

insist that their pupils went to church regularly.

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

MBN-53

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

MBN-54

On occasion she was asked to prepare children to receive Holy Communion for the first time. She found that she never had sufficient time during the daily half-hour religion classes to instruct them adequately. For example, she might spend a week on baptism but there would still be children who did not learn enough. However, under these circumstances, she had to go on to a new topic in order to cover that had to be covered. She was unable to give

MBN-55

lessons because she had to catch a bus immediately after school to get back her half an hour to get home.

Some of her pupils lived in Munsieville, close enough to the church to attend. In addition, the lessons given by catechists.

In relation to respect, two friends agreed that some children did not use the right kind of language in speaking to each other. Nor had they learnt to talk with deference to adults. They looked aside while speaking or did not speak with care. Another person gave further examples of disrespectful behaviour. Some children forgot to thank.

MBN-56

Others, instead of saying "Thank you, Sister", merely said "Thank you".

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

MBN-57

A few other matters were raised.

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

MBN-58

Another person said that the children should know God's word and know how to use it. Children should be able to know their friends what is right and what is wrong. They should be able to say that in the Bible it says you can do this and you should do that. They should be able to quote chapter and verse.

MBN-59

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

MBN-60

A formerly woman observed that it was not difficult for small children to share. Some, but not all, of the little ones in her class brought a lunchbox to school. Sometimes

MBN-61

a child from a poorer family looked to see what a richer child had for his lunch. When this happened she suggested to the richer child that he give some of his bread to the poorer child. This woman and her friend agreed that it was important to do this.

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

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

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

MBN-62

MBN-63

A young person felt that, above all else, the township needed a Catholic high school. There were Catholic boarding schools elsewhere but parents could not afford to send their children to them. An older woman asked whether there were no bursaries to enable Catholic children to go to Catholic boarding schools. Her companion, of about the same age, pointed out that there used to be Catholic high

MBN-64

MBN-65

MBN-66

schools and training colleges. But, in 1963, they had only
the school run by the Holy Sisters in Memphis.
This was very far away from the city and parents were afraid
to send their little girls in particular so far into the city.
It would be a great help to have one or two Catholic high
schools on the West side. They needed sisters in these
schools to bring up nice girls who would go on to training
colleges and later enter the church as nuns. The
two friends agreed that they had to thank the Ursuline
sisters for what they were. These sisters had given them
the support they needed. Their meetings and their children had
been helped up by the sisters.

Another teacher said that she would like Catholic
schools to be started in the city. These schools would be
helpful in the city.

MBN-67

Education

For many years, the government has provided a number of
schools for the poor. These schools are very small and
there is no teacher. The children go to school but
they do not learn anything. The government has provided
many schools for the poor. These schools are very small
and there is no teacher. The children go to school but
they do not learn anything. The government has provided
many schools for the poor. These schools are very small
and there is no teacher. The children go to school but
they do not learn anything.

At the same time, the government has provided the
best education in the city. These schools are very
high school.

IV.3.2.2.1 Could a Catholic high school be built and maintained? MBL-1

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

IV.3.2.2.2 Overcrowding and slow learners, MBL-2 to 9

Four persons were interviewed in four separate interviews,
conducted at the school at Mofumahadi.

One person was said that it was particularly difficult MBL-2
to teach 42 children in the Sub A and Sub B classes.
It was not possible to give them proper attention because
they varied in ability. She would have liked to see a
limit of 45 pupils imposed.

Another person wanted classes to be limited to MBL-3
between 40 and 45 pupils. She taught 42 children at one
time and this was very difficult. But it was not reasonable
to have a teacher to deal with 67 in an overcrowded room.
It would be better if the size of classes at Mofumahadi MBL-4
were restricted and the additional children had to attend

other schools.

A very experienced woman said that she had 70 in her class and found them very difficult to control. She could not easily tell whether certain children were copying, which children were actually doing the work. In the 1950's and '60's, the maximum in each class had been 55. This was reasonable. The teachers had been able to cope. However, there were enormous problems in reducing the numbers. MBL-5

Mufu Ahadi did not have enough classrooms or teachers. It would be sad to send children away, because parents preferred Catholic schools and there were not sufficient schools for Catholic children. MBL-6

A fourth teacher linked her regrets about the size of her class 58 pupils to the presence in it of several very slow learners. She believed that when complaints were made about the slow learners in English and Mathematics, or some other subject, it was forgotten that she had to contend with one who was completely retarded, and six more should have been in much lower classes. MBL-7

Another person told of a child in Std. IV who was unable to read or write at all. At the end of each year he was moved into a higher class because he was so big. MBL-8

A third teacher claimed to have three backward pupils in her class.

Two of those who dwelled the inclusion of these MBL-9

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

IV.3.2.2.3 Lack of material support from the state, MBL-10
to 11

In the past the principal had asked for chalks and blackboard dusters and had been told that there was nothing for Catholic schools. Sister had had to buy these items herself.

MBL-10

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

MBL-11

IV.3.2.2.4 Staff, MBL-1 to 15

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

MBL-12

A much older person deplored the presence of

MBL-1

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

MBL-14

One person pointed out that there were no male teachers in the school. The woman teachers could coach sports for the girls. When they took basketball for the boys they could only stand and watch. They didn't know whether the right thing was being done or not. Mofumahadi needed men teachers or coaches to take the boys for sport.

MBL-15

IV. 2.2.5 Some administrative matters, MBL-16 to 21

It appeared that at this school, teachers tended to teach the same standards year after year. Three commented on this practice.

One young person remarked that, at the beginning of each year, teachers were assigned to a particular class and their preferences were not taken into account. She was, in fact, happy with her own situation. She had taught the same standard for only three years. But one of the people who took a reception class had taught her as an infant.

MBL-16

This person might be satisfied to proceed in this way because no preparation, no marking, was required of her, she simply went on in the same old way. But another teacher in this position might object because she had become stereotype. had gained nothing. Further, if one teacher always took the same class other people did not have the opportunity of teaching at this level.

An older person said that she had taught the same grade for many years and it made her downhearted. MBL-17

Her friend was glad to teach very small children year after year. She liked teaching them. She was not prepared to tolerate the behaviour of big children. She used to bang on the heads of the little ones to control them. MBL-18

A young woman said that the children should be required to buy all the books they needed for the year at the beginning of the first term. Some bought a few at a time, and did not buy all the prescribed books. Some of the children said that they did not have sufficient money to pay for them. However, if they were given credit they didn't pay their debts. MBL-19

Another teacher said that the 35 to 40 minute breaks were too short. MBL-20

A kindergarten teacher wanted a separate playground for her class. During recess she sometimes saw a bigger child pushing a small child over. This was not good. MBL-21

IV.3.2.2.6 Distractions, MBL-22

A teacher of very young children had difficulty in MBL-22

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

17.3.2.7 Bus service, MBL-23

One person complained that the buses from Kagiso 2 and Munsieville were often late. One could not start teaching immediately after assembly because a lot of the children had not yet arrived. (It seemed that the drivers simply took their time. One could not blame the principal for this.)

MBL-23

18.1.2.8 Perseus finances, MBL-24 to 39

All the nine black lay members of staff spoke of the frustration that arose from the low salaries that they received.

Two young people said that they earned R140 per month. For one this meant R129 take home pay after deductions had been made for taxes, the Unemployment Insurance Fund and a pension fund.

MBL-24

They compared their salaries with those earned by people with similar qualifications in the state schools.

MBL-25

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

The young woman's husband had asked her why she taught at Mofumahadi. She was not sure that she would continue to do so the following year. She had heard of an unqualified teacher who had found a job at the University of the Witwatersrand. She was paid R340 a month. The informant was prepared to do any job that paid well.

MBL-26

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

MBL-27

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

MBL-28

MBL-29

They described ways in which their plight was alleviated.

Teachers at Mofumahadi were given a free midday meal. MBL-30
This was important.

The sisters helped them a lot. For example, when a MBL-31
teacher was on maternity leave, the sisters sometimes
brought a few groceries or some baby clothes.

They were not required to contribute to the Bishop's MBL-32
fund (i.e. pay fees) with respect to their children who were
pupils in the school. They only had to buy books.
Happily the sisters did not mind if they bought second hand
books at the beginning of each year and sold them again at
the end of the year. One woman said that she had paid R12
for the necessary books for her little boy in Grade 2.
Children in the top classes paid about R30.

Nevertheless, by the 5th of the month, MBL-33
teachers were out of pocket and had to go to the principal
to borrow money. She helped them.

In the course of another interview in the woman said MBL-34
that it was a way of life, this 'loan borrowing'. At
the time she had had three children at Pix College (a
Catholic boarding school). She had struggled. In 1983
she had gone to university. In 1984 she would have
sometimes had to borrow R100 from the principal
and pay her back at the end of the month. The principal
had been like a mother to them.

And the sisters had taken care of them. Her companion MBL-35
said that, at the end of the month, she never got her full
salary from the sisters. Always during the month she had to go
and ask for a loan. She had a daughter of 14 in J.C. and

if she had had the funds she would have sent her to boarding school the following year, but it was not possible.

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

MBL-36

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

MBL-37

MBL-38

These two women were approaching retirement with some anxiety. Neither was well and their husbands were unlikely to be able to help much financially, if at all. Employers in the area were buying houses for their employees. The girls wondered whether there was any possibility of their superior buying houses for them too. They both lived in four-roomed houses which would be bought for R1 200 each. They would be very happy if their pension fund could buy them these houses.

MBL-39

IV.3.2.3 Teacher education

In this section there are two clusters. The first, Income Security Studies, illustrates a connection between some teachers' needs for higher income and job security and their perception of their own educational requirements. The second, Material, shows some teachers' attitudes towards the attainment of a Senior Certificate and the value of night school and correspondence courses to this end.

IV.3.2.3.1 Income/security/studies, MBT-1 to 8

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

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

MBT-1

A young woman declared that education cost money and that, of course, she would be studying if she could afford it. The only thing that prevented her from studying was money. She was paid R140 a month and her husband, a driver, did not earn much. She couldn't buy books.

MBT-2

Another young person had only a J.C. She was studying towards a B.A. but also needed a professional qualification. The latter she could only obtain by studying at a training college. If given study leave and bursaries she would go to the Sewetha College of Education.

MBT-3

Another girl, with the same lack of qualifications as the others, wanted to return to school in the Orange Free State. She felt that it would be best for her to sit in a classroom and be taught by a teacher. In order to do this she needed to obtain a scholarship to cover books and fees. She was the only one in her family who had work, so they

MBT-4

needed the money she earned. Her father had died in 1976. Her mother stayed at home to care for the little ones. She had eight siblings. Two were married, four did not work. She would only be able to return to school if her brothers got work and could help her mother.

Her friend, equally poorly qualified, also wanted to return to school. It was easier to study at school. If one had difficulties the teacher was there to help and explain. If you came across a difficulty while studying by correspondence you had no one to help you and you became discouraged. She would be happy to attend any school in Bophuthatswana. MBT-5

She had left school because her mother had become ill. She was now better and had returned to work. Her mother would help to pay for her to return to school. However she would not return to school the next year because the principal did not want her. She thought she would eventually return to school.

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

A third person wanted to return to school to study further. She was prepared to do this even though she had four year old twins. She did not have the money and would have liked the Bishop to give her a loan. She would prefer to go to school in Bophuthatswana. When she had obtained a Senior Certificate she would return to teaching. MBT-6

for a while. Then, if she had the money, she would go to university.

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

MBT-7

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

MBT-8

IV.2.2.2 Matric, MBT-9 to 12

When the African teachers interviewed at Mofumahadi stated publicly that they wanted to study towards the Senior Certificate. However two of them think this was possible under their circumstances. The eighth person did not have a Senior Certificate but said that in the long term, she wanted to study with NISA. It must be supposed that she wanted to obtain a matric exemption.

Only the two nearing retirement did not wish for further education and wanted to learn skills. However the younger persons had previously learnt to type at the same age.

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

One said that she did not use a correspondence course

MBT-9

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

Her friend had also not used a correspondence course nor attended night school. She was just reading at home. She had passed English, Afrikaans and Tswana. She had obtained an F for English. If her symbols had been good she would have had to pass only five subjects. She thought she would have to take six subjects. That year she was going to write Biblical Studies and Physiology.

MBT-10

There were no night schools. She had not tried to attend one even though there was one held at a primary school in Kapa. She had never met anyone who had completed a course at a night school and had independently written their examinations. Classes started in January and many people attended. By the middle of the year these people had stopped going. They complained about their instructors who did not attend.

MBT-11

When going to school that year attending night classes at the community schools did not get much. She said that if the Batho had opened a night school everyone would come because they knew that they got a good deal from the Batho schools.

MBT-12

My mother said that she could no more go to a night school than to the moon. She could only study over the weekend. Even then it was difficult. On Saturday she

MBT-13

had to clean the house and do the washing. On Sunday morning she went to church and prepared the midday meal. Only on Sunday afternoon could she rest.

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

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

MBT-14

A much older married mother found it completely impossible although she wanted to finish matric. Her life was too full. It was a matter of time. It was even impossible to go in the morning to look. She was also extremely busy with her household.

MBT-15

WHITE STAFF

Members of the Staff

The three white members of staff at Mofumahadi were all nursing sisters from Western Europe who had come to Southern Rhodesia. One was in her late-fifties; the other two were in their thirties.

