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The role of the history of education in teacher Education in South Africa, with particular reference to developments in Britain and the USA

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2015
http://hdl.handle.net/10539/18116

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of Uppingham are all featured, while not one South African is mentioned.(67)

'Theory' was obviously a mix of some psychology, some philosophy, some history, some sociology, and a little didactics and school organisation ('Name and discuss some experiments with group activity and co-operative work in modern schools' - November 1937, Primary Teacher's Certificate; 'Discuss the role of repetition in education' - September 1933, Secondary Teacher's Certificate). As the October 1944 STC Theory paper pointed out: 'Educational theory covers a wide field and has to make use of results obtained from other departments of knowledge'. A perusal of the examination papers between 1920 and the disappearance of 'Theory' in 1960 reveals how fashionable trends come and go over the years: child-centred education, creative work, the Winnetka system, education as 'unfolding from within', the project method, activity methods, amongst others.

Turning specifically to the general history of education, it is clear that the curriculum was merely an echo of the traditional one offered in British teacher education courses (see chapter 2), with only occasional attempts to relate the contents to South Africa. The traditional curriculum in fact lasted until about 1970, some time after it had come under serious question in both Britain and the USA. For half a century, education students were expected to study - under the rubric General History of Education - 'primitive' education, Sparta and Athens, Rome, the Middle Ages, the Renaissance and the Reformation, the development of national primary systems in Britain and Germany during the nineteenth century, and the lives of a long list of Great Educators including Plato, Herbert Spencer, Comenius, Roger Ascham, Joseph Lancaster, Erasmus, Rosseau, Francis Bacon, Pestalozzi, Froebel, Montessori and John Dewey. In chapters 2 and 3 the major criticisms levelled against such a course in Britain and the USA, particularly from the 1950s, are described.

While the emphasis in the general history of education course was clearly on the development of formal education in the West, using such standard texts as Plato's Republic and Rousseau's Emile

together with Monroe, Boyd, Butts and Cubberley (who was discredited by Cremin in the early 1960s, as described in Chapter 3), there were, it must be added, occasional efforts to relate this to South Africa. An example is contained in the 1932 STC paper on the history of education when students were asked, rather vaguely, to discuss the value of a study of educational history in connection with any one of South Africa's educational problems.

A major criticism of the traditional curriculum is that in attempting to cover so much ground it was inevitable that it should result in extreme shallowness of treatment and an emphasis on surface phenomena, involving the memorisation of 'facts' (the features of the history of education that the metagogicians were later to rail against). There are many examples of the superficiality that was engendered: one is provided by the 1936 History of Education paper for the HPTC which included, as compulsary questions, a lengthy list of statements by 'prominent educators' alongside which the candidates had to write the names of the probable authors; a catalogue of 'well known books on educational topics' whose authors the candidates were asked to identify; and a jumble of seventeen names (Froebel, Montessori, Rabelais, Milton, A S Neill etc) which the candidates were asked to link to an educational method, theory or movement.

Another favoured means of examination, which also illustrates the superficiality of the approach, was to provide students with a long list of statements which they had to label either 'true' or 'false'. These included items like these (taken from a list of 30):

> Music played a vital part in Greek education
>
> Pestalozzi had no actual experience of children in the classroom
>
> Most of the Crusaders were illiterate
>
> Leonardo da Vinci was a great teacher as well as a great painter

> The Jesuits did not believe in the training of teachers (68)

The relative importance attached to South African educational history is indicated by the fact that it was examined over one and a half hours as against three hours for general history of education. The South African section dealt with the development of a formal schooling system for whites in the different provinces. Such topics as the 'vagabond' (itinerant) schoolmasters, bilingualism, the role of the Dutch Reformed Church, the Cape Education Act of 1865, the 'opposition' schools (CNE schools and the schools set up by the Council of Education on the Witwatersrand around the time of the South African War of 1899 - 1902), and the contributions of various individuals (Brebner, Muir, Grey, Rose Innes, Langham Dale, President Burgers, Sir John Herschel amongst others) featured in the syllabus. The reference works listed from the 1930s onwards are Malherbe, Lugtenburg (Geskiedenis van die Onderwys in die Suid-Afrikaanse Republiek, i.e. the Boer Republic in the Transvaal) and Malan (The Reorganisation of Secondary Education), with Pells - who taught in the Faculty of Education - being added later.

While the emphasis was overwhelmingly on the evolution - seen rather unproblematically as part of 'progress' - of a white school system, there were occasional nods in the direction of other race groups. From 1934 a regular question set for student teachers was to outline the position of 'native' education in South Africa and to give some ideas as to future policy. By 1940 the question had changed significantly, with an emphasis on control and an assumption that 'native' education was part of the same unproblematical notion of 'progress':

> Describe
> a) the system of control of native education in South Africa,
> b) the system of financing it,
> c) the obstacles to development, and
> d) the progress so far made.(69)

It is only in the early 1940s that there is any mention of the role of the church missionary societies in 'native' education. By 1944, this had been expanded and become linked to the standard question on the development of 'native' education:

> Describe how the work of the missionary societies in South Africa developed into the present provisions for native education. To what extent is native education state-supported and controlled today? Mention briefly the main difficulties in the provision of adequate educational facilities for natives.(70)

The remaining six questions in this paper dealt with aspects of 'white' education. The Eurocentric approach and the relegation of black education to a relatively unimportant separate existence was, of course, merely a reflection of the realities of the South African education system, based as it was on segregation and discrimination.

The orthodoxy in relation to the history of South African education referred to earlier thus involved an account of the evolutionary progress, viewed unproblematically, of a system of state education for white South Africans, differentiated on a provincial basis and influenced by the work of colonial administrators like Sir George Grey, educationists like Sir James Rose Innes in the Cape and Dr Mansvelt in the Transvaal, and political leaders like Hertzog and Smuts. A part of the orthodoxy was to view the early (white) settlers as 'intrepid, intolerant of authority and deeply religious, eager for education for their children'(71), all of which significantly shaped the evolving school system. In this respect, the South African orthodoxy was not entirely dissimilar from the one that prevailed in the USA with regard to the independent-minded frontiersmen who carved out a civilised place in the wilderness. An underlying assumption in both cases was that environmental factors transformed the European settler into 'an aristocrat with a deeply religious sense'(72) and that this transformation helped shape the education system. This myth of the frontier is referred to again and again in the course on the history of South African education

from the 1930s.

Another part of the orthodoxy in South Africa was to see 'native' education as something apart and separate, beset with problems, and largely shaped by the work of white Christian missionaries: it was accorded a very much lower place in the order of things than 'European' education. Kallaway has made the point that the neglect of black education from the work of C T Loram and Edgar Brookes in the 1920s until the crisis of the 1970s represents 'a shocking indictment of educational studies in this country'.(73) Several reasons may be suggested for this state of affairs. In the first place, there was a period of stagnation in Britain from the 1930s onwards, as mentioned in Chapter 2, and this would undoubtedly have affected South African universities: as Brian Simon says, the history of education 'became bedded down into something approaching a reverent commentary on the findings of predecessors'. A second reason may be sought in the fact that most teacher educators were overburdened with teaching and supervision of teaching practice, leaving little time for research (a problem frequently referred to in the British literature). A third, and related, factor was the appointment of generalists, rather than specialists, to teach the history of education, and a consequently lowered expectation of their research capabilities.

The orthodoxy, accompanied by a traditional approach to the study of the history of education and the general mish-mash of the 'theory of education', continued essentially unchanged through the 1930s, the 1940s, the 1950s and the 1960s, with only transient issues and fashions disturbing its placidity. The upheavals of World War 2, the threat of totalitarianism, the movement towards independence in Africa, find no reflection in the courses. The examination papers of the late 1960s are virtually interchangable with those of the early 1930s, particularly in the history of education, although there is some movement away from a regurgitation of facts to a more interpretive and analytical approach. Factual content, however, remains the most important ingredient. To some extent social

changes are suggested, as much by the silences as by what is included. The disappearance of 'poor whitism' is one example: by the mid-1940s it is no longer regarded as an important educational issue. In fact, as the years pass by, contemporary South African issues seem to feature less and less, as the history of education concentrates increasingly on the relatively distant past, in particular the classical age and the medieval period. The reasons for this can only be a matter for speculation: possibly it was a way of avoiding having to deal with the momentous political changes that were occurring in South Africa itself? Whatever the reasons, the 1950 STC paper on the History of Education examined the candidates on Plato, Rousseau, Comenius, Locke, Spencer, Herbart, Froebel, Pestalozzi, and the development of higher education in Europe between 1350 and 1550. The book list for the history of education still relied heavily on the traditional texts - Monroe, Cubberley, Boyd et al - and, in respect of South Africa, Malherbe, Pells and J C Coetzee. In October 1958 the examiner for the Postgraduate Primary Certificate was able to ask candidates to 'describe the education which a youth on a farm in the interior of the Cape Colony was likely to receive in the late 18th century' without imagining that any candidate would write about a black youth, or a girl of any race for that matter. In fact, that paper contained no question at all about black education: this seems to be part of a general trend, the apparent disappearance of any mention of black education after the introduction of Bantu Education in the mid-1950s.

In 1960 the history of education and the 'theory of education' vanished entirely from the HPTC course, being absorbed into a composite course known as the Principles and Practice of Education. This was similar to the course in British institutions castigated by R S Peters as 'undifferentiated mush': it included the aims and organisation of education, the role of the family, the role of the church and of the state, the work of the Great Educators, and some methodology like self-activity. In the other teacher education courses, history of education and 'theory of education' remained as

distinct entities. While "theory" showed some signs of innovation, introducing concepts like social responsibility and topics like juvenile delinquency, as well as a more critical and analytical approach, the history of education continued to plod along its well-worn path, with only the most infrequent ventures into interesting byways. This twist to the standard question on Hellenic ducation in 1963 is quite startling in its novelty:

> Contrast the classical Spartan and Athenian approaches to education, and indicate their relevance to contemporary approaches in education in totalitarian and democratic countries.

