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TEACHER PERCEPTIONS OF TEACHER EFFECTIVENESS AMONG INDIAN SECONDARY SCHOOL TEACHERS OF DIFFERENT RELIGIOUS PERSUASIONS IN NORTHERN NATAL

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A Dissertation submitted to the Faculty of Education, University of the Witwatersrand, Johannesburg, in partial fulfillment for the Degree of Master of Education

Johannesburg, June 1987

DECLARATION

I declare that this dissertation is my own, unaided work. It is being submitted for the degree of Master of Education in the University of the Witwatersrand, Johannesburg. It has not been submitted before for any degree or examination in any other university.

Vijay Kheer Jagan. Jagan

25 day of June 1987

To the beautiful memories of my mother that continue to inspire all my educational endeavours.

ACKNOWLEDGEMENTS

I would like to thank Dr. Alan Simon, my supervisor, friend and mentor for all his help and encouragement.

I would also like to thank all individuals whose assistance and co-operation contributed to the completion of this research project, and in particular:

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All teachers, who so willingly gave up so much of their time to complete the questionnaire.

Narisha, for her total devotion and unselfish love and patience during times which, for her, must have been difficult.

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ABSTRACT

Research into effective teaching is an ongoing process, with researchers trying to isolate indicators of effective teaching in their search for the "ideal" teacher.

This study focused on the teachers' perceptions of teacher effectiveness. It was confined to quota samples of Indian teachers of the Hindu, Muslim and Christian religious persuasions in Northern Natal.

Since the Indian teachers have such diverse religious and cultural backgrounds, it was assumed that this would impinge upon their notions of teacher effectiveness.

The purpose of this research therefore was to illuminate the different perceptions of effective teaching that may exist among the Indian teachers of different religious affiliations and contribute to the search for the "ideal" teacher.

An open-ended, free-response questionnaire was administered to the teachers, and the themes generated by them were aggregated. The results of the study indicate that there is no difference between the Hindus, Muslim and Christian teachers and their perceptions of what makes a "good" teacher. Further, their views of what makes an effective teacher are commensurate with international western literature.

The results, therefore, demonstrate that the ethnic and cultural reasons advocated for separate education in South Africa are fallacious.

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INTRODUCTION

This research project investigates the teachers' perceptions of teacher effectiveness among Indian secondary teachers of different religious persuasions in Northern Natal.

'The age-old search for the "good" teacher and contemporary efforts to define competent teaching are the educational equivalent to the philosophical Search for the Ideal'. (McNamara & Desforges, 1978:236). However, the international literature on teache. competence is voluminous when compared to the lesser amount in South Africa.

As a consequence, the question of what makes for teacher competence in South Africa, requires investigation. This problem is amplified by South Africa moving towards intergrated and multicultural education. The question of what makes a "good" South African teacher would impinge on the notion of teacher competence within the diverse cultural backgrounds of its peoples.

This research focuses specifically upon what makes for a "good" Indian teacher in the South African context and this is com,' cated by Hindu, Muslim and Christian practices, and thus possibly varied notions about teacher effectiveness.

The data was obtained from open-ended/free response questionnaires administered to the teachers in Northern

Natal during the latter part of 1986. The responses of each of the religious persuasions were analysed to determine whether there were any differences in their perceptions.

Through this Research Report, it is hoped that two major aims will be realized:

i) That this project will illuminate the different perspectives of effective teaching that may exist among the Indian teachers of different religious affiliations.

ii) A contribution to the search for the "ideal" teacher will be made.

The format of this report is as follows:

Chapter One provides the characteristics of "good" teachers. This information was obtained from a review of international literature. Some of the characteristics of a good teacher are, for example, enthusiasm, businesslike and task orientated, respects pupils, knows his subject, pleasant personality.

Chapter Two consists of two parts. Part A describes the history of the Indian people in South Africa from their arrival in 1860 to the present day. Part B is concerned with the Hindu, Muslim and Christian religions in the Indian community. It further explicates the concept of the Guru in Hinduism and it's bearing on education, the

aims and ideals of Islamic education and the manner in which the Indian Christians' model of teaching was evolved along Western ideals.

Chapter Three provides a description of the over-arching methodological approach employed. Seventy one questionnaires were completed, in the presence of the author, by quota samples of Indian teachers of the three different religious affiliations at 8 schools in Northern Natal. The questions were open-ended because of the relative lack of research in this particular field of study.

Chapter Four describes the biographical and demographic characteristics of the three groups of respondents. For the most part, the three groups of samples were biographically and demographically similar. Exceptions were home language and the relative youth of the Christian teachers.

Chapter Five presents the findings. The two major findings were that there is no difference between the Hindus, Muslims and Christian teachers and their views on the criteria for effective teaching. Secondly, all three religious groupings subscribe to a western model of the requirements for effective teaching.

The reasons for these findings are discussed in Chapter Six, the concluding chapter. The major conclusion is that separate education for Indians is a consequence of

aims and ideals of Islamic education and the manner in which the Indian Christians' model of teaching was evolved along Western ideals.

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The reasons for these findings are discussed in Chapter Six, the concluding chapter. The major conclusion is that separate education for Indians is a consequence of

the mythical principles upon which apartheid education is founded.

CHAPTER I

CHARACTERISTICS OF EFFECTIVE TEACHING

A plethora of research has been published in the field of teacher effectiveness. The voluminous literature does not isolate and limit teacher competency characteristics and this seems to indicate that the "age-old" search for the "good teacher" is complemented by contemporary effort.

Flanders (1974) used Interaction Analysis to determine teacher effectiveness by classifying various behaviours in the classroom. Flanders was convinced that effective teaching consisted of relationships between what a teacher does while teaching and the effect of these actions on the growth and development of his pupils. This led to Flanders concluding that an effective teacher interacts skillfully with his pupils so that they learn more and like learning.

Cooney (1981), Perrott (1982) and Dunkin & Biddle (1974) maintain that there is no formula for specific personal qualities that make for effective teachers. However, Michalski (1983) explicitly states that there is ample evidence to distinguish the effective and successful teachers from their less effective and less successful counterparts. In so doing, he presents certain criteria which he considers of critical importance for effective

teachers:

1. Pursue even higher goals

Michalski (1983) argues that it is of extreme importance for a teacher to maintain the ambition of pursuing higher academic goals. He contends that one should not be complacent with one's accomplishments and that the teacher should always be striving to improve. This is relatively easy to accomplish by attending workshops, conferences and seminars. Enrolments at university for higher degrees not only keeps the teacher abreast of developments in certain specific areas, but also enables one to master the subject.

2. Be adaptable

Here he argues that, since change is constant, the teacher can only be successful if a willingness to change and a desire to adjust to the demands of a particular situation exist. This, in some instances, would demand that the effective teacher make a minor change in schedule, and in other instances, it would require the reorganization of entire departments.

3. Enthusiasm

Concerning enthusiasm, Michalski (1983) concedes that effective teachers consider each challenge with enthusiasm and, as a result, successful attainment and accomplishment accompany the specified tasks.

4. Planning

This is considered to be one of the foremost characteristics that identifies successful teaching. Michalski (1983) states that no teacher should enter into any form of instructional situation, without a set of guidelines that details the achievement of a desired result.

5. Happiness

The effective teacher approaches his classes with a certain degree of happiness and enjoyment. He argues that since this feeling is contagious, it will set a mood of compliance, relaxation and co-operation in the class.

6. Imagination

Very little is achieved by teachers who do not possess a high degree of inspired thinking and inventiveness. Therefore, Michalski (1983:59) states 'every teacher must embark on a path of modern approaches to problems, and bring a sense of freshness to established modes of living'.

He argues further (1983:59) that effective teachers 'produce an enlargement of the thinking process that is not bound by "established regulations" which is necessary to produce results that are vibrant and innovative'.

In contrast to Michalski who focuses his criteria of effective teaching upon the personal attributes of the teacher, Pinola (1982) concentrates upon the relationship between the teacher and the pupil. She identifies her items for effective teaching by means of a checklist:

Effective teachers:

1. Practised fair discipline
2. Respected the student's right to privacy
3. Demonstrated a concern for learning
4. Listened to students
5. Communicated honestly and non-defensively
6. Recognized student individuality
7. Set high academic and personal standards

Cooney (1981) states that research has shown that a good teacher is first and foremost a genuine individual. This he argues, could be dependent upon the teacher having a feeling of self-worth. He shows that research produced the following criteria for effective teachers:

i) they see themselves as persons worthy of integrity

ii) they confront the reality of the world with openness and acceptance

iii) they have deep feelings of identification with a large number of persons of all kinds

iv) they spend time on becoming well informed about rich, varied and available knowledge

v) their classroom atmosphere is electrified with spontaneity and expressiveness.

It can be argued, therefore, that by the teacher being himself and accepting students as they are feelings and attitudes are not imposed upon the students. This promotes growth of both the teacher and the pupils in their own unique ways. This goal cannot be achieved if the teacher does not allow others to see him as he truly is.

Kyriacou et al (1985) also focused on the individual teacher in determining effectiveness. They devised a rating scale focusing on the following eight dimensions which they consider to underlie effective teaching.

i) Preparedness
ii) Pace and flow
iii) Transitions
iv) Cognitive Matching
v) "Withitness"
vi) Clarity
vii) Encouraginess
viii) Businesslike

i. Preparedness:

This is similar to what Michalski (1983) identifies as planning. They, however, believe that the teacher should be well-organized and prepared both for teaching during the lesson, and for setting the relevant tasks. They

elaborate that "preparedness" would also encompass lesson structure and development, such that the teacher knows exactly where he is going, and how he will get there.

ii. Pace and Flow:

This demands that the teacher keeps an appropriate pace for maintaining the pupils' interest and attention. It would also ensure that the lessons flow smoothly.

This does not proscribe against the teacher breaking the flow of the lesson in order to give individual help or discipline individual pupils.

iii. Transitions

Here the ability of the teacher to quickly establish attention at the start of a lesson and to re-establish it when required, such as transitions between activities, is assessed.

iv. Cognitive Matching

This tests the matching of lessons with the ability and interests of pupils. An effective teacher would, therefore, be one who is able to accommodate the individual differences of the pupils by varying the difficulty and pace of the lesson.

v. Withitness

In this category, the teacher's ingenuity and perception is measured, for it focuses upon teacher awareness. It

requires that the teacher is aware of, and continually monitors, what is occurring in all parts of the classroom. Demands are placed upon the teacher such as maintaining eye contact with his pupils, scanning the whole class at times, whilst it simultaneously assists the teacher to pre-empt misbehaviour.

vi. Clarity

Clarity is concerned with the importance of teacher's instructions and explanations, both verbal and written being clear, and at the pupils' level.

vii. Encouragingness

The teacher's interaction with his pupils should be essentially encouraging and positive. This dimension envisages encouragingness as a builder of pupils' self-confidence and self-esteem for it encourages the use of praise and instructive criticism, (viz. explaining where the pupil went wrong or how he could do better, rather than criticizing the pupil himself)' Kyriacou et al (1985:17).

viii Businesslike

Superficially, this term is a misnomer. It, however, impresses upon firm authority by the teacher, whilst simultaneously it excludes the use of punishment and the notion of the teacher as supreme authority in the class. It stresses the importance of teachers maintaining a calm

profile when dealing with misbehaviour.

It is clear, therefore, that studies of teacher effectiveness have focused greatly upon:

i) "Interaction Analysis" and the codifying of certain behaviours that are considered effective and,

ii) "The Psychometric Paradigm" where teacher competency is judged by measurement of achieved objectives, pupil scores or other outcomes for McNamara & Desforges (1978).

Pupil Evaluations

On the other hand, the pupil component has not been neglected. Erdle et al (1985) state that student ratings are currently the most widely used measure of teacher effectiveness.

Murray in Erdle et al (1985) found that student perceptions of effective teachers relate to teachers showing leadership, objectivity, low anxiety, [illegible] orientation, leadership, supportiveness and non-authoritarianism.