The sister had prepared a written response to the questionnaire. The quotations given in this section are taken from it.

IV.3.3.1.1 Religious education, MWN-1 to 15

In reply to the question concerning the aims of a Catholic primary school in Kagiso in 1983, a sister wrote: MWN-1

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

In the townships many people looked on Christ as the white man's God". Our children need to be strongly committed Christians who witness to those who consider Christ and Christianity as irrelevant. MWN-2

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

She wanted each child to be a Christian, a person of principle, someone who gives, loves to share, does not harbour grudges, does not seek revenge, with a keen sense of justice. MWN-3

A second sister said that her main aim was to make the Lord known to the people. She had come to Africa as a missionary. Had she only wanted to be a teacher she would have remained in her home land. The whole purpose of a Christian, in her view, was to form a Christian child. MWN-4

In the primary school the teacher penetrated the whole child. The teachers had a tremendous influence on children and they gave them a Christian outlook on everything about life. MWN-5

The children were partly formed in the course of ordinary teaching. For instance, in science you could show children how God made wonderful laws and explain how they worked.

MWN-6

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

MWN-7

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

MWN-8

The school provided a Catholic atmosphere which was conducive to the practice of their religion. The religious aspects were emphasised. For example, the children were encouraged to make sacrifices during Lent and to pray the rosary during October.

MWN-9

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

MWN-10

The school also provided opportunity for the children to receive the sacraments. This was a controversial matter. She said that children should not learn to associate the sacraments with school.

MWN-11

The priest, a white priest, said mass for the whole school once a month. He also came approximately every two

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

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

They also had retreat days for the Std. V and VI's each year. These took place on the school premises during an ordinary school day. That year the retreat had been given by a monk priest in the early thirties. This man had grown up in the Transvaal and had been educated by the Brothers of the Holy Spirit in Mankeng. He was a very good teacher and a very good master for the order of Mary Immaculate. He was in great demand for retreats. He was very friendly with boys and was extremely good with youth.

MWN-12

They had a youth center for the Std. V and VI's. It was mostly for sharing, but they also got them to contribute to the hungry. The sister in charge sometimes took the youth to the H. H. H. event in Krugersdorp for a day of fun. They had a very good and a swimming pool. They also enjoyed some social activities.

MWN-13

This nun commented that the above picture of the

MWN-14

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

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

MWN-15

An overview of the impediments to proper education, MWN-15

The principal said that at the whole development of the child, physically, morally, spiritually and educationally, it was simply impossible at Mofumahadi. A number of factors prevented it. He listed them as:

MWN-16

1. Lack of resources

2. Overloaded syllabus

3. Lack of attention to children for exams

4) the legal prohibition that prevented the white nuns from living near the school.

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

IV.3.3.1. Individual attention, MWN-17

Ursuline sisters were taught to take time to get to know each child personally. Given a year divided into four terms, they were exhorted, each term, to make an opportunity to have a one to one discussion with each child. They were not to probe but to be available to the child who might want to share his troubles. He might have difficulties at home. Or he might feel unable to do maths. The teacher would then be expected to make a plan to help the child. This sometimes meant giving the child some individual attention after school. This was not possible at all times. The three sisters shared a car. After a long day at school the sisters needed to rest. She had to drive them back to their convent immediately. She could not have an extra lesson. Only on one day did they stay late at the school. On that afternoon one of the nuns organised a club and she met her prayer group.

MWN-17

IV.3.3.4. Class size, MWN-18 to 22

She was disappointed about the size of the classes. At Mullan they were vastly larger and across the hedge at

MWN-18

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

Both of the other sisters expressed distress at the large number of pupils per class. One said that they were each at least 50 strong. The other said she would prefer a maximum of 40. MWN-19

One said that at the beginning of term many, many children had to be turned away. Obviously still more would have to go elsewhere if the size of the classes were reduced. It seemed that more Catholic schools were required. MWN-20

Another pointed out that the government could afford to build enough classrooms and to pay sufficient teachers, to limit the number of children in a class to a reasonable level. The poverty of Mutumahadi precluded this. The school needed to be enlarged before this could happen. The finances had to be sorted out. MWN-21

She had over 40 pupils in her class. MWN-22

IV. 1.1 Retarded children, MWN-23 to 28

The nun took home some of these children because they were slow. They needed personal attention that she could not give them. MWN-23

It may be noted that, in another context, a second nun reported that the Suk A children, who had entered the school for the first time that year, had undergone intelligence testing. The results had been received but there had been MWN-24

no follow-up. She hoped that the following year the organisation would be better.)

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

MWN-25

This man had spent eight years teaching mentally retarded children in England. The following description of his work was included: partly because it indicates something of the kind of experience from which she was able to draw her conclusions as regards the education of slow learners; and partly because it contains notions concerning the education of slow learners.

There have been sixteen given every, ... The first of these is to develop each child's individuality and to help them to become self-reliant. They had had to assess where the child was most likely to earn a living and prepare the child for it. They had taught one blind girl to ... and she eventually worked in a specialised factory where she was to be seen on the stage, or in films, were ... he had worked in a ... Another had artistic

MWN-26

ability. She had won a prize at the Chelsea flower show the year after having left school. In this way the children had acquired some status and could earn a living.

The teachers had also taken their pupils on holiday. MWN-27
In preparation for this the children, in class, had been taught to pack a suitcase.

She would have liked to have developed a syllabus MWN-28
tailored to the requirements of slow learners at Mofumahadi. For example, these children were taught three languages. She would have liked them to have learnt to speak one language fluently. It would probably be best to have chosen a Bantu language. They should also be able to fill in a simple form as they would undoubtedly be required to do so in later life. They should be able to sign their names. They should learn to handle money. They had to know elementary arithmetic to prevent their being cheated at the shops.

For this reason this teacher would have to be assigned to a small number of children.

27.11.1964 (MWN-29) and syllabi., MWN-29 to 38

This woman criticised the syllabi that she had to follow not MWN-29
only from her own point of view of the slow learners but also from that of the normal children.

When Sean Vanier had visited South Africa he had commented that the Catholic schools appeared to be the elite of the country in terms of academic achievement. This nun felt that she had been virtually impelled to contribute to this by a

combination of having to teach too many children too many facts. Teaching was like working a sausage machine. One had to stuff, stuff, stuff facts into children, many of which would not be of any use to them. At best, the process might constitute a form of memory training. One of the boys she taught had a real feeling for history but he would do no better than the others in the examination.

Another problem associated with examinations had been demonstrated the previous day. Her class had written English. In the essay letter section they had been given a choice of several subjects. The vast majority had chosen to write a letter applying for a holiday job. She believed that this topic had attracted them because they so much wanted holiday jobs and this desire had overridden other considerations and their ability to write the letter. Had she been given the opportunity she would have advised them to write a letter of application. When wrapping up the lesson she had noticed that one boy had started his letter well but had apparently lost the thread. Instead of writing a letter of application he had described what would happen if he had been given the job. He spoke of getting money for himself, buying and of being paid a lot of money for it.

MWN-30

She had also studied the Montessori system. Many of the principles of the Montessori system of teaching; she was then convinced that the recommended methods in that they contributed to the intellectual development of the child.

MWN-31

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

MWN-32

She regretted only that there was never time to do any of the other things.

MWN-33

She would have liked to play an important role in the school. She would have preferred to have had to deal with the children in history so that she could have taught

them in a more interesting way. . . in England and in Botswana her classes had acted out certain historical events such as the Boston Tea Party. In this way she had made history real for the children. However, given the syllabus she had to deal with, she had time only for some work with maps and some work in exercise books on a question and answer basis.

She would also have preferred a syllabus that was more relevant to the children's needs. She remembered what kind of history had fascinated her as a child. It concerned people like Alfred, Robert the Bruce and Joan of Arc. People you could admire. People with whom you could engage in some way. This was a far cry from the stories of a seemingly endless series of shipwrecks that she had to teach. She was annoyed by these shipwrecks. They seemed to her that was wrong with the syllabus. She thought that was wrong. And such a ship was wrecked at the time it was in such and such a year and such a year she was upland.

XWN-34

She would also have wanted to know about the people who lived in the Cape hundreds of years ago. At the time, they might, as Africans, be considered as very remote from their lives.

XWN-35

She would also have wanted to know about the interesting features in the country. She had said that she had not

XWN-36

IV.3.3.2 Health care

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

IV.3.3.2.1 The school feeding scheme, MWH-1

Four agencies worked together to provide food for the children. MWH-1

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

In addition each child was given, twice weekly, two slices of bread and peanut butter and a cup of skimmed milk. These provisions were delivered each day by the Air in Children's Feeding Scheme. They were not free servings. There was not enough money to buy bread, peanut butter and milk each day.

The St. Vincent de Paul Society had allotted money for the purchase of food. They had suggested that the children should be asked to contribute. This had not been done because it was so much trouble to collect such small sums of money.

IV.3.3.2.2 Immunisation, MWH-2

Although the children were immunised whenever there was an epidemic of a serious disease such as poliomyelitis.

MWH-2

On entering the school in Sub A, the children were all tested for tuberculosis. Any who showed any tendency towards this disease were given tablets. These cases were always followed up. MWH-3

IV.3.3.2.3 Sight and hearing, MWH-4

One woman said that, on meeting a class for the first time, she tried to discover which of her pupils had difficulty in seeing or hearing. In a white school she would expect to find five or six children wearing glasses. At the beginning of 1961 none of her pupils had spectacles. At her suggestion two girls, who were financially better off, had since acquired glasses. She had placed the hard of hearing where they could hear best. MWH-4

When there had been at M. Umahadi there had been no testing of sight or hearing by a doctor or a nurse.

There had been a building nearby where, perhaps, this type of service had been available. It had been burnt down in 1976 and never rebuilt.

IV.3.3.3 Logistics

IV.3.3.3.1 Facilities, MWL-1

What was now missing were facilities that were absent. They needed a latratory, a library and a hall. MWL-1

IV.3.3.3.2 Teaching aids, MWL-2

The teacher also told me a time, 18 months previously, when MWL-2

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

IV. 1.3.3 Separation of lower and higher primary schools,

MWL-3

The factor was concerned about the inclusion of both big and small children in one institution. Schools such as hers would probably be improved by separating the lower primary schools from the higher primary and secondary schools. This was contrary to the statutory provision. In cases where lower primary schools existed as separate entities the tendency was to add classes and so produce a combined school. This policy probably arose in response to the very large numbers for whom schooling had to be provided.

MWL-3

IV. 1.4 Homework centres, MWL-4

It would be very helpful if centres were provided in which children could do their homework under supervision. The children would find great difficulty. They had chores to do and often had to help to prepare supper. Homework

MWL-4

electricity in their homes so that they had to work by candlelight. Often houses were very crowded and conditions were not conducive to study. The teachers could not oversee homework as most of them were married and had responsibilities at home after school hours. Nor were the nuns available. Four of the five had to travel a long way to their convents.

IV. 3.4 Teacher Education

IV.3.4.1 Informants' own educational experiences, MWT-1 to

6

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

One of the latter wanted above all else to have time to prepare her lessons well. She wanted books so that she could read around her subject. She loved to do this and to attend the lectures provided by the Department of Education and Training.

MWT-1

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

At the point of her life she had thought mentally retarded children. During this time she had studied the various principles of education.

MWT-2

In 1979 she had spent a year in Kinnage, Ireland doing Level 1000 Studies. The course was given by the Holy Fathers. Her fellow students had come from all over the world. She believed that she had learnt as much from

MWT-3

her power as the her initial station.

She recalled comments made by her father in a
meeting room. This was the first time she
had heard of a large assembly in Africa. He had observed
that in the early days of the assembly, there were
and that the assembly was very large and
had been very successful. However,
she remembered that the assembly was very large and
had been very successful. She remembered that the
assembly was very large and had been very successful.
She remembered that the assembly was very large and
had been very successful. She remembered that the
assembly was very large and had been very successful.
She remembered that the assembly was very large and
had been very successful. She remembered that the
assembly was very large and had been very successful.
She remembered that the assembly was very large and
had been very successful. She remembered that the
assembly was very large and had been very successful.

MWT-4

She remembered that the assembly was very large
and had been very successful. She remembered that
the assembly was very large and had been very
successful. She remembered that the assembly was
very large and had been very successful. She
remembered that the assembly was very large and
had been very successful. She remembered that the
assembly was very large and had been very
successful. She remembered that the assembly was
very large and had been very successful. She
remembered that the assembly was very large and
had been very successful. She remembered that the
assembly was very large and had been very
successful. She remembered that the assembly was
very large and had been very successful.

MWT-5

She remembered that the assembly was very large
and had been very successful. She remembered that
the assembly was very large and had been very
successful. She remembered that the assembly was
very large and had been very successful. She
remembered that the assembly was very large and
had been very successful. She remembered that the
assembly was very large and had been very
successful. She remembered that the assembly was
very large and had been very successful. She
remembered that the assembly was very large and
had been very successful. She remembered that the
assembly was very large and had been very
successful. She remembered that the assembly was
very large and had been very successful.

MWT-6

IV.3 3.4.2 Further education for black colleagues, MWT-7 to

34

Although these sisters did not wish to further their own education in a formal way, they had received considerable training in the home and in the African

The United States Mission had been very helpful in providing the necessary training and equipment for the sisters to increase their ability to teach.

A provision of the mission was to provide the sisters with a small amount of money to buy the necessary supplies for their schools. The sisters had been very successful in their work and had been able to provide a good education for the children of the community.

