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PERSPECTIVES IN EDUCATION



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Contributions for the next issue must be submitted to the Editor by 1 July 1977.

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DISCUSSION

ASSOCIATION FOR THE EDUCATION OF GIFTED CHILDREN IN SOUTH AFRICA

John van Zyl, Adele Gordon & Judy Maguire

A Resumé of Past and Future Activities

The Association for the Education of Gifted Children was formed five years ago because of limited official provision for the gifted. The Association is an autonomous body, but liaison with the University of the Witwatersrand has recently been formalised.

From its inception in 1971, the Association has organised innovatory and experimental activities for gifted children in an attempt to lessen some of the difficulties these children experience at school and at home. Discussions with children, teachers and parents indicated that major problem areas were frustration and boredom induced by ill-prepared teachers and the lack of appropriate equipment. Therefore the Association initially sought to provide enrichment courses for children.

Activities began with a one-week Computer course for senior primary pupils. The criterion for selection was an I.Q. score greater than 145, as measured by the S.A.I.T. This

course was a resounding success, and activities arranged by the Association multiplied rapidly. To-day approximately 250 children, aged from 5 - 17 years, attend courses once or twice a week.

Vigorous attempts are being made to accommodate children from all socio-economic, language and race groups. Selection is no longer based solely on I.Q. scores because of discrepancies and difficulties associated with such scores (1), as well as the broadened concept of giftedness developed over the past fifteen years (2,3). Children are now selected on the basis of one or more of the following criteria:-

(a) I.Q. scores

(b) School achievement

(c) Exceptional talent in any one area such as art, drama, mathematics.

(d) Discussion with parents and teachers.

In planning courses the objectives have not only focused on content, but on what kinds of things and people learners might want to be in contact with in order to learn (4). Therefore the Association has aimed at presenting children with varied courses such as astronomy, computer science, geology, TV and film, palaeontology, language skills literature, and art. (cf Sections A & B for detailed descriptions of two of the courses.)

A research project (5) was conducted to evaluate the success of these activities in terms of content retention and interest engendered by the courses. The primary finding was as expected; that is, once children have enrolled for a course, the success of the course depends less upon content than upon the tutor's mode of presentation and his ability to communicate the material to the pupils. Although well-presented short lecture courses were enjoyed by the pupils, they were not entirely satisfactory as the challenge was insufficient. To counteract this, measures have been taken to increase pupil participation, and fairly extensive courses are now offered. Liaison between the Association's secretary, the tutors and the children is maintained by student-teachers employed by the Association.

The Association has also extended its activities to teachers. A seminar to discuss enrichment materials was held in February, 1976, in conjunction with the Transvaal Teachers' Association and the Geography Teachers' Association. Arising from the seminar, Dr John van Zyl has lectured to a group of Std IV and V pupils at their school, and teachers have accompanied Dr Maguire on Palaeontology excursions.

In 1977 the main thrust of the efforts of the Association will be directed towards the formal establishment of the Schmerenbeck Educational Centre on the campus of the University. It is envisaged that the Centre will function on four levels:-

1. Aids for teachers, teachers-in-training and parents

(i) Enrichment materials will be published for distribution in local schools. (ii) A library of books, journals and resource materials is slowly building up. Contact has been established with local and overseas bodies. (iii) Research facilities will be made available to interested students. (iv) Seminars and in-service courses will be held for teachers.

2. Counselling facilities for parents and teachers will be initiated

3. Activities for the children will be expanded. Plans are underway to equip the Centre with video-tapes, photographic equipment, a microscope, records, books and so on. A small science laboratory and a reading-cum-games room will be provided. Courses on various topics will continue, with ever-increasing emphasis on dialogue between the children themselves, and between the tutors and the children. Informal activities and crafts will be introduced.

4. Research programmes will be initiated and developed

Therefore the aim of the Association for the Education of Gifted Children is to establish new and extended modes and structures whereby access to resources required by the gifted and talented, their teachers and parents, is facilitated.

A. Film and Television Projects

Films and television suggest themselves as ideal subjects for the lateral education of the gifted. Both are not

taught within the school curricular system, both touch the lives of all children subliminally on a scale that rivals contact with literature or music, and finally, both are an interesting combination of conceptual and manual skills.

The first project was undertaken in 1975 during the Rand Easter Show, when a CCTV set-up consisting of two podium cameras, one document scanner, a video tape-recorder and a sound system was lent to the Association by a television company. Sixteen children between the ages of eleven and seventeen were chosen to make up four teams of two camera-operators, a producer and a presenter. One child wrote the script on musical theory and musical instruments, and the whole group set about making instruments to illustrate the theoretical points about timbre and pitch which the script described. Eventually the 16 children became so expert that they were all able to interchange roles and functions with great facility.

Hopefully in 1977 the Association will have its own CCTV equipment so that a permanent, ongoing course can be run.

Two film projects have been undertaken. Both involved the use of super 8mm cameras, editor viewers and splicers. The theoretical part of the course involved a discussion of the language of film, and this soon became a fascinating investigation of the nature of metaphor and symbolism and syntax in general. This seems to be a most valuable aspect of the discussion of film language - the illumination that the direct visual medium provides for the study of literature. Insights that are difficult to acquire through the conventional, arbitrary nature of linguistic signifier/signified relationships, became clearer in the more direct signifier/signified relationships of film.

The practical aspects of the course included practice in making a cinematic record of film vocabulary (e.g. a close-up, a long-shot, etc.) and then the making of a brief feature film. The discipline that is needed to check focus, exposure and lens size in filming, and the meticulous care needed for editing, has the desired fall-out.

Now that these pilot projects have been undertaken, a number of structured film programmes can be offered in 1977. It also seems clear that film and television projects show exceptionally rewarding results in a number of other disciplines including literature, fine art, music and even philosophy.

B. Palaeontology for the Gifted

Palaeontology, a subject seldom, if ever, included in school curricula, has proved a popular project topic for gifted children of all ages.

Courses have been arranged for children from four years old to school leaving age, many children becoming so involved and interested in the work of palaeontologists that they have volunteered their services during school vacations at the palaeontological research institute. In this way the children are brought into direct contact with current research programmes and research techniques, and are presented with a demonstration of how the methods and facts they learn both at school (in science and biology classes) and in the palaeontology courses, are put to use in a practical sense.

Courses for primary school and high school pupils differ because it has been found that the younger children are fascinated by dinosaurs, other extinct reptiles, and the evolution of plants, whereas the older school-goers appear to be more interested in ape-man, early man and their morphological and cultural history.

The latter course includes an outline of the fossil evidence for human evolution and an explanation of dating techniques. The emphasis is on practical aspects and observation - the children are given casts of different hominid fossils and asked to point out differences and make suggestions as to the significance of these.

In every course the children are given a chance to 'find their own fossil' by going on field-trips to fossil localities such Makapansgat, Sterkfontein and Swartkrans. Here they are shown what fossils look like in situ and find great enjoyment in discovering and identifying fossil bone fragments both in the walls of the excavations and in loose excavated blocks of breccia.

Laboratory work includes the preparation of fossil material. The children familiarise themselves with modern comparative skulls, teeth and bones (eg the crocodile and other reptile skeletons, human skeletons, and the skeletons and teeth of modern mammals). Once the pupils have removed the fossils from surrounding rock, they identify them, utilising comparative material and information gained from the concurrently run course of lecture demonstrations.

Visits to museums and zoos are organised so that the children can view the fossils they have been studying in a broader evolutionary context, and examine the functional significance of skeletal elements and other structures now familiar to them. Thus, by the end of the course, the children have participated in the discovery, collection and preservation of fossil material and its preparation, identification, description and interpretation.

References and Footnote

(1) Fincham, F. "Gifted Children: Quo Vadis?" see following article in this issue of Perspectives in Education.

(2) Bridges, S. Gifted Children and the Brentwood Experiment (Pitman 1969)

(3) Gallagher, J.J. Teaching the Gifted Child (Allyn and Bacon, 2nd ed. 1975)

(4) Illich, I. Deschooling Society (Penguin 1973)

(5) Gordon, C. Unpublished dissertation, JCE 1975.

The authors wish to thank Mrs Jennifer Campbell-Pitt for helpful comments and for typing the manuscript.

expectation (5), and the availability of candies given contingent on each correct response (6 and 7). In fact it has been found that contingent verbal (e.g. "that was clever") as well as primary reinforcement (Smarties) significantly increased IQ scores in children of above average intelligence (6).

Assuming IQ to be an adequate criterion one may ask whether it accurately identifies gifted children. In this respect the distinction between individual and group testing assumes importance. Often the ceiling in group tests does not allow the gifted child's potential to be registered as many do not yield IQs beyond 125 (8). Not surprisingly, group tests may fail to identify as many as 50% of gifted children, and in South Africa a child's IQ is seldom computed on any measure other than a group test administered at school. Even in the United States 87% of institutions attempting to identify gifted children still use this method (2).

The use of measures such as IQ also necessitates the adoption of an arbitrary cut-off level which determines the percentage of the population defined as gifted. Depending on the IQ score adopted the incidence of giftedness varies, and at times becomes so inclusive that those with truly remarkable abilities do not receive the individual attention they require.

It is not my intention to berate the IQ measure as such, "for it remains one of the best predictors of academic achievement we have. It 'selects in' as it is supposed to do, many students who are likely to achieve better than average" (9, p 102). However, the weighting that society places on this measure is questionable as it tends to 'select out' some students who are likely to achieve better than average (ibid.). Whatever measure one uses to determine those 'selected out', the factors mentioned in relation to IQ illustrate the psychometric problems encountered in defining giftedness. These problems result from the fact that gifted children are not qualitatively different to their peers but differ rather in the extent to which they exhibit a particular trait.