Even well after the early American revisionists had savaged the traditional approach to the study of the history of education and debunked writers like Monroe and Cubberley, this approach and these writers continued to dominate the history of education courses at the University of Cape Town. As was the case in Britain until the 1960s, recent research of a serious nature (for example E C Mack's Study of the British public schools) did not find its way into the teacher education curriculum. The paucity of local research is indicated by the fact that no South African writer later than Pells is included in the reading lists through the 1960s and into the 1970s.

It was only some fifteen years after the introduction of Bantu Education, a development of the utmost significance for South African education, that it first gained any mention in the documents. In 1967 education students were asked to analyse the causes of the Bantu Education Act (No 47 of 1953) and the Coloured Persons Education Act (No 47 of 1963), to describe the organisational changes they introduced, and to assess their social and educational consequences. They were also asked to look at the relationship between economic growth, the supply of skilled manpower and educational efficiency. Both of these topics represented significant departures from past practice and foreshadowed the major changes that were to come. At the same time, however, the 'general' history of education continued to pursue its untroubled course from

Plato to Locke. As Chapters 2 and 3 have indicated, this was at a time of unprecedented upheaval in the study of the history of education in the USA and Britain, as it was indeed in the study of education as a whole. It was to be some considerable time before that upheaval appeared to affect South African university departments of education. In 1969 candidates for the HPTC at the University of Cape Town were examined on Aristotle, the old Roman education, Charles the Great, the education of a medieval hand-worker, Quintilian, Vittorino da Feltra, Comenius, Rosseau, Froebel and Dewey. In 197[illegible] the questions did not get past the Renaissance. These pap[illegible]r uld well have been set 40 years previously. The 1970 STC paper on the history of South African education, after the brief excursion in 1967 into areas of contemporary significance, returned to the shallow and safe waters of the administration of Cape colonial education, the language medium in the Transvaal at the turn of the century, the beginnings of higher education in South Africa, and developments in white education in the country. This narrow focus on the agencies of formal education indicates that the work of the American revisionists like Bailyn, with his attempt to move towards a study of the 'configuration of educational processes', had not begun to exert an influence in South Africa.

The courses offered by the Faculty were re-organised in 1970. In the history of education, for example, a 'Basic Unit' was included as a compulsory part of the HPTC, the Postgraduate PTC and the Postgraduate STC, with two further courses to be chosen from a list of options.

The Basic Unit embraced the following:

(i) Especially significant points in the history of education in S.A. since 1910, with special reference to:
   (a) The development of Provincial education in the Cape Province and in the Transvaal.
   (b) Development of "divided control" in Secondary

education.
(c) Developments in University education.

(ii) The Administration of Education in South Africa today:
(a) The roles of the Central and Provincial governments in schooling today, emphasizing recent developments. The financing of education.
(b) White education: the administration of Provincial schools; structure of Education Departments; control and inspection; the place of School Boards and School Committees; Teachers' Associations; compulsion, language medium, religion in the schools; Joint Matriculation Board and public examinations; administration of an individual school.
Teacher training
The special position of the Universities.
Types of private school administration.
(c) The Coloured Sector.
(d) The Indian Sector.
(e) The Bantu Sector, emphasizing ethnic regionalism.

Recommended reading:
B.Rose(ed.): Education in Southern Africa (Collier-Macmillan)
Behr and Macmillan: Education in South Africa (van Schaik)
P.S. du Toit: Onderwys in Kaapland(van Schaik)
J.C.Coetzee, et al: Onderwys in Suid-Afrika(van Schaik).

The optional courses were
The history of education in South Africa from 1652 to 1910
Topics in the history of education from the Primitive to the Reformation
Topics in the history of education from Comenius to Herbert Spencer
Ideas and developments in twentieth century education
An introduction to comparative education
Developments in primary education prior to the 20th Century

The restructuring thus merely rearranged the orthodoxy without changing it to any significant extent. With regard to South African educational history, the emphasis was still on 'white' education, with the education of other groups tagged on at the end as it were. It is noteworthy that 'the Bantu sector' was to be viewed in terms of ethnic regionalism, i.e. in line with the 'homelands' policy of apartheid. The general history of education · reflected in the optional courses- was still exclusively concerned with western

education and the readings were still dominated by the traditionalists like Monroe and Cubberley.

In the light of developments in Britain and the USA, where the four 'canonical' disciplines were now firmly established, it is interesting that the sociology of education was not introduced at this stage in South Africa. It was, however, given a small toehold in the form of an optional unit in the theory of education which dealt with the school as a social unit. As will be seen, this would provide the basis for a rapid growth by sociology, which would eventually displace history, much as had happened in Britain and the USA.

The 1970 BEd curriculum included neither history nor sociology of education, consisting instead of comparative education, administration, methodology, philosophy, psychology, and some research methods.

The diploma courses all still continued to include 'theory' of education, embracing some philosophy and, as is clear from the 'Basic Unit' (compulsory), beginning to show some influences from Fundamental Pedagogics, as taught in the Afrikaans universities:(74)

(i) The educational phenomenon as field of research and its external characteristics.
(ii) Pedagogy, with special reference to the Theory of Education, as a university discipline.
(iii) The theoretical approach to the educational phenomenon.
(iv) The fundamental conditions necessary for education and educational categories.
(v) The relationship of the specialised units to the Basic Unit in Theory of Education.
(vi) The relationship of Theory of Education to the other disciplines of Pedagogy.

The 1971 examination paper in this unit clearly reflects the influence of Fundamental Pedagogics, dealing with such topics as 'the relationship of mutual trust between the educator and the educand', and 'the educational relationship of authoritative guidance (which) can only become an educational engagement under

certain conditions'.

By 1972, the basic unit in 'theory' had become full-blown Fundamental Pedagogics:

(i) Different approaches to the study of education
(ii) The phenomenon of education as field of research: general characteristcs and basic structures
(iii) The anthropological basis of education
(iv) Educational constituents: educand, educator, message, and means
(v) Educational relationships: trust, knowing-knowledge-understanding, and authority
(vi) Educational development: engagement, interference, association
(vii) Educational aims: ultimate aims, immediate and remote aims
(viii) Educational acts: e.g. help towards self-help
(ix) Educational milieu: culture, philosophy of life
(x) Educational agencies: home, school, church, state
(xi) Educational policy with special reference to South Africa
(xii) Educational categories and criteria
(xiii) Philosophy of Education as Fundamental Pedagogy

There was no change, however, in the history of education, certainly no movement in the direction of historico-pedagogics.

In 1973 the 'theory' of education was replaced by Philosophy of Education, which now joined history and psychology. The sociology of education was still missing as a distinct field of study, although retaining its toehold through the optional 'School as a Social Unit' in - of all places - the Methodology of Education course. The change of name from 'theory' to philosophy' did not bring any change to the content of the course, which remained essentially Fundamental Pedagogics, now further entrenched through the readings which were dominated by Fundamental Pedagogics texts, including the English translation of Viljoen and Pienaar's Fundamental Pedagogics. There were still no significant changes in the history of education, although at least an American revisionist text gained a mention in the reading list in one of the optional courses - Cremin's The Transformation of the School (1961).

In 1974 the sociology of education finally took its place as a discrete field of study, thus bringing the curriculum into line with the pattern that had by now become firmly established in British teacher education programmes. From this point on, sociology was to grow rapidly in importance, eventually eclipsing history: this, too, was similar to the British experience. There was an attempt to "sociologise" history with the attendant disadvantages that were identified by Joan Simon and Gillian Sutherland in Britain (see Chapter 2).

1976 and after

The crisis in black education that began with protests by high school students in Soweto on 16 June 1976 radically affected not only the nature of black education itself, but also the curriculum of teacher education courses in the English language universities. This will be considered in some detail in the next chapter, which will examine the position with regard to the study of the history of education in the mid-1980s.

In view of the enormous significance of the events that gripped black education in 1976, it is somewhat ironical that the 'basic unit' in the history of education in the UCT courses in late 1975 still concentrated on the administration of white public schooling. In the October examination of that year only one question dealt with black education, the candidates being blandly asked to attempt an evaluation of the state of Bantu Education. A year later, there still appeared to be no recognition of the great significance of contemporary events in South African education, or of their historical roots. The October 1976 paper doggedly concentrated on white provincial schools and white universities and the workings of 'a typical (white) teachers' association'. The only question on black education was the same one that had been set regularly over the past decade: 'Describe briefly how Bantu schools are administered, and what are the chief difficulties facing Bantu education today?' With the benefit of hindsight, it would be

interesting to read the replies today; probably very few candidates would have had any real understanding of the major crisis then beginning to engulf 'Bantu Education'.

But 1977 was to see important changes in the teacher education curriculum at the University of Cape Town. In the first place, the dominance that Fundamental Pedagogics had gained in the philosophy of education was significantly diminished: while several of the optional courses were still strongly in line with Fundamental Pedagogics, the basic unit showed a number of changes from the pattern that had become established during the earlier part of the 1970s. The most important and revealing of these was the introduction of 'school and education for social adulthood in a democratic society'. One can only guess at the ideological and departmental battles that underlay such changes.

Secondly, 1977 marked the first steps in the retreat of the history of education, a retreat that was to become a rout. For the first time in teacher education at the University of Cape Town, the history of education no longer appeared as a separate component of the courses, although as a portent of things to come it had been married, rather uneasily, to educational administration a few years earlier. Now a new composite course appeared: History and Administration of Education; Sociology of Education. This was divided roughly between a brief survey of 'the main historical landmarks in education', the administrative structure of South African education, and the place and function of the school in society. In 1978 the title of this course was simplified to the Historical and Social Foundations of Education. The scope and aims of this course are reminiscent of the famous course on Social Foundations of Education introduced at Teachers College, New York, more than 40 years earlier under the influence of the social reconstructionists.(75)

Having lost its separate identity (although some of the old options remained), the history of education was to fall back steadily over

the next few years, until it retained only the tenuous toehold that will be described in the next chapter. In contrast, sociology and the study of contemporary socio-political issues in relation to South African education were to move to their present position of dominance. From its small and precarious beginnings as an optional unit on the function of the school in society within the Methodology course, sociology grew in importance until it completely overthrew history.