MWT-7

The circuit inspector also arranged a few more for the sisters to receive. The sisters had been very successful in their work and had been able to provide a good education for the children of the community.

MWT-8

The sisters had been very successful in their work and had been able to provide a good education for the children of the community. The circuit inspector also arranged a few more for the sisters to receive. The sisters had been very successful in their work and had been able to provide a good education for the children of the community.

MWT-9

A Ursuline nun, had introduced her teachers to another teaching scheme, Bridge to English.

MWT-10

It was for use with small children. This sister had also paid occasional visits to Mofumahadi in order to work with one of the older teachers. However this woman had not understood the essentials of the method. She appeared to need far more guidance than had been provided.

In 1984 the school's three unqualified teachers were to attend a course to be given on Saturday mornings at the Johannesburg College of Education. The aim of the course was to provide an exchange of ideas on certain aspects of teaching in the junior primary phase. It was intended for inexperienced teachers. If they attended 80% of the sessions they would be given a certificate. This could not be regarded as a qualification. MWT-11

On 11, 1984 approval, for a course for in-service training of teachers that had been tried out in the Anglican in Johannesburg. Lecturers from the University of the Witwatersrand had come to the school and had given the teachers a very good training. They had been very helpful and had been very helpful. It was very important. Lectures alone were useless. The teachers had been very set in their ways. It was a very good training. MWT-12

A second sister, MWT-13, said that some of the teachers had received a very good training originally but that they had not been in the same way for a long time. Some had been in the same way for a long time. They had not wanted to get out of it. She appreciated that they

had heavy responsibilities at home but this was not the whole problem. These teachers did not welcome new ideas.

The first of these speakers said that the teachers at Motumahadi went on courses and perhaps accepted one or two ideas but, in general, they profited little. MWT-14

This informant believed that there was only one way to bring about change in the schools. The teachers needed people to work with them in the classroom. Their supervisors should not leave until the teachers had grasped the new method and had enough enthusiasm to proceed alone. MWT-15

Over a period of two months an Ursuline sister, who was a specialist in the teaching of religion, had visited Motumahadi each Wednesday. She had given all the teachers instruction in the new method. MWT-16

The purpose of this visit was to increase their knowledge. They had an intermediate to high unit. MWT-17

In regard to the quality of English as spoken by the teachers, the quality was at a very low standard. The two teachers who had been trained at Village Main, a Catholic teacher training center that had subsequently been closed, were the only ones who spoke English well. MWT-18

Most of the young teachers who had recently left their homes spoke very poor English. The policy at Motumahadi was to use English as the medium of instruction from the first day. Most teachers lapsed into their native language, Swahili, and sometimes seemed that Swahili, and not English, was the medium of instruction in the classroom. The children did not all speak

Tswana at home. In fact a variety of home languages were represented in the school. She had been told that even the Tswana that was spoken was very mixed. However the children all seemed to understand each other and it was not problematic.

Some of the teachers were struggling to get matric. MWT-19
It would be very helpful if they could join a class. In Johannesburg excellent tuition was available from Damelin College and WITSCO. Transport was an enormous problem in Kagiso.

In addition to the variety of programmes intended to MWT-20
improve the teachers classroom performance, the government provided courses for netball coaches. In the past some teachers from Mmamahatl had attended.

In the long term he felt that the solution to the MWT-21
problem of undertrained teachers lay in the period of their education and training. The young people would have to have better all round education and then be better trained in the colleges of education.

The third sister suggested a number of other ways in MWT-22
which her African colleagues could be helped.

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

This institution had been a lodestone, drawing to

...from ... primary schools ...
... to them to talk and give help ...
... contained practical ...
... was available for the ...
... in ...
... 47, ...
... the schools ...
... should ...

MWT-23

... always ...
... teachers ...
... this ...
... the ...
... the ...
... the ...
... the ...
... the ...

MWT-24

... St. Gabriel's ...
... very successfully ...
... Since she ...
... never been able to ...
... continued her ...
... the headmistress ...

the pre-primary school.

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

Many teachers had come to observe. Eventually the large number of visitors had put a strain on the school.

It had been a revelation to the teachers to see group work in progress. They had not experienced it themselves as children and found it very difficult to imagine without actually seeing it happen. Most people, but perhaps especially African, hesitated to try anything that was totally unfamiliar.

She remarked that, in Johannesburg, in-service training was probably done very well because the teachers were given what they thought was necessary. She had not spoken to the teachers.

She had heard a rumour that some roving people, who were to be attached to the schools, were to be attached to the Superintendent of mission schools' office. She thought they would be very useful indeed.

She thought these people could do some research into the schools and make the results known to them.

She proposed a three phase plan to initiate further in-

MWT-25

MWT-26

MWT-27

MWT-28

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100-25

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that they had been told that they had been told that the

gave an very kind of lesson. The children were very happy. The boy had answered that he had had a very good time. She was very happy. She was very happy. She was very happy.

APPENDIX V

ST. ANGELA'S STIMULUS PAPER

V.1 INTRODUCTION

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

The exchange of ideas was to have taken place in the convent adjoining St. Peter's and Mofumahadi schools on the 11 August 1981. A copy of this document, the 'St. Angela's Stimulus Paper', was handed unsolicited, to the researcher the day before. The researcher did not discuss the paper with anyone and it not subsequently, and did not seek to ascertain whether the projected discussion had taken place.

The paper is reproduced here as it was received. No attempt at restructuring has been changed.

Introduction

Education as a whole consists of informal and formal education.

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

(2) Informal Education refers to learning out of school or classroom. For example, the media (i.e. the radio, television, newspapers) and experiences of life educate us informally.

1.1 Critique of the System of Education

It is a Banking Education, developing Memory Power, rather than Reasoning Powers. The only reproduces what one has been taught and memorised. There is a lot of telling, which only kills the child's initiative. It does not encourage critical thinking, but passivity of the mind. In short, it does not produce a student who will have analytical skills that are of value to the society.

Moreover it is not democratic. I mean that people who are directly affected by it, do not take any active part in the decision-making. Parents are to be taught, how they should be taught, and who is to teach. What I mean is that, there is no formal committee involving parents, and at least teachers in the drawing up of the Syllabus. If this would have been the case, then there would have been no 1976 demonstration followed by the school boycotts.

1.2 Critique of the Curriculum

(1) Curriculum at a Primary Level

Very limited and restricted at a Secondary High School and University levels.

There is no recognition for differences or talents. Pupils are just handled up as one big lump.

Most subjects in the curriculum are brain-washing and indoctrination, e.g. History of Homelands in detail; Science, which is not really challenging the child's intellect; and very little physical science is being taught.

The curriculum is not deepening the child's understanding of the world. Even the syllabus is just taught superficially and hastily so as to cover the minimal work for the examination.

- d) Drug Addiction: e.g. Dagga smoking.
- e) Just as White Education trains slave-masters also the gutter Bantu Education produces literate slaves who have just enough knowledge to take instructions and not enough to question the giving of such instructions.
- f) Many students are hit by unemployment because of mechanisation (e.g. Machines take the place of people). One person operating a machine can perhaps do the work that can be done by ten people.
- g) Teachers have the teaching-roles for various reasons:-
 - 1) Organisation of Administration (e.g. Government, Inspectors, Principals, School Committees).
 - 2) Lack of proper alternative qualifications for the New System: Problem Exposure i.e. relationship between pupil and teacher because both are learning.
 - 3) No freedom of speech and expression of thought. e.g. Bantu Education Act of 1982 prohibited teachers to take part in all political activities, even just to put on the Bantu school connection with the struggle of the people.

... ..

... .. Christian values as shown in the Gospels.

- 1)
- 2) extreme competition (e.g. because the 'Capitalist survives in competition.
- 3)
- 4)
- 5)
- 6)
- 7)
- 8)
- 9)
- 10)

... ..

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

Open Schools

- a) Because of high fees - only the children of wealthy parents will attend these schools.
- b) So this only perpetuates class and racial divisions within societies; a place of acceptable order of society.
- c) Psychological confusion or disturbance might result in those pupils who attend these schools: i.e. they might have a problematic relationship with their own people as a whole.

Results for better future education

1. A democratic control of education.
 2. A breakdown of Capitalistic Values.
 3. A balance of Manual and Mental Work.
 4. A National Ministry to improve society.
 5. A motivation to learn and in order to contribute in society and to prepare for a new society.
6. We want to go beyond apartheid.

VI.2

SUPERFICIAL DESCRIPTION

DATE

Name

Address

City

State

County

Occupation

Age

Sex

Height

Weight

Other information

Statements Set A

Below are 9 statements of opinion about teachers in Catholic primary schools in New Zealand in 1966. Each statement starts with the words:

Teachers would teach much better if".

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

AS A D DS

- A1 Teachers would teach much better if they did not have so many children in each class.
- A2 Teachers would teach much better if someone showed them how to use better teaching methods.
- A3 Teachers would teach much better if they were more and encouraged to prepare for lessons.
- A4 Teachers would teach much better if their own English was better.
- A5 Teachers would teach much better if some of the syllabuses were improved, e.g. history and geography.
- A6 Teachers would teach much better if they had more time for lessons in which they were more active.
- A7 Teachers would teach much better if they were better Christians.
- A8 Teachers would teach much better if they had more money to spend on their schools.
- A9 Teachers would teach much better if they had the facilities, books and equipment they need.
- A10 Teachers would teach much better if they had more help that would help them to teach better.

Statements: Set B

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

AS A D DS

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

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

B3. They should be well behaved: they should show respect, speak politely and obey adult neighbours.

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

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

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

B7. They should attend mass regularly, receive Communion frequently, and be determined to go on in this way after they leave primary school.

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

B9. They should be growing into peaceful people who get on well with their neighbours.

10. These statements describe what is wanted, at the end of the year, from Std. V pupils in Catholic primary schools in Sweto. Is anything important missing?

11. Which THREE of the above (including No. 10) are the most important?

Do teachers in Catholic primary schools in Soweto need further education?

Yes

No

If no Please explain why you think this.

If yes What education do they need?

In what way will this help them?

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

Yes

No

If no Why not?

If yes What do they want?

If not all Why do not all teachers want this?

If matric

Of those teachers who want to matric are most studying towards it now?

Yes

No

If not all why not?

Statements: Set C

Below there are 8 statements. Save starts with the words:

They want to pass metric because

Please indicate whether you agree strongly, agree, disagree or disagree strongly.

AS A D DS

1. They want to pass metric because they do not want to be school teachers.
2. They want to pass metric because they wish to earn more in their present job.
3. They want to pass metric because they wish to be school teachers.
4. They want to pass metric because they want a better chance of getting a job in a secondary school.
5. They want to pass metric because they want to get a better salary.
6. They want to pass metric because they want to be school teachers.
7. They want to pass metric because they want to be school teachers.
8. They want to pass metric because they want to be school teachers.

My friend who is a teacher of English in a secondary school in a village school would be able to tell me.

VILLAGE TEACHERS' CONFERENCE

Date:

Name of School:

Location:

Principal:

Time:

Place:

Subject:

Topic:

Presenters:

Topic:

Assistant Teacher:

Topic:

Topic:

Date of year:

Time of day:

Location:

Subject:

Topic:

Time of day:

Topic:

Subject:

Topic:

Statements: Set A

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

Each statement begins with the words:

I would teach much better if

AS A D DS

- A1. I would teach much better if I did not have so many children in my class.
- A2. I would teach much better if someone showed me how to use better teaching methods.
- A3. I would teach much better if the children were not encouraged to compete for marks.
- A4. I would teach much better if my English was better.
- A5. I would teach much better if I had more experienced teachers.
- A6. I would teach much better if I had more children in my class who learn very slowly.
- A7. I would teach much better if I was a better Christian.
- A8. I would teach much better if I passed matric.
- A9. I would teach much better if I had more experienced teachers.
- A10. I would teach much better if I had more experienced teachers.
- A11. I would teach much better if I had more experienced teachers.
- A12. I would teach much better if I had more experienced teachers.

Do you want more education for yourself?

Yes

No

If not, why not?

Let us suppose that you don't want more education.
Let us suppose you don't want more education.
What would you like? What would make a difference?

Yes

No

Please explain.

What do you want to do?

What do you want to do?

What do you want to do?

Yes

No

What do you want to do?

What do you want to do?

Yes

No

What do you want to do?

(If yes)

Statement: Set 2

I am going to read 3 statements to you. Each one starts with the words:

I want to join the military because...

Agree with statement (circle) Strongly agree, Agree, Disagree, Strongly disagree

AS A D DS

1. I want to join the military because I want to be a soldier.
2. I want to join the military because I want to be a leader.
3. I want to join the military because I want to be a part of a team.
4. I want to join the military because I want to be a part of a community.
5. I want to join the military because I want to be a part of a family.
6. I want to join the military because I want to be a part of a country.
7. I want to join the military because I want to be a part of a world.
8. I want to join the military because I want to be a part of a life.
9. I want to join the military because I want to be a part of a death.
10. I want to join the military because I want to be a part of a resurrection.

Thank you for your response. The results of your survey are as follows:

Results of your survey are as follows:

11. Let us suppose that you don't need matrix.
Let's suppose you could start now to learn
whatever you like. Or you could decide not
to study any further. What would you do?