NON-PSYCHOMETRIC APPROACHES

One attempt to circumvent some of these psychometric problems is to use society's needs as an indication of giftedness thereby recognising its cultural specificity. This approach solves the question of a cut-off level but still relies on psychometric measures. Other approaches have sought to use children's evaluations of themselves, parents' ratings and teachers' judgements. Each of these is fraught with difficulty. To illustrate the efficacy of such methods the following pilot study was conducted. Class teachers (M experience = 9.8 years) of 75 boys (8-and 9-year-olds) from a reputable private school rated their pupils in terms of academic potential. In addition they were asked to identify any children they considered gifted or who might be suitable for Project Plus, a programme run by the Association for the Education of Gifted Children in South Africa. Their pupils then sat the New South African Group Test (10), a conventional IQ measure. To identify "giftedness" an IQ of 125 points (i.e. the top 4.5 % of the population) was used as the cut-off level. This criterion was adopted by Project Talent Survey (3), motivated by South Africa's manpower problem, and implies a definition of giftedness in terms of societal needs. Newland (11) recommends an 8% incidence figure when this approach is used. However, his estimate includes 3% for possible "slippage" and hence a 5% incidence was adopted in the present study. Twelve gifted children (M IQ = 132) were thus identified. It was found that only two of these children were considered to be "gifted" by their teachers while five of those remaining (i.e. 50%) were held to be average in terms of academic potential. Only the two boys considered gifted were recommended for Project Plus.

These results, when viewed in terms of the inadequacy of the group intelligence scores as a measure of giftedness, as well as the increasingly complex definitions of this term, suggest high loss of manpower in South Africa. The last mentioned factor is particularly important as exceptional ability is one of many diverse areas of functioning has often been held as a sign of giftedness. For example, The Commissioner of Education's report to the United States Congress in 1972 defined gifted children as capable of high performance in six areas viz., general intellectual ability, specific academic aptitude, creative or productive thinking ability, leadership ability, ability in the visual performing arts and psychomotor ability. It is therefore possible that more than ten gifted children

existed in the author's study who were not identified by their teachers. A national survey conducted in the United States which showed that 57% of elementary and secondary school principals reported that they had no gifted children in their schools (cited in 8) supports this possiblity. Similar research is urgently required in South Africa owing to its cultural and racial heterogeneity and large numbers of culturally deprived children. These conditions make the identification of giftedness extremely difficult and it is likely that an even greater loss of potential occurs in South Africa. Such a survey could provide a quantitative index to guide future programming for gifted children.

QUO VADIS?

The loss of manpower suggested by the author's study, together with the adverse effects of negative teacher expectation on children with superior intellectual potential (5) indicates a need for more extensive teacher training in the area of giftedness. This recommendation represents a movement from earlier conceptual considerations to practical application, a movement characteristic of research on giftedness. It is sufficient, in the present context, to note these practical needs and that public awareness may be an intrinsic element of change at this level.

Numerous issues, besides the selective sample which have been mentioned should be considered when planning for the future of gifted children in South Africa. Moreover it is suggested that the question of giftedness be tackled on at least two levels. Pragmatically, there is an urgent need for facilities to ensure the realisation of each gifted child's potential. Conceptually, the phenomenon of giftedness should be analysed and furthermore related to South Africa's unique cultural conditions. The present article has briefly discussed aspects of the latter for it is easy to lose sight of these issues in implementing programmes for gifted children.

Footnote and References

(1) The National Education Policy Act (Act No. 39 1967) initiating a system of differentiated education, provides the framework within which the educational needs of intellectually superior pupils can possibly be met. However, whether education has, de facto been provided "in accordance with the ability and aptitude of and interest shown by the pupil, and the needs of the country" (Article 2 (1) (f))is open to question. Practically, gifted children still seem to find themselves in an educational system unsuited to their idiosyncratic needs.

(2) J Gallagher Educating the Gifted Child (Boston, Allyn & Bacon, 1965)

(3) W Roos Project Talent Survey: Research Findings 1974 (MT-30) (Pretoria, South African Human Sciences Research Council, 1975)

(4) R Saltz "Effects of part time 'mothering' on IQ and SQ of young institutionalised children" Child Development 1973 9 pgs 166-170

(5) A Sutherland & M Goldschmid "Negative teacher expectation and IQ change in children with superior intellectual potential"Child Development 1973 45 pgs 852-856

(6) J Barling & F Fincham "The effects of self and externally imposed reinforcement (primary and social) on intelligence test performance of above average IQ children" Unpublished manuscript 1977

(7) J Clingman & R Fowler "The effects of primarly reinforcement on the IQ performance of grade-school children as a funtion of initial IQ level" Journal of Applied Behaviour Analysis 1976 9 pgs 19-24

(8) A Martinson "Children with superior cognitive abilities" in L Dunn (ed) Exceptional Children in the Schools (New York, Holt, Rinehart & Winston, 1973)

(9) J W Getzels & P W Jackson Creativity and Intelligence (New York, Wiley, 1962)

(10) New South African Group Test (Junior K) (Pretoria, Human Sciences Research Council, 1975)

(11) T Newland The Gifted in Socioeducational Perspective (New Jersey, Prentice-Hall, 1975)

'GIFTED CHILDREN' OR ' CHILDREN'?

Patricia Morris

The success of the Association for the Education of Gifted Children is at least evident from the demand for access to its services.

It has almost always been, and it is certainly the case now, that educational standards in South Africa are abysmally and unnecessarily low. It is obvious that mass improvements towards better education could be made without a debilitating effect on the country's budget, and with profit in manpower within a few years. It is also obvious, however, that government priorities do not lie here. Indeed, it seems that township children's deaths are preferable to the use of imagination (which costs nothing) engineered towards creating an economical and effective re-organization of the present educational system.

It is therefore with relief that one may drop into a white armchair and give a marvelling wave at the energy of a group of vigilantes attempting to compensate for some of the otherwise irrevocable daily cementing or exploding of young South African minds.

It is ironic but certainly significant that what was intended as an effort to cater for the so-called needs of gifted children, has become a large-scale operation to cater for above average children. It is more than likely that before long the Association will have to admit it is trying to cater for all South African children.(1) It has dawned on the Association (as it has not dawned on the Department of Education - or, at least, they show no signs of a sunrise) that every South African child can learn profitably and keenly if offered the opportunity. In the light of the response shown by the Association's pupils to a motivating environment how can one possibly separate 'the needs' of so-called 'gifted children' from those of (so-called?) 'children'?

I propose, therefore, that the name of the Association be altered. As it stands it is either vulgar and elitist (are the attending pupils a finite and elect class?) or it is a jocular indictment of the present educational system (since it could imply that given the opportunities, all

children are gifted.) I propose, with admiration for and support of its founder members, that the Association be re-named 'The Association for the Education of Children'.

Footnote

(1) See selection criteria discussed in "Association for the Education of Gifted Children in South Africa" see p 82 of this issue of Perspectives in Education.

ARTICLES

ENGLISH POETRY AND THE SECOND LANGUAGE STUDENT

Margaret Meyer

Introduction

Teachers of second language students cannot fail to have been struck by the almost endless number of misunderstandings which can occur when English poetry is taught.

This article briefly discusses a few of the reasons for such misunderstandings and makes some observations on the teaching of poetry to second language students.

The Nature of Poetic Language

The first problem the second language student encounters is in the nature of poetic language. It has been observed that poetry is generally characterized by compression, that is by the deletion of certain linguistic items which would appear in the normal language. The poet speaks of 'silken girls', whereas in normal language a writer might explain that not only were the girls wearing silk, but they appeared as light, soft, graceful and sinuous as silk. Such deviations from the normal language which are found in poetic language can often be a source of bewilderment to the second language student.

Misunderstandings may occur on the semantic, syntactic and phonological levels. Seymour Chatman (1), for instance, writing of semantic and syntactic problems draws attention

to some apparently simple words which may be known in one definition, and this may be the wrong one. Not only does the student fail to understand the word, but he may be unaware that he does not understand it. An example quoted by Chatman is:

> From this descent
> Celestial virtues rising will appear
> more glorious than from no fall.

In this case 'virtues' means 'angelic host' a meaning quite removed from the conventional usage. Chatman further remarks on the difficulty students experience in form-class identification, citing the example

> The Sea of Faith,
> Was once, too, at the full, and round Earth's shore
> Lay like the folds of a bright girdle furled.

Many students, he asserts, may believe that 'round' is an adjective modifying 'shore'. Chatman further points out some difficulties in syntax, and therefore interpretation, when normal word order is inverted as for example:

Prep SOV	With hairy springes we the birds betray
OSV	What though no credit doubting wits may give
OVS	Among the Shepherd-grooms no mate/Hath he.

2 Poetic Tradition

The next problem of the second language student is that he has little knowledge of English poetic tradition. In poetic language, there are systematic deviations; their function is to foreground certain components of the work; but if deviations are not recognized, the student may not differentiate between foreground and background. A good knowledge of the normal language is therefore the first prerequisite, and to this must be added a knowledge of the poetic tradition of the language studied, so that routine deviations are not mistaken for creative innovations.

While the mother-tongue student has developed some sensitivity to linguistic and extra-linguistic elements of poetry through his long experience of the language and culture, the second language student has no such experience to draw on. He must generally rely on what he is taught in his poetry classes. Evaluation is often an aim of poetry

teaching: the problem is to determine how and to what extent a given component in a poem fulfils its proper function. The function can, however, only be determined in relation to the aim of the poem as a whole, which in turn depends upon response to the component parts. Consequently a process of continuous interpretation takes place. The meaning of the whole poem begins to grow from response to the parts. The parts are re-interpreted as the whole takes shape.

This process is particularly difficult for second language students whose knowledge of the normal language may be barely adequate and of poetic tradition totally lacking.

Implications of Context

In addition to the problems of the language itself and English poetic traditions, the second language student is faced with problems in the implications of the context. For the mother-tongue speaker, familiarity with frequencies of linguistic items in given contexts is part of the experience he has been accumulating since childhood. Take the example 'she seeks/she seeketh'. The mother-tongue student would be more likely to recognise why the form 'seeketh' was used (perhaps biblical or jocular) than would the second language student.

There are also implications of context which are extralinguistic, and may not be known to the second language student. As Leech (2) points out, most English speakers would be able to specify fairly precisely the circumstances of the occurrence of the following:

> Down Fido
>
> This one's on me
>
> Candidates are asked to write on one side of the paper only.
>
> The kind of knowledge we bring to bear in drawing these inferences is very diverse. In part it is our sensitivity to register and dialect differences; in part it is our general knowledge of the semantics of English in relation to the society in which we live.

But the second language student does not have this kind of knowledge, and may misunderstand unless he has considerable help from his teacher or a mother-tongue speaker.