The reasons for this reversal of fortunes are three-fold. In the first place, it represents a reaction to the educational crisis from 1976 onwards. This crisis affected black schooling most immediately, but it also had major implications for the English language universities which were beginning to admit increasing numbers of black students and which were becoming sensitised to their needs and aspirations. Secondly, there was the influence of a number of younger lecturers, several with sociological backgrounds and imbued with Marxist notions, largely acquired at British universities and through the writings of both British and American critics of schooling (these included, inter alia, the de-schoolers, the radicals of the Open University, and Bowles and Gintis with their critique of schooling in capitalist America). Their concerns included such concepts as social control, the class struggle, and the role of education in reproducing social stratification and the relations of production.

In the third place, the change is a reflection of the failings of the history of education itself, so depressingly familiar from the accounts of developments in Britain and the USA given in the earlier chapters. Outdated curricula, a neglect of the vital issues of contemporary South African education, insularity, an Eurocentric approach that took little cognisance of changing realities in South African society, tedious and largely irrelevant textbooks, a paucity of local research to re-invigorate the teaching and the study of the subject, an inability to keep pace with mainstream history (the first stirrings of the revisionist challenge to orthodox South

African historiography were by now being felt), and a perception by students that the history of education was largely a meaningless collection of facts with little relevance to their needs as teachers: all these are reminiscent of the reasons for the decline of the history of education in teacher education courses in the rest of the English-speaking world. By 1978 the examination paper in Historical and Social Foundations at the University of Cape Town did not contain one question that could be regarded as historical, while the optional course in the history of South African education, although paying more attention to black education than had been the practice in the past, still concentrated on white education.

In a sense, the battle was lost without even a shot being fired. The historians of education, such as they were in South Africa, surrendered meekly, with little attempt to re-invigorate their discipline. Lacking a learned society and a scholarly journal such as those in America and Britain, they had no organisational base from which to operate. The period of renewal in the early 1970s in Britain, when the history of education could be described as experiencing a new vitality, spontaneity and creativity, seems to have passed South African universities by. In the Afrikaans universities, as was seen earlier in this chapter, there was at least an appearance of activity, even if this was largely confined to frantic squabbling about the name and even if one outcome was the academically suspect initiative known as metagogics. In as much as the 'traditionalists' at the Afrikaans universities continued to follow an outdated chronological and factual curriculum and to ignore the major issues of contemporary South African education, especially in regard to black South Africans, they were no different from their colleagues at the English language universities. The major difference was an ideological one.

The rapid decline of the history of education at the University of Cape Town continued in 1979, when the basic unit in the historical and social foundations of eduction actually included no history at all, dealing purely with the place and function of the school in society. At the same time the five optional courses in the history

of education introduced in the restructuring of the early 1970s were reduced to four, although these were at least significantly improved in terms of their contemporary relevance. The option on South African eduction in the African context, for example, dealt with primary sources (as contained in the recently published collection of source documents compiled by Rose and Tunmer)(76), and paid attention to policy with regard to black education.

By 1980 Fundamental Pedagogics had virtually disappeared from the philosophy course, being relegated to an optional course called the Theory of Special Education. The Historical and Social Foundations of Education remained as before, and the examination paper for this course again included no history. The optional courses in the history of education had been reduced by one yet again. Both these changes - the removal of Fundamental Pedagogics and the continued decline of history - indicate the emergence of a new orthodoxy that was to dominate educational studies at the University of Cape Town.

The contrast between the old and the new approaches is strikingly illustrated in the 1981 papers in the sociology of education and the optional course on 'Pioneers in the History of Education'. The latter's dogged attachment to Comenius, Pestalozzi and Froebel and his kindergarten seem almost charmingly anachronistic in the light of developments both in South African education and in the Faculty of Education itself. These papers are reproduced below:

UNVERSITY OF CAPE TOWN : FACULTY OF EDUCATION
UNIVERSITY EXAMINATION : NOVEMBER 1981
B23 : PIONEERS IN THE HISTORY OF EDUCATION
TIME : TWO HOURS

Answer THREE Questions

1. Write an essay on the contribution to educational thought of John Amos Comenius.
2. Rousseau, it has been said, was basically an unhappy man who was at war with himself and society, and this influenced his educational ideas. Discuss.
3. "Johann Friedrich Herbart, although unintentionally, left us with a teacher-centred as opposed to a child-centred type of education." Discuss.

4. Write an essay on the ideas and work of Jean Heinrich Pestalozzi.
5. "Friedrich Froebel is usually associated with the Kindergarden, but there is a great deal more to his work than that." Discuss.

UNIVERSITY OF CAPE TOWN : FACULTY OF EDUCATION
UNIVERSITY EXAMINATION : OCTOBER 1981
BE2B : SOCIOLOGY OF EDUCATION B
TIME : THREE HOURS

Internal Examiners: B. Steinberg, P. Buckland, D. Young, K. Dovey, M. Lawrence
External Examiner: Dr R. Muir

Answer THREE questions, one from each section

SECTION A

1. "... the process of determining the curriculum can be regarded as a process of social control."
Write a critical sociological essay on the above statement. Make specific reference to a) your teaching subject(s), b) the less overt aspects of schooling as you have experienced it.
2. Give a critical appraisal of "correspondence theory", examining both its strengths and weaknesses. Substantiate your claims by making specific reference to a) Bowles and Gintis' Schooling in Capitalist America and b) Schooling in Southern Africa.
3. "Knowledge" and "Control". What is the relationship?
4. Discuss with particular reference to your own experience the ways in which Christian National Education as an ideology is reflected in the educational processes in South Africa. Compare its impact with that of any other ideologies you see influencing education in South Africa.
5. To what extent can education in Ghana and Tanzania be cited as examples to support or refute Marxist theories of education.

SECTION B

6. Discuss the institution of schooling in South Africa. Focus your discussion by referring to the particular educational context in which you teach, describing the impact that its form of organisation has upon your experience of teaching.
7. Discuss the concept of "Modernity" with reference to the ethos of your school, and to the teaching of your particular subject(s).

SECTION C

8. To what extent do (and should) learners' use of spoken and written language affect teachers' assessments and judgements of such learners' scholastic competence? Consider this issue in sociolinguistic terms.
9. Evaluate criticlly Bernstein's notion of "restricted" and "elaborated" codes of language use in terms of your reading, showing the relevance (or lack of it) in local terms.

By 1983 the transformation at the University of Cape Town was total, when compared with the position a mere ten years earlier. A fourth compulsory course was added to philosophy, psychology and sociology of education. This was the Political Economy of Education in South Africa. The aim of this course was:

> To present a variety of perspectives for analysing the role and function of education in society, and to present education as an aspect of the political, economic, social and ideological make-up of our society. The course will attempt to combine the insights of sociology of education, history of education and comparative education in order to examine the past, present and future of our educational system.

The content of the course was an attempt to sketch the key issues related to:

> Education in Modern Society; Education and Industrialization; Education and Colonialism; The Origins of the South African Educational System; Missionaries and Education; Education and the Labour Market in South Africa; Education and Race in South Africa; The evaluation of the segregated educational system; Bantu Eduction; The post Soweto crisis; The De Lange Report and after.

The reading list included radical British scholars like Dale (Schooling and Capitalism, RKP, 1976; Education and the State, Falmer, 1981) and Michael Apple (Cultural and Economic Reproductions in Education, RKP, 1982), the Australian Rachel Sharp (Knowledge, Ideology and the Politics of Schooling, RKP, 1980, and the recently published collection of essays on the education of black South Africans edited by P Kallaway.(77) The latter book was a very significant development in that for the first time a radical critique was applied to the study of South African education, many

of the contributors approaching their work from within a marxist paradigm.

Some of the key issues that were raised in the new courses included arguments for de-schooling, the dangers of mass education, the failings of colonial education and developments in the Third World since independence, the case for the abolition of private schools, the role of education in fostering the subordination of women, and resistance to apartheid education.(78)

The new orthodoxy that had emerged had similar features to many courses in Britain and the USA, in particular in their stress on the relationship between capitalism and education and the position of disadvantaged groups.(79) But the main influences are clearly to be found in the crisis that had enveloped black education in South Africa since 1976.

In the process of transformation at the University of Cape Town, much of value was undoubtedly gained. At the same time, it is possible that something of value was lost. Whereas in Britain in the 1960s a new agenda for historians of education was being compiled, here the old agenda was simply swept away and replaced with sociological issues. Chapter 2 described the criticisms of such British historians of education as the Simons and Harold Silver against the attempt to apply sociological modes to historical studies: much of these may well apply in the South African case.

It would be too simple to see merely a cyclical pattern in this review of three-quarters of a century of educational studies, with first one discipline and then another coming to the fore. It would be absurdly optimistic for historians of education, for example, to believe that in time the pendulum will swing again and that their discipline will inevitably regain its rightful place. That place will have to be fought for and justified in the face of competing claims for inclusion in teacher education curricula. It is not good enough simply to assert that history of education should be

included. The questions - learning from the mistakes of the past - that have to be addressed include: what history of education? How should it be taught? How should it relate both to practice and to the other disciplines, particularly sociology? The final chapter of this study will attempt to address these and other questions about the place of the history of education in contemporary teacher education in South Africa.

Notes

(1) J M Niven, Teacher Education in South Africa: A Critical Study of Selected Aspects of its Historical, Curricular and Administrative Development, PhD thesis, University of Natal (Pietermaritzburg), 2 vols, 1971. Vo 1, p 122.

(2) Ibid

(3) Union of South Africa: Union Education Department, Amended Regulations of the Teacher's First Class Certificate, and for Certain Special Courses, Pretoria, May 1918.

(4) E G Malherbe, Education in South Africa, Juta, Cape Town, 1925, Vol 1, Introduction, pp 1, 12.

(5) M F MacKerron, A History of Education in South Africa 1652 - 1932, Van Schaik, Pretoria, 1934, p 7.

(6) A point illustrated by MacKerron's own work.

(7) A M C Theron, Die Historiese Opvoedkunde: Begronding en Ontwikkeling, DEd thesis, University of South Africa, Pretoria, 1984.

(8) Theron is quoting, with approval, F J Potgieter, 'Historiese Pedagogiek en Geskiedenis van Onderwys', in G Cronje, Aspekte van die Suid-Afrikaanse Historiografie, Van Schaik, Pretoria, 1967, p 121.