12. Why?

13. Justification

14. Summary

VI.4 PUPILS' QUESTIONNAIRE

Date:

Name of school:

Class:

	Name	Sex	Age
1.			
2.			
3.			
4.			
5.			

Statemental Set A

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

Each statement begins with the words:

We would learn much better if".

AS A D DS

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

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

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

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

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

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

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

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

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

A10. Is there anything else that would help you
learn better?

A11. Which of the THREE above (including No. 10)
would help you most?

Statements: Set BI

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

These statements are about what you want to be like by the end of Year 5.

AS A D DS

- BI 1. I want to be well prepared for my exams and ready for high school.
- BI 2. I want to know Jesus as my personal friend and saviour.
- BI 3. I want to be well behaved: I want to obey my parents, speak respectfully and keep my promises.
- BI 4. I want to have some white Catholic friends of my own age who I see quite often.
- BI 5. I want to know and believe the most important teachings of the Catholic Church.
- BI 6. I am determined to work hard and to follow the principles of the Catholic Church.
- BI 7. I attend mass regularly, receive Communion frequently, and I am determined to continue in this way after I leave this school.
- BI 8. I want to convert others to the Catholic Church.
- BI 9. I want to grow into a peaceful person who gets on well with my neighbours.
- BI 10. These statements describe what you want from yourself by the end of your Std-5 year. Is anything important missing?
- BI 11. Which THREE of the above (statements No. 10) are the most important?
- _____
- _____
- _____

Statements: Set BII

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

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

Each statement starts with the words

My teachers want me to

AS A D DS

BII 1. My teachers want me to be well prepared for my exams and ready for high school.

BII 2. My teachers want me to know Jesus as my personal friend and saviour.

BII 3. My teachers want me to be well behaved: to show respect, to speak politely and to obey adult neighbours.

BII 4. My teachers want me to have good friends and to be friendly to all people.

BII 5. My teachers want me to be determined to work for the betterment of South Africa, based on Christian principles.

BII 6. My teachers want me to be determined to work for the betterment of South Africa, based on Christian principles.

BII 7. My teachers want me to attend mass regularly, receive Holy Communion and to be in this way after I leave this school.

BII 8. My teachers want me to convert to the Catholic church.

BII 9. My teachers want me to get on well with my neighbours.

Did 10. These statements describe what your teachers want
you to be like by the end of Std. 5. Is there
anything important missing?

Did 11. Which THREE of the above (including No. 10)
are most important to you?

Did 12. Which TWO of the above (including No. 10)
are most important to your school?

APPENDIX VII

THE OPINIONS OF KAGISO TEACHERS THAT RELATE TO RELIGIOUS

CONVICTION

VII.1 INTRODUCTION

The HSRC Investigation into Intergroup Relations says that

From the empirical research it is clear that the spectrum of interests related to religious convictions display much variation, extending from the narrower personal sphere, via the family, the church community, the wider community to what is experienced as the total situation (Marais, 1985, 68).

In this Appendix the opinions of the Kagiso teachers and related to their religious convictions are classified into the five categories suggested above.

It should be noted that these categories do not form a continuum in which opinions placed at one end are rated as low in relation to a particular characteristic, while opinions placed at the other end are rated high in relation to the same characteristic. The judgements made here are not precise, nor should they be.

The questionnaire did not distinguish between religious conviction and religious socialization. It has thus seemed appropriate to attempt to make clear the difference between the two terms.

A summary of this Appendix is given in 4.3.2.

Further comment on these opinions is to be found in Appendix VII and in 4.4.4.

VII.2 THE "NARROWER PERSONAL SPHERE"

First, attention will be drawn to opinions that focus on the 'narrower personal sphere'. These include the following topics:

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

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

VII.2.1 INTERIOR LIFE

These reflections are concerned with the interior life of the individual and centre mainly on Sunday observance. The Latin tradition thus consists pre-eminently of worship at mass.

During the 1950s, meeting at St. Peter's there were two main groups: the 'Young People's Society' and the 'Ladies' Society'. Both were with approval, but it was insisted that this worship should be a part of everyday life (PSN-11 and 14).

In the course of individual interviews at St. Peter's a number of reflections on religion in the narrower personal sphere.

One person hoped that St. Peter's would be a place where children discovered the deepest meaning of their

lives in order to live according to their personal and collective dignity' (PIN-7).

An elderly woman, in explaining the popularity of Catholic schools, suggested that 'these schools gave the children a moral background which enable them to make progress, to stand by themselves and to work wherever they wanted' (PIN-37).

The interviewees, interviewed together, were concerned with Sunday worship. They claimed that some teachers continued to teach that it was a mortal sin not to go to mass on Sunday. The impression was given that, no matter what your reasons for staying away, you were a bad person. This led to abuses (PIN-19).

They agreed that some people had been taught that their sins would be forgiven if they did no more than be present in church during Sunday mass. People must learn to know for themselves what they have done wrong. 'Children must be taught that they go to mass to worship God.' See (PIN-19).

Interviewees agreed that children at community schools were given religious instruction but some did not progress in three months. In the Catholic schools teachers set a good example by attending church regularly themselves (PIN-41).

An elderly woman spoke with approval of a previous parish priest in Fagiso who 'would come to see if the children had been to mass and who was 'receiving' Communion). He

had wanted to know how many were Catholic, and generally looked after them (PIN-43).

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

A kindergarten teacher encouraged her little ones to pray. She took them across the street to the church during school hours. They did not only pray for themselves but also for others. This taught them to love one another PIN-44 .

At Mombasa the African teachers gave a number of reasons why they can be regarded as having a narrow, personal relationship. Most of them were concerned with worship and those that are characteristically Catholic.

A teacher said that, in 1983, the Catholic primary school in Mombasa had two classes. The first was to ensure that the children were in their Catholic names MBN-4T. The second was to ensure that the children were properly brought up. A teacher said he inspired shortly after school. After school the children were to go to church everyday and pray at home MBN-4T.

Several people interviewed the manner in which prayer was fostered in Catholic schools.

A young teacher remarked that religion was taken seriously in Catholic schools. The whole school prayed together in school, during the mid-morning break and at lunch time In the community schools they only had a morning assembly, ... MBN-44.

At Mombasa it was noted that, in May and October each year, throughout the school a special effort was made to promote Christianity. The children were encouraged to go to their

parish church in 1890 to pay the money (1890-1891)
(45-54)

An infant school was started in 1891 on their first day at
school some of the little children were sent to the school
and the school was started in 1891. (1891-1892)

Another school was started in 1891 and the school was
started in 1891 and the school was started in 1891. (1891-1892)

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that they had been in the community school, and that they had not been in the community school, and that they had not been in the community school. (1984-1985)

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would have stayed in Europe, would not have become a missionary (MWN-4).

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

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

They were partly formed in the course of ordinary teaching. For instance, a science you could show children how God made wonderful laws and explain how they worked (MWN-2).

The school provided a religious atmosphere which was conducive to the formation of their religious education. For example, the children were encouraged to make sacrifices during Lent and to pray every day during the year (MWN-3).

Religious instruction was given religious instruction each day. It was given pride of place in the syllabus. The children were taught parts of the Bible in order to make the scriptures, and, in particular, the New Testament, live (MWN-4).

The school also provided a religious atmosphere for the children. The children were encouraged to share (MWN-13).

The school also provided opportunity for the children to receive the sacraments.

The school also provided a religious atmosphere for the children. The children were encouraged to share (MWN-13).

The school also provided a religious atmosphere for the children. The children were encouraged to share (MWN-11).

would have stayed in Europe, would not have become a missionary (MWN-4).

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

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

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

The school provided a Catholic atmosphere which was conducive to the practice of their (the children's) religion. For example, the children were encouraged to make sacrifices during Lent and to pray the Rosary during October (MWN-9).

Each class was given religious instruction each day. It was given pride of place in the syllabus. The children recited parts of the Bible in order to make the scriptures, and, in particular, the New Testament, live (MWN-8).

The activities of the youth club intended for the Std. V and VI students mainly consisted of Gospel sharing.

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

The chaplain, a white priest, said mass for the children once a month. He also came approximately every two weeks to celebrate the Eucharist for the adults (MWN-11).

The children had their mass (MWN-11).

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

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

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

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

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

The Sister in charge of the youth club, whose members were drawn from the same two standards, sometimes took them to the Ursuline convent in Krugersdorp for a day of prayer (MWN-13).

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

The principal of Mofumahadi ran a club for past pupils from her school, and from St. Peter's, who were then at high

school. The children called themselves the Peace and Happiness Group. The twelve members were "avid for religion. They got absolutely no religion in the community schools".

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

A weekend prayer camp near Bartshoespoort Dam, run by a multi-racial team of Ursuline sisters, was much enjoyed and the children had profited from it (MWN-15).

In the St. Angela's Stimulus Paper, four out of the five critical comments that appear under the heading 'The Desecration of Religion' are concerned with the narrower religious aspects. The children's faith is not deepened as it should be. There is a stress on "sacraments" and "rituals" - religious education often stops at the end of primary school. But when the child matures to question and

question - the faith is not properly strengthened as it should be. The child's faith is not deepened as it should be. There is a stress on "sacraments" and "rituals" - religious education often stops at the end of primary school. But when the child matures to question and

At this researcher does not understand the fifth comment, "also a departmentalised System". It may mean that the syllabus was devised by the Department of Education and Training that controls African education (V.2).

At this point it is appropriate to make certain generalisations about the teachers' opinions concerning worship.

Approximate number of teachers who attended at least one

seems that at both schools considerable effort is expended on ensuring that every child both knows that Sunday observance is compulsory and in practice attends church regularly.

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

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

Similar comments were made during individual interviews at St. Peter's. PIN-23, 40 and 41.

One person believed that, on occasion, there could be sufficient reason for absence from Sunday mass (PIN-39).

At M. fumahai. Only one white nun expressed the slightest reservation. She recognised that some people doubted whether children should learn to associate the sacraments with school. MWN-11

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

Among the opinions that may be said to relate to the

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(p.11)

VII.2.3 RESPECT

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

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

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

respect" (PIR-6).

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

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

At Mfumbahadi only the black teachers appeared concerned that children learned to show respect. In their view the word indicated terms of polite behaviour that had a particular cultural connotation.

Two friends remarked that some children did not use the right kind of language in speaking to each other. Nor had they learnt to talk with respect to adults (MBN-50).

At a sports meeting another teacher had observed that some children were very rude. They behaved very badly in front of teachers and nuns (MBN-52).

A further person remarked that "in Catholic schools, children, as part of their religious education, were taught to respect the law." (MBN-38)

In addition, they were taught to talk decently to all (MBN-39).

Further, one will tell by their demeanour that a group of children were from a Catholic school. They were

quieter and more attentive" (MBN-41).

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

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

VII.2.4 OTHER EXAMPLES

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

One person felt that children should be able to quote chapter and verse from the Bible in order to correct their friends (MBN-57).

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

A rather young woman observed that it was not difficult for small children to share. She encouraged the little ones in her class who had brought food to school to share

with those who had been

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My dear friend, I have just received your letter of the 10th inst. and am glad to hear from you. I am well and hope this finds you the same. I have been thinking much of late about the future of our country and the state of our Union. I feel that we are in a critical position and that the result of the coming election will determine whether we are to remain a united people or become a collection of warring states.

I have been reading much of the writings of the great statesmen of our country and I am struck by the wisdom and foresight of those who have gone before us. I feel that we must follow their example and act with wisdom and courage. I believe that the only way to preserve our Union is to maintain the principles of liberty and justice for all.

I am sure that you will agree with me in this. I believe that we must stand firm by our principles and not be swayed by the passions of the moment. I believe that we must maintain the integrity of our Union and not allow it to be divided by sectional interests.

I am sure that you will agree with me in this. I believe that we must stand firm by our principles and not be swayed by the passions of the moment. I believe that we must maintain the integrity of our Union and not allow it to be divided by sectional interests.

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I am sure that you will agree with me in this. I believe that we must stand firm by our principles and not be swayed by the passions of the moment. I believe that we must maintain the integrity of our Union and not allow it to be divided by sectional interests.

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

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

In respect of the teachers at St. Peter's, many comments are directed to them (PSN-24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100).

Comments are also directed to the MBN-17; MBN-37 TO 46; MBN-47 TO 51 AND MBN-62.

There is no doubt that the three white nuns were deeply identified with the work of the Church and also, in some cases, took delight in the achievements that resulted from the work in which they were involved (MWN-1, 3, 4, 6, 8, 16, 26, 27, 30, 31; MWT-22, 24, 30, 33, and 34).

In view of several teachers' identification with the Catholic Church it might have been expected that there would be some animosity to, or at least competitiveness towards, other churches. In fact there was virtually no sign of

this.

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

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

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

Contrary to expectation, one person objected strongly against a distinction being made between 'Catholicism' and 'Christianity'. There were no difference between them. There would be something wrong with Catholicism. Christ said to baptize in the name of the Father, the Son, and the Holy Spirit. He did not order them to baptize in the name of anything else (PIN-11).

THE WIDER COMMUNITY

The investigation into Intergroup Relations did not establish what they meant by 'wider community'. Here it was taken to be the equivalent of the people living in one's neighbourhood.

None of the opinions offered in the Stimulus Paper, nor in the St. Peter's staff meeting, referred to a Christian's involvement with the people living in his neighbourhood. However, four units derived from individual interviews at St. Peter's have this focus. In relation to

three units it is not clear whether such involvement is connected to their faith but it probably is.