Other characteristics associated with student evaluations of effective teachers relate to ascendency, responsibility, emotional stability, sociability, original thinking and vigor (Costin & Gruch, 1973), amiability and high intelligence

(Sherman & Blackburn, 1975), achievement endurance, understanding and extraversion (Tomasco, 1980).

Perrott (1982:1) conceives of teaching to be a complex task and argues that though criteria for effective teaching differ for 'every instructional situation and every teacher', educators rarely disagree on characteristics that could be included in such a list.

In isolating observable indicators of effective teaching, Perrott (1982:1-3) cites the following studies: Ryan (1960), Flanders (1970) and Rosenshine and Furst (1973).

Ryan (1960) identifies 3 factors associated with effective teaching. The positive and negative poles of these factors are defined by:

1. Warm and understanding versus cold and aloof
2. Organized and businesslike versus unplanned and slipshod
3. Stimulating and imaginative versus dull and routine.

Flanders in Perrott (1970:2[illegible]) considers an 'indirect teaching style' to be more effective, and identifies the following to be indicative of indirect teaching style:

i) Teacher asks questions

ii) Teacher accepts feelings

iii) Teacher acknowledges pupils' ideas

iv) Teacher praises and encourages pupils.

Rosenshine and Furst in Perrot (1982:2), having reviewed various research studies, have identified 5 teacher characteristics that have been associated with 'gains in pupils' achievement':

1. Teacher is enthusiastic
2. Teacher is businesslike and task-oriented
3. Teacher is clear when presenting instructional content
4. Teacher uses a variety of instructional materials and procedures
5. Teacher provides opportunities for pupils to learn instructional content

In like vein, Highet (1963) identifies the following qualities of a "good teacher":

1. The teacher must know the subject. He concedes that, although this is obvious, it is not always practised.
2. The second essential feature of good teaching is that the teacher must like the subject.
3. The third attribute of effective teaching

is that the teacher should like the pupil. Highet (1963:2) is adamant that teachers who 'do not actually like boys and girls, young man or woman, should give up teaching'.

4. Besides liking the pupils, it is essential that the teacher should also know his pupil.

5. 'The good teacher is a man or woman of exceptionally wide and lively intellectual interests. Teachers in schools and universities must see more, think more, and understand more, than the average man and woman of society in which they live. This does not only mean that they must have a better command of language and know special subjects. It means that they must know more about the world, have wider interests, keep a more active enthusiasm for the problems of the mind, and the inexhaustible pleasure of art, have a keen taste for some of the superficial enjoyments of life, yes, and spend the whole of their career widening the horizons of their spirit' (Highet, 1968:48-49).

6. Humour is considered to be one of the most important qualities of a good teacher:

> 'Many are the purposes it serves. The most obvious one is that it keeps the pupils alive and attentive, because they are never sure what is coming next. Another is that it does, in fact, help to give a true picture of many important subjects eg. English Literature. Of course, some subjects, especially the sciences, do not admit humorous treatment. It is here that the wise teacher will continue to introduce flashes of humour extraneously, because he knows that 55 minutes of work and 5 minutes of laughter are worth twice as much as 60 minutes of unvaried work' (Highet, 1963:53)

In contrast, Gordon (1974:24) considers many of the characteristics listed above to be merely myths. He states:

> Myth Number 1: Good teachers are calm.

unflappable, always even tempered. They never lose their cool, never show strong emotions.

Myth Number 2: Good teachers have no biases, no prejudices. Blacks, whites, chicanos, dumb kids, smart kids, girls, boys all look alike to a good teacher.
Good teachers are neither racists nor sexists.

Myth Number 3: Good teachers can and do hide their real feelings from students.

Myth Number 4: Good teachers have the same degree of acceptance for all students. They never have any "favourites".

Myth Number 5: Good teachers provide a learning environment that is exciting, stimulating, and free, yet quiet and orderly at all times.

Myth Number 6: Good teachers, above all, are consistent. They never vary, show partiality, forget, feel high or low or make mistakes.

Myth Number 7: Good teachers know the answers. They have a greater wisdom than

students.

Myth Number 8: Good teachers support each other, present a "united front" to the students regardless of personal feelings, values or connections'.

Gordon (1974:22), in analysing these "myths", concludes that they deny the teacher humanity, because 'good teachers must be better, more understanding, more knowledgeable, more perfect than average people'.

Although Gordon (1974:22) argues that these myths deny the teacher humanity, he does concede that a large number of teachers support somewhere, in their heads, an idealized model of the "good teacher" that includes some, if not all, these myths (and sometimes even more).

These attributes of what constitutes teacher effectiveness may be considered to be myths but they have been embraced, not only by teachers, but by pupils too.

A study by James and Choppin (1973) of 1500, 6th grade students, who were considering teaching as a career, attributed the following characteristics to "good teachers";

students.

Myth Number 8: Good teachers support each other, present a "united front" to the students regardless of personal feelings, values or connections'.

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TABLE 1: CHARACTERISTICS OF GOOD TEACHERS

The Characteristics of a "good teacher"	Percentage of students mentioning each trait
1. Ability to control class	65
2. Interested in and sympathetic towards pupils as individuals	63
3. Ability to present the subject so that pupils understand and learn	52
4. Patience	51
5. Teaches in an interesting way: Inspires pupils with enthusiasm and confidence so that they want to learn	40
6. Maintains high standards of behaviour and commands respect of pupils	39
7. A liking and respect for children leading to good pupil/teacher relationship	35
8. Enthusiasm and dedication for teaching	32
9. Approachable, pleasant personality	32

Table 1 cont.

The Characteristics of a "good teacher"	Percentage of students mentioning each trait
10. A thorough knowledge of subject(s) being taught	21
11. A sense of humour	26
12. Flexible Approach	21
13. Impartial	8

James & Choppin (1973) consider their findings of "good teacher" characteristics, namely, 'gaining the respect and confidence of pupils, by encouraging independence and creativity, and by taking a personal interest in each pupil', to be similar to those arrived at in previous studies by Witty (1947), Evan (1962) and Willmott (1969).

Sutherland (1985:5) considers a good teacher to be highly flexible in thinking, in understanding the nature of creative work, ingenious in devising approaches, if the children are to be creative. This is similar to one of the many attributes found by James and Choppin. These collectively become proponents of child entred education, where the teacher is seen mainly as one who fosters the child's developing powers.

Sadler and Sadler (1980:62-63) maintain that although these may be taken for granted about teaching, there are other dimensions of teaching that are open to question. However, they believe it is still possible to identify certain characteritics that are common to most, if not all, "good teachers". They feel that the majority of effective teachers are:

1. Interesting
2. Funny
3. Smart
4. Kind
5. Respectful
6. Good Listeners
7. Good Speakers

It seems from the literature survey, that an effective teacher is a forthright individual, who is warm and caring towards his students. Although the effective teacher is sympathetic towards the individual needs of his pupils, his classroom procedures are orderly and business-like.

By treating each of his pupils as self-respecting individuals, he is able to encourage them to participate actively in classroom activity.

Being humane is one the many attributes that a teacher needs in order to function effectively. However, a thorough knowledge of the subject matter and clarity in

presentation, also determines effectiveness to a great extent.

By reviewing difficult concepts and ministering to the individual differences in the pupil's learning abilities makes the pupil feel that the teacher is an understanding person.

Ultimately, a single factor does not determine effective teaching, but rather a combination of many attributes in each unique didactic situation.

CHAPTER 2

INDIANS AND INDIAN TEACHERS IN SOUTH AFRICA

THE ARRIVAL OF THE INDIANS IN SOUTH AFRICA

The majority of the Indian population in South Africa are the descendants of indentured labourers who were originally brought to work on the sugar cane plantations in Natal between 1860 and 1911.

The first, large-scale immigration of Indians occurred in 1860 with disembarkation taking place on South African soil, in Durban, on the 17 November, 1860. Of the 342 persons on board the "S.S.Truro", most of them were Hindus, with a few Christians and Moslems on board (Singh, 1960).

"Free" or "Passenger Indians", as they came to be called, followed and they comprised mainly traders. The majority were either Moslems or Gujerati-speaking Hindus (Indian Settlers Issue, 1981).

Neither the Indentured Indian labourers nor the free immigrants were a homogenous group. It was evident that there were differences of religion, language, caste, province of origin and, even within religious and language groupings, there were variations in religious observations and practices. They were, nevertheless, bound together as Hindus, Moslems or Christians, within

the religious affliations' (Indian Settlers Issue. 1981:173).

> 'They brought to their new country ancient traditions which had become theirs through telling and retelling, through learning and remembering over hundreds of generations - accounts of gods and sages and kings, and crafts of wood, metal and fibre and husbandry of animal and soil. Although the main purpose of their immigration was agriculture, few were actually equipped for this, for among them were potters and clerks, herdsmen and bondsmen, policemen and laundrymen, oil pressers, traders, undertakers, barbers and jewellers, confectioners, warriors and priests' (Meer, 1969:10).

LABOURERS AND TRADERS:

Initially, the Indians were brought to work on the sugar cane plantations on the North and South coasts of Natal. However, some were later consigned to work on the coal fields of Northern Natal, the Natal Railways and in the wattle plantations in the midlands of the province. This accounted for their distribution from the early days over almost the entire province of Natal. When they completed their terms of indentureship and became free, most of those who chose to remain in the colony continued the cultivation of the land and other agricultural pursuits, as a means of livelihood.

The "Passenger" or "free" Indians came as traders from the West Coast of India, mainly from the port of Bombay, after 1869. In so doing, they added to the growing mosaic of Indian culture and tradition in the country.

A great many started businesses in Durban, whilst others

travelled into the interior where there were large communities of Indian labourers. The enterprising Indian soon discovered that the African market provided a lucrative business venture and hence they established country stores in the more remote areas of Natal.

The more adventurous "Passenger Indian" proceeded to the Transvaal, where he met with competition from his white counterparts. However, 'motivated by an intense desire to succeed economically and thereby to regain the status of independence and self-subsistence (Meer, 1969:16), they succeeded with their business ventures.

INDIANS TODAY

One hundred and twenty seven years after the arrival of the Indians in South Africa, they have progressed substantially. Despite social, economic and political constraints, they have infiltrated all possible professional and economic facets with leaders to be found in the fields of medicine, law, education and politics. It must be realized that they have not only contributed to the religious and cultural mosaic of South Africa, but also the economy, dependent to a great extent upon the initiative and industriousness of the Indian South African.

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1. HINDUS

Background:

The Hindus respond to a common religious call - Hinduism - and thereafter, they go on to define its details, interpret and apply its dogmas, and observe its ceremonies and rituals (Nobath, 1960).

In language, they branch out into 4 groups i.e. Hindi, Telegu, Tamil and Gujerati. Furthermore, the linguistic groups are distinctively defined in matters of detail in worship, religious rites, social customs, and food customs, although there is considerable overlapping for Nobath (1960).

Although the majority of the Hindus who first came to South Africa could neither read or write, they had some knowledge of their religion, culture and traditions.

> 'They had learned by word of mouth much about their religion, of their gods and goddesses, of their legends and the epics, of the teaching of the great rishis'. These they had passed on to their children, in the same oral tradition. They also brought over with them their religious practices and rituals and dogmas, kept them alive and handed them over to the succeeding generations' (The Hindu Heritage, 1960:12).

Hindus in South Africa are very similar to Hindus in India. 'All the main religious cults, both orthodox and progressive, are represented in the [illegible]s in India there is a great gap between the intellectual approaches of a small minority, and the ritualistic

approach of th vast majority' (Meer, 1969:14).

Education

Hinduism is considered to be Sanathan Dharma, therefore, it does not have a date of beginning, nor will it have a date when it will end. As a result, one cannot trace the origins of Hinduism or Hindu education.

For Sooklal (1986), education, according to Hinduism, should instil in men three qualities - Abhaya, Asanga and Ahimsa. Abhaya, means freedom from fear. This is acquired by deepening an individual's awareness, and enabling the individual to grow into a larger world. Asanga is non-attachment. This is the way an individual should act in the world. Ahimsa denotes freedom from hatred. It is a cultivation of love. These three qualities must be achieved for an individual to attain completeness.