(9) P S du Toit, Onderwys aan die Kaap onder die Kompanjie 1652 - 1795, Cape Town, 1937, p v. In 1944, du Toit followed this work with Onderwys aan die Kaap onder die Bataafse Republiek.

(10) For a discussion of the links between Christian National Education, Fundamental Pedagogics and education policy in South Africa, see Penny Enslin, 'The Role of Fundamental Pedagogics in the Formulation of Educational Policy in South Africa' in P Kallaway (ed), Apartheid and Education, Ravan, Johannesburg, 1984, pp 139 - 147.

(11) See chapter 3 for a discussion of the establishment of 'the pedagogical science' in the USA.

(12) Theron, Die Historiese Opvoedkunde... p 171. For a recent treatment of the notion of educational theory as an independent science, see C G de Vries (trans by G van

Wageningen). Orientation in Fundamental Educational Theory, Universiteit-Uitgewers, Stellenbosch, 1986. De Vries maintains (p 105) that 'the essence of science is the methodical determination of certainty' (his emphasis), which poses obvious problems for the historian.

(13) See, for example, P Beard and W Morrow (eds), Problems of Pedagogics, Butterworth, Durban, 1981, and Penny Enslin, 'The Role of Fundamental Pedagogics in the formulation of eductional policy in South Africa' in P Kallaway (ed), Apartheid and Education, Ravan, Johannesburg, 1984, pp 139-147. The attacks from within the English language universities have largely been ignored by the proponents of Pedagogics. One exception is provided by A J Smit, 'Calling Pedagogics to account', Educare (journal of the Faculty of Education at the University of South Africa), vol 12, 1983, pp 48 - 56, who in effect castigates Enslin, Morrow and Beard for not producing an unprejudiced and objective 'systematic primer on the Science of Education'.

(14) J Chris Coetzee, Inleiding tot die Historiese Opvoedkunde, Voortrekkerpers, Johannesburg, 1958, p 7.

(15) J Chris Coetzee, Opvoedkundige Teorie en Praktyk deur die Eeue, Voortrekkerpers, Johannesburg, 1943, p 3.

(16) J Chris Coetzee, Inleiding..., 1958, p 12. Cf.: 'n interpretasie... vanuit 'n beslis Christelike-Nasionale standpunt', Voorwoord to the 1943 edition.

(17) Theron, Die Historiese Opvoedkunde..., p 175.

(18) P Pistorius, Gister en Vandag in die Opvoeding, Pro Rege, Potchefstroom, 1971, p 18.

(19) S S Barnard, Blanke-Onderwys in Transvaal in Histories-Pedagogiese Perspektief, Butterworth, Durban, 1979, p 111.

(20) F J Potgieter, 'A Modern Approach to Historical Pedagogy', SA Tydskrif vir die Pedagogiek, vol 1 no 2, 1967, p 98.

(21) Cf. Asa Briggs, as quoted in Chapter 2, on the history of education "as part of the wider study of the history of society, social history broadly interpreted" ('The Study of the History of Education', History of Education, Vol 1 no 1, 1972, p 5.

(22) J J Pienaar, 'Die Historiese Pedagogiek in sy

Bestaansrelasie', Pedagogische Studien, vol 44 no 10, 1971, p 446.

(23) Ibid.

(24) See, for example, I S J Venter, 'Tradisie en Vernuwing in die Historiese Opvoedkunde', Onderwysblad, vol 76, 1969, pp 68 - 71.

(25) Theron, Die Historiese Opvoedkunde..., p 184.

(26) J J Pienaar, 'Op Pad na 'n Fundering van die Historiese Pedagogiek', Pedagogiese Forum, vol 6 no 8, 1972, pp 281 - 292.

(27) J J Pienaar, 'Temporaliteitspedagogiek', Research Publication C6, University of Port Elizabeth, 1974.

(28) Theron, Die Historiese Opvoedkunde..., p 191.

(29) I S J Venter, Die Historiese Opvoedkunde, Pretoria, 1976, p v.

(30) Ibid, p 175.

(31) Ibid, p 239.

(32) A J Basson, 'Historiese Opvoedkunde: Is 'n Stryd om Selfhandhawing Nodig?' in Die Unie, vol 73, no 6, 1976, pp 231 - 235.

(33) S S Barnard, Inleiding tot die Historiese Opvoedkunde as Wetenskap, Butterworth, Durban, 1978, p 25.

(34) Ibid, pp 72 ff.

(35) P P Kirstein, 'Die Historiese Pedagogiek: Twee Benaderings', Inaugural Lecture, University of the Western Cape, 1978, p 12.

(36) Ibid, p 13.

(37) J H Coetzee, 'Metagogics: a new discipline', Perspectives in Education, vol 7 no 1, July 1983, p 8.

(38) F J Potgieter, 'Historiese Wordingskunde: Die Kind en Opvoedingsprobleme', SAVBO Series No 16, 1980, p 5.

(39) This meeting is fully described in Theron, Die Historiese Opvoedkunde..., p 213 et seq.

(40) Quoted in ibid, p 216. Incidentally, this is only the second reference by Theron to a South African English-speaking academic, the first being to MacKerron in the 1930s. In general, Theron completely ignores the English language universities and makes no mention of their research activities. The only time he mentions English-speaking historians of education is when they are responding to developments in the Afrikaans universities. For example, he devotes several pages to Tunmer's reactions to the re-naming debate, and he refers also to the reactions by Kallaway (University of Cape Town) and Chisholm and Randall (Wits) to the emergence of metagogics. All this, of course, illustrates the almost total lack of meaningful dialogue between the two groups, a point that will be discussed in the next chapter.

(41) Theron, Die Historiese Opvoedkunde..., p 224.

(42) Ibid, p 225.

(43) Ibid, p 233.

(44) John D Pulliam, History of Education in America, Charles E Merrill, Columbus, Ohio, 1976, p 7.

(45) GAJ Griessel et al, Orientation in Pedagogics, Study Manual No 3, University of South Africa, 1976, p 122. The reading list for the history of education is dominated by traditionalists like Boyd, Cubberley and Monroe, as well as the standard historico-pedagogics texts. The only revisionist mentioned is Bailyn.

(46) J H Coetzee, 'Metagogics: a new discipline', Perspectives in Education, vol 7 no 1, July 1983, pp 8 - 19, and Perspectives in Education, vol 7 no 2, October 1983, pp 94 - 101.

(47) This is perhaps not surprising, since, as was shown in chapter 2, even in England itself many of those teaching the subject appear to have been oblivious of the major changes that were occurring in the field in the 1970s.

(48) L Chisholm and P Randall, 'Which history of which education? A Critique of Metagogics', Perspectives in Education, vol 7 no 2, October 1983, pp 102 - 110.

(49) P Kallaway, 'Meta What?' in Perspectives in Education, vol 7 no 3, December 1983, p 163.

(50) D K de Jager, J H Coetzee and T C Bischoff, Metagogics: Methodology and Application, HAUM, Pretoria, 1983.

(51) Criessel et al, Orientation in Pedagogics, p 20.

(52) De Jager et al, Metagogics..., pE 6.

(53) W M Boyd and Edmund J King, The History of Western Education, A & C Black, London, 1972, p 499.

(54) De Jager et al, Metagogics... pE 24.

(55) Ibid, pE 23.

(56) Ibid, pE 47ff.

(57) On pE 48 Coetzee confuses the Christian National Policy Manifesto and the report of the Welsh Commission, attributing part of the former to the latter and thus accusing it of favouring segregation, white domination and Boer paternalism. Ironically, the major direction of the Welsh report runs counter to CNE (see Rose and Tunmer, Documents in SA Education, op cit, p 241, 243).

(58) De Jager et al, Metagogics..., pE 49.

(59) Ibid, pE 52.

(60) J H Coetzee, Metagogics: a New Approach to History of Education, HAUM, Pretoria, 1987.

(61) The BEd courses at UNISA now incorporate metagogics, with de Jager, Coetzee and Bischoff as the main prescribed work. Assignments frequently involve students in identifying 'true' or 'false' statements, of which the following are examples (the occasional eccentric language use is given as it appears):

'Which of the following statements are false?

(1) In the effort to solve fundamental pedagogical problems, the historical educationist is primarily directed towards the obtainment of historical data.

(2) Fundamental pedagogical problems themselves possess historical continuity.

(3) The historical educationist also queries the past as a result of his interest in the pedagogical principles or constant truths which can be found in the History of Eduction.

(4) Historical-educational variables are also researched when implementing the problem historical approach in order to highlight fundamental general pedagogical problems', Etc.

(Source: UNISA Department of History of Education, BEd Tutorial Letter 101/1984). Note: After a three year trial period, UNISA gave approval for the continued use of the general aims and direction of metagogics,

although the name itself was not approved (Information from Professor J H Coetzee).

(62) For a discussion of this relationship, see Penny Enslin, 'Apartheid Ideology in South African education', The Philosophical Forum, vol xviii, no 2-3, 1986-7, pp 105 - 114.

(63) Joseph Lelyveld, Move Your Shadow, South Africa, Black and White, Times Books, New York, 1985, p 65.

(64) University of Cape Town, Faculty of Education Handbook, 1986, p 106.

(65) Ibid.

(66) See chapter 2.

(67) The enormous influence of the Victorian public schools on the South African school system, in particular the private sector, is explored in P Randall, Little England on the Veld: the English Private School System in South Africa, Ravan, Johannesburg, 1982.

(68) Appendix to the Teacher's Secondary Certificate examination paper in the History of Education, University of Cape Town, September 1941.

(69) Higher Primary Teacher's Certificate examination in the History of Education, University of Cape Town, November 1940.

(70) Secondary Teacher's Certificate examination in the History of Education, University of Cape Town, October 1944.

(71) As expressed in a question in the HPTC History of Education examination paper, November 1949.

(72) STC examination in the History of Education, UCT, September 1954.

(73) P Kallaway, Introduction, P Kallaway (ed), Apartheid and Education, Ravan, Johannesburg, 1984, p 3.

(74) It seems that this was as a result of the efforts of Afrikaans members of the Faculty, appointed to teach the Afrikaans medium stream (conversation with Prof Michael Ashley, School of Education, UCT, 14 March 1988).