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

Two friends were critical of some former pupils. They were among the best qualified people one could hope for, but one would not choose them as councillors in the community. They did not do things for the Church like caring for the crippled and the elderly, providing for the needs of the community. They had used their qualifications for their own purposes. (PIN-29).

Another person gave an example of a praiseworthy initiative in Kaji. A group of young working men had been working for a while if now dirty everything was. On Saturday they collected school boys to help clean up the street. (PIN-17).

At Mzimba. One of the African teachers reflected upon a Christian involvement with the needs of the neighbourhood.

A white man mentioned that members of the youth club were expected to contribute to the hungry (MWN-13).

From the point of view of intergroup relations and the Church another nun made a particularly significant statement. She said that in the townships many people

looked on Christ as "the white man's God". Her pupils needed to be strongly committed Christians who witness to those who consider Christ and Christianity as irrelevant.

MWN-2 .

III. THE TOTAL SITUATION

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

APPENDIX VIII

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

VIII.1 INTRODUCTION

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

A summary of this appendix is given in 4.4.3.

Many references are made to The South African Society: Variations and Future Prospects by the Main Committee: HSRC Investigation into Intergroup Relations (Mabasa, 1995). This report amounts to a compendium of recent research into intergroup relations in South Africa and is highly pertinent.

Recently, the paradigm Human Sciences Research Council (HSRC) made a comprehensive interdisciplinary attempt to address the intergroup relations issue in South Africa in all its forms in a scientifically accountable way (Mabasa, 1995). The investigation was not based on any specific political model, neither did it have a status quo orientation or a radical conflict approach' (ibid., 6). It is noted that people espousing the latter orientation regard the concept intergroup relations as such. In this paradigm, group is narrowly interpreted as a concept

situation in society. He asserts that as they see their social position with increasing clarity, and the means by which it is maintained, so the drive to improve their lot automatically grows.

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

A deepened consciousness of their situation leads men to apprehend that situation as a historical reality susceptible of transformation. Transformation gives way to the drive for transformation and industry, over which men feel themselves in control (ibid., 57 to 58).

Similarly the author of the Stimulus Paper speaks of 'banking education' as a 'passivity of mind', not 'critical thinking'. In addition she insists that this type of education does not produce a student who will have 'any quality' that will be of value to society. Further, in the section 'Proposals for a new type of education', she aims to produce (4) a 'new type of education' which will (5) 'Both she and the author of the Stimulus Paper posit a capacity to contribute to the development of society as the prime aim of education. The author of the Stimulus Paper, as a 'problem posing education', posits as fundamental that 'oppressed and exploited men must fight for their liberation' (ibid., 2). The view that the author of the Stimulus Paper shares this orientation is supported by the

fifth of the proposals she makes: for a "better future education", i.e. "A motivation to learn and in order to contribute in society and to prepare for a new society" (V.5). Items four and five are the only proposals that refer to desired pupil characteristics. This gives them added prominence.)

Under the heading "White State Schools" she comments, - not favourable, since indoctrination is bound to be continued (ibid., 4). This objection is perhaps to be interpreted in the light of Freire's statement that:

Education as the exercise of domination alienates the reality of students, with the ideological intent - often not perceived by educators - of indoctrinating them to adapt to the world of oppression (1972, 52).

This is not inconsistent with the view that if black children were allowed to attend white state schools they would be indoctrinated with the values of the oppressors, possibly - though not necessarily - would not be led to work towards a better society.

Finally, the author comments: whites teaching in black schools may be somewhat better than whites teaching in white schools, but it is somewhat problematic because whites do not share the same values as blacks. As a result, pupils would be indoctrinated with the values of the whites, possibly anything against their beliefs (V.2).

The author also says that the syllabus contributes to the indoctrination of black children.

As for the History and Geography syllabus, it is brain-washing and indoctrinating, e.g. teaching of Homelands in

detail; Science topics are not really challenging the child's intellect and very little physical science is being taught (*ibid.*, 2).

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

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

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

This to Freire would be a very serious matter as ...
to alienate men from their own decision-making is to change
the objects of their lives. Freire also asserts that
the means by which oppressors maintain their
dominance. He says that:

... of the basic elements of the relationship
between oppressor and oppressed is prescription.
Every prescription represents the imposition of
one man's will on another, transforming the
prescribed of the man prescribed to into one
that confirms the prescriber's consciousness,
that is, the behaviour of the oppressed is a
prescribed behaviour, following as it does the
prescription of the oppressor (*ibid.*, 23).
Emphasis in the original.

The comment on the Stimulus Paper cited above
is a good example of the ideas of the education
reformers. The ideas are from Freire's thinking.
The Stimulus Paper appears to reflect
an emphasis on the education of adults, although this is
not explicitly stated, and to pay special attention to the
education of illiterate peasants.

In the Stimulus Paper there is no suggestion that, at
any stage in their development, young people of school going

age should begin to take part in deciding upon the form of their own education.

This omission may account for the absence of the distinctive terminology typically used by Freire in describing the process of the 'problem-posing' education that he advocates. For example there is no mention of investigation of 'generative words' followed by that of 'generative themes' (1972: 81). Referer is not made to the 'real-situation' which the 'generative words' and 'generative themes' are contained by, such themes, and which imply 'tasks' that require 'limit-acts' (1972: 74).

However, among reasons given for teachers leaving the teaching-field is the

lack of interest in the 'New System of Problem Exposure' for the New System of Problem Exposure. The 'New System of Problem Exposure' is not a 'New System of Problem Exposure' but a 'New System of Problem Exposure'.

The 'New System of Problem Exposure' once again as Freire writes, concerning the role of the 'New System of Problem Exposure' in education,

Students are now critical co-operators of the teacher (1972).

It appears that the writer of the Stimulus Paper wants the 'New System of Problem Exposure' to be used in schools in South Africa.

The inclusion of 'problem-posing' education within the 'New System of Problem Exposure' is surprising as Freire in his book describes a system of education that is non-formal par-
It is possible that the author of the Stimulus

Paper is unaware of the concept of non-formal education and that this, rather than deliberate decision, accounts for this unexpected phenomenon.

In the Introduction she says that:

Formal education refers to going to school, college, technikons and universities (V.2).

This accords with the definition offered by Coombs, Kasser, and Manzoor (1973, 1)

Formal education is structured, systematically planned, and delivered by an institution. It is usually aimed at the acquisition of knowledge and skills in a particular field. In addition to general academic studies, a variety of specialized programmes and institutions for full-time technical and professional training.

He writes that:

Formal education is delivered by an institution. For example, the media, the education system, newspapers, and the like.

It is very similar to the concept embodied in the definition given by Coombs, Kasser and Manzoor i.e.

Formal education is structured, systematically planned, and delivered by an institution. It is usually aimed at the acquisition of knowledge and skills in a particular field. In addition to general academic studies, a variety of specialized programmes and institutions for full-time technical and professional training.

As the Stimulus Paper there is no mention of

Formal education is structured, systematically planned, and delivered by an institution. It is usually aimed at the acquisition of knowledge and skills in a particular field. In addition to general academic studies, a variety of specialized programmes and institutions for full-time technical and professional training.

Stimulus Paper and appear not to influence the author's thinking further.)

The location of the non-formal problem-posing education within a formal education system is unusual because, as Simkins points out, non-formal education is

in some sense set in antithesis to the currently dominant 'apprenticeship' or 'front-end' model of education which concentrates on the pre-career education and training of young people, mainly through the formal educational system (1976, 6).

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

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

In PSN-4 the first speaker at the staff meeting asserted that "the problem was the system, the system of education, the whole system of society". This suggests a very strong sense of relationship between societal structure and the kind of schooling offered to its children. She also believes that education is a powerful means of changing society and that this should be used (PSN-5). These opinions are shared both by the author of the Stimulus Paper and Paulo Freire.

However there is a notable difference between Freire's comments on these matters and those made by the first speaker at the St. Peter's staff meeting and the author of the Stimulus Paper. Freire does not refer to moral education whereas the latter two accord it a place of central importance. Later in this discussion we shall return to the subject of moral education.

The first speaker also described her view of South African schooling. White children received a 'master/slave education' while black people said that they wanted for their white children, the education that white children received. However the respondent "did not envy whites their education. It was not good enough (PSN-2). She also alleged that African children only got enough education to copy the instructions of their masters. These opinions are identical to those expressed by the author of the Stimulus Paper on page 4. They both are similar to those which have been shown to be similar to those of Freire.

(The respondent may be construed as consent the first speaker's colleagues appeared to agree with her.)

However the first speaker's behaviour is at variance with Freire's dictum that:

In the revolutionary process, the leaders cannot remain. The banking method is an interim measure, justified on grounds of expediency, with the intention of later behaving in a genuinely revolutionary fashion. They must be revolutionary - that is to say, dialogical - from the outset (1972, 59 and PSN-1).

Among the notions of education gleaned during individual and small group interviews at St. Peter's, one cluster, titled "Society and Schooling" reflects the opinion of one person. Here it is intended to demonstrate that this person's thoughts are very like, if not tantamount to, some of those held by the author of the Stimulus Paper and the first speaker at the staff meeting.

Before being interviewed this woman wrote a brief response to the first two questions posed by the researcher. On the subject of the issue she insists that it "is not Catholic education, but the South African Educational System as a whole, which is organised on the principles of separate development. In perpetuating white domination" (PIN-3). To her

it seemed that black education was for black people, as it then to obey the orders of their white masters. The white masters felt that slaves must know enough to follow instructions in the factory. ... Black teachers must know enough to carry what the white masters wanted carried through to black people. Teachers were merely instruments of the government, conveying the message that the government wished to be perpetuated in order to maintain the status quo (PIN-4).

She did not envy whites their education if it simply produced master/slave relationships (PIN-5).

These comments intimate that the respondent sees the schooling provided for white children and that given to black children, as two sides of the same coin, as having an essential unity. This vision is expressed forcefully in her claim that every place in South Africa had the same system of education" (PIN-4).

She also said in the course of discussion that problems such as the lack of sufficient high schools for black pupils were not to be given priority because they were not the root cause of the problem of black education. The root cause was one of justice (PIN-12). She commented further that if good values were inculcated in homes, schools and churches, a society would be built that would be quite different ... PIN-13. If good Christian values had been imparted to white children, the contemporary system of apartheid would be quite different PIN-9. These two remarks may refer to the potency of moral education to change society for the better. However, if the wrong values were inculcated this would result in an apartheid society. He believed that false values were inculcated in the home and school in South Africa (PIN-14).

There is a very strong similarity between those of the ... and to those of ... at the ... meeting, is very ... were gathered under differing ... they may emanate from the ...

These ... all these observations are ... described by Freire in the first ... of the ...

... the above is a ... by reference

to exceptions or considerations which might at least hint at contrary or more complex interpretations.

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

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

IN-4 provides information on the teaching of South African history that might reflect Freire's construct of the dynamics of oppressive societies.

In IN-4 it is said that most history books were written by whites. Blacks were included simply to show the white man's white world. Further, 'history as we know it is a myth'. It is possible that the word 'myth' is used here, and by Freire, in the metaphorical sense. Freire writes that

Inhabited by this 'universe of themes' in ideological contradiction, men take equally contradictory positions: some work to maintain these structures, others to change them. As antagonism deepens between themes which are the expressions of reality, there is a tendency for the themes and for reality itself to be mythicized, establishing a climate of emotionalism and sectarianism. This climate threatens to drain the themes of their deeper significance and to deprive them of their

characteristically dynamic aspect. In such a situation, myth-creating irrationality itself becomes a fundamental theme. Its opposing theme, the critical and dynamic view of the world, strives to unveil reality, unmask its mythicization, and achieve a full realization of the human task: the permanent transformation of reality in favour of the liberation of men (Freire, 1972, 74).

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

the teacher's role is to regulate the way the world appears to the students. His task is to fill the students by making deposits of information which he considers constitute true knowledge. Black men receive the world as passive entities, and white adults make them more passive still, and adapt them to the world.

Freire's views are well suited to the purposes of the Stimulus Paper. His philosophy rests on how white men in the world the oppressors have created, and how black men question it (Freire, 1972, 40 to 50).

According with the above is the belief that black children were taught history properly, if the whole sense of history were taught right from the earliest stages, black children would be able to question and any things would be put into perspective. (PIN-4)

The Stimulus Paper also explains in the following way:

The term "learning" refers to the learning of the social, political, and economic structures of the world. It is the learning of the creative elements of reality (Freire, 1972, 74).

The author of the Stimulus Paper also refers to indigenous aspects of the history syllabus (See page 2, choice of subjects, item 1). A possible relationship

between this passage and the thinking is explored below.

There is also a somewhat, but conceivable, link between the above and PEN-7. This interviewee remarked that the white people were not only not as good as the black people, but that white people were not as good as the black people. The white people were not as good as the black people.

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Freire claims that this occurs when his problem-posing education is undertaken.

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

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

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

This informant says that

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

In similar vein Freire writes

... in the banking concept is the assumption of a fixed my between man and the world: man is merely in the world, not with the world ... (Man has an empty 'mind' passively open to the reception of deposits of reality from the world outside. For example, my desk, my books, my coffee cup, all objects before me - as bits of the world around me - would be 'inside' me, exactly as I am inside my study right now. This view makes no distinction between being accessible to consciousness and entering consciousness. The distinction however is essential: the objects which surround me are simply accessible to my consciousness, not located within it. I am aware of them. They are not inside me (1972, 17). Emphasis in the original.)