Since education and religion are so inextricably interwoven in Hinduism, an individual is capable of attaining God-realization by the practise of one or more modes of Yoga.

Jnana Yoga concentrates exclusively upon the pursuit of knowledge. God is identified with the self, and salvation comes through knowledge of God, through knowledge of the self.

Other ways of attaining God-realization are through

Karma Yoga or the Yoga of action, or through Bhakti Yoga or the Yoga of Devotion.

Through Karma Yoga, an individual attains salvation by his selfless dedication to his job, without regard for reward, whereas in Bhakti Yoga, God-realization is attained through selfless surrender to God, with the devotees singing the praises of the Lord (Meer, 1969).

However, God-realization through Yoga cannot be achieved without the help of a teacher or Guru (one who dispels ignorance).

Teachers and teaching

Hinduism considers the Vedas, of which there are four (Rig, Yajur, Sama, Atharva) to be their primary scripture (Sooklal:1986). Since the Vedas were not written down for ages, they called for remarkable memories in priests and teachers. This was the beginning of the custom of paramparya by which literature was handed orally from the guru (master) to the sishya (disciple) and so from one generation to the next.

Sen (1976:40) maintains that the 'guru not only taught the vedas, but also taught the students history, legends, ballads, music and drama which became part of the traditional education'. These were taught by the guru in the tapavanas (forest schools).

It is believed that these tapavanas were set up in the seclusion of forest retreats, presumably to be far away from the distractions of urban life. The students lived as members of the guru's family and besides following their studies, helped in agricultural and other pursuits, so that the tapavanas could be self-sufficient. Sen (1976) stresses that since society was not yet very commercial, the respect with which society looked upon the teachers, was itself a considerable reward.

Vandana (1978) says that a guru is one who removes darkness from the heart of the disciple and leads him to light, and she considers Christ to be a True or a Satguru.

Vandana (1978:22) explicates, The guru is the man who is able to initiate others into the Knowledge by experience of the mystery of God which he himself has experienced and no more'.

Vandana (1978:22) quotes Kabir, a poet-saint (AD1440-1518):

> "Guru and God both stand before me
> Whose feet shall I touch first?
> I shall to yours, O Guru,
> for you have revealed God to me"

Thus, it can be seen that such a Guru is a doorway to the Divine. Guru is equated to God, for only one who

has attained God-realization, can lead another along such a path.

Sooklal (1987:7) summarizes the qualities of teachers as extracted from Vedic texts and elucidates:

> 'teachers were to be a store-house of knowledge, full of sympathy and clarity; cheerful and lively and of engaging manners, leading a purely life, orderly in habits and regular in routine; gifted with a sense of proportion and having a courage of conviction with an optimist's outlook on life and intent on social service. The teacher must work with heart and soul and be like a parent unto his students'.

Vandana (1976:19) amplifies the qualities of a guru, by stating that 'a disciple must obey all the teachings of a guru'. This implies that the disciple must have implicit faith in the word of the guru, for the guru cannot be wrong. All instructions given by the guru must be wilfully carried out without questions; for if there are any obstacles in the accomplishment of these tasks, the power of the guru will remove them.

This self surrender is essential for it ensures that the power or energy that the guru possesses will gradually flow into the disciple. The true guru, for Vandana (1976), would however, explain that the power is not his own power, but that which belongs to God.

This would entail gurubhakti, which is the devotion of the disciple to the Guru. This is explained by Vananda (1976:33):

> 'If such devotion means worshipping a man and not God, then, of course, Christians cannot accept it. But surrender to the Guru means surrender not to the mere man, but to God who can act through him in much the same way that he can act through a sacrament'.

Sivananda (1984:3) summarized the qualities of a guru:

> 'But without a Guru there can be no knowledge:
> one makes a false useless effort:
> the whole existence glides in the waters of the river of illusion and delusion:
> The name of the Guru is the ship: sailing in which one is exempt from transmigration instantly.
> Lust, anger, arrogance and jealousy are elusive thieves:
> Guru destroys all Karmas with the sword of knowledge'.

Despite the great distance, Hindus in South Africa maintain contact with the Motherland - India. These links are forged by regular visits to India or by the watching of films imported from India. This reinforces cultural ties.

Furthermore, traditional dress is imported and the many religious and cultural institutions in South Africa are frequented by Indian dignitaries.

In spite of the fact that South Africa and India do not have formal trade or cultural ties, and by the enforcement of a ban on all artists that visit South Africa, cultural ties are still maintained.

As a consequence, it is assumed that the concept of guru, and the duties and expectations of the guru will be reinforced and be perpetuated by all Hindus in the

teaching profession.

It is conceded that the notion of guru and the practice of yoga in South Africa has recently been intensified by the neo-Hindu movements in the country, of which the Divine Life Society and the Ramakrishna Centre are foremost.

As a result, it is expected that teachers would model their own behaviours in the image of that which is prescribed by the Hindu doctrines.

2) MUSLIMS

Background

The first Muslims to enter the southern shores of the African continent were from the Islands of Java, Malayasia and Ceylon. They were introduced by the Dutch East India Company in 1867. However, the first Indian Muslims to come to South Africa were among the batches of indentured labourers, brought over by the government of Natal in 1860 according to Asmal (1976).

South African Muslims are 'reasonably pious in the sense that they adhere to the rituals prescribed by orthodoxy and conform to the fundamentals required of them by the creed' (Meer, 19.. :189). This strengthens Islamic doctrines for despite the inroads made by westernization, the basic principles of the Qur'an (the only Holy Book/Scripture of Muslims) are upheld. Meer

(1969:195) maintains that there is a growing interest in religious activity among the Muslims, for in the past, religion tended to be regarded as the 'affair of the old and old-fashioned and conventional; it is now attracting the time and interest of young people and intellectuals'.

Education

The first Muslim teacher is considered to be the Prophet Mohammed (PBUH). He is considered to be an embodiment of an Ideal Muslim Teacher. The prophet says in the Qur'an (LXXII:23), 'God has sent me as a teacher'.

After Mohammed's flight from Mecca to Medina in 613 AD, the Prophet's first mosque was constructed. This served to be the first Muslim school, where the commandments of the Qur'an were taught.

Wherever Muslims settled in South Africa, mosques (places of worship) were established. Attached to the mosques, were Madressas (religious institutions) where children could receive their religious education.

This was in keeping with traditional Muslim education ideals, where education as an activity was not separated from other aspects of society. It acted in harmony with all other activities and institutions to confirm them and be reinforced by them. As a result, the mosque, the heart of all religious activity, became the apex of the whole social system. Further, this implied that neither

the student nor the educator became isolated from the rest of the community.

Molvis or learned theologians were imported from India to act as Imams (curators) of the mosques. They were also required to serve as teachers and teach religious subjects to the children of the Jama'at (community).

Characteristics of teachers

The Qur'an does not specifically enumerate the characteristics of effective Muslim teachers. It is, however, incumbent upon the teacher to be Muslim, and lead a life based upon the ideals set out in the Qur'an, and exemplified by the life of the Prophet.

Muhammed-al-Faisal-al-Saud (1979:20) states categorically that 'Islamic education has its own character, which distinguishes it very clearly from other types of education'. The distinguishing factor is the Holy Qur'an, which is considered to be the immutable source of the fundamental tenets of Islam.

Some of the ideals of effective teaching according to the Islamic faith are circumscribed by the aims and ideals of Islamic education.

Aims and Ideals of Islamic Education

i. Muslim teachers must have a profound understanding of Islam, for it is the teacher's task to prepare the students for a pure, moral and religious living. He

should be able to make the student a sincere practical man, living not only for the sake of oneself, but for humanity, and also for winning spiritual blessings and God's favour in the next life, beginning after death.

2. The teacher should inculcate in the hearts of the pupils, a spirit of moral consciousness, which will make them good human beings.

3. Religious men, like themselves, should be produced such that Islam could be propogated with the highest degree of purity.

4. Since education is an integral part of the social system, the good teacher would be one who focused upon "character formation" - where men could be civilized and cultivated, so that they became useful members of society.

5. The teacher should impress the variety of Islamic education which results in the growth of human personality, in the direction of the only ideal that is perfectly good, beautiful and true, namely, the Ideal of God.

al Naquib-attas (1979) and Sharifi (1979) maintain that only education and instruction based upon the principles of Islam result in the perfect and natural development of the human personality.

6. All education in Islam begins with the Holy Qur'an.

An effective teacher stresses that all learning a Muslim indulges in, is directed to acquire an understanding of the Qur'an (Asmal:1976).

If this is achieved by the teacher, then his students can live a successful life in this world, individually and collectively. This leads to spiritual reward and salvation in life after death.

As a result of the success of the Islamic crusade world-wide, and the recognition of Islam as a world religion, it would be obvious that the principles laid down in the Holy Qur'an will be upheld in all aspects of life.

With reference to education, it is believed that the teachers subscribing to the Muslim religion will project the Ideals of a Muslim teacher embodied in Prophet Mohammed's (PBUH) teaching.

As a consequence of the close relationship between the secular and vernacular schools, it would seem obvious that the aims and ideals of Islamic Education will be perpetuated by teachers with teacher characteristics unique to the Islamic Faith.

3. CHRISTIANS

Background

On board the first ship that brought the Indian indentured labourers to South Africa were five Christians.

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3. CHRISTIANS

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Christians continued to be present on practically every ship that brought immigrants from Madras (Meer, 1969).

In the first six years of the immigration scheme, 295 of the 6445 indentured labourers (or 4,6%) were acknowledged Christians (Brain, 1985).

Since most of the Christians came from the South of India, their language roots were either Telegu or Tamil.

Today, Christians in South Africa boast of being ten percent of the Indian population. This is a consequence of conversions that were confined almost entirely to the Indentured Indians 'whose uprooting from India was in many ways disruptive and who, as a result, showed serious signs of social disintegration, in Natal, particularly in the early days' (Meer, 1969:213).

Naidoo (1982:9) writes that, of the converts to Christianity, 90% were Hindus - 'a breakdown would reveal that about 15% were Hindi-speaking, about 32% were Tamil-speaking and 42% Telegu-speaking'.

Meer (1969) maintains that statistics like these indicate a small measure of Christian proselytization in the community and attributes this to difficulties in language. She believes that it is more as a result of 'differences in breaking through a complex and well integrated culture with firmly established religions of its own' (p213). However, Naidoo (1982:10) considers Hindu conversion to Christianity as an inroad and

blames it on the fact that Hinduism is complex, and that not many Hindus are acquainted adequately with their traditions and religious beliefs".

Way of Life

The early Christians found great difficulty in socializing with the white Christians in Natal because of the vast social class discrepancy. This was coupled with language and cultural barriers between the Indian Christians and their white counterparts. The chasm between the white Christians and the Indian Christians was maintained by each of the race worshipping separately (Meer, 1969).

This resulted in the Indian Christians still keeping closer ties with other Indians and maintaining the cultural and linguistic links. Thus today Indian women still wear the traditional sari to church.

The Protestants found the need to hold church services in Indian languages at the beginning. However, this practice has gradually fallen away, since the younger members of the congregation did not understand the vernacular at all (Meer, 1969).

With the passage of time, the Indian Christian began interpreting the Christian way of life as a western way of life. Today the two are synonymous.

Education

The first school for Indians was established by the Rev Ralph Stott of the Wesleyan Mission Society in 1867. Another school for Indians was opened by a Rev Joseph Barker in 1867. Both these schools concentrated on the teaching of the "Three Rs" (reading, writing and arithmetic), and geography, which was taught according to traditional western ways of teaching (Pather, 1960).

The medium of instruction was English, and the methods of instruction were similar to those used in the schools in England. The pupils who attended the schools initially were Christians, but later, Indian pupils of other religious denominations were also admitted. These schools for Pather (1960) were used by the missionaries to pave the way for the missions achieving their ends. Thus since the first schools were established the seeds for westernization were planted.