(75) See chapter 3. The motives of the American social reconstructionists of the 1930s and the revisionists at

Cape Town in the 1970s are similar in that they were concerned with the need for fundamental change in a social order seen as profoundly unjust and discriminatory.

(76) B Rose and R Tunmer (eds), Documents in South African Education, Ad Donker, Johannesburg, 1979

(77) P Kallaway (ed), Apartheid and Education, Ravan, Johannesburg, 1984.

(78) These 'key issues' can be identified in the various examination papers set between 1983 and 1986.

(79) Cf the discussion on the agenda introduced by Michael Katz and other radical revisionists in the USA (see chapter 3).

Chapter 5

The Present Position in South African Universities

There are 18 universities in South Africa, or 19 if one counts the two campuses of Natal University (Durban and Pietermaritzburg) separately. Of these, all except MEDUNSA (the Medical University of South Africa) undertake teacher training. This chapter will attempt to establish the position of the history of education as it obtained in university departments of education in South Africa during 1986. In order to gain the necessary data, a detailed questionnaire was sent to each of these departments in June 1986 (see Appendix), in either English or Afrikaans depending on their medium of instruction. Because the method of tuition by correspondence and tutorial classes on a bilingual basis at UNISA differs widely from the approach of the standard universities, it was decided to omit UNISA (the University of South Africa) from this survey and to obtain the data relating to it from other sources, in particular personal interviews with members of the teaching staff and the relevant course notes and tutorial letters.

Responses were received from all five education departments in the English medium universities (or the 'open' universities as they are sometimes called).(1) It was thus possible to determine the position in these institutions with a considerable degree of exactitude.

Responses were also received from four of the five Afrikaans medium universities. The exception was the University of Pretoria. It was thus possible to establish the position in the bulk of these universities and to form certain conclusions that could apply to

them generally. Three of the six 'black' universities responded, the University of the Western Cape (designated for 'Coloured' people), the University of Zululand (for Zulu people), and Vista University at Sebokeng (a non-ethnic institution intended for black, or African, people). The omissions were Durban-Westille (for Indian South Africans), Fort Hare (for Xhosa people), and the University of the North, at Turfloop, for Sotho-Tswana people. While the principle of ethnic and racial differentiation in university education may be unacceptable, particularly to those who share the ethos of the 'open' universities in South Africa, it is nonetheless necessary to follow the orthodox typology in order to organise the data in an understandable manner. The crude classification into English medium (mainly white), Afrikaans medium (almost entirely white), and black (including 'Coloured', Indian and African) will thus be adopted in this chapter. Another means of distinction might be to refer to the 'older' universities, both English and Afrikaans, and those newer institutions established from the 1960s in terms of government policy. In view of the incomplete response from the newer, or black, universities it is, however, not possible to generalise about them as a discrete group, beyond remarking that whereas they all began their lives under Afrikaner pedagogical influence, in particular as represented by Fundamental Pedagogics, the University of the Western Cape has now moved away from that dominance and is more closely aligned with the approaches of the English medium universities, especially UCT and Wits, and, like them, has been particularly strongly influenced by modern American and British writers. In the history of education this applies particularly to the more radical revisionists.

The bilingual (white) University of Port Elizabeth did not respond.

In summary, responses were received from the following:

Randse Afrikaanse Universiteit (RAU)
Universiteit van die Oranje-Vrystaat (UOVS)
Potchefstroomse Universiteit vir Christelike Hoër

them generally. Three of the six 'black' universities responded, the University oi the Western Cape (designated for 'Coloured' people), the University of Zululand (for Zulu people), and Vista University at Sebokeng (a non-ethnic institution intended for black, or African, people). The omissions were Durban-Westille (for Indian South Africans), Fort Hare (for Xhosa people), and the University of the North, at Turfloop, for Sotho-Tswana people. While the principle of ethnic and racial differentiation in university education may be unacceptable, particularly to those who share the ethos of the 'open' universities in South Africa, it is nonetheless necessary to follow the orthodox typology in order to organise the data in an understandable manner. The crude classification into English medium (mainly white), Afrikaans medium (almost entirely white), and black (including 'Coloured', Indian and African) will thus be adopted in this chapter. Another means of distinction might be to refer to the 'older' universities, both English and Afrikaans, and those newer institutions established from the 1960s in terms of government policy. In view of the incomplete response from the newer, or black, universities it is, however, not possible to generalise about them as a discrete group, beyond remarking that whereas they all began their lives under Afrikaner pedagogical influence, in particular as represented by Fundamental Pedagogics, the University of the Western Cape has now moved away from that dominance and is more closely aligned with the approaches of the English medium universities, especially UCT and Wits, and, like them, has been particularly strongly influenced by modern American and British writers. In the history of education this applies particularly to the more radical revisionists.

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In summary, responses were received from the following:

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Universiteit van die Oranje-Vrystaat (UOVS)
Potchefstroomse Universiteit vir Christelike Hoër

Onderwys (PU vir CHO)
Universiteit Stellenbosch (US)
University of Zululand (UZ)
Vista University, Sebokeng campus (Vista)
University of the Western Cape (UWC)
University of the Witwatersrand (Wits)
University of Cape Town (UCT)
Rhodes University (Rhodes)
University of Natal, Durban (UND)
University of Natal, Pietermaritzburg (UNP)

The co-operation and assistance of members of staff of these institutions in completing and returning the questionnaire is gratefully acknowledged. Their help materially reduced the amount of travelling that would otherwise have been required.

The abbreviations indicated above will be commonly used in the remainder of this chapter.

The questionnaire requested details about the following courses, with particular reference to the place of the history of education:

Initial teacher education:

the one-year postgraduate diploma
the four-year professional degree

In-service teacher education:

the BEd and the MEd by course work

Research degrees:

MEd and PhD or DEd.

The specific intention was to elicit information about the relative importance attached to the study of the history of education in each of these courses; the content of the history of education that was offered; the methods of teaching employed; and the texts that were prescribed or recommended. In more general terms the aims were to gain a comprehensive and accurate picture of the present position with regard to the history of education in the theoretical and intellectual preparation of South African student teachers; to identify any significant differences between the Afrikaans and English medium universities in this regard; and to note any major

similarities and dissimilarities between the position of the history of education in South Africa on the one hand, and Britain and the USA on the other. In this latter regard, the survey conducted by the History of Education Society in Britain in 1982 provided a valuable basis for comparison.(2) The various state of the art reviews mentioned in Chapters 2 and 3 were also useful for purposes of comparison. Where necessary, information was also obtained from official university calendars, particularly for those universities which did not respond to the questionnaire. Such information, of course, lacks detail.

Initial teacher education courses

i) The One-Year Postgraduate Diploma (HDipEd PG, UED, HOD (N))

Eleven of the twelve university departments of education that responded to the questionnaire offer a one-year postgraduate diploma, the exception being Vista which, with its several campuses around the country, caters primarily for serving black teachers who attend normally on a part-time afternoons-only basis, studying for a BEd or a BComEd degree.

Under the general heading of 'theory of education' or 'pedagogics', all eleven give some attention to the four 'canonical' educational disciplines, philosophy, psychology, sociology and history. This is not surprising since the National Criteria for the Evaluation of South African Qualifications for Employment Purposes in Education insist on some training in the one-year postgraduate course, whether for intending primary or secondary teachers, in each of these, with 'didactics' added as a fifth component.(3) (In contrast, as Chapter 2 indicated, by 1985 the separate disciplines had virtually disappeared as discrete components in initial teacher education courses in Britain.)

In most cases the history of education is taught not as a separate subject in its own right, but rather as part of a composite or

multi-disciplinary programme. At RAU, for example, it forms part of an introductory background course; at Stellenbosch it is taught as part of Fundamental Pedagogics; at Wits, UCT, UND, UNP and Rhodes (i.e. all the English medium universities) it comes into a general course on South African education - although at UNP the focus is widened to 'National and International Studies in Education'.

The other universities - UOVS, PU vir CHO, UZ and UWC - all offer history of education as a separate, compulsory component in the one-year postgraduate diploma course.

In addition to the four standard disciplines, comparative education (which has largely disappeared from the curriculum in Britain and the USA) is also included at RAU, UOVS, PU vir CHO (which apparently omits sociology as a separate component), UCT, UND and UNP, and didactics (with or without educational administration as a specific study) at UOVS, PU vir CHO, Stellenbosch and Zululand. Thus, although comparative education is taught at most of the English and Afrikaans medium universities, none of the English institutions offers didactics and/or administration as specific components.

Bearing in mind that this one-year course must also provide for methodology, normally in two school subjects (as against one in Britain), practical teaching, instruction in audio-visual education, use of the school library and, very often, some instruction in the other official language as well as religious education, it is immediately apparent that there is simply insufficient time for a meaningful study of any of the educational disciplines, including the history of education. In Chapter 2 attention was drawn to this problem in Britain, and Gosden's conclusion was quoted: the acceptance of history, sociology, philosophy and psychology as separate disciplines places impossible requirements on students in initial courses and one can expect nothing more than a superficial familiarity with each.(4) In that chapter the point was also made that it is perhaps inevitable that the history of education should be at a particular disadvantage in this situation in comparison

to the other disciplines.(5) In general, the outcome has been a blurring of the boundaries between the disciplines, a process in which history suffers more than the others, the introduction of multi-disciplinary courses, and a concentration on topics that appear to be of immediate 'relevance' and 'popularity' - gender studies, disadvantaged education, special education, the education of minorities etc in Britain and the USA. Similar tendencies are apparent in South Africa, with the process most advanced in the English medium universities. Certainly, the data indicates that far less time is usually devoted to the history of education than to other disciplines.

Table 5

Number of hours for each discipline in 1-year postgraduate courses (per annum, unless indicated otherwise):

(pw=per week)	psyc.	philo.	socio.	hist.	comparative ed.	didactics/ ed.admin.
RAU	32	32	6	4	12	-
UOVS	36	48	12	24	24	36
PU/CHO	2(pw)	2(pw)	-	2(pw)	2(pw)	2(pw)
UZ	1(pw)	1(pw)	1(pw)	1(pw)	-	1(pw)
UWC	35	35	35	35	-	-
UND	49	35	27	7	9	-
UNP	45	45	35	10	35	-
Rhodes	18	18	18	3	-	-

Note: Stellenbosch, UCT and Wits did not provide figures.

