, having once introduced the advantages of that life, to reverse the status quo. Whatever may be said morally for the overwhelming of the African's traditions, swept aside in the colonialisation of Africa, the fact remains that this has happened, and the two cultures have merged, the industrialised mode of life all but swamping the traditional agrarian life-style of the African.

The technological life represents jobs, wages and a better quality of life. In the main, the black man has opted for this and it is, therefore, spurious to hope, as some ideologists do, that he will go tamely 'back into the bush'. The traditional life of the agrarian African is at an end, and he is taking his place alongside his white compatriots in Africa and his trading partners in the world.

Peters has shown that if a man is educated he has been initiated into a shared body of knowledge and beliefs. It is unrealistic for the black who has opted to share the advantages of industrialisation, to be cut off from the body of knowledge which has gone into building up that industrialisation, and, therefore, he must be initiated into this knowledge through his education.

It is not merely by using the tools of the technological age that the Black man becomes part of the age of industrialisation, for, if he is to become an equal and creative contributor to the world he has opted for, he must understand the principles which have built up that world.

A man who can only use his tools mechanically, cannot contribute creatively to improving or even changing those tools, many of which must, of necessity, become obsolete. If he is unable to contribute knowledge he can never take his place as an equal, for he is always reliant on the knowledge of those industrialised nations, for his efficiency as a functor in his society.

To train the black man as an agrarian, in accordance with his 'traditional way of life', (be it as agrarian or as unskilled labourer), is, to quote Jomo Kenyatta, to give

'a lick' of the knowledge available and, to paraphrase, 'to close his head'.

With the end of colonialisation on the African continent has come, in many cases, a revulsion with anything imposed by the colonialists. This has sometimes resulted in 'the baby being thrown out with the bath water'. Thus the European-style education has been jettisoned and education for Africanism has been substituted in many countries on the African continent.

Although economics has undoubtedly played its part in the choice of the Africanism-style curriculum, the stigma attached to the second-class type of education thrust upon the colonies in the tradition of Tuskegee, and our own Bantu Education, must, too, have played a part in this choice. In most cases the Black man did not succeed very well in the European-style education system, and often this was used as 'proof' that he was 'incapable' of 'understanding' the more 'intelligent' ways of the white man.

A great many factors contributed to this much cherished myth. Some of them were, and are, an inferior syllabus, (a mere 'lick' at the body of knowledge available), teacher's inferior qualifications (due, in part, to the necessity of providing teachers for the flood of students eager for schooling), and the teaching methods which were transplanted, intact, from the European schools.

Robert Serpell in his book '<u>Culture's Influence on Behaviour</u>', has said:

> Far too much of human psychology is based on studies of White, Male, Middle-class, Anglo-Saxon, Protestant, Undergraduates, for us to attach too much confidence to the claim that the models it generates, describe general characteristics of human beings.

It is possibly equally true to say that far too many of the methods and materials used in teaching black children have been based on the success in teaching those undergraduates' little brothers.

Text books, for instance, might be puzzling to the black child when he enters school, containing as they do so often, illustrations based on the European conventions. Not only could this convention confuse the child but the two dimensional representation might also baffle a child who is not used to illustrations of this sort.

Form 5 students in a Zambian school were found to lack understanding of the conventional scientific diagrams used in their text books. It is possible to see that this misunderstanding of the conventional diagram could lead to a misunderstanding of the concept it is illustrating.

Although Serpell's work is concerned, mainly, with illustrating how the tests designed for the urban white child throw up distorted results when used with other cultural groups, much of the research he quotes highlights the fact that methods adapted to the cultural background of students would result in more effective learning.

Serpell says:

> It is interesting to note, that just as the introduction of familiar shapes increases the likelihood in the matching task of responding to form, so the use of familiar materials in the sorting (classifying) task increases the abstractness of classification.

Okonji (1971) found that

> Nigerian children of 11 - 12 years old used more superordinate concepts to justify their sorting of items than Scottish children of the same age, when materials consisted of objects commonly found in Nigeria, but seldom seen in Scotland.... On the other hand, when miniature models of animals were used, which both groups could be expected to recognise, there was no significant difference on this measure between the groups....