Language played a vital role for westernization: Christians were quick to embrace the English language which was accompanied by changes in dress, food and customs. This augurs for the Christian Indians being more westernized than the Hindu or the Moslem' (Indian Settlers Issue, 1981:179).

The Indian Christians have, therefore, been forerunners in the embracing of western values. They do not observe any of the ceremonies and rituals that are essential to

the Hindu and Moslem religions. This, a consequence of their exposure to western methods of education, has meant aligning themselves with, and modelling themselves on, the image of their white counterparts.

No fixed educational values, methods of instruction, or teacher perceptions of teacher effectiveness, that are distinct to the Indian Christian have been documented, except that their values are very similar to those held by their western counterparts:

> 'Within the Indian community, Christian Indians have played a vital role in bridging the gap between the two impinging cultures, that of the east and the west. They provided the first clerks, educationists, doctors and lawyers, and paved the way for westernization by Indians' (Meer, 1969:215).

To all intents and purposes, therefore, Christian Indian teachers are the same as their white counterparts. Content, teaching style and the mode of instruction are therefore expected to be identical to white Christian teachers whose teacher curriculum is the same as the western model.

CHAPTER 3

THE RESEARCH PROCEDURE

The overarching methodological procedure for this study is descriptive research. Turney and Rob (1971:67) state that 'descriptive research is designed to determine the facts of current situations and thereby clarify status'. For Lenham and Mehren (1971), descriptive research generally involves the use of observational techniques, formal interviews or questionnaires for gathering data.

In this investigation, use was made of non-standardized, scheduled questionnaires. The reason why a free response instrument of data collection was used is that 'individuals have unique ways of defining their world. To meaningfully understand that world, researchers must approach it from the subject's "perspective"' (Denzin,1970:23).

Research Design

Good & Scatus (1954:9) elucidate that:

> 'Research design refers to the overall effort which a researcher makes to carry out his purpose, solve a research problem and answer questions and hypotheses'

The exigencies of the research situation, particularly the comparative lack of relevent literature with reference to the South African Indian context (Human

Sciences Research Council Literature Search.1980) motivated the adoption of a free response question for investigating the substantive dimensions of this research (ie. whether there are differential perceptions of what makes a good teacher between the different Indian religious affliations).

However, the demographic and factual (eg. extra-curricular activities) questions were close-ended. As Simon (1986:52) has pointed out:

> 'Open-ended questions ... are used when the research is of an explanatory nature or when the range of response alternatives expected exceeds that which can practically be set out in the space of a questionnaire'.

The Questionnaire (see Appendix A)

Regarding questionnaires, Oppenheim (19[illegible]) argues:

> 'A questionnaire is not just a list of questions or a form to be filled out. It is essentially a scientific instrument for measurement and for collection of particular kinds of data. Like all instruments, it has to be specially designed according to particular specifications and with specific aims in mind'.

In the present study, the questionnaire comprises two parts - Parts A and B (see Appendix A).

1. Part A

This refers specifically to biographical data, as well as questions relating to the manner in which the teacher contributes to the extra-curricular activities at school

and whether there were any other responsibilities entrusted to the teacher.

Some of the demographic aspects focused upon were, sex, age, religion, qualifications, position in the school, and whether teachers were studying further or not.

ii. Part B

Part B consists of an open-ended question that was designed to elicit teachers perceptions of effective teaching. This questions was specifically designed to elicit all possible responses.

The author was present while each respondent completed his/her questionnaire. This was done during the vacation and in some instances, it was completed after school hours. The author spent between forty-five and ninety minutes with each teacher while he or she responded to the questionnaire. As Dryer (1979) has argued, more information is provided in a questionnaire administered face-to-face than in mailed questionnaires.

Covering Letter (see Appendix B)

Each respondent was handed a covering letter before the questionnaire was issued. The covering letter comprised the following information:

i) Identification of the person conducting the study

ii) The purpose of the study

iii) The assurance of confidentiality on the part of

the researcher with regard to information given

iv) No compulsion to answer questions that were considered offensive.

Population

The total number of Indian secondary schools in Northern Natal is presently eight namely:

1. Dannhauser Secondary School
2. Dundee Secondary School
3. Ladysmith Secondary School
4. Lincoln Heights Secondary School
5. M.L.Sultan Glencoe Secondary School
6. School for Industries for Boys
7. School for Industries for Girls
8. Windsor Secondary School

The location of these 8 schools is depicted on the map overleaf:

The staff at the 8 respective schools comprises 258 full-time teachers. It was assumed that all teachers at these schools subscribed to one of the three main Indian religious affiliations.

According to the Yearbook South Africa (1985:798):

> 'The religious affiliation of the South African asians can be roughly broken down into the following proportions: Hindu (68 percent), Moslem (20 percent); Christian (10,3 percent).

It was assumed further that the population would in turn

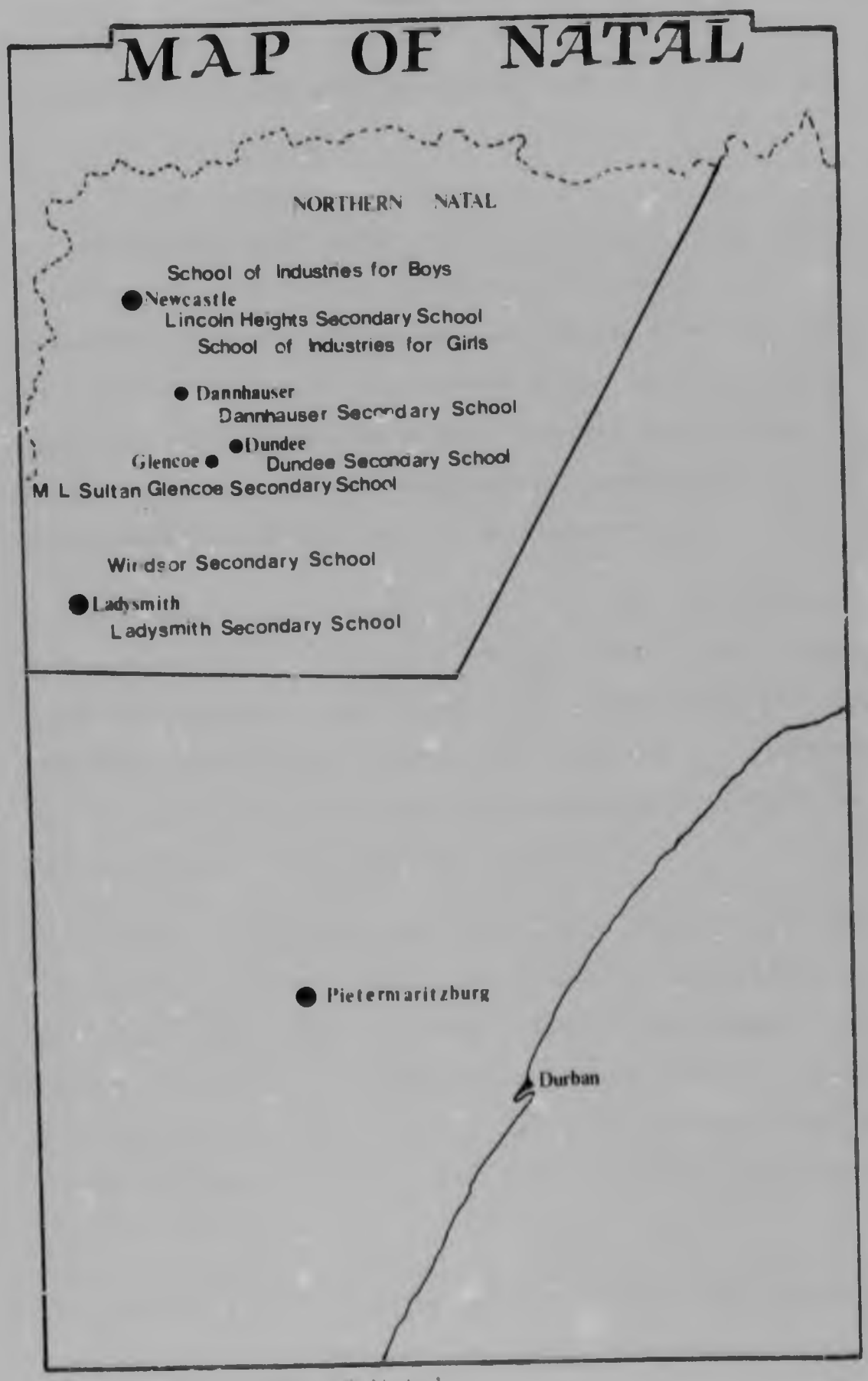

Figure 1 Map of Natal

consist of teachers subscribing to the three main religious beliefs in the same proportion as the Indian population in South Africa as described in the Yearbook.

Sample

It was decided that, since there is a great range in the proportions of different religious affiliations, and in order that there should be adequate input from the three main religious groups, the sample size would be about 25% of the Indian Secondary teacher population of Northern Natal. This eventually resulted in 71 questionnaires (27,5%) being administered.

A quota sample designed according to the differential religious affiliations was drawn from the eight secondary schools. The proportions indicated in the Yearbook South Africa (1985) was successfully adhered to. However, at two schools the proportions varied so the quota sample was adjusted "in situ".

This occurred at the Windsor Secondary School and the Dannhauser Secondary School where none of the members of staff were Christian. In these cases, the sample of Christian teachers was obtained from other schools, with the ultimate goal of randomly selecting proportionate quotas of teachers adhering to the different religious affiliations.

In the end, 71 questionnaires were administered face-to-face to 19 Moslems, 44 Hindus and 8 Christians.

CHAPTER 4

BIOGRAPHICAL CHARACTERISTICS OF THE TEACHERS IN NORTHERN NATAL

This chapter presents the demographic and biographic characteristics of the 71 teachers surveyed.

The data has not been aggregated for the 3 different religious persuasions as there are certain esoteric elements that need to be highlighted in each group.

Hindus

The predominance of English as a home language for the Hindus is depicted graphically below:

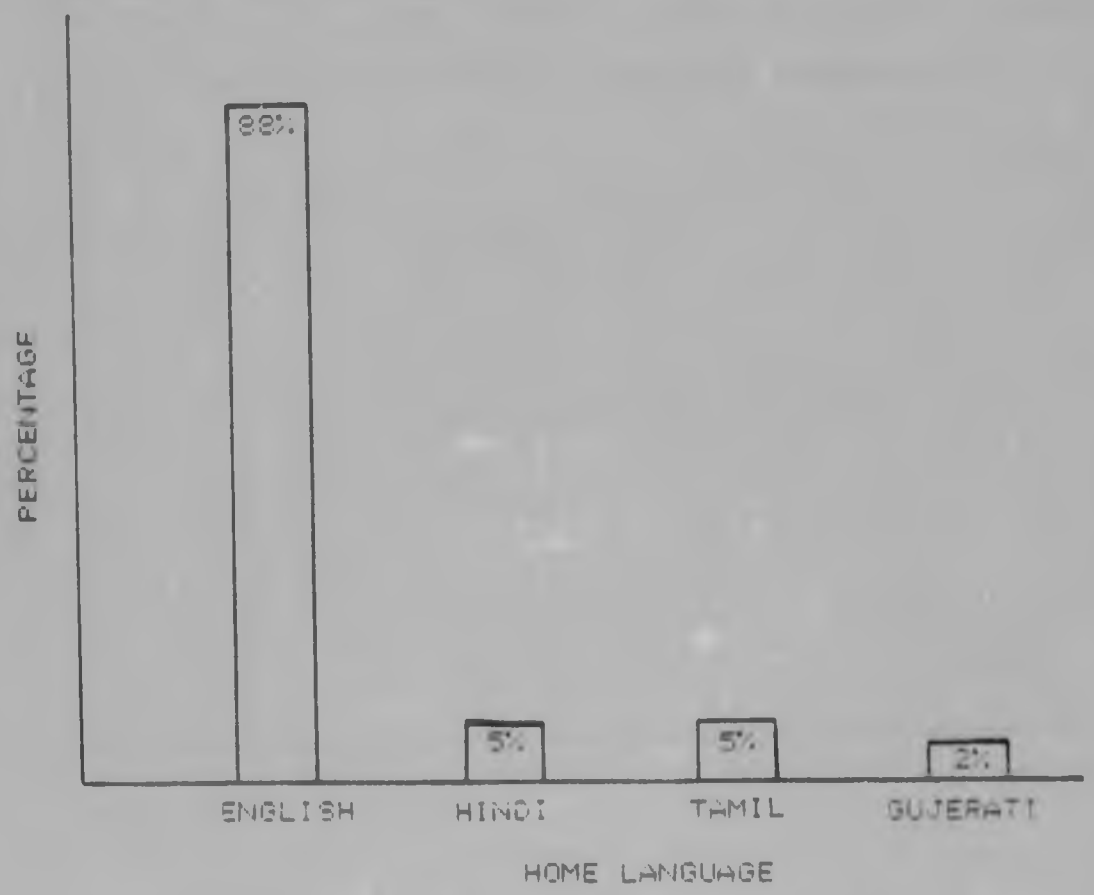

Figure 2 Home Language of Hindu Teachers

The teaching experience of the teachers is diverse. This coincides with the average age of the teachers. The wide spectrum of teaching experience varied from under 1 year to 30 years. The average years of teaching experience for the Hindu teachers was 14.