The pattern seems broadly comparable to the position in the British PGCE (6) with the important difference that the history of education is still mandatory in the South African courses, while it is generally regarded as optional in PGCE courses. There are clearly few grounds for complacency regarding the relative importance attached to the study of the history of education in the one-year postgraduate course in either South African or Britain. While it is

not possible, on the basis of the figures supplied, to determine clearcut differences between the English and Afrikaans universities in South Africa with regard to the priority rating of the history of education in the one-year postgraduate course, one may conclude tentatively that it is accorded a slightly higher priority at most of the Afrikaans universities. It certainly seems to enjoy equal status with the other disciplines at Zululand and the University of the Western Cape. When one comes to review the content of the history of education courses, however, some interesting differences begin to emerge.

In general, it would appear that the English medium universities in South Africa have moved strongly away from the traditional Acts and Facts, Great Educators and chronological approaches that characterised the teaching of the subject in both Britain and South Africa until the 1960s, although there are still lingering traces of these in some of the English medium universities in this country. There has been, in most of these universities, a marked advance on what Brian Simon called 'a concentrated course consisting chiefly of what might be called surface phenomena'(7), which is probably a fair description of the history of education as taught in initial training courses in both Britain and South Africa until the relatively recent past. There is a stress now on a thematic and issue-centred approach, and in the South African English universities such history of education as is taught is often no more than an underpinning for a consideration of contemporary concerns in South African education. There are both gains and losses for the history or education in this situation. The general abandonment of the old Eurocentric focus is one gain, while the general down-playing of the importance of the attempt to provide prospective teachers with some broad historical understanding may be seen as a loss.

In the Afrikaans universities, however, there appears to be still a strong adherence to more traditional approaches, as will become clear from the following summaries of the courses taught under the

label 'history of education' at South African universities, in the one-year postgraduate course, in 1986:

Afrikaans medium universities

RAU: Introductory background to educational themes (e.g. freedom, discipline, aims and methods of education); historical figures like Dewey, Langeveld and Pestalozzi.

UOVS: The Middle Ages, the Renaissance, the Reformation (with emphasis on the latter); two historical themes from South African education: educational control and the concept of Christian education.

PU: Jewish, Athenian, Roman, early Christian and medieval education; the Renaissance, Humanism, the Reformation. Rationalism, Positivism; South African education from 1652 - 1984.

US: The educator and the child in historico-pedagogical context (as part of the course on Fundamental Pedagogics).

English medium universities

Wits: Missionary education; industrialisation and education; segregation, apartheid and education; post-apartheid educational initiatives; resistance in South African education.

UCT: History, sociology and comparative education form part of a multi-disciplinary course, the Political Economy of Education, which includes the Progressives, the de-schoolers and radical educators; schooling and capitalism; the rise of mass schooling; history with special reference to Native and Bantu education and the current educational crisis.

RU: History forms part of a course on South African education, which focuses on the 20th century. There is some attention to the use of primary sources.

UND: History forms part of a course on South African education, and deals with the development of formal education in this country.

UNP: History and comparative education constitute a composite course on National and International Studies in Education. The course reviews the history of South African education 'with special reference to those

factors which have determined the present system', inter alia administration, the church, state and education, racial separation.

'Black' universities:

UZ: The Great Educators from Rousseau to Montessori; education in 17th and 18th centuries Netherlands; Cape education in the 17th and 18th centuries and the influence of the Netherlands; education in 19th century England; education in the Cape in the 19th century and the influence of English education; education in Natal in the 19th and 20th centuries; the history of black education in South Africa (mainly policy and administration).

UWC: The nature of historical enquiry; traditio.·l (indigenous) education; an overview of Western education; a detailed study of selected themes (for example, Christianity and education; libera. and radical education; class, race and education in South Africa; Christian National' Education and Fundamental Pedagogics); opposition to apartheid education; alternative education.

From these summaries it is clear that UCT, UWC and Wits are the closest to the current trends in Britain and the USA. Potchefstroom, on the other hand, still appears to follow almost exactly the sort of curriculum that was abandoned in Britain and the USA in the 1960s. Some of the South African courses appear to compress a great deal into a short time (cf the astonishing range of topics that Zululand attempts to cover in one hour per week): one probable result is an emphasis on factual knowledge and attention to what Simon labels surface phenomena. The contrast between the two 'black' universities represented in the survey is very marked: whereas Zululand is still dominated by a 'traditional' approach and looks specifically at European influences, UWC concerns itself with a fundamental question like the nature of historical enquiry, and focuses on South Africa, including pre-colonial education.

The methods of teaching are uniformly confined to formal lectures and seminars/tutorials. The absence of fieldwork, archival exploration and other, more imaginative, forms of teaching situation is understandable given the limited time available, and is similar to the findings of the survey by the History of Education Society in

Britain. All but two of the South African university departments claim to make use of specialists in the teaching of the history of education in the one-year postgraduate diploma course, even when it is a relatively minor element in a composite programme.

Not surprisingly, the prescribed and recommended readings tend to reflect the ideological underpinnings of the different groups of universities, although a surprising number list no readings at all (RAU, UOVS, Stellenbosch, Rhodes and Zululand). Potchefstroom uses I N Steyn et al, Opvoeding in Tydsperspektief and J H P van der Walt et al, Riglyne vir Onderwysstudente in Historiese Opvoeding, both of which are located within the historico-pedagogical tradition of Fundamental Pedagogics. The English medium universities and UWC use a range of writings by English-speaking South African authors. In line with the earlier observation about UWC, UCT and Wits, it is noteworthy that they concentrate on what might be called South African revisionists, (for example, Kallaway, Christie and Lodge). The one significant compilation of source documents (Rose and Tunmer) is used at UWC, UNP and Wits, while the conservative writers Behr and Malherbe are listed for both the Natal University campuses.

Certain trends have begun to emerge in this survey of the one-year postgraduate diploma in education at South African universities. An examination of the position in other teacher education courses will amplify these trends.

ii) The Four-Year Professional Degrees (BAEd,BScEd,BComEd etc)

Data on the four-year professional degrees was supplied by all twelve of the universities which responded to the questionnaire. All except UNP offer some version of the four-year degree course, although at Stellenbosch, UCT, Rhodes and UND this is confined to the BPrimaryEd. Most Afrikaans universities thus offer four-year degree courses for secondary teaching (BAEd, BScEd, BComEd), while of the English medium universities only Wits does so. Zululand offers a BPedagogics, Vista a BAEd and BComEd, and UWC a BAEd, BScEd and BEconEd.

In terms of the theory of education, all the Afrikaans universities appear merely to replicate the contents of the one-year postgraduate diploma in their four-year degree courses. This is somewhat surprising, given the opportunity for extended study afforded by a four-year course. RAU, for example, allocates four hours for a short background course in the history of education (as against 32 hours for each of philosophy and psychology, 12 for comparative education and six for sociology) as a compulsory part of Education 1. The contents of the history of education component are identical to those of the postgraduate course. At UOVS the fourth year students join the postgraduate diploma class for history of education and the other disciplines.

At Potchefstroom the history of education is also identical to that taught to the diploma class, but in this case it is spread over the second and third years of study. The same readings are used as in the diploma class.

Stellenbosch - which offers only the BPrimaryEd as a four-year professional degree - includes some history of education as part of the philosophy of education (fundamentele opvoedkunde) where the educator and the child are considered in historico-pedagogical context (again, identical to the one-year diploma course).

In general, therefore, it appears that in the Afrikaans universities there has been little attempt to formulate a history of education programme for the four-year degree course that is both more extensive and more intensive than that provided in the one-year diploma course. No specific attention seems to be paid to the nature and importance of historical enquiry in education, nor to any critical consideration of recent and contemporary issues in South African education. Another general conclusion is that, with the exception of Potchefstroom (which omits sociology), the Afrikaans universities devote more time and attention to the other educational disciplines, particularly philosophy (or Fundamental Pedagogics, in the usage peculiar to Afrikaans universities, which actually bear

little relation to the philosophy of education as taught in the English medium universities), than to the history of education. This is in line with the picture that emerged in relation to the one-year post-graduate diploma. Finally, it is clear that the approach to the history of education in the four-year degree course at the Afrikaans universities is still heavily influenced by a chronological and Eurocentric approach.

The three 'black' universities present a disparate picture. Zululand offers a four-year BPed in which philosophy, psychology, sociology, comparative education, history, planning, administration and school management are all given equal time. The degree thus appears directed in particular towards the needs of those intending to occupy senior administrative positions in the school system. The general assumption may be that a little of the educational disciplines will help to provide a theoretical background. The history of education is thus given in the first year as a separate compulsory component and includes the nature of history of education as a part discipline of education, education in pre-literate societies, and the usual quick chronological survey from classical times to the Reformation and Counter-Reformation. The absence of any recent history of South African education is striking.

At Vista, which offers a BAEd and a BComEd, the study of education is spread over three years and includes philosophy (42 hours), psychology (42), sociology (15), history (15), comparative education (12), didactics (42), and teaching science (112). The history is a compulsory part of a multi-disciplinary course and includes the school in historical perspective and the 'problem historic' method of research. The presecribed works are J C G van Vuuren, Orientation in Pedagogics (a UNISA study manual - see later); T C Bischoff et al, Source Book in Metapedagogics; and P D G Steyn et al, Education 3 (which is recommended at Zululand). The recommended texts are T L Verster, Educational Themes in Time Perspective and D K de Jager et al, Metagogics. The absence of any works by non-Afrikaans scholars representative of other than a Fundamental

Pedagogics orientation is particularly striking here, and particularly so since most of the students at Vista can be expected to teach in black schools. It would seem at least desirable in principle that they should have a broader exposure to current writing and research, both locally and internationally. The fact that many English South African writers are giving attention to the roots and the nature of the crisis in black education gives added point to this observation.