4 Cultural Implications

Perhaps most important of all, the second language student must face problems of cultural differences. John Povey (3) has drawn attention to the fact that there are underlying cultural assumptions in many words. A dictionary will not automatically provide the information necessary to provoke the precise reaction in a second language learner that the writer desires. Even words which have an almost exact equivalent may have differences across cultures. Povey has given an entertaining, if somewhat depressing account of an attempt to teach foreign students 'The Gift of the Maji' by O. Henry.

A brief extract from his results is worth quoting:

> The results of this exercise were amazing but must reflect only a single example of what must be constantly occurring in the minds of the students locked, as they are, in an entirely different cultural pattern... Some students rejected the motivation of the story with outright disbelief. "Women buy presents for themselves at Xmas but I never heard of a wife buying her husband a present." .... What, I ask you, as I asked myself, is left of that tender-sweet little love story that gives us all such a cosy glow? Where does one begin the explanations that may clear up these wrong assumptions so casually made?

Marquardt (4) believes works with a universal theme are the easiest and least confusing. But even if universal themes are selected, the poetry teacher has largely to guess how great the culture gap is which has to be filled. For example, no amount of linguistic or literary analysis will have any marked effect if objects used as images in poems are unthinkable as images in the other culture. Where values and culture are changing rapidly as a result of urbanisation or other social forces, it is hardly possible to specify precisely at any given time how a particular poetic image will be viewed.

It is well known for example that African students find much English poetry culturally alien and filled with attitudes very different from anything in their culture (5).

With regard to love poems for example, many might find the images used completely unAfrican; they might think that to compare one's love to a red rose is ridiculous; they

would in any case probably regard English poetry strange in its repeated images of flowers, when to them trees might be more significant. It is clearly important that the teacher should provide the kind of background explanation for want of which poems might be condemned or misunderstood.

Zulu high school students in Johannesburg were recently asked to describe their impressions of a few poetic images which might be differently viewed by second language learners. Among the images presented to the students were dragons. The students were asked to answer these questions:

Read the following lines from a poem then answer the questions:

> The dragon is not dead,
> But once more from the pools of peace,
> Shall rear his fabulous green head.

(a) What do you associate with dragons?

(b) In about four lines, describe the appearance of a dragon

(c) In about four lines, describe the habits of dragons.

(d) What animal in Zulu culture is closest to the dragon?

(e) What do you associate with the animal you have named?

The questions were preceded by two examples, one in Zulu and one in English, followed by a familiarisation item. The dragon image had been selected because there is no dragon in Zulu culture; the animals most like the dragon might be crocodile, a water-snake or even a lion. Any of these would be associated by Zulu speakers with fear, destruction and danger to man. Many of the Zulu high school students did in fact describe the dragon in a way which would not have seemed inappropriate from mother-tongue English speakers. One such student wrote: It is 'a huge, enormous lizard-like being which coughs fire. It is greenish in colour with a crocodile skin which is rough. The big red eyes fume with deadly gaseous substance and the claws are very sharp and poisonous to intruders. Its breath is very warm and the nostrils big as caves in the mountains.' Though this is an acceptable description, other Zulu students appeared to have the image of the legendary Zulu water-snake, the 'Imboma' in mind.

According to legend, the 'imboma' lives in a big lake, and has many heads which light up at night. When the 'imboma' flies from one pool to another it is reputedly accompanied by a tornado. Thus in answering the question another student wrote: 'Dragons are like monsters. Without being angry, they can destroy a place just by flying over it, e.g., flying over a city like Johannesburg would leave it with a lot of expenses, for many buildings will have fallen and a lot of machinery destroyed. Destruction, confusion and sadness results after a dragon has passed.'

The latter description is deceptively acceptable, but only because English speakers cannot be entirely clear about the appearance, habits and potential of the dragon since it is a creature of legend. One might, however, expect from mother-tongue students references to St George or to the devouring of young maidens or to some similar context with medieval implications. This sort of association would be one of the gaps to be filled in teaching the second language learner, and the teacher would also wish to modify impressions considered erroneous or unEnglish. For example, few English speakers would think of a dragon flying over Johannesburg, first because dragons are not usually thought of as being able to fly, and secondly because they are not normally associated with a contemporary city.

5 Teaching Poetry to Second Language Students

Most teachers of second language students of poetry would hope that the student would learn to respond to poetry in the same way and to the same degree as his mother-tongue counterpart. For this, he has to know the language well enough to distinguish between common and rare types of linguistic forms in a given context so that he will recognise which components are being foregrounded. In foreign or second language poetry classes much teaching time is therefore spent in closing gaps, both linguistic and extralinguistic, which prevent full understanding of the work.

Assuming that the student has a good knowledge of the second language, there are certain implications of context which are essential for the total interpretation of a poem. Special additional teaching may be required for second language students unfamiliar with such implications. For example, there are often features of customs and relationships unknown to the second language student; a bull fight may be seen by a Spaniard as the triumph of art

over brute force, whereas the English speaker may regard it as cruel and unsportsmanlike (6).

In teaching second language students, some explanation of both linguistic and extralinguistic factors is required which may not be necessary for mother-tongue students. This usually results in the second language poetry class including more discussion of the foreign culture and the actual language and less literary evaluation. Thus, while the goals may be the same for first and second language poetry classes, teachers of second language students find that unavoidable explanations tend to become ends in themselves.

6 Conclusion

The problems which have been discussed lead to the inevitable conclusion that if the second language student is to have an opportunity to respond to and evaluate poetry it is essential that works are selected using criteria of language and culture. I cannot do better than to quote William F Marquardt's comments (7):

> In selecting works for a particular class of ESL EFL students, two assumptions are basic:
>
> (1) That the structure and lexicon of the learner's language interfere with his mastering of the structures and lexicon of the target language and
>
> (2) That the patterns of the student's culture interfere with his understanding of the cultural patterns of the speakers of the target language. Furthermore, both of these types of interference operate most tellingly at the points where the native and target structures and patterns differ the most. Interference from the structures of the mother-tongue is easier to identify and thus to overcome, than the points of interference from the student's culture, for the latter are subconscious and informal as well as conscious and formal.

Footnote and References

(1) Chatman, Seymour B: "Linguistics and Teaching Introductory Literature" in Harold B. Allen, Readings in Applied English Linguistics, 2nd Ed. pp 500-506, N.Y. Meredith, 1964.

(2) Leech, Geoffrey N: A Linguistic Guide to English Poetry, p 183, London, Longman, 1969.

(3) Povey, John F: "Literature in the ESL Program. Problems of Language and Culture". English as a Second Language, pp 60 and 62, UCLA Dept. of English, Workpapers, April 1967.

(4) Marquardt, William F: "Literature and Cross-culture Communication" in English Teaching Forum, VI, 2, pp 8-10.

(5) The information given in this section was obtained at the University of Zululand and Orlando High School, Soweto, in tests and discussions with students and staff members, 1970-1972. I am indebted to Mr J S M Khumalo of the Department of African Languages, Witwatersrand University for running the tests with me.

(6) Lado, Robert: Linguistics Across Cultures. Ann Arbor, University of Michigan Press 1957, pp 114-117.

(7) op.cit. p 8.

PHENOMENOLOGY (1) AND EDUCATION: A COMPARISON OF THE FINDINGS OF RESEARCHERS IN TWO DIFFERENT COUNTRIES

Hannah Gluckman

One of the subjects commonly taught in Education Faculties of English-speaking Universities and Colleges of Education in South Africa, is Philosophy of Education. However, the Afrikaans Universities and Colleges of Education in this country are increasingly referring to this subject as Fundamental Pedagogics (2). They justify the change of name on the grounds that the discipline they are presenting has a scientific backing. By Science, though, they are referring not to the hypothetico-deductive method of the physical sciences, but to the Phenomenological Method (3), which they claim is able to produce findings which are universally valid.

One might expect then, that theorists using this method would be able to reach unanimity. This paper will compare the pedagogical findings of some influential Afrikaans writers on Fundamental Pedagogics with those of Vandenberg (4) of Pennsylvania State University in the USA. In his book Being and Education: An Essay in Existential Phenomenology Vandenberg employs 'existential phenomenology as a method to investigate major educational problems within the limitations and possibilities of being. '(Preface.) Vandenberg not only uses the same method as the Afrikaans writers use, he also acknowledges the same sources, among others Langeveld (5) (who was the first to apply the phenomenological method to education) and Heigegger (6).

There are indeed, many points of similarity in the findings of Vandenberg and the Afrikaans pedagogicians. However, in one particular and vital area, their findings are considerably opposed: viz. in the area of 'authority'. This paper will compare various aspects of their findings in this area for views about authority profoundly affect views about education.

Differences in the Findings

(1) How the different Writers justify Authority

(i) Vandenberg (4) believes that childhood is a stage in its own right. He asks, 'Why are there

children? Merely so that they may be educated out of childhood into adulthood?' He answers: there must be 'the restoration of the consideration of the child as a person in his own right ...It is not better to be adult than to be a child: each phase is an irreplaceable part of the whole ...' (p57)

If childhood is a legitimate phase, then authority is to be viewed from the child's point of view. Vandenberg wants to 'locate pedagogic authority within the child's world ie from the child's point of view'. (p60) When pedagogy restricts itself to helping the child become an adult, it will not alienate the child. 'Because such help is freely accepted only when it is fully asked for, the child constitutes the authority of the teacher'. (p67)

Vandenberg therefore recommends a progressive education (he appears to be referring to the educational methods advocated by Kilpatrick, Dewey, and their followers) where the stress is on the child's self-expression and autonomy.

> To live fully as a child, is to live for this hour, this day, being lost in the present moment ... He not only has to play, he ought to play because play constitutes his being as a child ... (p46)

Vandenberg therefore justifies the imposition of authority only in so far as it provides the child with the safety and security he needs in order to play and only in so far as it provides the child with the help and guidance he needs in order to expand his world.

> The child dwelling in a safe world is aware of help when he needs it in his explorations, and in accepting whatever help he requires in order to be someone himself, he grounds educating.

(Vandenberg here acknowledges his debt to Langeveld, then continues) 'The acceptance of such help, then, is the ontological ground of pedagogic authority'. (p67)

(ii) Landman and Gous (7) appear at first sight to agree with Vandenberg. They also quote Langeveld.