A range of teachers' qualifications and grades of post were ascertained. This varied from 'C' grade, which indicates a minimum of 3 years post-matric training to 'F' grade which is 6 years post-matric training.

The majority of Hindu teachers (36%) have a 'C' category classification, whilst 5% have an 'F' category classification.

The following graphs depict the different category classifications occupied by the Hindu respondents:

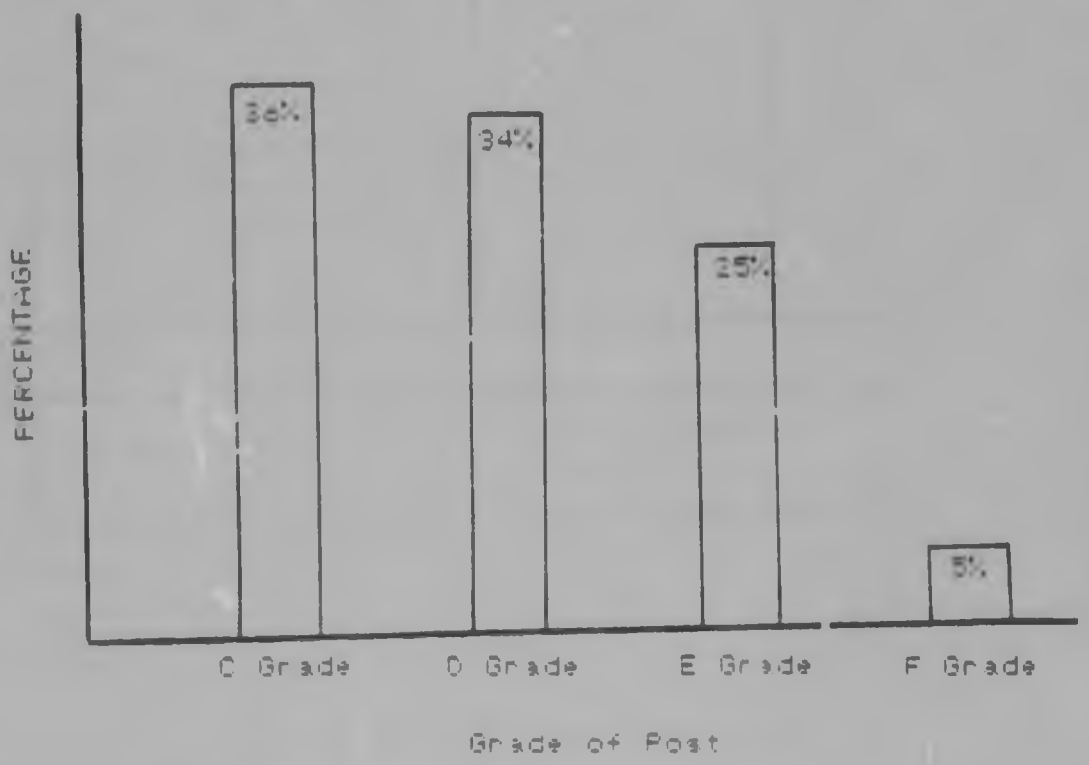

Figure 3 Grade of Post of Hindu Teachers

This mosaic is variegated by the academic and professional qualification attained by the teachers, and those that the teachers are studying towards.

The academic and professional qualifications attained by the teachers are presented in Table 2 below:

TABLE 2 - ACADEMIC AND PROFESSIONAL QUALIFICATIONS OF HINDU TEACHERS SURVEYED

Academic & Prof Qualifications	No of Teachers	%
B.A. (UED)	7	16
B. Paed	3	7
B.Paed B.A.(Hons)	2	5
B.A. (Hons)UED	2	5
B.A. U.ED. BEd. College Diploma	2	5
B.Sc U.ED	1	2
B.A. College Diploma	1	2
B.A. U.ED. BEd	1	2
B.A. (Hons) College Diploma	1	2
B.Compt. U.ED	1	2
B.A. U.ED College Diploma	1	2
B.Comm.(Hons) College Diploma	1	2
B.Sc College Diploma	1	2
*B.A. (Hons)	1	2

Professional	No of Teachers	%
STD	14	31
U.ED (UG)	2	5
LSTD & U.ED	2	5
PTD	1	2

* Unqualified

Seventeen (39%) Hindu teachers are presently studying to improve their qualifications. Sixteen (95%) are studying through UNISA, whilst 1 (2%) is registered at the University of the Witwatersrand. Eighty two percent of the teachers who only have diplomas have chosen to read for a degree.

Table 3 indicates the degree of qualification/s improvement:

TABLE 3 - HINDU TEACHERS REGISTERED FOR DEGREES/DIPLOMAS

Degree	No of Teachers	%
B.A.	6	35
B.Ed	3	18
B.A.(Hons)	2	12
B.Comm	1	6
B.Bibl	1	6
M.Ed.	1	6

Diploma	No of Teachers	%
U.E[illegible] (Resource Centre Management)	2	12
H.E.D	1	6

The teacher registered at the University of the Witwatersrand is presently reading for a Masters Degree in Education.

The exact position of each of the teachers in the school

hierarchy is presented in Table 4:

TABLE 4 - HIERARCHIAL DIFFERENTIATION OF THE HINDU TEACHERS

Position	No of Teachers	%
Teacher	33	75
Head of Department (HOD)	6	14
Deputy Principal	2	5
Counsellor	2	5
Librarian	1	2

All teachers, irrespective of their position in school, contribute to the extra-curricular activity at school.

On the extra-curricular activity hierarchy, organization and coaching all codes of sport, appears at the top, with 35 (80%) Hindu teachers making their contribution in this area. Forty three percent (19) are housemasters or housemistresses whose task it is to organize sport, debates, speech contests, dress and athletic competitions, internally as well as on an inter-school level.

Eighteen (40%) of the teachers organise excursions, 12 (27%) co-ordinate the debating societies at school, whilst 13 (30%) are responsible for the production of plays.

Besides contributing to the extra-curricular activities at school, the teachers are entrusted with many other

responsibilities. These responsibilities are social, administrative and in other instances are extra-curricular, for example, youth clubs.

Table 5 summarizes other responsibilities entrusted to the teachers:

TABLE 5 - OTHER RESPONSIBILITIES OF HINDU TEACHERS

Responsibility	No of Teachers	%
1 Subject Committees	15	34
2 Ground Duty	9	20
3 Youth Club	9	20
4 Stock Control	7	16
5 Time Table Allocations	6	14
6 Prefect Master/Mistress	5	11
7 Tuck Shop	5	11
8 Administrative duties (Dept Returns)	5	11
9 Management	4	9
10 Speech and Awards	4	9
11 Fund Raising	3	7
12 Catering- (Inspectors)	3	7
13 Supervision of teachers	3	7
14 Auditor, School Fund	2	5
15 Organizations of Seminars and Workshops	2	5
16 School Magazine	2	5
17 Evaluation	1	2

Muslims

Nineteen questionnaires were administered to Muslim teachers and 5 were completed by females and 14 were completed by males.

The age range of the Muslim teacher population surveyed

is as varied as the Hindus, ranging between the ages of 20 years and 60 years. The majority (62%) had an average age of 30 years.

Fifteen (79%) of those who completed the questionnaires are married and 4 (21%) were single. Unlike the high percentage (37%) of Hindu teachers married to spouses who were also teachers, only 10% of the Muslim teachers were married to teachers.

Regarding home language, the Muslims differed greatly from the Hindus. Eight (40%) of the teacners speak English at home, followed by 6 (31%) who speak Urdu, 4 (20%) Gujerati and 1 (5%) Mermon. The graph below indicates the diversity of languages spoken by Muslims at home:

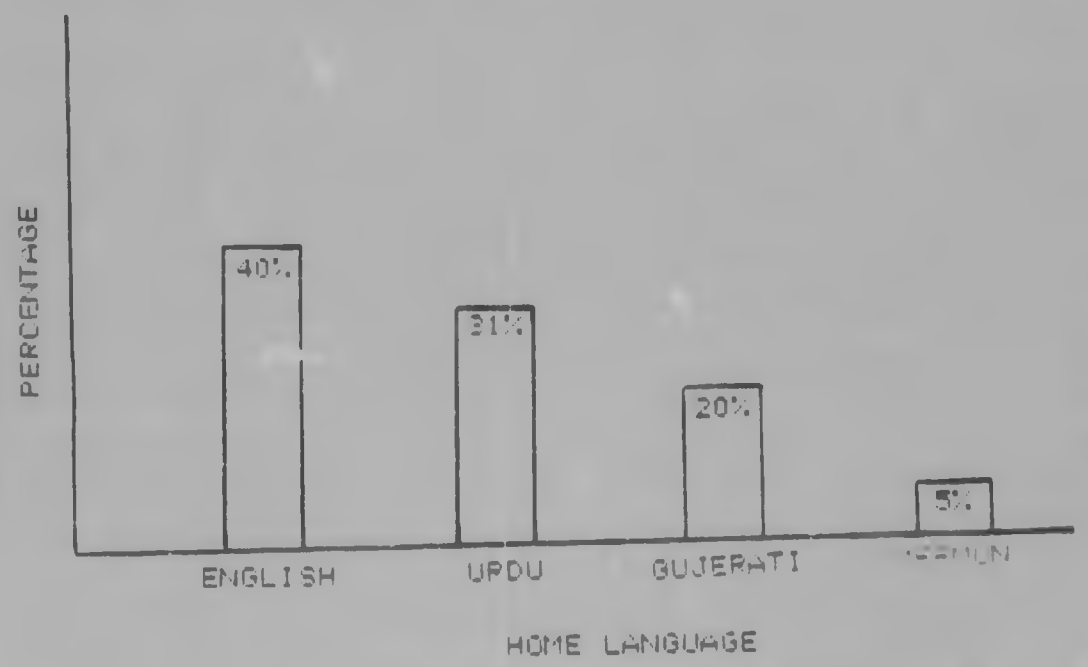

Figure 4 Home Language of Muslim Teachers

The number of years of teaching experience amongst the Muslim teachers ranges between 1 year and 34 years. This results in an average of 12 years of teaching experience for all the Muslim teachers. This compares with the mean of the Hindus, namely 14 years.

The Muslim teachers also display a variety of category classifications related to their qualifications and position held at school. The category classification ranges from 'C' category to 'F' category, the same as the Hindu teachers.

The majority of the teachers (42%) are classified into category 'C' whilst 5% are classified into category 'F'.