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

From the evidence presented in this section it is

suggested that there are strong correspondence between some of the thinking of Paulo Freire, as expounded in the first two chapters of Pedagogy of the oppressed, and that of at least one person on the staff of St. Peter's school who may also be the author of the St. Angela's Stimulus Paper.

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

that admittedly tentative work is for radicals. I am certain that Christians and Marxists, though they may disagree with me in part or in whole, will continue reading to the end (1972, 17).

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

As far as this researcher can discover no member of the Magisterium has commented specifically upon Freire's ideas. However, in order to assess the level of agreement between him and the Magisterium, reliance has had to be placed upon publications such as the Apostolic Exhortation Evangelii Nuntiandi (Paul VI, 1975). In general such documents deal with principles that are of universal application. Therefore, to gauge the degree to which Freire is in agreement with the Magisterium it is first necessary to ascertain the essential elements of Freire's argument. This is done by examining his concept of "dialogue".

In his Foreword to Pedagogy of the oppressed Freire

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In his Foreword to Pedagogy of the oppressed Richard

Shall observe that

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

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

In The Shorter Oxford English Dictionary 'ontological' is said to be of or pertaining to, or of the nature of, ontology; metaphysical. 'Ontology', in turn, is 'The philosophical study of being; that department of metaphysics which relates to the being or essence of things, or to being in the abstract' (Fowler, H W; Fowler, F G; 1934).

It would seem to be in this sense that Freire writes of man's ontological vocation.

In an analysis of dialogue as a human phenomenon he writes: 'the word is its essence. Further

within the word we find two dimensions, reflection and action, in such radical interaction that if one is radicalised - even in part - the other immediately suffers. There is no true word that is not at the same time a praxis. Thus, to speak a true word is to transform the world (1972, 60).

But while to say the true word - which is work, which is praxis - is to transform the world, saying that word is not the privilege of some few men, but the right of every man. Consequently, no man can say a true word alone - nor can he say it for another, in a prescriptive act which robs others of their words.

Dialogue is the encounter between men, mediated by the world, in order to name the world.

By speaking their word that men transform the world by naming it, dialogue imposes itself as the way in which men achieve significance as men.

Dialogue is thus an existential necessity (*ibid.*, 61). (Emphasis in the original.)

Dialogue cannot exist, ..., in the absence of a profound love for the world and for men. The naming of the world, which is an act of creation and re-creation, is not possible if it is not infused with love. Love is at the same time the foundation of dialogue and dialogue itself.

No matter where the oppressed are found, the act of love is commitment to their cause - the cause of liberation. And this commitment, because it is loving, is dialogical (*ibid.*, 62).

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

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

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

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

These convictions of Freire's are akin to some aspects of the Catholic concept of evangelization. This will be demonstrated with reference to *Evangelium Nuntiandi* (Paul VI, 1975). However there are also notable differences. These will be drawn to these in the next section. The Magisterium's view of the significance of such differences

will be indicated. Finally, an assessment of the St. Peter's informants' position will be made.

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

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

At the end of September 1974 the fourth synod of bishops assembled in Rome. They spent a month discussing evangelization in the modern world.

In the week through a general statement was prepared. They failed to agree on a single text, but issued the final document with a list of themes proposed to Pope Paul. On 8 December 1975 Pope Paul issued Evangelii Nuntiandi, whose Latin title translated as "On Evangelization, the Imperative of the Gospel and the Mission of the Church" (1975, 201).

The document is a general statement on the transformation of the Church in the modern world and that the Church's mission is to include all mankind.

The document is based on the Gospel of Luke 4:43, "I must proclaim the Gospel of God's Kingdom," and the Gospel of Matthew 28:19, "Go and make disciples of all nations." (Ladouceur and Davies, 1984, 188). As the Church and the world change, Christ proclaims the Gospel, the great gift of God which is liberation from sin and death. Jesus bade the Apostles to go and preach the Gospel. The command is the

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At the end of September 1974 the fourth synod of bishops assembled in Rome. They spent a month discussing evangelization in the modern world.

In the end, though a general statement was prepared, they failed to agree on a major text, and handed the topic, together with drafts of their proposed document, over to Pope Paul. On 8 December 1975 Pope Paul produced Evangelii Nuntiandi whose Latin title, translated as 'On proclaiming the Gospel', accurately reflects the content of the exhortation (ibid., 204).

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

Pope Paul quotes the words of Jesus from Luke 4:43, 'I must proclaim the good news of the kingdom of God', and comments that this sums up the whole mission of Jesus: 'That is what I was sent to do' (Paul VI, 1975, 208). 'As the source and centre of his good news, Christ proclaims salvation, the great gift of God which is liberation from everything that oppresses man' (ibid., 209). Jesus bade the Apostles to continue this mission. 'The command to the

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

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

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

The Church

reaffirms the primacy of her spiritual vocation and refuses to reduce the proclamation of the Gospel by the proclamation of terms of human liberation; she does not think that her contribution to liberation is in itself; she refuses to be instrumentalized in terms of other values.

It appears that there lies in the proclamation of the Gospel a profound and radical commitment. Freire agrees with that of the Church. The Magisterium would agree with Freire that man's vocation is to transform the world and, in doing so, move towards ever new horizons of freedom and of his life individually and collectively (1972, 11). They differ in that Freire apparently believes that man, unaided by God, is able to decide what is best for himself and to bring about the necessary change in his situation. Freire says

Dialogue ... requires an intense faith in man,

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

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

In relation to such a position

The church has the firm conviction that all total liberation ... carries within itself the germ of its own negation and fails to reach the goal that it proposes for itself, whenever its opponents are not those of justice in charity, whenever its work lacks a truly spiritual dimension and whenever its final goal is not salvation and happiness in God (Paul VI, 1975, 23).

In contrast, it is claimed in the Instruction on

The church's social teaching is born of the encounter of the Gospel message and its demands summarized in the commandment of love of God and neighbor with the problems arising from the concrete situation of humanity (1986, 4.1.4).

The church offers by her social doctrine a set of principles which are not only valid for all times and all places but also may be brought about, and put in a way which serves the true good of humanity (*ibid.*, 43. Emphasis in original.)

... and by these means modes of action are ... by the Magisterium in ... They appear to have an ideological core ... from marxism (Ratzinger, 1984, 20).

The several components that are said to make up this ...

the 'theology of liberation' (1984), signed by Cardinal
Ratzinger in his capacity as prefect of the Sacred
Congregation for the Doctrine of the Faith.

Questions from this document are given below. They
concern those components with which Franks would seem to be
in agreement.

According to the index of articles thought, the
analysis is presented in three parts.
The analysis is for the most part an attempt to
show that the 'theology of liberation' is a
theological error. The analysis is that of
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The first condition for any analysis is a total openness to the reality to be described. That is why a critical consciousness has to accompany the use of any working hypotheses that are being adopted. One has to realize that these hypotheses correspond to a particular viewpoint that will inevitably highlight certain aspects of reality while leaving others in the shade. This limitation is agreed by those who, however, managed to reach an all-encompassing conception of reality is the thought of Karl Marx (1818-1883).

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

It was previously noted that the author of the St. Peter's staff meeting, the living speaker at the St. Peter's staff meeting, and the person whose ideas are recorded in the cluster Society and Schooling, all appear to draw on concepts described in the first two chapters of the Book of the Magisterium. It was also suggested that these informants are in some way displaying a certain dependence on Freire. These ideas too were probably based on a reading of the same two chapters.

These passages display a grasp of Freire's ideas explained in the third and fourth chapters of Freire's book. If his assumptions have indeed been grasped, it is surprising that the teachers should be unaware of any of the concepts mentioned.

However at least some members of the Magisterium might be informed. Patzinger says about Marxism that the separation of the parts of the complex is possible.

one tries to take only one part, say, the analysis, one ends up having to accept the entire ideology (1984, 18).

However these teachers from Kagiso are in no danger of attempting to reduce their mission "to the dimensions of a simply temporal project". There is no question of their wishing to replace the proclamation of the kingdom by the proclamation of terms of human liberation. They would no doubt agree that their contribution to liberation, would, for the church, be incomplete if she neglects to proclaim salvation in Jesus Christ (Paul VI, 1975, 217).

The author of the St. Angela's Stimulus Paper claims that the religious education being offered is not deepening the child's faith as it should and that "Christian values are not adequately emphasized". She comments White (1984, p. 10) "either it lacks Christian values or it is not the Gospel".

Christian values are not explicitly emphasized. However the need to give children a sound moral foundation is referred to in units PIN-1 and PIN-5. The need to respect the dignity of others, apparently in the context of the family, is referred to in PIN-1 and PIN-2.

The parallel values are expressed in the cluster unit and in the following said elsewhere that "If everyone in Africa practiced Christianity there would be no apartheid". Christianity was simply the spreading of God's love. In the past, in their homes and schools, good values had been imparted to white children, the contemporary system of government would be

quite different (PIN-9). She insisted "that children needed, above all else, to be given Christian values" (PIN-13).

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

Furthermore, the first teacher to speak at the staff meeting and the person from whom the cluster Society and Curriculum originated, see a close relationship between their work and education system as a whole, and the curriculum. Society PSN-4, PSN-6, PIN-3, PIN-9. They all seem to be in agreement with Ratzinger's statement that "the Church's intervention in the political and social life is not a part of its mission but a part of its vocation" and that the Church is acting in their own initiative and responsibility. (PIN-4, 5). N.B. when the term "Church" is used in its technical sense it includes all those who are baptized members of the Church, i.e. it also includes sons.

Only those plans that appear to have been affected by the thinking were discussed above. All of them were developed by a teacher or teachers at St. Peter's and the author of the Stimulus Paper who, of course, may also have been a teacher at the school. Apart from these

opinions there is no evidence that teachers, at St. Peter's or at Mofumahadi, see a need to bring about structural changes in South African society in relation to their professional work. Indeed, apart from those apparently influenced by Freire, the Kagiso teachers do not speak of themselves primarily as members of an oppressed class.

VIII. BLACK/WHITE PERCEPTIONS

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

This is not surprising in view of a finding that, in South Africa, people

at the level of perception and experience, define themselves, in the first instance, as members of a racial group in a broader or more specific sense. The research also showed that racial group membership are first-order categorizations or characterizations of which others are perceived.

The basis for establishing categories is determined by the position of these categories in the social and political system.

For example, in census surveys and in all aspects of public life the following main population categories apply: whites, coloureds and Indians (Marais, 1985, 6).

A few aspects of these legally ratified social divisions should be noted.

Firstly, by legislation,

this differentiation occurs on the basis of criteria that are essentially of a social nature

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

Secondly, one of the most important aspects of the political handling of groups and group boundaries in South Africa, should be noted. The whites established ethnicity and their racial differentiation as the cornerstone of national identity. For the purpose of population registration it became the state's task to 'allocate group membership to individuals and groups' (ibid., 59). The concept of individual group was also de facto associated with widely divergent rights and privileges." (ibid., 60).

Thirdly, in each of these groups differ from people in other groups.

Fourthly, their experiencing and interpretations of the South African political and social setup. ... these differences are determined to a large extent by the way in which people identify with their political and social background as well as their class.

Fifthly, important is the way in which others categorize them ... (ibid., 66).

Some of the teachers at St. Peter's provided insights into their perceptions of whites and how they believed whites viewed Africans.

In units PIN-3, PIN-3 : 11 and PIN-13, the speaker

makes it clear that she sees power as being vested in the hands of whites, the masters" Not only were they the "masters" but they had chosen their role. In the past 'good' Christian values had not been imparted to white children. Their education had made them "inhuman". This had resulted in an unjust system of government.

In contrast, blacks were essentially victims. Whites had reduced them to slaves, had made them subhuman. It seemed that the education provided for blacks was specifically intended to fit them to obey the orders of their white masters, they only needed to know enough to follow instructions in the factory, ... to operate machines. The teachers in black schools were merely instruments of the government, conveying the values that the government wished to be maintained in order to maintain the system. Throughout the hierarchical system of black education, they were black and rigidly to a central ideology.

In PSN-1 and there is also reference to master slave system which enabled African children to carry out the instructions of their masters and no more.

Similar sentiments appear in the St. Angela's Statement, paragraph 4.

If these claims were true the Magisterium could be expected to condemn this system of education on the same grounds. Patzinger says that

The right of each person to culture is only assured if cultural freedom is respected. Too

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

It should be noted here that this vision of a polarized society, in which the whites manipulated other groups in order to maintain their own privileged position, is essentially the same as that of the Main Committee: HSRC Investigation into Apartheid and Racial Discrimination, 1997.

The first teacher believes that conversion will provide the solution to this problem. If throughout society, good values were implanted in homes, schools and churches, a society would be built that would be quite different from the contemporary one. Everything stemmed from Christian values. If true values were there everything would be different. The teacher said that if everyone was imbued with true Christian values, further action would not be needed for an instantaneous change. (IN-2, 1, 11 and 12).

In IN-5 it is claimed that if children were given a proper moral education, the society would be correct.