This principle is clearly applied at UWC, which has in recent years moved away from the intellectual domination of Fundamental Pedagogics, a domination that still seems to apply at most of the other 'black' universities. UWC offers the BAEd, BScEd and BEcomEd, and the study of education is spread over the second, third and fourth years, with philosophy, psychology, sociology and history being allocated equal time as compulsory separate components (although the department notes that it is moving towards a removal of the distinctions between the separate disciplines). In the second year the history of education includes, at present, an overview of the development of Western education; in the third year the history of South African education; and in the fourth year apartheid and education and the development of alternative education. The prescribed texts are Bowen's History of Western Education and Kallaway's Apartheid and Education, while the recommended readings include Freire and Fanon. In terms of the content and readings the UWC course thus offers a strong contrast to those courses in which Fundamental Pedagogics is still the dominant influence, and is much more closely aligned to the English medium universities. In fact, in moving away from Fundamental Pedagogics and its sub-discipline of historico-pedagogics, UWC has in effect abandoned them entirely (see also under Higher Degrees later in this chapter). The break has been complete, and none of the original influences are retained. This is a general feature of the South African situation: there is virtually no interchange between the different traditions in the study of education, and no attempt to find a synthesis. It seems to be a case of one or the other, with

no meeting point.

Of the five education departments at the English medium universities, only UNP does not offer a four-year degree at all. All the others offer a BPrimaryEd, while Wits in addition offers a BAEd and a BScEd (for the purposes of this survey, such degrees as the BPhysEd, BA(Fine Art)Ed and the BMusEd, all of which are offered at Wits, are not considered separately).

In the BPrimaryEd, history of education inevitably occupies a relatively minor place, although it is presented as a compulsory element (no doubt as a result of the requirements of the National Criteria already referred to) either in its own right (Wits, Rhodes and UND), or as part of a multi-disciplinary programme (as in UCT's course on the political economy of South African education).

At Wits, the curriculum for secondary teacher education courses includes philosophy, psychology, sociology and history in roughly equal proportions. The history, however, includes a strong element of comparative education: besides such topics as the development of Western education and the rise of mass schooling in Britain and America, it includes also Third World, Russian and Chinese education, as well as education in Africa and Southern Africa. The readings include Kallaway, Rose and Tunmer, Malherbe, Brian Simon, a standard history of Western education, E B Castle's Ancient Education and Today and Lawson and Silver's A Social History of Education in England.

In conclusion, therefore, the evidence shows that there are wide differences between history of education courses offered at universities like Wits and UWC on the one hand, and at the Afrikaans universities and the 'black' universities still dominated by Afrikaner traditions on the other. These arise in part from differences of perception about the very nature of the history of

education, and in part from conflicting ideological assumptions. Part of the explanation must, of course, be sought in the influences exerted on the English medium universities by developments in Britain and the USA, as discussed in Chapters 2 and 3 of this study. It would seem to be true that while these influences have affected the English medium universities to varying degrees - partly as a result of a common language and partly as a result of regular academic exchanges - the Afrikaans universities have remained largely insulated from them, developing their own particular vision of the history of education, as a branch of Fundamental Pedagogics, in comparative isolation. Dutch and German scholars exerted a considerable influence on this development, but this matter lies outside the scope of the present study. It needs to be noted here that the study of the history of education in both Afrikaans and English medium universities has also been influenced most crucially by developments in this country, including the rise of Afrikaner nationalism and the resistance to it.

This survey of initial teacher education courses reveals not only significant differences between the 'Afrikaans' and 'English', or 'open' universities with regard to the study of the history of education, but also suggests that the discipline holds only a tenuous place in most courses. This is similar to the position in both Britain and the USA, and the apparently greater importance attached to the history of education in initial training courses in South African departments of education may well be somewhat artificial as a result of the requirements laid down by the National Criteria. Should those criteria be changed, for example, to make the study of the history of education optional, then it is likely that it will decline still further and may well disappear as an identifiable element from some initial courses. This would resemble the present position in Britain and the USA. In the former country, the History of Education Society has found that in the BEd degree (the course most comparable to the South African BA/BScEd) there is 'sufficient evidence to suggest tentatively that numbers of students

taking history of education options in university-validated courses are an indication of lessening popularity'.(9) At the same time there appear to be few grounds for optimism about the future of the history of education in CNAA-validated initial training courses.(10) One obvious factor is the pressure of conflicting demands: in Britain and America such topics as multi-cultural education, the education of girls and women and the education of minorities are now frequently identified as essential for intending teachers, and there is a move towards thematic and issue- or problem-centred approaches which must militate against the systematic study of a subject like the history of education. The same tendency can be discerned in the courses, outlined above, now being offered at such South African universities as UWC, UCT and Wits. The consequences are a blurring of the lines between the 'canonical' educational disciplines, the adoption of multi-disciplinary programmes focusing on current issues, a declining use of specialist staff in the teaching of the history of education, and the gradual disappearance of readings that deal specifically with the history of education.

Another underlying factor is, in Dearden's words, the likelihood that 'the perceived needs of practitioners are likely to be increasingly of a narrow and immediate kind, which will create a climate of expectation inimical to the kinds of insight offered by the liberalising disciplines'.(11) As will be seen later, some in-service courses in South African universities (the BEd and the MEd) are also strongly affected by this factor.

In the face of the clear threats to its continued independent existence in initial teacher education courses, it is not sufficient, of course, merely to assert the claim of the history of education as a field of study. A case needs to be made out, in Dent's words, that 'an historical perspective is essential to any good teacher, that it is as much part of the personal

education of a teacher as subject content and practical skills, and that it is indeed likely to be of greater long-standing use than relatively short-term techniques'.(12) While it may be very difficult to impart an historical perspective to any meaningful extent in the over-crowded one-year postgraduate diploma course, the opportunity should, on the face of it, be much greater in the four-year professional degree. That opportunity is not being utilised in many South African universities.

Finally, as attention now turns to in-service courses, it may be noted that the history of education in initial training courses provides a foundation, even if not always a necessary foundation, for further research and study and that the lack of such a foundation may have negative implications at more advanced levels.

In Service Teacher Education Courses

i) The BEd

Whereas in Britain the BEd is commonly an initial four-year degree, in South Africa it is a post-graduate qualification taken over one year of full-time or two years of part-time study. The normal entry route is either a four-year degree, like the BAEd, an honours degree, or a postgraduate teaching diploma. It is most often taken by serving teachers, usually after some years of teaching experience and thus provides an opportunity for theoretical reflection on their practice - as well, of course, as providing an additional qualification for promotion purposes.

It would seem reasonable to assume that a postgraduate degree like the BEd should offer the opportunity for some specialisation in one or more of the educational disciplines. The picture as regards the history of education is, however, not encouraging, particularly in the English medium universities. This can be illustrated by the following summaries of the components of BEd courses:

RAU: Compulsory: philosophy, psychology, didactics, research methodology
Optional: media studies, curriculum studies, sociology, educational administration, tertiary didactics, teaching science (onderwyskunde), subject didactics.
Of the 70 BEd students in 1986, none was taking history of education.

UOVS: Eight curriculum 'packages', e.g. general, school guidance, physical education, management and planning. History and comparative education features as an essential component in six of these and as an option in one (subject didactics). Educational history appears as an alternative to socio-pedagogics in the general courses.
The history courses are relatively unpopular: in 1986, three students chose the history option in the general course; in 1985, six; in 1984, none. However, rather more than half of the BEd students get some history of education through its inclusion in more specialist packages: 150 out of a total of 242 in 1986; 61 out of 134 in 1985; 50 out of 90 in 1984. Course content of the history option in the general BEd: philosophical and methodological aspects of historical education; a theme 'covering the general educational past, e.g. educational aims'; a theme 'covering South Africa's educational past, e.g. problems of segregation/integration'. Prescribed text: Venter's Die Historiese Opvoedkunde.
Content of the compulsory history and comparative components in the specialised packages: introduction to the theory of historical education; a theme 'covering the South African educational past'.

PU/CHO: Compulsory: Fundamental Pedagogics, psychology, didactics, history of education, sociology, comparative education, research methods, guidance.
Optional: in the second year students specialise.
All 100 BEd students (1984, 1985, 1986) thus take history of education. Content: classical period, middle ages, the modern period: 'Die opvoedingsvraagstukke word binne kultuurhistoriese konteks onder leiding van religieuse grondmotiewe beoordeel'. (Educational questions are judged within cultural and historical context under the guidance of religious motives)

US: All the educational disciplines are taken as compulsory secondary subjects in the first semester,

with three being chosen as major subjects in the second. Of approximately 70 students in 1986, ten chose history of education as a major subject.
Content of the compulsory history of education course: historical education as pedagogical part-discipline; historico-pedagogical review; the basic educational components in historico-pedagogical context.
Content of the optional history course (as major): theoretical and methodological problems; chronological and thematic approaches; an intensive study of a theme (self-selected); the development of pedagogical thought with reference to the study of primary texts.
Prescribed texts: De Vries et al, Drie Pedagogiese Perspektiewe; Power, Main Currents in the History of Education.

Thus of the four Afrikaans universities that responded to the questionnaire one, RAU, does not offer history of education at all in the BEd course. The remaining three all offer some history of education, or, more correctly, historico-pedagogics, a branch of Fundamental Pedagogics or what is regarded as the science of education. Potchefstroom requires history along with the other educational disciplines, and adopts a conservative, traditional approach based on the chronological survey, but located within a particular religious paradigm. UOVS offers both compulsory and optional courses in history of education, following a broad thematic approach, and Stellenbosch requires history of education along with the other educational disciplines as a secondary subject, concentrating on a thematic approach, and as an optional major. In general, the low numbers of students opting for history indicate a relative lack of popularity.

Of the 'black' universities that responded, Zululand requires courses in didactics, philosophy and psychology in the BEd, with three optional courses selected from educational planning, comparative education, special education, educational psychology, guidance, management, socio-pedagogics (the equivalent of sociology), and educational research. There is thus no course in the history of education (although historical research methods are included in the last of the optional courses). Vista does not have a BEd course. Of the 'black' universities, only UWC offers history

of education courses as such in the BEd, and here only on an optional basis. The only compulsory component is metatheory, and students must then choose ten modules (a long essay may be written, counting as the equivalent of two modules). One module deals with the history of Western education, and another with South African education. The content of the latter includes historical explanation in education; Fundamental Pedagogics and the historical study of South African education; the nature of the current crisis; Christian National education and black reaction; state reaction to educational challenges; and People's Education in historical perspective. In 1985, 43 out of 111 BEd students chose history of education, and in 1986, 19 out of 104. The content of the UWC course and the prescribed and recommended texts (inter alia, Kallaway, Rose and Tunmer, Fafunwa, Fanon, Sarup) follow clearly on the initial training courses at UWC. The move away from Fundamental Pedagogics and Christian National education is graphically illustrated by a comment in the response to the questionnaire that 'our library has over the years built up on a huge stock of reactionary works. Undoing this is a major problem'.