The graph below depicts the different category classification of the teachers and the percentage of teachers categorized accordingly.

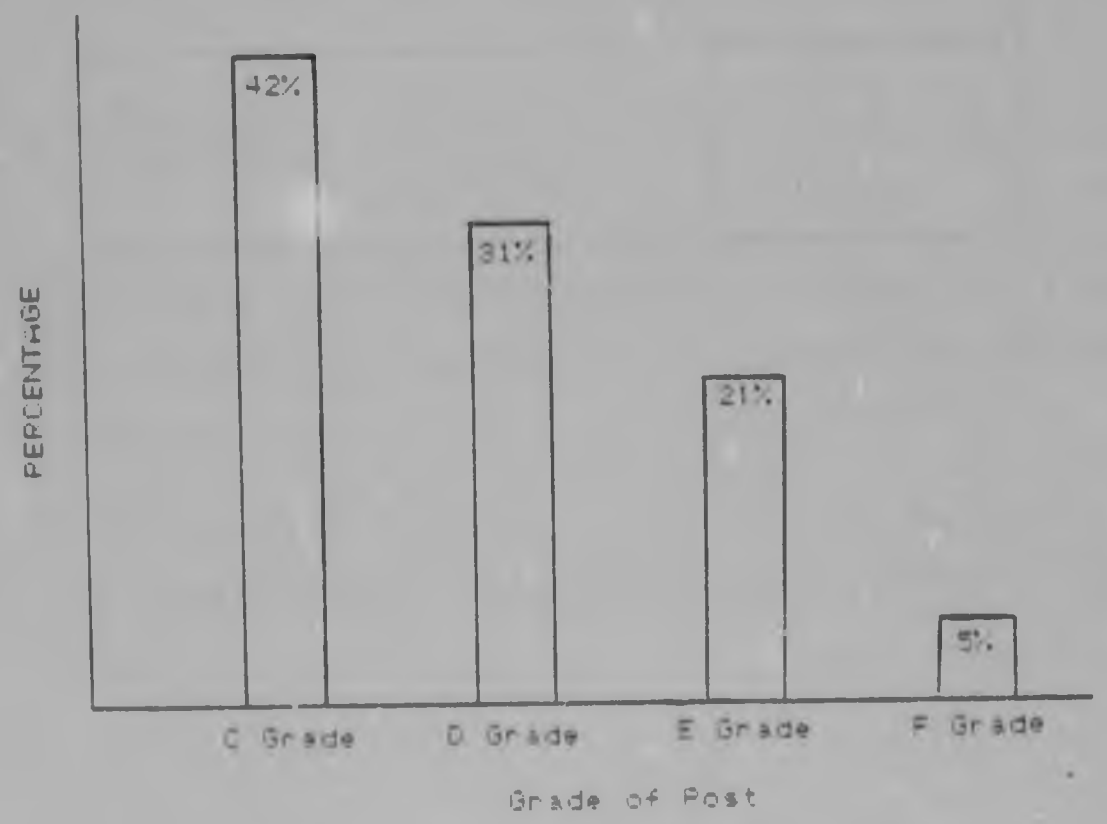

Figure 5 Grade of Post of Muslim Teachers

The academic and professional qualification attained by the teachers, corresponding to their category classification, is detailed in Table 6:

TABLE 6 - ACADEMIC AND PROFESSIONAL QUALIFICATIONS OF MUSLIM TEACHERS SURVEYED

Academic and professional qualifications	No of teachers	%
B.A. & U.ED	5	26
B.A. & College Diploma	1	5
B.A.& B.Ed & College Diploma	1	5
B.Sc & U.ED & BED	1	5
B.Sc & U.ED & College Diploma	1	5

Professional Qualification	No of teachers	%
STD	8	42
U.ED (UG)	1	5
STD & U.ED	1	5

Six (31%) of the Muslim teachers are presently engaged in studying for degrees at the University of South Africa.

The direction of study, as well as the number of teachers pursuing that direction, is indicated in Table 7.

TABLE 7 - MUSLIM TEACHERS REGISTERED FOR DEGREE/DIPLOMAS

Degree	No of teachers	%
B.A.	3	50
B.Sc	1	17
B.Ed	1	17
B.Comm	1	17

Of the 19 Moslem teachers who completed the questionnaire, 12 (63%)) were teachers, 6 (31%) were heads of departments and 1 (5%) was a deputy principal.

Irrespective of the position of the teachers in the school hierarchy, they contribute to the extra-curricular activities at school.

Fourteen (74%) of the teachers contribute to the organization and coaching of the different codes of sport. Four (21%) are either housemasters or housemistresses, whose duties are varied. Of prime importance to the housemasters or mistresses, is the task of organizing on a regular basis, extra-curricular activity for pupils who "belong" to that house.

Seven (24%) of the teachers organize excursions for the pupils making their classroom learning more meaningful. Debates and plays also form an integral part of the extra-curricular activity; 3 (16%) of the teacher organize the inter-house and inter-school debating teams

whilst 4 (21%) contribute to the dramas societies and play productions.

The other responsibilities entrusted to the teachers are varied. A summary of these activities is presented in Table 8 below:

TABLE 8 - OTHER RESPONSIBILITIES OF MUSLIM TEACHERS

Responsibility	No of teachers	%
1 Time Table Allocation	5	26
2 Auditor, School Fund	3	21
3 Ground - Duty	3	21
4 Subject Committee	4	21
5 Stock Control	4	21
6 Fund-raising	4	21
7 Management	3	15
8 Tuckshop	2	11
9 Administrative Duties (Dept Returns)	2	11
10 Youth Club	2	11
11 Organization of Workshops and Seminars	2	11
12 School Magazine	2	11
13 Supervision of teachers	1	5
14 Maintenance of equipment	1	5
15 Prefect Master/Mistress	1	5
16 Catering - (Inspectors)	1	5
17 Speech and Awards	1	5

Christians

Eight Christian teachers completed the questionnaires. Four (50%) of those who completed the questionnaire were male and 50% were female. The Christian teachers represent a younger generation of Indian teachers. Sixty two percent of the teachers had an average age of 26 years. The oldest Christian teacher was 44 years

old. Of the 8 teachers, 50% were married. Three of these (75%) were married to teachers.

All the Christian teachers have adopted English as their home language. Collectively, the Christian teachers present a profile of limited experience. The teaching experience varies from under 1 year to 20 years of experience, with the majority of the teachers 7 (88%) having less than 10 years teaching experience, this is less than the other two groups.

The Christian teachers have category classifications similar to the Muslim and Hindu teachers. 'C' category is the lowest rank of classification for the Christian teachers, whilst 'F' is the highest rank.

The following graph presents the percentage of teachers in the various categories:

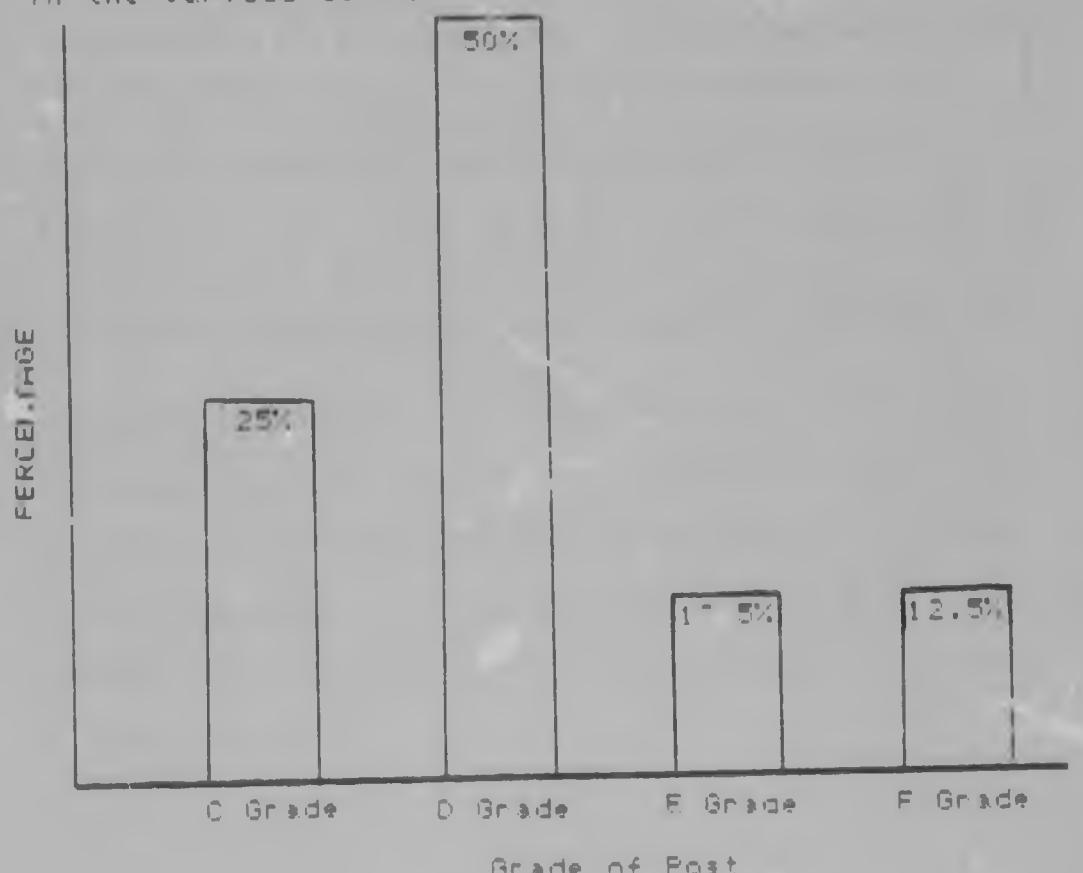

Figure 6 Grade of Post of Christian Teachers

Related to the categorization of teachers is the qualifications they have attained.

Table 9, below, displays the teachers academic and professional qualifications.

TABLE 9 - ACADEMIC AND PROFESSIONAL QUALIFICATIONS OF THE CHRISTIAN TEACHERS SURVEYED

Academic and professional qualifications	No of teachers	%
B Paed	2	25
B.A. & U.ED	1	12,5
B.A. & U.ED & BEd	1	12,5
B.A. & B.Ed & College Diploma	1	12,5
B.A. & College Diploma	1	12,5

Professional	No of teachers	%
STD	1	12,5
PTD	1	12,5

Presently 2 (25%) of the Christian teachers are registered at the University of South Africa. Both the teachers are registered for postgraduate degrees. One of the teachers is registered for a B.A. (Honours) degree in Geography, whilst the other is registered for a B.Ed degree.

Six (75%) are assistant teachers at school, one is head of depart nt and the other is a deputy principal.

The extra-curricular activity at school, and the teachers' contribution to it, relate closely to the teachers' position in the professional hierarchy. The Deputy Principal and He d of Department concern themselves with the administrative functions, whilst the assistant teachers are actively invol d in organizing pupils' activities.

Five (63%) of the teachers are either housemasters or housemistresses, whilst 2 (25%) organize excursions. One quarter of the teachers are responsible for play productivity and 3 (38%) maintain the debating societies at school. This is a similar pattern to the other two groups.

The list of the other responsibilities delegated to the teachers is d tailed in Table 10:

TABLE 10 - OTHER RESPONSIBILITIES OF CHRISTIAN TEACHERS

Responsibility	No of teachers	%
Subject Committees	4	50
Ground Duty	2	25
Administrative Duties (Departmental Returns)	2	25
School Magazine	2	25
Youth Club	1	12,5
Supervision of teachers	1	12,5

TABLE 10 Cont:

Responsibility	No of Teachers	%
Time Table Allocations	1	12,5
Management	1	12,5
Tuckshop	1	12,5
Prefect Master	1	12,5
Catering Inspectors	1	12,5
Organization of Workshops and Seminars	1	12,5
Evaluations	1	12,5

To Summarise, generally there seems to be very little substantial biographical differences between the three groups. The only noticeable features are that the Christian teachers are younger and less experienced and that only the Muslim group displays a variety of different home languages. All Christian and most Hindu teachers speak English at home.