Based on the results of the purposes of the HSRC's investigation into racist relations, indicates that these types of thinking are fairly typical of many Africans. In summary,

research indicates that various factors, including racial discrimination, mass education and exposure to popular culture types on television have,

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

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

The first teacher believes that conversion will provide the solution to this impasse. 'If throughout society, good values were inculcated in homes, schools and churches, a society would be built that would be quite different from the contemporary one. Everything stemmed from Christian values. If true values were held everything would be corrected immediately. To sum up: whites are capable of conversion, and if everyone were imbued with true Christian values nothing further would be needed for the instantaneous establishment of a just society (PIN-2, 9, 13 and 14).

In PIN-1 it is claimed that if children were given a proper education the whole set-up of society would be corrected.

Research, commissioned for the purposes of the HSRC's investigation into intergroup relations, indicates that these people's feelings are fairly typical of many Africans. In summary,

research indicates that various factors, including rapid urbanisation, mass education and exposure to prosperous stereotypes on television have,

separately and in interaction, led to two mutually independent consequences among Africans. On the one hand, there is the feeling of being excluded and the victims of white domination On the other hand expectations of rapid advancement have been stimulated (Marais, 1985, 85).

In different vein one teacher claimed that whites, by treating blacks as if they had no culture of their own, had effectively destroyed some manifestations of it. At one time Africans had used herbal remedies but their faith in their traditional forms of medicine had been undermined. This had been done in order to stimulate a market for western medicine. This person was careful to say that she did not think the whites having brought Western medicine, but only their treatment of blacks (PIR-3).

One believed that in some ways, white culture with its individualistic values was inferior to African culture influenced by communal, "communist", values (PIR-2).

Others gave examples of certain behaviours which were considered to show respect to African people, but which were more than to their relatives who had not taken away. The whites all seemed to think that the relationship between whites and blacks were more respect than ordinary. These attitudes were based on false assumptions. They were worthy of respect simply because they were human (PIR-4).

One person felt guilty of harbouring these attitudes. She was embarrassed to introduce her

mother, who could not speak English, to a white person. "It was not necessary to speak English in order to be educated. Some people thought that a person could only be judged educated if they knew a lot about the white man's way of civilisation. This was untrue" (PIR-5).

The same woman contrasted black people's experiences of borrowing and receiving charity under the present regime and one in which a just order prevailed. People felt demeaned if they were lending or giving felt superior to the recipients. Whites thought that blacks were happy to accept handouts. If whites were in the position that blacks were in, they would not be happy to accept handouts like that all the time. Whites gave false charity. "If there were real justice there would be no wealthy nor poor people. If you were friends you could borrow from one another without any feeling of being degraded." Real charity consisted in treating a person with respect. PIR-

Dr. Ratzinger, independently, reflected upon ways in which black people would not achieve status in the eyes of whites.

He first said that 'many whites ... appeared to respect a black only if that person had money'. From his remark one may deduce that the speaker would wish that the dignity of everyone, rich and poor alike, be respected equally. The Magisterium, represented by Ratzinger, would agree with this sentiment. He says that:

In loving the poor, the Church also witnesses to man's dignity. She clearly affirms that man is worth more for what he is than for what he has. She bears witness to the fact that his dignity cannot be destroyed, whatever the state of poverty, scorn, rejection or powerlessness to which a human being has been reduced (1986, 40 to 41).

The second teacher said that no matter how well qualified in Africa to be, whites always regarded them as inferior. PIR-...

The second teacher said that no matter how well qualified in Africa to be, whites always regarded them as inferior. PIR-... country-wide investigation into the quality of life was an indication of the importance of personal well-being as the move to the general happiness of people in South Africa.

The investigation of the overall quality of life was an indication of the importance of personal well-being as the move to the general happiness of people in South Africa. The investigation of the overall quality of life was an indication of the importance of personal well-being as the move to the general happiness of people in South Africa.

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The second teacher said that no matter how well qualified in Africa to be, whites always regarded them as inferior. PIR-... country-wide investigation into the quality of life was an indication of the importance of personal well-being as the move to the general happiness of people in South Africa. The investigation of the overall quality of life was an indication of the importance of personal well-being as the move to the general happiness of people in South Africa.

Each community has a set of basic orientations explaining its raison d'être. These orientations offer an explanation of the individual's and the group's place among others, thereby presenting a frame of reference which, must inter alia ensure the continuity of the group. In modern society this framework is formalized, to a greater or lesser extent - the two most obvious forms of this being history and religion. History relates man and group mainly on the basis of historical-cultural facts, while religion does this on the basis of values.

In the light of the above approach, it appears that these two fields must have an important relative importance in orientations in respect of intergroup relations (Marais, 1965, 65).

It is claimed that

when looking at the role of historiography in intergroup relations, one of the most typical aspects of this in South Africa is the flexible involvement with the community from which it stems and the way in which the interests of the historian are being handled.

It is concluded that

historical knowledge is a product of scientific investigation. The historiography of the past reflects a particular view of the past. (Emphasis in the original.)

The way in which stereotypes are consolidated and perpetuated is important. Moreover, perceptions are shaped and projected into the future by the way historical events are interpreted and presented, especially in the popular imagination.

Marais's original work on the history revealed a fragmented picture of different interpretations of events in the past, and these were often contradictory.

(Emphasis in the original.)

The original work on the history revealed a fragmented picture of different interpretations of events in the past, and these were often contradictory.

an excessive concentration on the ethnic. For example, for the Afrikaans-oriented historian South African history begins with the settlement of the first whites on the southern tip of Africa in 1652 (ibid., 75). (Emphasis in the original.)

The authors assert that

at school level history must be presented from the point of view and orientation of the pupil's own community, so that at the same time he is acquainted with the other groups comprising South African society. The motivation for the first element is that if the principle of an approach to history is understood, the teaching of history can hardly assist in creating loyalty, warmth and identification with the pupil's own society, which remains an aspect of inter-racial relationship. For the same reason a negative civil image and even resistance could develop if history were presented from the point of view of a different group in which the own group is presented in an unfavourable light. (ibid., 74)

Among the opinions expressed by teachers at St. Peter's School in Pietermaritzburg, the history they were obliged to teach was offensive to them.

In the first interview the person said that

the syllabus they were given to teach was biased against the black people and that the white people were the main focus of the syllabus. (PIN-5)

Two friends, interviewed together, both wanted the history syllabus changed. The first said that her pupils were taught the same facts as she had been given as a pupil. She wanted them to have the truth.

Her friend said that the white people were the main focus of the syllabus and that the black people were the main focus of the syllabus. (PIN-6)

Her friend then told how she had learnt a history

To conclude: certain teachers at St. Peters and the author of the St. Angela's Stimulus Paper were profoundly dissatisfied with school history. This group included some who appeared to have been influenced by Freire and some who did not. They were all African. Their criticisms reflected on intergroup relations. None felt able to suggest alternative syllabi. When compared with the findings of the Main Committee: HSRC Investigation into Intergroup Relations, their attitudes on topics on which they chose to remark, were typical of Africans.

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

All the teachers who spoke of the history syllabus appeared to feel that they had no room to manoeuvre. MWN-

... prominent member of the
Magisterium, explains that

... is defined by ideology, in
... instrument at the
... 46, 54.

In so far as the history syllabus in question does
... dominant or upholding a particular
... ideology, the Magisterium, in the person of Ratzinger,
... with ...

It was earlier noted that "each community has a set of basic orientations explaining its raison d'être". In modern society these frameworks are mainly of two types: history and religion. In view of this, it appears that these two fields could have an important formative effect on orientations in respect of intergroup relations (Marais, 1985, 65).

There follows a discussion of the opinions proffered by English teachers on the subject of religion as these bear upon intergroup relations. In light of the claim that "It is generally accepted that religion plays a major role in intergroup relations", this is an important topic.

The following information concerning the extent of religious belief in South Africa was derived from the 1980 census.

Of the entire population, 70% described themselves as Christians. Of this, 30% were members of virtually half of the population was not belonging to any of the main Western churches.

Among the churches, the largest is the Independent Church of Christ. Other churches also include 4,5% of the population. Less than 0,05% of the population are members of other churches.

The two largest multi-racial churches in South Africa are the Anglican and the Methodist. Among Africans 10,4% are Catholics and 9,2% Methodists.

1981, 161.

The above percentages should be seen in relation to growth patterns. There are indications that, proportionately,

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

To sum up

From this perspective of intergroup relations, this brief review indicates that Christianity has a large following, at least nominally. At the same time it is apparent that there are numerous divisions in the religious sphere, divisions that, to a certain extent, coincide with divisions between population categories (ibid., 37).

In order to understand the role of religion in shaping relations it is necessary to undertake a brief

survey of the role of religion in shaping relations.

Considered from different sociological points of view, religion is a complex phenomenon. It can be concluded that the symbols, values, convictions and behavioural patterns that unite a religious group are represented by a set of explicit symbols. The meaning of religious symbols is contained in their use. Firstly, the symbols convey the views and feelings about reality of the religious community. Secondly, the symbols are used in the religious life of the community. In this sense the symbols represent truth in a concentrated form. In other words, religious symbols represent an

interpretative and evaluative framework, and a motivation for corresponding action. It is this interaction between determination of reality and motivation which, from the perspective of intergroup relations, is so vitally important (ibid., 66).

One teacher at St. Patrick's displayed an awareness of this dual aspect of religion. She wrote that school should be a place where children discover the deepest meaning of their lives in order to live according to their religious and moral principles, accepting responsibility of finding solutions to the problems they are living at the time, and that this was being achieved (PIN-8).

The Main Committee was convinced that religion had an important function in intergroup relations.

At the time of the study it was reported that in 1960 a committee was set up to study the religious situation in the school and to make recommendations. The committee was made up of representatives of the different religious groups in the school and of the school management. The committee was to report to the Main Committee.

Evidently, certain conditions put a strain upon this

committee. The committee was set up in 1960 and it was reported that it had not yet reported to the Main Committee. The committee was to study the religious situation in the school and to make recommendations. The committee was made up of representatives of the different religious groups in the school and of the school management. The committee was to report to the Main Committee.

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At the St. Peter's staff meeting, one speaker gave evidence of experience of such divisions. "She drew attention to the fact that she was black and the researcher, white. As a result the researcher, as a member of the privileged group, did not see things as she did. Sometimes when a black Christian speaks she is accused of getting into politics (PSR-1).

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

In view of these percentages it is remarkable that, neither at St. Peter's, nor at Motumahadi, was there any real inter-racial relations between the races in connection with matters educational. Indeed there was a sign of isolationism which moves at least under the circumstances at Motumahadi frequently took place in Catholic schools of the time.

In the Anglican Standard Paper, three objections were given to 'pan-schools'. This term was used to describe those schools that had pupils from more than one racial group.

The move towards multi-racialism began in earnest in the late 1970's when the Catholic schools by and large started to ignore government policy in regard to racial segregation in schools and began admitting pupils irrespective of their race. The authorities sniffed and puffed but stopped short of taking action against the schools.

The Protestant and non-denominational schools

charts, etc.'. She did not specify whether she had in mind teachers from St. Ursula's as well as the teachers from Kagiso. However the singing competitions in question took place between so called 'mission schools' i.e. those in which it was exceedingly rare to find a white child (MWT-29).

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

With regard to intergroup relations this lack of contact between children is of particular importance. The Main Committee notes that

Stereotypes take shape early in a child's life. Although research is not very clear on this, it is safe to assume that by the age of about 7 years, stereotypes have been internalized. Moreover, it is common knowledge that contact between children of different groups (in South Africa) - especially whites with other groups and vice versa - just does not happen in practice. In 1966, education policy explicitly discourages such contact. It therefore follows that stereotypes are not the result of first-hand experience. In the socializing process the child typically undergoes merely second-hand exposure and stereotypes are formed on the basis of this (Mair, 1985, 81 and 83).

They claim that

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

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

In Appendix VII the opinions expressed by teachers in various regions are classified into categories ranging from the narrower personal sphere to the total situation in order to assess the spread of interests involved.

It is abundantly clear that the great majority of teachers are almost exclusively concerned with religion in relation to the 'narrower personal sphere'.

Only 14% of the teachers in August 1980 (Mandlenkosi) were asked to answer the question 'Do you think that the South African situation is a religious one?'.

The 14% are divided into two groups, each of whom are concerned with religion in relation to the 'narrower personal sphere'. The first group are the 'concerned rejectors' who are concerned with religion in relation to the 'narrower personal sphere' but who do not believe in it. The second group are the 'believers' who believe in religion. The writer elsewhere states that these two groups were the result of his personal reading of the results of the research (1983, 12).

Only 14% of the black teachers fall into this (the 'concerned rejectors' group). They are those who are concerned with religion in relation to the 'narrower personal sphere' but who do not believe in it. They attend church regularly and they carry out their religious duties.

It would seem that some of the teachers at Kaduna
school here and are concerned to inculcate their values in
their pupils.

According to Bishop Twede

This section of the Black Community is likely to
adopt the same attitude toward the situation as
those who have been influenced over the years by
the clergy, the city, the police, the
the police and the army. This is the
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impress them as long as the church is found wanting in the exercise of justice. They have deep human concern: they value and look for peace. ... They ... are militant and angry (Zwane, 1982, 116 to 117).

The 'concerned rejectors' and the 'angry rejectors'

reflect the movement in the whole sub-continent towards militancy against the white status quo. Many and more young people are joining these groups. As political awareness among them grows so does their increase in size (ibid., 117).

Bishop Zwane appears to be more in sympathy with the concerned rejectors than with the traditionalists. This is to be expected if the Main Committee is correct in thinking that among the leaders of the churches matters of national interest naturally enjoy the highest priority, which is why special attention is paid to socio-political dimensions of religious values (Marais, 1985, 69).