Cole et al (1971) found that rural Kpelle children in Liberia, with no formal education, were unable to cluster and showed rather poor recall. However 'when the items to be recalled were embedded in a story which structured them into clusters, recall was highly clustered'.

Thus to the rural story-orientated Black, it was easier to remember in this manner.

F J and F E Schonell in their book '<u>Diagnosis and Remedial Teaching in Arithmetic</u> quote an example of how children in Papua-New Guinea apparently had not grasped simple arithmetic skills, and were unable to solve problems set in text books written in other countries. Their problem

solving 'ability' improved dramatically when presented with problems such as:

> The village people had ten pigs. They killed one for the feast. How many pigs did they kill? How many pigs were left?

It is obvious that the added load of visualising objects foreign to their experience, possibly television sets, had interfered with their getting down to the problem. Once the problem was framed in accordance with what they were familiar with, their 'inability' to solve problems dramatically disappeared.

One of the many reasons given for children failing to achieve at school is 'culture deprivation'. This is taken to mean that the child's environment is so impoverished, for example in respect of language and thus conceptualisation, that he is handicapped from the beginning of his school career and will possibly never catch up with his peers from a 'culturally enriched background'.

The failure, however, is not with the child's cultural background, but with the teacher for not utilising the wealth of knowledge the child brings to school with him, knowledge which is part of his so-called deprived background. Principles are, after all, universal, by definition, and it is surely impossible for the averagely intelligent child not to have noticed the world around him, and to have drawn conclusions about his observations. His cultural background only determines the slant that he has on the world.

As more and more black researchers and better qualified teachers enter the field of education, with their better understanding of the cultural background and experiences of the black child, opportunities open for evolving better methods of explaining the content of the syllabus to the child.

The call for Africanism is a valid one but let us keep the baby and change the bathwater. For better or for worse we are committed to the European-style syllabus, but in the matter of method let us remember that there is more than one way of skinning a cat.

References

R Serpell: Culture's Influence on Behaviour

FJ & FE Schonell: Diagnosis and Remedial Teaching in Arithmetic

NOTICES

NEW EDITORIAL COMMITTEE

The new editorial committee is as follows:

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Wally Morrow (Editor)	Department of Education University of the Witwatersrand
Ben Parker	Department of Education University of the Witwatersrand

IN MEMORIUM : ON THE SPONTANEOUS COMBUSTIBILITY OF GREAT THOUGHTS

Patricia Morris

Before this issue of Perspectives in Education could come to labour and birth between the omnicompetent limbs of the editor and his committee, Wally Morrow rode up his driveway one day to discover that the communal house had metamorphosed into a conflagration. Somewhere therein the fruits of his researches were being irrevocably offered to the gods in the form of smoke.

Struwwelpeter's super-ego could rhyme well about this, even disregarding its proof of the ripple-effect disruption it caused in the genesis of this issue of Perspectives in Education. Having found myself solely responsible for both the baby and the dirty bathwater (to borrow from Lindner) I must accept full responsibility for any peculiarities or errata ensuing from this diluvian covenant. It has been suggested that in another cause and effect paradigm a coalition with the editor might have helped put out his fire.

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INFORMATION FOR CONTRIBUTORS

The Editor will welcome contributions in the form of comments on local events or issues, original articles, discussion of articles, reviews, items for the 'Notices' Section and so on.

It would be helpful if contributions were submitted according to the following specifications:

(i) the length should ordinarily be no longer than about 3 000 words;

(ii) the contribution should be typewritten on one side of A4 paper, double-spaced with good margins all round;

(iii) three copies should be provided, as well as an indication of length;

(iv) references and footnotes should be kept to a minimum but, if required, should appear at the end of the contribution.

Proofs will not be sent to authors for correction unless this is especially requested. Contributions for the Discussion section can be published anonymously provided that the contributor's name is submitted to the editorial committee. The Editor encourages the submission of short abstracts with articles longer than 2 000 words. The date by which contributions for the next issue must be with the Editor appears on the back cover.

DISTRIBUTION

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