> Being-a-child, being-an-adult, and being-an-aged-person, each is worthy and valuable in its own right. None should be over- or under-estimated. Every period has its own worth and validity. (pp91 - 92)

However, whereas Vandenberg sees the child as living for the present, Landman and Gous see him as directed always towards the future. They state, quoting Langeveld again;

> The childness of the child, that is to say, that which essentially makes him as a child what he really is, comes to embodiment in the form of progress in the direction of an always different manner of being. The child has the life-world of the adult as destination and adulthood appears exactly to him as the prime and most natural destination. (p 65) (15)

From this quote it would appear that adulthood is the favoured stage, and that it is better to be an adult than a child. Later, in 1974 Landman (8) writes:

> Education is ... help for a child gradually to change the meanings that he attaches to people, things and events, so that these meanings eventually will no longer be childish meanings, but meanings as they relate to adults. (p1) (15)

Contrast this statement of Landman's with Vandenberg's assertion (in Chapter 5 of his book) that the child's task is not to learn what things are to adults, but to let them be - let them disclose themselves in their original glory.

If, according to Landman, childhood is merely a preparatory stage, and adulthood is the 'natural' stage, then authority must be viewed from the adult's point of view, and, for the Afrikaans writers who accept this view, must be located in the adult. As Gunter (9) puts it, 'The exercise

of authority is one of the educator's basic and essential educational means'.(p38) Association becomes education when the educator is not satisfied with the child as he is, and there is 'a willed, deliberate, conscious and goal-oriented intervention in the child's life'. (p21)

This being the case, the self-expression which progressive education encourages, will be regarded with disapproval. Landman and Gous (7) for instance, stated that a judgment like, 'Die kind moet toegelaat word tot self-ekspressie', (p48) (The child must be allowed self-expression) is not a scientific pedagogical judgment because if self-expression is allowed, the child destroys himself and he is excluded from becoming-a-person (menswording).

Unlike Vandenberg then, who gives the child's safety as justification for authority, the Afrikaans writers quoted would appear to justify authority mainly because 'the adult knows best'.

(2) The Role of Authority in the Field of Norms and Values

(i) Vandenberg does not believe that it is the function of authority 'to superimpose the values appropriate to adult existence on childhood'. Those doing so 'contribute to the alienation of the child from the world, himself and others and ... defeat the realization of the values imposed'. (p56) On the contrary, the teacher in authority must keep alive the child's wanting-to-be independently.

> If he is dominated, the pupil does not explore his world and does not need help, there is no co-disclosure of possibilities of being, and educating is groundless and insignificant. (p70)

(ii) T.A. Viljoen (10) however has the exact opposite point of view. The educator, he notes,

> accepts responsibility for the educand and occupies a position of authority: he decides for the educand while the latter is still incapable of bearing responsibility of

deciding for himself. To exercise authority is the duty and privilege of the educator ... (p33)

Viljoen and Pienaar (11) concur. The pedagogic relationship is one of authority in which the educator prescribes norms 'that hold good in his own life'. (p66)

Gunter (9) follows the same line.

> The child if left to himself from an early age will deviate, fall into evil ways and make a failure of his life ... for a child does not grow up responsibly but must be brought up. (p148)

Thus

> the school shall deliberately educate its pupils in the knowledge and acceptance of, respect for and obedience to the authority of the norms that determine what is right and wrong, good and bad, beautiful and ugly, decent and indecent, proper and improper. (p62)

Gunter stresses the idea that values must be imposed.

> Educating means that the adult leads the way for the child ... prescribes values, norms and goals for him to achieve and appropriate and devises plans, ways and means by which he can learn to know the postulated values, standards and ideals to realise them in his own life. (p80)

and the educator

> has the right to prescribe to the educand what he must do and how or what he must not do, while the educand has to respond ... by accepting what he says. (p144)

Landman and Gous (7) also oppose Vandenberg's view that values must not be imposed.

> A fundamental condition for the pedagogician is the exercising of authority by the adult and the acceptance thereof by the child ... The adult knows and acknowledges the authority of the demands of propriety. Since the child ... is not yet empowered ... to make his own choices, the educator must choose for and with him and accept co-responsibility. (p63) (15)

Thus it can be seen that in regard to the role of authority in the field of values, all the Afrikaans writers quoted (who moreover all claim to be working phenomenologically) come to a diametrically opposite conclusion to that of Vandenberg, who also claims to be working phenomenologically.

(3) The Role of a higher Power in the delegation of Authority

(i) Vandenberg is not prepared to grant authority to the group or the collectivity. He regards youth's greatest danger as that of the peer group.

> To lose himself in the peer group is to fall into mass existence, into anonymous, everyday, inauthentic existence wherein he lets the collectivity take over the responsibility for his own existence ... the youth ought to become more self-reliant, to be thinking more and more for himself and to be acquiring a healthy mistrust of the opinions of others. (p49)

He adds, 'Youth has to do things his own way to make sense out of them from his own perspective to keep from becoming alienated from this world'. (p104) In sum, 'To conceive of schooling as preparation for society, alienates the child from the world, himself, others ...' (p56).

Nor is Vandenberg prepared to grant authority to any divinity.

> Within the arrogant pole of being for others, the primary object is to dominate the other. To disguise the crudity of the commanding, however, it clouds itself in maxims of morality.

> Then to establish a semblance of validity, the maxims used to sit in 'moral' judgment are claimed to be based upon some transcendent basis outside of one's own project of being ... (ppl87 - 188).

(ii) Viljoen and Pienaar (11) again express an opposite viewpoint. The group, for them, has authority.

> Education is a particular occurrence in accordance with accepted values and norms of the educator, and eventually of the group to which he belongs. (p95)

The educator must obey 'the scale of values held by his group, and to which he has willingly pledged himself'. (pl20)

Writing together with Van Vuuren (12) they state:

> ... From an early age the child has to learn how to live with his particular group so that he himself, and his group may continue their existence. Accordingly ... the knowledge and way of life of a community, is education's most important task. (p32)

Gunter (9) writes that it is

> the specific aim of the educator ... to transmit ... the inherited traditions, values and norms from the past and thus to influence them for the better so that they can become what they ought to be. (p43)

The inference is that it is the society's traditions, values and norms which must prevail.

While the authority of the group is acknowledged by these writers, so too is the authority of a divinely higher power. Thus T.A. Viljoen (10) states that the educator's right to authority is based on his own recognition of authority 'through knowledge and acceptance of a Higher Authority'. (p33) Gunter expresses the same viewpoint. The adult is

> to live his life voluntarily according to generally accepted moral imperatives ... and also to acknowledge, respect and obey a higher authority because it is necessary and legitimate. (p17)

In this area as well, then, Vandenberg and the Afrikaans writers quoted come to different conclusions.

(4) The Options open to a Child when faced with Authority

(i) Vandenberg stresses constantly that the child is not to be dominated, and that the teacher must allow room for disobedience.

> Room for disobedience is the safeguard against encroachments of the inauthentic use of authority that occur when the teacher lets herself fall away from herself in her being as a teacher ... By allowing room for disobedience, the teacher prevents herself from taking advantage of the pupils ... if room for disobedience is not allowed, the possibility of educating is removed because the pupil's trust will be abused, he will fall into having his being for others, no longer wanting to be someone himself ... (pp70 - 71)

Under the heading 'The Alienation of Commanding/Obeying' Vandenberg states:

> Whatever form commanding/obeying takes in teaching ... its very use indicates that within the teacher's point of view the people who are there in class having their being as pupils are already alienated from the work of the classroom ... (p134)

The pupils, asserts Vandenberg, cannot strive to be, independently, if they have to submit to domination.

(ii) Again, the Afrikaans writers studied see this matter in an entirely different light. Gunter (9) believes that a good teacher should never hesitate to exercise his authority in the interests of his followers (subjects) and for the same reason 'demands that his authority shall be

respected and obeyed by them'. (p126)

Viljoen and Pienaar (11) are equally adamant that the child 'if necessary be compelled to change his present course, and to follow the correct course'. (p102) They believe that compulsion is pedagogically justified.

> ... it is the duty and responsibility of the educator not to hesitate and allow himself to be ordered, but he must do the ordering himself. In his calling to become somebody himself the child is by nature opposed to authority (this is also in complete agreement with Christian doctrine). He therefore has to be guided. (p102)

If the child does not obey the adult's orders, he must be punished.

Landman and Gous (7) however, are not quite so blatant in their demand for obedience. They claim instead that the child has a yearning for authority.

> because there exists in the child a yearning for authority and sympathetic guidance by authority ... Because he is not an adult, authority has a fundamental meaning for the educatee: the duty (obligation) to obedience has a central place in his moral life. (p63) (15)

Once again it is evident that in this matter too, the findings of Vandenberg and the Afrikaans writers quoted are completely at variance.

B Problems in Comparing the Findings

Direct comparisons between Vandenberg's findings in the field of authority in education, and the Afrikaans writers quoted are perhaps not completely fair. For whereas Vandenberg distinguishes between 'childhood', 'youth', 'young adulthood' and 'mature adulthood', the Afrikaans writers referred to tend to have two poles only: 'childhood' and 'adulthood'. It is possible therefore that the stress which Vandenberg puts on youth's independence would be echoed by the Afrikaans writers were they to distinguish between 'childhood' and 'youth'.

On the other hand, it is as well to note the age at which Vandenberg grants freedom. He states, for instance, that the command is pedagogic only for pre-school children. When a child is able not only to choose which projects are more worthwhile, 'but is able to see the whole context in which his projects occur and to compare his own projects with those of other people', then he has reached the highest stage, the stage of moral freedom. According to Vandenberg, ideally parents should have helped the child to develop to this stage 'by the time the child comes to school'. (p73) No Afrikaans pedagogician would grant a child autonomy so early, for this would negate the whole basis of pedagogy - the bringing of the child up to adulthood.