Bishop Zwane certainly does not stand alone among his fellow bishops in this respect. After 1948, when the National Party came into power, they,

... of a kind which is living ...

In 1974 the important statement "Black Consciousness" by P. F. Buthe was published. It spoke directly about the "agencies and hopes" of Africans (ibid., 61). The Anglican scholar, Trevor Verry, says

... of a kind which is living ...

plenary session, they made a solemn commitment to a programme to: (among other things)

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

The papal encyclicals Justice in the world (Synod, 1971), Populorum Progressio (Paul VI, 1967) and, in particular, Pacem in Terris (John XXIII, 1963), have been the bishops' chief sources of inspiration in recent years (*ibid.*, 64). This has had certain practical consequences. For example, the world is seen as

potentially, evolving towards God for His glorification. Therefore, this the world must be approached in an attitude of 'critical loyalty'.

Man, the bearer of this 'critical loyalty', has a special responsibility as God's fellow-worker in perfecting the world. Failure to follow this calling constitutes sin. Conversely, morally good, right behaviour consists in perfecting reality and recovering its potential, striving to bring history to its goal (*ibid.*, 65).

Verryn insists that

there can be no doubt that the bishops are determined to speak out against racial discrimination and segregation. They regard the quest for the perfect equality and dignity as well within that sphere of human striving which finds its summation in Christ. (*ibid.*, 65)

With regard to the Bishops' response to apartheid, it should be noted that the above, that the person(s) who are affected by apartheid share the same general situation as the South African Bishops' Conference (SACBC) and the African Bishops' Conference (ABC). The Bishops' Conference (SACBC) and the African Bishops' Conference (ABC) are both part of the same church, the Anglican Church of Southern Africa (ACSA). The Bishops' Conference (SACBC) and the African Bishops' Conference (ABC) are both part of the same church, the Anglican Church of Southern Africa (ACSA).

The author of the St. Angela's Stimulus Paper clearly demonstrated a choice of whites as reference group. The education of Africans is compared only with that of whites, the two forms of provision being characterised as master/slave education (V.4). One result of such purposely-structured education is that Africans get little or lower income' (ibid., 4). Many parents cannot easily afford the teachers' training colleges and universities situated in the rural areas (ibid., 3).

During individual and small group interviews at St. Peter's one person also referred to the South African system of education that produced master/slave relationships' (PIL-9 and 1).

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

At St. Peter's there were a number of complaints about the poor condition of the plant and absence of equipment (PIL-1 to 9). In two units it was said or implied that the state should provide (PIL-1 and 2).

Some teachers also referred to the poor material rewards they received (PIL-10 and 11). Another person said that it was rumoured that the salaries (at St. Peter's) were lower than elsewhere (PIL-3).

An older woman implied that she would consider studying further only if it meant a salary increase (PIL-12).

The African teachers at Mofumahadi also complained (PIL-13).

in connection with the material presented. In addition, they say it was some time ago that the evidence was reviewed and it was found that the evidence was not sufficient to sustain the charges.

There is also evidence that the community was not in a position to sustain the charges. The evidence is that the community was not in a position to sustain the charges.

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The evidence is that the community was not in a position to sustain the charges. The evidence is that the community was not in a position to sustain the charges.

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

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

A young person interviewed that her reference group included Africans who were not teachers. She had heard of an African teacher who had found comparatively lucrative employment at the University of the Witwatersrand. The informant was prepared to do any job that paid well (MBL-40).

These nine teachers displayed a clear ambivalence between their own situation being hard pressed financially and their preferences in regard to their own further education (MBL-41).

By no means did they express a need for greater material resources. When Acting-Principal she had received a grant of R5000 for the purchase of teaching equipment. The money had not been spent in this way. On being interviewed she still lacked this equipment. In this case there was no reference group (MWL-2).

VIII.7 MORE OPINIONS AND PRACTICES SIGNIFICANT TO CHANGE
IN INTERGROUP RELATIONS

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

It is well known that many South Africans are bilingual, but unfortunately most of the white South Africans can only communicate in English, and the majority of black South Africans can only communicate in Afrikaans or Zulu.

The first problem is that the people concerned should be able to understand one another (Marais, 1985, p. 4).

The 1980 census made clear that a large proportion of African and white South Africans cannot communicate verbally. 18% of the white population could not read or write in English. Among Africans 56,9% cannot communicate verbally in Afrikaans and 18% in English. Further analysis revealed that 59,3% of Africans could not communicate verbally in Afrikaans, 18,1% in English, and 22,6% in Zulu. Over the age of 15 could not speak Afrikaans, 18,1% could not speak English, and a total of 37,3% of African employees were similarly handicapped (ibid., p. 15).

The 1980 census also revealed that 18% of the white population could not read or write in English.

At St. Peter's the only comments made about language were in connection with proper behaviour. It was important that children learn to speak politely to their elders and to each other. These concerns were shared by those at Motumahadi. (See the earlier discussion of the concept of respect in VII.2.3.)

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

Two women agreed that it would be best if the children learnt both English and Afrikaans from their first days at school. However, they had been told by the D.E.T. that Afrikaans should only be introduced in Standard I. The level of Afrikaans in the school was very low as a result. MBN-16.

Other people also complained about the quality of English spoken by young teachers. MBN-17.

A white nun also held a poor opinion of the young teacher's oral use of English.

The few older teachers had been trained at Village Main. They spoke very good English. They did not make mistakes. In contrast, the young teachers who had recently left their villages of origin spoke very poor English. The official policy at Motumahadi was to use English as the medium of instruction from Std. I. Most teachers slipped easily into Afrikaans. The medium of instruction in the school was English. MWT-18.

This person felt that, in the long term, the problem of educating teachers lay in the period of initial education and training. MWT-21.

At Motumahadi at least one attempt at the in-service

education of teachers had been unsuccessful. An Ursuline nun had introduced her teachers in Dobsonville to a teaching scheme called 'Bridge to English'. This Sister had also paid occasional visits to Mofumahadi to work with one of the other teachers. However she had not grasped the essentials of the method (MWT-10).

Another Mofumahadi nun found the children's lack of competency in English very limiting. It was often not reasonable to expect them to read from their textbooks in preparation for discussion or for a dramatization. She had frequently had to resort to reading the textbook aloud to the class (MWT-32).

From the above it would seem that the standard of English in the school was unsatisfactory. The consequence of this was that the pupils would be personally disadvantaged in their future life if the missionaries would not return.

APPENDIX IX

THE SUPERVISORS: ONE GROUP OR TWO?

In 5.2.2 it was noted that the diverse nature of those included in the category "supervisors" raised the question of whether it was justified to regard them as a single group. In order to arrive at an informed judgement a comparison was made between the responses of the managers with those of people who play other roles (the non-managers). The mode employed and the outcome are described in this appendix.

There were 4 x managers but one refused to either rate or rank the statements. The ratings and rankings of the remaining five managers were compared with those of the 10 non-managers.

The method followed is described in 5.3.

In relation to the aims of education there was a high degree of correspondence between the opinions of the managers and the non-managers.

The managers and the non-managers each both rated and ranked statements B2 and B6 either first or second in order of importance. In addition, the managers both rated and ranked B5 among three most important statements. The non-managers ranked B5 third in order of importance but did not rate it as highly. The non-managers both rated and ranked B7 among the three most important: the managers rated it, but did not rank it, equally highly.

The managers and the non-managers each both rated and ranked B8 lowest in order of importance in Set 3. The managers both rated and ranked B4 among the three least important statements. The non-managers ranked it in lowest position together with B1, B3, B8 and B9. However they rated it fifth in order of importance together with B3, B4, B5 and B7. Only B8 was placed lower. Thus the non-managers, while indicating that they regarded B4 of little value, did not clearly intimate that it was among the three least important statements. Likewise B1 and B9. The managers neither rated nor ranked B1 among the three lowest in order of importance but rated B9 in this position.

With regard to the means of improving teaching there was a considerable measure of agreement between the managers and the non-managers but not as much as in relation to the aims of education. This difference may result from the problems associated with the statements in Set 4 (3.5.4.2).

The managers both rated and ranked A4 among the two most important means of improving teaching. The non-managers rated it in this position but did not rank it as highly. The non-managers both rated and ranked A2 and A9 among the top three statements. The managers rated A2 and ranked A9 among the first three.

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

There was complete agreement between the managers and the non-managers about the teachers' motives for wanting better. Both groups both rated and ranked C2, C3 and C8 as the three most important reasons. Their opinions differed slightly regarding the three least important motives. They both rated and ranked C1 and C7 among these. However, the managers both rated and ranked C4 in this position but the non-managers ranked it there but rated it higher.

In view of the results of this comparison it would seem appropriate to regard the managers and the non-managers as members of one group, here referred to as the supervisors".

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5. Letter from M.A. Muller, Regional Director: Bantu Education, Southern
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11. Department of Bantu Education. 'Certificate of Registration of an
Graded Native School. Completed with respect to Mofumahadi Lower
Primary Krugersdorp. Signed by W.J.A. Norval, Secretary for Bantu
Education. 28 October 1963. Obtained from the office of the
Superintendent of Mission Schools, Catholic diocese of Johannesburg.

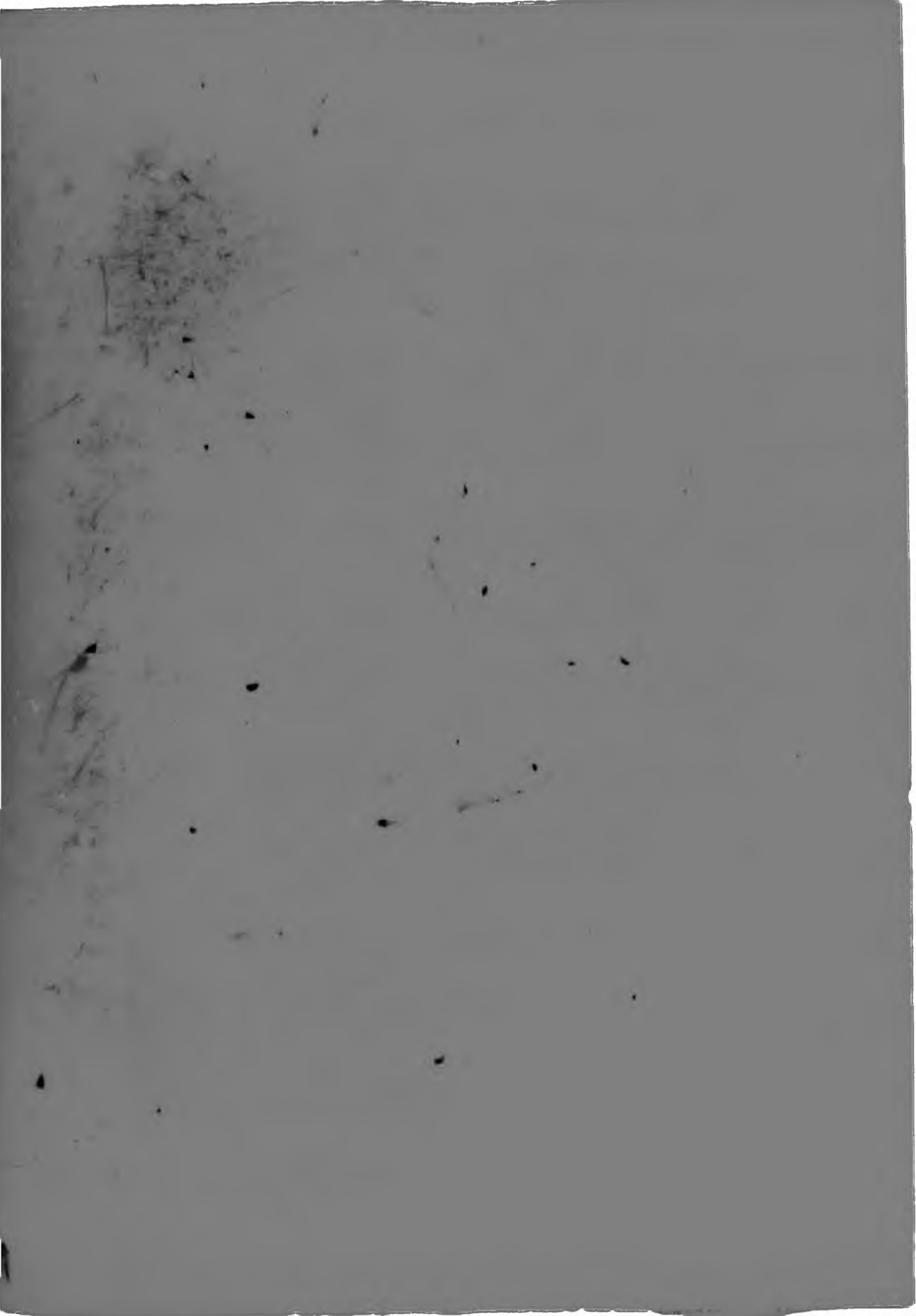
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Graded Native School. Completed with respect to Mofumahadi Higher
Primary Krugersdorp. Signed by W.J.A. Norval, Secretary for Bantu
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13. Department of Community Development. Permit. Section 18 of the Group
Areas Act, 1955 (Act No. 41 of 1955). Issued to the Roman Catholic
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premises of the Catholic school. Signed 12 December 1969. Signature of
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