The position at the English medium universities can be summarised as follows:

Wits: Compulsory courses: metatheory, knowledge and teaching, school and society, issues in South AFrican education.
Optional courses: three must be chosen from a list of approximately 30. There is no course specifically on the history of education, although history features in some, for example the political economy of South African eduction. Students are also required to do a long essay, which may deal with an aspect of eductional history. There were about 160 BEd students in 1986, most of whom were black.

UCT: Compulsory: Theory of Education, and Education and Development.
Various optional courses, none in the history of education as such, but it occurs as part of the Education and Development course (e.g., issues in the

history of colonial education), which is intended as a theoretical and historical background to the study of South African education, especially in the decade 1976 - 1986.

Rhodes: Compulsory: philosophy, sociology and psychology. Optional: one of history/comparative, or principles of primary education. The history option includes developments in England, the USA and South Africa as an introduction to a comparative study of the three. The long reading list includes Freeman Butts, Eby, Jarman, Barnard, Silver/Lawson, Curtis, Brian Simon etc: i.e. mainly British, both 'traditional' and 'revisionist', mostly the former.

UND: Compulsory: philosophy, sociology and psychology. Optional: educational technology, educational administration, specialisations in sociology or philosophy, curriculum studies, developmental problems, educational and vocational guidance.

There is thus no history of education at all.

UNP: Compulsory: philosophy, sociology and psychology. Optional: two courses from a long list, including comparative education which includes some history of South African education.

From these summaries, it is clear that the history of education, as a discrete discipline, has only a very tenuous hold at the BEd level in the English medium universities, being confined, where it exists at all, to optional courses. One potentially serious implication for the survival of the discipline is the negative effect that this must have on recruitment of history of education at the masters and doctoral levels, and the lack of opportunities provided for training in the field for research work at advanced levels. A more general consideration is the relative absence of opportunities for serving teachers to gain an enriched understanding of the history of South African education, in particular the historical roots of the present system in which they serve. Whether this is a matter of major concern must, of course, be argued, and an attempt to do so will be made in the final chapter of this study.

ii Higher Degrees

The position as regards the history of education is no more encouraging at the higher degree level than at the levels already examined. Even where departments carry the specific label 'history of education' (normally in combination with other disciplines, in particular comparative education and philosophy, or Fundamental Education), the discipline can hardly be said to be thriving. In contrast, more 'practical' fields of study like educational management and guidance and counselling are strongly supported.

The following summaries of the position as regards higher degrees at the twelve universities that responded to the questionnaire will reveal the extent of the decline of the history of education. The summaries deal with both course work requirements for masters degrees and the relative position of the discipline as regards masters and doctors degrees by research and thesis only.

RAU (Department of Education): No history of education course in the MEd. The most popular MEd course is Educational Management (about 40% of the students), followed by Tertiary Didactics (16%), educational psychology (16%), curriculum studies (12%) and media studies (8%). No candidates for masters or doctors research degrees in the history of education in 1984, 1985 or 1986, despite the high numbers who were registered (1986: 211 for MEd, 50 for PhD).

UOVS (Department of Historical and Comparative Education): No history of education course in the MEd. The emphasis is on comparative education. In 1986, one student was doing a masters degree by research in the history of education (out of 21 candidates), and one DEd candidate (out of 36). The MEd topic was 'n Historiese Opvoedkundige Ondersoek na die Opvoeding van die Afrikanerkind binne Kultuurverband in Natal. (A Historico-Educational Investigation into the Education of the Afrikaner child in its cultural context in Natal).

PU vir CHO (Department of Fundamental and Historical Education): No history of education courses in the MEd. The two courses offered in 1986 were educational management (50 students) and guidance (30 students) In 1986, two students were

registered for MEd by research in the history of education, and one PhD candidate. Topics: Die Verband Religie, Kultuur en Opvoedende Onderwys in die Suid-Afrikaanse Onderwys vir Blankes; Die Onderwysgeskiedenis van die Vryheidse distrik 1881-1975; Die Rol van die Samelewingsverbande in die Blanke Onderwysontplooiing in Suid-Afrika. (The connection between Religion, Culture and Education in South African edu ation for whites; The Educational History of the Vryheid district 1881-1975; The role of the Community context in the deve.opment of white education in South Africa).

Stellenbosch (Department of Fundamental and Historical Education): No history of education courses in the MEd. In 1986, five out of 88 MEd candidates for research degrees were doing history of education (1985: 6 out of 91; 1984: 4 out of 77). One PhD candidate, out of 30, was doing research in the field of history of education (topic: Nasionale Opvoedingsideale in die RSA sedert die Volksplanting).(National Educational ideals in RSA since the founding of the Nation).

Zululand (Department of History of Education and Comparative Education): No history of education courses in the MEd. There was one candidate for a research MEd in the history of education between 1984 and 1986 (topic: The establishment of the University of Zululand and its implications for the Zulu people). There were no PhD candidates in the history of education between 1984-1986.

Vista (Department of Education): No history of education courses in the MEd. In 1986, one candidate for a research MEd in the history of education, out of 13 registrations (the topic, Teacher Qualification and its effect on the quality of education received by the African child, does not appear to be historical). No PhD candidates in the history of education between 1984-1986.

UWC (Department of Phil.sophy and History of Education): No history of education courses in the MEd. Six, out of 25, candidates for research MEds in 1986. Topics include The Role of Women in Education in the Cape since 1950; The History of the Athlone College of Education; The Relationship between political change and education policy in South West Africa since 1948 (the Department comments that much of the completed research was located within the historico-pedagogics tradition - 'this has changed significantly in the last eighteen months as Pedagogics has been totally abandoned').

Wits (Department of Education): Research design is compulsory, geared to a number of 'packages' of courses - philosophy, sociology, curriculum development, history/comparative education etc. The latter embraces three courses: Education in 19th Century England; Education in South Africa; Education in the

Third World. Candidates must also complete a research report, normally located within the 'package' of courses. The history/comparative package has been fully subscribed in recent years (12 students out of a total of about 40 in 1986). There are few candidates for a research masters in the history of education, and only one PhD candidate in this field in 1986.

UCT (Department of Education): No history of education courses in the MEd. Candidates for research degrees in the history of education: 1986, 2 out of 50 MEds, 1985, 1 out of 45, 1984, 2 out of 52, 1986, 1 out of 14 PhDs, 1985, 1 out of 9, 1984, 1 out of 5.
Recently completed MEd research: The Introduction of Bantu Education and the Question of Resistance: Co-operation, Non-Collaboration or Defiance? The Struggle for African Schooling in Cape Town 1945-1960; Education and the African Independent Churches 1880-1930; History of Education in the Transkei. Doctoral research: The History of Muslim Education in Cape Town.

Rhodes (Department of Education): No history of education courses in the MEd. The courses concentrate on school subjects, school guidance and counselling, research method and curriculum theory. MEd by research in the history of education: 1 out of 12 in 1986 (topic: Healdtown and some of its students in the first half of the 20th Century). PhD by research in the history of education: 1 out of 9 in 1986 (topic: The American Board Mission in Natal and its relationship with the colonial government to 1910).

UND (Department of Education): No history of education courses in the MEd. Compulsory components: theoretical perspectives, organisation, educational administration and management, research method and a dissertation. 6 MEd candidates for research only in 1986, and 1 PhD - none doing research in the history of education.

UNP (Department of Education): No history of education courses in the MEd. MEd by research: 1 candidate out of 8 in 1986 doing history of education (1985: 2 out of 11; 1984: 2 out of 18). No PhD candidate in 1986. Masters topics: The teaching of history in Natal schools - field studies and historical sources; An investigation into aspects of the teaching of local history in Natal.

At the higher degree level, the position of the history of education thus seems particularly bleak, much less encouraging indeed than its position in Britain, as indicated by the History of Education Society's survey published in 1983.(13) Courses in the history of education, generally offered as options and in some cases qualified with the comment 'some historical input only', were

available at the MEd level in at least twenty British universities.(14) In contrast, of the twelve South African universities surveyed in this study only one, Wits, offers any taught MEd courses in the history of education, and, with the possible exceptions of Stellenbosch, UWC and UCT, the numbers undertaking full scale research in the field for masters and doctors degrees are negligible. In this latter regard, it is noteworthy that the research being undertaken tends to follow closely on the underlying ideological orientations of the different departments. In the Afrikaans universities, for example, it deals almost exclusively with aspects of white education, in particular the religious and cultural framework of Afrikaner life.

If the claim is correct that 'history is fundamental to every aspect of educational study and an essential safeguard against the straitjacket of an under-resourced present'(15), then the lack of MEd courses and the dearth of research must be matters of concern not only for South African historians of education but for tertiary educationists in general, especially in view of the fact that most students involved are serving teachers.

The pressures on such higher degree candidates to follow courses that are seen to be of immediate practical relevance and utility, as was seen in the case of British and American university departments of education, is clear, for example, from the relative popularity and availability of MEd courses in fields like educational administration and school councelling (cf the figures given for RAU and the data from Rhodes). In the case of the English medium universities it is particularly striking that, with the sole exception of Wits, the history of education is simply ignored as a field of study in taught masters courses, while the output of full scale research - with the possible exception of UCT, as already mentioned - appears to be minimal. What should particularly worry those concerned about the discipline is that higher degree work should provide opportunities for specialisation and extended research in the field, but this is clearly not happening in the

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Name of thesis The role of the History of Edcuation in Teacher Education in South Africa, with particular reference to developments in Britain and the USA 1988

PUBLISHER:
University of the Witwatersrand, Johannesburg
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