C Possible Reason for the Difference in Findings

It was not the aim of this paper to do a critical analysis of the findings of all the pedagogicians quoted (including Vandenberg). Rather, its purpose was to prove that in the areas discussed there has been no universality of pedagogical findings; for it is extremely difficult for phenomenologists working in different countries with different value systems to come to similar pedagogical conclusions. As Pivčević (13) wrote:

> Whatever else the phenomenological method may accomplish it cannot provide a basis for a 'presuppositionless' phenomenological philosophy and in so far as the phenomenologists make this their aim their efforts are bound to end in failure. The mere fact that they often disagree among themselves points to the different presuppositions of their analyses. (p154)

Vandenberg, working in America with its pragmatic-democratic values displays the presuppositions which influence his findings as clearly as the Afrikaans writers studied, display the Christian-National and Calvinist presuppositions, (14) which influence their findings.

This paper suggests that there is a marked similarity between the way the Afrikaans pedagogicians studied, view authority, and the way Calvinism and Christian-Nationalism view authority. Since phenomenological procedures do not appear to have ruled out these culture-relative presuppositions, the claim of the Afrikaans pedagogicians that their findings are universal cannot be sustained.

Footnotes and References

(1) Phenomenology. A supposedly scientific method of discovering the ultimate unchanging essence of a phenomenon (eg of freedom, of citizenship, of education.) The essential characteristics of the phenomenon are then to be described purely and without bias.

(2) Pedagogics is the science dealing with Education as practiced by the pedagogician. According to Viljoen and Pienaar (See 11) Fundamental Pedagogics is radical reflection into the phenomenon of Education. Its job is to design a categorical structure of the educational situation, find terms to describe these categories, then deduce pedagogical criteria from the categories.

(3) The phenomenological Method involves a number of Reduction steps:

a) The phenomenon is isolated.

b) All beliefs, preconceived ideas, etc. are temporarily laid aside.

c) By means of reason and the senses, the phenomenon is examined from a variety of viewpoints and what is irrelevant to its essence is cast aside.

d) Using memory, imagination, feeling, intuition and particularly by interacting, becoming involved with the phenomenon, the constant indispensable features are now discovered.

e) Once the essence has been discovered, categories are constituted and named.

(4) Vandenberg D. Being and Education: an essay in existential phenomenology

(Prentice-Hall 1971)

(5) Langeveld M. J. His book Beknopte Theoretische Paedagogiek written in 1944, was the start of the study of Education as a science.

(6) Heidegger Martin: An Existential Phenomenologist frequently quoted by Afrikaans Pedagogicians.

(7) Landman W. A. and Gous S. J. Inleiding tot die Fundamentele Pedagogiek

(Afrikaans Pers Boekhandel 1969)

(8) Landman W. A. 'Die kind en sy Opvoeding'; Paper given at the Golden Jubilee Child Welfare Conference, Oct. 1974

(9) Gunter C. F. G. Aspects of Educational Theory: Translated by Dr G van Wageningen, 1974

(10) Viljoen T. A. UNISA
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(11) Viljoen T. A. and Pienaar J. J. Fundamental Pedagogics

(Butterworth 1971)

(12) Van Vuuren, Pienaar and Viljoen. UNISA
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(13) Pivčević E. Husserl and Phenomenology

(Hutchinson University Library London 1970)

(14) The Calvinist conception of authority was summed up in these words by J. C. Coetzee (in John Calvin: Contemporary Prophet Chapter 12. J. T. Hoogstra (ed) Presbyterian and Reformed Publishing Company, Pennsylvania 1959):

a) God is the absolute authority to Whom man owes total obedience.

b) God has delegated His authority to man.

c) Children must obey their teachers, their parents and all others with authority over them, but only 'in the Lord'

Article 4e of the CNE Policy Statement of 1948 states: 'that in the child's condition of unripeness, his dependence, his ability to learn by experience, his docility and his imperfection lie the possibility and necessity of all teaching and education'.

(15) Because of lack of space, the original Afrikaans has been omitted.

KNOWLEDGE AND THE AUTHORITY OF TEACHERS

Astrid Kuijper

The argument: 'The idea of authority exists because in any society some people know more than others' has been attacked by many proponents of open and progressive education. They raise doubts about whether in fact some people know more than others or whether what commonly passes for knowledge (and is transmitted in schools) is simply opinion backed by power. Free-schoolers and proponents of open and progressive education tend to reject authority in schooling. They feel that decisions about running schools should be taken democratically and that the curriculum should be more open, flexible and less dependent upon pre-conceived thought systems. They do not accept the idea that teachers know more than their pupils and that therefore teachers should have authority over their pupils. They argue that knowledge is a personal construct and cannot be transmitted in the usual standard sense by the teacher. The student is to be respected as a person, and because the authority of knowledge is located in persons, decisions should be made by the students themselves about what to do or what is true. This implies that all the knowledge we have is personal and subjective - everybody makes up his own knowledge - and the teacher can never legitimately say that the student is wrong. Proponents of open education might be confusing authority with authoritarianism. Authoritarianism is morally wrong because it fails to show proper respect for persons, while showing respect for persons means cutting out authoritarianism. But this is, as yet, to say nothing about authority.

Hugh Petrie in his article, "That's just Einstein's opinion" (1), attacks the view of open educators that knowledge is subjective. He claims that knowledge is connected with giving arguments, weighing evidence, being consistent, considering alternative schemes and ideologies etc. and that such processes are not merely arbitrarily decided upon. He says that the concept of judgement has been distorted by open educators; judgement is linked with wisdom, and wisdom with knowing what to do in complex, problematic situations of less than complete specificity. Different equally well-qualified persons can reach different judgements on the basis of the same set of facts and can respect each other for their differences. But judgement is not a 'natural' ability but something that develops by its disciplined

exercise. Not just anyone is entitled to have his or her judgement respected.

Richard Pring (2) argues the need for authority - both a respect for authority on the part of those who wish to learn and a readiness to adopt the role of authority by those who wish to teach. Those who reject authority in its various forms must be careful not to confuse unfortunate personal encounters with authority with grounds for the rejection of authority itself. It is important to realise what authority means - what is being claimed when one claims to be in a position of authority and what the nature of the challenge is where one's position is being threatened. To claim to be in a position of authority is to claim certain rights. Rights imply rules or conventions while rules in turn are action-guiding. They prescribe how one ought to act in particular situations or for particular purposes, establish norms which determine what is an appropriate way of acting, and may stipulate penalties for breaking the rules. To claim authority, therefore, presupposes some rules which put one in the position of authority as well as those rules which depend for their existence upon one's authoritative utterance. Some rights are connected with social control and determine how other people should behave in particular circumstances, how they should proceed, or of what they should be deprived. The teacher is not only de facto in a position of social control in the classroom (he has certain power); he is de jure in a position of social control (he has the right to exercise this power.) And there is also the right to pronounce on matters of truth or of value - the area of expertise.

The distinctions Pring is depending on here were made by Peters (3). Peters distinguishes between 'de facto' and 'de jure' authority; and between being 'in authority' in some social sphere, and being 'an authority' in respect of some domain of knowledge. De jure authority is a kind of right to make decisions, issue pronouncements, etc. The existence of such authority depends on the existence of a set of rules. De facto authority is parasitic on de jure authority. But de facto authority can be exercised by someone who does not have de jure authority. In order to justify oneself both as an authority and as in authority requires a justification of the rules which constitute one's position of authority. To claim some position of authority is to acknowledge limits to one's rights - the limits set by the very rules which constitute one as an authority. Pring's concern is a certain challenge to there being authorities where one talks about an authority or the person who has the right, by reason of his expertise, to pronounce on certain

matters of truth or correctness of appraisal. This challenge raises questions about the nature of knowledge - of how to justify standards of truth, valid argument and critical appraisal. Open educators tend to reject this kind of authority and say that binding standards of correct judgement or reasoning or proceeding are really no more than the conventions and agreements of those in positions of social control.

Pring defends teachers' authority against this attack. He believes strongly that the idea of authority exists in any society and that some people know more than others. He illustrates his defence by using Russell and Einstein as examples. The right to pass judgements rests on the unwritten rules whereby their expertise was ascertained - that established the standards which they had demonstrably mastered, viz. the standards of good argument, fruitful experiment, critical appraisal and knowledgeable learning within their respective fields. Not only had they 'produced the goods', they were acknowledged as experts by those who knew their stuff and they were able to justify their decisions and pronouncements to those who challenged what they said. There is no appeal beyond authority to standards of truth and of reason because these standards themselves rest upon their acceptance and promotion by the prevailing authorities.

In another article, "Knowledge out of control" (4), Pring attacks some of the arguments used by sociologists. He argues that those engaged in the sociology of knowledge fail to distinguish between empirical and philosophical questions and make all sorts of claims which could not possibly be verified by any kind of research. Although he admits that sociologists are contributing an important part in the study of social distribution of knowledge, he feels that they are guilty of conceptual confusion about the relativism of knowledge. It is obvious that our beliefs are influenced by the nature of the society into which we are born but it is far from being obvious that our beliefs are determined, wholly, by social factors.

It is important to see how standards do come to be accepted and promulgated in particular domains of knowledge. Without agreement, rules or norms would no longer operate or guide how one should proceed. e.g. Historians agree as to what constitutes good history and how they should proceed in an historical way. Without this agreement other standards would be adopted. To talk of 'rights' is to acknowledge both the social context of knowledge in which

rights are ascribed according to publicly recognised rules, and authorities for arbitrating when the attribution of a right to be sure is in question.

Pring continues his argument by describing how innovation, or the development of knowledge, lies in successfully challenging the rules that govern thinking in particular areas - in criticising what constitutes appropriate evidence or adequate conceptualisation of the problem. This will be of success if others are convinced that the suggested changes enable them to do a better job in the enterprise they are all engaged in. Innovation lies in getting others to accept a different way of seeing things and of tackling certain problems. The pursuit of truth in accordance with agreed rules of procedure, the submission of ideas to the scrutiny and criticism of others, the structuring of experience in intersubjectively approved ways is reflected in the institutionalised way in which disciplined activities are protected and promoted and in the recognition of intellectual authorities. e.g. Subjects are given departmental structure within schools and through these, certain implicit rules of arguing, criticising, evaluating etc. come to be shared, developed and promoted. There are certain problems arising from the respect necessarily attributed to current intellectual authorities and from the institutional control over the development of knowledge, because this seems essentially conservative and hence the knowledge instructed in at school and university will become increasingly irrelevant in a rapidly changing social situation. From the philosophical truth that all knowledge is socially situated and from the practical observation that the growth or stagnation of knowledge at particular periods can be contingently related to particular forces of social control, it is argued that all knowledge is socially determined. Pring does not agree with these arguments.