The Hindu teachers appear to possess a wider variety of academic and professional qualifications.

CHAPTER 5

FINDINGS AND DISCUSSION

This chapter compares the three religious groupings and the responses to the 19 major themes, the Mu-'im, Hindu and Christian respondents generated as to what makes an effective teacher (Part B, Question 1 in Appendix B). The 19 themes are depicted in each of the four tables which are provided in this chapter.

The data are tabulated and discussion follows thereafter.

The chi square (χ^2) test of independence was used to ascertain if there was any relationship between the three religious affiliations and their perceived criteria for effective teaching. This test was performed on the data in Table 11 below

TABLE 11 - THE RELATIONSHIP BETWEEN THE THREE RELIGIOUS AFFILIATIONS AND THEIR PERCEIVED CRITERIA FOR GOOD TEACHING

Criteria for effective Teaching	Religious Affiliation		
	HINDU	CHRISTIAN	MUSLIM
1. Teacher as a guide not an authority of knowledge	21 (48%)	10 (53%)	5 (63%)

Table 11 continued:

Criteria for effective Teaching	Religious Affiliation		
	HINDU	CHRISTIAN	MUSLIM
2. Grants pupils freedom to talk, discuss, argue and have their own opinions	14 (31%)	7 (37%)	3 (38%)
3. Thorough planning and and preparation	12 (27%)	6 (32%)	3 (38%)
4. Teaching aids used effectively	15 (34%)	8 (42%)	3 (38%
5. Feedback to pupils	10 (22%)	4 (21%)	2 (25%)
6. Flexible approach	11 (25%)	9 (47%)	3 (38%)
7. Firm classroom discipline	12 (27%)	4 (21%)	3 (38%)
8. Thorough knowledge of subject matter	12 (27%)	6 (32%)	2 (25%)
9. Encourages independence and creativity in pupils	7 (16%)	5 (26%)	2 (25%)
10. Gives extra attention to less able pupils	9 (20%)	5 (26%)	2 (25%)
11. Practises child-centred education	8 (18%)	4 (21%)	4 (50%)
12. Personal interest in each pupil	14 (31%)	6 (32%)	3 (38%)
13. Presents subject matter so that pupils understand and learn	12 (27%)	4 (21%)	3 (38%)
14. Respect for pupils	11 (25%)	5 (26%)	3 (30%)
15. Enthusiasm and dedication for teaching	19 (43%)	8 (42%)	4 (50%)
16. Pleasant personality	8 (19%)	5 (26%)	2 (25%)
17. Attend workshops, seminars and refresher courses	9 (20%)	5 (26%)	2 (25%)
18. Sets goals and objectives	10 (22%)	6 (32%)	2 (25%)
19. Prepare pupils for life	7 (15%)	4 (21%)	2 (25%)

Table 11 - ntinued:

Criteria for effective Teaching	Religious Affiliation		
	HINDU	CHRISTIAN	MUSLIM
2. Grants pupils freedom to talk, discuss, argue and have their own opinions	14 (31%)	7 (37%)	3 (38%)
3. Thorough planning and and pr paration	12 (27%)	6 (32%)	3 (38%)
4. Teaching aids used effectively	15 (34%)	8 (42%)	3 (38%
5. Feedback to pupils	10 (22%)	4 (21%)	2 (25%)
6. Flexible approach	11 (25%)	9 (47%)	3 (38%)
7. Firm classroom discipline	12 (27%)	4 (21%)	3 (38%)
8. Thorough knowledge of subject matter	12 (27%)	6 (32%)	2 (25%)
9. Encourages independence and creativity in pupils	7 (16%)	5 (26%)	2 (25%)
10. Gives extra attention to less able pupils	9 (20%)	5 (26%)	2 (25%)
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12. Personal interest in each pupil	14 (31%)	6 (32%)	3 (38%)
13. Presents subject matter so that pupils understand and learn	12 (27%)	4 (21%)	3 (38%)
14. Respect for pupils	11 (25%)	5 (26%)	3 (30%)
15. Enthusiasm and dedication for teaching	19 (43%)	8 (42%)	4 (50%)
16. Pleasant personality	8 (19%)	5 (26%)	2 (25%)
17. Attend workshops, seminars and refresher courses	9 (20%)	5 (26%)	2 (25%)
18. Sets goals and objectives	10 (22%)	6 (32%)	2 (25%)
19. Prepare pupils for life	7 (15%)	4 (21%)	2 (25%)

The χ^2 for this table = 7.2035.

The degrees of freedom were calculated from the formula

df = (r-1)(c-1) = 36

For χ^2 = 7.2035 and df = 36, p>0.99. This means that the hypothesis that there is a difference between the three religious affiliations and their criteria for effective teaching is rejected. (For the hypothesis to have been accepted, p would have had to have been <0.05).

The conclusion from this table therefore is that there is no difference between the three religious groups and their overall perceptions of what makes a good teacher.

In order to extend this analysis, the perceived criteria for what makes an effective teacher were ranked according to the number of times a particular criterion was cited by a specific religious group. The Hindus were compared to the Muslims, the Hindus to the Christians, and the Muslims to the Christians.

In order to perform these comparisons, the Spearman rank correlation coefficient (r_s) was computed.

Tables 12, 13 and 14 calculate r_s for each comparison.

TABLE 12- SPEARMAN RANK CORRELATION COEFFICIENT (rs)

TO COMPARE THE DIFFERENT RANKS ASSIGNED BY HINDU AND

MUSLIM TEACHERS TO THE CRITERIA FOR EFFECTIVE TEACHING

STATEMENT	HINDU %	HINDU Yscore	HINDU Xrank	MUSLIM %	MUSLIM Yscore	MUSLIM Yrank	di	di^2
1. Teacher as a guide not authority of knowledge	48	1	1	53	1	1	0	0
2. Enthusiasm and dedication for teaching	43	2	2	42	3	3,5	1,5	2,25
3. Teaching aids used	34	3	3	42	3	3,5	0,5	0,25
4. Grants pupils freedom to talk discuss, have an opinion	31	4	4,5	37	4	5	0,5	0,25
5. Personal interest	31	4	4,5	32	5	7,5	3	9
6. Thorough planning and preparation	27	5	7,5	32	5	7,5	0	0
7. Thorough knowledge of subject matter	27	5	7,5	32	5	7,5	0	0
8. Firm classroom	27	5	7,5	21	7	17	9,5	90,25
9. Presents subject matter so that pupils understand and learn	27	5	7,5	21	7	17	9,5	90,25
10. Flexible approach	25	6	10,5	47	2	2	-8,5	72,25
11. Respect for pupils	25	6	10,5	26	6	12	1,5	2,25
12. Feedback to pupils	22	7	12,5	21	7	17	4,5	20,25
13. Sets goals and objectives	22	7	12,5	32	5	7,5	-5	25
14. Gives extra attention to less able pupils	20	8	14,5	26	6	12	-1,5	2,25
15. Attend seminars, workshops and refresher courses	20	8	14,5	26	6	12	-2,5	6,25
16. Pleasant personality	18	9	16	26	6	12	-4	16
17. Practises child-centered education	18	10	17	21	7	17	0	0
18. Encourages independence and creativity	16	11	18	26	6	12	-6	
19. Prepares pupils for life	15	12	19	21	7	17	-2	

$\Sigma di^2 = 376,5$

$$\text{Now } r_s = 1 - \frac{6 \sum d_i^2}{N^3 - N}$$

$$= 1 - \frac{6 \times 376.5}{193 - 19}$$

$$= 1 - \frac{2259}{6840}$$

$$= 1 - 0.6697$$

$$= 0.6697$$

This shows that there is a positive correlation between the rankings accorded to the perceived criteria for effective teaching by the Hindus and the Muslims.

Consulting Roscoe's (1975:439) table of 'critical value of the Spearman correlation coefficient', because of the number of categories being 19, this "null hypothesis" is accepted at $p>0.1$ level.

In other words, it is argued with 99,995% confidence that there is a correlation between the Hindus and the Muslims and the rankings of their criteria for effective teaching.

TABLE 13:- rs COMPARING THE DIFFERENT RANKS ASSIGNED BY HINDU AND CHRISTIAN TEACHERS' CRITERIA FOR EFFECTIVE TEACHING

STATEMENT	HINDU %	HINDU Xscore	HINDU Xrank	CHRISTIAN %	CHRISTIAN Xscore	CHRISTIAN Xrank	di	di²
1. Teacher as a guide not authority of knowledge	48	1	1	63	1	1	0	0
2. Enthusiasm and dedication for teaching	43	2	2	50	2	2,5	0,5	,25
3. Teaching aids used effectively	34	3	3	38	3	6,5	2,5	6,25
4. Grants pupils freedom to talk, discuss, have own opinion	31	4	4,5	38	3	6,5	2	4
5. Personal interest in each pupil	31	4	4,5	38	3	6,5	2	4
6. Thorough planning and preparation	27	5	7,5	38	3	6,5	-1	1
7. Thorough knowledge of subject matter	27	5	7,5	25	5	15,5	8	64
8. Firm classroom discipline	27	5	7,5	38	3	6,5	-1	1
9. Presents subject matter so that pupils learn and understand	27	5	7,5	32	4	10,5	3	9
10. Flexible approach	25	6	10,5	38	3	6,5	-4	16
11. Respect for pupils	25	6	10,5	32	4	10,5	0	0
12. Feedback to pupils	22	7	12,5	25	5	15,5	3	9
13. Sets goals and objectives	22	7	12,5	25	5	15,5	3	9
14. Gives extra attention to less able pupils	20	8	14,5	25	5	15,5	1	1
15. Attends seminars, workshops and refresher courses	20	8	14,5	25	5	15,5	1	1
16. Pleasant personality	19	9	16	25	5	15,5	-0,5	,25
17. Practises child-centred education	18	10	17	50	2	2,5	-14,5	210,25
18. Encourages independence and creativity	16	11	18	25	5	15,5	-2,5	6,25
19. Prepares pupils for life	15	12	19	25	5	15,5	-3,5	12,25
							Σd_i^2	=354,5

$$r_s = 1 - \frac{6 \Sigma d^2}{N3 - N}$$

$$= 1 - \frac{6 \times 354,5}{6859 - 19}$$

$$= 1 - \frac{2127}{6840}$$

$$= 1 - 0,3110$$

$$= 0,689$$

Again, it is argued with 99,995% confidence that there is a correlation between the Hindus and the Christians and the rankings of the criteria of these two groups for effective teaching.

Table 14 overleaf.

TABLE 14 - COMPARING THE DIFFERENT RANKS ASSIGNED TO CHRISTIAN AND MUSLIM TEACHERS' CRITERIA FOR EFFECTIVE TEACHING

STATEMENT	CHRISTIAN %	CHRISTIAN Xscore	CHRISTIAN Xrank	MUSLIM %	MUSLIM Xscore	MUSLIM Xrank	di	di²
1. Teacher as a guide not authority of knowledge	63	1	1	53	1	1	0	0
2. Enthusiasm and dedication for teaching	50	2	2,5	42	3	3,5	1	1
3. Teaching aids used effectively	38	3	6,5	42	3	3,5	-3	9
4. Grants pupils freedom to talk, discuss, have own opinions	38	3	6,5	37	4	5	-1,5	2,25
5. Personal interest in each pupil	38	3	6,5	32	5	7,5	1	1
6. Thorough planning and preparation	38	3	6,5	32	5	7,5	1	1
7. Thorough knowledge of subject matter	25	5	15,5	32	5	7,5	-8	64
8. Firm classr... disciplin...	38	3	6,5	21	7	17	10,5	110,25
9. Presents matter so pupils lear... understand	92	4	10,5	21	7	17	6,5	42,25
10. Flexible approach	38	3	6,5	47	2	2	-4,5	20,25
11. Respect for pupils	32	4	10,5	26	6	12	1,5	2,25
12. Feedback to pupils	25	5	15,5	21	7	17	1,5	2,25
13. Sets goals and objectives	25	5	15,5	32	5	7,5	-8	64
14. Gives extra attention to less able pupils	25	5	15,5	26	6	12	-3,5	12,25
15. Attends seminars workshops and refresher courses	25	5	15,5	26	6	12	-3,5	12,25
16. Pleasant personality	25	5	15,5	26	6	12	-3,5	12,25
17. Practises child-centred education	50	2	2,5	21	7	17	14,5	210,25
18. Encourages independence and creativity	25	5	15,5	26	6	12	-3,5	12,25
19. Prepares punils for life	25	5	15,5	21	7	17	1,5	2,25

$\Sigma d^2 = 581$

$$rs = 1 - \frac{6 \sum d^2}{N - N}$$

$$= 1 - \frac{6 \times 581}{6859 - 19}$$

$$= 1 - \frac{3486}{6840}$$

$$= 1 - 0.510$$

$$= 0.49$$

Table 14 (above) and the calculation of rs shows that it can be contended with 99,975% confidence that there is a correlation between the Christians and the Muslims and the rankings of their criteria for effective teaching.