Pring denies that what is true or what counts as knowledge is just a matter of convention, agreement or conviction and as a result denies that these can ultimately be explained just in terms of social control or powergroups, and that authorities or experts are just those who have legitimised power. Agreement in concepts, in standards of judgement, in what counts as knowledge, depend upon factors outside the control of any one or any group of individuals and hence are not open to just any sort of agreement or development. The reporting of experience presupposes a very comprehensive and complex system of concepts which are shared with those with whom one communicates. To understand a concept requires a knowledge of the normal conditions under which it is applied.

How we conceptualise experience could have been different, but these differences are limited by certain features of what is experienced. Also it is true that in any area of intellectual activity different ideas compete for the allegiance of those who are thinking about the respective problems, but there are logical reasons why the differences between theories cannot be just convention, for if this were the case there would be no distinction between a correct or an incorrect account of the world. And now we have come by another route back to the concept of judgement appealed to by Petrie. The possibility of applying our concepts, and thus the possibility of knowledge, rests upon agreement in judgements, and that agreement cannot simply be a matter of convention or decision.

From Pring's account we can conclude that some people genuinely do know more than others and that knowledge is not simply opinion backed by power, as he illustrates clearly with the examples of Russell and Einstein. Any defence of authority would need to consider not only the existence of rules and the obligation to follow them, but also the right (which is not just based on power) to determine what those rules are and to arbitrate where the breaking of them is disputed.

Authority-claims are chiefly claims to have certain rights - rights to control other people's behaviour, rights to arbitrate in matters of dispute, rights to decide what is correct, valid or true. Such rights are to be distinguished from assertions of power. It cannot be argued that knowledge is just a matter of convention or that standards and frames of reference are arbitrary and open to any sort of agreement. Knowledge is not simply a matter of agreement and cannot be entirely explained in terms of social control or powergroups, but depends upon factors outside the control of any one. Pring's defence supports the idea that teachers know more than their pupils and that therefore teachers should have authority over their pupils.

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THE CHALLENGE FACING SOUTH AFRICAN EDUCATION (1)

John Lewin

The twelve months that have just passed may one day be regarded by historians as one of the most crucial periods in the history of South Africa. Need I remind you that during that time South Africa became involved in the Angolan war, that riots which started in Soweto then spread throughout the country, that the war in Rhodesia has escalated and the last two months have produced the most bitter fighting and the greatest number of deaths. Dr Kissinger's shuttle-diplomacy has hit southern Africa and this may result in a new political order in Rhodesia. On our eastern border Mozambique became independent only a few months earlier. All these events, independently and collectively have influenced the political situation and whether we like it or not they have brought about a changed position.

The South African government in its own way has recognised the need for change by relaxing certain regulations affecting Bantu education, by trying to speed up the removal of petty apartheid and changing the regulations for land ownership in urban areas. The churches have recognised the need for change by calling for integrated congregations and for a better Christian relationship between Black and White. The business sector has recognised the need for change by suggesting that the wage differentials should be reduced and eventually eliminated and that job reservation should be relaxed. The sports administrators are in the process of normalising the different sports, I could go on!

But what upsets me is that as far as I am aware, no one from the educational world has made any suggestions as to how the changed position could affect education or what educationalists can do to meet the needs of the new situation. It has been left to the politicians and certain Churches to talk about open schools. Tonight, I hope to discuss a few ideas to open up a debate on the topic.

Some might say that the course of action is obvious - all we need to do is to remove the different systems of education; create one National system of education and then all the inequalities inherent in separate education will disappear. This may be true but I feel that this is a change that will not take place in the immediate future. I would like to be more practical and consider what we as educators can do NOW.

The first question that we have to ask ourselves is; what are we educating for? Only when we are sure of our objectives are we in a position to determine what form that education will take. As I see it, there are two possible courses of action. Firstly, we can educate to maintain the status-quo in South Africa or secondly, we can educate to fit the pupils for this rapidly changing society which we see around us. Only those who have a blind faith in the ability of the Whites to maintain the present position would agree with the first and so it seems obvious that the latter course is the one to follow.

But then are we able to predict what this new society will be? Changes are taking place so rapidly that this may be impossible. I think we can be sure that there will be far more and closer contact between the different racial groups, that Whites will have to accept Blacks in position hitherto reserved for Whites, and that many firmly held beliefs with regard to race will be shattered. Even these changes are of such significance that education must take account of them.

This brings me to the important question of the role of education in a changing society. Does education bring about social change or does education reflect social change? It would take an optimist to believe that the education system can act as a propelling and progressive force inour society. Experience has shown that education cannot serve as a substitute for social and economic reforms. The latter must, to a large extent, precede educational change, but this educational change must not be allowed to lag too far behind the social change. As

the nature of society changes, through the interplay of social needs, techniques and values, so education tends to follow. The question will be asked, is not education itself a social force and determinant of change? In a sense, yes. It is a force which supports and develops the changes already taking place. The power of the teacher is obvious and the teachers can have a most powerful influence in the community if they choose. Indeed a critical spirit, while remaining constructive, should permeate the schools in a democracy and can prepare a new generation ready for change. I would like to think that education can facilitate change in South Africa. This would give education a more positive role. By this I mean that if the pupils are taught to think for themselves, if they are exposed to the problems confronting that society, if the curriculum is relevant to the needs of that society, then the pupils will be better equipped to fit into a changing society and in turn contribute to further change.

Before thinking of what changes could be made we have to evaluate the system as it is now to determine its effectiveness. In terms of the questions we are concerned with tonight, we need to know what kind of pupils we are producing. Are they aware of the changes taking place in the country, do they have what I like to call a 'social awareness', are they prepared to operate in a multiracial society? Judging from a most unscientific piece of research that I carried out with some second year groups at the Johannesburg College of Education, I would say that we are probably not being very successful. We are running a course on South African education in which we studied each education system and where possible we invited a representative to address the student body. After a particularly impressive lecture by a headmaster from Coloured education, it was obvious that for many of the students this was a new experience, so I asked them for how many this was the first time that they had heard an address by a Black man. About 95 per cent admitted that it was. When I asked how many had ever had a personal discussion with an educated Black, the number dropped to about one per cent. This pattern was repeated in three groups. I was amazed, too, at the students' ignorance of a number of aspects of Black life. And these were students who came from the supposedly more liberal English schools. Surely this must tell us something about our education system? How can we be preparing our students for a multi-racial society when the majority of them only begin to have contact with the fast growing Black middle

class when they are adults? By this stage most of our racial prejudices are firmly fixed.

The whole of the South African society needs to be re-educated; not only the children in our schools today but their parents also. We owe it to our people if our initiation into the new society is not to be too traumatic. I believe that we should aim at producing young people who think, feel and value as creative and productive individuals, who have a sense of personal worth, who are concerned about the plight of man, who are 'socially aware'. Can these objectives be achieved in the present curriculum? I doubt it and feel that there would need to be a certain degree of curriculum reconstruction and design. I am acutely aware that problems of knowledge and meaning become particularly acute in a pluralistic society where a multiplicity of groups have different perspectives and theories of the world and of knowledge and that this would hamper curriculum reform. Nevertheless, I am sure most would agree that a restructured curriculum should not only serve as an instrument of induction and assimilation but should also aim to encourage in our pupils those critical and creative dispositions from which new cultural and social possibilities will emerge.

In this restructured curriculum the question of race relations will be of paramount importance. But how do you teach about race relations? Is it something that can be taught? Can it be taught in an objective way? Some would argue that society should be teaching it. But I question whether this would be possible in South Africa where our geographic separation makes it very difficult for the races to meet socially.

A number of approaches to teaching about race relations (taken in the broadest sense) have been attempted in the United States and in England and these may serve to guide us. These range from black studies, often taught through the medium of formal academic curricula, and through controversial issues programmes to encounter groups in racially mixed situations. In England various experiments have been tried and they have grappled with the problem of how to avoid such courses becoming no more than rote learning about the constitution. One interesting development in English Schools is the Schools' Council and Nuffield Humanities Curriculum Project directed by Lawrence Stenhouse. The aim of the project was to 'develop an understanding of social situations and human

acts and of the controversial value issues which they raise'.(2) Race relations is only one of its themes. The project leaders only consented to tackle this theme because it seemed arguable to them that in the context of education any attempt to foster inter-racial respect should be founded on understanding. Respect, they felt, should be reasonable and intelligent. It was recognised that this position implied a respect for the pupil's autonomy and hence his freedom to develop his own view. This I feel is the strength of the Project as it attempts to foster the discussion of controversial issues with the teacher playing the role of a neutral chairman rather than putting forward his own views. No attempt is made to reach concensus. Dare we hope that such an approach may be given a chance? I know that race studies formed part of the curriculum a few years ago and that what I am suggesting is nothing new. What I am appealing for is a new set of objectives for the teaching of race relations and a new approach to the study. We should be aiming for understanding and tolerance and not the perpetuation of stereotypes.

A course in the sociology of South Africa could help to produce the social awareness I spoke of earlier. But even if the curriculum is not changed the 'socially aware' teacher could introduce the subject of race relations into history, geography or language lessons. For too long teachers have avoided the issues for political or other reasons. I would like to suggest that we cannot afford to avoid the issues any longer. There is no ready solution to this difficult problem of race relations but it is one that has to be faced.

A problem that is related to race relations, dealt with separately, is the one of communications. We all realise that the cause of so many of our problems in this country is the existence of poor communications between Black and White. We all say that these communications must be improved, that Bantu languages must be taught in the schools. But the machinery for this already exists. It merely needs a change of attitude and a greater awareness on the part of our schools because the opportunities are not being used. And the most guilty of this are the English Medium schools. I believe that there are only three English High schools in the Johannesburg area where a Bantu language is offered as an option. The question could still be asked as to whether a Bantu language should not be compulsory.

It seems to me that we, the English-speaking teachers, need to take a fresh account of ourselves and our aims of education. We pride ourselves on being more liberally minded and on our holding views diametrically opposed to those of our Afrikaans colleagues. But is this in fact the case? Where is the evidence? We have held symposia at the College on this very question but some speakers were hard pressed to define an English philosophy. Some say it does not exist. Others trot out the old examples of the English schools being less authoritarian, more child-centred, more ready to experiment, and so on, but is this in fact the practice? It is true that a number of Private schools are indeed in the forefront of experiment and exciting development but what about some of the English government schools? It appears that the English-speaking teachers have lost direction. We no longer pause to consider the reason for teaching a particular subject and why we teach it in a particular way. The result of this is that we, by default, teach interpretations and attitudes which may be contrary to those we do in fact hold. By blindly following textbooks and syllabuses this could easily happen.

I firmly believe that the English-speaking South African teacher has a very important part to play in educating for this new society but first he must find a new direction for himself. He must get over his inability and reluctance to commit himself to this cause. The English-speaking teacher must get over the habit of merely criticising the Afrikaner and must begin to make a more positive contribution to education. He must reaffirm his educational beliefs - or is it a case of establishing a philosophy? - and he must be prepared to stand by them.

In this plan for a new approach to education for a new society the teachers themselves will have to play a more dynamic role. The teacher will have to be more creative and more involved in and concerned about experimentation and curriculum reform. It seems that at present South African teachers have become too passive as they are not expected to move too far out of line. We are not thinking hard about <u>real</u> educational issues. I feel that there is not enough debate on educational issues and therefore we lack a healthy exchange of opinion. Teachers should be encouraged to carry out research into areas which they feel are relevant to the grassroots of the profession. Research should not be carried out only by authorities or their agents as this becomes a little limited. The

English universities have not made a major contribution in this field, nor have they carried out major educational research projects. A co-ordinated drive to remedy this situation should be undertaken by the universities in co-operation with the schools and the education authorities. Industry and the private sector should be invited to contribute. It is only through a continuous process of experimentation, evaluation and restructuring that a thriving, dynamic system of education can be developed.

The isolation and uninvolved state that the teacher finds himself in is not only typical of South Africa but is common in many educational systems throughout the world - it is one aspect teachers often complain about. This situation usually results from centralised systems of education. When curriculum changes are contemplated, the ideas usually come from above and then the teachers are told 'how it ought to be done'. Centralised systems usually advance rigidly conceived plans which are expected not only to be put into practice but also to be accepted by the teachers who carry the responsibility.

But one need not be too sophisticated about how social systems change or resist change in order to understand that we cannot with reasonable success bring about change only by actions taken from above, by doing things to or for the system. If we want to achieve social change we are entitled to enter the system and to try strategies whereby we seek to change the system from <u>within</u>. We have seldom tried to get behind the unwillingness, where we meet fear of the new and untried and preference for the established and time-honoured. How then could commitment to new practices be achieved in the individual teacher? Needless to say, innovative and creative change has to be introduced by voluntary action and not be expert bulletins. The administrative apparatus should be geared to support an innovative climate.

This changed role of the teacher would have important effects not only on the morale of the teacher but would also give him improved status because the teacher would be acting in a more professional way. Through this involvement the teacher would move from what Hoyle (3) calls the restricted professional to that of the <u>extended professional</u> where the teacher participates in a wide range of professional activities and has the capacity for autonomous self-development through systematic self-study and through the testing of ideas by classroom research procedures. This is an important point which I feel has

been neglected in the debate on how the teaching profession may be improved.

In conclusion I would like to stress the need to develop an education system which is truly South African - one which is geared to meet the needs of the new South African society, developed by South Africans, using South African materials. For too long we have relied on curriculum models which were developed overseas. Because they proved successful there we adopted them and tried to transfer them to the South African schools without adapting them. The Classics Project will serve as an example. After spending a great deal of money on this Project it was found that the materials of the Project were foreign, that the exercises were impossible to perform because South Africa does not have any ancient or classical ruins, and that the evaluation techniques were too advanced for our system. We have to realise that any curriculum model or project which is based on good theory would have been developed for a particular society and to conform to certain objectives and therefore are not transferable.

The challenge for South African education is obvious. The approach to this challenge is not so obvious. The approach I have discussed would take courageous, committed and enlightened educators to effect the changes. I believe it can be done. South Africa is entering an exciting period of development. I look forward to contributing to it from the exciting world of education.

Footnote and References

(1) Address originally delivered to the Council of Education at its annual general meeting on Wednesday 24 November 1976. Republished by permission of the Syndic of the Council of Education.

(2) Stenhouse, L. An Introduction to Curriculum Research and Development (Heinemann 1975) pp 127-130.

(3) Eric Hoyle, referred to in Stenhouse as above, pp 143 ff.

'SOUTH AFRICAN EDUCATION' AND SOUTH AFRICAN EDUCATION

Ken Hartshorne

It is understandable, in terms of the audience he was addressing, that Lewin should address himself to the challenge facing, specifically, English-medium White schools and teachers. To some extent what he has to say is relevant to all education in South Africa, but he is speaking from the platform of the privileged sector of education and the title of his paper is therefore too broad an interpretation of his specific intention.

It is important that White pupils should be prepared to meet change in South Africa. The challenge, in the words recently of a conservative, moderate Black principal, has to be met:

> "White parents have a duty to eradicate the spirit of superiority from their children and teach them the spirit of brotherhood. People must show their children that they accept Blacks in this country as first-class citizens because it is the land of our birth."

In the past the teacher in the English-medium school has tended to adopt a 'neutral' attitude. I do not suggest that he should now adopt an ideology; the experiences of Black education should be sufficient warning that ideologies and education do not mix. But with Lewin I would suggest that what the English-speaking teacher does need is a philosophy, a way of looking at life, a concern for people, positive attitudes towards the problems of life and the meaning of existence, which will influence his pupils as they grow up in his care.

I must admit to being very sceptical about the capacity of changes of curricula, revision of syllabuses, the introduction of the Bantu languages, important as these may be, to bring about the changes in heart and mind that we seek. We have to accept that the teacher is the key, something that could perhaps have been spelt out even more strongly in Lewin's paper. One must ask in all seriousness what influence the teacher can bring to bear when even his professional associations have not been able to bridge the

divisions between Black and White: what example has he to offer? If teachers of different cultural groups were to work more closely together themselves there might well be more hope of understanding between their pupils.

The lack of 'social awareness' that Lewin finds in the White pupil in the position of privilege is certainly not true of the Black pupil, who is only too aware of the disadvantages from which he suffers. He may have difficulty in articulating his 'awareness' and may resort to slogans couched in violent language, but fundamentally he is making a number of very clear, simple statements. These statements in a sense embrace some of the major challenges that South African education is facing at this time.

He is saying that he feels let down, that he has not had a fair deal, either from his teachers or from 'the system'; that he wants a 'good' education, as good as anyone else's in South Africa; and that he wants the opportunity to use this education when he has achieved it.

What he is pleading for immediately is in essence an improvement in the quality of the education of the Black people. Whereas Lewin, speaking from the platform of White education, talks of experimentation, curriculum reform, research, creative change, the concern in Black education is over much more basic issues. Very briefly these are such matters as the double sessions in Sub-Standards A and B, teacher-pupil ratios, the shortages of qualified teachers, classrooms, other physical facilities such as libraries and laboratories and equipment, the qualifications of teachers, drop-out, lack of compulsory education, the financial burdens on parents, and the basic discriminations in our expenditure on education.

This is not to say that the issues raised by Lewin are irrelevant to the education of the Black people but they are not the immediate priorities, the immediate challenges that have to be met. But if we are to bring about change there are considerable dangers in becoming bound up in what we consider to be priorities in White education.

The real challenge to education in the White community may well be to achieve what is seen to be necessary with less money than is at present made available to it, to cut out the luxuries and come back to the essentials, so that limited resources can be shared with Black education. It may mean a hard look at things we have long taken for granted in White education.

Resources are not only financial. The English-speaking teacher, and this includes the university lecturer, would do well to re-assess his earlier abdication from the field of Black education. In his desire to dissociate himself from the political ideologies underlying educational developments that he disagrees with, he has forgotten the Black pupil and the Black student. Generally he has failed to respond to their need, he has been a critical spectator on the sidelines and has avoided the muddy field on which the game is played. The challenge now is to get back into the game to which up to twenty years ago he made a significant contribution.

Another point that needs to be made, I think, is that in considering the renewal of education for the Black people there is a tendency to exaggerate what the school alone can achieve. In the first place it does not exist in a vacuum but in a certain social, economic and political context: until these contexts are changed severe restraints are placed upon what the school can achieve. In the second place, a large proportion of the Black people have had no or very limited access to the school, are too old to return to it, but nevertheless require education and training. The challenge is to accept the concept of "continuing education", and to the extent that much of this will have to be achieved in the work situation in industry and commerce, where the English speaking community is strongly entrenched, that community has a very special responsibility.

Accepting the broad title of Lewin's paper I have tried to touch upon some of the challenges posed by the largest, most important (at this time) and most critically placed component of South African education. In doing so I have tried to suggest some of the implications for the English-speaking teacher and community, with whom his paper was specifically concerned.

EDUCATION IS ONE

Harold Holmes

I have been asked to 'react', as a White English-speaking educationist, to John Lewin's "The Challenge Facing South African Education". In general, I would agree with most of the sentiments expressed in that talk, though I would have liked Lewin to avoid generalities and concentrate more on a specific plan of campaign to meet the challenge. I feel too that he concentrated too much on White education, though the title of the talk seems to imply that he looks forward to a 'South African Education' as opposed to the choppped-up scheme we have at present, and in fact he does postulate this point of view in the talk. As an educationist (forget the other adjectives), my slogan must be 'Education is One'.

There are many things in the address that could be commented on; three strike me as being basic to Lewin's intention, namely Change, Communication, Creativity - a useful mnemonic made up of three of the current trendy words in education. Each carries a number of pertinent sub-headings.

Of course, we all expect change though it would be interesting to know how many teachers (let alone the general population) would welcome it. The current controversy about the admission of Black pupils to White schools is probably the starting point, and not an easy one. Even in the United States, in spite of optimistic claims, integration is anything but complete. If we could remove the legal blocks to integration, admission would depend very largely on income, certainly in private schools, but to quite a large extent in state schools. Community schools are bound to have a measure of geographical segregation - and no one would accept busing here. Or would they?