Part B. question No 2, asked the respondents whether there was anything else they would like to say.

This question elicited a wide range of responses which were mostly scattered around the very low frequency percentiles.

However, one category worthy of notation was that they felt that they were doing too much extra curricular activity and this detracted from their effectiveness in the classroom. This complaint was made by almost half the teachers in each religious group (Hindus - 45%, Muslims - 47% and Christians - 50%) who responded to this question.

DISCUSSION

These findings are important on 2 levels:

a) that there is no difference between the three religious groups and their perceptions of what makes a good teacher

b) that their views on what makes an effective teacher are commensurate with the international western literature in this field.

Despite the contention that there are philosophical differences about life in general and education specifically as discussed in chapter two of this research report, the findings of this particular investigation are contradictory. The reason for this could be that the South African government has differentiated the whole group as Indian, and yet, Indians are taught the same syllabuses and in the same manner as their white counterparts. Not only are content and presentation the same but teacher training institutions are also similar. For example, the same textbooks are used. Therefore, the overriding philosophy is internationalist education which diminishes the importance of religious influence particularly Eastern religion as in this case.

This mean, therefore, that Indian teachers follow the western style and hence it is not surprising that their criteria for effective teaching are internationalist.

These two major findings are discussed in more detail in the concluding chapter of this research report.

CHAPTER 6

SUMMARY AND CONCLUSIONS

The difference between the three Indian religious affiliations and their views on effective teaching were investigated in this research. Seventy one face-to-face questionnaires were administered to quota samples of Hindu, Christian and Muslim teachers at eight schools in Northern Natal. It was found that there was no difference between the three groups and that they all subscribed to the western model of what makes for an effective teacher.

The results of this project are contrary to popular expectation, where it is believed that Indian teachers, as a result of their diverse religious and cultural backgrounds, would have unique perceptions of teacher effectiveness. These expectations dovetail with the eastern literature surveyed on effective teaching as discussed in chapter 2 of this report, but are in contradiction to the findings of the empirical research conducted.

It was assumed that the Hindu teachers would model themselves in the image of the Guru, whose authority and knowledge cannot be questioned. However in this research investigation not one teacher mentioned the concept of the Guru as being of importance for effective teaching. Furthermore 48% of the Hindu teachers

surveyed indicated that effective teachers are only guides to their students. This relates to the teachers not imposing their authority upon the pupils, by allowing them to question him, and by them encouraging discussion and debate. This is contrary to the ideals of the Guru, but is considered to be an important characteristic of effective teaching by the Hindu teachers surveyed.

As a consequence, the concept of Guru and teacher being equated to God does not feature in the Hindu teachers' perception of effective teaching. However, the Hindu teachers' perception of effective teaching are similar to those held by teachers in the west.

In the same vein, the Holy Qur'an and the aims and ideals of Islamic education embodied in it, do not feature in the Muslim teachers perceptions of teacher effectiveness. Just as the Hindu teacher believes that an effective teacher is only a guide, so does the Muslim teacher.

The Muslim teachers surveyed did not feel that effective Muslim teachers in South Africa should have a profound understanding of Islam, neither did they state that all education begins with the Holy Qur'an.

However, both the Hindu and Muslim groups of teachers perceive an effective teacher to be understanding and sympathetic ; dedicated to the profession; clear in his

presentation; friendly and businesslike with a pleasant personality. All these characteristics are considered important by the international literature as was shown in chapter 1.

Since the Indian Christians in South Africa are theoretically more westernized than their Hindu and Muslim counterparts, and more so as a consequence of their being forerunners in the fields of law, education and medicine, it was expected that Christian teachers would, to a great extent, continue to be identical to White Christian teachers in their style and mode of instruction. All the Christian teachers surveyed speak English at home. Like the Hindu and Muslim teachers, Christian teachers perceive effective teaching in the western mode.

It is contended that, in recent times, the Indian people in South Africa have moved more rapidly towards the acceptance and adoption of western concepts and modes of living and thinking.

The results of the research project demonstrate that, although the Indian teachers may be practising their religious beliefs privately, these are not manifested in their perceptions of effective teaching.

Since the Indian teachers do not isolate themselves in terms of linguistic and religious differences, this is significant, not only because they project themselves as

"one people" but together they identify with the prevalence of the dominant western ideals of effective teaching.

This could also be attributed to the preponderance of western ideals in the education for all groups in South Africa having a fundamental Christian character.

The fact that no differences exist between the three groups of Indian teachers and that they subscribe to a similar model of effective teaching like their western counterparts, argues against the country's Indian Education Act (No 61 of 1965) where provision is made for the separate education of Indians.

It is ironical that despite the fragmentation of Indian education and the assumption that the Indians are a distinct group of people, different from Whites, Blacks and Coloureds, they subscribe to a western model of effective teaching. This indicates that the teachers themselves are not aware of religious or cultural differences in their teaching. It also suggests that, despite their independent teacher training, it prepares them to think and conceive of effective teaching as elucidated in international western literature.

In view of the above, it is evident that the notion that Indian people are different, having diverse views about life, and in particular about teaching, and that they should be trained separately to teach children of their

own background, is fallacious. Moreover, it does not matter what religious affiliation is subscibed to.

Since the results of this project make known that Indian teachers subscribe to the ideals of effective teaching held by their western counterparts, it is plausible that their performance in schools designated other than Indian, would be just as effective.

This would lead one to believe that religious and cultural differences are foisted upon individuals by the South African government in order to make them believe that these differences are so deep-rooted that they are manifested in all facets of an individual's functioning in society.

It is evident that the findings of this study move towards rejection of apartheid education for the different population register groups via the legislation of the various acts of parliament, namely, the Bantu Education Act of 1953, the Coloured Persons Education Act of 1963, and the Indian Education Act of 1965 (Christie, 1986).

Although these acts specifically refer to the separate education for the different cultural groups, the National Education Policy Act 39 of 1967 specifies that all forms of education in South Africa should have a broad Christian character (Behr, 1978).

As a consequence, the curriculum at all Indian teacher

training institutions would be perpetuating the broad principles of Christian National Education.

Christianity is synonymous with western values (as was discussed in Chapter 2), and the results of the research report confirm the consistency and synonymity between western ideals of effective teaching and Christianity. It could be further argued that, because of the overdominating presence of Christianity in the education of all, trainee teachers do not have the freedom to develop their own consciousness in terms of the ideals of effective teaching enshrouded in their own religious beliefs.

From the results of this research project, it could be deduced that the premises upon which the policies of separate education are based are invalid, for all teachers, whether they are in the heart of London or in the hub of the Bowash strip, from Boston to Washington, or in the middle of Durban* indicate that they have similar perceptions of effective teaching that do not impinge upon notions of race, religion, ethnicity or culture.

One of the principles of apartheid was to keep the different population register groups apart. "It was designed to keep them separate. Separate schools were

---

*Durban houses the largest population of Indians in South Africa - 750,000 of the million in South Africa.

part of an overall plan for the social, economic and political development of apartheid. Schools were part of creating and maintaining an awareness of separateness and difference' (Christie, 1986:127).

However, the results of this research project refute the beliefs that schools and teacher training institutions 'maintain an awareness of separateness and difference' (Christie,1986:127), with specific reference to teacher perceptions of teacher effectiveness.

As the findings of this project show, cultural and religious differences are either becoming less important in South Africa or the South African government's arguments for separation are constructed from false premises. Indeed the H.S.R.C. report (1981) argued for a single education department but this was rejected by the government.

It could be inferred that, since Indian teachers' perceptions of teacher effectiveness are similar to those which are articulated in international western literature, the same could also hold true for the Coloured and African teachers in the country. This is an <u>implication for future research</u> among those two groups.

APPENDIX A

QUESTIONNAIRE

Date of Administration.....

Place of Administration.....

PART A

I need some biographical information - I hope it won't be too much of an effort for you to provide the following:-

1. Sex .....

Male	
Female	

2. Age (If this does not offend you) .....

3. Marital Status: .....

4. If married, what is the occupation of your spouse? (Sorry for getting too personal)

.....

5. Religion:

Hindu	
Moslem	
Christian	
Buddhist	
Agnostic	
Atheist	
Other (Specify)	

6. Home Language: .....

APPENDIX A

QUESTIONNAIRE

Date of Administration.....

Place of Administration.....

PART A

I need some biographical information - I hope it won't be too much of an effort for you to provide the following:-

1. Sex .....

Male	
Female	

2. Age (If this does not offend you) .....

3. Marital Status: .....

.. If married, what is the occupation of your spouse? (Sorry for getting too personal)

.....

5. Religion:

Hindu	
Moslem	
Christian	
Buddhist	
Agnostic	
Atheist	
Other (Specify)	

6. Home Language: .....

7 How many years of teaching experience do you have?

.....

7.1 Number of years at Primary school:

.....

7.2 Number of years at Secondary schoc'.

.....

8. What is you grade of post? .....

9. Qualifications Academic: .....(Institution).....

....

....

Qualif ion Professional: .....(Institution).....

..... " .....

..... " .....

10. What subjects are you teaching at this schoc1?

....

.....

.....

11. Are you presentl/ studying for a further qualificat n?

YES/NO

11.1 If YES, at what institution are you registering?

.....

11.2 What are you studying for?

Degree	
Diploma	
Other (specify)	

11.3 Name the Degree/Diploma/Other .....

11.4 What courses are you registered for in your current studies? .....

.....

.....

.....

12. What is your exact position in the school? (eg Assistant teacher, Teacher, H.O.D., etc.) .....

12.1 Number of years in your present position: .....

13. For how long have you taught at this school? .....

14. How do you contribute to the extra-curricular activities at school?

.....

.....

.....

.....

.....

.....

15. Are there any other responsibilities entrusted to you?

.....

.....

.....

.....

.....

.....

PART 3

Now that we have finished the necessary and important background information, could we proceed to the main question:

1. WHAT DO YOU AS A TEACHER PERCEIVE/CONSIDER/VALUE/THINK ABOUT WHAT MAKES FOR GOOD/EFFECTIVE/COMPETENT TEACHING?

.....

.....

.....

.....

.....

.....

.....

.....

2. Is there anything else you would like to say?

.....

.....

.....

.....

.....

.....

.....

THANK YOU FOR YOUR HELP

APPENDIX B

JAGGAN ROAD

GLENCOE

2930

1 July 1986

My name is Vijay (Bubbles) Jaggan, and I am presently registered in the Faculty of Education at the University of the Witwatersrand for a Masters Degree in Education.

For my thesis, I am researching Teacher Perceptions of What Makes an Effective Teacher. It would be appreciated if you will assist me in realizing this project, by providing some information on the subject.

Your response will remain strictly confidential.

Do not answer questions that offend you.

Your identity will remain anonymous, please do NOT sign your name.

Thank you for your co-operation.

Yours sincerely

BUBBLES JAGGAN

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