Integration of staffs would go hand in hand with integration of pupils, and presumably if both moves were successful, society would follow suit. Or does education, as Lewin asserts, always lag behind social change? Two points about change Lewin does not mention. The first was stated by Joslyn Owen, a chief education officer in Britain, when he asked, 'Are we the first generation of

educators who have to educate people for a decline in standards?' The second point is a South African corollary. 'Are we the first generation of educators who have to educate for a rise in standards?' We cannot maintain a discrepancy in education which allows over R600 to be spent on the education of a White child and under R45 on that of a Black child, with Indians and Coloureds falling somewhere in between. Who has to be educated to do away with this discrepancy?

Apartheid by legal sanction must go, and it probably will go given goodwill on all sides, but we must be prepared for educational ghettoes as noted above. Even the strict race laws in England have not eliminated a measure of separation. It seems reasonable to assume that the elimination of discrimination in education should begin at extreme ends of the scale - first in tertiary education where people have reached a measure of maturity, and then in nursery school and the grades where there is little prejudice.

Of course, it takes a lot of courage to make changes of this kind, and the teaching profession, by its very nature, does not or will not lead a radical life.

As regards communication, Lewin is again rather simplistic. Learning one of the nine or so Bantu languages will not solve all our problems - at any rate, the kind of learning that is being peddled today. Missionaries in the Malawi in which I was brought up were given a year in which to master the vernacular sufficiently to preach a sermon through that medium. It often happened that Whites became experts in the local language. But the desire of the Blacks was for English, and that is true of our local fellow-citizens. Perhaps they have heard what a mess Welsh is making of life in (sorry, I can't spell the new name).

Communication is more than language. Better far for all pupils, B, C, I, and W, to learn something about each other. How easily some Whites talk to Blacks (in English or Afrikaans) and what a struggle others have. We could break this down. A good example of what I mean is the not-allowed-to-communicate maid on the Dingley's programme.

Creativity. This is probably one of the strongest myths of modern education, best evidenced in the cult of 'creative writing'. But obviously, creativity must mean

more than the ability to use language originally and with effect. There seems to be an idea abroad that some kind of verbal insemination will lead to creativity. Like aphids? What proportion of our pupils have the ability to be creative? The egalitarian principle has done a lot of damage to education, and it is surely a move in the right direction that our final examination makes provision for different levels of ability.

Lewin is probably right when he says that the system (in the Transvaal? In the Republic?) kills creativity, but only if we read creativity to mean the provision of 'growing points' for all our pupils. Schools can do little more than that. We should, nevertheless, beware of making the 'system' an excuse for being educationally idle. It is true that there is a tendency in South African education to set great store by the Biblical and religious theme of 'moulding' or, in the Afrikaans, 'vorming'. But why should teachers who feel differently see the choice only between conforming and silence? This is the challenge to the profession - the whole of it. It is not true to say that teachers have no say in curricula and syllabuses - they have a big say, or could have, if they cared to be creative. But, let us be frank, most of the people serving on policy committees have either reached a position where safety-play is called for, or feel the domination of the system and accept it, or have nothing to say. Most of our educational pigeon-holes merit the same description.

The end result is that we teachers are accused of producing generations of illiterate pupils, unfitted for the life outside school. Sir Edmund Leach, the social anthropologist, does not think this is a bad thing. He would like to see the 3Rs go, as education has been, he claims, a divisive factor and a means of social oppression. South Africa, he would say, can provide some choice examples. And yet an increasing number of people see the task of educators as being the production of literate, numerate, articulate and graphicate adults. These qualities are the tools of creativity in most walks of life.

To end on a more optimistic note. I believe that an increasing number of teachers are educating for change through their own discipline, whether it be the sciences, the social studies, languages, the arts, or religion. Incidental it may be in some cases, but none the worse for that. After all, some of the best family education takes place at the meal table.

This is why I also believe that in beginning to open up our universities, the point to start at is at the postgraduate stage where people have progressed to an extent where dialogue can take place at an advanced level and regular discussion and exchange of opinion ought at least to be more penetrating than at earlier stages. It is clear that my approach is a gradual one which seeks to try out situations on a small scale before proceeding to the next step and which would avoid the swamping of identity of one group by another.

The author makes several other suggestions with which I agree. Whatever kind of society one is preparing for, I think it is the duty of every teacher whether of history, geography or any other subject to 'teach' sound race relations, but then again in such a way that it does not become an artificial facet drawn in an unnatural manner, but a way of looking at things which forms part of the atmosphere and approach created in the classroom. Deliberately 'using' a subject for social or political purposes seems to me to be inadvisable. That a great deal depends on the teacher and on his scope and initiative also seems to be true, but what he does and how he does it, will eventually depend on exactly what kind of society he is aiming at. To know what this must be, is very difficult. He can only act in the light of what seems to him the best possible solution and this may not always be the same as Mr Lewin;s or any other that has been clearly stated.

I think the author is right in stressing the fact that curriculum must be looked at carefully, but then I should say not necessarily with a view to constructing uniform curricula aimed at one specific kind of change. I believe that curricula should be scientifically devised for South Africa by curriculum units and that we have few if any such units in this country. That we cannot simply take over and try to adapt models from overseas is very true. But looking at the whole system from all sides concerned, may mean that we shall discover that perhaps all do not stress the same matters and that objectives for different groups will have to be set differently with resulting differences in some curriculum and syllabus content.

I have only touched loosely on one or two of Mr Lewin's remarks. As I have said, there are many things with which I can agree. How to set about it more <u>specifically</u> is a more different matter and one on which I, for one, must confess I have not yet found all or even very many of the answers, however easily such answers may suggest themselves to others.

REPLY TO COMMENTS

John Lewin

The point that emerges when reading through the three responses is that we are dealing with a most complicated and thorny issue. All three seem to agree, to a greater or lesser extent, that there is indeed an urgent need for change in education in South Africa. When discussing this change, however, we have to decide on whether we are talking about an ultimate 'grand plan' for an apartheid-free society, or whether we are looking at the situation at present more realistically. My standpoint was that we need to discuss what teachers and schools can do now to prepare the pupils for the changes which many South Africans hope will come about in the near future. I still hold the view that very little thought has been given to this aspect in White education.

In the space I am allowed I shall attempt to comment on what I consider to be the main observations of each respondent.

Dr Hartshorne

The view of the Black principal is very sound but I fear that few White parents are in a position to educate their children on racial issues as many of them are themselves unenlightened. This being the case, it becomes imperative for the teacher to take the lead. Dr Hartshorne correctly points out that the English teacher has 'tended to adopt a neutral position'. Why? Mr W MacFarlane of St Stithians Preparatory School has suggested that it might be because of fear on various levels.

'The teacher is the key' is a view that I would accept. Professor Bozzoli spoke of the 'power of the educator' (1) which should be used to bring about peaceful change. The teacher in South Africa has not been this power. For too long the teacher has underrated himself and his position. He needs to develop a stronger self-image.

I am fully aware of the basic issues facing Black education but these are issues the ordinary teacher has no control over. The point about the abdication of responsibility on the part of the English-speaking White is well made.

Dr Holmes

Dr Holmes points out, quite correctly, that I have not been specific enough in my address and he feels that I should have given a 'more specific plan of campaign'. In my defence I would say that it was not my aim to be more specific. I felt that there was a great need for English-speaking teachers to become more aware of the critical situation they are drifting into. I hoped that once a debate, such as the present one, was started teachers would get together to formulate plans of action. I am happy to report that it has had the desired effect.

I am a little disturbed by Dr Holmes's pessimistic attitude to change in education. He asks the question 'How many teachers would welcome it (change)? Surely this is the crux of the matter. It seems that Dr Holmes accepts that teachers, generally, are not sufficiently 'socially aware' or concerned. If this is the case, then some re-education of the teachers should be undertaken.

I agree with Dr Holmes that 'the teaching profession does not or will not lead a radical life', when we look at it in terms of its present structure in South Africa. I do believe, however, that if the teachers in the classroom situation became more socially aware, meaningful change could still take place. This is the change of attitude that I am calling for.

History has shown that Blacks, in this country and elsewhere, want to learn English above any other language. This, I think, is understandable. My suggestion that White pupils should learn a Bantu language was prompted by the obvious need for the Whites to begin to understand the Blacks. In the present situation there are millions of Blacks who are not fluent in either of the White languages, hence there is a serious breakdown in communication. My suggestion was not motivated by any desire to 'keep the Black in his position' as was the case in a number of African countries during the Colonial period. I fully agree with Dr Holmes that 'communication is more than language', and therefore I feel that it is only through an adequate knowledge of a language that one can begin to appreciate and understand the culture of a people.

Professor Pauw

I do not support the idea that there should be '<u>forced</u>' integration of schools. I do believe, however, that there

should be one National education system in South Africa. It is only through a National system that we will begin to provide equal facilities and opportunities for all racial groups. Individuals should then be given choice of school and type of education which best suits them.

Professor Pauw suggests that this development be 'questioned on the ground of more fundamental issues'. These 'fundamental issues' are not outlined. I fully support Professor Pauw's suggestion that there should be contact between the racial groups on different levels. Exchanges are taking place but the recent ban on sport contact at school level shows how difficult this could be.

The debate has only just begun. I would appreciate further comments and concrete suggestions.

Reference

1. G Bozzoli "Alfred and Winifred Hoernle Memorial Lecture". South African Institute of Race Relations.

NOTICES

PROFESSOR BROMMERT

Professor Wladimir Brommert, who has been the Dean of the Faculty of Education of the University of the Witwatersrand for the past three years, has been appointed Deputy Vice-Chancellor of Rhodes University. We wish him well and would like to thank him most sincerely for the invaluable contribution he has made to the founding of Perspectives in Education.

Conference on THE PRACTICE OF TEACHING

The University of Rhodesia is holding an international conference on The Practice of Teaching from 29 August to 2 September 1977. There will be a wide range of local and international authorities as guest speakers and discussion leaders. There will be seminars, papers and workshops on topics such as innovation, teaching in Africa, teacher-education and in-service training for teachers. All enquiries should be addressed to:

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INFORMATION FOR CONTRIBUTORS

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

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

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

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

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

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

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

All contributions should be sent in the first instance to the Editor:

Wally Morrow
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DISTRIBUTION

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Delays at the production stage have caused this issue of the Journal to be late. The date for submission of articles for the next issue has thus been changed to

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